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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 1 • September 2, 1994

Tribute To Our Lady

The Church celebrates the feast of the Birth of Mary Sept. 8. This window honoring Mary is at St.Benedict Church in Greensboro.

Photo by JOANN KEANE

Next Year's Seniors Will Be First At New Charlotte Catholic High

By JOANN KEANE
Associate Editor

CHARLOTTE — One year from now, the Charlotte Catholic High School class of 1996 will begin their senior year. Unlike the 40 graduating classes that preceded them, this group of students will enter a new and considerably larger Catholic high school, located on Pineville-Matthews Road.

Earlier this year, the Diocese of Charlotte purchased the former Stearns Catalytic building, with plans to renovate the 119,000-square-foot facility into a state-of-the-art high school. Landlocked on Park Road, the current high school had little to look forward to in the way of expansion possibilities. The Catalytic building provided attractive options for the future of secondary Catholic education.

CCHS enrollment has been at or near capacity for a number of years. Since the implementation of regionalization of the six Mecklenburg [illegible] three years ago, enrollment increases have placed additional concerns on the already overcrowded high school. In the past two years alone, Catholic elementary enrollment has grown by 32 percent. Elementary schools have absorbed the growth, but as students gravitate toward the high school level, there are fewer places available for the ever-growing number of Catholic school students.

"I am firmly committed to this project," said Bishop William G. Curlin. "Our rapidly increasing Catholic population makes it necessary to plan now to meet future growth. Part of that plan includes the education of children in their Catholic faith. A Catholic education is one of the greatest gifts parent can offer their child — a gift often made at great personal sacrifice.

"The future success of our young people will not be determined merely by their academic achievement but also by their living in accord with moral values. Be assured that strong Catholic values are interwoven throughout the curriculum of CCHS. This is essential for its Catholic identity."

"The [illegible] CCHS to eventually double its capacity, allowing us to serve 1,200 students," said Mercy Sister Paulette Williams, principal of CCHS.

See **School,** Page 2

Bishops' Labor Statement Says Social Contract Seen Unraveling

WASHINGTON (CNS) — Many see the social contract between workers and employers unraveling amid a changing relationship between employees and their bosses, said the U.S. Catholic Conference's 1994 Labor Day statement.

"The expectation is that an employee who works hard, follows the rules and increases the productivity of the company will receive an adequate family wage, other benefits and a job until paid retirement," said the statement by Auxiliary Bishop John H. Ricard of Baltimore, chairman of the USCC Committee on Domestic Policy.

"The company, on the other hand, gets a skilled employee who is loyal, punctual, productive and who will use the training and skills developed on the job for the best interests of the company," Bishop Ricard said.

"Yet many observers see this social contract unraveling as ties between employer and employee come loose, with less sense of common task, less mutual loyalty and much more uncertainty and distrust."

Bishop Ricard suggested, "It may be time to revisit the (U.S. bishops' 1986) economic pastoral and its call for new forms of partnerships and cooperation between those whose investment and management provide jobs and products and those whose daily work is the source of prosperity."

The statement, *Work: Still at the Center of the Social Question*, was dated September 1994 and released Aug. 25.

Bishop Ricard noted that *Economic Justice for All*, the bishops' pastoral on the economy, calls for new labor-management partnerships that could lead to less adversarial relations. However, it says, such partnerships are only possible when "both groups possess real freedom and power to influence decisions."

"We have seen," Bishop Ricard said, "the erosion of the balance when permanent replacements take the jobs of striking workers. It's time for unions and employers to seek the common good instead of the single-minded pursuit of economic advantage."

See **Labor,** Page 3

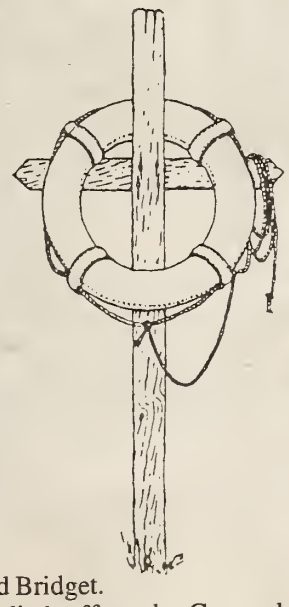
What's Love Got To Do With It?

Help For Troubled Marriages

By CAROL HAZARD
Associate Editor

After nine years of marriage and two children, Dean and Bridget Young were ready to call it quits.

Dean wasn't "cut out" for marriage, or so he thought. Besides, he was involved with someone else. He and Bridget had separated. Marriage counseling wasn't helping.



"He didn't think I cared any more; that's how broken our communication was," recalled Bridget.

In a last ditch effort, the Concord couple decided to try Retrouvaille, a weekend retreat for couples in troubled marriages. As part of the agreement, Dean stopped seeing the other person.

Although similar in format to Marriage Encounter, Retrouvaille — French for redisovery — is for couples dealing with serious problems. Marriage Encounter is to help good marriages get even better.

Dean and Bridget Young and their children, Nicholas, 5, and Benjamin, 3.

"I would have said there was no way our marriage would have made it," Bridget says. "The weekend was a total miracle for us."

The Youngs — parishioners at St. James Church — still encounter difficulties, but they seldom fight, Bridget says. They have learned positive ways to communicate and express their feelings without blaming the other.

A year after their Retrouvaille experience, Bridget describes their marriage

See **Marriage,** Page 3

NCC
NcU

School (From Page 1)

"Everyone at the high school is very pleased with the plans. Our staff was given the opportunity to voice their needs for the new facility, and we've been presented with blueprints that exceed our expectations," said Sister Paulette. "We'll be able to expand programs, and offer more options to our students. The enthusiasm around campus seems to build daily."

The current Park Road facility will be converted into a middle school, serving grades six through eight. A task force is studying middle school plans, and school officials indicate the middle school will open at the same time as the new high school in August 1995.

In addition to the three-story former Catalytic building, a 39,000-square-foot building will be constructed on site to house a gymnasium, a fine arts facility and additional classrooms. Last spring, plans indicated an off-site stadium. However, the project architects, Little and Associates, were able to rework an oversized parking lot and utilize a portion of the 13.5 acres of land into workable space for a new football/soccer stadium seating 3,000. Four hundred parking spaces were left intact, ample for a growing campus.

Today, the Diocese of Charlotte prepares to embark on its most ambitious capital campaign, to raise funds for renovation and expansion of the former Catalytic site. In mid-October, the $3 million capital campaign will begin by seeking community support for the renovation and expansion project, which will cost $10 million. The remaining $7 million comes in the form of a loan from the Diocese of Charlotte to the Mecklenburg Area Catholic Schools.

Refugees Afloat...

A group of Cuban refugees stare at a U.S. Coast Guard cutter moments before their rescue recently in the Florida Straits. Thousands of refugees fleeing Cuba in homemade rafts and boats have been picked up by U.S.ships. (CNS photo from Reuters)

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

August 24, 1994

Dear Friends in Christ:

This year, the annual collection in support of the Catholic University of America will be taken up in all parishes of the Diocese on the weekend of September 10-11, 1994.

Your generous response to that important collection is encouraged, as the Catholic University of America plays a vitally important role in the life of the Church in our nation. It is a unique center for training clergy, religious and laity for roles of leadership and service in the Church throughout the United States. Last year, the national collection generated the level of support needed to offer the ecclesiastical programs in Theology, Canon Law, Church History, Religion and Religious Education, Bible Studies, Greek, Latin, Semitics and the School of Philosophy. Your gift helps to make Catholic University an excellent place of research, teaching and publications.

Your support also enabled the University to constitute the largest compilation of data on the United States Catholic Church in the world -- the System for Catholic Research, Information and Planning (SCRIP). Your gift also makes possible continuing research on non-practicing Catholics, Catholic schools and training of Catholic principals.

Please support the work of the Catholic University of America by giving as generously as you can to this collection on September 10-11.

Wishing you and yours God's blessings, I am

Sincerely in Christ,

Rev. Mr. Curtiss P. Todd
Vice Chancellor

1524 E. Morehead Street Charlotte, NC 28207

The New Charlotte Catholic High School At A Glance

In addition to the renovation of the 119,000 square foot, three story structure on Pineville-Matthews Road, new construction of a separate on-site building will include:

- A gymnasium with regulation basketball court and adequate seating through the use of retractable bleachers.
- A stage area with storage space for equipment and chairs adjacent to the gym.
- Other activity rooms to support the athletic program.
- A band/choral room with accessible storage areas for instruments, uniforms and a music office area.
- Locker rooms for boys and girls teams and physical education activities, adequate shower facilities, training and storage rooms, and a laundry.
- Two large offices and two smaller offices for faculty and staff.

His Excellency, The Most Reverend William G. Curlin, is pleased to announce the following appointment in the Diocese of Charlotte:

Effective August 24, 1994
Rev. Robert L. Bazzoli, OSFS, Parochial Vicar, St. Paul the Apostle Church, Greensboro.

Effective August 26, 1994
Very Rev. James W. O'Neill, OSFS, Vicar of Greensboro Vicariate, while remaining as Pastor of St. Paul the Apostle Church, Greensboro.

Effective August 29, 1994
Rev. James M. Beyer, Spiritual Director of the Hispanic Community of Charlotte, while continuing as Parochial Vicar, St. Ann Church, Charlotte, and Priest Secretary to Retired Bishop Michael J. Begley.

Effective September 1, 1994
Rev. Tan Van Le, Parochial Vicar, St. Ann Church, Charlotte and Spiritual Director of the Vietnamese Community of Charlotte.

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

Marriage (From Page 1)

as "absolutely wonderful." A miracle? Indeed, not only for the couple, but also for the family. Sensing tension between his parents, their 4-year-old was angry and defiant.

"With all we've been through, we've been able to teach our two boys to communicate better," Bridget says. The children — once aloof from their father — run to greet him when he comes home.

The Youngs were among 17 couples that participated last summer in the first Retrouvaille program in the Diocese of Charlotte. A second weekend is being offered in Charlotte Oct. 14-16.

"Marriage is difficult, especially now with so many forces working against it," said Trinitarian Sister Miriam Fiduccia, Family Life coordinator for the diocese. "But it is a sacrament, and the Church has a responsibility to support, encourage and nourish marriage as much as possible."

A peer ministry, Retrouvaille involves "presenting couples" who share their stories and the process of rebuilding their marriages. Not a group dymanic, participating couples work on specific topics in private.

In a survey of 677 couples who participated in Retrouvaille from 1986 to 1991 in northern California, 73 percent of respondents were still married, 18 percent were divorced and 9 percent were separated but still struggling for reconciliation, according to *The Catholic Digest* (February 1993).

In the first diocesan group, only one couple is known to have separated. The other 16 marriages are believed to be still intact, Sister Miriam said. At least 12 are participating in follow-up sessions, and actively working to improve their marriages.

Like the Youngs whose marriage was transformed by the experience, the Bradleys saved their marriage as well.

Never mind that John and Mary Bradley (a pseudonym) were married 25 years and had four children. John decided his marriage was as lackluster as his job. "I didn't want to be married any more. I had become totally disenchanted with life period."

For Information

Retrouvaille, a program to help troubled marriages, is being offered in Charlotte Oct. 14-16. Sponsored by Catholic Social Services, the weekend is open to people of all faiths. For more information or brochures, call Sister Miriam Fiduccia, (704) 343-9954. To register, call Nick or Irene Fadero at (704) 544-0621.

The Bradleys were not contending with infidelity, alcoholism nor abuse. But something was terribly wrong. "We were two adults living in the same house," recalls John. "I thought there had to be more to marriage than that."

They discovered at Retrouvaille that there was much more. For one, there was a spiritual dimension. "The presence of Christ in our lives has given us inner peace between us and more peace in the family," says John.

What's more, John says he learned something about love. "Love is acceptance. It's loving someone for who they are, no matter what. The first 24 years of our marriage, I could have never said that. I thought love was an emotion, a feeling. That's not love."

Love is a decision, says John. "Affection is part of love, but the bottom line is love is a decision."

Scott and Elizabeth Thomas — parishioners of Holy Spirit Church, Denver — helped bring Retrouvaille to the diocese. Involved with Marriage Encounter, the Thomas' knew of couples who were dealing with infidelity, physical and/or emotional abuse or serious disillusionment. "The struggles were pretty deep," Elizabeth Thomas says.

Marriage Encounter is helpful for couples trying to keep the romance in their relationships, improve communication or figure out a more equitable division of responsibility. However, it is not for couples who in some cases are not even speaking with each other.

"At the end of Marriage Encounter, the over-riding sentiment is joy and excitement: At the end of a Retrouvaille weekend, it is hope," Thomas says. "Couples either leave with hope for the marriage or with the peace that they at least made the effort."

Some couples arrive separately to begin the Retrouvaille weekend. Their anger — the division — is palpable. Yet, they are embarking on an experience symbolized in a rose. On Friday, the flower is a closed bud. By Sunday, it has opened.

"A rose is beautiful; and it smells nice, but if you grab it the wrong way, it can hurt you," John says.

Card Of Thanks

Thanks to the Sacred Heart and St.Jude for prayers answered and favors granted.

EJT

Labor (From Page 1)

Bishop Ricard pointed to papal support for employer-paid health care in the current debate over health care reform.

"In his encyclical *On Human Work*, Pope John Paul II spoke about social benefits needed to ensure the life and health of workers and their families," Bishop Ricard said.

"He said that because of the 'expenses involved' in providing health care, it should be 'easily available for workers' at low cost or even no cost." Currently, he estimated, 90 percent of those with insurance get it through work.

Bishop Ricard, addressing another debate — welfare reform — reiterated the Catholic perspective. "Those who can work, should work. Work is not a way you 'pay off' welfare assistance; rather, it is the means to secure a decent life for your family," he said.

"In an economy where millions are looking for work and cannot find it, these principles demand that real welfare reform be more than lectures about responsibility or training for jobs that don't exist."

Bishop Ricard took note of the growing number of women in the work force. "Women are disproportionately in low-wage, low-benefit jobs. They are more likely to lack health care insurance, and to head single-parent households," he said.

"Welfare reform and health care reform will greatly affect the lives of poor and low-income working women and their children."

Bishop Ricard added, "Catholic teaching advocates for... family-friendly public policies that help women and men balance work and family responsibilities, as well as social, economic and tax policies that would make it possible for women to do the important work of raising children and providing a home for their families if they choose to do so on a full-time basis."

Text Of Labor Day Statement

WASHINGTON (CNS) — Here is the text of the U.S. bishops' 1994 Labor Day statement from Auxiliary Bishop John H. Ricard of Baltimore, chairman of the Committee on Domestic Policy. It is titled *Work: Still at the Center of the Social Question.*

As we approach Labor Day 1994, our thoughts turn to the changing nature and meaning of work in our society. For more than a century work and workers have been at the center of Catholic teaching on "the social question." *From Rerum Novarum* to *Centesimus Annus*, every pope over the last 100 years has stressed the dignity of workers and the rights of workers. In our own country, our bishops have stood with working people from Cardinal Gibbons and the Knights of Labor through the *Program for Social Reconstruction* in 1919 to the economic pastoral of 1986 and more recent statements.

Some might say that the social question has moved beyond work, that this was an issue for a simpler time. Though the context has shifted dramatically, the dignity of work and the rights of workers are still at the center of a whole series of vital and complex questions of economic and social justice facing our society. On this Labor Day, it is worth raising some of these questions from the perspective of Catholic teaching on work. These reflections deliberately offer more questions than answers, more concerns than solutions in hopes they might contribute to a broader conversation about work in our land.

In our tradition, work is far more than doing a job or making a living. It is both a duty and a right. It is an expression and reflection of the dignity we have as persons. Pope John Paul II calls work the way in which humans collaborate with the Creator in the continuing work of creation. In the pastoral letter *Economic Justice for All*, the U.S. bishops said, "Human work has a special dignity and is a key to achieving justice in society."

In fact, our faith calls believers to bring the values of the Scriptures and the teaching of the Church into the marketplace and the world of work, acting as a leaven. Justice is not primarily carried out by parish committees or diocesan commissions, but by men and women who live their faith in their work, families and communities.

Further, our tradition insists we should measure economic policy especially by how it touches the poor and workers. So as we assess overall economic policy, trade policies, welfare and health care reform, our progress as a nation should be measured by how our policies enhance or undermine the dignity of the poor and workers.

Employers and Employees

Essential participants in the Catholic tradition on work are, of course, employers. Through their investment and management of resources, their economic progress or difficulty, their openness or resistance to workers' needs, they provide the setting where the dignity of work is enhanced or diminished, and where the

See **Text,** Page 16

Have you given thought to being a priest in the Diocese of Charlotte?

Contact :
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Wait And See

The Church's opposition to the pro-abortion stand of the draft document for the UN conference on population and development beginning next week in Cairo has drawn the expected outburst of rhetoric from those who see abortion as just another acceptable form of birth control.

Some of it — including some from government officials — seems to reflect an anti-Catholic bias. But some also comes from ostensibly Catholic groups or individuals including some who claim to be speaking for large numbers of Catholics. That's not anything new. They have been saying it for years.

At a recent press conference in Washington, theologian Daniel Maguire of Marquette University claimed that his fellow Catholic theologians are "overwhelmingly open to abortion" at least in some cases. He said the Vatican's position on contraception and abortion "is not representative of the best of Catholic theology."

Maguire, widely known for his disagreement with official Church teachings on sexual and reproductive questions, didn't offer any figures to back up his claim of "overwhelming support" or say who, besides himself, he considers "the best of Catholic theology."

Then there is a group called Catholics Speak Out. In an ad scheduled to appear Sept. 6 in *The New York Times,* 3,500 signers say they have rejected Church teaching on contraception. That's representative of the Catholic population in the United States?

The comments of one Clinton administration official brought a request for an apology. The request, in an open letter to President Clinton in the *Times,* accused Faith Mitchell of the State Department of anti-Catholic bigotry. Mitchell, the department's coordinator on population, claimed in an interview that Vatican opposition is based on the fact that the conference is "really calling for a new role for women, calling for girls' education and improving the status of women." Apparently she never has heard of the Church's contributions to education or its programs on behalf of women.

Interestingly, while those attacks on the Vatican position are being stepped up, the administration apparently is shifting its position to one more in agreement with Pope John Paul II.

Vice President Gore, who will lead the U.S. delegation in Cairo, said that this country does not support any "international right to an abortion" and will seek changes in the document to reflect that position.

We'll wait and see.

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Tell Me Again How This Is Not a Life

Respect Life

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Warns Against Rejecting Sexual Ethics

CASTEL GANDOLFO, Italy (CNS) — A week before the start of a controversial international conference on population and development, Pope John Paul II warned delegates not to reject sexual ethics in the name of demographic control.

The pope, speaking at his summer residence Aug. 28, said "the future of the family and society is at stake" in the policies under consideration at the U.N.-sponsored conference. He prayed that Mary "open the eyes of humanity in this crucial passage of its history" and promote "wise and prudent" decisions.

The International Conference on Population and Development, set for Sept. 5-13 in Cairo, Egypt, has drawn sharp papal criticism over the last year. The Vatican is sending a delegation of about 15 experts to the meeting in an effort to change some of the language in the final document.

"I'm especially concerned about a certain tendency in the conference's preparatory document to view sexuality in an overly individualistic manner, without enough consideration of the important social implications for marriage and the family," the pope told visitors at a Sunday blessing.

He said it has long been recognized that the family, as the natural element and foundation of society, is more necessary than the state.

It would be a serious mistake for the Cairo conference, in its concern over rapid population growth, to "be satisfied with accepting or even favoring a sexuality that is uprooted from ethical references," he said. Instead, the experts should promote a "culture of responsible procreation."

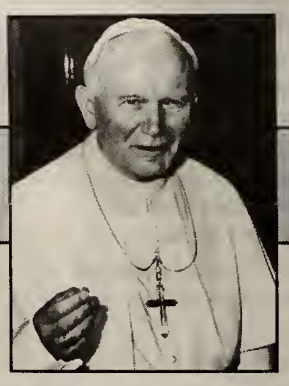
The pope said this was especially true regarding sexual relations in marriage, where the spouses make a mutual commitment in front of the community. Despite contemporary moral failures in sexual behavior, these principles remain valid — not as a question of faith, but as an anthropological fact, he said.

The pope made his remarks the day after returning from a 10-day vacation in the northern Italian mountains, where he took daily walks, read and worked on upcoming trips and events.

Before leaving the Aosta Valley, the pope was questioned by journalists about his efforts to reform the Cairo document. Asked if he was pleased that an increasing number of countries seemed to be adopting the Vatican's point of view, the pope replied: "Thank God!"

The Pope Speaks

Pope John Paul II



Pope, Caught In Downpour, Chats With Pregnant Woman

LES COMBES, Italy (CNS) — Caught in a downpour during his Alpine vacation, Pope John Paul II found time to chat with a pregnant woman and bless her future child.

Gioia Vigano, a 32-year-old Italian in her seventh month of pregnancy, bumped into the pope Aug. 23 on a roadside in Italy's northern Aosta Valley. The pope was waiting out a storm in his limousine, and he invited the woman and her mother to join him.

Vigano told Italian newspaper reporters the pope asked her if this was her first baby. "When I told him it was my fourth, he said, 'Good for you,'" she said. She asked him to pray for the unborn child and he said, "Let's pray together."

"He touched my belly, and we recited the Hail Mary. Then he gave me a blessing. It was very moving," she said.

The pope, nearing the end of a 10-day vacation, continued his mountainside walks.The pope made the walks with the aid of a cane. He broke his thigh bone in a fall last April, and doctors performed reconstructive surgery. He has gradually resumed regular activities, but at a Mass earlier in his vacation exhibited discomfort.

It's Time To Talk

Isn't it about time for the U.S. government to sit down and begin serious talks with Fidel Castro's regime in Cuba? In the 35 or so years since Castro seized power, our leaders have refused to talk with him but have devoted their efforts to trying to overthrow him or making life miserable enough for the Cuban people that they, somehow, will get rid of him.

It just isn't working that way.

The Cuban economy continues to collapse in the face of the U.S. embargo and the Cuban people are becoming more and more desperate. But, despite what appears to continue to be wishful thinking in Washington, those desperate people aren't rising up to overthrow Castro.

Instead they are trying to get to the United States — traveling in unseaworthy rafts and boats. Many of them are dying at sea in the attempt. Those who do survive are winding up in U.S. detention camps.

The U.S. policy just isn't working.

The Catholic bishops of Cuba have pleaded for dialogue within the country and with the United States in an effort to end the crisis.

Editor's Notebook

Bob Gately

Archbishop William Keeler of Baltimore, president of the National Conference of Catholic Bishops, says the U.S. Church supports the Cuban bishops and "our government should be ready to take the steps necessary to open a dialogue..."

I think he's right and I hope someone in the administration is listening.

The same course of action just might possibly do some good in Haiti. It certainly beats an invasion or what's happening now.

Why Be Good?

Light One Candle

Father John Catoir

Why be good when it's more fun and more glamorous to stray from the straight and narrow?

Why be good? Because being good is the only way to preserve your self-respect and without that your life will be miserable. You were made to enjoy life, made to live in harmony with your Maker. Your soul wants to swim in an ocean of joy and it will be restless until you follow an upright conscience.

Why be good? Because it's better to imitate the saints than to follow losers. In the lives of those who share our humanity there were special people who were transformed into successful images of Christ. God vividly speaks to us through them because they manifest His divine presence. They are signs of the kingdom to which we are powerfully drawn. We learn to persevere in our good intentions because we are surrounded by *so great a cloud of witnesses.* (Hebrews 12:1) *All of us, with unveiled faces, (see) the glory of the Lord as though reflected in a mirror. (We too) are being transformed into the same image from one degree of glory to another; for (all) this comes from the Lord, the Spirit.* (2 Corinthians 3:18)

Why be good? Because being good brings joy to the soul. Even when the price of being good is costly, you can learn to bleed willingly and joyfully because of the knowledge of God's love. As St. Paul said, *For here we have no lasting city, but we are looking for the city that is to come.* (Hebrews 12:14)

Why be good? Because the kingdom is not only in the future, the kingdom begins here and now. While the life to come is rooted in the redemptive suffering of Jesus Christ, it is anticipated in the present in the sacraments and in the people of God. We are all carriers of divine glory because the Risen Christ is within us right now.

Why be good? Because sound moral values are essential for decent living. One need not be beautiful, rich or successful to be fully human, but one must be loving, honest, faithful and persevering. Being good is not merely a matter of asking what is the right thing to do. It's more a matter of knowing what is the right way to be. Being good is an habitual attitude, more than an isolated deed. The will says "yes" or "no" to a whole way of life. Saying yes to God is a habit which builds up momentum, thus enabling us to carry on, enduring the cross in all circumstances.

Why be good? Because the stakes are exceedingly high if we are not. Jesus asked, "What would it mean if you gained the whole world, but lost your immortal soul in the process?" A thought to ponder.

Why be good? Because goodness comes from an inner movement of the soul. We yearn for ultimate fulfillment. We want to be good because it is our destiny to be one with goodness itself for all eternity.

St. Augustine reduced moral theology to one sentence when he wrote: "Do what you can do and pray for what you cannot yet do."

In the meantime, live joyfully because of the knowledge of God's love.

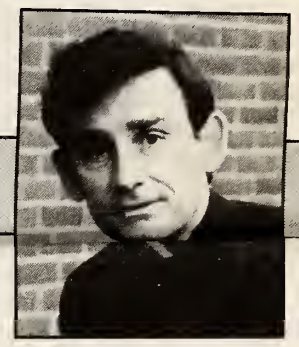
(For a free copy of the Christopher News Note, "Living Joyfully," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

Responding To Crime With More Than Fear

The Human Side

Father Eugene Hemrick



Are there robberies in your neighborhood? Are you tired of them? If so, get organized. It is the best weapon we have against crime.

This summer our neighborhood became a feast for crime to feed upon. If our cars aren't missing in the morning, we don't sigh in relief until we get in them because we just might find our radios missing.

The instinct when pondering ways to halt robberies is to erect fences, to increase lighting and security. But being defensive isn't enough; you need to go on the offense!

I do not mean buying a gun or getting a vicious dog, but rather getting to know neighbors better. Recently, I learned of an excellent way to do this when I experienced my first block party aimed at creating a neighborhood watch.

Its inception began when a neighbor told me, "Most of the people around here don't know their neighbor next door has been robbed after it has happened. They don't talk enough with each other."

We adopted the motto, "Just do it!" The "it" referred to getting neighbors talking with each other. First we called the local police station to learn how many crimes has occurred in the neighborhood. We intended to share the information with neighbors in order to motivate them to participate in the block party.

We also asked the police for posters they supply to invite people to a block party, and we asked them to block off the street for the party.

At the planning meeting for the party it was decided that its main goal should be to have people talk with each other. No talks would be given, nor would plans be discussed. That would come later once people began to feel comfortable with each other. Getting the word out, and providing good food and a comfortable space for people to mingle were our primary goals.

At this meeting I met neighbors I often had waved to, but whose names or lives I knew nothing about. After the party I felt a satisfying closeness to them.

The night of the block party was a delight. The police came and shut off the block. Cars passing by would stop, and heads would pop out asking about all the excitement.

We started at 7 p.m. with children and neighbors holding hands in prayer. It was moving to be with people of so many different faiths and to hear their heartfelt "Amen!" I was also deeply moved by the way the children responded. Little 3-year-olds and teen-agers bowed their heads in respect.

As the evening progressed more people arrived. Nine police officers ate with us and played with the children. Suddenly out of nowhere four men appeared wearing the familiar orange hat, a symbol of men and women against drugs.

The party was a huge success in that it got neighbors to talk with each other, with their local police department and with those interested in taking action against drugs.

Moreover, it put teeth into the belief that when you organize, you create strength needed to overcome your worst enemy, which is fear — the fear that causes people to run rather than to respond in constructive ways.

Father Hemrick is director of research for the United States Catholic Conference.

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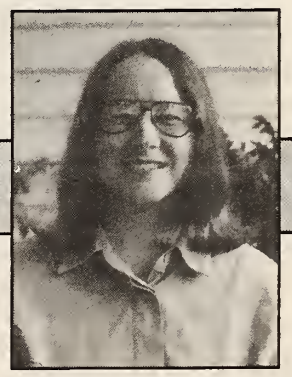
Put Your Effort Into Living Instead Of Dying

Crosswinds

Martha W. Shuping, MD



Dear Dr. Shuping,

I've been depressed for years and nothing has helped. I've tried dozens of medications. I've tried to kill myself in the past but that didn't work and I just ended up with some big hospital bills. I know that suicide is usually wrong, but I think that God should understand. I can't believe he would want me to be so unhappy. I've been praying that he will let me die. Is that wrong? What suicide methods work best?

You're right in thinking that God wouldn't want you to be so unhappy, but you've been praying for the wrong thing. Over and over, the Bible tells us to rejoice and Jesus Himself said, "Ask and you shall receive, that your joy may be full." Since God wants your happiness, why not pray for joy, hope and healing instead of death? It may be hard to do this on your own, but at least try it and give God a chance to do what He very much wants to do for you.

It's often very helpful to have someone pray with you for "inner healing" (healing of the emotions). My office may be able to help you find a spiritual director or counselor who is experienced in this type of prayer. In fact, I'm sponsoring a workshop in October which would give you an opportunity to learn more about this.

There are many books available on this topic. *The Healing Light* and *Healing Gifts of the Spirit* by Agnes Sanford tell about her approach to prayer and how she experienced healing of a serious depression. *Prayer that Heals the Emotions* by Eddie Ensley is also excellent and will give you a preview of the October workshop at which Ensley will speak.

Regarding the medications, there are several new ones, and you may not have tried everything. The newest one just came out a few months ago. Get a second opinion regarding your treatment. If you're not already seeing a psychiatrist, you should be.

There are no good methods of suicide. If you die, you take yourself with you and you probably wouldn't like yourself any better in death that you do in life. Any method may backfire and leave you on a ventilator in ICU. Put your effort into living instead of dying.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Children, Church And Cry Rooms

Family Matters

Eileen C. Marx

"We're up at 7 a.m. on Sunday morning and we still have trouble making it to the 11:30 Mass on time," my sister-in-law Rose told me during a recent phone conversation. "Kevin can't find his shirt; Chris would rather be playing baseball; Katy is trying on her third dress of the morning; Kyle doesn't want to go; Carly has taken off her shoes, which were just put on, and Claire decides she would like to be nursed as we're heading out the door!"

Rose, my brother Brian and their six children live in Edmond, Okla. They are parishioners of St. John the Baptist Church. With 2,400 families, it's the largest parish in the diocese. It also has decided to accommodate its young families with a deluxe "cry room," a children's Mass and a nursery.

Once the Costello family arrives at Mass, Brian takes the three oldest to the main part of the church while Rose takes the three youngest to the cry room. Rose told me, "Cry rooms are key for us. We can't go to a church unless they have one. When we lived in Florida, we drove 20 minutes out of our way just to go to a church where there was a cry room.

"As cry rooms go, the one at St. John's is great. It has two rocking chairs and huge glass windows so the kids can find daddy during Mass. There are certain Sundays though when things get so out of control with all the children sitting in the cry room that I don't hear any of the readings. I have no idea what Sunday of the year it is. I can barely remember my own name and I wonder why I am here."

I marvel at Rose's and Brian's commitment to bring their six children to church together whenever possible; my husband and I can barely handle two little ones. Like Rose, many of us wonder sometimes why we bring our young children to Mass, when it seems so many parents and children are having a rough go of it on Sunday mornings. It can be emotionally draining to bring babies, toddlers and young children to church — especially if there is not a cry room or if the children's Mass doesn't fit into your family's schedule. Many moms and dads worry about keeping their children quiet and well behaved during Mass, so they won't disrupt the other parishioners who have come to worship in peace.

For many parents, their week has had its share of the pressures of work and family. They come to Mass hoping for a few moments to praise God with their parish community, to listen to His word, to receive the Eucharist, and to seek guidance and help for the week ahead. This rarely happens. We're too busy strategically handing out "Gummy Bears" and "Teddy Grahams" during the homily and the consecration. We're reminding our children that leaping from the church pews to the kneelers had not yet been classified as an Olympic sport, or we're telling them that they may not take money from the collection basket.

It would be easier for parents to keep their children home and go to separate Masses. But as I frequently need to remind myself, one of our most important roles as parents is to be teachers of the faith. Although it can be maddening to bring children to Mass, in time they will discover that going to church, praying and serving the parish or community are all a part of their life as a family. It is only by taking young children to church that they learn how to listen and appreciate the Mass. It is a special sacrifice when a single parent, or a family in crisis brings their children to Mass. They need the support of all their fellow parishioners.

Although it's not an easy task caring for children at church, perhaps this is when the focus of our faith turns to our children, such as when we answer their questions and explain to them what is happening at different parts of the Mass. It is often through the simple acts that our children first come to know the Lord: lighting a candle after Mass, packing up a bag of food for the poor of the parish or discovering the face of Jesus in a stained glass window. And although children are often an impediment to our spiritual life on Sunday morning, parents will tell you that their children too can be teachers of the faith through their insightful questions and responses. "If Jesus is not dead anymore, why is He still on the cross?" asks my 4-year-old son Bobby. His 4-year-old friend Seth asks, "Is that really Jesus' blood in the cup?"

We live in a world of increased violence, injustice and isolation. As parents we have a responsibility to show our children that there is an alternative to hatred, fear and indifference. I can think of no greater way to bring hope into the lives of our children than by inviting them to pray with a community of believers who celebrate God's Word, His peace and His love for the poor and broken-hearted.

My sister-in-law Rose agrees. "This is a part of our faith. I hope the kids don't see this as a chore. Maybe something will be planted in those early years that they will come back to as they get older, even if there is a time when they are away for the Church."

Rose continued, "Last fall I went to Christopher's First Penance. I was talking to the priest afterwards. I told him that with five children, a husband who is in the service and being pregnant, I don't always make it to Mass every Sunday, but I try whenever I can. He looked at me and smiled. "God understands," he said. "And as far as I can see, you're a saint already!"

Eileen Marx lives in Silver Spring, Md., and writes about issues of interest to Catholic families.

Is There Salvation Outside The Church?

Question Box

Father John Dietzen

Q. My friend insists she was taught that only Catholics, or at least Christians, can be saved. All others are condemned. I am a convert to the Catholic faith and never heard that. Not only does it eliminate Jews, for example, but many other good people whose lives seem to be holier, and are certainly more thoughtful and generous, than some Christians. She claims, however, that she is just repeating what she learned when she was young: "Outside the Church there is no salvation." Can you help? (Pennsylvania)

A. The phrase you quote goes back to the early centuries of Christianity. St. Cyprian, bishop of Carthage in North Africa, teaches it in his influential work, "The Unity of the Church," published in 251. Perhaps it originated even earlier than that.

The axiom has a long and complicated history through the following centuries. There's no question that often it was interpreted in the strictest sense in official Church documents.

The 12th ecumenical council, Lateran IV (1215), echoed the widespread sentiment of official church teaching of that time in declaring, "We firmly believe and confess without reservation ... (that) there is truly one universal Church of the faithful outside which absolutely no one is saved" (Chapter 1). The context of these words in that council clearly indicates they were to be understood in the most rigorous sense.

Nearly 100 years later, in a decree on the power and unity of the Church, Pope Boniface VIII taught that outside the one, holy, Catholic and apostolic Church there is "no salvation or remission of sin."

"We declare, state, define and pronounce," he said, that "subjection to the Roman pontiff is absolutely necessary for salvation for every human creature" ("Unam Sanctam," Feb. 17, 1304).

Numerous reasons could be brought forward to explain this kind of teaching in the Church. Not least of them is the fact that most Christians of those centuries believed that, except for a few pockets here and there, the whole world had been evangelized; thus all people had been presented the opportunity to accept or reject Christ and his Church.

All this changed in the next centuries, of course, with the famous voyages of discovery, revealing the existence of countless millions of hitherto unknown people.

As late as the 1830s, however, two popes called the rule "outside the Catholic faith no one can be saved" a "constant dogma" of our faith (Pius VIII) and an "article of faith" (Gregory XVI).

From then on those words began to be understood and accepted far less rigidly. Clearly, the Church today, when it uses them at all, interprets them much more broadly and positively.

The bishops at Vatican Council II taught that God's saving grace is at work not only in the Jews and Moslems, who are touched by revelation in the Scriptures, but in all others as well.

"Those also can attain eternal salvation," said the bishops, "who through no fault of their own do not know the Gospel of Christ or his Church, yet sincerely seek God and, moved by grace, strive by their deeds to do his will as it is known to them through their conscience."

God's saving action extends even beyond those who explicitly search for him, they continue. "Nor does divine providence deny the help necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God, but who strive to live a good life, thanks to his grace" (*Constitution on the Church*, 16).

See **Question,** Page 13

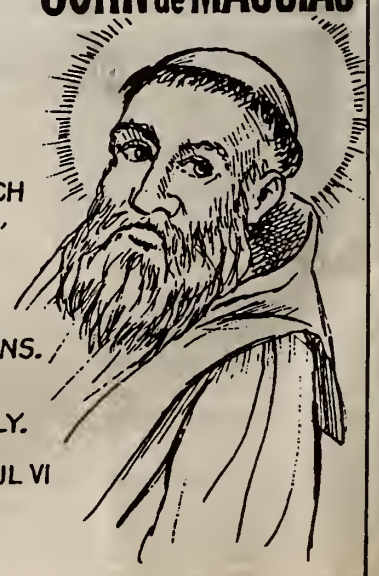
the Saints by Luke

ST. JOHN de MASSIAS

JOHN WAS BORN AT RIBERA IN ESTRAMADURA, SPAIN, IN 1585 OF AN IMPOVERISHED NOBLE FAMILY. HE WAS SOON ORPHANED AND HAD TO WORK AS A SHEPHERD TO EARN HIS LIVING. AFTER RECEIVING AN INSTRUCTION FROM ST. JOHN THE EVANGELIST HE WENT TO PERU. AFTER WORKING ON A CATTLE RANCH FOR TWO YEARS HE WENT TO LIMA, WHERE HE BECAME A DOMINICAN LAY BROTHER AND WORKED AS A PORTER.

JOHN BECAME KNOWN FOR HIS AUSTERITIES, MIRACLES AND VISIONS. HE ATTRACTED THE POOR AND THE SICK OF THE CITY, MINISTERING TO THEM SPIRITUALLY AND PHYSICALLY.

JOHN DIED IN LIMA IN 1645. HE WAS CANONIZED BY POPE PAUL VI IN 1975. HIS FEAST IS SEPT. 18.



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Entertainment

Latest Crime-fighter Draws a Blank

By Henry Herx and Gerri Pare

NEW YORK (CNS) — A wacky inventor tries to turn himself into a crime-fighting superhero with the modest name of "Blankman" (Columbia).

Capitalizing on their popularity as stars of the TV sitcom "In Living Color," Damon Wayans and David Alan Grier portray brothers Daryl (Wayans) and Kevin (Grier), raised in a high-crime neighborhood by their kindly grandmother (Lynne Thigpen).

Kevin's a no-nonsense TV cameraman but Daryl is obsessed with inventing such boons to humanity as his motorized flying fly catcher that pursues its prey when not constantly crashing into walls.

When Grandma is murdered, Daryl vows to be a latter-day Batman, capturing bad guys with the help of his goofy gadgets and gizmos. Stitching together a ludicrous outfit from her housecoat and cut-up towels, he hits the streets as the bumbling Blankman.

First to interview him is TV reporter Kimberly (Robin Givens), and she and the masked crusader are mutually smitten. Meanwhile, exasperated Kevin is usually rushing in to rescue his stumbling sibling.

Director Mike Binder does little with this 10-minute sitcom sketch besides letting Wayans and Grier run with it for a long hour and a half. While their humor is puerile it is also too vulgar and suggestive to be appropriate for kids. On the other hand, it is just too dopey for the average adult to enjoy.

Its silly comic-book sensibility goes nowhere in a plot that is poorly contrived. And when it runs out of story line Daryl suddenly becomes a McDonald's food server, which amounts to one long, unfunny and unnecessary commercial in disguise.

At least the brothers want to do good for the community, but by and large this cut-rate "Batman" fails to fly. "Blankman" fires blanks.

Due to comic violence, vulgar humor and occasional profanities, the **U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13. (GP)**

Toni Whitney (Tina Majorino) reaches out to an orhhaned seal named Andre in a film the U.S. Catholic Conference calls a "wholesome tale of healing and caring." The USCC classification is A-I — general patronage. The Motion Picture Association of America rating is PG — parental guidance suggested. (CNS photo from Paramount)

Classifications

"Blankman" (Columbia) — U.S. Catholic Conference classification, A-III — adults. Motion Picture Association of America rating, PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

"Killing Zoe" (October) — U.S. Catholic Conference classification, O — morally offensive. Motion Picture Association of America rating, R — restricted.

"Natural Born Killers" (Warner Bros.) — U.S. Catholic Conference classification, O — morally offensive. Motion Picture Association of America rating, R — restricted.

"Timecop" (Universal) — U.S. Catholic Conference classification, O — morally offensive. Motion Picture Association of America rating, R — restricted.

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"D2: The Mighty Ducks" (1994)

Thoroughly predictable sequel takes the peewee hockey team to the Junior Goodwill Games where the coach (Emilio Estevez) becomes temporarily distracted by lucrative sports endorsements while his young players prepare to take on the mean [illegible] Iceland. Director Sam Weisman piles on the hockey footage as the cliche-ridden narrative steadily sinks under various characters' dull sermonizing about the commercialization of athletes and the nobility of team sports. Some rough play on the ice and a sprinkling of profanity. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Davy Crockett and the River Pirates" (1956)

Disney sequel directed by Norman Foster has Davy (Fess Parker) and his genial sidekick (Buddy Ebsen) in a Mississippi boat race against riverman Mike Fink (Jeff York), then the slapstick horseplay turns a little more serious when they tangle with some hostile Indians. Mostly unpretentious juvenile fun. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"8 Seconds" (1994)

Dramatization of the brief but eventful life of world champion bull rider Lane Frost (Luke Perry) who gained rodeo fame alongside best friend and competitor Tuff Hedeman (Stephen Baldwin), while weathering stormy relationships with his wife (Cynthia Geary) and demanding father (James Rebhorn). Director John G. Avildsen turns out a flavorsome rodeo movie with inspirational themes of friendship inately expressed through corny dialogue and an overly sentimental treatment. Very discreet references to adultery and some rodeo injuries. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Greedy" (1994)

Failed comedy about a cagey multimillionaire (Kirk Douglas) whose grasping relatives lure his favorite nephew (Michael J. Fox) home to distract the old codger from a sexy young companion (Olivia d'Abo) who poses a threat to their inheritance. Director Jonathan Lynn gets slack results from a dreary combination of predictable proceedings, plodding pace and perfunctory performances. A premarital relationship, frequent sexual innuendo, flash of nudity, brief comic violence and an instance of rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

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How parishes support their divorced members

By H. Richard McCord Jr.
Catholic News Service

When people experience a significant loss, they turn to their faith in order to make sense of tragedy and to find resources for rebuilding their lives.

When Lazarus died, Martha and Mary turned to Jesus. They expected he would reach out to them. "Lord, if you had been here, my brother would not have died" (John 11:32).

When someone dies, the church offers spiritual, sacramental and even material support for those who grieve the loss. But what about divorced people or the children of a divorced family? For many, divorce is no less a loss than death.

The church has a major responsibility and role to play in preventing divorce. In a previous article I discussed some ways this can happen:

—By helping couples to reconcile when their marriage seems headed for destruction.

—By preparing young people for marriage.

—By offering enrichment to couples throughout each succeeding stage of their marriage.

But not all divorces are preventable. When this is the case, the church's emphasis shifts to helping people to survive the trauma and to minimizing its damaging effects, especially upon children.

■■■

Prevention of a loss and survival of a loss: These are two elements of a dual strategy for ministry.

Which leads me directly to my main point in this article: What do divorced people seek from the church and what support can parishes offer to them and their children? Bear in mind that support is offered through the parish's general climate or atmosphere and through specific services that are needed.

Not long after her divorce, Angie overheard a co-worker talking about the wonderful spirit at St. Mark's Parish. Since this church wasn't far from her home, she decided to go there for Mass the following Sunday.

She found a reverent sense of prayer throughout the liturgy. The preaching touched some places deep within her heart. People were friendly and seemed interested in her as a newcomer. The priest invited her to come back anytime. She returned the next Sunday, and she quickly became a full participant in the parish's life.

People know that Angie is a divorced single parent, but that's not an obstacle to her being accepted in the community. She is not stigmatized or made to feel different.

She found what divorced people seem to want most from their church: a welcome, a feeling of being included, a chance to give and receive support from a community which bases its life on Jesus.

In their pastoral message to families, *Follow the Way of Love,* the U.S. Catholic bishops urge divorced persons to "grasp the hands of those who reach out to you in loving concern. Extend your own hand to others whom you meet on the road to healing and reconciliation. There is a home for you within our parishes and communities of faith."

A welcoming, prayerful parish already has taken a giant step in ministry with divorced families, even if it offers no specialized programs. However, there are some specific components that parishes and their people can incorporate within ministry.

Dottie Levesque, a nationally recognized authority on ministry with the divorced, lists five forms of support that divorced people typically seek from their parish:

1. Listening.
2. A non-judgmental attitude.
3. Assurance of full membership in the church (there are still some who think that divorce brings excommunication).
4. Referrals to written materials, counseling, community services, support groups.
5. Connection to a network of people who have survived divorce and can help others through crises to healing.

Parishes can also link divorced persons with national ministry programs that operate in many dioceses. For example, The Beginning Experience is a weekend retreat that helps people to emerge from grief and to move toward a new beginning with God's grace and the help of people who have traveled that same road.

Other opportunities are offered through the North American Conference of Separated and Divorced Catholics. Members of NACSDC are offered a national magazine, audiotapes, books, regional and national meetings — all of which provide valuable resources for dealing with the many issues of divorce.

In recent years there has been more research pointing to the devastating, long-term effects of divorce upon children. And so parishes and schools are responding with programs helping children of all ages to understand what is happening in their families.

"Rainbows for All God's Children" is a good example of this effort. Through a program of support groups led by trained and caring adults, this ministry tries to instill within grieving children a belief in their own goodness and the value of their own family.

In earlier times the church provided a place of physical sanctuary for the oppressed. Today it can still be a safe haven for those who suffer loss, including those whose lives and families are shattered by divorce.

(McCord is the associate director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)

Forms of support that divorced people typically seek from their parishes: Listening; a non-judgmental attitude; assurance of full church membership; referrals to counseling, community service, support groups; connection to a network of people who have survived divorce.

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FAITH alive!

FAITH IN THE MARKETPLACE

What support by a parish has benefited you or someone you know?

"A friend is schizophrenic. When she had a serious episode, her RENEW group at our parish visited her, made sure she took her medication and has continued to be a support for her. They didn't judge her but welcomed her." — Tom Reichert, W. Lafayette, Ind.

"One-on-one support for people in trouble — teens on drugs or dealing with sex, or people dealing with marital troubles. Our parish tries to connect them with counselors that can help them with their specific needs." — Peg Ormond, Cranston, R.I.

"I feel an ongoing support from my parish through its small Christian communities.... When my children were born, they brought us meals. They baby-sat our children so we could have a night out.... They're like an extended family." — Karen Spivey, Sykesville, Md.

"My father has Alzheimer's. Our pastor comes once a month to our home to give him Communion.... Also, our parish slips the names of the first communicants and (confirmation candidates) at random in the bulletins. The people who get their names then support them through their faith journey with cards and prayers, and sometimes gifts — whatever they feel called to do." — Sandy Trzcinski, Clarksburg, W.Va.

An upcoming edition asks: What words of prayer would you like to share with other families? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Parish front lines: The support actually offered

By Kathleen T. Choi
Catholic News Service

At a time when bureaucracies smother compassion and neighborhoods are just addresses, Catholics need the support of their faith communities. Leaders, in turn, are attempting to diagnose who is in need and whether there are resources to help them.

I've gathered ideas from innumerable parishes on how to support parishioners. One parish matches young couples needing affordable housing with seniors seeking housekeeping assistance.

Another parish, responding to those in mourning, even has a special parish memorial Mass for those who suffer a miscarriage or whose child is stillborn.

Yet another parish has served parishioners through a parish credit union for years.

What kinds of support do people want from their parish? I've learned that one way parishes find out is to ask, whether through surveys of various kinds or interviews conducted by trained home visitors.

The support people need may be influenced by where they live.

Unemployment, for example, can become an individual or parish-wide crisis in some areas. What can a parish do? Help-wanted ads dot some Sunday bulletins. Retreats can offer spiritual support to the unemployed, and employers can help fellow parishioners write resumes or prepare for job interviews. Programs to expand job skills are a possibility.

Then there are the needs of different age groups. Some parishes consider it a good idea to bless any program that gets youth to church. So church-sponsored sports leagues are making a comeback! And, remembering that many teens enjoy large groups, some parishes make youth social activities ecumenical events and publicize them in schools as well as in the parish bulletin.

At the other end of the age spectrum, many parishes say thanks to senior citizens, the church's most faithful attenders, with rides to church, large-print reading materials, free tax preparation or glaucoma and cataract screening.

"What kind of support do people want from their parish? I've learned that one way parishes find out is to ask, whether through surveys of various kinds or interviews conducted by trained home visitors."

For shut-ins of any age, some parishes offer support through phone friends who check in once a day or parish nurses who make home visits. It is also possible to tape Sunday services for the benefit of shut-ins. The homebound, in turn, offer their services through prayer chains and other projects they complete at home.

Since the number of single Catholics is large, some parishes sponsor singles-only dinners that spare them a night of other people's baby pictures.

Many parishes also recognize that single parents have big needs and little time. Thus, older parishioners may become mentors or surrogate grandparents. And parish leaders frequently assure that all parish meetings offer free baby-sitting. Again, parish schools may serve these families with preschool and afterschool care.

Recognizing the needs of parishioners may mean taking steps to include substance-abuse education and ministry in homilies, publishing hotline numbers in the bulletin and training parish secretaries to refer crisis calls to excellent sources of help.

It may mean recognizing married couples' needs by inviting a couple to share one parish position as a team.

It may mean serving a neighborhood in crisis by aiding efforts to deter street crime. Several churches join with the police to collect guns, report drug dealers and restrict the sale of drug paraphernalia.

It may mean remembering that 10 homeless guests can sleep in a cafeteria with minimum supervision.

And it may mean bearing in mind that purely social activities attract mixed marriage couples, whose need for support may be a need not to be left out.

Discovering what support a community should offer is not hard once we begin looking. Parishes come alive when they hear the cries of those in need.

(Ms. Choi lives in Hilo, Hawaii, and is on the staff of the Hawaii Catholic Herald in Honolulu.)

CNS photo by Karen Callaway

FOOD FOR THOUGHT

When people encounter a big problem, they usually feel alone at first. This isn't a great way to feel! In fact, it is a form of suffering.

When people feel alone with their difficulties, they also tend to feel cut off from others who "couldn't possibly understand."

But people aren't alone. Others have experienced similar difficulties and felt alone at first. Perhaps they too felt shame over a marriage breakdown or experienced feelings of desperation after losing a job.

Of course, most people don't need a tragedy to make them feel alone. At times, people feel alone because they haven't gotten the stress in life under control or because they have a big decision to make.

Compassionate listening and a willingness to share one's experiences are gifts to give to the person who feels alone.

Naturally, how this is done makes a difference. Giving direct advice to someone drained by a big problem might not work, for example.

What does this have to do with the parish as a support system? Only that one way parishioners receive support in parishes is informally, through others — perhaps others who make them feel less alone. It is an underestimated capacity of parish life.

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David Gibson, Editor, Faith Alive!

The ancient Christians' personal touch

By Father John J. Castelot
Catholic News Service

The support today's big-city and suburban parishes offer to their members requires the dedicated work of a large number of people as well as a highly organized effort. If there is a drawback, it is precisely the "bigness": The commissions, committees and departments necessary for efficient operation can give an impression of cold impersonality.

The individuals who work together on the various projects get to know each other, and they develop a sense of community and a sense of belonging. But how about all those who are not so actively involved?

The New Testament communities were not yet parishes as such. They were households, families of "brothers" and "sisters." The people knew each other intimately and loved each other deeply. They met in private homes.

These early Christians could rely on the group for assistance in times of need. The Acts of the Apostles makes pointed reference to this, even if the picture is somewhat idealized:

"All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need.... There was no needy person among them" (Acts 2:44-45; 4:34).

These early Christian communities were especially attentive to widows, who, apart from the community, had nowhere to turn for support (Acts 6:1).

There was, however, another more important kind of support that people got from the community: moral support. In a cold, impersonal, fragmented society, they experienced the warm security of being loved and of loving in return.

In a social structure that classified people according to financial and social status, they had a deep sense of worth as human beings. They were not just citizens or slaves, rich or poor; they were Christians. Their baptism lifted them above depersonalizing pigeonholing based on ethnicity, class or gender:

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

This ennobling sense of self-worth, of personal human dignity, was the most valuable support they derived from being brothers and sisters in a loving family, where people of all sorts could sit at the same table.

The Bible's letter to the Colossians expresses well what they could expect as members of such a community: "Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another....

"And above all these put on love, that is, the bond of perfection. And let the peace of Christ control your hearts" (Colossians 3:12-15).

This is truly support, not just service.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

"When creative, life-giving people interact with others in the network of relationships we call 'community,' their energy, curiosity and enthusiasm help facilitate an exchange of gifts that produces a lifetime of growth and renewal," writes Father John Luongo in his book, *Adventures of Faith, When Religion Is Just the Beginning* (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1992. Paperback, $5.95). The exchange of gifts that takes place in the community requires that people be "especially alert to opportunities to give others whatever they need," says the author.

Reflection: The parish is a place of give-and-take for me. So I will meditate on my role not only in receiving "from" the parish but in giving "to" it. The parish is a setting where my gifts are meant to be shared.

FAITH alive!

People In The News

More Than 70 "Underground" Priests Ordained This Year In China

HONG KONG (CNS) — In the face of possible crackdowns by the Chinese government, the underground Catholic Church ordained 71 priests in three Chinese provinces within the first seven months of this year. The new priests in Fujian, Hebei and Heilongjiang provinces had studied clandestinely for seven to nine years under very strict supervision, a Catholic source in Hebei told UCA News, an Asian church news agency based in Thailand. The seminaries in the three provinces were set up on a smaller scale since the major seminary in Hebei was disbanded by authorities in 1992, said the source.

Leading Presidential Candidate Was Altar Boy, Youth Group Member

MEXICO CITY (CNS) — The man most likely to become Mexico's next president, Ernesto Zedillo Ponce de Leon, is a practicing Catholic who was an altar boy and a member of a Catholic youth movement in the poor neighborhood where he grew up along the U.S.-Mexican border. Zedillo, candidate of the ruling Institutional Revolutionary Party, had slightly more than 50 percent of the vote in official poll returns registered by the Federal Electoral Institute following Aug. 21 national elections. He was born in 1951 in Mexico City, and when he was 3 his family moved to Mexicali, just across the border from Calexico, Calif.

Pax Christi Coordinator Resigns

ERIE, Pa. (CNS) — Benedictine Sister Anne McCarthy has resigned as national coordinator of Pax Christi U.S.A., the Erie-based U.S. branch of the international Catholic peace movement. Her resignation, effective Aug. 31, was announced at the Pax Christi national assembly meeting in mid-August in San Jose, Calif. Pax Christi's National Council has named staff members Jo Clarke and Jim Dinn as interim co-coordinators and announced the beginning of a search for a new national coordinator. In her statement to the assembly, Sister Anne said she was leaving mainly "because of organizational questions, growing issues around the role of the executive committee, national council, national coordinator and ownership of the agendas of Pax Christi."

Retired Evansville Bishop Francis Shea Dies At 80

EVANSVILLE, Ind. (CNS) — Bishop Francis R. Shea, bishop of Evansville from 1970 to 1989, died of a heart attack Aug. 18. He was 80 years old. The retired bishop, who recently had reconstructive surgery for a broken hip, was found lying across his bed at his home in Evansville. He was taken to St. Mary's Medical Center, where he died in the emergency room at 10 a.m. after receiving last rites. He was buried Aug. 22 at St. Joseph Cemetery in Evansville following an 11 a.m. funeral Mass at St. Benedict Church. Born and raised in Tennessee, Bishop Shea spent 30 years in parish and Catholic high school posts there before he was named third bishop of Evansville, a diocese of some 5,000 square miles in southwestern Indiana.

Lebanese Cardinal Khoraiche, Voice For Peace, Dies At 86

VATICAN CITY (CNS) — Lebanese Cardinal Antoine Pierre Khoraiche, a strong voice for peace during Lebanon's many years of war, died at age 86 of an apparent heart attack. Pope John Paul II, in a message of condolences, described Cardinal Khoraiche as a "faithful servant" for all Lebanese during a very difficult period. As Maronite patriarch of Antioch, he was the spiritual head of the world's Maronite Catholics. The pope had named him a cardinal in 1983. His death leaves 138 members in the College of Cardinals, of whom 99 are under age 80 and eligible to vote in a conclave.

Doctor Says Colleagues Forced Indirectly To Support Abortion

WILMINGTON, Del. (CNS) — An internist who once practiced in Wilmington charges that pro-life doctors and other medical professionals are forced indirectly to collaborate in abortions because they are required to refer patients to colleagues for an abortion. Dr. Ronald Connolly said his refusal on religious and moral grounds to participate in abortion resulted in the destruction of his practice in Delaware. He now practices near Oakland, Calif. In a telephone interview with *The Dialog*, Wilmington's diocesan newspaper, Connolly said that physicians in today's medical culture — if they are to act "ethically" — have no choice but to abet indirectly the termination of human life.

Bishop Hanus Named Dubuque Coadjutor

WASHINGTON (CNS) — Pope John Paul II has named Bishop Jerome G. Hanus, 54, of St. Cloud, Minn., as coadjutor archbishop of Dubuque, Iowa. In his new post he will assist and eventually automatically succeed Archbishop Daniel W. Kucera of Dubuque, who is 71 years old. Both prelates are Benedictine monks. Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States, announced the appointment in Washington Aug. 23.

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Employment Opportunities

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Pastoral Associate: 750-family parish is seeking a pastoral associate; a member of pastoral team whose primary responsibility is to assist parish and social ministry, community outreach and developing family life ministry. Application deadline Sept.30, 1994. Contact Bud Freddiani, Search Committee, St. Pius X Church, 2210 N. Elm St., Greensboro, NC 27408. Tel. (910) 272-4781.

Receptionist/General Clerical: Full-time position. Applicant should possess excellent communication skills and pleasant phone manner for multi-phone lines. Must enjoy working in close-knit, friendly atmosphere. Needs basic clerical skills including filing and church record-keeping. Typing a must. Computer knowledge helpful. Salary dependent on experience. Immaculate Heart of Mary Parish, High Point. Please call(910) 887-2613.

Stewardship: St. Leo's is seeking to fill the position of director of pastoral activities. The director will be responsible for coordinating all volunteer activities both within the church community and in the external community and other activities considered appropriate by the pastor and pastoral council. The position requires a BA or BS degree (or comparable experience) preferably in an area related to volunteer activities, or sales and marketing experience. Experience in a non-profit agency or experience related to volunteer activities would be beneficial as would general organizational skills and working knowledge of computers. For further information, please reply in confidence to Father Jim Solari, St. Leo's Catholic Church, 335 Springdale Ave., Winston-Salem, NC 27104.

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Scripture

Readings for the Week of September 4 - September 10

Sunday: Isaiah 35:4-7; James 2:1-5; Mark 7:31-37.

Monday: 1 Corinthians 5:1-8; Luke 6:6-11.

Tuesday: 1 Corinthians 6:1-11; Luke 6:12-19.

Wednesday: 1 Corinthians 7:25-31; Luke 6:20-26.

Thursday: Micah 5:1-4 or Romans 8:28-30; Matthew 1:1-3, 18-23 or 1:18-23.

Friday: 1 Corinthians 9:16-19, 22-27; Luke 6:39-42.

Saturday: 1 Corinthians 10:14-22; Luke 6:43-49.

A young Bosnian girl cries as she walks alone in the old part of Sarajevo which Pope John Paul II hopes to visit next week. (CNS photo from Reuters)

Pope Hopes To Pay Visit To Croatia, Bosnia As Fellow Slav

VATICAN CITY (CNS) — When Pope John Paul II made plans for September visits to the former Yugoslavian republics, he wanted to go as a Slav offering peace to fellow Slavs at war.

But in a region where common origins have not prevented ethnic and religious hatreds, reconciling Bosnian Muslims, Croatian Catholics and Serbian Orthodox proved difficult even before the papal travel started.

While Muslims and Croats hailed a papal visit, Serbian leaders in Bosnia and Serbian Orthodox officials bluntly told the pope that he was unwelcome.

This followed a steady campaign in the Serbian media since fighting broke out in the former Yugoslavian republics in 1991 to paint the pope as part of the enemy — the leader of the Catholic Church supporting the Croats and their allies.

The result was a major scaling down of what the pope initially hoped would have been a symbolically unifying trip to the capitals of Sarajevo, Bosnia-Herzegovina; Zagreb, Croatia; and Belgrade, Serbia. By the end of August, as the pope practiced Serbo-Croat, the language of the ex-Yugoslavia, the only sure stop was a Sept. 10-11 visit to Zagreb in the predominantly Catholic Croatia.

Belgrade was dropped because of Serbian Orthodox opposition, and a Sept. 8 foray into Serb-besieged Sarajevo was highly in doubt because of security risks.

A trip to Sarajevo would put the pope in the eye of the ethnic hurricane. It is the capital of the Muslim-led government in loose alliance with Croats. Yet it is tightly choked off from the rest of the world by well-armed Serbian opposition troops.

The pope, sensing the risks to his own life and to the lives of the people who would attend papal events, symbolically put the dangerous Sarajevo trip under Mary's protection. Noted for his strong Marian devotion, the pope chose Sept. 8, the feast of the birth of Mary.

All three groups fighting in Bosnia are Slavs, as is the Polish pope. The word Yugoslavia means "southern Slavs."

The three groups managed to live together under the authoritarian rule of post-World War II communism. But once communism died, old hatreds revived.

Bosnia-Herzegovina was the most multiethnic part of Yugoslavia. Muslims were the most numerous, and Bosnia had significant Serbian and Croatian populations. Fighting erupted after a 1992 declaration of independence from Yugoslavia by the Muslim-led Bosnian government. Serbs in Bosnia, with material help from Serbia, opposed the decision.

In 1991, Croatia declared independence, leading to fighting with Croatian Serbs, who opposed the move. Although fighting has ended in Croatia, sections of the country are under Serb occupation.

Even the papal trip to Croatia is a scaled-down version of what the Croatian bishops had initially hoped for. They proposed visits to several cities so the pope could see the war's destruction, including the gutting of churches.

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Vocation Update

20 In Formation For Diocese

By FATHER FRANK O'ROURKE
Vocation Director

I am happy to share with you the good news that we have 20 men in formation to serve as priests for the Diocese of Charlotte. Their names, ages, home parish communities and seminaries or schools are listed below.

St. Vincent Seminary, 300 Fraser Purchase Rd., Latrobe, PA 15650-2690:

— David Brzoska, 32, St. Aloysius Church, Hickory.

— Dean Cesa, 35, Our Lady of Assumption Church, Charlotte.

— Luis Osorio, 36, St. Philip the Apostle Church, Statesville/Catholic Hispanic community.

— Thang Pham, 31, Our Lady of Consolation Church, Charlotte/Catholic Vietnamese community.

Sacred Heart School of Theology, PO Box 61, Hales Corners, WI 53130-0061:

— James Collins, 46, St. Lucien Church, Spruce Pine/St. Bernadette Mission, Linville.

St. Mary's Seminary, 5400 Roland Ave., Baltimore, MD 21210-1994:

— Christopher Davis, 23, St. Benedict Church, Greensboro.

— Matthew Leonard, 32, Oakton, Va./Franciscan University, Steubenville, Ohio.

Belmont Abbey College, Box 309, Belmont, NC 28012:

— Arturo DeAguilar, 27, San Luis de Lapaz, Mexico/St. Vincent dePaul Seminary, Boynton Beach, Fla.

— Martin Mata, 26, Guadalcazara, Mexico/St. Joseph Church, Asheboro/St. Vincent de Paul Seminary.

In residence (3742 Stokes Ave., Charlotte, NC 28210):

— Tien Duong, 30, Central Piedmont Community College/Catholic Vietnamese community.

— Duc Duong, 33, Central Piedmont Community College/Catholic Vietnamese community.

St. Meinrad Seminary, St. Meinrad, IN 47577-1020:

— Eric Houseknecht, 41, Our Lady of Grace Church, Greeensboro.

— Mark Lawlor, 33, Sacred Heart Church, Salisbury.

— David Lett, 26, Mount Calvary parish, Washington D.C.

— Keith Nesbitt, 36, Our Lady of Grace and St. Benedict churches, Greensboro.

— Shawn O'Neal 25, St. John Neumann Church, Charlotte/UNC-Charlotte Campus Ministry.

— Thomas Williamson, 31, St. Timothy parish, Arlington, Va.

Theological College, Catholic University of America, 401 Michigan Ave. NE, Washington DC 20017:

— Brad Jones, 23, St. John Baptist de la Salle, North Wilkesboro/St. Benedict Church, Greensboro/UNC-Greensboro.

St. Vincent dePaul Seminary, 10701 St. Military Trail, Boynton Beach, FL. 33436-4899:

— Fidel Melo, 33, Aguazarca, Mexico/Sacred Heart parish, Homestead, Fla.

North Americana College, 00120 Vatican City State, Rome, Italy:

— Ray Williams, 36, St. Eugene Church, Asheville.

Please keep these men in your prayer. Vocations are nurtured in families and parish communities, and called forth by men and women like yourselves who invite men to consider a vocation to the priesthood. I ask for your continued prayer and openness to recognizing special gifts and talents for priestly ministry among your family, friends and parishioners. The success of our efforts rests on all of us working together to help others respond to the call of the Spirit.

To inquire about the possiblity of serving as a priest in the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-2283, or write to him at St. Patrick Cathedral, 1621 Dilworth Rd. East, Charlotte, NC 28203.

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Mandamientos, Conciencia y la Ley de Cristo

El pecado trastorna el orden de la naturaleza, de la vida del hombre y de la convivencia humana y constituye la fuente envenenada y generadora de nuestra infelicidad en el tiempo y en la eternidad. Dios nos llama a remediar el desorden del pecado y, en su sabiduría y bondad, nos ha dado la forma para que nos comportemos según su voluntad, como hijos e hijas que somos. Esta norma moral de vida o "Ley de Dios" la tenemos claramente delineada en los *Diez Mandamientos,* en nuestra *conciencia* y en la *"Ley de Cristo"*.

Los *Mandamientos* son la ley positiva, válida en todo tiempo y para todo ser humano. La *conciencia* es nuestro juez interior que, al invitarnos a hacer el bien y al reprocharnos las malas acciones, nos guía a cumplir, como instinto de nuestro ser racional, los Mandamientos. La *Ley de Cristo,* que es el precepto de amar a Dios y al prójimo, eleva la observancia de la ley a un filial acto de amor al Padre.

La Obligación del Decálogo. Fundamento de la vida cristiana es la fe en Jesucristo que nos lleva a cumplir con el amor a Dios con todo nuestro corazón, con toda nuestra alma, con todas nuestras fuerzas y a amar al prójimo como a nosotros mismos. El amor a Dios y al prójimo supone y exige la observancia de los Mandamientos con recta y deliberada conciencia. Al no cumplir con los Mandamientos no cumplimos en realidad con el precepto del Señor y ofendemos a Dios con el pecado. Para cumplir en todo con la voluntad del Padre nosotros los redimidos contamos con la ayuda del Redentor, con la fuerza de su gracia, con la eficacia de los Sacramentos y con la presencia del Espíritu Santo, que nos guía a la santidad. Pero no debemos olvidar que la santidad requiere de parte nuestra una constante renuncia al mal y un diario esfuerzo para hacer el bien: es la expiación impuesta por Dios por el pecado original, nuestros pecados personales y los pecados de la humanidad, y es el precio de nuestro retorno a la intimidad del Padre. Por esta expiación Jesús murió en la cruz. En esta expiación redentora entra nuestro seguimiento de Cristo crucificado. Y parte indispensable de nuestro seguir a Cristo, es cumplir con los Mandamientos y amar no de palabra, sino con obras, a Dios y a los hombres, como El lo hizo y mandó que hiciéramos.

(Comentario al Catecismo de la Iglesia Católica — Edición Española — Con permiso de los Padres de la Sociedad de San Pablo)

Septiembre 8

El próximo día 8 de septiembre se celebran las siguientes fiestas de la Santísima Virgen: La Natividad de la Santísima Virgen María, La Virgen de Covadonga, Nuestra Señora de la Caridad del Cobre y Nuestra Señora de Coromoto.

Se desconoce el lugar donde nació la Virgen María. Una antigua tradición afirma que fue en Nazaret, pero otra tradición señala a Jerusalén y específicamente el barrio vecino a la Piscina de Betseda. Ahí hay ahora una cripta bajo la Iglesia de Santa Ana que se venera como el lugar donde nació la Madre de Dios.

El santuario nacional de Covadonga se encuentra en el altísimo muro de rocas que muere sobre la impetuosa corriente del río Deva, en el fondo del agreste y estrecha garganta que forma el valle de Covadonga, en la región española de Oviedo, provincia de Asturias, materialmente incrustado dentro de la espaciosa cueva donde un puñado de cristianos venció a un ejército de moros en memorable batalla. Ahí se venera la misma imagen de la Virgen María que, hace ocho siglos, presidió la colosal epopeya y por cuya mediación se realizó el milagro del triunfo de los cristianos españoles.

Nuestra Señora de la Caridad del Cobre es la Patrona de Cuba. Su santuario se encuentra situado en la Villa del Cobre, a unos 16 kilómetros al oeste de Santiago de Cuba, cerca de las famosas minas de cobre que han dado nombre a la población. La Virgen fue hallada en el año 1628, en la bahía de Nipe, en la costa norte de la Provincia de Oriente, por dos indígenas y un negro esclavo de 9 años, flotando sobre las olas en una tabla. La imagen de la Virgen es pequeña, alrededor de 84 centímetros. Su rostro es agradable y redondeado. En el brazo izquierdo sostiene al Niño Jesús, que en una mano ostenta un pequeño mundo. En Miami, frente al mar y mirando hacia Cuba, hay una réplica de la imagen de la Virgen, en una ermita que le construyeron los cubanos en el exilio a su Patrona.

Nuestra Señora de Coromoto es la Patrona de Venezuela. Su culto se remonta a la mitad del siglo XVII, entre los miembros de una de las primeras tribus indígenas que los frailes capuchinos conquistaron para la fe en la región de Guanare. La Virgen se le apareció a un cacique que rehuía a recibir el bautismo e instaba a sus súbditos a apartarse de la nueva religión y más tarde a unos niños que bajaban a buscar agua a la cañada de Coromoto. La leyenda cuenta que un día 8 de septiembre de 1652 la virgen se le apareció al cacique reacio cuando trabajaba a la entrada de la cañada de Coromoto. Se dice que éste amenazó a la aparición con su arco pero la Señora del Cielo le cegó con su resplandor y desapareció no sin dejar antes en sus manos una imagen suya pintada sobre una hoja de pergamino. El cacique recuperó la vista al ser bautizado. La actual iglesia, donde se venera a la Virgen, fue consagrada en 1814.

Todas las historias de la Virgen y sus aparaciones son muy interesantes, pero debido a la falta de espacio, hemos resumido las anteriores lo mejor que pudimos.

Imagen da la Virgen de la Caridad del Cobre que se encuentra en el Centro Católico Hispano de Charlotte y que desfilará en procesión en la Misa de las 7 p.m. que se celebrará en la Catedral de San Patricio el domingo 11 de septiembre. Foto por LUIS WOLF

Monseñor D'Antonio Celebra Misa 32 Días Después de Operación

NUEVA ORLEANS (CNS) — Hace solamente 32 días que Monseñor S. Nicholas D'Antonio fue sometido a una operación de ocho horas para extirparle un tumor cerebral, pero él se dirigió ágilmente al altar en la Iglesia de la Anunciación para celebrar la Misa de las 11 a.m. el 24 de julio último.

"Buenos días a todos", dijo él. "¿Pueden ustedes creerlo? Yo no lo creo, pero es cierto. Estoy aquí".

El mes anterior, Monseñor D'Antonio, un franciscano exhuberante de 78 años de edad que una vez soñó en convertirse en boxeador profesional, tuvo su encuentro más próximo con la muerte desde 1975, cuando terratenientes poderosos de Honduras mataron a varios de sus trabajadores religiosos y pusieron una recompensa de $10,000 sobre su cabeza debido a su trabajo con los pobres.

La amenaza de muerte obligó a poner fin a su carrera misionera de 30 años en Honduras. Desde 1977, él ha vivido y trabajado en Nueva Orleans, primordialmente como jefe arquidiocesano del ministerio hispano y pastor de la Parroquia de la Anunciación.

Monseñor D'Antonio dijo que él estaba preparado a morir cuando ingresó al Centro Médico Mercy-Baptist el 22 de junio último para someterse a cirugía con objeto de extirpar un tumor que le oprimía el lado derecho del cerebro. Eso le había ocasionado tres ataques epilépticos dolorosos durante los tres meses anteriores.

El 25 de julio fue el vigésimo-octavo aniversario de la ordenación de Monseñor D'Antonio como Obispo. Nacido en Rochester, Nueva York, y criado en Baltimore, él se unió a los franciscanos en 1933 y fue ordenado sacerdote en 1942.

Después de dos años como misionero en el Canadá, fue enviado a Honduras en 1945 como pastor misionero. Fue nombrado director de la Prelatura de Olancho en 1963 y ordenado Obispo tres años después.

El se hallaba en una visita a Roma en 1975 cuando dos de sus sacerdotes y dos trabajadores laicos fueron asesinados y se puso precio a su cabeza. El Papa Pablo VI le dijo que no regresara a Honduras, y Monseñor Phillip M. Hannan, Arzobispo de Nueva Orleans, lo invitó a dirigir el apostolado hispano en aquella ciudad.

Nota de la redacción: Como miembro de la Mesa de Directores de La Oficina Regional del Sureste Para Asuntos Hispanos, Monseñor D'Antonio hizo algunas visitas a Charlotte y miembros de nuestra comunidad tuvieron la oportunidad de conocerlo. En su última visita a esta ciudad Monseñor D'Antonio, en la homilía que dio en la misa con los miembros directores y la comunidad, habló de su reciente visita a Medjugorje y su devoción a la Virgen. Sean nuestra oraciones en acción de gracias por el éxito de la operación y por el completo restablecimiento del Obispo D'Antonio.

To Our Friends

Commentary on the *Catechism of the Catholic Church* (Spanish Edition), Conscience and Christ's Law. Brief histories of the Virgin Mary's feasts celebrated on Sept. 8 (The birth of Mary; La Virgen de Covadonga, whose image overlooks the site where Christian Spaniards defeated a Moorish army eight centuries ago; Our Lady of Charity, patroness of Cuba; Our Lady of Coromoto, patroness of Venezuela). Bishop Nicholas D'Antonio, archdiocesan head of Hispanic ministry in New Orleans, celebrated Mass 32 days after brain surgery. Church groups meet to discuss exclusion of poor in Brazil.

Grupos Religiosos se Reúnen Para Tratar de Exclusión de Pobres

BRASILIA, Brasil (CNS) — Los representantes de más de 350 grupos religiosos brasileños se reunieron en Brasilia para determinar los modos de ayudar a los millones de sus conciudadanos que están excluídos de la economía.

Los trabajadores religiosos dijeron que las dificultades de las personas empobrecidas en el Brasil son el problema económico y social primordial de su sociedad.

Los grupos se prepararon durante dos años para su conferencia de una semana de duración, titulada "Alternativas y Protagonistas", que señaló la Semana Social nacional de la iglesia.

Entre los oradores se hallaba el Cardenal Roger Etchegaray, presidente del Consejo Pontificio para la Justicia y la Paz.

Los analizadores brasileños dicen comúnmente que sólo 30 millones de los 149 millones de personas del Brasil se hallan en la economía del mercado. Un estudio hecho por el gobierno en 1993 mostró que 32 millones de personas eran demasiado pobres como para comprar alimentos.

A Mountain Walk...

Using a cane for support, Pope John Paul II strolls in the mountains of Italy's Aosta Valley during his August vacation. (CNS photo from Reuters)

New Awareness Of Multicultural, Multilingual Church Emerging

TYLER, Texas (CNS) — A new awareness of the multilingual and multicultural Catholic Church is emerging and is "one of the most important topics worldwide," according to the founder and first president of the Mexican American Cultural Center in San Antonio.

Father Virgil P. Elizondo, rector of San Antonio's San Fernando Cathedral since 1983, spoke to Catholic school teachers in the Tyler Diocese prior to the opening of the fall semester, urging them to create in their classrooms "an atmosphere that shows the great variety of the Church."

"Our world is becoming a world of rapid migrations of people and information," said the priest, who has written several books, started an internationally broadcast weekly TV Mass for the Americas and taught at Harvard University and in Rome.

"We are realizing the need for an international mentality," he said, noting that "Australia has declared itself to be multilingual and multicultural. You see signs on the streets in English, Italian and German."

He said he has seen San Antonio go from two cities, Anglo and Hispanic, to a strong, united bicultural city, "a city where people care for each other in their differences."

And in his own catechism class for 11- and 12-year-olds, he sees children who have mastered "at least two other languages" besides English. "One of my children speaks Russian and Japanese," he reported to the teachers meeting at Tyler's Cathedral of the Immaculate Conception.

The Soviet Union tried and failed to repress cultural differences, "and we are seeing the results right now in Bosnia-Herzegovina," Father Elizondo said.

Catholicity means "an openness to others, not the erasing of differences," the priest added. "Catholic schools are a very privileged place where the uniqueness of Catholicity can be experienced. The church is an experiment in the multicultural.

"God created diversity to keep anyone from being so arrogant as to think they are the only superior one. God created many nations offering something to each other. The differences intended by God to be a richness have become the source of division."

He told of an African-American friend who tried to straighten her hair with an iron when she was a teen-ager so she would look more like her white classmates.

"The sin of the world is not that we think of ourselves as better, but that we think others are not as good," Father Elizondo said, urging the teachers to "give your children an attitude of openness."

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Cougars Overcome Penalties For 30-6 Opening Win At Parkwood

MONROE — Charlotte Catholic used a strong defense and took advantage of its break for a season opening 30-6 football victory Aug. 26 over non-conference foe Parkwood.

The Cougars were hit with 90 yards in penalties and managed only 131 yards in total offense. But the defense recovered three of Parkwood's four fumbles, turning one into a touchdown as Catholic scored twice in the last four minutes of the first half for a 22-0 half-time lead.

With four minutes left in the half, halfback Brian Tourloukis received a Parkwood punt on the Rebel 42. Tourloukis, who recently moved to Charlotte from New York, cut for the sideline and went all the way.

On Parkwood's first play after the touchdown, the Rebel lost their third fumble of the half. Two plays later, quarterback Mike Falencki passed 25 yards to David Rogers for another score.

The Cougars opened the scoring in the first quarter with a seven-yard scoring run by Tony Santiago. Falencki passed to Luis Moreno for the two-point conversion.

The Cougars wrapped up their scoring with a five-yard touchdown run by Moreno in the third quarter. Santiago ran for the two-pointer.

Parkwood's only score came in the third period on a one-yard pass from Andy Tanner to Cory Hines.

Catholic picked up only 106 yards on the ground. Jon Butler led the rushing attack with 44 yards on seven carries. Moreno carried three times for 25 yards, Brad Turner five for 16 and Santiago five for 14. Falencki's 25-yard scoring strike to Rogers was his only completion in three attempts.

Parkwood gained 141 yards on the ground with Tanner and Reheen McDowell gaining 42 yards each. Tanner's only completion in 10 attempts was the one-yard scoring pass to Hines.

Cougar coach Jim Oddo said the game was closer than the score indicated. "Parkwood played hard," he said. "They just don't have a lot of depth."

The Cougars play their first home game tonight (Sept. 2) against Monroe, a 36-0 winner over West Montgomery last week. Like Parkwood, Monroe now plays in the Old Hickory 3A conference after years in the Rocky River 2A of which Charlotte Catholic also was a member. The Cougars now are members of the Western Piedmont 2A.

A CATHOLIC CHILDREN AND FAMILIES first CAMPAIGN

Two thousand years ago, Jesus said, "Let the little children come unto me." Today, as his followers, we say let us put our children first, let us shape our families, churches, nation and world to care for our most precious gift — our children.

— Putting Children and Families First

Question (From Page 6)

This belief was repeated often and in various ways in other Vatican Council documents, and later official teachings, including the new Catholic catechism.

"Reformulated positively," the catechism affirms, the statement "Outside the Church, no salvation" means that "all salvation comes from Christ the head through the Church, which is his body" (846). As a further explanation of what that means, it then quotes the same passages from Vatican Council II which I quote above.

Perhaps this will help you understand why your friend may have heard what she did and why she interpreted it so strictly. It should also explain why the Church uses those words "outside the Church, no salvation" more cautiously; they are easily misinterpreted in ways Catholic teaching would absolutely not accept today.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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ACTO DE FE EN LA DIVINA EUCARISTIA DE SAN GREGORIO VII

Creo en mi corazón y profeso abiertamente que el pan y el vino que están ancima del altar soncambiados sustancialmente por medio del misterio de la sagrada oración y las palabras del Redentor, en el verdadero cuerpo y sangre dador de vida de nuestro Señor Jesucristo; y quedespués de la Consagración se encuentrapresente el verdadero cuerpo de Cristo quenació de Maria la Virgen y ofreció su vidapor la salvación del mundo; y es el mismo ue fué colgado en la cruz, y que ahora seencuentra sentado a la derecha del Padre y también se encuentra presente la sangre verdadera de Cristo que fluyó de su costado. No sólo estan presentes por medio de un símbolo y por la eficácia del sacramentosino también en la realidad y verdad de su naturaleza y sustancia.

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Diocesan News Briefs

Family Rosary Day

CHARLOTTE — Father John Hopkins of the Legionaries of Christ in Washington, D.C., will speak at the 37th Semi-Annual International Family Rosary Day on Sunday, Oct. 2 at 3 p.m. at St. Vincent de Paul Church. The day will include rosary, hyms, homily, procession and benediction.

Amazing Grays Meeting

CHARLOTTE — The Amazing Grays will meet on Thursday, Sept. 8 at St. Patrick Church. Benediction is at 11 a.m., followed by speaker Al Smith. Bring a bag lunch. Dessert and beverage will be provided. Remember to bring toiletries for House of Mercy.

'Fire In The Mountains'

BREVARD — Catholics from 13 counties in the western region of the Diocese of Charlotte will gather to build a spiritual "Fire In The Mountains" on Monday, Nov. 5 at Lake Junaluska Methodist Conference Center from 9:30 a.m.-3:30 p.m. Come to feast on food, faith and friendship. Child care is available.

A Day Of Reflection

STATESVILLE — Bobbie May will direct a day of reflection at St. Philip the Apostle Church on Saturday, Oct. 15 from 10 a.m.-3 p.m. The program will center on spiritual wholeness. Bring a bag lunch. Registration is $12. For information, call (704) 327-8692.

Interfaith Symposium On Aging

HENDERSONVILLE — Keynote speaker Dr. Stephen Sapp, professor in the Department of Religion at the University of Miami, will introduce the theme, "Aging together: Building the City of God," at the Ninth Annual Interfaith Symposium on Aging, Sept. 27-30 at Kanuga Conference Center. Five intensive seminars on Wednesday, Sept. 28 will concentrate on problems that arise as a result of extended life-spans.

The symposium has been recognized by religious and secular organizations and is sponsored in part by the Diocese of Charlotte. Scholarships are available through Catholic Social Services in Charlotte. For information, call Matt Propst, (704) 298-9657.

Folk Harp Chapter Established

HENDERSONVILLE — Folk harp players and enthusiasts in Western North Carolina are encouraged to join the new chapter of the International Society of Folk Harpers and Craftsmen, Inc., forming in the Hendersonville area. Interested parties should write to Capuchin Father Allen Dec at Immaculate Conception Church, 229 6th Ave. West, Hendersonville, NC 28739, or call (704) 692-0550.

Craft Bazaar

CHARLOTTE — The Third Annual Craft Bazaar at St. John Neumann Church is Saturday, Oct. 15 from 9 a.m.-3 p.m. Cost to reserve an 8-foot table is $25. Call Colleen Neider, (704) 573-1994, for table reservations.

Recollection Day For Men

BELMONT — Father John Hopkins of the Legionaries of Christ, Washington D.C., will conduct a "Day of Recollection for Men" at the Belmont Abbey Continuing Education Center on Saturday, Oct. 1 from 9 a.m.-5 p.m. The day will include Mass, spiritual direction and meditations based on the spiritual exercises of St. Ignatius. Cost is $20 and includes lunch. For information or reservations, call Ann Potter at (704) 365-3858 or (704) 366-5127.

Deaf Ministry

CHARLOTTE — Beginning Oct. 2, the 9 a.m. Mass at St. Gabriel Church will be interpreted in sign language.

Pro-life Rosary

SPRUCE PINE — A pro-life rosary is said at St. Lucien Church before Mass each Sunday at 8:30 a.m.

Parish Festival

DENVER — Holy Spirit Parish will have a "September-Fest" on Saturday, Sept. 24 from 8 a.m.-4 p.m. An auction begins at noon. There will be live performances, hot air balloon and pony rides, a petting zoo, plenty of food and more. Call Pat Lisi at (704) 896-7735 for information.

Clothing Sale

CLEMMONS — Holy Family Parish is sponsoring a children's clothing sale on Friday, Sept. 9 from 9 a.m.-1 p.m. and Saturday, Sept. 10 from 8 a.m.-noon. Proceeds will benefit the church playground fund. For information, call (704) 765-9020.

Parish Picnic

MONROE — Our Lady of Lourdes Parish picnic is Sunday, Sept. 11 beginning with an outdoor Mass at 11 a.m. There will be no 8:30 a.m., 10:45 a.m., 12:15 p.m. or Spanish Masses at the church. Bring chairs and picnic food.

Life Chain

Thousands of people will line streets across the United States on Sunday, Oct. 2 for an hour or more beginning at 2:30 p.m. to protest abortion. The emphasis of the annual Life Chain — a peaceful, legal, pro-life event — is prayer.

Care Team Training

HIGH POINT — "GRAIN" (Guilford Regional AIDS Interfaith Network) is offering a training session Sept. 23-24 for care teams to work with people with AIDS. For information on pre-training orientation, call Sallie White at (910) 274-5637.

Office Help Needed

CHARLOTTE — The Refugee Office of Catholic Social Services needs a volunteer receptionist. Hours and days are flexible. For information, call Sonia Hayden at (704) 568-8806.

Charismatic Renewal

HICKORY — A Charismatic Renewal Conference, "Children of God Sealed with the Holy Spirit," is Sept. 23-25 at the Catholic Conference Center. Speakers will be Benedictine Father Paul Meaden and Benedictine Sister Geralyn Spalding. For information, call Carol Flynt at (704) 331-1709.

Cursillo Weekends

CHARLOTTE — The next men's Cursillo is Sept. 15-18, the ladies' is Oct. 20-23 at St. Ann Church. Veterans are asked to attend the closing. For more information, contact John or Jackie Johnson at (704) 552-6917.

Healing Ministry Retreat

GREENSBORO — Fifteen Greensboro area churches including Our Lady of Grace, St. Paul the Apostle and St. Pius X are sponsoring an ecumenical retreat, "Healing the Eight Stages of Life," Sept. 30-Oct. 2 at First Lutheran Church. For registration information, call Kitty Rodgers at (910) 288-4584.

House of Prayer Retreat Schedule

HOT SPRINGS — The Jesuit House of Prayer is presenting the following retreats:

— A retreat for men, "Men of Prayer, Men of Action," is Sept. 9-11. Led by Peter McCord, the retreat will focus on the lives of apostles and how they influence the lives of men today.

— A retreat for recovering alcoholic women, "Spirituality and the Twelve Steps," is Sept. 16-17.

— "Differing Prayer for Different Folks," a retreat on reflecting on and sharing prayer styles, will be led by Jesuit Father Andy Novotney Sept. 23-25.

For information and reservations, contact Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call (704) 622-7366.

Healing Mass

CHARLOTTE — St. Peter Church has a Healing Mass for the healing of body, mind and spirit on the first Wednesay of each month at 7:30 p.m. The next Healing Mass is Sept. 7.

Yard Sale/Auction

HENDERSONVILLE — Immaculata School is collecting items to be sold at the annual yard sale/auction on Sept. 24. To make a donation, call Leonard Aubrey at (910) 891-7158 or Les Foss at (704) 684-6798.

Marriage Encounter

The next Marriage Encounter weekends are Sept. 16-18 in Hickory and Nov. 18-20 in Rock Hill. To register, call Tom or Emilie Sandin, (910) 274-4424.

Catholic Retirees Picnic

CHARLOTTE — The Charlotte Area Catholic Retirees picnic will be at Park Road Park on Sept. 14 from 11 a.m.-3 p.m. Cost is $3. To register, call Adele by Sept. 12 at (704) 331-1720, Monday through Friday except Wednesday, 10 a.m.-2 p.m.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

Sept. 8
10 am LARCUM Meeting in Hickory, at the Catholic Conference Center

Sept. 22
125th Anniversary, Maryfield

Sept. 25
5 pm – Confirmation, St. Vincent de Paul in Charlotte

Oct. 1
First Anniversary of St. Lawrence Basilica in Asheville

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World and National Briefs

Human Rights Monitors, Spiritual Help, Among Need In Rwanda

NEWARK, N.J. (CNS) — Human rights monitors are desperately needed in Rwanda both for "national reconciliation and to achieve the early return of refugees from Zaire and Tanzania," according to a U.S. archbishop who recently spent 10 days there. Newark Archbishop Theodore E. McCarrick, who made the visit as chairman of the Committee on Migration of the National Conference of Catholic Bishops, said the new Tutsi-led Rwandan government seems committed to re-establishing legal safeguards and protections for citizens. It should have the cooperation of other countries in monitoring their actions, he added. During his early August visit there were only two human rights monitors in the country and they had limited means of communication and no way of getting around, Archbishop McCarrick said.

Polish Court Acquits Two Generals Accused Of 1984 Murder Of Priest

WARSAW, Poland (CNS) — A Warsaw court acquitted two former communist generals of masterminding the murder of a popular Solidarity priest 10 years ago. The court said it was impossible to determine the guilt of Gens. Wladyslaw Ciaston and Zenon Platek, who headed secret security forces when Father Jerzy Popieluszko was killed by their subordinates. Several people in the courtroom shouted "down with communism" and "disgrace" when the verdict was delivered Aug. 19, and the judge ordered them out. Father Popieluszko, a popular Catholic priest famous for his anti-communist sermons, was kidnapped, tortured and killed in October 1984, and the two generals had been accused of instigating the murder.

House, Senate Pass Bill To Kill Religious Harassment Guidelines

WASHINGTON (CNS) — The House and Senate have both passed a measure that directs the Equal Employment Opportunity Commission to withdraw much-criticized proposed guidelines on religious discrimination. The Senate voted 88-10 Aug. 19 on a conference report approved a day earlier by the House in a 322-98 vote. The measure prohibits use of the EEOC appropriation to enforce the guidelines as proposed, but left open the door to revised religious harassment regulations. The congressional amendment says any new guidelines on religious harassment should be consistent with the First Amendment and the Religious Freedom Restoration Action. It also said the commission should hold public hearings and accept written public comment on any new regulations.

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Clinton Endorses Church Effort On Jobs, Investment In Ulster

WASHINGTON (CNS) — President Clinton said he supports the call of Irish and U.S. church leaders for strong fair employment laws and more investment in Northern Ireland. In a letter to Anglican, Presbyterian, Methodist and Catholic leaders from the United States and those representing their counterpart churches in all Ireland, Clinton referred to the church leaders' "Call for Fair Employment and Investment." He said it addresses concerns that are critical to establishing common ground between the two communities of Northern Ireland and to building support for a lasting settlement of the conflict. "I am hopeful that your 'Call' will contribute to the efforts of the Irish and British governments to maintain the momentum for peace created by their Joint Declaration" on Northern Ireland's future, he said.

Bishop Praises Work Of Group For Homosexuals In Accord With Church

NEW YORK (CNS) — Bishop Thomas V. Daily of Brooklyn, gave a strong endorsement to Courage, a movement to help Catholic homosexuals live in accordance with church teaching, during its sixth annual conference in New York. The gathering, which drew 150 people from across the United States and parts of Canada, was held Aug. 18-21 in Queens at the Immaculate Conception Pastoral Center, which is run by the Brooklyn Diocese. Bishop Daily was celebrant and homilist for Mass on the final day, and talked with participants individually afterward. In comments at the Mass, the bishop greeted members of "the beautiful movement called Courage" as "dear brothers and sisters in the Lord Jesus Christ," and called them a "great blessing."

Abortion Called Black Genocide At Florida Pro-Life Meeting

ORLANDO, Fla. (CNS) — A conference of national black pro-life leaders met for four days in Orlando to substantiate their belief that abortion is black genocide because population control groups are targeting the world's black communities. "Nearly 80 percent of Planned Parenthood abortion stations are located in black neighborhoods," said Dolores Bernadette Grier, vice chancellor for community relations in the Archdiocese of New York, at the Aug. 18-21 conference. "Black women have never demonstrated or demanded for the right to have an abortion. It has been thrust upon them as a solution to social and economic crises."

Louisiana Legislature Amends Law To Cover Some Abortions

BATON ROUGE, La. (CNS) — The Louisiana Legislature agreed to fund abortions for poor victims of rape and incest, bowing to threats to cut off up to $3 billion in federal Medicaid funds. State law permitted taxpayer-funded abortions only to save the mother's life. About a dozen states were warned in May they could lose funding if they failed to comply with a change in federal law extending tax-funded abortion coverage to victims of rape and incest. Louisiana Gov. Edwin Edwards called the Legislature back into special session in mid-August after federal appeals courts failed to block a U.S. District Court order that the state amend its law. Judges previously had ordered Arkansas, Montana, Michigan and Colorado to amend state laws to comply with federal law.

Women Allowed To Conduct Funeral Services In Vienna

VIENNA, Austria (CNS) — Specially-trained women have been authorized to conduct funeral services that do not involve a Mass in the Vienna Archdiocese. Their pastoral activities also include providing counseling to relatives of the deceased. The first five women to enter the program were commissioned in early July by Cardinal Hans Hermann Groer of Vienna. They joined a 17-year-old program in which laymen have been conducting funeral services because of the priest shortage in the archdiocese. Currently, there are about 620 archdiocesan priests for a Catholic population of 1.4 million.

Congress Holds Off On Electoral Code Nixing Religious Influence

QUEZON CITY, Philippines (CNS) — The Philippine congress has postponed action on a proposed electoral code that prohibits "undue ecclesiastical influence" during elections. Congress postponed action on the revised code at least until after general elections in May 1995, reported UCA News, an Asian church news agency based in Thailand. The proposed election code would ban leaders of all churches, religious sects, denominations or groups from directly or indirectly influencing their members to vote for or against any candidate. The United Church of Christ in the Philippines and the indigenous Iglesia ni Kristo (Church of Christ) opposed the ban, saying their members willingly vote in unity, not out of coercion but out of their religious beliefs.

Waldheim's Wife Receives Papal Honor At 50th Wedding Anniversary

VIENNA, Austria (CNS) — Kurt Waldheim's wife has received a papal honor as part of ceremonies marking the couple's 50th wedding anniversary. Elizabeth Waldheim was given the *Pro Ecclesia et Pontifice* medal Aug. 19 by Archbishop Donato Squicciarini, Vatican ambassador to Austria, after an anniversary Mass. The medal, in the shape of a cross, is given to people for their service to the Church and the papacy. The Waldheims are Catholic. Waldheim, a controversial figure because of his World War II role as an officer in the German army, is the former Austrian president and was U.N. secretary-general from 1972-80. A papal knighthood given to Waldheim a month earlier stirred protests by Israel and international Jewish organizations.

Church Prints 30,000 Copies Of Vietnamese Language New Testament

HONG KONG (CNS) — The Catholic Church in Vietnam has printed 30,000 copies of the New Testament after receiving permission by the government in January to publish and distribute a new Vietnamese-language edition. A translation consultant of United Bible Societies in Hong Kong told UCA News, an Asian church news agency based in Thailand, that work began in the early 1970s and was completed in November 1993. In mid-August, Catholics celebrated distribution of the Bible in Ho Chi Minh City, Vietnam. United Bible Societies became involved in the late 1980s, providing technical and financial support. Vietnamese living in the United States also gave money to the project.

Please pray for the following deceased priests during the month of September:
Reverend James King, 1978
Monsignor Hugh Dolan, 1981
Reverend Thomas F.Price, 1919
Reverend William J. Dillon, 1941
Monsignor P.J. Doherty, 1941
Monsignor Arthur R. Freeman, 1962
Reverend Thomas J. Colgan, 1968
Reverend Patrick Gallagher, 1983
Monsignor John A.Brown, 1986
Monsignor Louis E. Morton, 1986
Monsignor Francis K. O'Brien, 1988
Reverend Gerard Pilz, OSB, 1891
Reverend Gregory Windschiegel, OSB, 1912
Reverend Julius Pohl, OSB, 1924
Reverend Dominic Vollmar, OSB, 1942
Reverend Jerome Finn, OSB, 1958
Reverend Cornelius Selhuber, OSB, 1962
Reverend Leo Frierson, OSB, 1966
Reverend Gregory Eichenlaub, OSB, 1975

Act of Faith
In The Divine Eucharist
St. Gregory VII

I believe in my heart and openly profess that the bread and wine which are placed upon the altar are by the mystery of the sacred prayer and the words of the Redeemer substantially changed into the true and life giving flesh and blood of Jesus Christ Our Lord and that after the Consecration there is present the true Body of Christ which was born of the Virgin and offered up for the salvation of the world, hung on the Cross and now sits at the right hand of the Father and that there is present the true Blood of Christ which flowed from His side. They are present not only by means of a sign and of the efficacy of the Sacrament, but also in the very reality and truth of their nature and substance.
AMEN

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Text (From Page 3)

rights of workers are respected or frustrated. In light of growing international competition, corporate downsizing or relocation, reducing benefits, part-time workers, privatization or permanent replacement of strikers, the relationship between employees and employers seems to be changing. The effect of these emerging and changing relationships needs to be measured against the ethical demands of human dignity and family life and its broad economic and social impact. Decisions about investment, the work force and relocation have human and community costs as well as economic ones.

Several pieces of social legislation now under consideration — health care, welfare reform, unemployment assistance — assume the existence of some kind of "social contract" between employers and employees. The expectation is that an employee who works hard, follows the rules and increases the productivity of the company will receive an adequate family wage, other benefits and a job until paid retirement. The company, on the other hand, gets a skilled employee who is loyal, punctual, productive and who will use the training and skills developed on the job for the best interests of the company. Yet many observers see this social contract unraveling as ties between employer and employee come loose, with less sense of common task, less mutual loyalty and much more uncertainty and distrust. It may be time to revisit the economic pastoral and its call for new forms of partnerships and cooperation between those whose investment and management provide jobs and products and those whose daily work is the source of prosperity.

Workers and Unions

Our teaching also has consistently supported workers' rights to organize and participate in decisions that affect their livelihood. In *Centesimus Annus*, Pope John Paul II strongly affirms the "right to establish professional associations" and "the Church's defense and approval" of trade unions. *Economic Justice for All* calls for new partnerships between labor and management that could lead to less adversarial relations. However, the letter also points out that such partnerships are only possible when "both groups possess real freedom and power to influence decisions." We have seen the erosion of that balance when permanent replacements take the jobs of striking workers. Perhaps the Dunlop Commission, established to explore ways to strengthen the relationship between employers and employees, will provide a useful forum to discuss these issues. It's time for unions and employers to seek the common good instead of the single-minded pursuit of economic advantage.

Trade and Workers

Clearly our world is shrinking and our nation should welcome and face the demands of increased international trade and commerce. But the burdens and benefits of increasing international trade must be shared fairly. The rights of workers here and abroad cannot be ignored or neglected in the important search for new markets and new forms of global commerce. Our bishops' conference continues to urge that the key criterion for measuring trade agreements be whether they will help or hurt workers here and in other countries. The human consequences of international economic policy cannot be disregarded or marginalized. There must be ethical as well as economic criteria for trade. The economic pastoral pointed out: "Only a renewed commitment by all to the common good can deal creatively with the realities of interdependence and economic dislocations" in our economic life.

Sept. 5 marks the 100th anniversary of the official observance of Labor Day in America. This Lewis Hine photo from 1908 shows a child spinner in a Carolinas cotton mill. Hines was instrumental in exposing the conditions of child labor in the early 1900s.(CNS photo from Bettman)

Workers and Health Care

Among the critical choices to be made in the health care debate is who will pay for health care and how much they will pay. At present, close to 90 percent of those who have insurance obtain it through their work with employee and employer splitting the cost. The result of this partnership and shared responsibility is affordable health care for the employee and a healthy and productive worker for the employer. In the debate about who pays for health care, some suggestions ignore this experience and ask each employee to take on the full responsibility of purchasing their own health care coverage. This could leave many individuals and families uninsured since they would no longer be able to afford costly health care premiums. Support for shared responsibility for health care is found as far back as 1919 in the bishops' *Program of Social Reconstruction* that called for a "levy" on industry to provide insurance against illness. In his encyclical *On Human Work*, Pope John Paul II spoke about social benefits needed to ensure the life and health of workers and their families. He said that because of the "expenses involved" in providing health care, it should be "easily available for workers" at low cost or even no cost.

Work and Welfare

There is a vital and developing discussion on how to "end welfare as we know it." Most policy-makers, participants in the welfare system and observers agree that work is often the key to welfare reform. However, their perspectives and priorities often diverge. Some see work as a "penalty" while others see the requirement to work as a way to simply reduce the welfare rolls. A Catholic perspective sees it very differently. Those who can work, should work. Work is not a way you "pay off" welfare assistance, rather it is the means to secure a decent life for your family. And loving care for one's children is also an important form of work. Our Catholic tradition includes several key principles: the right to decent work, to earn a living wage (i.e., sufficient to support a family), and to organize and participate in economic life. In an economy where millions are looking for work and cannot find it, these principles demand that real welfare reform be more than lectures about responsibility or training for jobs that don't exist.

Pope John Paul II said in *Centesimus Annus*: "The obligation to earn one's bread by the sweat of one's brow also presumes the right to do so. A society in which this right is systematically denied, in which economic policies do not allow workers to reach satisfactory levels of employment, cannot be justified from an ethical point of view, nor can the society attain social peace." (No. 43) Public and private policies that help create decent jobs at decent wages should be the first priority for economic policy and welfare reform. Unemployment and the lack of decent jobs destroy families and communities across our land. It disproportionately touches African-American and Hispanic workers, who are much more likely to be actively looking for jobs and unable to find them. Full employment remains the most fundamental economic and social objective for our society.

Women and Work

Any reflection on the changing nature of work, even one as brief as this, would be remiss if it did not comment on the changing "face" of workers, that is, the number of women that are now present in the work force. Many women work outside the home for a variety of interrelated reasons: to provide necessary income for their families, to express their dignity and to use their talents for the common good. In fact, many of the issues mentioned above are directly related to women workers. Women are disproportionately in low-wage, low-benefit jobs. They are more likely to lack health care insurance, and to head single-parent households. Welfare reform and health care reform will greatly affect the lives of poor and low-income working women and their children. In *Putting Children and Families First*, the bishops acknowledge the "struggle to balance work and family responsibilities" among working mothers. Catholic teaching advocates for family-friendly public policies that help women and men balance work and family responsibilities, as well as social, economic and tax policies that would make it possible for women to do the important work of raising children and providing a home for their families if they choose to do so on a full-time basis.

In *Putting Children and Families First*, the bishops reiterate their call from Economic Justice for All, for proposals that would "correct the disparities in men's and women's wages," and to support legislation that would protect women from "discrimination in hiring and promotions." These concerns echo words in On Human Work where Pope John Paul II urges that women should be able to work "without being discriminated against."

Conclusion

In *On Human Work*, Pope John Paul II says that if the solution to the social question is to "make life more human," then human work is a key element of that solution. Since work continues to be at the heart of today's solutions, we must recover our Catholic teaching on work and apply it to today's social questions. Forces that seek to deny labor its intrinsic value and workers their dignity and rights are still present. In the search for needed reform of welfare, health care, and trade policy, we must not sacrifice the gains that workers have made over the last half century or ignore their consequences for vulnerable workers. The best social welfare program is still a decent job with decent pay and benefits.

As we approach the 10th anniversary of *Economic Justice for All* in 1996, let us renew our search for new forms of cooperation and partnership, participation and responsibility in labor management relations. We need to constantly assess our public policies and economic decisions for their effect on family life, the poor and marginalized workers. We must recommit ourselves to the defense of human dignity, and the right of every person to share in the economic life of our nation. Let us remember most of all, those who are without decent work on this Labor Day. The first priority of a just economic life is to find a way to use the talents and energy of all those willing and able to work.

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THOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

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New Pastor Installed

Bishop William G. Curlin installed Father Joseph Ayathupadam as the new pastor of St. Joseph of the Hills Church, Eden. Participating in the installation were parish council members and Rev. Mr. Gerald Potkay, permanent deacon. See story and additional pictures on Page 3.
Photo by JOHN GILLIGAN

No Security Guarantees

Pope Cancels Proposed Sarajevo Trip

VATICAN CITY (CNS) — Pope John Paul II canceled plans to visit Sarajevo in war-torn Bosnia-Herzegovina because security could not be guaranteed, the Vatican said.

The Vatican's announcement Sept. 6 came less than 48 hours before the pontiff was to arrive in Sarajevo for a one-day visit. The decision followed a series of high-level contacts between Vatican, U.N. and Bosnian officials.

The pope was "saddened" at being forced to call the trip off, and he planned to visit the city "as soon as conditions permit," the Vatican statement said. The statement said the pope had always underlined the need for safety assurances for the people who were expected to attend Masses and other events during the Sept. 8 visit.

"Unfortunately, it has so far been impossible to have such guarantees, despite the numerous contacts undertaken with all interested parties," the Vatican said. The pope deferred the visit so he would not expose the local population to "serious risks," it said. Authorities in Bosnia had warned that the papal events could be a target for attacks.

Bosnian Serbs surrounding the city had refused to guarantee Pope John Paul's safety.

Another factor in the decision to delay the trip was concern that a papal visit at this time might "be poorly understood and add to tensions," the statement said. The Vatican said it would continue contacts in order to work out a future date for the visit. On Sept. 10-11, the pope is to visit Zagreb in the former Yugoslavian republic of Croatia.

Meanwhile, the pope planned to spend Sept. 8 in prayer for Sarajevo. The Vatican said a papal Mass and homily would be broadcast to the faithful who had been awaiting his arrival in Sarajevo.

"The pope will continue to make every effort so that as soon as possible he will be able to make this pastoral visit and this mission of peace in that sorely tried capital, " the Vatican statement said.

Bosnian Serb forces fired 11 artillery rounds within Sarajevo's U.N.-mandated weapons exclusion zone Sept. 6, according to a U.N. source. Peacekeepers also reported two U.N. aircraft hit by small arms fire in the previous two days at the city's U.N.-controlled airport, where the papal aircraft was scheduled to land. No casualties were reported.

Serb forces surrounding the Bosnian capital launched the artillery attack from positions southeast of the city at targets to the north, the U.N. source said. The shelling was a clear violation of the 12-mile heavy weapons exclusion zone around the city, which is monitored by the United Nations.

The United Nations had said it would do its best to ensure the pope's safety but said security risks were high.

"The airport is protected by the United Nations but the surrounding areas are not under our control," Col. Bernard Lavarsuk of the U.N. Protection Force told Vatican Radio Sept. 3 from Sarajevo. "We will do our best to ensure there is maximum security because we are aware that the risks could be considerable," he said.

Sarajevo airport is surrounded by anti-aircraft guns of both Serbs and Muslims and has been closed frequently since July because of firing on U.N. relief aircraft.

A single Bosnian Serb anti-aircraft gun that has fired on civilians for weeks in violation a NATO-backed ultimatum was seen as particularly threatening to Pope John Paul's planned visit.

Earlier, Bosnian Serbs threw the pope's plans into doubt by refusing to guarantee his plane would not be shot at.

Radovan Karadzic, president of the self-proclaimed Bosnian Serb Republic, told a papal envoy he feared Muslims might attack the 74-year-old pontiff and blame the Serbs. Bosnian Serb leaders privately told the Vatican the papal visit was undesirable because they say the Roman Catholic Church has been biased against Orthodox Serbs during the Yugoslav conflict.

Vatican Preparing Formal Ties With Palestinians

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II said the Vatican is preparing to open official relations with the Palestinian people, a step that should help strengthen the church's future in the region.

He made the comments in a talk Sept. 3 to Latin-rite bishops from several Arab states at the papal summer villa at Castel Gandolfo. The group was led by Jerusalem Latin-rite Patriarch Michel Sabbah, who recently met with Palestinian Liberation Organization chairman Yasser Arafat.

The pope said implementation of Middle East peace agreements, combined with continued Church dialogue with Muslims, are important in order for the small Catholic communities there to survive and flourish. The Vatican's recent establishment of diplomatic relations with Israel and Jordan reflected the improved climate, he said.

"On the other hand, official relations with representatives of the Palestinian people are now being prepared. We hope this will allow an increasingly fruitful dialogue and, for the Catholic communities, the prospect of a tranquil future," he said.

The Vatican has been holding talks in Rome and in Jerusalem with PLO-appointed representatives in order to define their relationship, Church sources have said in recent months. It is unclear what form the official ties would take.

Patriarch Sabbah, in a speech to the pope, underlined that the question of Jerusalem — considered to be the thorniest problem for Palestinian-Israeli peace talks — was still unresolved. The patriarch noted that the city was of vital importance for the two peoples who live there, the Israelis and Palestinians, and for the three monotheistic religions, Christianity, Judaism and Islam.

"We hope that those concerned, aided by the international community, can devise for the Holy City a special statute that places it above political differences and keeps it always open, in every circumstance of peace or war," Patriarch Sabbah said.

The pope encouraged Arab Church leaders to continue dialogue with Judaism and Islam. What is needed is an attitude of tolerance, mutual respect and cooperation, he said.

He pointed out that Muslims are a majority in the region, and that Christian emigration has weakened many local churches. Yet Catholic communities are

See **Arabs,** Page 16

Papal Trip

With the cancellation of Pope John Paul II's proposed trip to Sarajevo, Croatia will be the only stop on his visit to the former Yugoslavia Sept. 10-11. There will be coverage in next week's issue of *The Catholic News & Herald.*

Pope Warns Against Shortcuts For Population Control

ROME (CNS) — As the International Conference on Population and Development got under way, Pope John Paul II said world population growth is a real challenge but must not be approached by the "dangerous shortcut" of reducing birth rates at any cost.

Instead, the world needs to focus more attention on the "scandalous contrast" between the rich and poor populations of the globe, he said at his summer villa outside Rome Sept. 4.

The pope's remarks summarized the Church's strongest criticisms against a draft document under debate at the conference, which began Sept. 5 in Cairo, Egypt. A 17-member Vatican delegation was in attendance, pressing for changes in some of the document's key passages, particularly on the issues of abortion, contraception, family life and sexuality.

The pope said it was certainly true that the world's population was increasing at a notable rate, especially in poor countries, and that this poses a challenge to social and economic development for future generations.

But he said other contributing factors are not always sufficiently emphasized — in particular, that "the gap is growing between the society of well-being and the immense multitude of poor." The Cairo conference represents a "historic occasion" to tackle this problem, he said.

The accent should be on redistributing resources to favor economic and social development among the disadvantaged populations, he said.

"It is necessary to resist the temptation of a dangerous shortcut: that of an all-out effort to reduce birth rates through whatever means possible," he said.

Population planning programs are acceptable, but only if they follow precise ethical conditions and respect basic values and rights which "politics can never subvert," he said.

"In the first place, every human being from the moment of conception has the right to be born, the right to live one's life," he said. The pope and other Church leaders have criticized the Cairo draft document on this point, saying its promotion of "fertility control" by definition includes access to abortion.

"Then there are the rights of the family, which is understood as a social nucleus founded on the stable union between a man and a woman," he said. This union should be open to responsible procreation of children, he said. The Church's definition of family is not an arbitrary one, but is supported by a universal moral sense common to different religions and cultures, he added.

The Cairo draft document defines the family in less clear terms, saying tha "various concepts of the family exist." I urges society to better respond to thi "plurality of forms."

The pontiff said he would follow the work of the Cairo conference with in tense prayers and hopes that it will resul in a step toward a "culture of life and love."

The conference's first day of meetings and speeches illustrated the disagreement that exists on such fundamental issues as abortion. Prime Minister Gro Harlem Brundtland of Norway called for a general legalization of abortion saying the alternative is suffering for women.

In remarks apparently aimed at the Vatican, she also said she had "tried in vain to understand how the term 'reproductive health care' can be read as promoting abortion as a means of family planning."

Pakistani Prime Minister Benazir Bhutto, the only other female head of government at the conference, said the draft document tries to "impose adultery, sex education ... and abortion" on all countries. "The holy book (Koran) tells us, 'Kill not your children on a plea of want. We provide sustenance.'"

Vatican spokesman Joaquin Navarro-Valls, also in Cairo, insisted to reporters that the Vatican would continue to press for changes and clarifications of what he called "ambiguous" terms, including "reproductive health." The Vatican's point is that the World Health Organization's working definitions of these terms include access to safe abortion. The Vatican has called this a "back-door" approach to making abortion an acceptable part of population policies.

HUMAN DEVELOPMENT

	population in millions	adult literacy rate	life expectancy	people per doctor
INDUSTRIALIZED NATIONS				
CANADA	27.4	99%	77	450
USA	255.2	99%	76	420
JAPAN	124.5	99%	79	610
DEVELOPING COUNTRIES				
HAITI	6.8	55%	56	7,140
KENYA	25.3	71%	59	71,430
AFGHANISTAN	19.2	32%	43	6,430

Source: U.N. Human Development Report © 1994 CNS Graphics

Murder Spot...

Two nuns examine the spot where Father Jean-Marie Vincent was murdered in Port-au-Prince, Haiti.The priest was a loyal supporter of Father Jean-Bertrand Aristide, Haiti's deposed President. (CNS photo from Reuters)

CHD Awards $7 Million In Grants

CHICAGO (CNS) — The Campaign for Human Development announced $7.2 million in new grants and kicked off a yearlong observance of its 25th anniversary as the chief anti-poverty program of the U.S. Catholic Church.

Bishop James H. Garland of Marquette, Mich., chairman of the bishops' CHD committee, and Cardinal Joseph L. Bernardin of Chicago, honorary chairman of the 25th anniversary celebration, held a joint press conference in Chicago Sept. 7 to announce the grants and jubilee plans.

Anniversary observances will culminate in a national justice convocation in Chicago next Aug. 25-28, Cardinal Bernardin said. He said he expects at least 2,500 participants at the Chicago meeting, many of them members of low-income groups that have benefited from CHD grants over the years.

Cardinal Bernardin called the campaign "one of the premier success stories in the U.S. Catholic Church" over the past quarter-century. He urged U.S. Catholics to plan and participate in local celebrations of CHD's work.

'The Campaign for Human Development is the nation's largest funder of projects controlled by the poor themselves," Bishop Garland said.

"Since 1970," he added, "CHD has raised $237 million and used it for the benefit of more than 3,000 self-help projects that have improved the lives of the poor in communities across our country."

He said the new grants, funded by last year's CHD collection in parishes, will benefit 241 projects of low-income organizations in 44 states, the District of Columbia and Puerto Rico. The average size of this year's grants is $32,000.

Bishop Garland said last year's collection brought in $13 million, the largest amount in the campaign's history. One-quarter of that, about $3.3 million, remained in the dioceses for local distribution.

Jesuit Father Joseph Hacala, CHD executive director, said the remainder of last year's collection has been allocated to promotional and educational activities, staffing and administrative expenses, and about $500,000 in other grants that are to be given out later this year.

The largest grant this year, $80,000, was given to Network of Texas Organizations in Austin, a federation of 12 community-based organizations across the state, for their Immigrant Leadership Project to give community leadership training to thousands of new and future citizens.

There were four other grants of $70,000 or more.

We Were Wrong

The name of Judith Cavallo, principal of Asheville Catholic School, was misspelled in the back-to-school section in the Aug.26 issue of *The Catholic News & Herald.* Her name is Cavallo instead of Cavello. We regret the error.

Bishop William G.Curlin and Father Joseph Ayathupadam with the altar boys and girl at Father Ayathpadam's installation as the new pastor of St.Joseph of the Hills, Eden.
Photo by JOHN GILLIGAN

Bishop Curlin Installs New Pastor At St. Joseph Of The Hills, Eden

By JOHN F. GILLIGAN

EDEN — Bishop William G. Curlin traveled to St. Joseph of the Hills to celebrate Mass and install its new pastor, Father Joseph Ayathupadam.

Father "Joe," as he likes to be called, said he is happy to be part of this parish family and finds the Catholics of North Carolina in general, and Eden in particular, to be friendly and willing to participate in all areas of church life.

"My mission for our Church is to continue to strengthen parish family life, making sure that everyone feels a sense of belonging," he said.

Father Ayathupadam was ordained to the priesthood on March 12, 1961, in India. He has served in many areas of the world, including Kenya, Africa and Halifax, Nova Scotia.

In 1987, Father Ayathupadam traveled to North Carolina to serve as a hospital chaplain in Asheville. He has served in several North Carolina parishes and in July was assigned by Bishop Curlin as pastor for St. Joseph of the Hills Church.

"I am very pleased to bring all of my varied experiences to my new church," Father Ayathupadam said.

Father Ayathupadam enjoys serving as a parish priest and was pleased to find the community of St. Joseph to be a family-oriented and close-knit group, he said. He plans to make himself readily available to his congregation wherever he is needed.

Bishop Curlin hands Father Ayathupadam the keys to St. Joseph of the Hills Church.
Photo by JOHN GILLIGAN

John Gilligan is a parishioner at St. Paul the Apostle Church, Greensboro.

All Invited

Catholics, Lutherans Plan Four Regional Covenant Followups

As follow-ups to the North Carolina Lutheran and Catholic bishops' "1994 Pentecost Pastoral Letter," four regional Lutheran/Catholic Gatherings will be convened in October and November.

At each event, a bishop will present his vision of the 1991 Covenant between North Carolina Lutherans and Catholics. Participants will reflect on the opportunities presented in the covenant. Anyone interested in Lutheran/Catholic dialogues, regardless of whether they are involved in covenant activities, is invited to attend.

The events are sponsored by the North Carolina Lutheran/Catholic Covenant Committee and committees at each gathering site. Gatherings in Charlotte and Arden are Saturday, Oct. 15; in Winston-Salem on Saturday, Nov. 12, and in Rocky Mount on Sunday, Nov. 20.

In Charlotte, the Oct. 15 event will be at St. Luke Lutheran Church, 3200 Park Rd., from 9:30 a.m.-noon. Bishop Mark Menees of the North Carolina Evangelical Lutheran Synod will be the speaker. To register, call the church office at (704) 523-7981, by Monday, Oct. 10. For more information, call Joanne Frazer at (704) 536-0330.

In Arden, the Oct. 15 gathering will be at Lutheridge Conference Center, corner of Hendersonville and Airport Roads, from 2 p.m.-4 p.m. Bishop William G. Curlin of the Charlotte Catholic Diocese will be the speaker. To register, call St. Barnabas Catholic Church office at (704) 684-6098. For more information, call Joe or Paula Bolick at (704) 684-8022.

Bishop Curlin will also speak at the Winston-Salem gathering on Saturday, Nov. 12. The gathering is from 10 a.m.-noon. The site is yet to be determined. For information, contact Rev. Phil Squire at King of Glory Lutheran Church, Clemmons, at (910) 766-7752.

The Nov. 20 Rocky Mount gathering will be from 3 p.m.-5 p.m. with Bishop Joseph Gossman of the Catholic Diocese of Raleigh. The gathering will be at Our Lady of Perpetual Help Catholic Church on Hammon Street. For information, call Father Mike Shugrue at the Duke University Chaplain Office at (919) 684-8959.

Women At Retreat Celebrate Most Important Relationships

By PATSY ALBRECHT

CHARLOTTE — Twenty-two women from St. John Neumann Parish gathered Aug. 26-27 to celebrate and strengthen the most important relationships in their lives — those with God, family, friends and Church.

The retreat, the first of its kind for the parish, was at Belmont Abbey. Born of the need to step back and look at the balance between spiritual and worldly lives, the retreat was an opportunity for the women to forge strong connections with each other.

At the beginning of the retreat, one woman shared her feeling of isolation and loneliness due to the hectic pace of her life — balancing a new job with the demands of her family life. By the end, all participants agreed they had achieved the goals of the retreat: relaxation, reflection, reception and response to God.

Activities were interspersed with times of quiet reflection. The retreat's theme was "connections" and activities echoed this. One exercise brought the women "back to the water" in remembrance of their strong connection to water. In another, they celebrated their giftedness as women of God. The women also learned the secret of strengthening their families, and had many opportunities throughout the weekend to journal. Led by Trinitarian Sister Miriam Fiduccia, coordinator of Family Life for the Diocese of Charlotte, and spiritual advisor Judith Roberts, the retreat was dubbed a "guilt-free experience."

"You don't have to feel guilty about taking the time to refresh yourselves," said Roberts.

Many of the participants spoke of the peace, calm, joy and friendship they would take with them from the retreat back into the "real world."

Patsy Albrecht is a freelance writer and member of St. John Neumann Parish in Charlotte.

Give prayerful thought to considering a vocation to the priesthood in the Diocese of Charlotte.

Contact
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
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(704) 334-2283

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Bishop William G. Curlin

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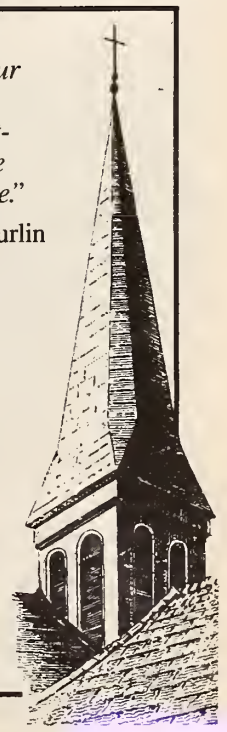
For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Peace? Maybe

After 25 years of bloodshed and some 3,000 deaths, it appears just barely possible that peace may be coming to Northern Ireland.

The Irish Republican Army, which has been responsible for much of the bloodshed in its war to drive the British from the province, has declared a cease-fire in return for some concessions and negotiations on a permanent settlement of the troubles in Northern Ireland.

There are many — especially among the British and Northen Ireland's Protestants — who question whether the IRA will stick to its bargain. And there are Protestant extremists who vow that — no matter what the IRA does — they will not give up their fight to keep predominantly Protestant Northern Ireland a part of the United Kingdom.

Many of those extremists accuse the British government of selling them out and it is speculated that they will do anything they can to derail the peace process which they fear will lead to eventual union with the Catholic-dominated Republic of Ireland.

Two outlawed Protestant paramilitary groups — the Ulster Defense Association and the Ulster Volunteer Force — already have claimed responsiblity for shootings and bombings since the cease-fire began.

It is considered likely that they hope to goad the IRA into retaliating and ending the cease-fire. In the past violence by one side in the struggle has brought almost certain retalation from the other. If that happens now, it probably will end for the foreseeable future any hopes of peace.

Even without IRA retalation, it is going to be a long, hard road to a real lasting peace.

Bishop Daniel Reilly of Norwich, Conn., chairman of the U.S.bishops' International Policy Committee, has outlined the task ahead. He says there can be peace only if there is "real progress toward a just political settlement that fully respects the rights and aspirations of all the people of Northern Ireland and if there is continued progress on human rights, fair employment and economic reconstruction."

That's really not too much to ask for. But after more than 300 years of hatred and violence, it is a goal which can be reached only through strong, good faith efforts on both sides.

It is also going to need the prayers of all of us.

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Pro-Life Corner

Respect Life

Through Sept. 13, delegates from around the world are participating in the United Nations International Conference on Population and Development in Cairo, Egypt. The United States delegation is pressing an agenda that includes abortion as a means to control world population. The National Conference of Catholic Bishops have stated "As religious leaders and as U.S. citizens, we are outraged that our government is leading the effort to foster global acceptance of abortion." Women, children and families deserve far more and should never be viewed as the chief obstacle to development. It is of the utmost importance that we be united in prayer that the great shame of our country, abortion, not be exported to the entire world.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Encourages Group Going To Cairo

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II offered encouragement to a group attending the International Conference on Population and Development, saying he thought the church's position would prevail.

"He told us, 'We're going to win.' He said that twice," said Mercedes Arzu Wilson, who met briefly with the pope after a morning Mass Sept. 2. "He gave us his blessing and said he was praying for us every day," she said.

Wilson is president of Family of the Americas, a Maryland-based international educational organization that, like the pope, has been sharply critical of the draft document to be discussed at the conference in Cairo, Egypt, Sept. 5-13. She and four other members of the organization met with the pope before leaving Rome for Cairo.

The Vatican sent its own 17-member delegation to present its views at the conference. Most countries and many nongovernmental organizations like Family of the Americas are also attending.

The pope and Vatican officials have criticized sections of the draft document, saying it overemphasizes abortion, contraception and population limitation, while promoting an overly individualistic view of family life and sexuality. They also see insufficient attention to social and economic development issues in the draft document.

Several other countries and organizations have recently joined in some of the criticism, and Vatican officials have said that has improved chances for amending the text during the Cairo meeting.

Pope Says Church Should Renew Efforts To Reach Young People

VATICAN CITY (CNS) — The Church should renew its efforts to reach young people, who offer a wealth of spiritual energy and ideals, Pope John Paul II said.

The Pope Speaks

Pope John Paul II

"The pope will never tire of repeating the invitation to dialogue and of asking the commitment of youths," the pope said at a general audience Aug. 31. He said young people deserved more opportunities in the Church's pastoral activity.

Today's youths want to be protagonists in the Church and society, he said. The Church can encourage their natural inclination toward improving their lives and helping to build a better world, he said.

The pope said that during World Youth Day celebrations, he has witnessed the unselfish response given by young people when the Church asks their help. The pope encouraged the Church to pay particular attention to the values of nonviolence, justice and peace, which are held dear by many young people.

The "other side" of young people's reality is frequent anguish and disappointment over the state of the world and at their own problems, the pope said. The Church can provide important accompaniment here, too, he said.

It Was The Wisest Move

Editor's Notebook

Bob Gately

I'm sure there was a collective sigh of relief in many quarters Tuesday when Pope John Paul II called off his proposed trip to Sarajevo.

The cancellation came when it became abundantly clear that the pontiff's safety and the safety of the people expected to turn out to greet him in the besieged Bosnian capital could not be guaranteed.

Given the track record of the Bosnian Serbs and their complete disregard for world opinion, I frankly think that an attack on the pope was almost a certainty if he had made the trip.

All in all, the cancellation was a wise decision. Now all we have to do is pray that the Croatian authorities maintain tight security during the pope's visit to Zagreb this weekend.

Maybe I'm in a minority but I honestly think that there is a good chance that a permanent and just peace finally is going to be achieved in Northern Ireland. I know that it takes a lot to overcome the legacy of generations of hatred but I'm optimistic that it's going to happen. I think there are enough people of good will on both sides to put an end to the bloodshed.

As one step, I hope that Irish-Americans — both Catholics and Protestants — let the peace process go forward without interference.

I don't think there's anyone who can deny that much of the support for the extremists on both sides came from the United States.

I have been in taverns in Irish neighborhoods of New York, Boston and Chicago where jars with the legend "Help the boys" were prominently displayed on the bar. We all knew who the "boys" were. It reached the point where both the British and Irish governments enlisted the aid of prominent Irish-American politicians to stop the flow of money to the Irish Republican Army.

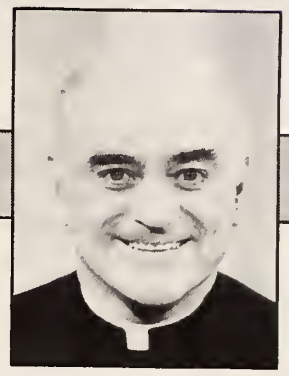
Most of the IRA's American support came from people who remembered the IRA as the heroes who fought for Ireland's freedom in the early years of this century. The IRA which has been killing innocent civilians for the past 25 years is an altogether different type of organization. The men of the 1916 rising were rebels but they weren't terrorists.

And I'm not singling out the IRA's supporters in this country. There's more than one American Protestant who's happy to provide funds for the Ulster Volunteer Force and similar paramilitary groups.

Suffering For Christ

Light One Candle

Father John Catoir



On June 2, 1994, I was offering Mass at the main altar of St. Patrick Cathedral as I normally do every Wednesday and Friday at 1 p.m. It was the feast of Marcellinus and Peter, two martyrs who were beheaded in the beginning of the fourth century simply for being Christians.

As I was preaching about the sufferings of Christ and His holy martyrs, a tall somewhat feeble old man supported on each side by a young man and woman came down the center aisle. He took his seat with great difficulty and there was quite a bit of shuffling before all three were settled. I pretended not to notice and continued my sermon on the idea that "the more one participates in the suffering of Christ, the more one shares in His consolation," a direct quote from St. Paul.

At Communion time the young woman gestured toward the elderly gentleman, explaining he was tortured for many years in prisons behind the iron-curtain. I assumed that she wanted me to bring Holy Communion over to him because he was weak, which I did immediately. He received reverently thanking me several times.

Later, before the final prayer, I did something I've never done before. I spoke to the congregation about a man in their midst who had spent many years confined in a Communist prison. Then I directed a question to him. "What country are you from, sir?" "Romania," he replied in broken English, "I spent 14 years in prisons there, four of them in solitary confinement."

I noticed for the first time he was wearing what looked like a gray clerical shirt but without the white collar. "Are you by any chance a priest?" I queried. "No," came the reply. "I was confined with many brave Catholic priests, but I am a Lutheran pastor."

I was taken aback. I had just given Communion to a Lutheran minister in St. Patrick Cathedral. I had to smile at God's wonderful sense of humor. Quickly recovering, I said, "You are all the more welcome here, my friend."

After Mass his young escorts came back to thank me for making him feel welcome. They told me his name was Richard Wurmbrand, the author of the book *Tortured for Christ*, which has sold more than 3,000,000 copies.

A week later they sent me six of his books. In the one entitled, *100 Prison Meditations: Cries of Truth from Behind the Iron Curtain*, he wrote, "Christians are meant to have the same vocation as their King, namely that of cross-bearers. To be conscious of a high calling and a partnership with Jesus brings gladness in tribulation. It makes Christians enter prisons for their faith with the joy of a bridegroom entering the bridal room."

Reflecting on this whole experience some months later, I feel privileged to have encountered this great Christian gentleman who suffered so much for Christ. I think the Lord wanted him to be treated as an honored guest at St. Patrick Cathedral that day and, happily, I was His unwitting instrument, canon law notwithstanding.

(For a free copy of the Christopher News Note, "Live Joyfully," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

Who Is The Best Money Raiser In Your Parish?

The Human Side

Father Eugene Hemrick

The question of how to raise money ultimately tests every institution that depends on donations or grants. Parishes are especially challenged since it is estimated that one-fourth of their families bear the weight of supporting them.

In the August edition of *U.S. Catholic*, free-lance writer Jim Castelli suggests some excellent ways a parish can rectify this.

He contends that Catholics don't give because they don't understand church finances, they have reservations about the way a parish handles money, and they feel left out of financial decision making. He also points to a lack of financial training in a priest's formation as one reason for poor parish giving.

Castelli points us to the most critical question facing church giving in citing the need for better financial formation of priests. They are pivotal to Catholic giving because they most represent the parish. In many cases, they make or break the parish bank because they are ultimately responsible for it.

Where should better financial formation for priests begin?

Ironically, studies of young priests and seminarians reveal we have men who totally reject being "money changers in the temple." This is communicated especially in the way they see their mission. It is primarily envisioned as helping people spiritually, and evangelizing our culture. Many define evangelization in terms of countering materialism.

The studies also reveal that fund raising is always the least of priorities. Priests concede they have to be in the world, but they yearn for a world that is much more spiritual than material.

If seminarians and young priests are to be trained in finances, the first course should be one on their personal attitudes toward this world and the meaning of money and materialism.

Do they see money, materialism and evil as coterminous? What are the papal teachings on material possessions, the use of money and the Church's mission in these regards? What have the early fathers of the Church written on this topic?

These are not easy questions to answer because they prompt soul-searching questions. How does one see our culture? Is it seen as totally evil and in need of redemption, or does one see it as redeemed and in need of realizing this better?

Often persons with the former attitude are not concerned with what influences our culture: government, news, movies, music and literature. They subscribe to asceticism and its partner, isolation.

Much of the seminary formation priests receive has been heavily influenced by this philosophy. If a priest is to be financially responsible, he needs to reflect much more deeply on what has formed his thinking about the world.

What does it mean to be in the world and not of it? What are the positive and negative sides of asceticism? What do church history, philosophy and theology say about these matters?

Don't assume that angry, stingy, selfish or uninformed parishioners are the major reason for poor Catholic giving. Rather, take account of priests and their attitude toward the world.

Father Thomas Sweetser confirmed the importance of this in a study which found that people are turned off by a "laissez-faire, noncommitted, hermit style of pastoring."

If priests believe financial responsibility is part of their spiritual mission, everything else will fall into place.

People will give in response to financially responsible priests.

Father Hemrick is director of research for the United States Catholic Conference.

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Keeping Your Children In The Faith

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

Our teenage boys don't want to go to Mass anymore. The oldest just announced that he doesn't believe in religion and the two younger ones want to attend a different church with their friends. My husband is insisting that they go to Mass and Communion every week. I don't know what to do.

If your sons don't really believe, then they shouldn't receive Communion. But attending Mass is a different matter. Given a choice, your boys might not want to go to school or to the dentist, either. There are certain decisions that you have to make as parents. Explain to them that you belong to a faith community and that as long as they live with you, they're part of that community too. Eventually, they'll have to decide for themselves but in the meantime you can help them explore their questions in an environment of faith.

It's natural for adolescents to challenge the religion of their parents. What they accepted easily as children has to be understood in a new way as they mature. Your oldest son's rejection of "religion" may be an attempt to find a deeper, less external understanding of God. Make an effort to listen to his doubts and concerns. Let him know how you've resolved your own dilemmas.

Encourage your sons to get involved with activities at church. At their age, it's natural for them to identify with their peers. If they have friends who are Catholic, they're much more likely to remain in the faith themselves. If they want to try out another church, you might allow them to go to Saturday evening Mass one week, so they can attend a Sunday morning service elsewhere. This could be a good opportunity for them to learn about another religion at a time when you can be there to answer the questions that will naturally arise.

Studies show that most people eventually return to the denomination of their parents. The best thing that you can do to ensure that your sons will be Catholic for life is to make sure that your own spirituality is alive and well. If you're actively involved at church and have a strong prayer life, they'll know that your faith is real.

I often recommend the book, *Keeping Your Kids Catholic*, by Bert Ghezzi, which offers practical suggestions for creating a home life that will nurture the growth of faith.

See **Crosswinds**, Page 6

Good Reading, Fair Warning

Lifelines

JimMcInerney

Imagine a time in the future — say, several hundred years — when the president of the United states orders government workers to clean up and restore some old buildings in Washington, D.C. One of the buildings is an ancient structure called the National Archives.

As the workers go about the task of gutting and hauling out the debris, one of them finds some unusual writings. He gives them to his boss, who in turn passes them on to the president.

Upon reading the documents, the president is very troubled. He (or she) calls his cabinet together and schedules a nationwide announcement on television (or whatever they use for such things in the future).

"My fellow Americans," he begins. "A number of ancient documents have come into my hands that I feel I have to share with you. Our historians and archeologists inform me that they are authentic."

He commences to read one of the documents: "We, the people of the United States..." When he is finished, the nation is in turmoil. No one has ever heard the actual words of the Constitution before. All their lives they were taught that the idea of a written constitution was a myth. All that mattered was the "living constitution," i.e., whatever judges decided was legal or illegal.

Sounds pretty far fetched, doesn't it? It would be impossible to ever lose memory of the Constitution, wouldn't it?

In the Bible there is a similar story. Ancient Israel is divided by civil war in two kingdoms, Judah and Israel. They undergo a succession of rulers who gradually stray from the covenant God made with Moses. In time, God's chosen people adopt the wicked practices of the pagan nations. One of these practices is the sacrificing of babies.

In Judah there is an occasional reformation, but the reforms never go deep enough. Then comes the reign of King Josiah. In addition to reforming, he undertakes a restoration of the Temple. During the renovation work a book is discovered.

When it is read to him he concludes that his country is in a lot of trouble. "The anger of the Lord has been set furiously ablaze against us," he says, "because our fathers did not obey the stipulations of this book." He calls all the people together and has the book read to them. The book is the law of Moses, which includes the Ten Commandments.

I don't want to spoil the rest of the story for you. Look it up in the Bible. It can be found in 2 Kings: 22-23 and 2 Chronicles: 34. It's good reading. But it's also fair warning.

The analogy should be obvious to us. If God's own people can reach the point where they can forget the Ten Commandments, how much easier will it be for us to forget our basic law. This country does not have a divine mandate to last forever. Our constitution was not written in stone on a mountain top.

But it was, so legal scholars contend, one of the most noble efforts ever conceived by the human mind. We have strayed so far from it that we have forgotten much of its original meaning. Nowhere is this more obvious than in the loss of the right to protect the unborn.

When I read Kings and Chronicles, I tremble. The people of Israel and Judah were severely punished for their crimes. God did not remain passive then. I do not believe that he is passive now.

I believe that the way we treat the weakest among us — the poor, the minorities, as well as the unborn — will determine how God will treat us.

The History And Meaning Of Processions

Question Box

Father John Dietzen

Q. I am a diocesan priest from the United States working now with people in Latin America. Your column in our diocesan paper, which usually arrives two months late, helps me know what is going on. There is the custom here of having processions for every celebration. In fact, a fiesta is no fiesta without one. We're not used to them so much back home. What is the history and meaning of processions? With a better understanding perhaps I can help the people here more. (Ecuador)

A. Ceremonial movement of a group of people from one place to another, what we call a procession, seems to be nearly as old as the human race.

At least from records available to us, it seems that people just naturally turned nearly every sort of special event — funerals, coronation of kings, celebrations of military victories and the New Year, even birthday parties of prominent figures — into some variety of procession or parade or dance.

Nowhere does this particular method of expressing feelings with our bodies show itself more consistently than in religious activity.

Religious processions, invoking the help of a deity for protection against plague, for a good harvest, for victory against the enemy, and a variety of other petitions, are a common theme in the story of nearly every culture.

The Old Testament is filled with tales of ritual processions among the Hebrew people, from the march of troops around the walls of Jericho at God's command (Joshua 6) to David's high-spirited parade to Jerusalem with the ark of the covenant (2 Samuel 6).

Some psalms are obviously "litany" hymns, verses and brief refrains intended for liturgical processions. Many others, the so-called "psalms of ascent" for example (120- 134), were apparently used for the same purpose.

Religious processions and celebrations of ancient Rome have special significance for us, since early Christians adopted some of them for their own use.

The Processio Robigalia, for example, had been for perhaps hundreds of years the great Roman spring prayer against crop blight. Christians turned it into the Major Litany of St. Mark's Day (April 25), one of the former Rogation Days asking God for a successful crop, coinciding with the date and most of the route of the Robigalia procession.

Two interesting observations about Christian processions might come closer to being useful. One is their recalling of the central Christian paschal theme of journey, Christ's and ours, from death to life. The other, related to the first, is the underlying reminder that we are a pilgrim people on Earth, always moving toward our final destination.

As you know, of course, this very motif lies at the heart of the processional psalms, moving from suffering and exile up Mount Zion to the heavenly Jerusalem which is our home.

These few reflections may not help a lot. But perhaps they at least confirm two truths you already know: What your people are doing has deep roots in human religious instincts.

And second, as experienced missionaries increasingly inform us, it takes a dreadfully large dose of time, patience, humility and curiosity to enter sufficiently into a people's "soul" to appreciate and perhaps eventually assist them pastorally in such a culturally subjective spiritual activity.

I envy you. Good luck!

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.

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

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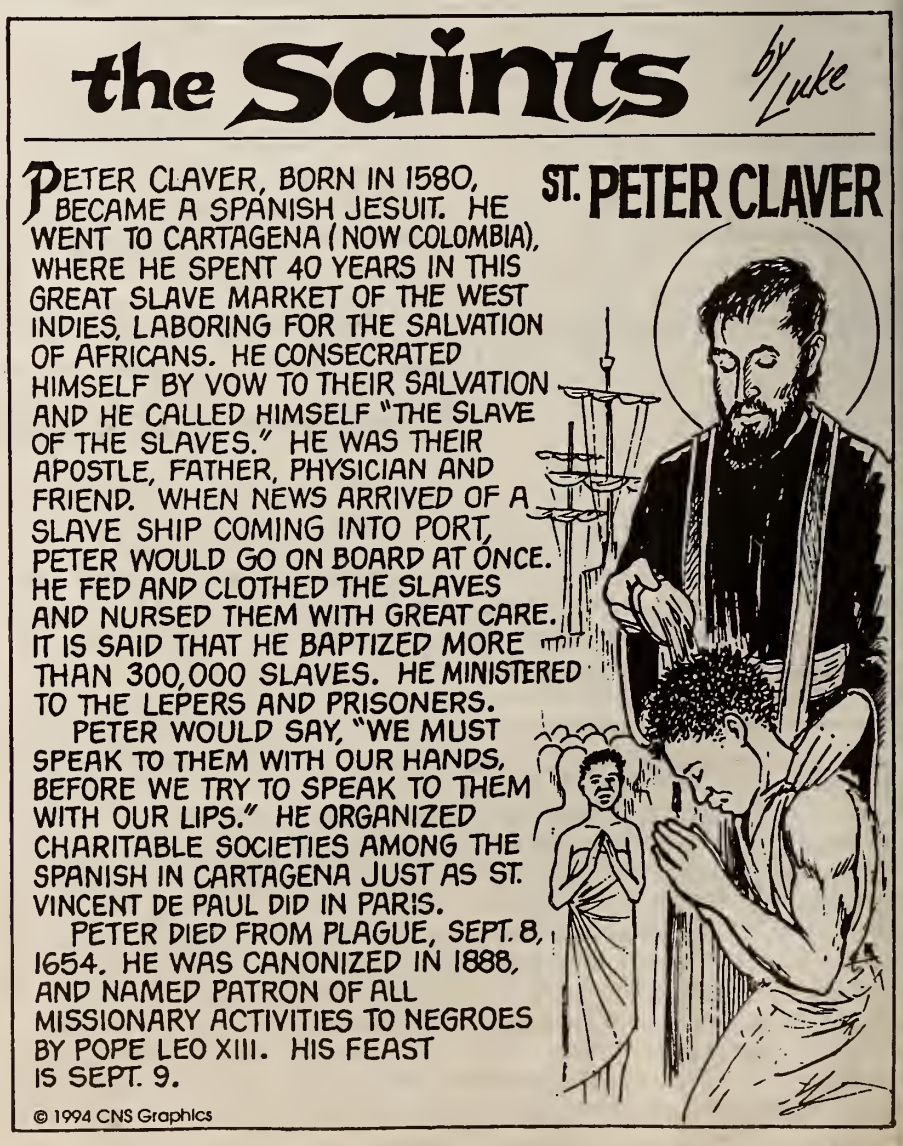
Crosswinds (From Page 5)

The magazine, *Catholic Parent*, covers a range of parenting topics, but especially the faith dimension, offering a wealth of ideas for developing a Catholic identity in the family. For information about a free trial subscription write to: *Catholic Parent*, 200 Noll Plaza, Huntington, IN 46750.

Dr. Shuping is contract staff with Catholic Social services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.



Entertainment

Camp Nowhere, No Way

After fooling their parents into thinking they are enrolled in an outstanding summer camp, a gaggle of youngsters heads off to a summer of unsupervised fun at "Camp Nowhere" (Hollywood).

Bored by the prospect of another summer at computer camp that his yuppie parents are eager to ship him to, Mud (Jonathan Jackson) finds his classmates are dreading their specialty camps just as much.

Enter Christopher Lloyd as unemployed drama teacher Dennis, who agrees to pretend to be running the camps the parents are looking for (learn survival skills, practice acting, lose weight!). He splits the tuition he gets from the parents so the kids have enough cash to last them the summer at an abandoned campsite.

The fun-loving youngsters seem to spend most of the time gorging on junk food and playing video games, but are really put to the test of inventiveness when their parents arrive to inspect the premises on visiting day.

With a little help from overgrown kid Dennis, they almost pull off the ruse because, after all, parents are pea brains compared to their children, or so director Jonathan Prince would have us think.

The mostly innocent high jinks of the kids make for meek comic fodder so the movie ambles along listlessly to the not-so-big finale where the kids must fess up when their scheme runs awry.

Lloyd easily carries off his usual amiable eccentric role, though the contrived subplot in which a savvy country doctor (Wendy Makkena) goes bananas for the leftover '60s hippie is patently ridiculous.

It is also a shame that all the parents come off as either selfishly anxious to dump their children so they can pursue their own pleasures, or as determined to live out their own interests by forcing them on their offspring. At least there is some meeting of the minds as the youngsters mature and the parents start seeing them as individuals.

The movie has its occasional bright spots and snappy comebacks, but often this camp comedy does indeed go nowhere.

Because of mild sexual innuendo and a few profanities, the U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.

'Corrina, Corrina' Whoopi Goldberg as Corrina comforts Molly (Tina Majorino), a young child whose mother has died, in a film the U.S. Catholic Conference says gives a "sentimental view of a motherless family." The USCC classifies it A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested. (CNS photo from New Line Cinema)

Classifications

"Camp Nowhere" (Hollywood) — U.S. Catholic Conference classification, A-III — adults. Motion Picture Association of America rating, PG — parental guidance suggested.

"Fresh" (Miramax) — U.S. Catholic Conference classification, A-IV — adults, with reservations. Motion Picture Association of America rating, R — restricted.

"Milk Money" (Paramount) — U.S. Catholic Conference classification, A-III — adults. Motion Picture Association of America rating, PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

"Wagons East" (TriStar) — U.S. Catholic Conference classification, A-III — adults. Motion Picture Association of America rating, PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"The Blob" (1958)

Tongue-in-cheek sci-fi adventure follows a resourceful youth (Steve McQueen) trying to save his small town from annihilation when it's invaded by a lethal gooey substance from outer space. Directed by Irvin S. Yeaworth Jr., the premise is a hoot with zero credibility, yet it has a goofy charm, thanks to a lot of hard- working extras and low-budget but imaginative special effects. Some menace and stylized violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Invaders from Mars" (1953)

Sci-fi saga of a young boy who sees a spacecraft land behind his house but has a hard time convincing the authorities that aliens are taking the place of the townspeople. Director William Cameron Menzies uses the special effects sparingly, relying on the power of suggestion to give dramatic credibility to the lad's fears, thereby making the plot premise all the more unsettling. Well-sustained suspense may be too intense for some youngsters. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"It Came from Beneath the Sea" (1955)

Fair sci-fi thriller in which a nuclear sub commander (Kenneth Tobey) has a mid-Pacific run-in with a gigantic radioactive octopus, then teams with a marine biologist (Faith Domergue) to keep the monster from destroying San Francisco. Director Robert Gordon handles the formula story rather blandly, except for some feminist asides and Ray Harryhusen's effective special effects as the animated monster savages the Golden Gate Bridge and menaces the Frisco waterfront. Some stylized violence, menace and mild romance. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"It Came from Outer Space" (1953)

Chilling science fiction from a Ray Bradbury story in which an amateur astronomer (Richard Carlson) sights a UFO landing in the Arizona desert, then discovers that the area's inhabitants, including his girlfriend (Barbara Rush), are being taken over by aliens. Director Jack Arnold uses the isolated desert setting to heighten the sense of menace in the strange proceedings, though the aliens' intentions ultimately prove more benign than threatening. Imaginative family fare with an upbeat ending. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"Journey to the Center of the Earth" (1959)

Enjoyable adventure from the Jules Verne fantasy set in 1880 Iceland where a Scottish scientist (James Mason), his student assistant (Pat Boone), a Swedish widow (Arlene Dahl) and a local guide (Peter Ronson) descend through a network of caves leading to a vast ocean at the earth's core and from which they return to the surface through an Italian volcano. Director Henry Levin paces the subterranean excitements — cave-ins, giant reptiles, the lost city of Atlantis and a sinister interloper (Thayer David) — with some wry humor, imaginative sets and plenty of convincing special effects. Lively family entertainment. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

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What's in dialogue for me?

By John Borelli
Catholic News Service

This happens in many parishes:

A speaker, invited to discuss current ecumenical or interreligious relations, is greeted enthusiastically by certain parishioners. Why are they so excited?

They seem to hold a powerful conviction, and they are clearly not content with Christian disunity. They might be married to a Christian of another community. Or perhaps their lives involve intense interaction with people whose faith is different from their own.

There are many possibilities, but experience has convinced them that more serious engagement is needed in interchurch relations, or in dialogues with Jews, Muslims or members of another family of faith.

Twice I was asked to give a workshop at the same seminary — on the same topic, but for different groups. The first time, I spoke to seminarians, most in their 20s, on the Catholic Church's engagement in interreligious relations. I gave them two situations to discuss in small groups and to report back.

In one, they were asked to imagine being a pastor in a town where there are three other churches — one Methodist, and perhaps two with evangelical affiliations. A sizable number of Muslims also live in the vicinity but are having community problems trying to build a mosque. What would they do?

When I gave the same situation a year later to somewhat older men and women in their capacity as parish ecumenical coordinators, the group dynamics were different.

This archdiocese had a great idea: Ask every parish to select a volunteer to assist with ecumenical and interreligious relations, and support them with workshops and materials. The volunteers were to be parishioners with enthusiasm for this work.

Less formal than the younger men in trying to develop a plan, the parish ecumenical coordinators promoted dialogue from the start. Listening to the Muslims and forming relationships with them was a bottom line. Another fundamental was to cooperate ecumenically with the community's other churches on the basis of common tradition.

The parish coordinators had vision, energy and, above all, those with experience were comfortable with the suggestions they were making.

Why dialogue? Or better yet, why this conversion to dialogue?

"Though some fear that faith will be diluted by dialogue, the opposite actually has been the case. People of faith engage in dialogue to grow in their faith not to lose it or even exchange it."

Dialogue became part of the language of the faith for Catholics with Vatican Council II (1962-65). Groundbreaking documents encouraged dialogue with other Christians, with Jews, Muslims, Buddhists, Hindus, other believers, even with nonbelievers.

Vatican II's "Decree on Ecumenism" (1964) asserted that "there can be no ecumenism worthy of the name without interior conversion." The final statement of the 1985 world Synod of Bishops declared: "After these 20 years we can affirm that ecumenism has inscribed itself deeply and indelibly in the consciousness of the church."

Again, Vatican II's "Declaration on the Relationship of the Church to Non-Christian Religions" (1965) encouraged "Christians, while witnessing to their own faith and way of life, to acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians." After 25 years of this ministry, the Vatican offices accountable for mission and for interreligious dialogue agreed in a 1991 document titled "Dialogue and Proclamation" that:

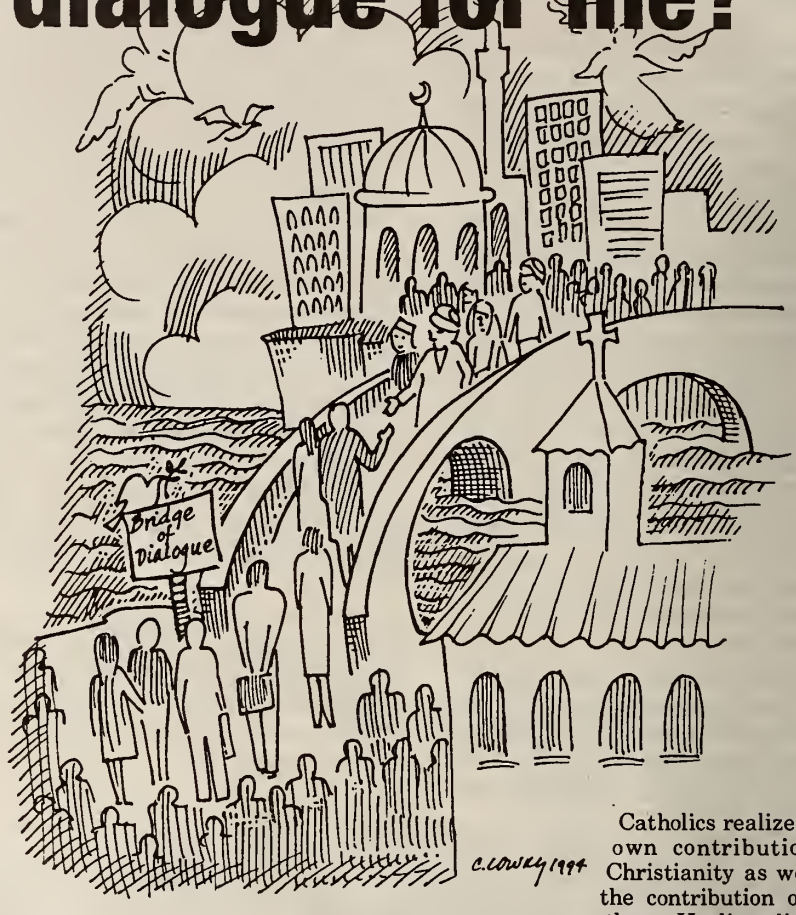
"Interreligious dialogue does not merely aim at mutual understanding and friendly relations" but "reaches a much deeper level, that of the spirit, where exchange and sharing consist in a mutual exploration of one's respective religious convictions."

The value of dialogue also is found in reviewing other Vatican II documents. For example, nearly every dialogue group involving representatives of the Catholic Church with other Christians has affirmed the often-quoted passage in the council's "Constitution on the Church" (1964) that elements of sanctification and of truth exist outside the Catholic Church's visible confines.

Compelling testimony comes from Pope John Paul II. He has met, prayed with and addressed innumerable Christian and multifaith groups. The 1986 Day of Prayer for Peace in Assisi, Italy, is a shining example. Here is one of the pope's reflections on that day: "The interreligious meeting held in Assisi was meant to confirm my conviction that every authentic prayer is prompted by the Holy Spirit, who is mysteriously present in every human heart."

Catholics profess that the Spirit of God is active in the world, opening the hearts of all to salvation, wholeness and fullness of life through their cultures, religions and a multitude of experiences.

Involvement in ecumenical and inter-religious relations has meant blessings: fostering renewal of faith and spirituality, promoting joint action, enhancing moral insight, reducing misunderstandings, tempering disputes, facilitating restoration of Christian unity and linking Christians in broad relations with people of other faiths.



Though some fear that faith will be diluted by dialogue, the opposite actually has been the case. People of faith engage in dialogue to grow in their faith not to lose it or even exchange it.

In dialogue with other Christians, Catholics realize their own contribution to Christianity as well as the contribution of the others. Healing division among Christians is fundamental to the faith.

And in dialogue with other believers, a Christian offers gifts and receives some in return. Opening up to people of other faiths is an opportunity for Christians to grow in faith.

(Borelli is associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs.)

FAITH alive!

FAITH IN THE MARKETPLACE

As an ecumenical leader, why do you believe your faith can grow through dialogue with those whose faith is different?

"As we dialogue with people who see things differently, it helps us focus on what is truly essential and what is peripheral in our faith. I find that tremendously helpful personally.... It helps to diminish that sense that there is so much bad in the world. Grace is happening all over the place!" — Sister Jane Kern, Las Cruces, N.M.

"I have a friend who goes to the Orthodox Church. Sharing with her has increased my respect for her faith. At the same time, it strengthens my sense of what is important in my faith and my commitment to my church. The example of how other churches live out the Gospel also challenges me." — Clara Steinberg, Charleston, W.Va.

"When I'm talking with someone whose faith is different than mine, I find I need to be clear about what I believe. In that process of clarification, I am using what I take for granted and sharpening it.... Growth takes place." — Wally Ford, Albuquerque, N.M.

"We believe that truth is one, a many-splendored thing. (But) the Holy Spirit gives truth to a lot of people. If we believe that the Holy Spirit is working through other churches, then those are aspects of God we can learn from." — Father Vince Dulock, Las Cruces, N.M.

"The Vatican II document on ecumenism says the church of Christ in some way subsists in other Christian churches. Wherever we can discover the faith of Christ then is very important. We complete ourselves by seeking out the richness of Christ as he is present in our fellow Christian churches." — Father John McDonnell, Charleston, W.Va.

An upcoming edition asks: Tell of an occasion when a sacramental celebration was particularly meaningful. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Discovering yourself in a curious new world

By Father Eugene LaVerdiere, SSS
Catholic News Service

At one time it was a neighborhood. Everyone in the neighborhood had three things in common:

—All spoke the same foreign language along with varying degrees of English as a second language. In my case the foreign language was French.

—All shared the same ethnic origin and culture. My grandparents were immigrants from the Canadian province of Quebec.

—All were Catholics. In our parish we were very conscious of our French-Canadian roots, and we prayed in French.

In such a neighborhood language, ethnicity and catholicity were inseparable and barely distinguishable.

Neighborhoods like this helped us develop and maintain a sense of identity. They were also important for preserving and passing on the Catholic faith. It was unthinkable that someone of French-Canadian background in America could have been anything other than Catholic. The same was true of many others.

Neighborhoods, however, also isolated us from others, including the majority around us who did not speak a foreign language. They were simply American and were not Catholic.

Now the old neighborhood is gone. So are many other neighborhoods like it.

If not gone, the old neighborhoods are fast disappearing. New neighborhoods with new immigrants have arisen. Some are Catholic. They will serve a useful purpose, but some day they too will be absorbed by the greater society.

Since being Catholic in America was once so intertwined with ethnic identity and language, the disappearance of the neighborhood left little to support our catholicity.

Still I might ask: In the neighborhood, did we really need to know why we were Catholic or what that meant? Not long ago I heard a well-known university teacher say on public radio that he no longer went to Mass, even on Easter. Asked if he still considered himself Catholic, he answered that, of course, he was Catholic. He would always be Catholic the same way that he would always be Irish!

Catholics today tend to find themselves in multiethnic, multireligious neighborhoods. Catholics live alongside people of other ethnic backgrounds who belong to other churches, perhaps other religions such as Judaism, Islam or Hinduism.

Living in such changed neighborhoods, Catholics have a unique opportunity to speak with others about faith and join in informal, grassroots dialogue.

How can a parish which may have been identified with a traditional ethnic neighborhood prepare its people for such dialogue? How can it help parishioners not only to cope but to deal creatively with the challenges of a pluralistic world?

There are no simple answers. Each situation is different.

But there is one basic answer that applies to all, including those who moved out of an ethnic neighborhood a whole generation ago.

The place to begin is by addressing who we are as Catholics and what it means to be Catholic. Apart from that, dialogue becomes a kind of religious homogenization.

People who don't know who they are risk becoming absorbed by everybody else. You have to have a sense of your own identity to be able to contribute to dialogue.

Effective dialogue — the kind that engenders mutual respect and cooperation in a wide range of areas — presupposes that people, Catholics and others, know who they are as religious people and that they do not take what they are for granted.

Our changing neighborhoods are giving us a push into a world where we must learn to dialogue. This could prove a real blessing if we get to know others — and get to know ourselves better too!

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

FAITH alive!

FOOD FOR THOUGHT

On a daily basis, people depart from home to work alongside others whose beliefs and attitudes differ from their own. People go to school or socialize with others whose value systems part company in significant ways with their values.

The same holds true in parishes. As people leave the Sunday liturgy, they enter a world of incredible diversity.

What preparation do they need?

The hope of most families is that their members will learn at home to respect themselves and others too. Each form of respect is essential.

Why? If we lack respect for ourselves, we are too ready to be absorbed by others — to give up our identity. And if we lack respect for others, we are too ready to discount them altogether.

Similarly in the parish, the hope is that people will be prepared to respect themselves in terms of faith while respecting all that is good in others.

In simple terms, this is a stance of dialogue — requiring a somewhat delicate balance. It calls for faith that isn't frail but is hospitable toward others. When the respect is mutual, it becomes possible to converse with others in new ways, even if disagreement continues on important points.

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David Gibson,
Editor, Faith Alive!

Dialogue: A way into your society

By Father John J. Castelot
Catholic News Service

If the first Christians had isolated themselves from society, their message would have died with them. Obviously it did not die, which is all the more amazing in view of the fact that, under Roman law, Christianity was an illicit religion.

Technically, Christians were outlaws and had to keep a low profile. They couldn't worship publicly or build churches with billboards announcing next Sunday's sermon. Even if modern communications systems like radio and television had been available, the early Christians couldn't have used them.

But we know the early Christians were in close contact and communication with the world around them, making their way in new environments that challenged them and that also made contributions to their way of life.

Thus, Christianity, whose first members were Jewish, soon became Greek and gentile as well. The early Christians' liturgical language, which had been Aramaic, soon became Greek. And we know from history that it wasn't long before Christianity entered into a dialogue with Greek philosophy, learning from and building upon it.

If the early Christians found the world around them interesting, others too were attracted by the Christians' distinctive lifestyle. Christians were different!

How could a group of men and women live in communities of love, mutual support and joy in a fragmented, often violent, society? Most astonishingly, the early Christians came from all ethnic, social and economic classes, and these divisive distinctions didn't seem to matter to them.

Inevitably, people's curiosity led them to inquire, to enter into dialogue. It was all low key but, in the long run, effective.

It goes without saying that Christians welcomed these dialogues as a means of sharing their good news, their Gospel. How were they to conduct themselves in these exchanges? In Colossians we find this advice:

"Conduct yourselves wisely toward outsiders, making the most of the opportunity. Let your speech always be gracious, seasoned with salt, so that you know how you should respond to each one" (4:5-6).

Of course, these exchanges were not always calm intellectual discussions. If the Christian message rubbed people the wrong way, they often took it out on the messenger.

The so-called Mission Discourse in Matthew's Gospel gives a hint of this, reflecting the actual experience of the early Christians at the time the Gospel was written: "They will hand you over to courts and scourge you in their synagogues, and you will be led before governors and kings for my sake as a witness before them and the pagans" (10:17-18).

Despite the risks, however, the first Christians were anything but isolated. Even without the impetus of persecution, they were very mobile, and their mobility brought them into fruitful contact with all sorts of people.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

In *The Church and Communication*, (Benedictine Father Patrick Granfield, editor; Sheed & Ward, 115 E. Armour Blvd., P.O. Box 419492, Kansas City, MO 64141. Paperback, $24.95), Jesuit Francis A. Sullivan, a contributing writer, contends that while good communication helped maintain communion among the early Christian churches, "a gradual breakdown of communications was largely responsible for the schism that divides the Eastern from the Western churches, and the rebuilding of good communication is an indispensable first step toward the restoration of communion."

Reflection: Do I cut off all communication — dialogue — with others who differ with me? If I take this stance toward outsiders, how easy is it to take this stance toward my own family members and fellow parishioners when they disagree with me? How can I learn to continue to communicate, without giving up my own identity and beliefs?

People In The News

Alleged Visionary, Physician Husband Begin Mobile Medical Ministry

EMMITSBURG, Md. (CNS) — An Emmitsburg pharmacologist who reports receiving messages from Mary has joined with her physician husband to bring health care and compassion to the poor and uninsured in three central Maryland counties. Gianna Talone-Sullivan and Michael Sullivan have transformed a 34-foot recreational vehicle into a mobile medical clinic, dubbed the Mission of Mercy. Talone-Sullivan is better known in some circles for the messages she allegedly receives from Mary. But for people needing health care, she and her husband will be known as sources of healing. She said that although Mary did not ask her to start the Mission of Mercy, God has asked six things of her — love, mercy, compassion, respect, dignity and honesty. "This is our attempt, since we're in the medical field, to restore dignity," she told *The Catholic Review*, newspaper of the Archdiocese of Baltimore. "Our mission is healing through love."

Catholic Quadriplegic Athlete Excels As A Water Skier

ATLANTA (CNS) — Bill Furbish is no different than any other athlete in his desire to win. But the challenges he faces are a little different. The 32-year-old Furbish is a quadriplegic, but that doesn't stop him. He qualified for the U.S. Disabled Ski Team for the second time in international competition during the 1994 National Disabled Water-ski Championship Aug. 19 in Bartow, Fla. At the meet, Furbish finished first in the jump event, slalom and tricks, winning the overall title. Last year, at the World Disabled Water-ski Championships in Roquebrune, France, Furbish captured the overall title, taking third in tricks, second in slalom and setting a world record in the jump.

Louisiana Man Says God Let Him Live To Be 100

THIBODAUX, La. (CNS) — Oliver Robichaux of Thibodaux is a happy man. Crediting his Catholic faith for his longevity, Robichaux said he reached his 100th birthday recently because God answered his prayers. "I asked the Lord to let me live to be 100. I asked him to allow me to live long enough to be able to straighten out my bookkeeping affairs," he told *The Bayou Catholic*, newspaper of the Houma-Thibodaux Diocese. "With religion you have something to live for. It gives you something to hang on to." For him, talking to God is like talking to his father. Born in Thibodaux Aug. 14, 1894, he was the second of six children born to Joseph and Marie Robichaux. His father was the building contractor for the St. Joseph Co-Cathedral in Thibodaux, where Robichaux is a parish member.

U.S. Nun Unable To Return To Haiti Fears Violence There

NORTH PALM BEACH, Fla. (CNS) — A nun unable to return to her mission in Haiti because of U.S. travel restrictions said she is concerned about increasing violence toward Christians on the island. "The hostility toward the Catholic Church is very strong, particularly if it is sensed that the priests are supportive of (ousted President Father Jean-Bertrand) Aristide's return," Sister Patricia Downs said Aug. 21. A member of the Sisters of the Blessed Sacrament for Negroes and Indians, Sister Patricia was founding director of the Haitian Catholic Center in Belle Glade, Fla., and a co-founder of a 4-year-old mission in the Haitian village of Ferrier, near the border with the Dominican Republic. "The Haitian priests there are terribly open to brutality," she said. "I know three right now who have lost their eyes (from torture). The people are without Mass at the mission right now."

Former Pittsburgh Bishop Dies

PITTSBURGH (CNS) — Bishop Vincent M. Leonard, head of the Pittsburgh Diocese from 1969 to 1983, died Aug. 28 at the Little Sisters of the Poor Home in Pittsburgh. He was 85 years old. His funeral Mass was celebrated at St. Paul Cathedral Sept. 1, with burial at Calvary Cemetery. Born in Pittsburgh Dec. 11, 1908, Vincent Martin Leonard was ordained a priest of the diocese June 16, 1935, after studies at Duquesne University in Pittsburgh, where he did graduate studies in psychology, and St. Vincent Seminary in Latrobe. He was named auxiliary bishop of Pittsburgh Feb. 28, 1964. Five years later he was made ninth bishop of Pittsburgh, succeeding Cardinal John Wright, who had been transferred to Rome as head of the Vatican Congregation for the Clergy.

84 Years Old...

Mother Teresa is greeted by children while visiting a school in Calcutta Aug. 26, the day before her 84th birthday. (CNS photo from Reuters)

Pope Names His Delegates To Synod On Religious Life

VATICAN CITY (CNS) — Pope John Paul II named two U.S. bishops and a U.S. religious to the October Synod of Bishops on religious life. Bishop James C. Timlin of Scranton, Pa., Bishop Francis E. George of Yakima, Wash., and Father Robert P. Maloney, superior general of the Vincentian religious order, were among 45 papal nominees announced Aug. 26. The pope also named 71 auditors from various parts of the world, most of them members of religious orders. He appointed 20 experts to help the synod's special secretary. More than 280 bishops, religious and experts are expected to participate in the Oct. 2-29 synod.

Employment Opportunities

Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate Youth Ministry. Send resume or inquiry to: Queen of the Apostles, 503 N. Main Street, Belmont, NC 28012. Phone (704) 825-5277.

Receptionist/General Clerical: Full-time position. Applicant should possess excellent communication skills and pleasant phone manner for multi-phone lines. Must enjoy working in close-knit, friendly atmosphere. Needs basic clerical skills including filing and church record-keeping. Typing a must. Computer knowledge helpful. Salary dependent on experience. Immaculate Heart of Mary Parish, High Point. Please call(910) 887-2613.

Stewardship: St. Leo's is seeking to fill the position of director of pastoral activities. The director will be responsible for coordinating all volunteer activities both within the church community and in the external community and other activities considered appropriate by the pastor and pastoral council. The position requires a BA or BS degree (or comparable experience) preferably in an area related to volunteer activities, or sales and marketing experience. Experience in a non-profit agency or experience related to volunteer activities would be beneficial as would general organizational skills and working knowledge of computers. For further information, please reply in confidence to Father Jim Solari, St. Leo's Catholic Church, 335 Springdale Ave., Winston-Salem, NC 27104.

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Scripture

Readings for the Week of September 11 - September 17

Sunday: Isaiah 50:4-9; James 2:14-18; Mark 8:27-35.

Monday: 1 Corinthians 11:17-26, 33; Luke 7:1-10.

Tuesday: 1 Corinthians 12:12-14, 27-31; Luke 7:11-17.

Wednesday: Numbers 21:4-9; Philippians 2:6-11; John 3:13-17.

Thursday: Hebrews 5:7-9; John 19:25-27 or Luke 2:33-35.

Friday: 1 Corinthians 15:12-20; Luke 8:1-3.

Saturday: 1 Corinthians 15:35-37, 42-49; Luke 8:4-15.

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and the Knights of Columbus

Tent City...

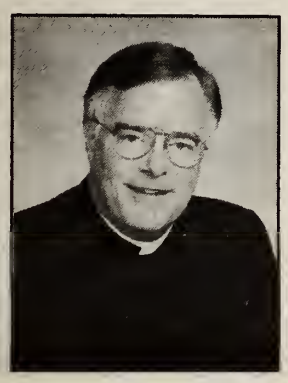
Cuban refugees stand inside a tent compound at Guantanamo Bay Naval Base in Cuba where refugees picked up at sea are being transferred. (CNS photo from Reuters)

Vocation Update

You Are Also Invited

By FATHER FRANK O'ROURKE
Vocation Director

As I shared with you last week, there is good news in knowing we have 20 men in formation for the priesthood. At this time, I would like to extend an invitation to others throughout our diocese who hear the voice of the Spirit calling them to explore a vocation to the priesthood.



We shared the names, ages and parishes of our 20 men with the hopes that others will accept the challenge to explore the possibility of serving as priests. As we have in the past, we will continue to share with you in *The Catholic News & Herald* the faith journeys of our seminarians. The sharing hopefully will help others see that they too are being invited to priesthood.

I am in dialogue with three high school seniors, six college students and 12 other men from a wide spectrum of life experiences. Some are working in the marketplace while others are pursuing graduate degrees. They are talking with me and other priests as they work toward discerning their vocation.

The six seminaries that work with us in forming future priests for the Diocese of Charlotte offer "Come and See Weekends." These weekends give prospective candidates an inside view of life in seminary and the opportunity to share with others who like themselves had unanswered questions.

If you hear the voice of the Spirit calling you or know of someone in your parish or family whom you believe has the gifts for priesthood, please invite them to contact me so that we can explore their readiness to respond. If they are interested, I will arrange for them to join other men from our area who plan to attend a Come and See Weekend Dec. 2-4 at St. Meinrad Seminary, St. Meinrad, Ind.

Many of our seminarians have participated in these weekends and have had their questions answered and their fears or anxieties put to rest.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-2283, or write to him at St. Patrick Cathedral, 1621 Dilworth Rd. East, Charlotte, NC 28203.

Stewardship Profile

Stewardship Enriches Our Lives

By JOE DUNBECK

I was first introduced to stewardship back in the '60s at Sacred Heart Parish in Danville, Va. Before that time, I had only approached participating in the activities of the Church in a random, almost unconscious way.

My first reaction to the stewardship program was very negative. It seemed like every Sunday, Father would continuously preach time, talent and treasure. It got to the point where I thought if I heard those three words one more time I'd explode. However, I survived. After thinking more clearly and without emotion, I realized I could participate more fully and I decided to make a commitment to give stewardship a chance.

The first thing my wife and I did was to try to tithe. At the time, we were a relatively young family with five children and not a very large income, so it was not an easy decision to make. Right now, I can't remember how we decided what percentage of our income we would give, but we started and we have continued ever since and have never been sorry.

We did not start tithing as though we were buying an insurance policy. We knew God had promised to return our gifts many times over, but it was more a feeling of showing thanks for what we had already received rather than what we might get in the future.

We had been blessed with a very happy marriage, five healthy, good children and enough money to support a family of seven, while maybe not in luxury, far from poverty. During one five-month period I was out of work, one son was in graduate school, three sons in college, and a daughter still in junior high. We were somehow given the grace to come through it without any major problems, so maybe we did have an "insurance policy."

When most people hear the word stewardship, I think they probably do as I did and think mainly of the treasure part. However, the time and talent part are also equally important. In these areas it is much more difficult to measure what you are doing. It's hard to set a goal of so many hours a week or month to do some specific task. One area of the time ingredient that we saw change was the time we all spent in weekly devotions. In the past, if a Sunday Mass lasted more than 45 minutes, everyone was upset. However, we found that when this time was taken as a portion of our stewardship of time, this feeling changed. The change from the old Latin liturgy to the new liturgy with more participation by the congregation brought new meaning and fulfillment. It gave the laity an opportunity to serve as cantors, eucharistic ministers and lectors. It also gave us the opportunity to utilize other talents that we all possess. The involvement of the whole congregation in the liturgy is an expression of stewardship.

Stewardship a way of life

In addition to participating in the liturgy, becoming active in the many commissions of the parish offers opportunities to utilize our time and talent. Also, the community outside the parish provides additional means to serve. Community outreach programs such as soup kitchens, Meals on Wheels, Cooperative Christian Ministry, Habitat for Humanity, and countless others, are expressions of our stewardship.

During our married lives, my wife and I have moved around to different parts of the country and have lived in seven parishes. This community, by far, seems to have a greater commitment to stewardship then any we have ever been part of. There are activities for everyone. Being actively involved has given us a true sense of belonging to a family and gives our faith more meaning and purpose. For us, stewardship is no longer just the three words — time, talent and treasure — but an opportunity to live our lives more fully united in the mission of Christ and His Church.

Stewardship reminds us to count our blessings, acknowledge God's gifts to us and express thanks to Him by a proportionate giving of our time, treasure and talent. Stewardship has enriched our lives and the lives of many. We encourage all to continue in stewardship or to start now and let God become an active part of your life.

Joe Dunbeck is a parishioner of St. Aloysius in Hickory.

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La Misa

Hace casi 30 años que concluyó el Concilio Ecuménico Vaticano II, que convocó Juan XXIII en 1959. El lo abrió el 11 de octubre de1962 y lo clausuró Pablo VI el 8 de diciembre de 1965. El concilio trajo cambios que eran necesarios debido a los tiempos en que estabamos viviendo. Algunos de los cambios derivados de este concilio fueron los que se introdujeron en la celebración de la Santa Misa.

Hace unas semanas, hablando con una señora, ella me decía casi en forma de queja que extrañaba la misa pre-Vaticano II y no se había acostumbrado todavía a los cantos modernos y la participación de los laicos. Otra de sus quejas era que no podía concentrarse en el rezo del rosario.

A muchas personas, como a esta amiga, les gustaba la Misa antigua o tradicional por razones que puedan ser más o menos válidas. Pero la pregunta importante que tenemos que hacernos es: ¿Cómo es que la Iglesia nos llama hoy para orar juntos y adorar al Señor? Nosotros sólo podemos contestar esa pregunta con un entendimiento completo de lo que es realmente la Misa y no lo que nosotros pensamos que debe de ser.

Empezando con este número, y durante las próxima semanas, trataré de informarles un poco sobre la historia de la Misa.

RITOS INICIALES — CANTO Y PROCESION DE ENTRADA. — En los primeros días de la Iglesia, cuando la Eucaristía se celebraba en las casas como parte de una comida, no había una ceremonia especial que indicaba el principio de la Misa. Pero después que la persecución de la Iglesia terminó, cuando los cristianos empezaron a construir iglesias para celebrar juntos, era costumbre que la comunidad se reuniera en la iglesia antes de la Misa para prepararse y orar juntos. La señal de que la Misa empezaba era la entrada del sacerdote, que era acompañado con canto de los salmos.

Siglos después, cuando el Papa, obispos y clero tomaron el prestigio de reyes y nobles, esta procesión de entrada empezó a hacerse muy elaborada, con toda la congregación siguiendo al celebrante a través de las calles hasta la iglesia. Los himnos de entrada (llamados introitos) eran compuestos no sólo para acompañar la larga procesión, sino también para darle al pueblo una idea del tema de la celebración de ese día.

Hoy en día nosotros empezamos nuestra celebración cantando un himno de entrada que debe de reflejar el tema del día mientras que el celebrante y los otros ministros caminan en procesión hacia el altar.

SALUDO INICIAL — Nosotros empezamos la Misa con un alegre saludo (un diálogo, en voz alta, entre el celebrante y la congregación) y la Señal de la Cruz — la más antigua señal de nuestra fe. De esta forma, nosotros volvemos a una de las primeras tradiciones de la Eucaristía.

Pero por muchos siglos entre esa época y hoy día, las primeras oraciones de la Misa (oraciones al pie del altar, como ellas fueron llamadas) no eran de ninguna forma oraciones comunitarias. Eran oraciones privadas de preparación dichas en silencio por el sacerdote. Esta era una costumbre tomada de los sacerdotes del Antiguo Testamento que decían oraciones antes de ofrecer un sacrificio.

ACTO PENITENCIAL — Parece extraño ir tan abruptamente de la alegría a la pena por nuestros pecados, pero el recordar nuestras faltas, en preparación para la Eucaristía, es una antigua tradición de la Iglesia.

"Yo confieso...." Por muchos siglos, el sacerdote era el único que, con una antigua oración llamada *Confiteor,* expresaba dolor por los pecados antes de la Misa. En la tradición del Medio Oriente, el sacerdote se postraba, en señal de humildad, delante del altar mientras decía esta oración y los ayudantes y otros ministros respondían en nombre de la congregación.

En los primeros años de la Iglesia era costumbre que los pecadores hicieran actos de penitencia pública afuera de la iglesia, principalmente el Jueves Santo. Durante el siglo X, esta penitencia pública y comunal empezó a ser parte de la Misa diaria y se practicaba después del Evangelio.

Ahora nosotros rezamos juntos una forma simplificada del "Confiteor" como parte de nuestra preparación penitencial.

"Señor, ten piedad...." Esta triple invocación, que concluye el rito penitencial, se conoce como una de las oraciones más antiguas de la Misa. Originalmente era la respuesta del pueblo a una letanía, o una larga serie de invocaciones, de la misma manera que nosotros respondemos "Señor, escucha nuestra oración" a las oraciones de los fieles. En los primeros siglos, esta letanía formaba un puente entre las oraciones de entrada de la Misa y la Liturgia de la Palabra. Esto se repetía cientos de veces y todavía se practica en la liturgia del rito Oriental Ortodoxo. En griego, la primera lengua oficial de la Iglesia, "Señor, ten piedad" es "Kyrie eleison". Después que el latín se convirtió en la lengua oficial de la Iglesia, el "Kyrie" se ha seguido diciendo en griego como símbolo de nuestra unidad con el pasado.

(Continuará)

To Our Friends

First of a series of articles about the Mass to understand it better. A commentary on the *Catechism of the Catholic Church* (Spanish Edition) about the Sacramental Economy which consists in the communication (or donation) of the fruits of the Paschal Mystery of Christ through the celebration of the Liturgy of the Church's Sacraments. In Sacramento, Calif., seven low-income Hispanic women developed a housecleaning co-op with a little Church help and a lot of hope for the future. Pope John Paul II asks for prayers of the people of Cuba and Haiti.

La Economía Sacramental

Con la venida del Espíritu Santo el día de Pentecostés, la Iglesia de Cristo se presenta ante el mundo. Todos recordamos el pasaje del libro de los *Hechos de los Apóstoles* donde se narra este acontecimiento fundamental en la historia de la salvación:

Estando los Apóstoles reunidos en el mismo lugar, "de repente se oyó un gran ruido que venía del cielo, como cuando sopla un viento fuerte, que resonó por toda la casa donde se encontraban. Entonces aparecieron como lenguas de fuego que se distribuyeron y se posaron sobre ellos. Se llenaron todos del Espíritu Santo y empezaron a hablar en otros idiomas, según el Espíritu los inducía a expresarse. En esos días había en Jerusalén judíos devotos, venidos de todas partes del mundo. Al oír el ruido, acudieron en masa y quedaron desconcertados porque cada uno los oía hablar en su propio idioma" (Hch 2, 2-6).

El Espíritu Santo inaugura un *tiempo nuevo:* el tiempo de la Iglesia. En este tiempo Cristo hace presente y comunica su obra de salvación por medio de la Liturgia de su Iglesia, "hasta que El venga".

Durante este tiempo de la Iglesia, Cristo vive y actúa en ella y con ella de una manera nueva.

Actúa por medio de los Sacramentos: "esto es lo que la *Tradición* común de Oriente y Occidente llama la *Economía Sacramental.*

"Esta consiste en la comunicación (o donación) de los frutos del misterio pascual de Cristo en la celebración de la Liturgia de los *Sacramentos* de la Iglesia".

(Comentario al Catecismo de la Iglesia Católica — Edición Española — Con permiso de los Padres de la Sociedad de San Pablo)

Mujeres de Bajos Ingresos Organizan Servicio de Limpieza

SACRAMENTO, California (CNS) — Con un poco de ayuda por parte de la Iglesia y una gran dosis de esperanza para el futuro, siete mujeres de bajos ingresos de Sacramento lanzaron el 1ro. de agosto un nuevo negocio para, literalmente, barrerlas a ellas y a sus hijos hacia una vida mejor.

Las siete, todas con experiencia en trabajar para otros en empleos de restaurantes, hogares para convalecientes, guardería infantil y limpieza, han establecido la Cooperativa de Limpieza de St. Anne's House.

Según su folleto, las siete proporcionan "referencias, experiencia, ayuda profesional y horas flexibles" por $8.50 la hora.

Con la ayuda de la Comunidad Organizadora del Valle de Sacramento, una gestión eclesiástica regional de base amplia, las siete mujeres desarrollaron la cooperativa de limpieza de casas, esperando ganar más dinero y proporcionar a sus hijos un ejemplo de los modos para mejorarse a ellos mismos.

Las mujeres se enteraron del grupo comunitario a través de la Iglesia de St. Anne, en Sacramento, y se pusieron a trabajar. Antes, "siempre trabajábamos para otras personas, no para nosotras mismas", explicó Virginia Solís, una de las siete, durante una reunión hace poco en la rectoría de St. Anne. "Este es nuestro propio negocio".

Los miembros de la cooperativa de St. Anne reciben por lo menos 10 horas de adiestramiento profesional para la limpieza de casas, asisten a clases de inglés y reuniones de la cooperativa semanalmente y estudian mercadeo y otras habilidades de negocios. Ellas reciben puntos por su asistencia a las reuniones y clases, y las que acumulen más puntos reciben los mejores trabajos.

"Tenemos más poder juntas que individualmente; podemos ganar más dinero", dijo Hilda Avila, otra mujer miembro de la cooperativa de limpieza. "Nuestros objetivos son los de comenzar una cooperativa de crédito y obtener seguro médico. No se puede hacer eso individualmente".

Liz Aguirre, coordinadora del proyecto, asiste a las reuniones de la cooperativa, actúa como intérprete, se reúne con los clientes y evalúa los empleos. Ella está presidiendo, tambien voluntariamente, una campaña de viviendas organizada por el grupo comunitario.

El grupo, que tiene a varias iglesias católicas como miembros, obtuvo recientemente una subvención de $30,000 de la Campaña para el Desarrollo Humano, el programa interior contra la pobreza auspiciado por los obispos estadounidenses.

Su Santidad Invita a Orar por las Poblaciones de Cuba y Haití

CIUDAD DEL VATICANO (L'Osservatore Romano) — El miércoles 17 de agosto, durante la audiencia general, Su Santidad pidió oraciones por las poblaciones de Cuba y Haití que atraviesan momentos difíciles. He aquí las palabras del Santo Padre: "Hoy deseo manifestar mi cordial cercanía a las poblaciones de Haití y Cuba, cuya suerte, por diferentes motivos, seguimos todos con gran atención. Estas poblaciones están inquietas y sufren por los graves problemas que les afligen actualmente y por muchos temores acerca de su futuro. Oremos juntos por los habitantes y los responsables de la vida política de esos dos países del Caribe. Ojalá que prevalezca siempre el diálogo, también en el ámbito internacional, en la búsqueda de las soluciones justas y, para ello, que se tenga en cuenta las legítimas aspiraciones de esos pueblos. Que la Madre de Dios y Madre nuestra obtenga para todos sus hijos, especialmente para los más necesitados, el don de la fraternidad y la concordia".

Pope Tells Northern Irish He Prays For Increased Trust

BELFAST, Northern Ireland (CNS) — Pope John Paul II told Catholics and Protestants in Northern Ireland he was praying for increased trust, respect and harmony after the outlawed Irish Republican Army declared a cease-fire.

"The members of both communities, Catholic and Protestant, are now being challenged earnestly to implement the Gospel demands of love, forgiveness and reconciliation," the pope said in a Sept. 2 letter to the Irish primate, Cardinal Cahal Daly of Armagh, Northern Ireland. The pope also prayed for "wisdom, prudence, courage and patience" for all involved in the peace process.

The pope's letter was sent the day after the unilateral cease-fire was declared by the IRA, a guerrilla group that has been fighting to reunite the British province of Northern Ireland with the Irish Republic.

The move was designed to win a seat for the IRA's political wing, Sinn Fein, at new talks on the future of the troubled province, where 3,000 people have died in the quarter-century of violence.

As Catholics and Protestants, politicians and other citizens reacted, they expressed the hope that paramilitary groups loyal to Great Britain would also end the violence.

In the United States, Bishop Daniel P. Reilly of Norwich, Conn., chairman of the U.S. bishops' International Policy Committee, said the American bishops would do what they could to make sure this "apparent breakthrough will lead to a future of peace, justice and security for all the people of Northern Ireland."

A boy walking to school passes a British soldier on patrol in a predominantly Catholic part of West Belfast. The Irish Republican Army's announcement of a cease-fire in its 25-year war against British rule in Northern Ireland may mean peace for the region. (CNS photo from Reuters)

"The IRA cease-fire will only be a decisive turn toward peace if it leads to a permanent cessation of violence on all sides, if it is followed by real progress toward a just political settlement that fully respects the rights and aspirations of all the people of Northern Ireland, and if there is continued progress on human rights, fair employment and economic reconstruction," Bishop Reilly said.

President Clinton, an important player behind the scenes in efforts to lure IRA politicians to the peace table, hailed the announcement and said the United States stands ready to help usher in a new era of peace.

After hearing the news, Cardinal Daly said that "an immense task awaits us."

"There is much forgiving to be done, much healing, much listening to one another, much readiness to reach out in reconciliation and to walk in new paths. Let us work hard at learning to overcome suspicion and to put trust where there has been habitual mistrust," he said in a statement issued from France, where he was recovering from an illness.

Two religious leaders in Dublin, Ireland — Catholic Archbishop Desmond Connell and Anglican Archbishop Donald Caird — asked that Sept. 4 be designated a day of prayer for peace.

Archbishop Caird warned that the peace process could be easily upset. He said that while the end of violence was a necessary requirement for the peace process, it was not, in itself, peace. "The process of peace is more difficult to conduct than violence," he said. "It could be easily derailed by any hint of triumphalism, threat, duplicity or impatience."

Extremist opponents of the IRA responded coolly to the move and gave no hint they would match their foes' cease-fire. An umbrella group for hard-liners fighting to keep Northern Ireland British urged the London government to make clear that it had not struck a secret deal with the IRA. Less than 24 hours after the cease-fire took effect, Protestant extremists killed a Catholic in Belfast.

Despite that killing and a bombing outside the Sinn Fein's Belfast offices, the cease-fire was holding early this week. The outlawed Ulster Volunteer Force and the Ulster Defense Association, both Protestant extremist groups, took responsibility for the new violence.

The Anglican primate of all Ireland, Archbishop Robin Eames of Armagh, said that having dealt with many families that suffered at the hands of the Irish Republican Army, he had to welcome any step that could lead to permanent peace. He said the next few weeks would be a period of "great testing" in Northern Ireland.

The Clerk of the General Assembly of the Presbyterian Church in Ireland, the Rev. Samuel Hutchinson, said in Belfast Sept. 1 that the church was calling on its members to keep calm following the cessation of violence.

"We don't want either a euphoric or an alarmist reaction," he said. "There is a certain amount of concern as to whether a total cessation means a permanent cessation."

Others echoed his concern.

British and Irish Prime Ministers John Major and Albert Reynolds welcomed the move, the first real fruit of a joint initiative they launched last December to unravel one of Europe's most tangled problems.

But Major and his Northern Ireland minister, Sir Patrick Mayhew, regretted that the IRA cease-fire statement did not use the word "permanent" and hoped the guerrillas would clarify the issue beyond doubt.

"Why doesn't the Irish Republican Army turn in their weapons if this is a permanent cease-fire?" asked one 20-year-old Protestant woman.

"People are saying this is the end of the 25 years of violence," she said. "I hope so, but I can't see it. I think this is just the beginning. The Loyalist paramilitaries have already said they won't play the Republicans' game. I'm afraid it's going to get worse than it ever was."

The cease-fire announced Aug.31 by the Irish Republican Army may bring an end to the Northern Ireland violence that has left 3,000 people dead in 25 years. In this 1981 photo, a masked youth holds a brick in front of a burning stolen truck in west Belfast.(CNS photo from Reuters)

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Diocesan News Briefs

Retrouvaille Retreat

CHARLOTTE — A Retrouvaille retreat for couples in troubled marriages is Oct. 14-16. To register or for more information, call Nick and Irene Fadero at (704) 544-0621.

Volunteer Bookkeeper Needed

CHARLOTTE — Room at the Inn, a Catholic home for single pregnant women, is looking for a volunteer bookkeeper. The position requires two to three hours a month. If interested, call Albert Hodges, (704) 364-4050

Donations Needed

GREENSBORO — St. Mary Parish is sponsoring a family of nine refugees from Vietnam. Household and personal items are needed. All donations can be brought to the Social Ministry Office at the Parish Center.

Hospice Volunteer Training

GREENSBORO — Hospice volunteer training will be conducted Sept. 20-Oct. 18 on Tuesdays and Thursdays from 10 a.m.-12:30 p.m. If interested, call Robin Dorko at Hospice, (910) 621-2500

Natural Family Planning

WINSTON-SALEM — A series of four natural family planning classes will be taught by the Couple to Couple League beginning on Sunday, Sept. 18 at noon at St. Leo Church in the Bishop Begley Activity Center, conference room A. For information and registration, call CCL at (910) 764-0629 or (910) 766-7519.

Life In The Spirit

CHARLOTTE — Lean how to live with the Holy Spirit every Monday at 7:30 p.m. at Our Lady of the Assumption Church. For information, call Deacon Steve Horai at (704)568-4944.

Parent Enrichment

WINSTON-SALEM — Phyllis D'Augustino will facilitate a parent enrichment program, "Encouragement: Preventive Discipline through a Positive Perspective," on Monday, Oct. 3 from 7 p.m.-8 p.m. at St. Leo the Great Church.

Fifty Plus Club Meeting

CHARLOTTE — The Fifty Plus senior club of St. John Neumann Church will meet on Wednesday, Sept. 14 at 11 a.m in the church hall. There will be a presentation on eye disorders by Laurel Eye Associates. Call Anne McIntyre for information at (704) 545-5046.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

Sept. 22
Sisters of Mercy
125 years in NC

Sept. 25
5 pm – Confirmation, St. Vincent de Paul in Charlotte

Oct. 1
First Anniversary of St. Lawrence Basilica in Asheville

October 2
11:30 am – Confirmation, Sacred Heart mission in Burnsville

Beach Trip Planned

CHARLOTTE — The Fifty Plus seniors' club of St. John Neumann Church will go to Daytona Beach, Fla., Oct. 24-28. The cost is $209. The trip is open to members of other seniors' clubs as well. For information, call Anne McIntyre at (704) 545-5046.

Adult Education

CHARLOTTE — The fall program of Adult Education at St. Peter Church begins Wednesday, Sept. 14 at 7:30 p.m. with a presentation on heath care reform issues by Dr. Carolyn Thompson, assistant professor of political science at UNCC.

OWLS Club Meeting

CHARLOTTE — Bishop William G. Curlin will be the guest at the monthly meeting of St. Gabriel's OWLS on Wednesday, Sept. 21 at 10:30 a.m. in the Fellowship Hall. A light lunch will be served to all members without cost. Lunch is $3 for guests. For a guest reservation, call Barbara at (704) 847-3890 or Lou at (704) 541-6855 by Sept. 19.

Ecumenical Retreat

GREENSBORO — Jesuit Father Matthew Linn will conduct an ecumenical retreat the weekend of Sept. 30-Oct. 2 at First Lutheran Church. The retreat is sponsored by 15 churches, including St. Pius X Catholic Church. The cost is $5 and includes eight sessions. Father Linn has co-authored books and conducted retreats on subjects related to healing. For registration information, call Kitty Rodgers at (910) 288-4584.

Support For Miscarriage

CHARLOTTE — "Hannah's Sisters," a support group for women who have had miscarriages, will meet this month at St. John Neumann Church. For information, contact Patsy Albrecht at (704) 536-3348.

Family Rosary Day

CHARLOTTE — Father John Hopkins of the Legionaries of Christ in Washington, D.C. ,will speak at the 37th Semi-Annual International Family Rosary Day on Sunday, Oct. 2 at 3 p.m. at St. Vincent de Paul Church. The day will include rosary, homily, procession and benediction.

A Day Of Reflection

STATESVILLE—Bobbie May will direct a day of reflection at St. Philip the Apostle Church on Saturday, Oct. 15 from 10 a.m.-3 p.m. The program will center on spiritual wholeness. Bring a bag lunch. Registration is $12. For information, call (704) 327-8692.

Interfaith Symposium On Aging

HENDERSONVILLE — Keynote speaker Dr. Stephen Sapp, professor of the Department of Religion at the University of Miami, will introduce the theme, "Aging together: Building the City of God," at the Ninth Annual Interfaith Symposium on Aging, Sept. 27-30 at the Kanuga Conference Center.

The symposium is sponsored in part by the Diocese of Charlotte. Scholarships are available through Catholic Social Services in Charlotte. For information, call Matt Propst, (704) 298-9657.

Craft Bazaar

CHARLOTTE — The Third Annual Craft Bazaar at St. John Neumann Church is Saturday, Oct. 15 from 9 a.m.-3 p.m. Cost to reserve an 8-foot table is $25. Call Colleen Neider, (704) 573-1994, for table reservations.

Recollection Day For Men

BELMONT—Father John Hopkins of the Legionaries of Christ, Washington, D.C., will conduct a "Day of Recollection for Men" at the Belmont Abbey Continuing Education Center on Saturday, Oct. 1 from 9 a.m.-5 p.m. The day will include Mass, spiritual direction and meditations based on the spiritual exercises of St. Ignatius. Cost is $20 and includes lunch. For information or reservations, call Ann Potter at (704) 365-3858 or (704) 366-5127.

Parish Festival

DENVER—Holy Spirit Parish will have a "September-Fest" on Saturday, Sept. 24 from 8 a.m.-4 p.m. An auction begins at noon. There will be live performances, hot air balloon and pony rides, a petting zoo, plenty of food and more. Call Pat Lisi at (704) 896-7735 for information.

Life Chain

Thousands of people will line streets across the United States on Sunday, Oct. 2 for an hour or more beginning at 2:30 p.m. to protest abortion. The emphasis of the annual Life Chain — a peaceful, legal, pro-life event — is prayer.

Installation Presentation

CHARLOTTE — Cablevision and Visioncable will air the video of Bishop William G. Curlin's Installation Mass on Thursday, Sept. 15 at 8 p.m. on channel 10. The Mass was celebrated at St. Gabriel Church on April 15, 1994.

Put Your Hands To Work

CHARLOTTE -- With your hands you hold a world of comfort and support as a Mercy Hospital volunteer for patient services. Call Mercy Hospital Volunteer Services at (704) 379-5806 to put your hands to work.

Marriage Encounter

The next Marriage Encounter weekends are Sept. 16-18 in Hickory and Nov. 18-20 in Rock Hill. To register, call Tom or Emilie Sandin, (910) 274-4424.

Catholic Retirees Picnic

CHARLOTTE — The Charlotte Area Catholic Retirees picnic will be at Park Road Park on Sept. 14 from 11 a.m.-3 p.m. Cost is $3. To register, call Adele by Sept. 12 at (704) 331-1720, Monday through Friday except Wednesday, 10 a.m.-2 p.m.

'Fire In The Mountains'

WAYNESVILLE --The Western Region of the Office of Faith Formation is presenting "Fire in the Mountains," a spiritual retreat on Saturday, Nov.5, at the Lake Junaluska Methodist Conference Center from 9:30 a.m.-3:30 p.m. The retreat will unite Catholics from 13 counties in the western region of the Diocese of Charlote. Come feast on food, faith and friendship. Child care will be available. For information, call Jane Keifer, western region director, at (704) 253-7145.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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World and National Briefs

California Bishops Oppose Anti-Immigration Initiative

SACRAMENTO, Calif. (CNS) — California's Catholic bishops have urged voters to reject an initiative on the November ballot that would deny health, education and welfare services to illegal immigrants. In a second statement the bishops "concluded with deep regret that we cannot support" a separate health care reform initiative. As written it "elevates abortion to a new level" and threatens the integrity of Catholic hospitals, they said. Both statements were issued Aug. 25 by the California Catholic Conference, the public policy agency of the state's Catholic bishops. The anti-immigration initiative rejected by the bishops, Proposition 187, is the most hotly contested measure facing the state's voters Nov. 8.

Kids Might Miss Graphic TV Advertising On Abortion

WASHINGTON (CNS) — Political advertising with graphic abortion pictures could be limited this fall to times when few children are watching TV under a proposal before the Federal Communications Commission. Meanwhile, advertising executives at local stations were divided over whether to air the latest ad in the Arthur S. DeMoss Foundation's "Life: What a Beautiful Choice" campaign. The newest DeMoss ad bears the slogan, "I hope to be born in April." It features an ultrasound image of an embryo and the sound of choir boys singing with the on-screen message, "Anywhere in the country I can be aborted right now." Independent stations in New York and New Orleans that ran the earlier DeMoss ads have refused to run the new ad, citing content. But CBS affiliates in Chicago and New Orleans have shown the new ad, according to *Electronic Media*, an industry magazine.

Church Musicians Approve Code Of Ethics

WASHINGTON (CNS) — An organization of full-time church musicians has approved of a code of ethics that warns against discrimination toward people with AIDS and against musicians trying to take others' jobs. The code was approved in a mail ballot by the 500-member Director of Music Ministries Division within the National Association of Pastoral Musicians. The association has a total of 8,700 members in 79 diocesan chapters. Dealing with AIDS in the code of ethics is "a delicate subject for us," said Felip Holbrook of St. Paul Cathedral in Yakima, Wash., a member of the division's board of directors. "There have been certainly in the arts community a good deal of problems," Holbrook said in a telephone interview with Catholic News Service. "Musicians who work for the church are not immune to that sort of problem as well."

Church In Rwanda Faces Struggle To Rebuild, CRS Visitor Says

BALTIMORE (CNS) — Not only do Rwanda's government, cities and social structures need rebuilding after a brief, bloody civil war, the Catholic Church must also start nearly from scratch to replace staff, programs and networks, according to a relief agency official just back from there. "There is very little infrastructure left," explained Tom Dart, director for development education at Catholic Relief Services. He recently returned to CRS headquarters in Baltimore from a four-week visit to assess the status of relief programs and other aspects of the Church in Rwanda. Dart's visit included trips to each Rwandan diocese, through the areas occupied by French forces as well as those controlled by the Rwandan Patriotic Front. He was accompanied by local staff of CRS, the U.S. bishops' overseas relief and development arm, and Caritas, the international Catholic relief organization.

U.S. Bishop Hopes Priest's Assassination Brings Haitian Peace

WASHINGTON (CNS) — The head of the U.S. bishops' Committee on International Policy said he hopes the assassination of a prominent Haitian priest causes increased efforts to find peace in the Caribbean nation. Bishop Daniel P. Reilly of Norwich, Conn., chairman of the committee, said the murder of Father Jean-Marie Vincent in Port-au-Prince "symbolizes in a special way the agony that so much of Haiti is suffering every day." "May his sacrifice hasten a peaceful return to democracy and development and a renewed search for the path of peace and reconciliation in Haiti," said Bishop Reilly's statement, released in Washington Aug. 30, three days after the priest's murder.

Mass At Camp...

A priest with the aid organization Caritas celebrates Mass at a Rwandan refugee camp outside Goma, Zaire. Daily life at the camp, which houses mostly former soldiers, appeared to be returning to near normal. (CNS photo from Reuters)

Vatican Official Says Reform Of Cairo Document Likely

VATICAN CITY (CNS) — A Vatican official said growing opposition to a proposed U.N. document on population and development makes reform of the text more likely during an international conference in Cairo, Egypt. Father Silvano Tomasi, a member of the Vatican delegation to the Sept. 5-13 meeting, said passage of the document in its present form would represent an "empty victory" for proponents of population control. One of the key changes sought by the Vatican and others is a clear statement that abortion should not be promoted as a means of birth control. Unless that happens, "I think there will be a significant group of countries voting against the document," Father Tomasi said in an interview Aug. 24.

Pope Urges Bishops To Emphasize Programs That Support Families

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II urged Paraguayan bishops to emphasize pastoral programs aimed at building up solid families. "Among the threats presented by contemporary civilization, the most serious and worrisome are those that afflict the family, the very sanctuary of human life," the pope said Aug. 30. The Church has always recognized that the family represents a privileged place for moral formation, he said. Without an effort to reach families in their homes, the entire pastoral effort can be weakened, he said. The pope asked the bishops to devote special attention to marriage preparation among couples. This is where the formation of authentically Christian families takes shape, he said. Couples who live in the grace of matrimony find they are much better prepared to deal with the demands of married life, he added.

Pope Sends Greeting Of Love And Hope To Russian Orthodox

CASTEL GANDOLFO, Italy (CNS) — At a miniconcert in his honor performed by Russian musicians, Pope John Paul II sent a greeting of "love and hope" to the Russian Orthodox Church. After recalling the long cultural and spiritual tradition of the Russian Orthodox, the pope said the two churches have different gifts that should no longer be kept separate. He made the impromptu remarks Aug. 28 at his summer residence in Castel Gandolfo, 12 miles south of Rome. "Rome looks with love and hope toward the Russian people and the Orthodox Church, and the pope of Rome looks with hope toward his brother, Patriarch Alexei II of Moscow," the pope said. The concert was performed in the courtyard of the papal residence by "New Names," a group of young musicians who perform for charity causes. The 74-year-old pope said he appreciated the group's music and good work.

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Scripture Study Program Marking 20 Years In Catholic Parishes

NORMAN, Okla. (CNS) — Two lay people 20 years ago asked a simple question: "Why can't we have a Catholic Bible study?"

What evolved is an international Scripture study program used in more than 8,000 parishes throughout the United States and 10 other countries.

"This is a dead-center Vatican II program inspired by the laity," said Benedictine Abbot Jerome Kodell, author of the Little Rock Scripture Study program. "It was the laity who contacted me. The truth is, if they hadn't, none of us religious would have thought of it."

In the early 1970s, the program's lay founders, Fred and Tammy Woell of Little Rock, Ark., began studying the Bible with Protestant neighbors. After deciding to become a Catholic, Tammy Woell was reluctant to continue Bible studies without grounding in Catholic beliefs.

They eventually contacted then-Father Kodell, a Scripture scholar who had just returned from Rome. "That was on a Wednesday," recalled Tammy Woell in an interview. "Father Jerome was at our house the next Monday."

Now abbot of the Subiaco Abbey in Little Rock, the priest agreed to guide the Scripture study and write a set of questions to help participants apply the readings to their own lives.

The first day of class, Sept. 9, 1974, 150 people showed up at St. John's Center in Little Rock to study the Acts of the Apostles. The room had been set up for 50.

"The next day we went out and bought more chairs," said Fred Woell. "That was our first hint that this was going to be bigger than we thought."

Offered through the diocese's Office of Religious Education, the program thrived locally and around the state. In 1978, Little Rock Scripture Study was introduced at a national meeting of diocesan liaisons for the charismatic renewal movement as an example of Bible study resources.

The enthusiastic response it met grew into small groups across the country using the Little Rock Scripture Study. It is now the largest Catholic Scripture program in the country, and still operates out of the Diocese of Little Rock. The office is staffed by five diocesan employees at the Catholic center.

"My study of Scripture taught me the power of God's word to transform lives," remembered Abbot Kodell. "But I was still surprised when this began to happen before my eyes. At the beginning, we were preparing a single, local source. We didn't know or have answers for everything that was to happen. The mastermind was the Holy Spirit.

"The people themselves continue to teach me the meaning of the text, 'the Word is alive.'"

Abbot Kodell attributes the success of the program to its origins and development in a rural diocese. That required the course work to be self-contained, not dependent upon a local seminary, expert or university. "Everything had to be there. The text, the commentary, the sources approved by the Church."

The program now offers 20 courses for adults, five for young adults and two for children. This year, leadership training materials and the first Scripture study were published in Spanish.

A simple format of four elements makes Little Rock Scripture Study adaptable to different situations: daily personal reading; weekly small-group sessions; a wrap-up lecture; and personal and conversational prayer.

A five-week leadership training program designed by the Woells in 1974 is still in use. Lay people in the parish conduct the training, which explains the rationale, format and materials of the program, demonstrates group dynamics skills and teaches leaders to use and direct conversational prayer. It also forms the parish into a faith group familiar with the Bible study program and committed to its success.

Father Steven J. Binz, current director of Little Rock Scripture Study, said the program succeeds in helping people understand "how central Scripture is and how it can transform their lives. Whatever their own particular or personal spirituality, the Bible is the common denominator for all Catholics."

Because prayer is the foundation of the program, it helps people establish and deepen a habit of daily prayer, he explained.

"Catholics are reclaiming the Bible as the book of the Church," Father Binz said. "The more that Catholics study the Bible, the more they know who they are, the more they know that this is our story as the people of God."

Monroe Ground Attack Hands Charlotte Catholic 37-0 Defeat

CHARLOTTE — Monroe's potent running game, led by Terry Witherspoon and Chris Price, offset a flock of penalties and gave the Rebels a 37-0 high school football victory over Charlotte Catholic.

Witherspoon and Price gained a total of 291 yards between them and scored four of Monroe's five touchdowns. Witherspoon scored three touchdowns on runs of nine, 59 and 10 yards as he gained 113 yards on nine carries. Price carried 12 times for 178 yards, including an 18-yard touchdown run.

Rebel lineman Travis White scored the other Monroe touchdown on a 56-yard run with a recovered fumble. Jason Roldan contributed a 38-yard field goal and kicked four extra points.

Catholic's best chance to score came late in the first half with Monroe nursing a 10-0 lead. With first and 15 on the Monroe 37, Cougar quarterback Mike Falencki dropped back to pass but was hit from the side and dropped the ball. White scooped it up and went the 56 yards for the score.

Following the touchdown, Monroe executed an onside kick, recovered the ball and scored four plays later on Price's 18-yard run for a 24-0 halftime lead.

Penalties and two pass interceptions blunted other potential Cougar drives.

The game was marred by 194 yards in penalties — 112 against Monroe and 82 against Catholic.

Monroe gained a total of 307 yards rushing but managed only five in the air as Patrick Howard completed one of four passes.

Falencki completed four of 10 for 30 yards for the Cougars. Luis Moreno led Catholic's ground offense with 53 yards on 13 carries while Brad Turner contributed 34 and Tony Santiago had 25.

The Cougars head across town tonight for their traditional battle with Charlotte Country Day School.

A CATHOLIC CHILDREN AND FAMILIES FIRST CAMPAIGN

Foreign policy is frequently children's policy, and people who care for children need to be deeply involved in assessing the consequences of economic policy and military action for its impact on children.

— Putting Children and Families First

Gastonia Girl Picked As Top 'Volunteen'

BELMONT — Each summer many teenagers donate a part of their vacation time to Holy Angels, providing many services in the classroom and residential areas. Each year Holy Angels selects one teenage volunteer as the "Outstanding Summer Volunteen." Monica Stephenson, an 8th grade student from South West Junior High School in Gastonia, is the recipient of this year's award. She was selected from among 35 Holy Angels volunteens.

Stephenson is the daughter of Sam and Nancy Soles of Gastonia. She volunteered 94.5 hours of service during this summer, working in several areas including the Little Angels Child Development Center, corporate services, housekeeping and the primary classroom.

Arabs (From Page 1)

historic and, in many places, influential beyond their numbers, he said.

Catholics want good relations with civil authorities, he said, and expect their religious freedom to be protected. In some places, he said, the most basic religious services are still refused Catholic residents. He did not name countries, but in places like Saudi Arabia Church activities are illegal.

The group of bishops, including prelates who work in Lebanon, Syria, Iraq, Djibouti, Saudi Arabia, Kuwait and Somalia, were on their *ad limina* visits, made every five years to consult with the pope and other Vatican officials.

In a brief review of problems and challenges in the region, the pope:

— Repeated his desire to travel to Lebanon, where he was forced to cancel a trip last spring, but said the country is still binding the wounds of war and building social harmony.

— Offered his sympathy to the Iraqi people, who continue to suffer the "harsh consequences" of an international economic embargo. The embargo, he said, is the cause of "too many hardships."

Letters To The Editor

Thanks from CHD

Dear Bishop Curlin:

I write to express the deepest gratitude of the Campaign for Human Development to you — the priests, religious, and lay persons — of the Church in the Diocese of Charlotte for your generous diocesan contribution of $52,208.

For the past two decades you and your brother bishops, in solidarity with the people of your diocese, have supported the efforts of CHD. As the new *Catechism of the Catholic Church* reminds us: "The Church's love for the poor...is a part of her constant tradition." The Campaign is rooted in our love for the poor.

Last year I traveled to some 40 dioceses across the country, which confirmed more deeply my belief that the Campaign for Human Development is one of the best and most important programs in the Catholic Church. For your part in making this a reality, thank you.

Again, I express our appreciation to you and to your people, and to your CHD Diocesan Director, Mr. Scott Spivak, for helping to make the challenge and opportunity of CHD a reality.

As we approach the 25th anniversary of the campaign, please be assured of the continued appreciation and prayers of the CHD family.

In Christ's peace,
Rev. Joseph R. Hacala, S.J.
Executive Director,
Campaign for Human Development

Home schooling

To the Editor:

I recently finished reading the article on Catholic schools in the Aug. 26 edition of *The Catholic News & Herald*. My husband and I would like nothing more than to send our children to Catholic schools but two issues stand in our way.

First, the cost of a Catholic education today is no less than sinful. Historically, help would come from the parish but today regionalization has all but erased this option. Families with many children are often left out in the cold.

The second and more concerning issue is the pervasive swing away from teaching fundamental truths of our faith and opting instead for watered down religious education programs. Examples of this can be found in the answers to some basic questions: How many Masses are held each month during school hours? Is confession regularly (and accurately) taught and how often are children encouraged to receive this sacrament? Is the existence of the true presence in the Eucharist being properly taught...

Honest answers to these basic questions may very well lead to the same path I have found... home schooling. Through wonderful home school curricula such as Seton and Our Lady of the Rosary, the fullness of our faith can be properly passed down. Why can't Catholic schools employ similar programs?

Lisa Kelley
Charlotte

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

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ATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 3 • September 16, 1994

SCHOOL VISIT

Bishop William G. Curlin is flanked by students during a recent visit to Bishop McGuinness High School in Winston-Salem.
Photo by JOANN KEANE

Family Ties

Russian Orphans Find Homes, Families

By JOANN KEANE
Associate Editor

Marina's eyes are deep blue, her hair the color of wheat, and she flashes an impish grin for the camera.

The smiling girl wearing a hand-me-down denim jumper hopes that the glimmer in her eyes will capture someone's heart. This is no ordinary photo. It's an invitation.

On Sept. 23, Marina celebrates her seventh birthday. If she's lucky, she'll get a dress, something she adores. If she blows out candles and makes a wish, it is likely she will wish for a family.

However, like all of her previous birthdays, Marina's day to shine will merely mark another year of living in the only home she's ever known, the orphanage in St. Petersburg, Russia. All her life, she's been told that someday, an adoptive family will come for her. That is her dream.

She's not alone in her twilight thoughts. Literally hundreds of orphans across the former Soviet Block nod off at night dreaming of a family and a life surrounded by love.

Elizabeth Thurbee, diocesan director of Catholic Social Services, knows the stories all too well. "There are countless families who'd love to adopt," says Thurbee. Equally, there are as many Russian orphans hoping for a family.

Collaborative efforts between CSS and Child's Rights in Moscow have bridged an international gap, matching Russian children with American families. Thanks to this program, children are coming home; to the United States, to North Carolina and this diocese, joined in love with the families of their dreams.

Eight months ago, *The Catholic News & Herald* reported the story of Devon, a Russian wisp of a boy, adopted with the assistance of Catholic Social Services. Within days of the story's publication, Thurbee's phone went berserk. Families desperate to adopt wanted to know more about the program. An information sharing session brought 40 individuals to the Catholic Conference Center in Hickory to learn more.

In the months since then, four Russian children — Nicholas, Danielle, Stephen and Paul — have come to call North Carolina home. Two more will arrive within the next few months, and several families are in the early stages of preparing for a homecoming.

Like 7-year-old Marina, the children available for adoption are generally between the ages of 5 and 8 and have lived most or all of their lives in orphanages.

See **Marina,** Page 2

Marina is one of many Russian children available for adoption by Americans.

Pope Preaches Bold Steps For Peace In Balkans

ZAGREB, Croatia (CNS) — Pope John Paul II walked with a limp during his Balkan visit, but he talked about bold strides for peace as he preached in the former Yugoslavia. During a Sept. 10-11 trip to Zagreb, the pope advocated forgiveness and tolerance among the region's warring ethnic factions.

The pope said he came as "the pilgrim of reconciliation" to emphasize the common ties of language and Slavic origins that should unite Serbian Orthodox, Croatian Catholics and Bosnian Muslims.

It was the pope's first trip to the ex-Yugoslavia, and he told Croatian Catholics to take the lead in peace efforts.

The visit lasted slightly more than 24 hours, and the 74-year-old pope showed fatigue throughout, a sign that he has not fully recuperated after a fall last April resulted in reconstructive surgery to repair a broken right thigh bone.

While his voice was firm, his steps were small and shuffling. The pope continued walking with the limp and black cane that have become common sights in his public appearances. His traditional kneeling on the airport tarmac to kiss the ground upon arrival was replaced by two young people holding up a bowl of Croatian soil for the pope to kiss.

The overnight visit was the pope's first trip outside Italy in a year and a much shorter version of what the pope wanted. He had hoped to make a symbolically unifying trip to Croatia, Bosnia-Herzegovina and Serbia. Security risks made the pope give up his Sept. 8 trip to the Bosnian capital of Sarajevo, and Serbian Orthodox Church objections blocked a visit to Belgrade, the Serbian capital.

The pope showed frustration that the ethnic and religious hatreds sparking the conflict in the former Yugoslavia obstructed his desire to be a catalyst for peace.

Sarajevo is "the martyred city that I ardently wanted to visit," he said in his airport arrival speech. "For too long war has been raging in a land where the inhabitants for centuries were accustomed to reciprocal tolerance and exemplary collaboration," he said.

"To stop the bloody fratricidal war I tried every means, I have knocked at every door," he added. "The Holy See is continuing to adopt every means to overcome the existing tensions." Without a spirit of reciprocal forgiveness and tolerance, war "smolders under the ashes of fragile treaties," he said.

See **Balkans,** Page 13

Catechetical Sunday

Sunday, Sept. 18, is Catechetical Sunday. On Pages 2, 3 and 6 of this issue of *The Catholic News & Herald* are several articles on the subject. They pay tribute to the dedicated men and women who conduct the programs in our parishes.

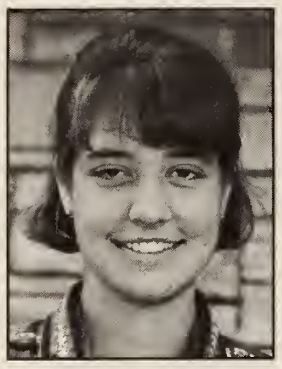
Where Are They?

Church Needs Young Adults

By ELIZABETH BOND

Young adult catechists, where are you?

As parishes, catechists and students prepare to celebrate Catechetical Sunday and to honor the many people who have volunteered their time to share their faith with others through being catechists, I wonder who these people are.



They are generally parents of the students. What a beautiful display of the Church's teaching that parents are the primary educators of their children. But many other people volunteer to be catechists and youth ministers. Some of these people are young adults. Young adults, typically ages 18-35, are a cross-section of society. They are single, married, parents, single again, dating and discerning vocations. They are professionals and homemakers. One thing they generally are not known for is a lack of motivation. Young adults have so much to give to their communities and their parishes. However, they often tend to get very involved in their careers. For this reason they are often not visible in their parishes; they have disappeared. During this celebration of Catechetical Sunday I wonder, young adults, where are you?

Young adults, like every other age group, are bombarded by the world's message to live for themselves, make money, spend money and get things. There is a real war waged against the message of the Gospel: the message of charity, poverty, living for others and living for Christ. Catholics are by no means spared from the temptations and the stress of this war. Many have been caught up into the ways of the world and have lost sight of the important things, the real meaning in life. Young adults seem to be among the hardest hit. Some have become prisoners of this war and seem to be lost somewhere, outside the visibility of their parishes.

I want to encourage young adults to get involved. The Church needs your vision, your enthusiasm, your motivation and your *you-ness*! We are all one body, but this body has many different parts. Your gifts and talents are needed in order for this body, the Catholic Church, to be everything it has been called to be. I have met many young adults throughout this diocese who are catechists and youth ministers. These people have been an inspiration to me in my ministry as young adult coordinator. I know there are more out there. If you love God and want to serve Him, you need no other reason to become a catechist.

Young adults, your courage and zeal are refreshing! Do not listen to the world's message that things will bring you happiness or make you feel whole. Serving Christ and His Church, giving of yourself, sharing your faith, these are the things that bring contentment to life. Become active members of your parishes by becoming catechists. So next time I am in search of young adults and cannot seem to find you, I pray that the reason for your disappearance is not because you are a prisoner of war, but that you are missing in action! Action in the Church. You are needed and missed, so get involved!

Elizabeth Bond is diocesan coordinator for Young Adult Ministry. For more information on this ministry or upcoming young adult events call (704) 331-1714.

Marina (From Page 1)

Many have special needs and handicaps, some as simple as correctable crossed eyes. "Developmentally, they are about two years behind, although they have the ability to catch up fast. And so far, all the children adopted have bonded very well with their new families," says Thurbee.

"It takes special families for these children," reiterates Thurbee. "Families must have a deep desire to nurture a child." Moreover, a certain degree of flexibility must reign, for the transatlantic trip to pick up a child can test even the best of nerves.

Don't be swayed by Pollyanna thoughts of a Zhivago scenario. There are no sleigh bells in the snow waiting to carry arriving parents from the Moscow airport. At best, stepping onto Russian soil transports prospective adoptive parents back some 30 years.

Decades of communist rule suppressed the country, and recent developments are slow to bring this netherworld into anything that closely resembles a democratic society.

"Russia is in a state of flux," says Thurbee. "We can't predict all of the obstacles that can potentially arise. One adoption may fall into place, another may face pitfalls." It requires a great deal of tenacity, faith and flexibility to adopt internationally. One couple may be in and out of the country within days; another may find themselves waiting a week or more, tangled in a web of Russian bureaucracy.

The uncertainty can be dramatic, even after returning home. What can prepare an institutionalized child for the great freedoms that await in this country? A rigid lifestyle in the orphanage doesn't always translate easily into the typical American home. After all, life in the orphanage has taught these children to be survivors. "The children eagerly anticipate being safe and cared for by their new parents, yet giving up their independence can cause conflict," says Thurbee.

The assistance CSS provides before a family departs to pick up their child continues long after they're home. Thurbee and staff provide their counseling services and stay in contact with families as long as needed.

Even though a degree of uncertainty prevails, the challenges encountered abroad are easily forgotten once a family unites and becomes one.

While it can be a long hard process to adopt these children, the rewards are immeasurable. After all, who can calculate the emotions as a child bursts from the orphanage doors, airborne into the arms of new parents?

Individuals seeking Russian adoption information are encouraged to call Elizabeth Thurbee, director, Catholic Social Services, (704) 331-1720 or 377-6871.

Parish Stewardship Day Set For Oct.15 At Conference Center

By CAROL HAZARD
Associate Editor

HICKORY — In the past seven years, the number of volunteers at a mid-size parish has jumped from 100 to 400. A $1.6 million community center was built without a capital campaign and the annual offertory more than doubled, although membership increased by less than 20 percent.

Something is happening here, and the pastor knows what it is. Stewardship: The giving of time, talent and treasure. "Parishioners have found ownership in their church," said Father J. Kevin Boland, pastor of St. Anne Parish in Columbus, Ga.

Since the parish began an active stewardship program in 1987, the blessings have multiplied, Father Boland said. "People are in touch with Jesus through the work of their church; they're in touch with the person of Jesus and his love and reconciliation."

Father Boland will be the main speaker at a Parish Stewardship Day sponsored by the Office of Development at the Catholic Conference Center on Saturday, Oct. 15 from 9:30 a.m.-3 p.m.

The workshop is for pastors, pastoral council members, stewardship committee members and anyone who wants to know more about stewardship. Presentations will be geared to parishes that have not yet begun stewardship programs as well as those that are looking for ways to strengthen their efforts.

"Hopefully, after the day is over, participants will come away feeling this is something important to the faith life of the people in their parishes," said Pat Signs, associate director of development for the Diocese of Charlotte.

Stewardship is an ongoing process of bringing Christ into our homes, workplaces and everyday lives, she said. "It's about giving in gratitude to God for our many blessings."

Although spiritual growth abounds in a parish that practices stewardship, it is difficult to measure, Father Boland said. Financial support is a tangible expression of commitment. "Your motivation is where you are willing to put your treasure," he said.

Father Boland will share these and other insights about the rewards — both tangible and intangible — of stewardship during Parish Stewardship Day.

"Stewardship is one of the best things we can do in trying to make this world a better place," said Kay Cuzzone, stewardship committee head at St. Aloysius Church, Hickory. "There are so many sad things we read about in this world. Stewardship is a way of doing something positive."

Cuzzone, one of a panel of three for Parish Stewardship Day, will speak on ways to keep the message of stewardship alive. "St. Aloysius stresses the time and talent of stewardship," she said. The giving from one's treasure is a natural outgrowth. "If hearts are opened to the needs of the church, people will respond," she said.

Jim Kelley, diocesan director of development, will speak on the spirituality of stewardship and the history of the effort in the diocese. Signs will highlight the importance of children's stewardship as well as the role of stewardship committees.

Dr. Joselyn Carreras from St. Barnabas Church, Arden, will talk about committee preparations to launch a parish stewardship program. B.J. Dengler of St. Gabriel Church, Charlotte, will share ideas about ways to manage and recognize volunteers in a large parish.

The final session will be a time of sharing and answering questions.

There is no charge. However, registration is necessary. Lunch will be served. To register, write to Pat Signs, Office of Development, 1524 E. Morehead St., Charlotte, NC 28207. Registration deadline is Sept. 29.

Diocesan Seminars Scheduled On Bishops' Evangelization Plan

The Office of Evangelization is presenting parish evangelization seminars on the U.S. bishops' document, "Go and Make Disciples: A National Plan & Strategy for Catholic Evangelization in the U.S."

The first seminar is at Holy Family Church, Clemmons, on Saturday, Sept. 24 from 9:30 a.m.-12:30 p.m. The seminar will be repeated the following day — Sunday, Sept. 25 — at the Catholic Conference Center, Hickory, from 2 p.m.-5 p.m.

Pastoral council members, evangelization commission members, RCIA teams and all interested persons are invited to attend. There is no charge.

The seminars are an opportunity for parishes to receive an abbreviated version of last year's Evangelization Conference. About 125 people from throughout the diocese and elsewhere attended the regional conference in Charlotte. They received concrete ideas to implement at the parishes level the goals of the bishops' document.

Many pastors, priests and parishioners have asked that the seminar be repeated, said Spiritan Father Ed Vilkauskas, director of the Office of Evangelization. Although that is not practical at this time, a summary of the material and documents presented at the conference will be given to seminar participants.

Presenters are Gary Mauney and Splen Weller from St. Gabriel Church, Charlotte, and Father Vilkauskas. Also, diocesan parishioners who participated this summer at a Paulist Evangelization Training Institute, Washington DC, will share what they learned at the institute.

Registration is requested. To register, send your name, parish and the date of the seminar (either Sept. 24 or Sept. 25) to Rev. Edward J. Vilkauskas, CSSp, Director of Evangelization, 725 Deese St., Monroe, NC 28112. For more information, call Father Vilkauskas at (704) 289-2773.

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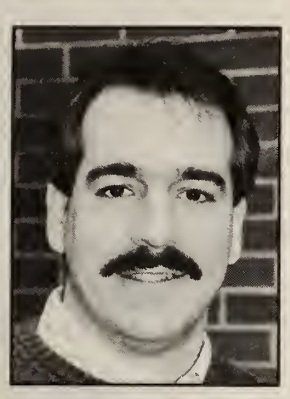
Justice And Peace

Answering God's Call To Justice

By SCOTT SPIVAK

"We need to build local communities of faith where our social teaching is central, not fringe; where social ministry is integral, not optional; where it is the work of every believer, not just the mission of a few committed people and communities." — *Communities of Salt and Light*, U.S. Catholic Bishops



Celebrating Catechetical Sunday would be incomplete without recognizing the many parish leaders and volunteers who make the work of justice an integral part of their catechesis and faith development. These parish leaders and volunteers who share their gifts have made the Justice and Peace Ministry possible.

As part of the Office of Faith Formation, the Justice and Peace Ministry helps Catholics take action on behalf of justice. It helps people develop the understanding that working for justice is an integral part of their faith and is the call of every Christian believer. Its mission is founded on the life and words of Jesus Christ, inspired by the prophets, shaped by Catholic social teaching and lived by the people of God.

The Justice and Peace Ministry provides opportunities for education in Catholic social teaching, offers resources, and conducts programs that assist Catholics in implementing the call to work for justice; to serve those in need; to pursue peace; and to defend the life, dignity and the rights of all our sisters and brothers. These opportunities and programs are described below:

1. Parish Social Ministry

The Justice and Peace Ministry, through a process, "Moving Faith Into Action," helps parishes develop dynamic parish social ministry. Staff work directly with Community Life Commissions, parish leaders, pastors and the entire parish to assist them in making the work of justice an integral part of parish life by helping develop effective social justice and social service activities and structures. This work includes:

• Educating Catholics on the Church's social teaching and its scriptural foundations.

• Training parish leaders in skills needed to generate effective responses to social injustices.

• Offering concrete vehicles for Catholics to become involved in the work of justice.

• Helping Catholics develop a spirituality which recognizes that following Jesus Christ demands taking the responsibility to transform the world.

2. Campaign for Human Development

The Justice and Peace Ministry coordinates the Campaign for Human Development (CHD), a unique and successful anti-poverty program of the U.S. Catholic bishops. Based on the principles of empowerment and self-help, it provides financial and technical assistance to low income community groups seeking institutional change in the social, political and economic arenas.

CHD dollars have funded more than 175 self-help organizations that are fighting poverty in the Diocese of Charlotte. Funds are raised through an annual collection taken in November.

3. Communication/Resource

The Justice and Peace Ministry serves as a resource by:

• Publishing a bulletin, *The Common Good,* to share ideas and activities related to the work of justice. (Please call or write for a free subscription.)

• Assisting religious educators, catechists and parish leaders in their educational planning around themes of justice and peace.

• Providing resources on social justice issues for interested persons.

4. Campaign For Putting Children And Families First

In their recent document, *Putting Children and Families First,* the U.S. bishops call us "to become a persistent, informed and committed voice for children and families." In response to this call, the Justice and Peace Ministry, in cooperation with Family Life Ministry, is helping parishes implement the Campaign by providing on-site introductions to the Campaign, liturgical celebrations, workshops, resource packets and the following opportunities for involvement:

• *Nurturing Families for a Peaceful World:* Helps families find hope and renewed vision of what is means to be family in light of the social mission of the Church.

• *Caring Program for Children:* Provides preventive and primary health care services for children in North Carolina who are without adequate care.

See **Justice,** Page 16

WORLD ABORTION POLICIES

17 countries do not permit abortion
132 permit abortion with restrictions
41 permit abortion without restrictions

WHERE IT'S ILLEGAL

Egypt
Central African Republic
Philippines
Nepal
Vatican City State
Dominican Republic
Honduras
Chile
Colombia
Djibouti
Mauritius
Sao Tome and Principe
Bhutan
Andorra
Malta
San Marino
Micronesia

Source: United Nations

© 1994 CNS Graphics

Mother Teresa At Center Of Controversy At Conference

CAIRO, Egypt (CNS) — Mother Teresa of Calcutta did not come to the U.N. International Conference on Population and Development, but she ended up at the center of a controversy among participants.

In a written message to the Sept. 5-13 deliberations in Cairo, the founder of the Missionaries of Charity said abortion is the "greatest destroyer of peace in the world today."

The line was picked up and printed next to a picture of a fetus on flyers plastered along the hallways of the meeting by pro-life activists in attendance. That prompted a conference newspaper, *ICPD Watch*, to lambaste what it called Mother Teresa's "simplistic view of life."

"In Mother Teresa's world all you need is love and prayer to solve the problems," the newspaper said in a Sept. 9 editorial. It said she failed to understand that the millions of abortions worldwide each year demonstrate that "women know when bringing the pregnancy to term is not in their best interest."

The conference should refuse the position of the Vatican, "a group of 189 men that live within borders where population is not a problem," it added.

Vatican spokesman Joaquin Navarro-Valls quickly responded with a counterblast, saying the criticism of Mother Teresa went beyond the bounds of responsible journalism. "This offends millions of people inside and outside the Catholic Church," he said.

The *ICPD Watch* was produced by the Women's Feature Service, whose donor agencies include the U.N. Development Fund for Women, The Ford Foundation and the John D. and Catherine T. McArthur Foundation.

A number of daily newspapers were being printed during the conference, frequently raising hackles among the Vatican delegation.

Navarro-Valls also took issue with *The Earth Times*, which ran a report about an Indonesian health clinic where Catholics nuns allegedly passed out contraceptives.

The Vatican spokesman called the story baseless and said he had a faxed denial from the sister quoted in the story. He called *The Earth Times* a "propaganda organ." The newspaper has also printed open letters from Catholic groups opposing the Vatican's position.

In message, Mother Teresa said: "The only one who has the right to take life is the one who has created it. Nobody else has that right: not the mother, not the father, not the doctor, no agency, no conference, no government."

Young Adult Fall Frolic

HICKORY — The Charlotte Diocese Young Adult Ministry invites all young adults, ages 18-35, to Young Adult Fall Frolic '94 at the Catholic Conference Center Saturday, Oct. 1 from 9 a.m.-4 p.m.

The day includes a ropes course, games, relay races, and Christian fellowship and prayer. Prizes will be awarded for a mini-Olympics contest. There will be a discussion of young adult issue.

Meet new people and see old friends. Bring lunch. Beverages will be served.

To register, send name, address, phone number, name of parish and $20 check payable to the Diocese of Charlotte by Sept. 23 to Young Adult Ministry, Diocese of Charlotte, 1524 E. Morehead St., Charlotte, NC 28207. For more information, call Elizabeth Bond, (704) 331-1714.

Give prayerful thought to considering a vocation to the priesthood in the Diocese of Charlotte.

Contact:
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

More Than One Issue

From the start, the Vatican has taken the stand that abortion was not the only issue at the United Nations International Conference on Population and Development.

In discussions of the proposed program for action at the conference in Cairo, Church leaders repeatedly said that the program devoted too much attention to population control and not enough to development issues.

That abortion was not the only issue became abundantly clear in the closing days of the conference which was to end Sept. 13 after this issue of *The Catholic News & Herald* went to press.

One example was the question of the rights of migrants which split the conference on First World-Third World lines with the Vatican siding with the Third World. The issue was whether migrant workers have a right to bring their families to the countries where they are employed.

Delegates from Third World countries insist that family reunification should be a basic right while those from the industrialized nations — including the United States — consider it a goal worth pursuing but one which should not be enshrined as a right.

Vatican spokesman Joaquin Navarro-Valls says the controversy shows that those who argued that abortion was the only controversial issue at the conference were clearly wrong. A Vatican expert on migration says the clash illustrated that the conference had not adequately debated serious questions about population distribution and the economic factors behind it.

"The issue of migration is kind of like the tip of the iceberg — there are a lot of problems underneath," says Father Silvano Tomasi. He says they include such complex matters as Third World access to international markets.

In fairness, as Father Tomasi points out, the United States and some other industrialized nations have good records regarding family reunification. But, he says, developing nations saw the conference as an opportunity to "take a step forward."

It long has been obvious that population and evconomic development are major problems in the world. A conference to deal with them was an excellent idea. But the implementation of that idea left much to be desired. Maybe it's time to try the whole thing again. They might get it right the next time.

THE CATHOLIC NEWS & HERALD

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Pro-Life Corner

Respect Life

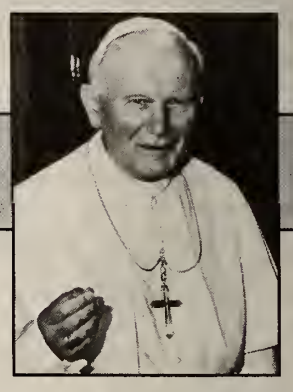
"I thank God for my handicaps, for through them, I have found myself, my work and my God."
Helen Keller

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Says Older People Need Affection

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — The world's growing number of older people need affection, care and a chance to contribute to society and the Church, Pope John Paul II said. At the same time, the elderly should not seek refuge in the past and reject all change, the pope said at a general audience Sept. 7.

He said the Church has always taught respect for the elderly and seen them as a source of experience, wisdom and advice for younger generations. The Church has also said that parents must be helped materially by their children — and this is especially true in modern society, he said.

Today's increased longevity means more older people are feeling the effects of solitude and a marginal existence, he said. "In a society like ours, which has the cult of productivity, older people risk being considered useless and even judged to be a burden on others," the pope said.

He said Church institutions remain committed to offering care for the elderly, but said a lack of personnel and funds makes this task more difficult than in the past. The Church provides help to the aged mainly through religious orders, lay associations and parish centers for the elderly.

But older people also want to contribute, and the Church must involve them in all its activities — such as liturgy, visiting the sick and serving the needy, he said.

The pope encouraged the elderly to try to stay involved in life around them. "Even when it is difficult for older people to keep pace with the many changes taking place in society, they ought not to give in to the temptation to seek refuge in the past," he said.

The pope said everyone should remember that as people age, their health difficulties and decline in physical strength are linked through faith to the suffering of Christ.

Pope Says Religious Leaders Must Help World Unite In Peace

VATICAN CITY (CNS) — Religious leaders must help unite the world's people in a pilgrimage of peace as the year 2000 approaches, Pope John Paul II said.

In a message to representatives of the world's major religions gathered in Assisi, Italy, for dialogue and prayers for peace, the pope said only such a universal pilgrimage could ensure a better future for all. The pope's message to the meeting sponsored by the Community of San Egidio, an Italian lay group, was released Sept. 13 at the Vatican.

"A century, marked perhaps by the cruelest crimes of human history, is about to close," the pope said.

Sarajevo, the besieged city in Bosnia-Herzegovina, is a symbol of the misunderstanding and hatred that flared in the 1900s, he said. World War I ignited in the Balkans, and the newest fighting in Sarajevo is a reminder that many places in the world remain "under the nightmare of the lords of war."

"But despite the dark clouds, there are signs that lead to a vision of hope for the new millennium," Pope John Paul wrote. One of them, he said, is the annual gathering sponsored by San Egidio to keep alive the spirit of the 1986 interreligious prayer for peace meeting hosted by Pope John Paul in Assisi.

The gathering of Christians, Jews, Muslims, Buddhists and other religious leaders to beg God for the gift of peace among all peoples gives promise for the future, he said.

"The witnesses for peace must multiply," the pope said. Many more people throughout the world must join with their religious leaders, becoming "pilgrims toward the dawn of the new millennium so that it is a dawn marked by the peace of God."

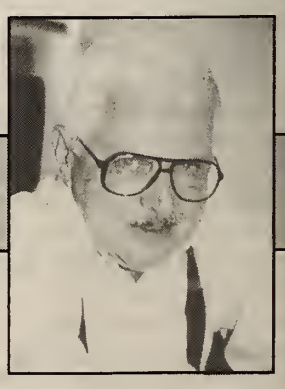
Pilgrims of peace and witnesses of universal solidarity must rise above their self-interests or those of their particular group, he said.

"There cannot be peace in the common house, which is the world, if even only one people, even the smallest group, is forgotten or excluded," the pope wrote. "This world needs men and women who are sensitive to religious values to help the others find the desire and will to journey together," he said.

A Case Of The Stupids

Editor's Notebook

Bob Gately



Growing up in Boston, I developed a lot of respect for *The Boston Globe*. As I grew older and entered the field of journalism, my respect for the paper grew. I thought, and still think, that the *Globe* is one of the country's best newspapers.

But the *Globe* recently has become embroiled in a controversy which, I guess, just goes to show that even a great newspaper can come down with a case of the stupids. And I do mean the stupids.

Sen. Edward Kennedy is running for reelection and someone at the *Globe* sent him a list of questions about his views on various issues. You may say that's nothing unusual. Reporters are always asking politicians for their views.

But in this case, one of the questions had absolutely nothing to do with public issues. The *Globe* asked Kennedy for his views on the ordination of women as priests. At that point, Kennedy came down with his own case of the stupids. Instead of saying that the question had nothing to do with the political campaign, he answered it and said he supports the ordination of women.

The *Globe* printed the answer in a front-page story which described Kennedy as "bucking a strict edict from the pope banning women from the priesthood." It also included reaction from leaders of various Catholic groups which favor or oppose ordination of women.

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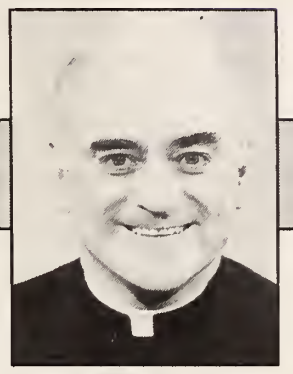
Making This A Better World

Light One Candle

Father John Catoir



One of the more intriguing concepts in Catholic theology is the relationship between the people of God and the rest of the human race. There are many dark places in the world where the Light of Christ is absent, places where there is no active community of faith. That's why the Lord wants His people to be a light in the darkness. As a people, we are consecrated by baptism and, though set apart from the world, we are also a part of the human family. As such, we have a mission. Jesus called us to be a leaven in society.

In 1962 the Second Vatican Council stated: "It will be increasingly clear that the people of God, and the human race which is its setting, render service to each other; the mission of the church will show itself to be supremely human by the very fact of being religious." (*The Church in the Modern World*, No. 11)

To be "supremely human" is to care about this world. The Church exists not only to save souls but to help make this a better world. Our faith is incarnational. Jesus entered the world with all its joys and sorrows, to save and heal it, and like Him we too are called to reach out to all our brothers and sisters in the human family. We carry God's healing Spirit with us in order to share it with the world freely and lovingly.

Long before 1962, in fact going back to 1945, The Christophers have been spreading this same message: Each person has a mission in life to help make this a better world. In this our 50th year we keep stressing the fact that all Christians should unite with people of other faiths, and people of no faith, to help create an atmosphere of peace and harmony. We want to help build a world where love and justice prevail over injustice and hatred.

Archbishop Angelo Fernandez of India in a recent address before India's Synod of Bishops said: "It has become clear that the Church is not only in the world but for the world! As far as India is concerned this means that the problems of our country are the problems also of the Church ... India is in the world and it follows that the world's problems become ... the Church's problems."

This broad vision can be applied to every country. The problems of ecology, health-care, violence, crime, and education are not only the problems of secular society, they are the Church's problems as well. This is why the American bishops have written two major pastoral letters in recent years: one on peace, dealing with defense issues, and one on the economy. They are trying to bring a Christian perspective to the major problems of the day.

As the people of God we have a great deal to offer our society as we strive to protect the dignity of the human person. Our relationship with the world will always be filled with tension because we cannot compromise our principles, but respecting the conscience of others, we can still work with our neighbors in common cause to make this a better world.

(For a free copy of the Christopher News Note, "What On Earth Can I Do?," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father Catoir is director of The Christophers.

Is There A Rift Between Priests And Nuns?

The Human Side

Father Eugene Hemrick

The J.S. Paluch Co. bit into a tough topic at its annual Chicago seminar on religious vocations. The keynote speaker, Bishop John McRaith of Owensboro, Ky., started the three-day meeting by addressing in-fighting among priests and sisters that is diminishing the respect for them that is needed to attract new vocations.

The bishop said that some priests have stopped working with sisters. These particular priests are disturbed by the sisters' newfound assertiveness and desire for expanding roles. And some priests talk openly about a sisterhood they feel is dying out.

On the other hand, some sisters feel they have a right to be ordained and that they are left out of decision making because they are women. Their anger casts some of them into an adversarial role.

Open rifts like these not only discourage vocations, but block the collaboration which is vital to recruiting vocations.

I marveled at the courage of participants in the seminar who addressed these matters so directly, because there are some who act as if this situation doesn't exist.

Studies confirm that a good number of priests and sisters dislike meetings that involve both groups. When both come together, some sisters resent the all-male concelebration of Mass by priests at the altar. And some priests prefer situations where they don't have to contend with assertive sisters.

Discussion of these rifts led many seminar participants to examine the kind of collaboration of priests and sisters which would put aside negative feelings in order to get on with the work of the moment and to concentrate on critical issues which demand dedicated teamwork — which encourage an "I-thou," not at "I-it," relationship.

In the past, sisters were sometimes viewed as cheap labor, an "it," rather than a person. Collaboration counters this attitude in its emphasis on respect for others as persons.

The Paluch seminar raises a critical question. Are rifts like this a sign of decline in religious life, or do they signal something else? I believe that if we look around we will find that religious life is not the only institution facing such problems. The marketplace and families face something very similar.

The proportion of married women who work has greatly increased in recent times. The proportion of families with at least two wage earners has passed the 50 percent mark. And many women in the workplace are willing to challenge companies that keep them out of decision making.

There are husbands who view married life as it was 50 years ago and can't understand a woman who wants to work outside the home. And then, some wives earn more than their husbands.

Increased education, changing expectations and modern financial realities are driving forces that result in shifts in family life and the workplace. Women are more educated, families need two incomes to survive and the roles of men and women in the business world have dramatically changed.

Often these forces create severe divisions between men and women, husbands and wives, bosses and employees.

A new reality faces the world of vocations — all vocations, not only religious vocations. No matter what vocation is chosen, a person will face challenges never experienced before because of changing times.

The times call for a new collaboration between men and women.

Father Hemrick is director of research for the United States Catholic Conference.

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It's Not Too Late For Counseling

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

For six years my husband, Dave refused to get marriage counseling. We finally decided to get a divorce, but when he found out how much he was going to have to pay in child support he changed his mind! Now he's pressuring me to see a therapist with him. He's telling everyone that I'm the one who refused to work on our marriage. He see the kids a lot, and I know he's making me out to be the "bad guy." I've tried to convince the kids that the divorce is not my fault but I have no intention of getting into therapy at this point. It's too late now.

Your husband's motivation for seeking therapy might be questionable, but it could be just what you both need. Even though you've made the decision to end the marriage, your relationship with Dave is going to continue — at least until your children are grown. The two of you will be making important decisions together for many years to come. If you've never learned to communicate with one another, you need to start now.

You may feel manipulated or victimized by the heavy-handed approach that Dave is using to get you into counseling — but the real victims are your children. It's inappropriate to expose them to all the issues that you and Dave are dealing with. Although it can be tempting to confide in them or turn to them for sympathy, you'll be compromising your role as parents if you do.

For your children's sake — and for your own peace of mind — it's important for you to work on forgiveness. You may need to get individual counseling in order to deal with your own anger and hurt. Once you've dealt with these feelings the situation could look different. Try to keep an open mind. If you've put six years of effort into trying to get Dave into counseling, I think you owe it to yourself to find out if marital therapy can help.

I would also recommend a program called Retrouvaille (a weekend retreat that's somewhat similar to Marriage Encounter) which has helped hundred of couples like you and Dave. Catholic Social Services can tell you more about it if you're interested — they're sponsoring a retreat in October.

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Is There Anointing Of The Sick For Children?

Question Box

Father John Dietzen

Q. We have group anointing of the sick in our parish every few months. At our last one, my son and his wife wanted their little son anointed also. The baby has been chronically ill, and the parents are terribly nervous and worried whether he will ever get well. However, the priest said children that young (2 years old) should not be anointed. Can you tell us if the priest was right? It would have meant so much to the parents. (Ohio)

A. Instructions for the anointing of the sick indicate that "sick children may be anointed if they have sufficient use of reason to be strengthened by this sacrament" (*General Introduction of Pastoral Care of the Sick*, No. 12).

The reason for this requirement, briefly, is that sacramental anointing brings the prayer of the Church to help those suffering to bear their burdens of pain with greater faith and hope.

As the instruction puts it so well, "Christians feel and experience pain as do all other people; yet their faith helps them to grasp more deeply the mystery of suffering and to bear their pain with greater courage. From Christ's words they know that sickness has meaning and value for their own salvation and for the salvation of the world."

By the grace of the Holy Spirit given in this sacrament "the whole person is helped and saved, sustained by trust in God and strengthened against the temptations of the evil one and against anxiety over death" (Nos. 1, 6).

These benefits clearly presuppose an awareness of faith that a young baby, for example, would not have. On the other hand, a child of believing and prayerful parents might easily possess sufficient faith awareness by the age of 5, perhaps even before that.

I hope your son and his wife are not overlooking another possibility that could spiritually benefit them greatly. The serious illness that should be present when a Christian receives this sacrament need not be physical.

Guidelines for the sacrament issued by the bishops of the United States note: "Sickness is more than a medical phenomenon. Sickness is a crisis situation in the life of a Christian as regards his salvation, his life with Christ in the community of the church."

Thus, anointing of the sick may be received by people with emotional illness and crises, as well as physical problems. Judging from what you say, this child's parents understandably face extremely painful psychological stress and threats, not only regarding their son but in their relationship with each other as well.

It's obvious that to deal with their weaknesses and challenges in a spiritually and emotionally healthy, healing manner they need all the help and grace they can get. In other words, while their serious and potentially hurtful situation is not physical, they certainly seem to be eligible candidates for this sacrament.

Perhaps they can talk to their priest about it, and even receive the anointing before the next communal celebration in their parish.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Seeking God's Wisdom

Faith Formation

Chris Newnan

A thousand-plus parish leaders and volunteers in our diocese will be embracing or renewing covenant relationships with God on Sept. 18, Catechetical Sunday. Their promise will focus on "echoing the Good News" with the thousands of children, youth and adults in our 89 faith communities.

These volunteers have heard God's promise, "Hear and receive my words and the years of your life shall be many. On the way of wisdom I direct you. I lead you on straightforward paths. When you walk, your step will not be impeded and should you run, you will not stumble. Hold fast to instruction, never let her go: keep her for she is your life." (Prov. 4:10-13)

They know it is written "eye has not seen, ear has not heard, nor has it so much as dawned on man that God has prepared for those who love Him." (1 Cor.2:9) They are open to the Spirit of God helping them to recognize their gifts and to share these gifts with others.

The Diocese of Charlotte recognizes its covenant with these leaders and volunteers through its continuing support, affirmation and commitment to service and training. It is gratifying to see so many parish volunteers coming on weekends and evenings and during summer vacations to our various enrichment and training programs.

During 1993-94, we have welcomed almost 400 parish catechetical and Youth Ministry leaders and volunteers to numerous experiences of sharing their faith. Forty-seven parish volunteers shared a biblical immersion week in August with Susan Brady, our southern regional coordinator of Faith Formation. Through praying, witnessing, listening, discussing and sharing, they experienced life as Christians in the early Church.

Some of our leaders and volunteers participated in the diocesan Lay Ministry Training Program where they were enriched in the areas of liturgy and sacraments, Christian morality, documents of Vatican II and social ministry. Others attended the excellent programs on theology, spirituality and the Bible offered each summer at the Oratory in Rock Hill, S.C.

Numerous others attended parish programs led by their parish catechetical and Youth Ministry leaders or by our other diocesan staff coordinators: Jane Keifer, Peg Ruble, Scott Spivak and Beth Bond.

During this past year, we have seen a wonderful increase in volunteers (about 20) coming for training in Youth Ministry. We are very grateful to the many parish leaders who have shared their experiences with us, especially Carolyn Bergman, Patsy Edmisten, Linda Gibbons, Pam D'Agostino and Tom Czarnomski.

We also have seen an increase in the number of teens coming to our diocesan programs. More than 520 youths have participated in Journey Retreats, Christian Leadership Workshops, Splunge, middle school programs, Adventure Days, the Diocesan Youth Conference and the National Youth Conference.

We look forward to expanding our ministry of service and training to these young people and volunteers as we welcome to our staff Paul Kotlowski, our new diocesan coordinator of Youth Ministry. He is coming to us from the Archdiocese of Milwaukee.

We also would like to recognize the commitment of Peg Ruble and Tom Czarnomski who will be joined this year by Beth Bond and Paul Kotlowski as they expand their skills by participating in the national Youth Ministry Certification Program.

Those parish catechists and youth ministers who were able to get away for a couple of days in July were deeply moved and enriched in their personal spirituality through a national program, "Shepherding the Shepherds," offered by the National Catholic Education Association.

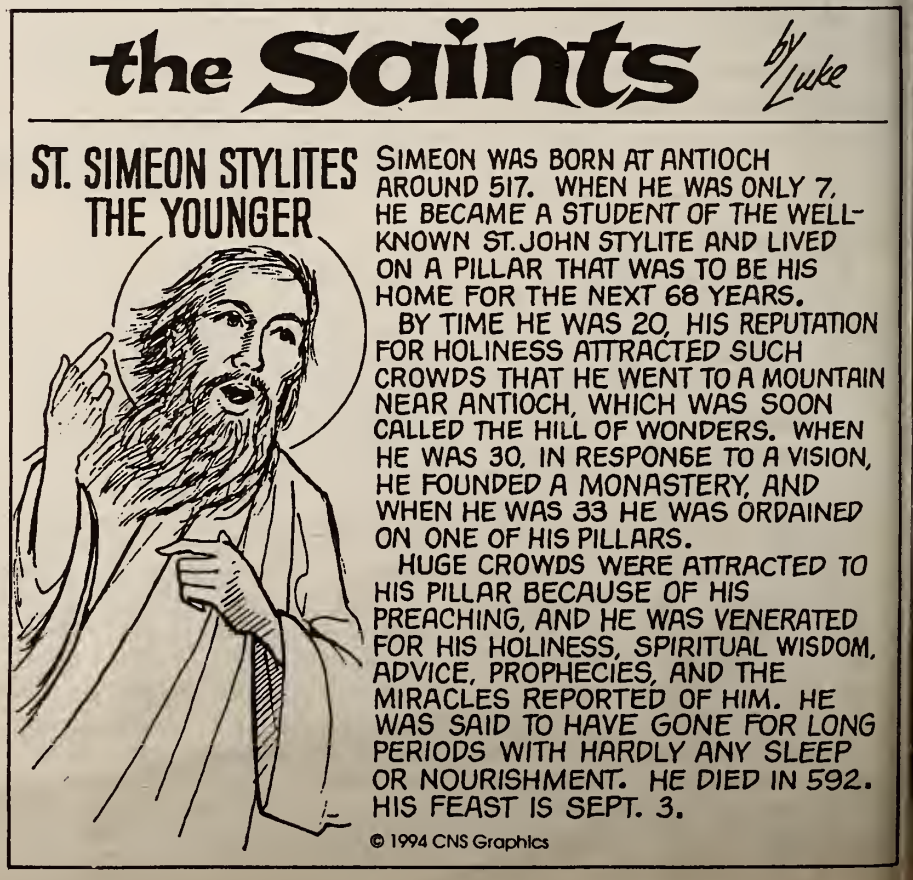
Staff members had the opportunity this year to participate in the national conference of catechetical leaders, the Los Angeles Congress, the Defending the Faith Conference, the Young Adult Conference, the Conference on International Development, the Conference on Social Action Directions sponsored by the U.S.Catholic Conference and legislative seminars. In addition, parish leaders took part in the National Parish Coordinators and Directors Convocation, the East Coast Conference and the National Youth Ministry Conference.

Many of our parishes initiated or expanded their Faith Formation programs to include justice and peace. They called upon Scott Spivak of our staff for input on such programs as Moving Faith Into Action, Putting Children and Families First and Voices for Justice.

Our diocesan office has received grants which have enabled us to help further bilingual catechetical and RCIA leadership training for our Hispanic and Asian ministries. These ministries thus were able to offer some training programs for their volunteer catechists and young people and to provide summer Bible programs for their children.

We would especially like to recognize the five parish leaders and volunteers who within the past year have received master's degrees through the LIMEX program of Loyola University

See **Newnan,** Page 16



Entertainment

'Baseball' Documentary To Air

Miniseries: 'Slice of Americana'

NEW YORK (CNS) — Whatever the status of the baseball strike, the boys of summers past are back to remind viewers of what the sport is all about in "Baseball," a nine-part documentary series premiering with "First Inning: 1840s-1900" Sunday, Sept. 18, 8-10 p.m. EDT on PBS.

The next four innings air Monday-Thursday, Sept. 19-22, at the same time, with play resuming the following week.

The first episode begins with a piece written by Walt Whitman for the 1846 Brooklyn Eagle in which he describes the pleasures to be found in playing "the game of ball."

The program proceeds to show the game didn't start with Abner Doubleday but stems from rounders and cricket, English sports adapted by American colonists into the game of town ball, first written about in 1744.

Town ball gradually evolved into the modern form of ball that has remained standard — except for minor changes — since 1845, when the New York Knickerbockers Baseball Club was founded.

Baseball was played on both sides of the Civil War and the soldiers brought it home with them, making it a truly national sport with teams across the country.

The game turned into a professional sport in 1869 when the Cincinnati Red Stockings began paying their players, something *The New York Times* decried as "paying professionals to perspire in public for the benefit of gamblers."

Organized ball began in 1876 with the establishment of the National League. Major league baseball was now a business, a monopoly at that.

The club owners were in full control, with profits guaranteed by keeping the lid on players' salaries, chiefly through the reserve clause binding a player to his team.

From the start, the players tried to organize, going so far as to set up their own league in the 1880s. The owners responded by raising salaries, then dropping them when the Players League collapsed in 1890.

Baseball as a business is the story of the unending battle between the owners and the players that continues today. The next four episodes follow decade by decade the classic era of the game and the legendary players who dominated it and became national heroes.

It was an era of masterful pitchers — Walter Johnson, Christy Mathewson, Grover Cleveland Alexander — matched by colorful sluggers as diverse as the lethargic Honus Wagner and the redneck Ty Cobb, whose nastiness bordered on the psychotic.

The Chicago Black Sox scandal of 1919 is thoroughly detailed in its account of the gamblers who got six of the players to throw the 1919 World Series.

There is also a good profile on Judge Keenesaw Mountain Landis, who was named baseball commissioner to restore public confidence in the game.

The fourth episode looks at baseball in the Roaring Twenties and how Babe Ruth changed baseball from a pitcher's game to a hitter's contest.

While "Baseball" focuses on the history of the major leagues, each of the programs calls attention to the owners' "gentlemen's agreement" to exclude blacks from their teams.

Because of this, blacks formed their own leagues after World War I and the fifth program is largely devoted to the talented African Americans who competed in the Negro Leagues.

Filmmaker Ken Burns uses much the same approach in "Baseball" as he did in his previous PBS blockbuster, "The Civil War."

Best of all are the old newsreels which preserve the visual record of the great players of the past and the context of the times in which they played.

The result is not only a finely measured history of the game that any fan will appreciate but a warm, nostalgic slice of Americana that most others will find satisfying if not rewarding.

'BASEBALL' — Brooklyn's Hy Myers goes to bat in the 1916 World Series in the second episode of Ken Burn's miniseries "Baseball." (CNS Photo, PBS)

Papal Trip Among Fall Specials On Faith & Values Cable

WASHINGTON (CNS) — The Faith & Values cable channel plans live coverage of Pope John Paul II's October visit to the United States.

Coverage plans include the prayer service from St. Patrick's Cathedral in New York, the papal speech on the family at the United Nations, a youth rally at the New York archdiocesan seminary, a family prayer service at Shea Stadium, and Masses at the Meadowlands in New Jersey and Camden Yards in Baltimore.

Faith & Values also plans to show a documentary on the life of Pope John Paul during the Oct. 20-23 visit.

Other Catholic specials slated to run later this year on Faith & Values are (all times Eastern):

• "Body & Soul: Health Care in America," hosted by Martin Sheen, examines the human values that should guide a health care system for all, Friday, Oct. 14, 9-10 p.m. (repeated Saturday, Oct. 15, 1-2 a.m.).

• "States of Faith: A Look at Religion in America," which features interviews with author Stephen Carter and pollster George Gallup and looks at trends and traditions as lived out today, Friday Oct. 21, 9-10 p.m. (repeated Saturday, Oct. 22, 1-2 a.m.).

• "A Time to Build," which examines the re-emergence of the church after the Berlin Wall's fall, Friday, Nov. 4, 9-10 p.m. (repeated Saturday, Nov. 5, 1-2 a.m.).

• "Violence and the Media: Finding Solutions," a live teleconference at which filmmakers, policymakers, communications experts and psychologists address the issue and give practical suggestions to parents concerned about the impact of TV violence on their children, Sunday, Nov, 6, 2-3 p.m.

• "My Soul Proclaims: Voices of Catholic Women," looking at Catholic women's contributions to church and society from both the historical and contemporary angles, Friday, Nov. 25, 9-10 p.m. (repeated Saturday, Nov. 26, 1-2 a.m.)

'Catholic A.M.' Debuts In Oct. On Faith & Values Cable

NEW YORK (CNS) — The Faith & Values cable channel will package an hour of Catholic programming each weekday starting Oct. 3 under the title "Catholic A.M."

Five shows, including two all-new programs, will rotate in the 9-9:30 a.m. EDT slot, while "The Daily Mass," celebrated at St. Ann Shrine in Scranton, Pa., will take the 9:30-10 a.m. EDT slot.

The new shows are "Accent with Bishop Bosco," hosted by Bishop Anthony G. Bosco of Greensburg, Pa., and "Search," hosted by Pat Van Patten and Kathy Lennon of Lennon Sisters fame.

Each edition of "Accent" features a documentary segment related to a specific topic, a one-on-one interview with a guest, and a panel discussion. The "View from the Pew" segment offers lay persons a chance to give their opinions.

"Search" is a reflective, educational retreat series designed for people with hectic lives. Set in tranquil locations such as retreat centers, it offers spiritual rejuvenation through prayers, inspirational messages, Bible teaching and meditative music.

"Accent" will air Wednesdays and "Search" Thursdays.

Other shows in the rotating lineup are "The Word with Father Michael Manning" Mondays, "Viewpoint" Tuesdays, and "The Teaching of Christ," with Bishop Donald W. Wuerl of Pittsburgh, Fridays.

"Search" will be repeated 1-1:30 p.m. EDT Fridays and "Accent" at 2-2:30 p.m. EDT Fridays.

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How to establish boundaries for teens

FAITH alive!

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By Mary Jo Pedersen
Catholic News Service

Children are like a cocoon's fledgling butterflies. Parents are the cocoon, providing a safe environment where children can develop "wings" strong enough to fly. Children gain strength in those wings by "batting" against the cocoon's walls. Some children bat harder than others.

The parents' job is to provide the cocoon. The childrens' job is to bat.

"Children are like a cocoon's fledgling butterflies. Parents are the cocoon, providing a safe environment where children can develop 'wings' .... Children gain strength in those wings by 'batting' against the cocoon's walls."

CNS illustration by Joan Hyme

Children grow into responsible adults by having clear limits on their behavior and struggling against those limits, testing the boundaries.

Structural boundaries help parents provide physical and emotional safety, prevent problems and teach thinking skills. Boundaries help to communicate values and morals.

The purpose of boundaries, however, is not to control, but to gain a child's cooperation, thereby bringing him or her to a mature understanding of freedom.

However, there is no easy formula for setting boundaries for teens, but here are some suggestions:

1. Set boundaries early. From the onset of puberty, teens enter a period (usually five-10 years) of gradual emancipation from parents. This is normal. But learning to live within boundaries must begin years earlier.

Saying, "You may play with the 'Legos' when you like if you put them away when you're finished" establishes a clear limit and prepares a younger child for increased privileges and responsibilities later.

2. Set clear limits, with consequences for misbehavior. Whereas threats and nagging are soon tuned out by most adolescents, logical consequences and natural consequences make good teachers.

For example, when the child does not budget money wisely, he cannot afford a weekend movie with friends.

Logical consequences require parental planning. When a child begins driving, for example, some basic rules should be set. If the car is returned littered with papers, the logical consequence is to clean the car. If something breaks through misuse, the logical consequence is to pay for its repair.

Tying consequences to actions enables teens to see freedom as a privilege gained by responsible decision making, not a license to do whatever they please.

3. Include your teen. Involving your teen in setting the limits and consequences of misbehavior results in improved cooperation. If a teen at our house was 15 minutes late coming in at night, curfew the next night out was 15 minutes earlier than usual. Our sons chose that consequence over being grounded or doing what they called "hard labor" the next day. As they responsibly got home on time, they were allowed later curfews each year.

4. Do it in style: your style. Because parenting is an art, you will have your own style of setting limits. It's important to find a balance between being too permissive and too autocratic.

A balanced style provides clear, consistent limits for children in a fair and friendly manner. It allows freedom within limits appropriate to each child's age, ability and personality. For example, limits on phone use will be stricter for a sociable, talkative child than for a shy, introverted one.

5. Choose your battlefields wisely. If rules about homework and baby-sitting for siblings are more important to you than keeping the bedroom neat, put your energy into the critical areas.

Know which rules are negotiable, which are not. Non-negotiable rules must be obeyed unless a rule is changed. These rules teach respect for law, provide predictability and create a safe environment.

For a 16-year-old, not consuming liquor or driving only in possession of a license are non-negotiable rules.

6. Join forces with other parents. Fifty years ago most parents could depend on generally accepted boundaries for teens. There is great wisdom in the African proverb, "It takes a whole village to raise a child."

When our first child started high school, we were invited to join a parent network. Parents signed a pledge banning underage drinking in their homes. The pledge further stated that only parties chaperoned by a parent or responsible adult would be hosted by their teen. For seven years this network has provided us support.

7. Establish boundaries on a foundation of love and respect. In an informal study, we asked young adults what enabled them to stay within boundaries during their teen years. Unanimously they agreed that though they sometimes thought parents were living in the dark ages, they complied because of respect.

"I went along with what seemed like unreasonable demands because I respected my parents. They 'practiced what they preached' and let us know they loved us unconditionally," said one young adult.

So, make sure your children know that if you detest some actions, you still love them unconditionally.

Let your children know every day that you love them by spending time with them, being interested in their activities and concerns, encouraging them, naming their goodness.

Tell children you believe in them, that they are capable and that parenting them responsibly is your most important work.

(Ms. Pedersen is the coordinator of the Leadership in Family Ministry Training Program for the Archdiocese of Omaha, Neb.)

FAITH IN THE MARKETPLACE

What kind of boundaries for teens seemed fair and helpful in a family you know of?

"To establish early on a sense of right and wrong. Then as they get older, we allow them to begin to set their own boundaries. We still have basic boundaries. For example, when a teen agrees to a curfew, they have to abide by it. Another basic boundary is that they are not allowed to stay in a friend's house unless a parent is there. That's one that they balk at the most. But it's one we won't bend on." — Carol LaPointe, Albany, Wis.

"Parents should set the boundaries, but they should give us teens a voice in what those boundaries should be.... For example, I believe there should be a curfew time, but it is easier for us teens to meet it if we set it together." — Mindi Evans, Nampa, Idaho

"Parents should meet the person you're going out with and know where you're at. It's kind of hard to be responsible as a parent if you don't set those boundaries." — Chris Horn, Caldwell, Idaho

"Our children were expected to attend Mass regularly as a part of our family. By giving them the gift of faith, we were trying to enable them to cope with whatever difficulties they would encounter." — Mildred Stahler, Barnet, Vt.

An upcoming edition asks: How can parents discuss the meaning of baptism with their child? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH IN ACTION

Parents are caregivers, as are health care workers or parish ministers to the sick. Caregivers are discussed in *Caring for Yourself When Caring for Others*, by Margot Hover (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. Paperback, $7.95). She writes: "The morning after a particularly trying evening, I ruefully told a sympathetic co-worker, 'I knew rearing these kids might be the most important thing I might do with my life, but I didn't know it would be the last thing.'" The author is suspicious of caregivers "who seem without needs or limits ... and without healthy friends who can give nurture, empathy and an occasional reality check."

Reflection: Parents need care too! Ms. Hover prays: "Jesus.... Make me as sensitive to my own needs as I am to the needs of others.... Surround me with good friends, and teach me to accept their love and care graciously and with enjoyment."

Four principles for life with teens

By Leif Kehrwald
Catholic News Service

Our 12-year-old son has developed that pre-teen stare — the one that ends with a slight rolling of the eyes which silently says, "Dad, you're getting dumber by the day."

With my son's teen years approaching, I asked several friends how they "corral" their teens. What boundaries are appropriate? The simplicity and logic of their responses surprised me.

One father said, "I rely on my gut-comfort level when negotiating with Jenny."

"Here's the premise," my friend said. "When Jenny wants to go out on Friday or Saturday night, she feels entitled to a good time with friends, and I agree. At the same time I'm entitled to a good night's sleep."

He proceeded to explain how the two of them discuss the particulars of the evening: who she's going with, the time she'll arrive home and the consequences if she doesn't make it in on time.

He calmly explains to her that he is entitled to his night's sleep, and he won't agree to anything beyond this comfort level. "As long as we have a negotiated agreement beforehand rather than arbitrary rules, we don't have a problem." he said.

Another friend's advice could be summarized in two statements. "Establish as few non-negotiables as possible. And pick your battles wisely." This mother explained that her family has only a few "hard" rules, all firmly based in their family values.

For example, one rule is "to always tell the truth." This rule reflects the value of family trust, which is difficult to recover when compromised.

Another value this family holds is "prayer and worship together." While they don't compromise the value, they are open to negotiation as to how and when the family will be together to pray.

My friend concluded, "If you're clear on your family values, then you pick your battles around those. Write off their other disturbing behavior as just the phase they're going through."

Finally, another friend advised, "Affirm their strengths more than you pick on their weaknesses. We're on our fourth teen-ager, and I've learned that if you expect problems from teens they will deliver. But if you communicate a genuine attitude that expects growth toward maturity they can deliver that instead."

I asked how this attitude translates into practical boundaries.

He told me about a point of tension they have dealt with often: teens tying up the telephone. He said he used to pick and nag, but that only created tension.

"So," my friend explained. "I tried to look at the problem from a positive side. Because I've always been a shy person, I realized how fortunate my children are to have lots of friends. I also realized that each of my children knows how to be genuine, loyal friend.

"I called a family meeting and told them these things. Then I told them I had a problem concerning use of the telephone. Couldn't we work out an arrangement?

"Well, for once I pressed the right buttons. You should have seen them brainstorming, prioritizing, compromising and coming up with a creative solution."

These suggestions come from good parents in the midst of life with teen-agers. The ideas are sound.

—Rely on your gut-comfort level.

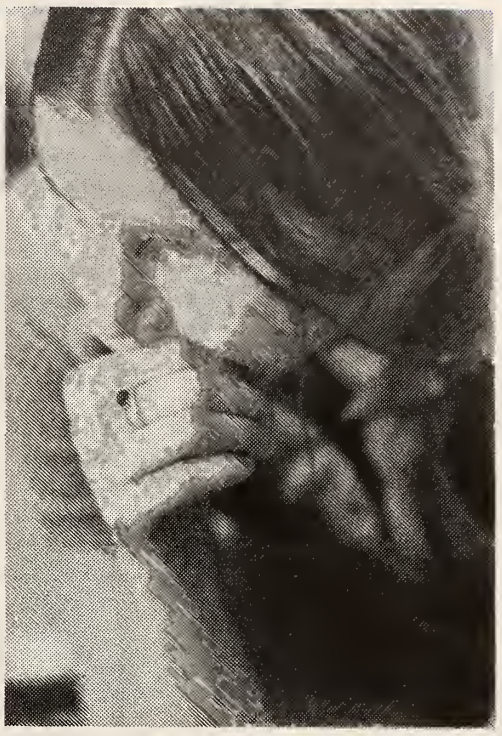
—Base your rules in family values.

—Pick your battles wisely.

—Affirm your teen-agers' strengths.

I would add just one word of counsel. Nobody knows your child like you do, so take the guidance that sounds good and leave the rest behind.

(Kehrwald is director of family life for the Archdiocese of Portland, Ore., and a free-lance writer.)



CNS photo by Mimi Forsyth

"Rely on your gut-comfort level. Base your rules in family values. Pick your battles wisely. Affirm your teen-agers' strengths."

Biblical parents and their 20th-century counterparts

By Father John J. Castelot
Catholic News Service

It seems surprising that the Bible gives as little information as it does about family life in ancient times, especially considering the fact that biblical people regarded the family as so basic to society.

Today people talk about the family all the time. Why? Because family life is a problem. In biblical times a whole culture backed families up.

Surely families experienced problems. But a deep sense of family pride existed.

Furthermore, young people didn't leave home relatively early on as they do today. They depended upon the family for their existence. The "extended family" of biblical times was extended in time, as well as in space.

And in Mediterranean culture at large, filial piety was considered one of the greatest virtues. "Honor your father and your mother" — the first of the commandments dealing with interpersonal relationships — reflects the conviction that all other relationships, all of society, depend upon the family.

Times and cultures have changed, but people are still people. It remains true: As families go, so goes society.

Essential to the family is parenting. This delicate art demands a fine balance between loving authority and crushing authoritarianism. Biblical wisdom calls attention to this needed balance.

On the one hand we read, "Fathers, do not provoke your children so that they may not become discouraged" (Colossians 3:21).

On the other hand, we hear: "Children, pay heed to a father's right so that you may live. For the Lord sets a father in honor over his children; a mother's authority he confirms over her sons.... For a father's blessing gives a family firm roots, but a mother's curse uproots the growing plant" (Sirach 3:1-9).

Social upheavals today alarm many people. They become almost frantic in the search for solutions to all kinds of problems. Families are desperate to know what to do about youth violence, teen-age pregnancies, apathy toward education, abused and abandoned children.

And I realize that as today's parents turn to the Bible, they may sense that it doesn't directly address many of the specific problems they confront. I was asked how a conversation on family life between a biblical parent and a 20th-century parent might go, and I responded, not altogether facetiously, that it could be brief.

The biblical parent might think that today's parents are way off base. The biblical parent would have no experience of having important aspects of parenthood challenged.

Here is one point the biblical parent and today's parent might well discuss and ultimately agree upon, however: It is important to show children you care by providing firm guidelines and boundaries for life together.

(Father Castelot is a Scripture scholar, author and lecturer.)

FOOD FOR THOUGHT

The new *Catechism of the Catholic Church* says that one way parents educate children is by "creating a home where tenderness, forgiveness, respect, fidelity and disinterested service are the rule" (No. 2223).

That offers a clue to understanding parenthood. Parents fulfill a multifaceted role.

Try putting it this way: Parents are neither this nor that, but both this and that. For example, parents are the enforcers of boundaries for the family's life together — and parents are people of unconditional love for children. Don't isolate one role from the other.

Borrowing terms from the catechism, I'd say parents shouldn't forget that whatever their other roles, they also are forgivers and people of respect, fidelity and tenderness.

Don't let children forget this either. Remind them that you love them unconditionally.

The family's goals are lofty. The catechism says that the children are undergoing "an apprenticeship in self-denial, sound judgment and self-mastery" and are learning "the right use of their reason and freedom" (No. 2223).

They and their parents are discovering the importance of respect for each other (Nos. 2219 and 2222) and are contributing to each other's holiness (No. 2227).

Noble goals. But who can blame parents for wondering sometimes if they are worthy of their own calling!

David Gibson, Editor, Faith Alive!

People In The News

A man prays as he walks past the casket during the funeral of assassinated Father Jean-Marie Vincent in Port-au-Prince, Haiti. (CNS photo from Reuters)

2,000 Attend Funeral For Assassinated Haitian Priest

PORT-AU-PRINCE, Haiti (CNS) — The funeral of Montfort Father Jean-Marie Vincent, assassinated Aug. 28 in Port-au-Prince by unidentified gunmen, was celebrated without incident Sept. 2 at the Montfort Fathers' residence. An estimated 2,000 people took part in the Mass, celebrated by Bishop Frantz Colimon of Port-de-Paix. Other participants included papal nuncio Archbishop Lorenzo Baldisseri, other Haitian bishops, several priests and nuns, and Robert Malval, the caretaker prime minister appointed by ousted President Father Jean-Bertrand Aristide. "Father Jean-Marie Vincent is one more victim of state terrorism," said Montfort Father Quesnel Alfonse. "Haitian people cannot live forever under such an offensive regime."

Economic Chaos, Lack Of Freedom Motivate Cuban Exodus

MIAMI (CNS) — Dora Ortega's voyage to freedom cost 10 cents — 30 cents if you include the fare for her husband, Gabriel Abella, and 14-year-old son, Miguel Fernandez. Ortega, 35, and her family were among nearly 150 passengers of a Havana Bay ferry, La Coubre, whose captain, with the knowledge and consent of nearly 100 of his passengers, took a 90-mile detour to Key West Aug. 3. It was the first Cuban ferry to be hijacked in broad daylight. People gathered along Cuba's seawall clapping and yelling at the pursuing patrol boats, "Let them go!" Ortega told *The Florida Catholic*, Miami's archdiocesan newspaper, that the hijacking was peaceful. Seventeen passengers who boarded without knowing their final destination ultimately stayed in the United States. Thirty others, in her words, returned to Cuba "with tears in their eyes," because they were unwilling to leave family members behind.

Order Names Sister Susan Slater As American Provincial

DREXEL HILL, Pa. (CNS) — Sister Susan M. Slater, former consultant/coordinator for adult education in the Archdiocese of Los Angeles, has been appointed provincial superior of the American province of the Society of the Holy Child Jesus. Sister Susan left the Los Angeles post in 1993 to serve on the order's provincial council. Her appointment was announced Aug. 18 by Sister Mary Ann Buckley, superior general. A California native, Sister Susan holds a master of divinity degree from Weston School of Theology in Cambridge, Mass. She has taught at Mayfield Senior School of the Holy Child in Pasadena and at Cornelia Connelly School in Anaheim, as well as at the Washington Theological Union in Silver Spring, Md. Within the order, she has served as director of candidates and novices.

Priest Who Made News In '50s When Ousted By Soviets Dead At 73

WORCESTER, Mass. (CNS) — American Assumptionist Father Georges L. Bissonnette, a noted Russian scholar and author who made international headlines when the Soviet government expelled him from Moscow in 1955, died Aug. 30 at Zambarano Memorial Hospital in Burrillville, R.I. He was 73. His funeral Mass was celebrated Sept. 2 at Assumption College in Worcester, where he taught many years and was president from 1968 to 1972. He was buried at Assumptionist-run St. Anne's Cemetery in Fiskdale, Mass. Father Bissonnette's most popular book, *Moscow Was My Parish*, which appeared in 1956, was serialized in newspapers and on the ABC radio network and was translated into many languages.

Papal Holocaust Concert Released On Compact Disc, Cassette, Video

WASHINGTON (CNS) — "The Papal Concert to Commemorate the Holocaust" held last April at St. Peter's Basilica in Rome is being issued in audio and video formats. The concert is available on cassette and compact disc from Houston-based Justice Records, while the video will be available Oct. 26 from Rhino Home Video. The 60-minute cassette contains the complete concert performance, featuring the Royal Philharmonic Orchestra conducted by Gilbert Levine along with cellist Lynn Harrell and actor Richard Dreyfuss, who narrated the Jewish prayer of the dead called the Kaddish. Comments from Pope John Paul II at concert's end close the recording.

Vatican Commission Meets On Gramick-Nugent Views

DETROIT (CNS) — The Vatican-appointed commission examining the views on homosexuality of Father Robert Nugent and Sister Jeannine Gramick said Aug. 31 that it has met three times so far and is "currently formulating its findings in writing." Archbishop Adam J. Maida of Detroit is head of the commission. Father Nugent, a Salvatorian priest, and Sister Gramick, a School Sister of Notre Dame, have been engaged in a special ministry to the lesbian and gay community since the 1970s. A one-page statement on the commission's examination described the process so far but gave no hint of the commission's findings. It was released by the Detroit archdiocesan Department of Communications on behalf of the commission.

Mother Teresa Calls Abortion 'Greatest Destroyer Of Peace'

CAIRO, Egypt (CNS) — In a message to delegates to the U.N. International Conference on Population and Development, Mother Teresa of Calcutta called abortion "the greatest destroyer of peace in the world today." "The only one who has the right to take life is the one who has created it," said her written message, circulated at the conference. "Nobody else has that right: not the mother, not the father, not the doctor, no agency, no conference, no government." Mother Teresa repeated her offer to care for or find a home for any unwanted child. "We are fighting abortion by adoption and have given thousands of children to caring families," she said.

Employment Opportunities

Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate Youth Ministry. Send resume or inquiry to: Queen of the Apostles, 503 N. Main Street, Belmont, NC 28012. Phone (704) 825-5277.

Stewardship: St. Leo's is seeking to fill the position of director of pastoral activities. The director will be responsible for coordinating all volunteer activities both within the church community and in the external community and other activities considered appropriate by the pastor and pastoral council. The position requires a BA or BS degree (or comparable experience) preferably in an area related to volunteer activities, or sales and marketing experience. Experience in a non-profit agency or experience related to volunteer activities would be beneficial as would general organizational skills and working knowledge of computers. For further information, please reply in confidence to Father Jim Solari, St. Leo's Catholic Church, 335 Springdale Ave., Winston-Salem, NC 27104.

Scripture

Readings for the Week of September 18 - September 24

Sunday: Wisdom 2:12, 17-20; James 3:16-4:3; Mark 9:30-37.

Monday: Proverbs 3:27-34; Luke 8:16-18.

Tuesday: Proverbs 21:1-6,10-13; Luke 8:19-21.

Wednesday: Ephesians,4:1-7, 11-13; Matthew 9:9-13.

Thursday: Ecclesiastes 1:2-11; Luke 9:7-9.

Friday: Ecclesiastes 3:1-11; Luke 9:18-22.

Saturday: Ecclesiastes 11:9-12:8; Luke 9:43-45.

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Vocation Update

Two To Be Ordained Deacons

By FATHER FRANK O'ROURKE
Vocation Director

It has been my privilege as vocation director to share with you the good news about men who have responded to the call of the spirit to serve as priests for the Diocese of Charlotte. It's a special joy to tell you that two of our seminarians will take another step forward to the priesthood by being ordained deacons.

Mark Lawlor, 33, will be ordained a deacon by Bishop William G. Curlin at Sacred Heart Church, Salisbury, on Saturday, Oct. 8 at 10 a.m. Eric Houseknecht, 41, will be ordained a deacon for the diocese at St. Meinrad Seminary, St. Meinrad, Ind., on Saturday, Nov. 5 at 2 p.m.

A native of Salisbury, Mark's home parish is Sacred Heart. He graduated from N.C. Sate University in 1983 with a degree in mechanical engineering, and worked at the Charleston Naval Shipyard before deciding to pursue a vocation to the priesthood.

Eric had intended to become a Methodist minister, but his plans were redirected when he converted to Catholicism during college. Raised in Window Rock, Ariz., he graduated from the University of Arizona in Tucson in 1975 with a degree in pipe organ performance. He has a master's degree in library science from UNC-Greensboro. Eric pondered his call to the priesthood for several years before responding to it.

Mark and Eric join many fine men in our diocese who share in the sacrament of holy orders as deacons.

No doubt you see deacons in your parishes responding to the needs of the poor, visiting the sick and the many other wonderful ways they enrich our parish communities. You also see them at the altar, preaching and presiding at weddings, funerals, baptisms and other celebrations.

While most men in this ministry serve God's people as permanent deacons, Mark and Eric will serve as transitional deacons since they hope to be ordained priests within the next year.

I hope you know the vital role you play in our parishes and missions in helping Mark, Eric and our other seminarians develop their skills for ministry. Your prayers and words of encouragement help them stand firm in their commitment.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-2283, or write to him at St. Patrick Cathedral, 1621 Dilworth Rd. East, Charlotte, NC 28203.

A CATHOLIC CHILDREN AND FAMILIES first CAMPAIGN

As believers and citizens, we need — each of us — to use our values, voices and votes to hold our public officials accountable and to shape a society that puts our children first.

— Putting Children and Families First

St. Paul The Apostle Parish Begins Third Season Of RENEW

GREENSBORO — Unite with friends and other Catholics. St. Paul the Apostle Parish is beginning its third season of RENEW, a program designed to enlighten participants spiritually through small-group and faith-sharing experiences.

One of the goals of RENEW is to guide participants through a spiritual awakening and help them recognize and commit to the calling of the Holy Spirit.

As part of its spiritual community outreach, St. Paul's invites everyone who is interested to join the parish on this journey. Small groups will meet for six consecutive weeks to pray, read Scripture and share ways in which the Holy Spirit is working in their lives They will meet throughout the week in homes at various times of the day and night.

The theme for this season is "Empowerment by the Spirit." Weekly topics are: *The Role of the Holy Spirit, The Power of the Holy Sprit, Our Mission, Our Experience of Injustice, The Roadblocks To Mission,* and *Continuing Human Tension.*

RENEW is a way to share faith and spirituality. The program begins the first week of October and ends in mid-November. For more information or registration, call the parish office at (910) 294-4696 by Sept. 26. Everyone is welcome.

Glenmary President Says Church Must Rekindle Outreach At Home

NAZARETH, Ky. (CNS) — The U.S. Catholic Church seems to be forgetting its missionary outreach to people in its own backyard, said the president of the Glenmary Home Missioners.

"Evangelization is a buzz word throughout the Catholic Church at this time," said Father Robert A. Dalton in a keynote address at the missioners annual congress in Nazareth. "But, almost exclusively, it means reclaiming fallen away Catholics. The 90 million unchurched people in our country are not in our Church's field of vision."

Father Dalton noted that the rural poor are increasingly marginalized.

"Our national leadership is forgetting that there is a mission here at home," he said, pointing out that Church leaders often adopt "the American cultural bias that rural is expendable."

Urging his brother missionaries to rekindle their vision and perspective, Father Dalton stated his "conviction that Glenmary has a unique gift to give to the Church in the United States at this time."

Cincinnati-based Glenmary, with its 88 priests and brothers, works exclusively in Appalachia and the rural South and Southwest, operating 75 missions in 12 states. Glenmary priests serve the Diocese of Charlotte at parishes in Andrews, Bryson City and Jefferson.

While Glenmary, like the wider Church, is facing the strain of fewer members and more demands on fewer resources, Father Dalton said, it still "needs to hold before the Church in the United States, and in the dioceses we serve, the call to be a missionary Church."

Father Dalton recalled the vision of Glenmary founder Father W. Howard Bishop, who, in 1939, saw the need "for a missionary society for the rural areas of our country where the Church had not yet been established."

He described Glenmary's founder as "a man who was passionate for planting the Church in mission areas and passionate for conversion, but was also driven to respond to the human and social needs of the people of rural America."

Although the face of Father Bishop's rural America has been changed by ethnic and cultural diversity, as well as interstate highways and satellite dishes, Father Dalton noted that the face of poverty has not changed.

Citing a 1989 report from 900 leaders of religious communities of women and men gathered to formulate the challenges of the coming 20 years, Father Dalton discussed one of the principal challenges they identified:

"Religious in 2010 will be investing their resources in direct service with, and advocacy for structural change on behalf of the poor and marginalized. They will minister where others will not go. Their own listening to, and learning from the poor and marginalized will shape all aspects of their lives."

"The role of leadership in religious communities today," Father Dalton said, "is to help focus a vision, rather than supply solutions. Their role is to raise questions, rather than to give answers. The task of leadership is to agitate, as well as to console." He challenged each Glenmarian "to be a leader in his own right, in his own way," and added that leadership today is not "lone ranger" in style but collaborative.

Father Dalton encouraged the Glenmarians to mix activism with a contemplative style of leadership. "I think each of us needs to have a share of that contemplative style of leadership where we can step back and ponder, prayerfully, the call of God as to what direction and what priorities we are to have."

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Vuelvan de su Destierro

Preparándome para la homilía de hoy abrí el diccionario buscando la definición de la palabra *destierro*. La definición es la siguiente: "pena que consiste en alejar a una persona de un país prohibiéndole el regreso".

La primera lectura del libro del profeta Isaías y el evangelio de San Marcos se refieren a la esperanza del pueblo de regesar del destierro y experimentar el sanamiento milagroso que acompaña el regreso.

Isaías en el capítulo 35, versículos 5 y 6 dice: "entonces los ojos de los ciegos se despegarán, y los oídos de los sordos se abrirán". El evangelio nos dice, que el ministerio público de Jesús ofreció la oportunidad al sordo de oír y al mudo de hablar. El profeta Isaías, quien habló por Dios a la gente, trajo al pueblo de Israel la esperanza de un regreso a la patria y también un remedio por su difícil experiencia en el destierro. Jesús también habla por Dios nuestro Padre y trae sanamiento a su pueblo. La gente está asombrada - ¡una reacción muy natural!

En el mundo de hoy, la gente experimenta muchas formás diferentes de destierro: destierro de su propia patria, destierro de sus relaciones familiares, destierro de libertad religiosa, destierro de personas que son nuestros hermanos y hermanas en la comunidad.

El destierro conlleva soledad, inseguridad, miedo y opresión. Cuando estamos solos, inseguros, acobardados u oprimidos es muy difícil tener esperanza o creer que el alivio de nuestro dolor es posible. Sin embargo, la gente que escuchó a Isaías y a Nuestro Señor se afianzaron a la esperanza de tener un alivio a su dolor. Asombrosa fue la reacción de ellos cuando fueron sanados.

Si nosotros estamos desterrados, necesitamos la esperanza de volver a nuestras relaciones pasadas, a la seguridad de nuestra familia y a la paz de nuestras almás. Cuando reconocemos que el Señor nos hace volver de una experiencia particular de destierro, también nosotros nos asombramos. Sin embargo, si somos fieles seguidores de Jesús, el asombro no es suficiente. Necesitamos pedir un entendimiento más profundo de nuestro dolor, de nuestra ceguera y de nuestra sordera a través de nuestras oraciones, recibiendo los sacramentos y reconciliándonos unos con otros. También tenemos que responder al sanamiento que el Señor nos ofrece. Necesitamos responder con ojos que ven Sus acciones y con oídos que oyen Su sabiduría. Tenemos que hacer que Sus acciones y Sus palabras sean las nuestras.

Permanezcan esperanzados, pidan que el Señor los sane y que vuelvan de su destierro. Asómbrensen, pero también pidan un entendimiento más profundo y respondan al Señor y a Su pueblo con un corazón generoso.

(Homilía del Padre Jaime Byer en la misa del domingo 4 de septiembre)

La Misa

Continuamos en este número con una breve historia de la Misa.

EL GLORIA — Aunque muchas veces leemos esta bella oración (y algunas veces muy aprisa), es realmente un cántico de alabanza. Los primeros cristianos copiaron la costumbre judía de cantar cánticos basados en las escrituras durate sus liturgias.

Siguiendo esa tradición, las primeras comunidades cristianas crearon sus propios cantos de alabanza. El Gloria, como lo conocemos hoy, se encuentra en libros de oraciones desde el año 380. Al principio se cantaba sólo en fiestas especiales, pero más tarde se incluyó en cada celebración dominical. Se omite en los tiempos de penitencia, como cuaresma y adviento.

ORACION COLECTA — A esta oración, que concluye los ritos iniciales de la Misa, se le ha dado el nombre de "Colecta" del latín "collecta", que significa "recoger". En los primeros años de la Iglesia era costumbre que el jefe de la asamblea (conocido más tarde como el sacerdote o celebrante) reuniera o recogiera las necesidades del pueblo y las ofreciera a Dios en una oración. Al principio cada celebrante lo hacía en sus propias palabras, pero según la Iglesia crecía era importante demostrar unidad a través de una liturgia más uniforme y fue entonces que se compusieron y se aprobaron para su uso las oraciones colectas. Durante la edad media estas oraciones eran muy elaboradas e incluían peticiones a muchos santos diferentes. Hoy día el sacerdote dice un oración sencilla al Padre en nombre de Jesús.

La semana que viene continuaremos con "La Liturgia de la Palabra"

Nota de Agradecimiento

Nuestra gratitud a la comunidad hispana de Charlotte por su apoyo al Fondo de Retiro para los Sacerdotes. La segunda colecta de las dos misas celebradas el día 14 de agosto, para esta causa, fue de $238.20. Gracias nuevamente.

Festival en Charlotte

El próximo sábado 17 y domingo 18 de septiembre de 11 a.m. a 6 p.m. se celebrará, como todos los años, un festival en Marshall Park auspiciado por la Coalición Latinoamericana. Habrá exhibiciones, comida típicas y muchas otras actividades. No deje de asisitr.

To Our Friends

Continuation of a brief history of the Mass. — Father James Byer's homily on Sept. 4 about different forms of exile (exile from one's own country, from family relations, from religious freedom, from our brothers and sisters in the community). — The second collection for the Priest's Retirement Fund at the two Spanish Masses, in Charlotte, on Aug. 14, was $238.20. — Latin-American festival at Marshall Park in Charlotte on Sept. 17-18 from 11 a.m. to 6 p.m. — A financial report for the Hispanic Catholic Center in Charlotte

CENTRO CATOLICO HISPANO
ESTADO DE PERDIDAS Y GANANCIAS
Julio 1, 1993 - Junio 30, 1994

INGRESOS:

Colectas Dominicales	$ 18,040.42
Donaciones	14,010.50
Cursillo	6,839.57
Juventud	193.48
Formación de Fe	589.93
Interés (CIA)	343.13
Devolución Impuesto/Venta (N.C.)	449.83
Misceláneos	30.00

GASTOS:

Salario Hermana	$ 14,430.00	
Gastos Iglesia	7,464.93	
Renta y Gastos de Auto (Hermana)	3,969.30	
Teléfono	1,685.16	
Talleres	914.60	
Cursillo	2,435.64	
Mantenimiento Edificio/Oficina	821.17	
Seguro	2,695.00	
Gastos Oficina	1,673.98	
Material Educativo	1,857.24	
Formación de Fe	210.28	
Ministerio de la Prisión	42.56	
Catholic News (Comuniquémonos)	919.45	
Viajes y Comidas	660.95	
Caridad	2,330.03	
Préstamos	3,287.65	
Misceláneos	442.21	
	$ 45,840.15	$ 40,496.86
DIFERENCIA GASTOS/INGRESOS	-5,343.29	
	$ 40,496.86	$ 40,496.86

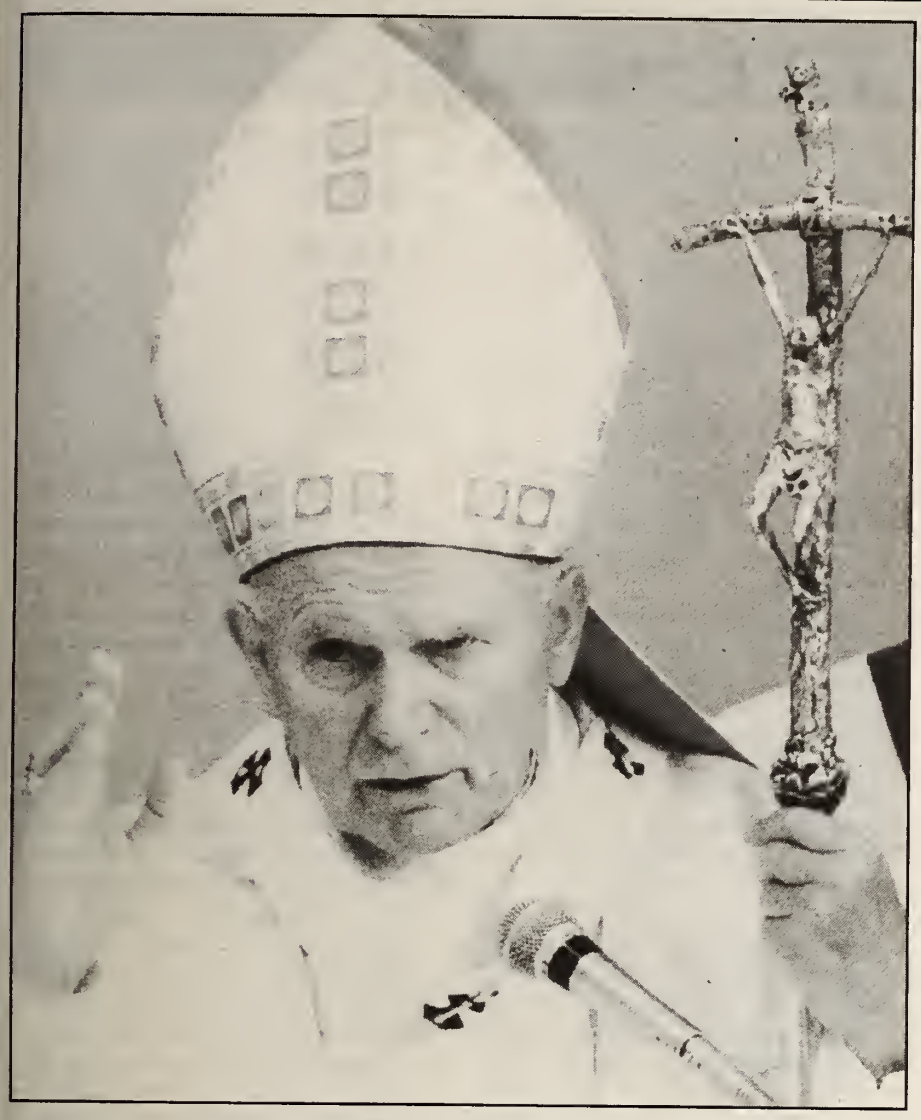
CENTRO CATOLICO HISPANO
ESTADO DE SITUACION
Junio 30, 1994

ACTIVO

Efectivo en Bancos	$9,693.66	
Petty Cash	220.00	
Cuentas a Cobrar	3,287.65	
Equipo y Muebles de Oficina	1,485.15	
Equipo de Sonido	283.23	
TOTAL ACTIVO		$14,969.69

PATRIMONIO

Balance Julio 1, 1993	$20,312.98	
Reducción en el Año	-5,343.29	
TOTAL PATRIMONIO		$14,969.69



At his summer residence in Castel Gandolfo, Italy, Pope John Paul II delivers the homily he had prepared for a visit to Sarajevo, Bosnnia. The visit was cancelled for security reasons.(CNS photo from Reuters)

Balkans (From Page 1)

At a Sept. 11 outdoor Mass, the pope rejected blaming religious differences as a cause for war and stressed common denominators. "It is not legitimate to attribute to religion the phenomenon of nationalistic intolerance which is raging in this region," he said at his only Mass during the trip.

Religious belief "must return to be a unifying and beneficial force," he said to more than 750,000 people gathered to hear him. Many were Bosnian refugees and Croats displaced from Serb-occupied Croatian territories.

The region's languages have only slight variations "so as to be able to speak and understand them more than is possible among other peoples and other regions of Europe," he said. The languages are Slavic in origin, and the warring factions are all Slavs, as is the Polish pope.

But the pope said that peace should not sacrifice the independence of the republics that broke away from the former Yugoslavia. The breakup started in 1991, igniting the fighting that is now concentrated in Bosnia.

Republics "have the right to their own sovereignty, and this cannot be denied by international law," he said. The Vatican was the first country to recognize Croatian independence. If sovereignty had been respected, war might not have broken out, Pope John Paul added.

Nor should peace be at the expense of forgetting war crimes, he said. "To forgive does not mean to deny the instruments of justice that are the right of the state, which has the duty to prosecute the perpetrators of crimes," he said.

In several speeches, the pope also praised the late Cardinal Aloysius Stepinac of Zagreb, convicted in 1946 by the Yugoslavian communist government on charges he was a Nazi supporter. He died in 1960 while under house arrest. Those charges have been consistently denied by Croatian Catholics.

The pope said the cardinal was persecuted because he refused to break the Yugoslavian Church's allegiance to the Vatican by setting up a national Catholic Church.

When the cardinal understood the intention of political leaders to "separate the people of God from the Church of Rome, he did not hesitate to oppose them with all his might, paying for his courage with imprisonment," the pope said.

The pope's Croatian trip was a shorter version of what the Croatian bishops initially proposed. They suggested a visit that would have included stops at several cities where churches have been gutted by the fighting. Croatian organizers said concern for the pope's health was an important factor in shortening the pope's stay.

Pope Preaches Forgiveness; Sarajevans Express Frustration

ROME (CNS) — As Pope John Paul II preached forgiveness in a broadcast to Sarajevo, many people in the Serb-besieged capital expressed frustration that the pope's Sept. 8 visit was called off. Residents expressed fears that the cancellation was another sign of growing world indifference to their plight.

"The spiral of 'wrongs' and 'punishments' will never stop, if forgiveness does not come at a certain point," the pope said at a special peace Mass at Castel Gandolfo, 15 miles south of Rome, on the day of the postponed trip.

The conflict has hardened attitudes "insensitive to the appeal for forgiveness and agreement," he said, reading the homily prepared for delivery before an expected 25,000 people at Sarajevo's Olympic ice skating rink.

The pope was rebuffed in his efforts to reach Sarajevo by intensified fighting in the days preceding his scheduled arrival, which caused fear for his safety and that of the people who would have attended his public events.

The special Mass was broadcast to Sarajevo, and the pope spoke in Serbo-Croat, the local language, as his way of showing closeness to the suffering population.

Meanwhile, many Sarajevo residents expressed disappointment and disillusionment over the failure of the papal trip to materialize.

"This symbolizes the further isolation of the people," said Philip Oldham, Catholic Relief Services representative in Sarajevo. "The pope's trip would have given them a lift," he said in a telephone interview with Catholic News Service.

"The general feeling in Sarajevo is that the U.N. is more to blame than the Serbs" for the failure to adequately guarantee safety during the pope's visit, he said. "I understand the U.N. position" that security was too risky, said Oldham.

News reports from Sarajevo quoted many residents as saying U.N. military commanders — responsible for protecting the airport where the pope's plane was to have landed and for helping Bosnian security forces at papal sites in the city — did not do enough to guarantee protection.

The U.N. position on the high security risk was instrumental in the Vatican's Sept. 6 decision to postpone the trip.

"As a Bosnian Catholic I feel real pain in my heart over this," said Tomislav Sandrk, 54, an economist. "This shows the U.N.'s impotence and reveals how unwilling the international community is to confront Serb aggression," he said.

Archbishop Vinko Puljic of Sarajevo said the postponement "is another sorrow in an infinite series of sorrows." If the pope cannot come to Sarajevo, "what can we do, we who count nothing for the world," the archbishop said.

Mustafa Ceric, Sarajevo's Muslim religious leader, also voiced disappointment. "I hope that the pope does not become discouraged," he said.

"The presence of the pope in Sarajevo might have been a challenge to certain policies of the United Nations. I fear that we see in action the remains of a paganism hostile to the rights of God. The papal visit could have been a defense of these rights," Ceric said.

Also criticizing the United Nations was Alija Izetbegovic, president of the Muslim-led Bosnian government. He said U.N. officials exaggerated the security dangers. Izetbegovic had invited the pope and had said that the Bosnian government would guarantee the safety of the papal visit.

U.N. officials put most of the blame for security problems on the Serbs. The Serbs said the main danger would come from Muslim-led troops who would try to blame the Serbs for the attacks.

At Castel Gandolfo, the pope asked for an end to "exaggerated nationalisms, that lead to the bullying of one's neighbor and to crave revenge."

God "is beside the parents who cry for their murdered children" and "is in solidarity with women humiliatingly violated," said the pope. 'Enough of war! Enough of destructive rage!" he said, calling for a "just peace" as soon as possible.

The pope also asked for an easing of U.N. economic sanctions imposed on the Serbia-led new Yugoslavian government because of its past support of Bosnian Serb rebels. "We pray that sanctions, considered necessary to stop the conflict, not be the cause of inhuman suffering for the defenseless population," he said.

In a short talk after the Mass the pope said he wanted "to embrace spiritually the entire Serbian people of Bosnia-Herzegovina." He offered "the kiss of peace" to Patriarch Pavle of Belgrade, Serbian Orthodox leader. Serbian Orthodox opposition blocked efforts for a papal trip to Belgrade.

The pope also praised Catholic priests who have remained in Sarajevo despite the war to share "the sufferings and hopes" of the people. This "heroic testimony" is a "brave example" for the world, he said.

The pope issued a special greeting to Bishop Franjo Komarica of Banja Luka, a Serb-controlled city in northern Bosnia. The bishop is a "fearless defender of Catholics and of the local population, whose number unfortunately has now been decimated by the inhuman policy of 'ethnic cleansing,'" said the pope.

"Ethnic cleansing" refers to the Serb policy of killing non-Serbs or forcing them to flee from an area.

Papal and Vatican criticisms of "ethnic cleansing" plus calls to "disarm the aggressor" are often interpreted by Serbs as rallying cries against them by a pope siding with the predominantly Catholic Croats.

Special measures were taken to reduce papal fatigue. The pope rode in a specially built elevator to reach the 30-foot high altar platform to celebrate the outdoor Mass at Zagreb's racetrack. The ride saved him from climbing 32 steps. Many speeches that the pope would normally give standing up, such as the airport arrival speech and the Mass homily, were given seated.

At the Mass, the pope did not walk over to the section for the sick as he regularly does during huge public Masses. Several dozen war wounded were among the handicapped.

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Diocesan News Briefs

Making plans for "Fire In the Mountains," a Nov.5 retreat for Catholics in the western region of the diocese are (l-r) Father John Schneider, vicar of the Asheville Vicariate; Jane Keifer, western regional director of Faith Formation; and Rosemary Kingsley, task force member.

'Fire In The Mountains'

LAKE JUNALUSKA — The Western Region of the Office of Faith Formation is presenting "Fire In the Mountains," a spiritual retreat for adults of all ages, at Lake Junaluska Methodist Conference Center on Saturday, Nov. 5 from 9:30 a.m.-3:30 p.m. The retreat will unite Catholics from 13 counties in the western region of the Diocese of Charlotte.

Marie Murphy, executive consultant for William Sadlier Publishing Co., is the main speaker. The event is sponsored by the William Sadlier Publishing Co.

Come feast on food, faith and friendship. Child care will be available. A $10 registration fee includes lunch. For more information, call Jane Keifer, western regional director, at (704) 253-7145.

Scripture Study

CHARLOTTE — "A Little Rock Scripture Study" has resumed at St. Patrick Cathedral, O'Donoghue Hall, on Mondays at 1:30 p.m. through Oct. 10. A presentation on Acts of the Apostles will be followed by a lecture by Joanna Case. Cost is $5. Study materials are available. Past participants bring study guide and text.

Media Model

CHARLOTTE — Gail Violette, director of the Media Center for the diocese, and media assistant Loretta Wnetrzak have been invited to help develop a critical media viewing workshop for the Charlotte-Mecklenburg School System. The Charlotte workshop for ninth- and tenth-grade social studies and language arts will be used a model for workshops throughout the nation. Other advisors are Renee Hobbs of the Harvard Institute of Media Education and representatives from Time-Warner, The Learning Channel and Charlotte-Mecklenburg Schools.

Adult Education

GREENSBORO — The Adult Education Committee at St. Paul the Apostle Church is sponsoring "Life and Celebration!" in a series of presentations. Fellowship will begin at 7 p.m. on each of the dates listed below, followed by a 7:30 p.m. presentation and discussion at 8:30 p.m.

Notre Dame Sister Annette Amendolia will speak Thursday, Sept 22 on "What We Celebrate." "Who Celebrates" is the topic for a Wednesday, Sept. 28 presentation, followed by "How We Celebrate on Wednesday, Oct. 5 and "When We Celebrate" on Wednesday, Oct. 12.

To participate, write to Adult Education Committee, Church of St. Paul the Apostle, 2715 Horse Pen Creek Rd., Greensboro, NC 27410.

Children's Sabbath

CHARLOTTE — Attention all Faith Formation teachers, liturgy commissions, parishes, adult education teachers, family life and community life commissions and Catholic schools. Do you know Oct. 14-16 is the national observance of Children's Sabbath? For Catholic resource material for this celebration, call Trinitarian Sister Miriam Fidducia at (704) 343-9954.

Retreat for Seniors

GREENSBORO — A retreat for senior citizens of the Greensboro Vicariate is Wednesday, Sept. 21 at St. Paul the Apostle Church from 9:30 a.m.-3:30 p.m. To register, call Sister Celeste at (910) 272-4681. Cost is $10 and includes lunch.

Ministry of Motherhood

BOONE — The first meeting of Ministry of Mothers Sharing (MOMS) at St. Elizabeth Church is Tuesday, Oct. 11 from 6:30-8:30 p.m. The group will meet each month on the second and fourth Tuesdays. Cost is $12. Scholarships are available. For information and registration, contact Kim at (704) 963-7633 or Tricia at (704) 264-4998.

Mass For Parents

CHARLOTTE — A special Mass for parents who have lost a child will be celebrated at St. Gabriel Church on Sunday, Oct. 9 at 2:30 p.m. A reception will follow. For information, call B.J. Dengler at (704) 364-5431.

Young People's Retreat

CLEMMONS — The Office of Faith Formation is sponsoring a Journey retreat Oct. 21-23 for students in grades 10-12 at Holy Family Church. Participants will look at ways to live their faith more directly through their school and families. Cost is $30. Contact your parish youth minister to register.

Home Mission

SPENCER MOUNTAIN — Diana L. Hayes, assistant professor of theology at Georgetown University, will lead a home mission at St. Helen Church Oct. 1-2. On Saturday, she will conduct sessions on African American history in the Catholic Church and black theology. On Sunday, she will assist in the celebration of Mass. To register, call Laura Onafowora at (704) 866-4072.

Editor To Visit

BELMONT — George Stuart, senior assistant editor of archaeology for *National Geographic* magazine, will visit Belmont Abbey College Sept. 21-22 as the Father Cuthbert Allen Visiting Fellow.

The founder and president of the Center for Maya Research, an organization that helps promote and direct research related to archaelogy, art and culture of the Maya, Stuart will give a public presentation — "Recent Discoveries in Maya Culture" — in the Haid Theatre on Sept. 21 at 7:30 p.m.

The Visiting Fellows Program was initiated in 1984 to honor the late Benedictine Father Cuthbert Allen who gave nearly 50 years of dedicated service to Belmont Abbey College.

Share Parish History

NOTRE DAME, Ind. — Dedicated to the preservation of American Catholic culture, the Theodore M. Hesburgh Library at the University of Notre Dame is expanding its Parish History Collection in Catholic Americana and welcomes written donations of parish histories which document the life of the parish, including silver, golden, diamond or centennial celebrations. Send material to Charlotte Ames, Catholic Americana Librarian, 217 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556-5629.

Separated, Divorced and Remarried

GREENSBORO — A Separated, Divorced and Remarried group will meet for a newcomers' brunch at Shoney's on Stanley Road on Sunday, Sept. 25 at 6:30 p.m. Call Karen at (910) 545-9129 or Sharon at (910) 288-5487 for details.

Volunteer Bookkeeper Needed

CHARLOTTE — Room at the Inn, a Catholic home for single pregnant women, is looking for a volunteer bookkeeper. The position requires two to three hours a month. If interested, call Albert Hodges, (704) 364-4050

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

Young Adult Alert

ASHEVILLE — Catholic Young Adults in Asheville (CYAA) will play miniature golf at Tropical Miniature Golf on Sunday, Sept. 18 at 7 p.m. Cost is $2.50. Meet at Wendy's on Patton Ave. at 6:30 for dinner.

The group will meet for 11:30 a.m. Mass at St. Joan of Arc Church on Sunday, Sept. 25. Brunch will follow.

HIGH POINT — Greensboro Catholic Singles will meet at 9:45 a.m. for 10 a.m. Mass on Sunday, Sept. 25 at Immaculate Heart of Mary Church followed by brunch at Rock-Ola Cafe. Call Paul for details at (910) 889-5471.

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World and National Briefs

Poll Finds Adults More Leery Of TV Sex, Violence, Language

WASHINGTON (CNS) — Adults who watch television say they believe the tube offers more sex, violence and bad language this year than last, according to a Gallup poll commissioned by the Rev. Pat Robertson's Family Channel. The poll also showed that adults believe TV shows more negative values than positive ones. They are also more worried about TV's effects on children. Results of the poll, released in late August, also indicate that disclaimers about televised violence, sex and adult language are not effective.

World Youth Day Contractor Claims Fraud In Royalties Countersuit

WASHINGTON (CNS) — The merchandiser granted rights to sell souvenirs at World Youth Day last year has countersued the U.S. Catholic bishops' corporation set up to run the event. The countersuit was filed in U.S. District Court in Denver by Famous Artists Merchandising Exchange, known as FAME, in response to a World Youth Day lawsuit seeking royalties on souvenir sales. WYD is a separate corporation created by the U.S. bishops to sponsor the 1993 international gathering of Catholic youths and young adults in Denver. The countersuit alleges breach of contract by WYD for permitting parishes and dioceses to create their own T-shirts for the event, which, it says, infringed on FAME's copyright on the event's logo and cut into the company's potential sales.

Nine Bishops Ask Firms Not To Advertise On 'NYPD Blue"

WASHINGTON (CNS) — Nine Catholic bishops are among 500 Christian leaders who signed a statement asking advertisers not to spend their ad dollars on ABC's controversial police drama "NYPD Blue." "'NYPD Blue' contained nude sex scenes, violence and language never before aired on a commercial network," said the statement, circulated by the American Family Association, headed by Methodist Rev. Donald Wildmon and based in Tupelo, Miss. Retired Archbishop Daniel E. Sheehan of Omaha, Neb., and retired Archbishop Cornelius M. Power of Portland, Ore., were among the signers. Others signers included Bishops Norbert M. Dorsey of Orlando, Fla.; Rene H. Gracida of Corpus Christi, Texas; Joseph L. Howze of Biloxi, Miss.; Michael F. McAuliffe of Jefferson City, Mo.; Kenneth J. Povish of Lansing, Mich.; Thomas J. Welsh of Allentown, Pa.; and Auxiliary Bishop Peter A. Rosazza of Hartford, Conn.

Catholic Cemeteries Play Vital Role In Church, Speaker Says

SPARKS, Nev. (CNS) — Dedication to faith and family makes Catholic cemeteries a unique and vital part of the Church, a speaker told participants at the National Catholic Cemeteries Conference Aug. 30. "People who are dying talk about two things and two things only — their faith and their family," said Father Miles O'Brien Riley, a San Francisco priest and author of *Set Your House in Order*, written when his mother was dying. "What are Catholic cemeteries?" he asked. "I suggest that we are expressions of Catholic faith, extensions of Catholic family. And that is precisely what is unique and different about Catholic cemeteries: our sense of faith and our sense of family." At their best, Catholic cemeteries offer families much more than a convenient, less-expensive burial plot, Father Riley said. Blessed ground, religious symbols, statues of saints and prayers on the headstones set Catholic cemeteries apart, he said.

Women Migrants Vulnerable To Abuse, Exploitation, Pope Says

VATICAN CITY (CNS) — Women who migrate are more vulnerable to abuse and exploitation, and need improved protection from those who would push them into prostitution and the drug trade, Pope John Paul II said in his message for World Migration Day 1995. "Common action is needed among the governments concerned to identify and punish those responsible for such offenses to human dignity," he said. The text of the message was released at the Vatican Sept. 3. The pope said single women form a growing percentage of the world's migrant population. Many are lured into clandestine migration by organizations that "delude women with promises of work and the prospect of success, having first defrauded them of savings," he said.

Vatican Vows Contributions, But Repeats Cairo Qualms

CAIRO, Egypt (CNS) — A Vatican official reiterated Church objections to the draft "Program of Action" for the U.N. International Conference on Population and Development, but assured delegates the Church would continue to contribute to human development. Archbishop Renato Martino, head of the Vatican delegation, criticized areas of the document concerning abortion, sterilization, the definition of the family and providing confidential reproductive health care to teen-agers. However, in his Sept. 7 speech, he also praised the document for rejecting population policies that use coercion and for emphasizing the education and care of women.

Former Armenian Archbishop Of New York named To Head Church

ECHMIADZIN, Armenia (CNS) — A former New York-based Armenian archbishop has been named acting head of the Armenian Apostolic Church, succeeding Catholicos Vazgen I, who died in August. Archbishop Torkom Manugian, 75, currently Armenian patriarch of Jerusalem, was expected to be formally elected head of the church after the completion of 40 days' official mourning for Catholicos Vazgen. The formal election will be conducted in Echmiadzin by a council of priests and laity, at least half drawn from outside Armenia. Archbishop Torkom served as Armenian archbishop of New York from 1966 to 1990, when he was named to the Jerusalem patriarchate.

ArchbishopMourns Slain CopsAs Martyrs Of Violence

ST. PAUL, Minn. (CNS) — Mourning two slain police officers as martyrs, Archbishop John R. Roach of St. Paul-Minneapolis said good will come from their deaths only if people vow to do what they can to stop the violence in their communities. Speaking at the funeral of Tim Jones, one of two St. Paul policemen slain Aug. 26, the archbishop linked the fallen officers to the Church's tradition of martyrs. "I believe that these two men, in their way, were martyrs," he said. "They stood tall. They had made a promise. They had taken an oath. And they refused at the cost of their lives to turn away from that promise and that oath." Jones was slain during a search for the killer of Officer Ron Ryan Jr., who was shot when he approached a car in the parking lot of a St. Paul church.

Bhutto Address...

Pakistan's Prime Minister Benazir Bhutto delivers an opening speech to the United Nations conference on population and development in Cairo. She said the draft document for the conference seeks to impose adultery, sex education and abortion on all countries. (CNS photo from Reuters)

CATHOLIC PILGRIMAGES

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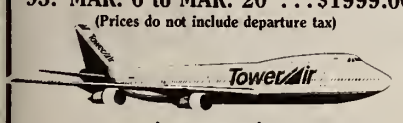

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U.S. Navy Chaplain Father Joseph Lamonde blesses with incense a statue of Mary at a refugee camp at Guantanamo Bay where Cubans celebrated the feast of Our Lady of Charity of Cobre, the patroness of Cuba. (CNS photo from Reuters)

Moreno Has Three Touchdowns As Cougars Regain Cook Cup

Sparked by the running of Luis Moreno, Charlotte Catholic High School downed Charlotte Country Day School, 22-15, Sept. 9 to regain the John Cook Cup named for Country Day's longtime former coach.

The victory improved the Cougars' season record to 2-1.

Moreno gained 200 yards rushing on 15 carries and scored all three Catholic touchdowns, including the game-winner on a one-yard plunge in the third quarter. Mike Falencki passed to Eddie Bowers for the two-point conversion and the final margin.

Providence Day had taken an 8-0 lead in the first quarter on Justin Carlson's 56-yard scoring pass to Bryan Porter and Bryan Kuester's two-point conversion run. Moreno's first touchdown on a 77-yard run later in the quarter brought the Cougars within two at 8-6 as the conversion failed.

Moreno put Catholic ahead early in the second quarter on a five-yard and Falencki passed to Bowers for the two-pointer. But Country Day came right back with a 54-yard touchdown by Kuester and Brandon Brookshire booted the extra point to give the Buccaneers a 15-14 half-time lead.

Tonight (Sept. 16) the Cougars play host to Providence Day in the second of three games against Charlotte private schools. They open their Western Piedmont 2A conference schedule Oct. 7 against defending state 2A champion Lincolnton.

Cuban Exiles Celebrate Feast With Prayers For Liberty

HIALEAH, Fla. (CNS) — With tears, rosaries, and shouts of "Libertad!" more than 15,000 Cuban exiles begged their patroness, Our Lady of Charity, for an end to 35 years of suffering and oppression in their homeland.

"We need a miracle like the one in Russia," said Gloria Bravo, a member from Nativity Parish in Hollywood among the throng jamming Hialeah Race Track for the emotional Mass. She prayed for "a bloodless coup" to overthrow Fidel Castro.

The Sept. 8 feast day, still celebrated on the island despite the oppression of Castro's communist regime, is part of a 33-year tradition among south Florida's Cuban exiles. The devotion in Cuba, linking Our Lady with safety at sea, dates from the 17th century.

Given the desperate exodus of more than 31,000 Cubans from the island so far this year, the liturgy was especially charged. One of the refugees' makeshift boats, an inner tube about four feet around, rigged with a ragged canvas sail and one hand-hewn oar, was part of the offertory procession at the Mass.

The south Florida exiles paid tribute to Hermanos al Rescate (Brothers to the Rescue), an all-volunteer group of pilots and spotters whose airborne sweeps of the Florida Straits have saved thousands of rafters during the last three years.

One of those heroic pilots, Jorge Lares, 22, who remains partially paralyzed after his plane crashed in the Everglades during a rescue, was given the honor of escorting the statue of Our Lady, brought by helicopter to Hialeah from its shrine on Biscayne Bay.

The plight of Cuban rafters adrift on high seas, braving waves, sharks, and dehydration, dominated the thoughts and prayers of the exiles, no matter how long ago they arrived.

"I feel the tragedy of the people and that's why we have come to pray for Cuba's liberation," said Ernesto Castellanos, a member of St. Robert Bellarmine, Miami, who escaped Cuba in 1970 by swimming for eight and a half hours to the U.S. Naval Base in Guantanamo Bay, Cuba.

"If it hadn't been for God and the Virgin," said 55-year-old refugee Jose Manes, "we wouldn't have made it." Manes is one of 11 rafters whose six-day sea odyssey ended happily when they arrived safely in south Florida on July 17. His prayer, like that of other rafters present, was one of thanksgiving.

Archbishop Edward A. McCarthy of Miami, principal celebrant among more than 50 concelebrants, declared that "Prayer is the only answer," both for the safety of rafters and an end to crises in Cuba and Haiti that have forced people onto the open seas.

In his homily, Father Federico Capdepon, director of Miami archdiocesan Radio Peace, urged assembled exiles to join hands and fervently repeat a prayer:

"May there be no more bloodshed or mourning. May our children no longer grow up without God. May our young people no longer live without hope. May our people no longer be forced to throw themselves out to sea. May our old people no longer die without the happiness of returning to their land.... May the white rose of joy, pardon and hope bloom once more."

Here We Go Again

Injuries Still Plague Bishop McGuinness Soccer Team

WINSTON-SALEM — It's beginning to look a lot like last year for Bishop McGuinness High School's varsity soccer team.

The 1993 Villains were plagued by injuries and other personnel problems but managed to win their conference championship with an unbeaten record. With only four starters back this year, the Villians were hoping to stay relatively injury-free and to get strong performances from the players with some experience from last year.

The season was only 57 minutes old when the injury jinx struck. Senior goalkeeper suffered a dislocated shoulder in the second half of the opening game and will be out for the season. With his backup still recovering from wrist surgery, midfielder Peter Denmark had to take over through the first four games.

Despite a number of other injuries — most of them less serious — and absences, Bishop McGuiness was 4-2-1 going into its conference schedule this against defending state private school champion High Point Wesleyan.

Jorge Chavarria, the top scorer returning from last season, is leading the Villain offense with his cousin, junior Javier Cañas, senior Neil Hodges and a balanced midfield. Senior Fotee Kontos anchors the defense with help from Taylor Hartman, a 1992 starter returning after two serious knee injuries.

Notebook (From Page 4)

Cardinal Bernard Law of Boston asked why a newspaper would question a candidate on a "matter of faith and the internal life of a religious body which has nothing to do with public policy issues."

The Pilot, the Boston archdiocesan newspaper, editorially question the *Globe's* wisdom in asking the question and Kennedy's wisdom in answering it.

The *Globe* also questioned the two candidates for the Republican nomination to oppose Kennedy about their views on the status of women in their churches. One, a Mormon, said it is not his place to question church superiors about the Mormon policy of barring women from leadership positions. The second, a member of the Armenian Apostolic Church, said he favors ordination of women which his church also forbids.

After the story appeared in print, someone at the *Globe* apparently had second thoughts. An editorial the next day didn't exactly apologize for asking the question but it did say that candidates' views on internal church matters were irrelevant to the Senate campaign.

They sure are irrelevant. I am surprised that none of the candidates reacted that way.

Justice (From Page 3)

• *Legislative Advocacy:* Places issues dealing with children and families highest on the state and national agendas of the Catholic legislative network, Voices for Justice.

5. Voices for Justice

Voices for Justice is a parish-based diocesan legislative network that helps Catholics become involved in public policy advocacy at state and national levels. Members become more informed and speak on behalf of those who are poor or lack political power to promote socially just policies that protect and promote human rights and dignity.

Members receive an advocacy resource manual and agree to write a letter or make a telephone call to their legislators in response to "Action Alerts." By committing only 30 minutes a month, members have the opportunity to help change some of the underlying causes of injustice in our communities.

6. Justice and Peace Education

The Justice and Peace Ministry offers opportunities for Catholics to further their understanding of justice and the social mission of the Church. Examples include conferences such as the uipcoming "Faith Doing Justice" (Nov.4-5 at Belmont Abbey College), workshops, parish and community gatherings, and lectures that apply Catholic social teaching to contemporary issues and offer practical ways to take action on behalf of justice.

Scott Spivak is Coordinator of the Justice and Peace Ministry. For more information call (704) 331-1714.

Crosswinds (From Page 5)

Whatever you and Dave decide, it's important that you make peace with each other and with yourselves. Counseling can help, even if you're sure that the marriage is over. The steps you take now may prevent feelings of regret in the years to come.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Newnan (From Page 6)

in New Orleans. They were Eileen Anderson and Denise Schweitzer, both of St. James in Concord, Bill Martin of St.Matthew in Charlotte, Connie Milligan of St. John Neumann in Charlotte and Notre Dame Sister Carol Symons of St. Michael in Gastonia.

Surely, the Spirit of the Lord is leading and guiding our Faith Formation ministries in the Diocese of Charlotte. We are blessed with those people whom St. Bernard de Clairvaux described as loving God truthfully and, in doing so, loving what is God's. Such a person "loves purely and does not find it hard to obey a pure commandment, purifying the heart as it is written in the obedience of love."

Chris Newnan is directorof the diocesan Office of Faith Formation.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 4 • September 23, 1994

Queen of the Sea, one of the stained glass windows in St. Lawrence Basilica, located in Asheville. This window is incorporated in the basilica's coat of arms. St. Lawrence celebrates one year as a basilica Oct. 1. Photo by JOANN KEANE

'Answer To A Prayer'

Home To Foster Faith

By CAROL HAZARD
Associate Editor

CHARLOTTE — With his eyesight deteriorating, Edgar Hill, 80, can no longer drive, and his wife, Jerrie, 78, hasn't driven since her last stroke seven years ago. Their four children live far away in four corners of the country.

Stranded in a rural area, the Hills rely on neighbors and other kind-hearted folk to chauffeur them to Mass at St. John Neumann Church in Charlotte, doctors' appointments and the grocery store. Everyday errands are everyday chores.

"They've been wonderful, but you can't keep asking," says Mrs. Hill.

The Little Flower is the answer to their prayers. The Little Flower is the nickname for St. Therese, and the Hills have always had a special devotion to her. But it is also the name for an assisted living home for Catholic seniors.

The Little Flower, believed to be the only assisted living home in the Carolinas geared specifically to Catholics, is expected to open in the Charlotte area next summer. It will be for people who are basically independent but need help with daily living tasks.

(The Poor Servants of the Mother of God run Maryfied Nursing and Retirement Home in High Point. Maryfield is not an assisted living home.)

"The Little Flower is not a pipe dream," says Keith Adams, business manager and co-founder. "We hope to open at least two homes in the diocese." To date, $400,000 has been raised toward a projected $1 million to build the facility. The plan is to finance the project with private investments.

"The focus of assisted living is to provide residential care as opposed to institutional care (provided by nursing homes)," Adams says.

"Our mission statement is to serve with kindness, love and professionalism while demonstrating our commitment to the following principles; nurturing the Catholic spirit, respecting life, providing affordable care, encouraging independence, preserving dignity, protecting privacy and fostering a family atmosphere."

The Hills have already picked their room. They want to be at the far end of the U-shaped building. That way Hill can tend a flower bed. A life-long gardener, he is tagging flowers at his Indian Trail home to replant at The Little Flower. His wife will bring her collection of books to form the basis of a library for the home.

"We want to encourage the residents to be as independent as they can or want," says Adams. For example, some will be in charge of resident mail delivery; while others may want to grow vegetables for the home.

The privately-owned home for 40 people will have a chapel, and daily Mass will be said hopefully by a resident priest. That alone was enough to convince the Hills that this is where they want to be. Married 58 years, the Hills attended daily Mass until they could no longer manage it.

Although religion will not be a condition of residency, the ambiance will foster the Catholic faith. Catholic artifacts will be used to decorate the home. A St. Therese statue will grace the foyer and a picture of the last supper will hang in the dining room.

One wing will be called Galilee, the other Nazareth. Preliminary plans include a beauty parlor, an old fashioned front porch with wicker rocking chairs, a screened back porch and a landscaped design in the front courtyard in the shape of a cross.

See **Home,** Page 2

St. Lawrence Basilica To Mark First Anniversary Of Dedication

ASHEVILLE — On Oct. 1, the Basilica of St. Lawrence, D.M., will celebrate the first anniversary of its dedication as a minor basilica, a canonical title of honor given to churches distinguished by their art, architecture, history and are centers of worship and closely aligned with the teachings and practices of the Roman Catholic Church and the disciplinary norms of the Pope.

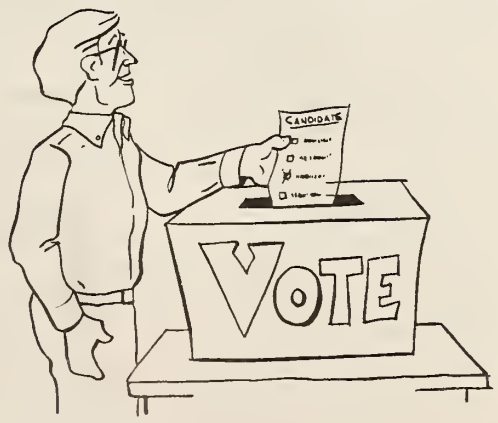
St. Lawrence is the 34th basilica named in the United States, designated on April 6, 1993.

At the same time, St. Lawrence is observing the 125th anniversary of the parish's beginnings and 85 years in the present building. The building, which is on the National Register of Historical Sites, was designed and built by Rafael Guastavino, a Spanish architect and builder, who came to Asheville to work on the Biltmore House in the mid-1890s. Members of the Guastavino family will be in Asheville for the anniversary celebration.

Bishop William G. Curlin of the Diocese of Charlotte will be the main celebrant of the Mass at 5 p.m. Maronite Msgr. Anthony Maffeo will deliver the homily. Bishop Curlin will install Father Carl Kaltreider as rector of the basilica. Rectors are named at cathedrals of the diocese, seminaries, special shrines and basilicas.

The 50-member choir of All Saints Roman Catholic Church of Dunwoody, Ga., under the direction of Steve Jones, will present a concert at 4 p.m. The basilica's choir, directed by Bill Vernon, will join All Saints choir in providing music for the Mass.

Guided tours of the basilica will be offered on Oct. 2 from 1:30-3:30 p.m. A video of the previous day's celebration will be shown in the crypt and refreshments will be served.



Registered to vote? The Justice and Peace Ministry is making it easy.

People will be able to register to vote at their parishes after all Masses the weekend of Oct. 8-9. Twenty parishes have signed up to date, but it is hoped all parishes will participate.

"This is an excellent way to link faith with political responsibility," said Scott Spivak, Justice and Peace Ministry coordinator. "We are called to use our voices and our votes to help shape a more just society that protects and promotes human life and dignity."

The drive is sponsored by Voices for Justice, a parish-based legislative network that helps Catholics become involved in public policy advocacy.

For information about coordinating a voter registration drive, call Elizabeth Bond at (704) 331-1714.

Little Flower co-founders Sharon Mayfield and Keith Adams
Photo by CAROL HAZARD

Home (From Page 1)

"Lord knows Charlotte has a need for this," Jerrie Hill says. The Hills had explored other options and came up empty. Other assisted living homes were too expensive. What's more, the homes in the Charlotte area weren't Catholic in orientation. Some required entrance fees of as much as $35,000.

The Little Flower will charge no entrance fee. Monthly rent is projected to range from $1,250 for a semi-private room to $1,500 and $1,750 for a private room, depending upon room size. Costs include all utilities, three meals a day, exercise and activity programs, and transportation to doctors' appointments as well as senior club meetings at parishes.

Comparative costs for assisted living homes in Charlotte range from $1,300 for a semi-private to $2,430 for a private. Some have as few as six residents, others as many as 120.

"We want to be small enough so the caregivers will know everyone, yet not so small that people feel isolated and not so large that people feel as if they are a number," Adams says. "The bigger the facility, the more likely it is to feel like a nursing home."

The target market is older Catholics with annual incomes between $10,000 and $35,000. "It is anticipated that by keeping The Little Flower affordable, potential residents will be able to pay the full cost, perhaps by supplementing their monthly income with personal savings and/or a minimal amount of family assistance," the business plan says.

Poor people are subsidized by the government. The wealthy can afford high priced, lavishly decorated residential care homes. "It's the middle class that's left in the lurch and that is who we are trying to serve," Adams says.

"The Little Flower just answered our prayers," says Jerrie Hill.

"It's like mana from heaven," says Suzanne Bach, diocesan coordinator of CRISM (Catholic Retirees Invited To Special Ministries). "People are often forced to choose between being at home, which is isolated, or being in a nursing home, which they are not ready for. Those are hard choices."

The fastest growing segment of the U.S. population is people 80 and older. As the population continues to expand, the need for senior housing alternatives is expected to explode. Add to that sociological trends, such as more women in the work force who consequently are not as able to take care of their aging parents as previous generations, and the need will be even more pressing.

According to the U.S. Senate Special Committee on Aging, 7 million older people in 1990 required a variety of long-term care services. The number is projected to increase to 12 million by the year 2020.

Assisted living homes will be the wave of the next decade, says Bach, who serves on The Little Flower steering committee. "There are a lot of people who don't need to be in a nursing home, but they need the socialization, attention and love."

An estimated 30 percent of nursing home residents do not require the costly services provided in skilled nursing facilities, according to the *New England Journal of Medicine*. At $1,250 a month, The Little Flower will cost 54 percent less than the average for U.S. nursing homes.

"One of the biggest problems seniors face is isolation," says Sharon Mayfield, registered nurse and co-founder. "Spiritual needs are paramount, yet they go unmet."

The struggle is to meet basic needs. As a case manager for Catholic Social Services, Mayfield tries to find services to help senior Catholics stay in their homes. "Even when I find some services, we have to hodge podge them together."

The Little Flower will be a safe, clean, comfortable Catholic alternative, Mayfield says. "We see it as a ministry not only for these people, but also by these people with each other."

The steering committee includes Father Andy Latsko, B.J. Dengler from St. Gabriel Church, Jane Anklin of Catholic Social Services, Neil Chirico from St. John Neumann and Helene Russell and Virginia Williams from St. Patrick Cathedral.

For more information about The Little Flower or to make an investment, call Keith Adams at (704) 568-2972.

Catholic Leaders Welcome Haiti Agreement On Aristide Return

WASHINGTON (CNS) — The chairman of the U.S. bishops' Committee on International Policy welcomed the agreement reached in Haiti Sept. 18 clearing the way for the return to office of the ousted president, Father Jean-Bertrand Aristide.

"President Clinton is to be commended for walking the extra mile by commissioning these 11th-hour negotiations to avert the shedding of blood," said Bishop Daniel P. Reilly of Norwich, Conn., in a Sept. 19 statement.

He said the terms of the agreement "show respect on the part of the international community and the United States for the sovereignty of the Haitian people."

Outlines of new plans and expectations for Haiti quickly followed sighs of relief over the announcement of the troop-supported settlement negotiated by former President Jimmy Carter to return Father Aristide to office.

The agreement, which averted a planned U.S. invasion, calls for Haiti's military rulers to step down by Oct. 15 to clear the way for Father Aristide's return.

Bishop Reilly said reconciliation within Haiti is still required. He urged all sides to agree on returning democracy, observing constitutional limits, respecting human rights and ensuring justice for the poor.

"The dignity of the Haitian people will be best served by a national consensus that will strengthen democratic government and the cause of justice for all of Haiti's people," he continued. "The only sure path to democracy in Haiti lies along the way of mutual respect, sincere dialogue and reconciliation."

Church groups who have watched the country's turmoil from the United States had several items on their agenda in the wake of the agreement, including:

—Resolving conflicts within Haiti's Catholic Church.

— Improving the situation of the thousands of Haitians being held at the U.S. Naval Base at Guantanamo Bay, Cuba.

—Bringing international observers to Haiti to monitor the process.

Catholic Relief Services was preparing to double the number of people it serves with food and basic household necessities.

The overseas relief and development agency of the U.S. Catholic Church was doubling its budget for aid to Haiti to $14 million, which will provide supplies for up to 400,000 people a day, said CRS spokeswoman Kasey Vannett. Those plans were in the works before U.S. troops were dispatched to Haiti and the agency was awaiting word of how its work would be affected by the shifting military and political situation there.

At the Washington Office on Haiti, plans were being laid well before the Sept. 18 agreement. Mercy Sister Mary Healy, director, said volunteers were being recruited to go to Haiti as civil rights monitors as soon as travel is permitted.

Sister Mary said sending people likely to attract high visibility would be particularly important in order to bring back "credible statements about conditions."

Her office also was continuing to press for temporary protected status for Haitians who fled their country and are being held at Guantanamo. Under temporary protected status, Haitians would be able to live and work in the United States until conditions in their homeland stabilize enough for them to return safely.

She also was asking the United States to unconditionally support Father Aristide's democratically elected government; to cut all U.S. ties to the Haitian military; and "for the United States to be honest and fair in future dealings with Haiti, particularly in allocation of aid."

"We need to move forward in supporting the sovereignty of the Haitian people and their freedom to determine their own future," said Sister Mary.

Food for the Poor, a Florida-based relief agency, launched a campaign to raise $3 million to help Haiti, including rebuilding homes, restoring damaged social service buildings and launching a long-term educational and self-help programs, according to founder and director Ferdinand Mahfood.

As soon as a trade embargo is lifted, Food for the Poor plans to ship millions of dollars worth of goods that have been restricted for the last three years, such as beds for a home for boys and an ambulance, Mahfood said.

Red Ribbons Over Gaston County

Meals To Raise AIDS Awareness

BELMONT — Where will you be having dinner on Sept. 30?

Join residents of Gaston County for the first annual Red Ribbon Dinner For Friends, co-sponsored by the AIDS Council of Gaston County and the House of Mercy, Inc. Individuals in the community will host dinner parties for their friends and colleagues in their homes. Approximately 50 individual dinner parties are planned throughout the county. Donations for the AIDS Council and the House of Mercy, Inc. will be accepted by the hosts. After the individual dinner parties, hosts and their guests will gather at the Schiele Museum in Gastonia for a finale featuring desserts, beverages and live entertainment by Daryle Ryce and her quartet.

This event is intended to increase AIDS awareness in Gaston County, help prevent the spread of HIV disease through education and raise money for the continued services of both the AIDS Council and the House of Mercy, Inc. Both organizations have provided outstanding services and programs to the people infected with or affected by HIV/AIDS.

For more information, contact Beth at (704) 825-4711.

A CATHOLIC CHILDREN AND FAMILIES FIRST CAMPAIGN

Children are the poorest members of our society — one out of five children grows up poor in the richest nation on earth. Among our youngest children, a fourth are poor. Children are twice as likely to be poor as any other group.

— Putting Children and Families First

Charleston Bishop To Ordain Deacons In Vatican Ceremony

By PAUL A. BARRA

CHARLESTON, S.C. — The bishop of Charleston says being invited to ordain 15 seminarians as transitional deacons at St. Peter's Basilica in Rome is a great honor.

Bishop David B. Thompson will be the ordaining prelate of the 15 seminarians from the Pontifical North American College at an Oct. 7 Vatican ceremony. Three of the seminarians are from the Diocese of Charleston.

Cardinal John O'Connor of New York, Bishop Thompson's longtime friend, was originally scheduled for the prestigious duty, normally reserved for cardinals. However, Cardinal O'Connor was elected president of the Synod on Religious and could not be excused for the ordination.

"So, I'm the All-American substitute," Bishop Thompson said. "We have a great investment in the North American College, greater than any other diocese, so that may have had something to do with my invitation."

The three seminarians from the diocese who will be ordained transitional deacons are Paul A. McDuffie, Gary Linsky and Edward Fitzgerald. All three are scheduled to be ordained to the priesthood next year.

"This is a very important occasion and affords the families of these men the opportunity to go to Rome and see where their sons, grandsons or brothers have been studying. And, the Vatican makes a big thing out of it," Bishop Thompson said. "This will be my 28th visit to Rome, but it could not be for a grander occasion."

McDuffie said his entire immediate family, including two brothers and their wives, will travel to Rome for the ordination to the diaconate.

"They can't wait," McDuffie said. "My mom's very excited about the ceremony, and she'll have a chance to meet the Holy Father, too."

McDuffie said all 120 seminarians at the college participate in the diaconate ordinations, along with dozens of priests who are studying in Rome. Celebrations surrounding the event begin the week before the Friday ordinations, he said.

BISHOP DAVID THOMPSON

McDuffie says it will be a festive occasion and agreed with his bishop about the prestige of the appointment.

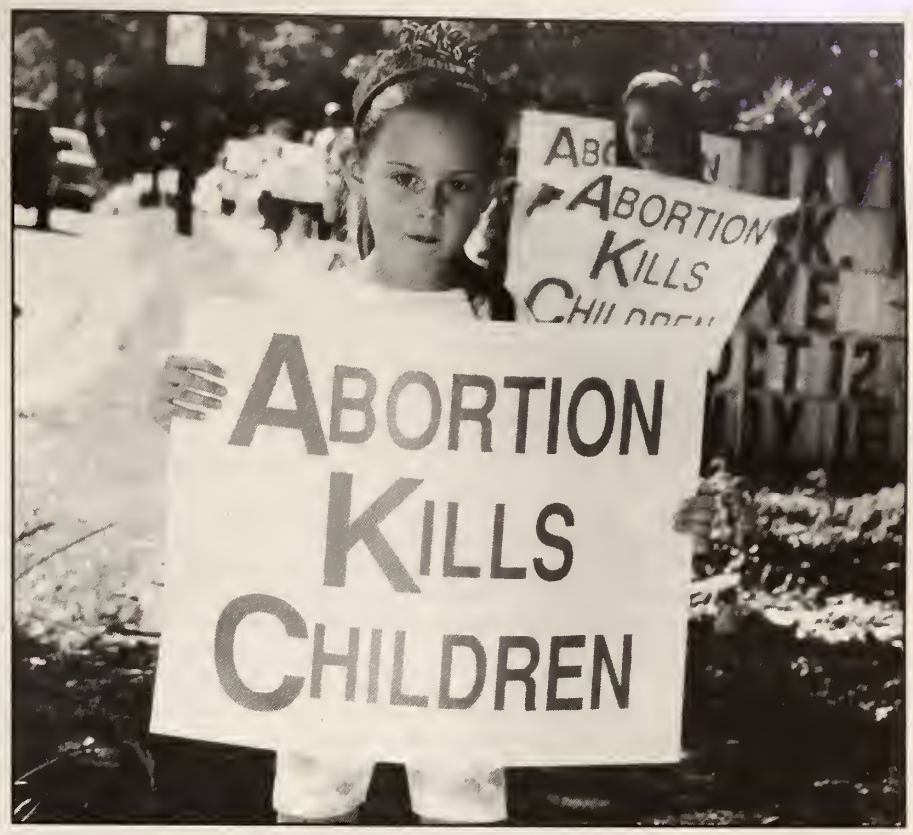
"It's a big honor. Cardinal O'Connor's loss is Bishop Thompson's gain."

In addition to the three seminarians who will be ordained as transitional deacons next month, there are two other seminarians from the Diocese of Charleston beginning their studies in Rome: Scott Buchanan at the North American College and Chris Danel at the Roman Seminary (the Lateran). The diocese also has one priest — Father H. Gregory West — completing his graduate degree.

While McDuffie, Linsky and Fitzgerald will be ordained to the diaconate at a basilica, they will not be ordained to the priesthood at a cathedral. The Cathedral of St. John the Baptist, the traditional venue for priestly ordiantions, will be undergoing renovation next July.

The three men have selected St. Francis by the Sea Church on Hilton Head Island as the place for their ordinations to the priesthood.

Paul A. Barra is senior staff writer for The New Catholic Miscellany, *the diocesan newspaper of the Diocese of Charleston.*



Five-year-old Leanne Orr participated in last year's Life Chain in Charlotte.
Photo by CAROL HAZARD

Life Chain Is Oct. 2

Witnesses To Sanctity Of Life

By CAROL HAZARD
Associate Editor

Be a voice for the voiceless and stir the conscience of the nation.

Hundreds of thousands of people are expected to line streets in cities across the country to make a peaceful, legal pro-life statement on Sunday, Oct. 2, Respect Life Sunday.

The Life Chain is an annual event to protest abortion and give witness to the sanctity of life for an hour or more Sunday afternoon.

"We state our message in a very simple way: Abortion kills children," says Maggi Nadol, Respect Life coordinator for the Diocese of Charlotte. Most people will carry signs that say just that. Clergy signs say "Jesus forgives and heals."

"We encourage all to come out and participate as part of the Church family," Nadol said. "We're so inundated with the pro-abortion message, and in the secular media, that's often the only message that's given. In this public, peaceful witness, we are afforded the opportunity to speak the truth."

The truth is 1.5 million abortions are performed each year in the United States. That's more than 30 million lives that have been lost to abortion since the 1973 Supreme Court decision legalizing abortion.

"If you have participated in the past, we need your support again this year and invite you to ask family and friends to join you," Nadol said. "There is strength in numbers."

The emphasis this year as always is prayer, said Royce Dunn, national Life Chain coordinator, Yuba City, Calif. "We're putting a strong emphasis on one hour of prayer instead of standing there and chatting."

Nineteen cities in North Carolina are planning Life Chains. In the Diocese of Charlotte — the western half of the state — Life Chains are planned for Asheville, Concord, Charlotte, Gastonia, Greensboro, Waynesville, Hickory, High Point, Kernersville, Monroe, Riedsville, Thomasville and Winston-Salem. Check with your parish Respect Life coordinator for exact locations and times.

Card Of Thanks

Thanks to St. Jude for prayers answered and favors granted.
PJ

CRISM Day of Reflection
Catholic Conference Center
October 17, 1994 10:30 am - 3 pm

Father Richard Farwell -- Chaplain
Come early for
Continental Breakfast 9-10 am

For information, call
Suzanne Bach at (704) 377-6871, ext. 314
Send $7 to: CRISM Day of Reflection
1524 E. Morehead St., Charlotte, NC 28207
Space limitations force us to accept the first 275.

Day of Reflection Registration

Name _____

Address _____

Amt. enclosed _____

$8 at the door. Make checks payable to:
CRISM Day of Reflection.
Reservations are essential.

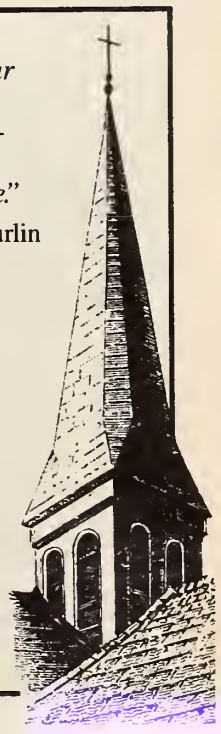
Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



Editorial

A Time For Prayer

Developments this week in the Haitian crisis call for prayer — prayers of thanksgiving for the successful negotiations which ended the danger of involving American troops in combat and prayers for a successful return to democracy in the island nation.

We're sure that all Americans are grateful that the negotiating team of former President Jimmy Carter, retired Gen. Colin Powell and Sen. Sam Nunn succeeded in persuading the three top Haitian military leaders to step down and clear the way for the return of Father Jean-Bertrand Aristide, the deposed, democratically elected president.

That 11th-hour agreement ended the possibility of a U.S.-led invasion to remove the generals from power. While the rag-tag Haitian army would have been no match for well-trained and well-armed American troops, it's pretty certain that an invasion would have meant U.S. casualties. There is still a possibility that there will be casualties if die-hard supporters of the generals refuse to accept the inevitable.

Father Aristide has said that there will be no reprisals against those who deposed him and who have murdered his followers in the past three years and that it is time for healing the wounds. But it remains to be seen whether the victims of military brutality will see it that way. It's only natural to assume that at least some of them will try to even old scores. There is still the potential for a bloodbath.

Even without factional fighting, there remain enough problems to be solved. The country's economy is in a shambles, people are starving and the government is falling apart.

Relief agencies are gearing up to try to alleviate the suffering but they will need help. It's going to take money and we feel sure that there will be appeals to all of us to help.

One of President Clinton's goals has been to return Haiti to democracy. However, there has been precious little democracy in the country's 190 years of independence and it's going to be a long haul to overcome that history.

We hope all of you will join in praying for a successful solution -- a solution which will not require the presence of American troops in Haiti for the 19 years our forces were there the last time.

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Pro-Life Corner

ABORTION KILLS CHILDREN

Join the Life Chain in your area, Sunday, Oct.2

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope: Prayers Needed For Peace In Balkans

The Pope Speaks

Pope John Paul II

VATICAN CITY (CNS) — Peace will not come to the Balkans without continued prayers and real forgiveness, Pope John Paul II said.

Telling visitors at his Sept. 14 general audience about his trip to Zagreb, Croatia, Sept. 10-11, the pope prayed that "the moment of reconciliation" would come soon so that "the long- awaited season of a just and lasting peace in mutual respect and solidarity would begin for all."

Pope John Paul said he made the trip, and had hoped also to visit the capitals of Bosnia-Herzegovina and the Yugoslavian republic of Serbia, "to bring comfort and encouragement to all those working for peace in the Balkans."

The trip to Sarajevo, Bosnia, was canceled at the last minute because of security concerns. Firm plans to visit Belgrade, Yugoslavia, were never completed because the Vatican said it was told the timing was not right, an apparent reference to objections by some leaders of the Serbian Orthodox Church.

"In Zagreb, I proclaimed the peace of Christ, a peace which calls us to forgive others and seek forgiveness from them," he said. "Such forgiveness is demanded by the fact that we are sons and daughters of one heavenly Father who loves everyone, regardless of race, culture or nationality."

The pope said meeting Croatia's young people filled him with hope. They showed a willingness "to welcome and put into practice the message of reconciliation which I brought to them in Christ's name."

To bring peace to the Balkans, he said, "it is important to continue praying to God with insistence and trust. However, as I strongly recalled in Zagreb, there also must be pardon and the asking of forgiveness if this priceless good is to be obtained and a new season of mutual understanding and prosperity is to begin."

Pope, Using Cane, Visits City In Southeastern Italy

LECCE, Italy (CNS) — Pope John Paul II resumed his pastoral visits to Italian dioceses Sept. 17-18, basking in the cheers of the crowd in the southeastern city of Lecce.

The pope thanked the thousands gathered to welcome him in the coastal town for their enthusiasm and said he would try to bring that spirit back to Rome with him.

Inaugurating a new seminary and presiding at the opening of the Archdiocese of Lecce's synod, the pope also looked across the Adriatic Sea, sending greetings to Albania, Greece and "the tormented regions of the Balkans and, in a special way, to Sarajevo, martyred city of this end of the millennium."

"To all I want to renew the proclamation which constitutes the center of the Gospel message: Christ is our peace because he has made us a new people, knocking down the walls of hatred," the pope said.

The need to strengthen family life, improve the employment picture of all of southern Italy and combat crime in the region were the key themes of the pope's visit.

The region has a long history of valuing the family, the pope said. While prayers and personal commitment are essential to safeguarding family life, the government and institutions also must make a contribution through "concrete social measures which favor family life, such as providing housing, employment, social security and a family wage."

Pope John Paul said he knows the people of Lecce are worried about "the growing phenomena of violence and organized crime," which prey especially on the young. While praising local and national government efforts to reduce crime, the pope said, an important factor in its continued growth is the frustrating lack of jobs for young people.

At a Sept. 18 Mass in a soccer stadium, Pope John Paul told an estimated 50,000 people that "if the Church wants to be a sign of hope for society today, it must live deeply the way of service."

"This goes especially for the service of charity which, practiced generously, is the master way of evangelization," he said.

Maybe There's Hope For Cuba

Editor's Notebook

Bob Gately

Now that negotiations apparently have made a start toward solving the problem of Haiti, how about Cuba? As best I can remember, we never have tried to sit down and talk with Fidel Castro.

At one time or another, we've tried military force, secret plots to try to assassinate him, almost wound up in a war with the Soviet Union over him and imposed a trade embargo which has done little but hurt the innocent people of Cuba.

Since the breakup of the Soviet Union and the collapse of communism in most of the world, Castro is without a strong ally to help him out of his difficulties. I'm not sure how rational he is at this point but it would seem that now is the time when he might just possibly realize that it's in his best interest to do some talking.

I'm sure that Fidel is not about to copy the Haitian generals and step down from power. But I have a feeling that he might be ready to grant more freedom to the Cuban people in return for an end to the U.S. trade embargo.

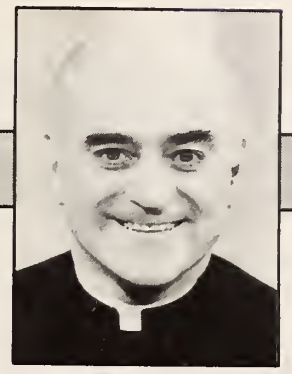
And lifting the trade embargo should improve Cuba's economic condition to the point where people would be willing to stay home instead of heading for Florida.

Maybe former President Carter has a thought or two on the subject. If he has some spare time, a trip to Havana might not be a bad idea.

All Life Is Precious

Light One Candle

Father John Catoir



Young Alexander Vasquez was the pitching star of his baseball team at Memorial High School in West New York, N.J., when cancer struck. He died on April 26, 1994 and thousands of his friends and fellow students tearfully attended his funeral. Their grief and affection for Alex was genuine, for he had become an inspiration to everyone he met. He was a champion both on the playing field and in the art of dying, never complaining and always braving a smile.

How sad it is to see life drain away from one so young. Nearly everyone of us remembers a former classmate who died before making it to graduation. How lucky we were to have survived. Life is such a precious gift.

Thomas Jefferson once penned these profound words, "It's the government's business to protect life. The care of human life, and not its destruction, is the first and only legitimate object of good government." I wonder if Jefferson turned over in his grave when the Supreme Court in Roe v. Wade established abortion as a constitutional right.

Charles Eliot, the legendary former president of Harvard University, once visited a neighboring family where there was a new baby in the household. Eliot, who was in his 90's at the time, asked the mother if he might hold the baby for a minute or so. She agreed. Upon returning the child to its mother he observed: "I have been looking at the end of life for so long that I wanted to look for a few moments at its beginning."

To reverence life at any stage is to reverence the Creator who gave us life. Whether the life in question is that of an 18-old baseball hero, a newborn infant or an unborn baby, that life is precious because it comes from God and because it has an eternal destiny.

The newest statistics on the number of abortions performed in the U.S. each year indicate a drop from 1.6 million to approximately 1.5 million, the lowest level since 1979. According to the Alan Guttmacher Institute, a non-profit group that studies reproductive issues.

Why are fewer women choosing to have abortions? Perhaps one reason is that many more women are courageously choosing to have their child for moral reasons. The pro-life movement has made many converts over the years. Their message is simply this: **All life is precious.** Another reason is that abortion services have clearly become less available. Nationally the number of hospitals, clinics and doctors' offices performing abortions has dropped 18 percent between 1982 and 1992.

While the rights of the unborn are precious, women's rights are precious too. Nevertheless, more and more women are surrendering their legal right to abort their child in favor of the child's right to live. There is today a greater sensitivity to the unborn baby as a real person. May God bless all those women who have found the courage to invite their babies to the banquet of life. For many of them it is no doubt an act of heroic sacrifice. God bless them.

(For a free copy of the Christopher News Note, "To Save a Life," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father Catoir is director of The Christophers.

Triathlon Lessons For Marriage

The Human Side

Father Eugene Hemrick

I learn something about life every time I participate in a triathlon.

As I shivered on the shores of Lake Michigan in Chicago this summer and watched swimmers enveloped by huge waves, I asked myself why I was competing in yet another triathlon. It was my 17th, and it included swimming a mile, bicycling 24 miles and running six and one-quarter miles.

Years ago I conceded that one motive behind this insanity is my love of Chicago's lakefront. The night before the event I glory in walking along the shore and seeing how, as the sun sets, it silhouettes magnificent skyscrapers. Intoxicating fresh air, sailboats and cyclists, runners and young people on roller blades exude a spirit of health.

But inhaling the beautiful and healthy atmosphere was not the primary force inspiring me this time. Rather, I was deriving inspiration from the concern and encouragement of friends and the team spirit they offered.

I was enjoying the feeling of solidarity with the priests I stayed with who wished me luck, my home parish pastor, who encouraged me to keep it up, and a woman who not only lent me her bike for the race but made sure it was in good shape.

The team spirit I felt also came from walking through the campus of Illinois Benedictine College, where I once spent five years, and hearing its president tell everyone we met about the triathlon.

When Greg LeMond, the famous American cyclist, was being hailed for winning the Tour de France, he remarked, "Cycling is never a one-person event, it is teamwork involving a number of people, and the sooner one realizes this the greater one becomes."

Teamwork and team spirit are multidimensional. One overlooked dimension is that of gratitude, which is basic here. A sense of gratitude swelled up in me toward all who wished me well, and helped me to minimize worries and to become well focused.

I wanted to finish well so that I could say to them, "Your encouragement brought us together, and together we triumphed."

Team spirit also counteracts the tendency to go it alone in life, and alerts us to the need for community. Teamwork and team spirit remind us of the best in our human nature, which thrives when we give encouragement to others and become a part of each other.

After the Chicago triathlon I went to Creighton University in Omaha, Neb., for some research on what keeps a marriage together at critical stages in a couple's life. In talks with professors there on marriage, I found myself again reflecting back to the people who supported me in the triathlon. After all, isn't teamwork also a key support in marriage?

Pressures often disrupt marriage, making it appear that one partner's concern for the other has diminished. I suspect that the pressures of life deplete energy that should go into heightening concern for the other, turning a spouse's attention inward. Intimacy requires sharing, and a husband and wife both need to be able to rely on the high level of concern each has for the other.

Because pressure and stress have their unique ways of driving individuals inward and making them go it alone, they can serve as divisive forces for a couple. When this happens a person is deprived of one of life's most gratifying possibilities — mutual concern and the enlivening spirit the can underlie life together.

So you see, every time I do a triathlon I ask why I'm doing it. But just for the record, every time I do one I learn enough to keep coming back.

Father Hemrick is research director of the United States Catholic Conference.

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Screening For Depression

Crosswinds

Martha W. Shuping,MD

Dear Dr. Shuping,

Last year I heard you speak at a free depression screening. I had been unhappy all my life but never realized that I actually had a treatable medical illness — clinical depression. I got into treatment and for the first time in my life I'm actually feeling happy. I have a cousin whom I think is depressed and might benefit from treatment. Will you be doing a similar program again?

Oct. 3-7 is National Mental Illness Awareness Week and Thursday, Oct. 6 is National Depression Screening Day. Psychiatric organizations as well as individual practitioners all over the U.S. will be sponsoring the screenings where people can take a short quiz to find out if they have symptoms of clinical depression.

Each professional sponsor is given a set of guidelines and materials, so the screening should be very similar from one place to another. These screenings are supposed to be totally anonymous. At our office, each person will be assigned a number to use on the written quiz, instead of his or her name.

We will show a couple of videos and then I will speak about various aspects of depression and its treatment, including medication. Everyone will have a chance to ask questions. Individuals will be seen privately by myself or another professional to get feedback about the quiz. We will also provide a list of professionals for you to choose from if symptoms of depression are present and you wish to have a full evaluation.

Most sponsors are requesting that individuals pre-register, but we specifically request that people use their first name only or even choose a fake name to maintain anonymity. But we do want people to call ahead because our office is small and we want to be sure there will be space available at the time youwish to come. Besides, you may need directions.

For convenience, my office is offering several screening sessions through the day and evening on Oct. 6, but other practitioners throughout the state are sponsoring screenings at numerous locations and times.

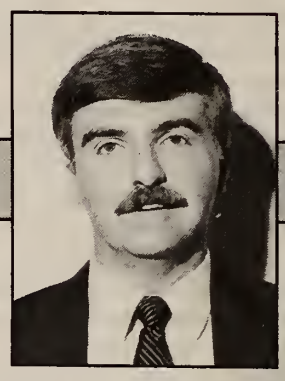
If you don't see one advertised in

See **Crosswinds,** Page 6

Population Control: An Experiment In Selfishness

Lifelines

Jim McInerney



The U.N. population conference in Cairo has once more brought to the public's attention the same old propaganda from the folks who believe that the answer to this world's problems can be found in curbing human reproduction.

Because human beings are created in God's image and likeness, the Church has always taught that the creation of new life is a good and its destruction and artificial prevention is an evil. But who is listening? Surely not the Clinton administration which, at every turn, seems more and more fanatically dedicated to population control.

Some Muslims are condemning the population control efforts of the rich nations as cultural imperialism. Hats off to the mullahs on this one. What else can you call tying population control to financial aid?

But there is one aspect of the debate that is too often overlooked — the evidence. Does it work? Does it do what its proponents claim? We've had vigorous population control policies for the last 30 years. By now we ought to be able to see its positive effects somewhere. Right?

O.K., where has it worked? Will someone please show me a country or region where people are happier, life is better and human rights are more secure after experimenting with population control than before. I truly would like an answer to this but I suspect the population fanatics would not be able to cite one example.

If we look at our own country, where easy contraception has been available for more than 30 years and abortion for more than 20, I don't think anyone can seriously claim that we are a happier people. Nor can we say that human rights are more secure, unless we exclude the 1.5 million babies we kill each year.

That's just the point. We might be more prosperous, we might have more material things, but the price, if we are honest with ourselves, has been awful. Wherever there is population control, whether coercion or by free choice, someone pays.

I refer to population control as an "experiment." I do so because it is an activity based on a theory with no evidence to back it up. In this type of experiment the evidence is supposed to be collected along the way.

In the United States, instead of evidence supporting the claims of the population controllers, we see evidence of plenty of victims: the babies conceived but never born; millions of broken families, which produce millions of very unhappy children, and the children who are the "survivors" of our abortion and contraception experiment.

I think this last category has not been addressed enough. What message do these kids get from parents who decided to limit the size of their families by either preventing the conception of or aborting their siblings?

The first message they get is that might makes right. If something or someone is inconvenient, kill it. We will know how well this generation of survivors has learned this lesson when it starts to make decisions for and about its aged parents. When euthanasia comes the generation which had abortions will be aborted.

The second message they get is that it's O.K. to be selfish. Even without abortion, a society with a preponderance of small families will produce a lot of selfish people.

Large families are the natural schools for training future citizens. Of necessity, children learn how to share and take part in something larger than themselves. In smaller families it is harder to learn this lesson.

Large families have been the norm in human history. Small families are a very recent phenomenon. The pill and surgical abortion, two tools indispensable to the population control experimenters, have made the latter possible only in the past two generations.

I suspect that one of the problems with our materially rich but, in Mother Theresa's words, "spiritually poor" society is the selfishness that comes from not having enough children. Children cause us to care, to look past the immediate, to sacrifice, to be thrifty, patient and prudent. In a word, to be selfless.

Too bad the population controllers didn't consult her when they began experimenting. It would have saved humanity a lot of suffering.

Unjust Application Of Capital Punishment

Question Box

Father John Dietzen

Q. A few days after reading your article about the Church and the U.S. bishops opposing the death penalty, I recalled an article from another paper. It relates to your statement that the death penalty is applied very unevenly. I believe your statement, and the position of the bishops, is far too broad to be printed without supporting data. This may be the bishops' personal thoughts, but they should say things that are in conformity with the truth. (Indiana)

A. It's been a long time since any column of mine engendered the volume of correspondence, much of it quite emotional, that followed the one to which you refer concerning the death penalty.

Most of those who wrote, like you, complained that we need to kill people who commit violent crimes. The few injustices, they said, do not make the death penalty wrong.

Interestingly, on the same day I received your letter many papers in the country reported a study that death row rarely holds people who are rich, or even relatively affluent. This is one major argument of our bishops. The death penalty is applied with gross inequality, and is therefore unjust. In other words, it depends on who you are and how much money you have whether or not you are sentenced to death in the United States.

The study was announced, by the way, while prosecutors still were deciding if they should seek the death penalty for O.J. Simpson. Whatever the result of his trial, most assumed that, with the high powered and handsomely paid attorneys, he would never be sentenced to death.

(Editor's Note: After this column was written, the prosecutors announced that they would not seek the death penalty for Simpson.)

In California, every single one of the 384 men and women awaiting execution as of July 1, 1994, were reported poor enough to qualify for a lawyer at state expense.

That pattern appears to be nationwide. One of the nation's authorities on criminal punishment said not long ago, "I don't know of any affluent people who have been sentenced to death" in the United States. Another attorney, who has worked with capital offense cases for 15 years, claims outright, "The death penalty is for poor people."

A primary requirement for good and just laws is that they can be, and are, applied fairly and equitably to everyone. Using this criterion if no other, it's no wonder our bishops have embraced the position they have on the subject, the position I explained in more detail previously.

It's simply more evidence that whether one speaks of abortion, assisted suicide or the death penalty, killing people is no civilized or effective solution to society's problems.

Q. I am newly active in our parish and have a question asked by one of my friends. She says priests were formerly required to offer a Mass each week for their parishioners. Is this still true? When is it done? (Wisconsin)

A. Pastors of parishes, and bishops as well, are obliged by Church law to offer Mass for all the people entrusted to their care every Sunday and holy day of obligation (Canons 388 and 534). If your parish has a list of Mass intentions for the week, these intentions would be listed as "for the people" or something similar. Your pastor could give you more information if you ask him.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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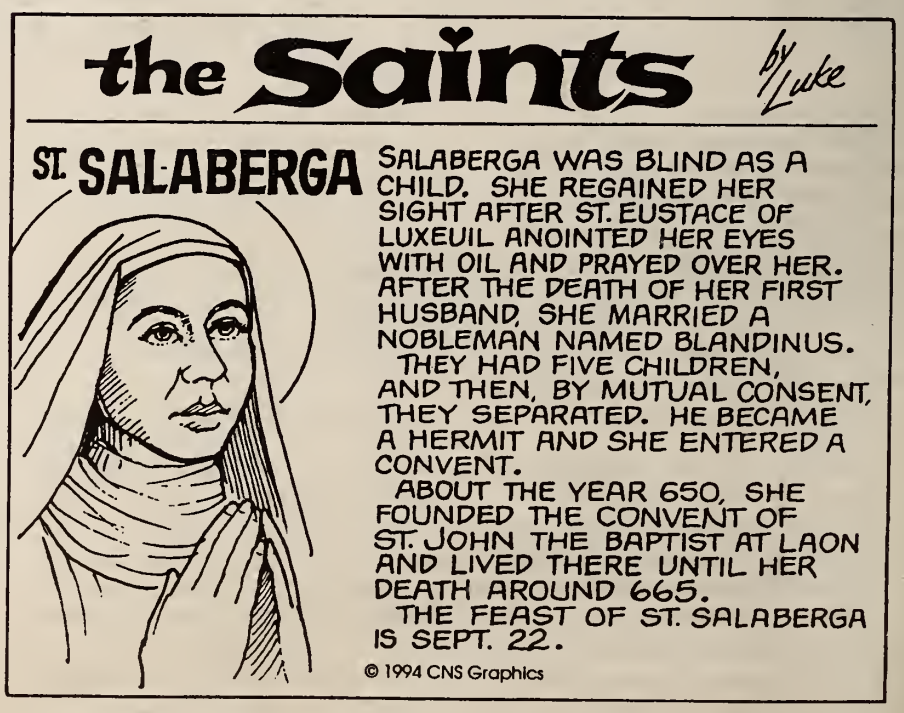

Crosswinds (From Page 5)

your area, call my office at (910) 859-1342 and we can help you find the screening that would be most convenient.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Missionary Wants To Be Part Of Guatemalan History

By SISTER BARBARA MAYER

KANSAS CITY, Kan. — After being a high school teacher in Pennsylvania and Maryland for almost 30 years, Christian Brother Greg Cavalier was looking for a new challenge. He got all the challenges he wanted in his 13 years as a missionary in Guatemala.

A year after he arrived in Huehuetenango in 1981, one of his fellow Christian Brothers was killed. The brothers were operating a teacher training school for young Indians. They were worried that the school would be bombed, but they felt they could not abandon the people so they asked widows in the village to provide housing for the students.

"The height of the violence was in the early '80s," Brother Greg said. "The only hope for change is education, but there is no money for schools or textbooks or libraries. That's why the help from Christian Foundation for Children and Aging (CFCA) is essential."

Brother Greg, who taught nine years at Catholic Boys High School in Philadelphia, Pa. and 16 years at Calvert Hall High School in Baltimore, Md., is teaching in the high school in Santa Maria Visitacion, a village high in the mountains above Lake Atitlan. This is also a teacher training school which incorporates pride in the Quiche language and culture. In addition, the students learn weaving, tailoring, baking, raising pigs and other trades. Nearly 300 students at the school are sponsored through CFCA, a Catholic sponsorship program that aids mission sites in 23 countries around the world.

Although it has been dangerous for the students to become teachers and community leaders — more than 20 graduates of Insituto Santiago in Guatemala City (another Christian Brothers school) have already been killed — the students are still eager to earn the title of teacher.

"The only options for the graduates are college, accounting or teaching," Brother Greg said. "The Indian students can't afford college and no accounting firm hires Indians, so teaching is the only choice for our kids. With a high school certificate, they can teach in a primary school and earn 600 to 700 quetzals (U.S. $112) a month."

The Indian parents have no land to give their children because years ago the communal lands were confiscated, Brother Greg said. Since the Indians had no legal titles, they were forced off the land they had farmed for decades.

Christian Brother Greg Cavalier (l), whose mission in Guatemala is aided by the Christian Foundation for Children and Aging, talks with CFCA Vice President Jerry Tolle at the foundation's headquarters in Kansas City, Kan.

"In Santa Maria, the town owns a side of the mountain and rents plots to the poor," he said. "The steepest terrain is cheapest and that's all the poor can afford. They need enough land to grow corn to make their tortillas, which is the mainstay of their diet."

Brother Greg gives high marks to the CFCA volunteers who have served in Santa Maria Visitacion, especially Julie Clugage who is serving there, and Annie Reagan who preceded her. "The volunteers have been outstanding," he said. "They are very dedicated, sensitive to the people and their culture and are much loved by the community."

"Guatemala is the most evangelical country in Central America," Brother Greg said. "Fundamentalists are gaining in numbers. The lack of Catholic priests and religious has given them lots of opportunities. The people are open and religiously uneducated."

Although this native of Pittsburgh could come back to the States and take an office or teaching job, he stays because "the need is great and I want to be part of this historic moment in Guatemala."

"Sixty percent of Guatemala is Indian and they are just beginning to take their place in society," he said. "When more of them are educated, they will become a major influence in the country."

(For more information about CFCA, call (800) 975-6564 or write to One Elmwood Ave., Kansas City, KS. 66103)

Benedictine Sister Barbara Mayer is on the staff of CFCA in Kansas City.

Sponsor a child at a Catholic mission for just $10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of cornstalks with a tin roof and a dirt floor. Her father struggles to support his family of six on the $30 a month he earns as a day laborer.

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FAITH alive!

What's a family to do about stress?!

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By Brother Cyprian L. Rowe, FMS
Catholic News Service

Stress is pressure that a person feels. It comes both from the inside and the outside: People put pressure on themselves, and the outside world puts pressure on them. When these pressures are in balance, most people pay no attention to them.

People are less likely to use the word "stress" in positive situations than in negative ones. There is a tendency to ignore the stress in happy situations like getting married, or witnessing the birth of a first child, or moving into a much-coveted house.

But there always are stresses: Families have to get to work; parents have to care for the children; children have to take tests; fathers and mothers lose jobs, and look for jobs, and spend hours obsessing over how to balance the job and the family. This is the stuff of daily living.

When everything is under control and people have a sense of equilibrium, they do not speak so much about stress. But when they perceive their stress in negative terms, they may feel like they're about to explode.

As a psychotherapist, I find that what makes family work so difficult is that there are "family ways" of handling stress, and all too often these ways reflect unequal demands. There may be the expectation that the father has the right to blow his top, while the children should respect a little piece of his "insanity."

Again, an expectation that parents "owe everything to their children" may mean, in practice, that no effort is made to find a just balance of responsibilities at home.

When people come to me, they hear: "Deal with reality, the world you're in." Whatever the problem might be, they must begin with what they hold to be their reality. Then they need to discover why their hold on that reality is bringing breakdown rather than growth.

In a family there are the stresses of the individual "parts" and the stresses of the whole. (I don't deny, of course, that in order to keep the whole together it sometimes becomes wise for people to make the hard decision of — perhaps temporarily — separating someone from the whole.)

What families need is to realize that the way to preserve the whole is to help their members understand that, in a given place and time, it is better for everyone to respond to the need of the whole family, even when that requires a reorganization of the individual's life.

—Parents must learn that just because their day has been filled with things they couldn't control, it is not their right to spew violent words all over their spouse and offspring.

—The blessed offspring must learn that despite the endless indulgence of MTV and sitcoms, children feel fewer pressures when they begin to learn life's lesson that a person gains life only by giving and sharing it.

They must share in the burdens of the family's strivings to be family in a world where families are praised from the rooftops and given little help on the ground.

—All family members must practice forbearance at times. All must learn to think of the others — regardless of what a person is feeling at the moment. All must learn a way of being with others that can express the "individual self" without destroying the peace of the "family self."

At some level, all human beings must learn how to let out whatever is "too much to bear" — to share their burdens with friends or spiritual directors.

And people must learn to pray. In the fullness of their prayer, they must let go of pressures that are destructive. Seek silence, and let Jesus pray in, for and through the "I'm about to explode" times. Listen to what the Spirit says.

Through it all, remember that stress is not necessarily negative, just because it is there, any more than sensible exercise is harmful to a muscle. Not only is the sensible exercise good, it is necessary to good health.

If adversity is dealt with, its effect is good. It is even necessary to the building of character.

Not only are suffering and pain and other negative stresses not bad, they actually are good when they are used to refine the human person and the family.

(Marist Brother Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland, Baltimore.)

FAITH IN ACTION

"The need for two incomes to keep the family going puts stress on family relationships, as does unemployment," writes Archbishop Daniel E. Pilarczyk of Cincinnati in *What Must I Do? Morality and the Challenge of God's Word* (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210. 1993. Paperback, $4.95). Stress in family life also emerges from other factors, he indicates. "It is not easy to be a good parent. It is not easy to grow up. Neither can be achieved casually." Again, he observes, the relationships between children, parents and stepparents "become increasingly complicated" in the "yours-mine-ours' families" that are more common today.

Reflection: "It may be that the greatest need of families in our time is simply the chance to be together," writes Archbishop Pilarczyk. But, he adds, "It may be that the most precious resource of today's families is time." Where will I find the time needed for my family?

CNS photo by Cleo Freelance Photo

"Families need ... to realize that ... it is better for everyone to respond to the need of the whole family, even when that requires a reorganization of the individual's life."

FOOD FOR THOUGHT

What the new *Catechism of the Catholic Church* says about prayer can be applied to families experiencing a heavy dose of stress.

First, families should consider the possibility that their current difficulties may provide an opportunity to know God better. God is encountered in the present, "not yesterday or tomorrow, but today," says the catechism (No. 2659).

This is not to suggest, however, that prayer provides an escape route to God. Prayer is not a "flight from the world." It is neither "an escape from reality nor a divorce from life," the catechism observes (No. 2727).

So homelife's difficulties ought to be considered the stuff of prayer. After all, God's "Spirit is offered ... in the events of each day," says the catechism (No. 2659).

Nonetheless, families struggling with difficulties may be tempted to give up on prayer. They may ask, "What good does it do to pray?" (No. 2728)

Maybe God isn't following their proposed (and immediate) solution to a problem!

Remember, then, that God "desires our well-being," says the catechism (No. 2737), and ask God for "what is good for us" (No. 2736).

Pray "to be able truly to know" what God wants, the catechism urges (No. 2736).

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David Gibson, Editor, Faith Alive!

TRUST: Alternative to the panic button

By Father John J. Castelot
Catholic News Service

Is anything more stressful than having a critically ill child? Jairus, a synagogue leader, was so frantic that he humiliated himself by publicly asking Jesus to cure his little daughter.

Jairus would do anything to save her.

On the way to his house word reached them that the child had died. Jairus was crushed, but Jesus insisted: "Do not be afraid; just have faith" (Mark 5:36).

Faith? Trust, in the face of death?

Yes. Trust was the Christian answer to stress. There was no guarantee it would change the situation itself, but it enabled people to keep their hearings, to remain at peace despite wrenching tension.

In Jairus' case, trust paid unexpected dividends. Jesus raised the girl to health.

■■■

The early Christians found the approach of trust helpful for dealing with stress — even when all seemed lost. This is the point of the Gospel of Mark's account of the stilling of the storm on the lake.

The disciples knew this lake's shifting moods. Its sudden squalls could be terrifying, even for experienced fishermen like them.

"A violent squall came up and waves were breaking over the boat so that it was already filling up. Jesus was in the stern, asleep on a cushion" (Mark 5:37-38).

Didn't Jesus care that they were in mortal peril?! They roused Jesus and reproached him.

After Jesus quieted the storm, he asked: "Why are you terrified? Do you not yet have faith?" (Mark 4:40). They should have known he would not abandon them.

Mark's Christians lived under a storm of constant stress. The colossal Roman Empire had outlawed them. At any moment they could be arrested, have their goods confiscated, even have their lives brutally snuffed out.

Where was the Lord? He seemed coldly unconcerned about these threats. Mark's story of the storm is meant to reassure them. The Lord does care, even if he seems to be asleep.

But no matter how menacing their situation, they must trust. Even if the storm continues to rage, they must stay calm.

Stress must not push them to the panic button.

St. Paul was familiar with stress. Hounded from city to city and jail to jail, he was flogged and stoned. "And apart from these things there is the pressure upon me of my anxiety for all the churches" (2 Corinthians 12:28).

Yet he could write from a dank jail cell: "Rejoice in the Lord always. I shall say it again: Rejoice!"

Why? "The Lord is near. Have no anxiety at all, but in everything, by prayer and petition ... make your requests known to God.

"Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus" (Philippians 4:4-7).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN THE MARKETPLACE

What insight does faith give for handling stress?

"That there's someplace to put it until you're able to handle it. That there is a superior power who understands what is going on and who will help you deal with it." — Margaret McAlpin, Newark, Del.

"Faith ... reminds you that you have a call. This helps you prioritize your responsibilities — to sort through the clutter in terms of how you can best fulfill your Christian calling." — Mary Ann Schwab, San Francisco, Calif.

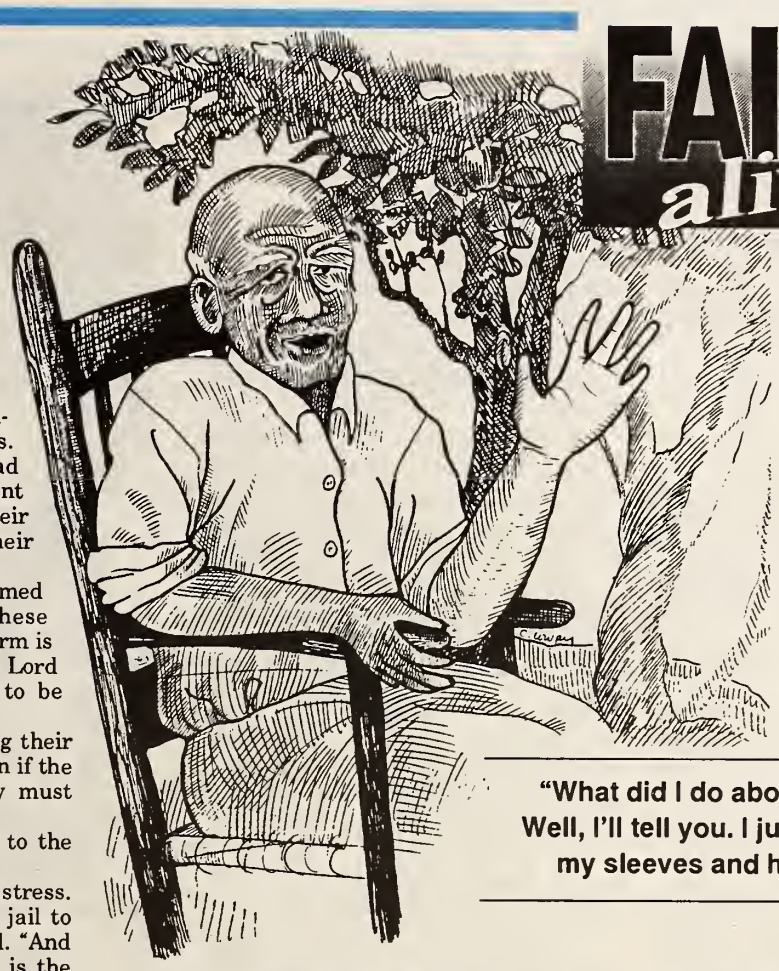
"My faith has helped me to even be grateful for the hard times because they teach me patience." — Cynthia Milles, Graham, Wash.

"My faith tells me that instead of focusing on the stress I should focus on the peace of Christ. For me that comes through a prayer of listening." — Jim Robinson, Moscow, Idaho

"Faith gives a deep-rooted sense of peace so that when stresses come up we can keep them in perspective.... We know Christ ... will give us the grace to handle whatever comes with dignity." — Maureen Stavas, Lincoln, Neb.

"It gives you someone to share the stress with — namely Christ. You can share it with him. And by talking about it, the stress seems less severe." — Tom Orr, Rock Hill, S.C.

An upcoming edition asks: Describe two ways a Christian, following Christ's model, can "nourish" others. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



"What did I do about stress? Well, I'll tell you. I just rolled up my sleeves and had at it."

Community connection: The way to spell relief

By Steve and Christine Botos
Catholic News Service

"What did I do about stress? Well, I'll tell you. I just rolled up my sleeves and had at it."

The old man rocked back in his chair, hardening his eyes. "Look," he said, "when I was going through it, nobody talked about stress. Nobody knew what that was. We just had hard times; that's all there was to it.

"No fancy names, no psychologists. Everybody had hard times, everybody knew it. They'd pull for you, help you out. Those times were good."

I couldn't sell this gentleman on a stress management course. His answer to stress was to get involved in the task at hand and with the community around him.

I met a young lawyer at church recently who was visiting from out of state. When our talk turned to family, he centered on his 4-year-old daughter who has been hearing impaired since birth. Her birthing complications caused damage uncovered only over a long period of time.

"How do you cope with it?" I asked.

"You just do," was his reply. "It's too important to run from even if I could. And the rewards are there for the taking."

The ongoing stress of the impairment not only brings his family into a closer bond, it also has pushed him into very active community involvement.

This lawyer and his family helped form a committee to make hearing aids available to other children, finding great personal support in their efforts. His is an active response to stress, a day-to-day approach which keeps his daughter's difficulties in a more manageable context.

"Small bites," the old man would say. "You'll choke on the whole thing. But if you nibble away at it, gnaw at the corners, you'll wear it down."

It appears from the comments of the old man and the young lawyer that community involvement is of great consequence. Not only is it productive, it is holy. A family's strengths reside within the circle of the family, but are often activated and enhanced with the help of a few good friends.

"Yup, I know about good neighbors. We'd have our disagreements. But when bad times came, the neighbors would hitch their team to your wagon and help you pull it along. We'd do it for them too. It would get the work done quicker and make us feel good at the same time."

There is an important relationship between families and community, vital to the health and well-being of both.

—The community will stretch the family, providing the larger perspective that is so necessary to problem-solving.

—Communities offer support as well, for problem-solving itself does little good if it does not bring us closer together.

Is the young lawyer whose daughter suffers a hearing impairment free of stress? No, far from it. But as a small town fellow living in the big city he has found a church that he calls his own and a community that supports him. More than that, he's found that he's not a liability, but an asset.

He smiled a lot and proudly showed me a picture of a beautiful 4-year-old girl. "She'll do all right," he said. "She loves her school and we love her. What more could you ask?"

What more, indeed.

(Steve Botos is coordinator for Family Life in the Diocese of Wheeling-Charleston, W.Va.)

People In The News

Holy Pierogies! Priest Peddles Popular Pasta For The Poor

MERIDEN, Conn. (CNS) — Eating, of course, cures hunger. But folks eating Holy Pierogies satisfy more than just their appetite. Fifteen percent of the profits from Holy Pierogies sales go to Good News Inc., a fund set up by a Meriden pastor to aid local and international children's charities, including charities in Rwanda. Father Edmund Nadolny, pastor of St. Stanislaus Parish, has been marketing Holy Pierogies since May, using his day off to visit supermarkets to get them to save shelf space for them. So far, 500 stores in Connecticut, Massachusetts and New York have agreed. Father Nadolny has a goal of reaching 1,000 stores.

'Frasier,' 'Chant,' 'Schindler' Win Catholics In Media Awards

LOS ANGELES (CNS) — The movie "Schindler's List," the NBC show "Frasier" and an album of Benedictine monks' Gregorian chants recorded 20 years ago have been named winners of 1994 CIMA Awards from Catholics in Media Associates. The winners were announced in a September press release by the Los Angeles-based group. The awards will be given at an Oct. 9 Communion brunch preceded by a Mass celebrated by Cardinal Roger M. Mahony of Los Angeles. It is the second year the group has bestowed awards. Last year's winners were the film "Benny and Joon," the CBS show "Picket Fences" and the Disney Channel's remake of "Heidi."

Pittsburgh Bishop's TV Show Enters New Season

PITTSBURGH (CNS) — Bishop Donald W. Wuerl of Pittsburgh and his half-hour catechetical program, "The Teaching of Christ," has lasted longer on television than some of the most popular series. The bishop is returning to the small screen for a fifth season on broadcast TV and a sixth on cable. In past seasons, the show was based on a catechism of the same title co-written by Bishop Wuerl. Now, it will be based on the new *Catechism of the Catholic Church* as well as the bishop's catechism. The format of the program includes an initial segment featuring the bishop's teaching, followed by discussion with a guest or guests, and a prayerful reflection to close the show.

NCEA Presents Annual Elizabeth Seton Awards

WASHINGTON (CNS) — Cardinal Bernard F. Law of Boston and Holy Cross Father Theodore Hesburgh, president emeritus of the University of Notre Dame, received the 1994 Seton awards from the National Catholic Educational Association. Other recipients of the awards include: Barbara Koch, Minneapolis community leader and fund-raiser for Catholic schools and other educational causes; Peggy Cooper Cafritz, founder of the Duke Ellington School for the Arts in Washington; and John Edward Connelly, a Pittsburgh CEO who created the "Apples for Students" program sponsored by supermarkets to get computer equipment into schools at little or no cost to them.

Cuban Refugees Sail To Future In Paterson Diocese

PATERSON, N.J. (CNS) — With compasses no bigger than quarters and desperation as big as their world, five young Cubans left their country and headed for the United States in crafts that would be dangerous in concrete swimming pools. After a harrowing voyage on the open seas and being intercepted at sea and taken to Florida, they have relocated to Paterson with the help of the immigration and refugee services of the diocesan Catholic Family and Community Services. The men, three brothers and two brothers-in-law, were among the last Cuban boat people to be picked up at sea and brought to Florida instead of being returned to Cuba for detention at the U.S. Naval Base at Guantanamo Bay.

Peter An Ros, the first native Cambodian ordained a permanent deacon in the United States. (CNS photo by Lisa Kessler, *The Pilot*)

First Cambodian Permanent Deacon In United States Ordained

BOSTON (CNS) — Peter An Ros has become the first Cambodian permanent deacon in the United States and is believed to be only the second in the world. Ros, a catechist and English teacher for the past four years among the 20,000 Cambodians living in and around Lowell, Mass., was one of seven married men ordained deacons Sept. 10 by Cardinal Bernard F. Law of Boston. "I am very, very happy," Ros said. "I have waited a long time for this, that I can work for God's people, especially my people. I want to evangelize God openly to the Cambodian people because they have their own strong religion (Buddhism) and they are confused about God," he added. "I want them to know that we have only one God."

Archbishop Condemns Anti-Abortion Vigilantism

PENSACOLA, Fla. (CNS) — "Violence in the name of pro-life makes a mockery of the pro-life movement," Archbishop Oscar H. Lipscomb of Mobile, Ala., told Catholic pro-life leaders in Florida. His remarks came against the background of the killing of two abortionists in Florida in the past year, giving national attention to a violent element in the anti-abortion movement. "There is a deep conflict in the idea of killing for life ... When someone who claims to be pro-life kills an abortionist, the entire pro-life movement risks the loss of credibility that nonviolent witness, often heroic, has justly won for it," the archbishop said.

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Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate Youth Ministry. Send resume or inquiry to: Queen of the Apostles, 503 N. Main Street, Belmont, NC 28012. Phone (704) 825-5277.

Stewardship: St. Leo's is seeking to fill the position of director of pastoral activities. The director will be responsible for coordinating all volunteer activities both within the church community and in the external community and other activities considered appropriate by the pastor and pastoral council. The position requires a BA or BS degree (or comparable experience) preferably in an area related to volunteer activities, or sales and marketing experience. Experience in a non-profit agency or experience related to volunteer activities would be beneficial as would general organizational skills and working knowledge of computers. For further information, please reply in confidence to Father Jim Solari, St. Leo's Catholic Church, 335 Springdale Ave., Winston-Salem, NC 27104.

Scripture

Readings for the Week of September 25 - October 1

Sunday: Numbers 11:25-29; James 5:1-6; Mark 9:38-43, 45, 47-48.

Monday: Job 1:6-22; Luke 9:46-50.

Tuesday: Job 3:1-3, 11-17, 20-23; Luke 9:51-56.

Wednesday: Job 9:1-12, 14-16; Luke 9:57-62.

Thursday: Daniel 7:9-10, 13-14 or Revelations 12:7-12; John 1:47-51.

Friday: Job 38:1, 12-21, 40:3-5; Luke 10:13-16.

Saturday: Job 42:1-3, 5-6, 12-16; Luke 10:17-24.

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J.S. Bishops Call For More Religious Freedom In Vietnam

WASHINGTON (CNS) — Viet-ım must give greater religious liberty ot only to Catholics but to all religions acticing there, said a statement by the .S. bishops' Committee on Interna-onal Policy.

"The still-unsettled fate of thousands refugees" is also at issue, said the atement, dated Sept. 15 and issued by ishop Daniel P. Reilly of Norwich, onn., committee chairman.

Addressing these areas of special oncern could mark "another milestone" improving U.S.-Vietnamese relations milar to President Clinton's lifting in ebruary of the trade embargo against ietnam, the statement said.

"Less attention has been given to the estion of the religious rights of the ietnamese people and specifically to e ability of the Catholic Church to nction freely" in the wake of the Cold ar's demise, it said.

While Vietnam's communists exer-sed "exceedingly harsh" control over ligious activities soon after the Viet-ım War ended in 1975, "the present situation, while less than satisfactory, may represent some improvement over the previous period," it said.

"Serious restrictions on religious practice remain," it added. "Recent crack-downs on religious groups have tended to be directed most directly at members of the Unified Buddhist Church, and against the evangelical house church movement, and are just as objectionable as the restrictions imposed on the Catholic Church."

The statement said, "As regards the Catholic Church, it is not the function of the state to approve or withhold approval for candidates to the priesthood, nor to restrict a bishop's freedom to name his pastors or transfer priests, nor should clergy be restricted from traveling freely within their diocese in carrying out their ministry.

"It is up to the Church to run its own affairs, to name bishops, to ordain priests without government interference," it said.

Vatican overtures to Vietnam began in late 1990. As a result, the Vatican has begun naming bishops in Vietnam, but the appointments are subject to government approval.

Several arrested clergy have been released, and Maryknoll missionaries and Mother Teresa's Missionaries of Charity have been admitted to work there. Also, five seminaries have reopened, albeit with restrictions.

"There are other issues relating to Vietnam that are of great concern to us, perhaps none more so than the plight of the nearly 55,000 refugees still in camps in southeast Asia who have been denied refugee status and may be forced to return," the statement said.

"We are concerned as well with the unresolved problems affecting Amerasian children, the continuing effects (in both countries) of Agent Orange, and other legacies of that destructive period."

The statement said, "Religious liberty must remain an essential criterion for improving relations between the United States and Vietnam."

The U.S. bishops in 1989 issued a pastoral statement, *A Time for Dialogue and Healing*, on U.S.-Vietnamese relations. In late 1975, the U.S. bishops' leadership joined with the heads of other religious bodies in urging the U.S. government to lift the trade embargo.

esuit To Conduct Greensboro Retreat

GREENSBORO — Jesuit Father latthew Linn will conduct "Healing the ight Stages of Life," an ecumenical treat, Sept. 30-Oct. 1 at First Lutheran hurch, 3600 W. Friendly Ave.

Father Linn has written more than 3 books in 14 languages about healing. ince 1970, he has taught courses and ven retreats on healing in more than 40 ountries.

Ordained in 1973, he resides with suits in Minneapolis where he super-ises the training of spiritual directors. le is a member of the Association of hristian Therapists and is on the board f the Journal of Christian Healing.

The retreat is Friday, Sept. 30 from -9 p.m.; Saturday, Oct. 1 from 9 a.m.-p.m., and Sunday, Oct. 2 from 2 p.m.-p.m. Cost is $10. Light refreshments ill be served.

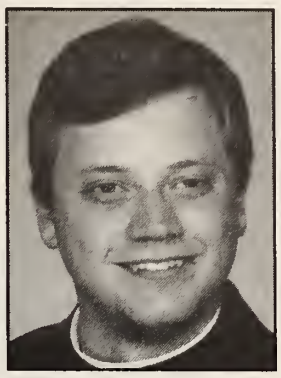
Father Linn will celebrate the Sun-ay, Oct. 2 Mass at Our Lady of Grace hurch, 2205 W. Market St. For more nformation, call Marian Brother Leonard onopka, (910) 275-5376.

The Call To Serve

Convert Was 'Catholic All Along'

By CAROL HAZARD
Associate Editor

Christopher Davis always figured he'd be a Lutheran minister. But that was before he converted to Catholicism as a sophomore at UNC-Greensboro.


CHRISTOPHER DAVIS

At age 23, he is the youngest seminarian by one month for the Diocese of Charlotte. In his first year of pre-theology at St. Mary Seminary, Baltimore, he has another four years of discernment before "God willing" he is ordained a priest.

An only child, Davis grew up in Southport, N.C., 30 miles south of Wilmington. His mother taught Sunday school and his father served as an usher at a Methodist church. Davis later became a Lutheran; his parents are now affiliated with a Presbyterian church.

His parents, surprised at first by his decision to study for the priesthood, are supportive, he says. They've also become more interested in the Catholic Church.

Both Davis' conversion to Catholicism and his decision to pursue the priesthood sprung from what is now his home parish, St. Benedict in Greensboro. While in college, Davis played the organ at St. Benedict.

Father Conrad Kimbrough, who was pastor at the time, asked Davis one day just what is was he was protesting. The root word of Protestant was protest. Hence, Davis began to explore in earnest the Catholic Church.

He had always believed in the presence of Christ in the Eucharist, the main divisive point separating the two faiths, he says. What's more, he discovered he agreed with everything else the Catholic Church espoused. "I found out I was Catholic all along," he says.

Davis received a bachelor's degree in music from UNC-Greensboro in 1993. He began talking about the priesthood with Father Frank O'Rourke, vocation director for the Diocese of Charlotte, this past summer.

He had begun the process of discernment with the Diocese of Charleston, but wanted to come home to the Diocese of Charlotte. Although he grew up in the Diocese of Raleigh, his life and friends were in Greensboro. "Part of being a diocesan priest is you are called to serve your home," Davis says.

Every day Davis asks himself if he has a vocation to the priesthood. And every day so far the answer is yes.

Although most of his fellow seminarians are in their 30s, more and more men in their 20s are responding to the call, he says. Davis attributes the increase to the Church doing a better job of asking college-age men if they've considered a vocation to the priesthood.

Two close college friends are engaged, and Davis thinks about that, he says. But he's chosen a road less traveled. "You give up a part of life most other people will have. But on the other hand, I have a relationship with God that is special. It's a whole different calling."

Site Of Oct. 22 Papal Mass Switched To Yonkers raceway

NEW YORK (CNS) — Officials have switched Pope John Paul II's Oct. 22 outdoor Mass in the New York Archdiocese from the grounds of St. Joseph Seminary to the Fairgrounds of Yonkers Raceway.

New York Auxiliary Bishop Henry J. Mansell, coordinator of the papal visit in New York, said the venue was changed "to accommodate as many people as possible."

"We estimate that we will be able to provide for up to three times as many people at the fairgrounds," he said.

The increased capacity will make the 10:30 a.m. papal Mass the largest public event on the third day of Pope John Paul's Oct. 20-23 visit to the United Nations, New York, New Jersey and Maryland.

Officials had estimated that they could accommodate about 40,000 people on the St. Joseph Seminary grounds, in the Dunwoodie neighborhood of Yonkers.

Yonkers Raceway, which features horse trotting races, is about half a mile from the seminary. The raceway and its adjoining fairgrounds, where the papal altar is to be placed, can accommodate up to about 120,000 people.

According to the revised schedule, the pope will still go to St. Joseph Seminary after the Mass for lunch with the seminarians and other special guests.

He is slated to return to Cardinal John J. O'Connor's residence in Manhattan for the afternoon and to visit Shea Stadium in the Brooklyn Diocese that evening for a talk and prayer service. Shea Stadium's normal capacity is 55,601.

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Comunidad Hispana Comuniquémonos

Bienvenida al Padre Jaime Byer

La comunidad hispana de Charlotte le dio la bienvenidad al Padre Jaime Byer en las dos Misas en español que celebró el pasado 4 de septiembre después de pasar once semanas en Cuernavaca, Méjico.

A su regreso de Méjico el padre Jaime fue nombrado por nuestro Obispo Guillermo G. Curlin Director Espiritual de la comunidad hispana de Charlotte.

El Padre Jaime Byer nació en Cleveland, Ohio, el día nueve de marzo de mil novecientos cincuenta y dos. Fue bautizado en el rito Bizantino de la Iglesia Católica. Su padre era de ese rito mientras que su madre se mantenía dentro del rito romano. En el rito bizantino la persona recibe el sacramento del Bautismo y Confirmación al mismo tiempo. Tiempo después su padre decidió unirse al rito romano para crear más unidad religiosa dentro de la familia.

El Padre Jaime es el más joven de la familia. Tiene una hermana dos años mayor que él. Ambos fueron criados en una atmósfera de fe y fueron expuestos a la realidad de esa fe. Ellos asistieron a la Escuela Parroquial San Pedro y San Pablo. Según él dice la idea de ser sacerdote le empezó cuando estaba en sexto grado. A ese nivel era que a los muchachos se les entrenaba para servir en los servicios religiosos. Continúa diciendo que sentía algo dentro de él cuando estaba en presencia del sacerdote y cree que es así que comenzó su vocación. El sueño de la vida religiosa se quedó grabado en su corazón y fue desarrollándose poco a poco según el crecía y maduraba. Su entrenamiento religioso continuó a través de la escuela superior. El continuaba pensando en el sacerdocio sin darse cuenta todo lo que conllevaba esa vocación. Durante sus cuatro años en la escuela superior continuó ayudando en las Misas y seguía con la idea de ser sacerdote. Esa era su meta.

Fue cuando terminó la escuela superior que se acercó a sus padres con la idea de entrar en el seminario. Sus padres aceptaron su idea y el entró en "College Seminary" en Cleveland. A los dos años dejó el seminario pensando que no tenía la capacidad para aprender todo lo necesario para ser sacerdote. La idea del sacerdocio se quedó como un sueño que se realizaría en el futuro. Por un amigo se enteró de la Diócesis de San Petesburgo en la Florida, donde fue aceptado para seguir sus estudios. Recibió su título de Bachiller en Artes, siendo filosofía su especialización y fue cuando sus estudios de teología y español comenzaron. Durante su primer año de teología su padre falleció de un ataque al corazón y por ese motivo tomó la decisión de dejar el seminario después del primer año. Regresó a su casa para estar con su madre y la idea del sacerdocio pareció que desaparecía. Pasaron dos años y su sentía un vacío en su vida. Seguía teniendo dentro de sí el deseo de servir a Dios como sacerdote cuando la voz de un amigo actuó como la voz de Dios y le habló de una parte del país que era considerada como territorio misionero por nuestra fe católica. El territorio era

PADRE JAIME BYER

la Diócesis de Charlotte. Hizo su solicitud de entrada y fue aceptado como seminarista por esta Diócesis, completando sus estudios de teología en el Seminario de Mount Saint Mary en Emmitsburg, Maryland. Fue ordenado en la Diócesis de Charlotte el 21 de Febrero de 1981. Ya el sacerdocio no era un sueño, era una realidad.

Su poca experiencia con el español le dio la fuerza para ayudar con las Misas en español en Charlotte. Un verano, no hace mucho tiempo, lo mandaron por tres semanas al Instituto Pastoral del Sureste en Miami, Florida y eso trajo por consecuencia su reciente viaje a Cuernavaca, Morelos, Méjico donde por once semanas estudió en la Escuela de Lenguas de Cuernavaca.

Está de vuelta en Charlotte para continuar su vida como sacerdote y como dijimos anteriormente, ha sido nombrado Director Espiritual de la Comunidad Hispana de Charlotte, al mismo tiempo que sigue de asistente en la Iglesia de Santa Ana y secretario de nuestro amigo el Obispo retirado Miguel J. Begley.

El Padre Jaime está muy contento de ver como su vida de sacerdocio se ha ido desarrollando y tiene un entusiasmo enorme para trabajar con nuestra comunidad.

El Padre celebrará las dos Misas en español los domingos, reside en la rectoría de la Iglesia de Santa Ana situada en el 632 Hillside Ave., donde tendrá su oficina, recibiendo los miércoles y viernes. Su teléfono es el (704) 527-6745.

El nos pide nuestras oraciones y ayuda para trabajar juntos por los ideales del Reino de Dios.

Terminamos este artículo con una de las jaculatorias favoritas del padre: *María, Madre de nuestro Salvador, Ruega por nosotros..*

La Misa

Como dijimos la semana anterior, hoy continuamos con *La Liturgia de la Palabra,* la cual comprende tres lecturas bíblicas con el salmo responsorial entre las dos primeras lecturas y el aleluya antes de la tercera lectura (evangelio). Culmina con la homilía, la profesión de fe o Credo y la oración de los fieles.

Las lecturas de las Escrituras siempre han sido parte integral de la liturgia. Cuando los primeros cristianos se reunían para "partir el pan", ellos conservaron la costumbre judía de leer partes de las Escrituras hebreas. También compartían las cartas escritas por los primeros misioneros, como San Pedro y San Pablo así como los Evangelios.

Las Lecturas — Al principio de la historia de la Iglesia, cierto prejuicio creció contra el uso de las Escrituras hebreas. Sólo las escrituras del Nuevo Testamento eran consideradas apropiadas para el culto cristiano. Por siglos los católicos sólo oyeron dos lecturas los domingos: la Espístola o carta y el Evangelio. No había una correlación de las lecturas de domingo a domingo y muchas partes del Nuevo Testamento eran consideradas muy difíciles para que el pueblo las entendiera y no se leían.

Una costumbre judía que encontró cabida en el cristianismo fue el respeto dado a la presencia física de las Escrituras. Así como el Tora (libro en forma de rollo que contiene la Ley judía) que se decoraba prodigalmente y se llevaba en procesión alrededor del templo, así también el libro cristiano de los Evangelios se encuadernaba en cuero y se decoraba con oro. Las Escrituras se llevaban al altar en una procesión solemne al mismo tiempo que se incensiaba (el incienso es símbolo de honor y de elevar las oraciones al cielo). Después de leer el Evangelio, el sacerdote besaba el libro en señal de respeto, costumbre que continua hasta el día de hoy.

Cuando el latín se convirtió en la lengua oficial de la Iglesia las lecturas se distanciaron más del pueblo y el sacerdote las proclamaba mirando al altar con su espalada a la congregación.

Desde el año 1969 la Iglesia reformó radicalmente la liturgia de la palabra, volviendo a la tradición primitiva de tres lecturas. Se desarrolló un ciclo de lecturas, llamado Leccionario, que se repite cada tres años que le da a los creyentes una oportunidad de oír lo más posible de las Escrituras. Actualmente las lecturas del Antiguo Testamento reflejan el tema del Evangelio de cada domingo. Las lecturas se proclaman en nuestro propio idioma, de frente a la congregación, siendo la primera y segunda lectura proclamada por laicos conocidos por lectores o ministros de la Palabra. *(Continuará)*

La Obra de Cristo en la Liturgia

"Sentado a la derecha del Padre y derramando el Espíritu Santo sobre su Iglesia, Cristo actúa ahora por medio de los Sacramentos instituídos por El para comunicar su gracia. Los Sacramentos son signos sensibles (palabras y acciones) accesibles a nuestra humanidad actual. Realizan eficazmente la gracia que significan en virtud de la acción de Cristo y por el poder del Espíritu Santo".

Cristo realiza su misterio pascual en la Liturgia de la Iglesia. Cuando Jesús vivía entre los hombres anunciaba con su *palabra* y anticipaba con sus *acciones* el misterio pascual.

"Cuando llegó su hora, Jesús vivió el único acontecimiento de la historia que no pasa: Jesús muere, es sepultado, resucita de entre los muertos y se sienta a la derecha del Padre *una vez por todas"*.

Todos los demás hechos de la historia suceden una vez y luego son absorbidos por el pasado. No sucede así con el misterio pascual de Cristo; pues, por su muerte destruyó la muerte, y todo lo que Cristo es y todo lo que hizo y sufrió por nosotros participa de la eternidad y pertenece siempre presente en el tiempo. "Por esta razón, como Cristo fue enviado por el Padre, El mismo envió tambien a los Apóstoles, llenos del Espíritu Santo, no sólo para que anunciaran que el Hijo de Dios nos ha librado del poder de Satanás y de la muerte y nos ha conducido al Reino del Padre, sino también para que realizaran la obra de salvación que anunciaban mediante el Sacrificio y los Sacramentos en torno a los cuales gira toda la vida Litúrgica" (SC 6).

"Cristo resucitado, dando el Espíritu Santo a los Apóstoles, les confía su poder de Santificación (Cf. Jn 20, 21-23); ellos se convierten en signos sacramentales de Cristo. Por el poder del mismo Espíritu, los Apóstoles confían este poder a sus sucesores. Esta *sucesión apostólica* estructura toda la vida litúrgica de la Iglesia. Ella misma es sacramental, transmitida por el Sacramento del Orden Sagrado".

Tomado del Catecismo de la Iglesia Católica — Edición Española — Con permiso de los Padres de la Sociedad de San Pablo

Nota de Dolor

Nuestra comunidad se une al dolor de las familias de María Rodríguez y José Ortiz, los que fallecieron el pasado 4 de septiembre en trágico accidente y unen sus oraciones por el eterno descanso de sus almas en compañía del Señor. Al mismo tiempo pedimos por la rápida recuperación de Eddie Rodríguez, la señora Ortiz, las niñas y las otras personas involucradas en el accidente.

María fue una persona muy dedicada y trabajó activamente con el Centro Católico Hispano de Charlotte. Todos en nuestra comunidad la recordaremos siempre con mucho cariño.

To Our Friends

The Hispanic community of Charlotte welcomes Father James Byer as our Spiritual Director. We continue the history of the Mass with The Liturgy of the Word. Our community mourns the death of María Rodríguez and José Ortiz and we pray for their souls and for the recovery of Eddie her husband, Mrs. Ortiz, the girls and the other persons involved in the accident. We present another commentary on the *Catechism of the Catholic Church* (Spanish Edition) about the work of Christ in the Liturgy.

Who Won In Cairo? Measuring Victory And Defeat

CAIRO, Egypt (CNS) — Who won
ı Cairo?

It's a simplistic question, but one
ıat was on everyone's mind as the Inter-
ational Conference on Population and
evelopment wrapped up nine days of
ebate and negotiations in the Egyptian
apital Sept. 13.

The final "Program of Action" con-
ined enough to allow all sides to claim
t least partial victory. Even the Vatican
nded up joining the consensus on about
alf the document, saying it was "much
nproved," while rejecting sections on
bortion, birth control and reproductive
ights."

But victory and defeat are measured
n a different scale at the Vatican. Be-
ond the commas and clauses of the 98-
age final document, there were larger
oals at stake.

The Vatican, whose diplomatic voice
internationally respected, clearly spent
ome of its political capital in Cairo. A
ny state with only observer status at the
nited Nations, it repeatedly challenged
everal principles and provisions of the
Program of Action," slowing the debate
nd trying the patience of some del-
gates.

The Holy See took some tough shots
ı the media, too. After the conference
talled on the abortion issue, the *Times* of
ondon, for one, questioned why the
atican was given a voice at U.N. meet-
ıgs in the first place.

The Vatican accepted these calcu-
ıted risks, not so much because they
ere bound to pay off, but because they
ıvolved fundamental principles worth
efending in an international forum. In
ıe judgment of Pope John Paul II, it was
me to put the Church's prestige on the
ne.

As he reviews the Cairo results with
elegation members, the pope will con-
ider the achievements. In fact, the
atican's pressure tactics made a differ-
nce in the final text. The role of the
amily and respect for religious values
ere rewritten to the Vatican's liking,
nd sections on abortion, while disap-
ointing to the Church, were at least
iluted.

Equally important, however, was the
act that the Vatican held the media
potlight. For nine days, it was able to
reach its message — that there is no
uch thing as safe abortion for the un-
orn, that sexual activity outside of mar-
iage is wrong — over the heads of the
82 Cairo delegations to the world at
arge.

"Millions of people, not just Catho-
ics, share these beliefs and are glad the
atican is here expressing them," said Msgr. Diarmuid Martin, the Vatican's chief negotiator.

Did the Vatican's image suffer in the process? That was the conventional wisdom among conference organizers. Yet in the end, many delegates, even opponents, praised the Vatican's role as a positive and constructive one.

It was an ironic twist that the Vatican, which came into the conference accused of forming an "unholy alliance" with radical Muslims in Iran, watched as the United States worked closely with Iranian delegates to reach consensus on several tricky religious issues. The head of the U.S. delegation, Timothy Wirth, ended up singing Iran's praises as a mediator.

One of the most important results of Vatican-Muslim pressure was insertion of a simple line stating that the "Program of Action" should be implemented "with full respect for the various religious and ethical values" of local cultures. In effect, this allowed many countries to endorse the document while distancing themselves from specific provisions on abortion, extramarital sex and other issues.

The Vatican's own decision to join the consensus "partially" while clearly stating its objections to some chapters was an astute tactical move. It meant the Holy See would not stand alone in outright opposition to the document. At the same time, it underscored the fact that many other countries were expressing reservations, too.

In this sense, the Vatican could be said to have weakened the consensus by joining it.

The Vatican was able, however, to leave the conference on a fairly positive note. It heaped praise on the document's sections regarding the family, empowerment of women, health care, migrants and sustained Third World development. These are serious issues, the Vatican delegation said, and the Church plans to help follow through on them.

Muslim women raise their hands in prayer during an interfaith gathering at the U.N. population conference in Cairo, Egypt. (CNS photo from Reuters)

What still worries the Vatican was a prevalent attitude among population planners in Cairo. It was typified by a seemingly offhand remark toward the end of the conference by Norway's Nicolaas Biegman, vice president of the main editing committee. He told reporters that population planners had been willing to pledge respect for religious and cultural values this year, but wondered if this would be possible 10 years from now if the world were facing a population "emergency."

That kind of thinking is why the pope, when he travels to the United Nations in October, is expected to deliver a warning to the world community on the sacredness of life, the importance of marriage and the need for responsibility in sexual behavior.

Inside or outside the United Nations, he is certain that these values still matter to most people today.

Catholic Groups Initiate Largest Medical Aid Shipment To Rwanda

COLUMBUS, Miss. — In a massive effort to save victims of cholera, dysentery and diarrhea, the United States Air Force carried 199.5 metric tons (439,860 pounds) of Naturalyte, an oral electrolyte solution, to Kigali, Rwanda.

This relief shipment was the result of a massive team effort. Spearheaded by Catholic Relief Services and Catholic Medical Mission Board, it also involved the Department of Defense, United Nations High Commissioner for Refugees (UNHCR), USAID, the United States Air Force and two private companies — International MedPharm and UBI.

UNHCR classified this Catholic Medical Mission Board emergency shipment as the largest United Nations associated cargo to be airlifted to Rwanda. Logistical support was provided by Air Force teams and planes.

In early August, once the magnitude of the crisis became apparent, Catholic Medical Mission Board, a 65-year old charitable organization which provides medical assistance to all areas of the world, purchased Naturalyte, an oral electrolyte solution, from UBI, a Florida-based firm. In addition to the 6,500 cases purchased by Catholic Medical Mission Board at wholesale cost, UBI donated an additional 14,000 cases for this mission.

Packaged in one-liter plastic bottles, Naturalyte is a solution especially formulated to prevent dehydration and replace vital fluids lost in children due to vomiting, dysentery and diarrhea. Naturalyte, professionally prepared in liquid form rather than in powder form, was supplied to Rwanda because of the lack of access in the refugee camps to clean water and because of the critical need for clean reusable one-liter containers. The shipment of 164,000 bottles provides immediate treatment of chronic diarrhea and dehydration plus reusable bottles for mixing powdered solutions. The alternative — refugees finding and using odd shaped bottles, cans and plastic pails — is both unsanitary and difficult to assure the right mix of powder and water.

Naturalyte contains a mixture of water, sodium, potassium, minerals and carbohydrates combined in a proportion similar to those found in body fluids and is ideal for replacing vital nutrients lost as a result of diarrhea and/or vomiting.

The full Catholic Medical Mission Board consignment could save the lives of up to 80,000 children. The electrolyte maintenance product is formulated especially for infants and young children, the elderly and others who are especially susceptible to dehydration as a result of vomiting and diarrhea. It meets all the requirements for levels of sodium, potassium and carbohydrates recommended by the American Academy of Pediatrics and the World Health Organization.

Jesuit Father Edward J. McMahon, the director of Catholic Medical Mission Board, accompanied the shipment. The three C-5s departed from Dover Air Force Base, Del., and loaded the shipment in Columbus, Miss. "Sickness has no religion; sickness has no politics," Father McMahon said.

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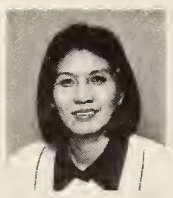
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Red Ribbon Dinner

BELMONT — The AIDS Council and the House of Mercy, a residential home for people with AIDS run by the Sisters of Mercy, are sponsoring the First Annual Red Ribbon Dinner For Friends on Friday, Sept. 30.

People throughout the Belmont community will be hosting dinner parties in their homes for friends and colleagues. Donations will be accepted by the hosts. The event is expected to increase AIDS awareness in Gaston County, help prevent the spread of the disease through education and raise money for continued services.

For more information or to make a donation, call Mercy Sister Mary Wright, (704) 825-4711.

Caring Hearts

CHARLOTTE — Caring Hearts, a program for spouses of people with heart disease, will begin fall sessions on Wednesday, Oct. 5. The program addresses issues of change, loss and grief, communication, children, stress, intimacy and feelings of helplessness.

Meeting are each Wednesday through Nov. 16 from 7-8:30 p.m. at Mercy Hospital, 2001 Vail Ave. Cost for the seven-week program is $10, which includes a copy of *Heartmates: A Survival Guide for the Cardiac Spouse*.

Caring Hearts is open to anyone in the Charlotte-Mecklenburg community regardless of hospital affiliation. To register, call Sister Therese Galligan at (704) 379-5000, weekdays 9 a.m.-5p.m.

Church To Build Habitat House

GASTONIA— Parishioners from St. Michael Church are building a house in partnership with Habitat for Humanity of Gastonia. Seed money for the project was donated by Bud Wofford and his siblings to honor the memory of their parents, Bruce and Florence, who were active in the church. Volunteers from outside the parish are welcome and needed to work on the project. There is a special need for electricians. Volunteers may go directly to the worksite on Windy Hill Drive beginning at 8 a.m. each Saturday through Oct. 15, or call the church at (704) 867-6212.

Widows/Widowers Support Group

CHARLOTTE — Catholic Social Services is continuing a coping group for people dealing with new or unresolved grief. Meetings are at the Catholic Center on the third Sunday of each month. Call Suzanne Bach at (704) 377-6871 for more information.

K of C Barbecue

WINSTON-SALEM — The Knights of Columbus will sponsor a barbecue on Saturday, Oct. 4 from 4-8 p.m. at Our Lady of Mercy Church. The cost is $5 for adults and $3 for children ages 5-12. Tickets are available after Masses.

Attic Sale

MINT HILL — St. Luke Parish will have an attic sale on Saturday, Sept. 24 from 8 a.m.-3 p.m. at Mint Hill Festival Shopping Center.

Oktoberfest

WINSTON-SALEM — An Oktoberfest featuring German music and food at St. Leo the Great Church is Sunday, Oct. 16 from 5-9 p.m in the Activity Center. Tickets are $6 for adults and $3 for children ages 10 and under.

Children's Sabbath

CHARLOTTE — Attention all Faith Formation teachers, liturgy commissions, parishes, adult education teachers, family life and community life commissions and Catholic schools. Do you know Oct. 14-16 is the national observance of Children's Sabbath? For Catholic resource material for this celebration, call Trinitarian Sister Miriam Fidducia at (704) 343-9954.

Tickets can be purchased at the church or school office, but will not be sold at the door.

Fall Frolic '94

HICKORY — Young adults ages 18-35 are invited to Young Adult Fall Frolic '94 at the Catholic Conference Center on Saturday, Oct. 1 from 9 a.m.-4 p.m. Cost is $20 and includes a ropes course, outdoor fun and competition, and beverages. A guest speaker will address young adult issues. Bring your lunch. For registration and information, call Elizabeth Bond at (704) 331-1714.

September-Fest

DENVER — Holy Spirit Parish's Fourth Annual September-Fest is Saturday, Sept. 24 from 8 a.m.-4 p.m. An auction begins at noon, and there will be games, rides and entertainment for children and adults throughout the day. The Mammo-Van, sponsored by Metrolina Outreach Mammogaphy, will be available for cancer screening from 9 a.m. to 1 p.m.. Call Sharon at (704) 597-0046 to schedule an appointment for a mammogram. For booth and general information, call Pat or Marie Lisi at (704) 896-7735.

Parent Night At CCHS

CHARLOTTE — The annual Parent Night at Charlotte Catholic High School is Tuesday, Oct. 4 from 7:15-9 p.m. All CCHS parents are invited to follow a shortened version of their student's schedule and meet with teachers for a brief overview of courses. Extra parking is available at St. Luke Lutheran Church at the corner of Park and Marsh roads.

Parish Picnic

HICKORY — The St. Aloysius Parish picnic is Sunday, Oct. 2 from 1-5 p.m. at Glen Hilton Park. Bring your favorite dish to share, blankets and chairs. For details, or to volunteer to help, call Helen Devlin at (704) 324-0524.

Archivists Meet...

Johanna Mims, archivist for the Diocese of Charlotte (second from left, front) with officers and fellow executive board members of the Association of Catholic Diocesan Archivists at their Aug. 6-10 conference at the University of St. Mary of the Lake, Mundelein, Ill.

'Fire In The Mountains'

LAKE JUNALUSKA — The Western Region of the Office of Faith Formation is presenting "Fire In the Mountains," a spiritual retreat for adults of all ages, at Lake Junaluska Methodist Conference Center on Saturday, Nov. 5 from 9:30 a.m.-3:30 p.m.

Child care will be available. A $10 registration fee includes lunch. For more information, call Jane Keifer, western regional director, at (704) 253-7145.

Bazaar

HIGH POINT — All are invited to the Christ the King Parish bazaar, Saturday, Oct. 1 from 8 a.m.-8 p.m. There will be a yard sale from 8 a.m.-2 p.m. There also will be a bake sale, country store, silent auction, cheer baskets, hamburgers, homemade Italian sausage, carousel rides and games for kids. Fun for everyone. All come!

Ministry of Motherhood

BOONE — The first meeting of Ministry of Mothers Sharing (MOMS) at St. Elizabeth Church is Tuesday, Oct. 11 from 6:30-8:30 p.m. The group will meet each month on the second and fourth Tuesdays. Cost is $12. Scholarships are available. For information and registration, contact Kim at (704) 963-7633 or Tricia at (704) 264-4998.

WINSTON-SALEM — Ministry of Mothers Sharing meets at Our Lady of Mercy Church on Sundays from 3-5 p.m. The session will be 6-8 weeks. For more information, call the parish at (910) 722-7001.

Fall Festival

CHARLOTTE — The St. Patrick School annual Fall Festival is Saturday Oct. 8 from 11 a.m.-5 p.m. at the corner of Dilworth Road East and Buchanan Street. There will be carnival games prizes, a moonwalk, train, horse and hay rides, refreshments and more. Admission is free. For information, call Margaret Griffith at (704) 364-5954, evenings.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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World and National Briefs

On-Site Prayer...

Alleghany County Fire Marshal John Kaus bows his head during a special Mass for search and rescue workers at the crash site of USAir Flight 427. Kaus was responsible for the collection of the remains of the 132 persons who died in the nation's worst airline disaster since 1987. (See story below) (CNS photo from Reuters)

New Mexico Bishops Fight Abortion Funding Regulation Change

SANTA FE, N.M. (CNS) — New Mexico's Catholic bishops affirmed their opposition to a proposed change in regulations that would expand state funding of abortions to cover those deemed "medically necessary." In a Sept. 1 statement at a public hearing, the bishops said as citizens and religious leaders they "decry the use of our tax dollars for the taking of innocent human life." New Mexico's Department of Human Services has proposed expanding its medical coverage for the poor to pay for abortions deemed medically necessary. Currently the state covers only abortions to save the mother's life or when the pregnancy resulted from rape or incest. That amounts to fewer than a dozen abortions per year, according to state authorities.

USCC Joins Effort To Push More Parental Involvement In Education

WASHINGTON (CNS) — The U.S. Catholic Conference is joining U.S. Education Secretary Richard Riley in his newly announced campaign to urge more parental involvement in their children's education. "The American family is the rock on which a solid education can and must be built," said Riley during a Sept. 7 speech in Washington. Riley's campaign, still in the planning stages, will involve a broad-based partnership of his department, the National Coalition for Parent Involvement, the USCC and several other organizations. Since February, Riley has met with 125 parent, religious, education and business groups to "coalesce around this vital issue and support families."

Thousands Join In Prayer For Pittsburgh Crash Victims

PITTSBURGH (CNS) — Family members of the crash victims of USAir Flight 427 were among an estimated 5,000 people gathered Sept. 12 in Market Square in downtown Pittsburgh for an ecumenical memorial service. "We come together as a community, as friends, as coworkers, as neighbors, and people who care simply because other people hurt," said Bishop Donald W. Wuerl of Pittsburgh at the service to remember the victims of the crash outside Pittsburgh Sept. 8. All 132 aboard the doomed flight were killed. He asked those in mourning to console each other in their loss as they struggle to understand why the tragedy happened. "We realize death's victory is ultimately fleeting," he said. On Sept. 11 a special Mass for search and rescue workers was held at the site the crash, the worst airline disaster in the United States since 1987.

Church Asked To Bear Witness To Plight Of Small Farmers

DES MOINES, Iowa (CNS) — With rural America facing complex and painful restructuring, Church leaders are being asked to bear witness to the plight of small farmers — and to serve as peacemakers in communities with seemingly insurmountable divisions. Such was the message of the Sept. 8-10 gathering of the National Catholic Rural Life Conference in Des Moines. The gathering's theme was "The Rural Church: Cultivating a Promising Future." "There are fewer Church leaders today who are devoting themselves to the needs of rural communities," said Tom McKenna, rural life director for the Diocese of Rockford, Ill.

Workshop On Homosexuality Stirs Protest From Military Archbishop

WASHINGTON (CNS) — The archbishop for the military services has written to President Clinton protesting Defense Department workshops on homosexuality aimed at diversity awareness. In the Sept. 13 letter, Archbishop Joseph T. Dimino said he was deeply distressed that the president "permitted the Department of Defense to sponsor workshops designed to promote the acceptance of the homosexual lifestyle." The letter referred to a Sept. 8 Washington-area workshop for federal workers and military personnel that included sections on homosexual lifestyles.

Ulster Extremists Say No Cease Fire Without Guarantees

BELFAST, Northern Ireland (CNS) — Protestant extremists said they would not match an IRA cease-fire until they were convinced Britain has not hatched a secret plot to give Northern Ireland to the Irish Republic. "We have yet to ascertain the bona-fides of the permanence of the IRA cease-fire," the Combined Loyalist Military Command said Sept. 8. It said no decision would be made on a cease-fire until Britain and Ireland reveal a plan, due out in October, on the future of Northern Ireland. The command demanded guarantees of Northern Ireland's position within the United Kingdom.

Serbian Orthodox Official Says 'Difficulties' Prevent Papal Visit

ASSISI, Italy (CNS) — The Serbian Orthodox Church favors papal visits to Sarajevo and Belgrade but said there are "practical difficulties" involved, said Metropolitan Laurentije Trifunovic. The Serbian Orthodox official cited the U.N. economic embargo against Serbia and Montenegro as a major problem. "Because of the embargo, we would not even have enough gasoline to take the pope by car from the airport to the center of the city," he said. Metropolitan Laurentije represented the Serbian Orthodox Patriarchate of Belgrade at a Sept. 11-13 interreligious meeting in Assisi, sponsored by the Community of San Egidio, a Rome-based Catholic lay organization.

Northern Ireland Unionists Seek Talks With U.S. Leaders

BELFAST, Northern Ireland (CNS) — Northern Ireland's unionist leaders, who want to stay British, said Sept. 13 they would send a delegation to the United States to explain their hopes for peace in the province. David Trimble, a member of parliament for the Ulster Unionist Party, and the party's honorary secretary, Jeffrey Donaldson, were preparing to meet with U.S. officials Sept. 26 and 27, a spokesman said. Unionists have been upset by the welcome given Gerry Adams, leader of the IRA's political wing Sinn Fein, and want to counter what they consider propaganda opportunities by the guerrilla organization. Adams said he hoped to visit the United States by the end of September.

Delegates Lack 2/3 Majority To Pass Resolution On Married Priests

BIRMINGHAM, England (CNS) — A resolution calling for married Catholic priests won the support of most delegates but failed to gain the two-thirds majority necessary to be adopted by the National Conference of Priests of England and Wales. The resolution suggested the Church should admit to the priesthood suitable married candidates, in addition to "those who have exercised a ministry in another church." Thirty delegates to the meeting favored the resolution, while 14 voted against it and eight abstained.

ARCIC II Begins Work On Statement About Authority

VATICAN CITY (CNS) — The Second Anglican-Roman Catholic International Commission met in Jerusalem to begin work on a new statement about the meaning and exercise of authority in the church. The commission, commonly called ARCIC II, met Aug. 31-Sept. 9, according to a short statement released Sept. 14 at the Vatican. Members of the commission, formed in 1983, will build on the work of the first ARCIC group, taking into account the responses of the Anglican Communion and the Vatican to the first group's final report and new issues, the statement said.

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Moreno Running Leads CCHS To 24-21 Win Over Providence Day

CHARLOTTE — Sophomore fullback Luis Moreno scored all three touchdowns Sept. 16 as Charlotte Catholic High downed Providence Day 24-21 to run its season football record to 3-1.

Sean Wilfong clinched the victory with slightly more than one minute left when he intercepted a pass by Providence Day quarterback Trent Cherry.

The Cougar' success with two-point conversions provided the actual winning margin as quarterback Mike Falencki passed for one two-pointer and he and Jon Butler ran for the other two. Providence Day was successful on only one of the two-point conversions the Chargers attempted.

Moreno, who led the Cougars' running attack with 112 yards on 18 carries, scored on runs of two, three and three yards.

Providence Day drew first blood with a 47-yard scoring pass from Cherry to Mike McAuliffe in the first quarter. Jason Marks kicked the extra point.

The Cougars scored early in the second quarter to go ahead 8-7 on Moreno's first touchdown and Falencki's two-point pass to Danny Kuhn. After the Chargers regained the lead 13-8 on Cherry's 14-yard pass to Carter Morgan, Moreno scored his second touchdown of the quarter and Falencki ran for the two-pointer to give Catholic a 16-13 half-time lead.

The Chargers threatened midway through the third quarter but the Cougars stopped them on Catholic's 32. On Catholic's first play, Tony Santiago went 33 yards to Providence Day's 36. He and Moreno alternated in the rest of the drive which ended with Moreno's third touchdown. Butler's run for the two-pointer made it 24-13.

The Chargers came back as Morgan scored from the two with six minutes left. The Cougars were hampered by penalties on their next possession and had to punt. But four plays later, Wilfong's interception ended the final Charger threat.

Santiago contributed 82 yards on 12 carries as the Cougars rolled up 206 rushing yards. Falencki passed for nine yards, completing one of four pass attempts.

Cherry's passing was the main offensive weapon for the Chargers. He completed 15 of 25 for 181 yards. The Chargers were held to 55 yards on the ground, 39 of them by Morgan.

Charlotte Catholic winds up its non-conference schedule tonight (Sept. 23) against Charlotte Christian, considered a top contender for the state private school championship.

The Cougars then have a week off before beginning play in the Western Piedmont 2A Conference Oct. 7 when they entertain defending conference and state 2A champion Lincolnton.

Belmont Abbey College President Resigns To Take Ivy League Job

BELMONT — Joseph S. Brosnan has resigned as president of Belmont Abbey College effective immediately. He plans to accept a scholar-in-residence position at an Ivy League institution.

Benedictine Oscar Burnett, abbot of Belmont Abbey Monastery and chancellor of the college, will act as Belmont Abbey College's chief executive officer until a president is selected by the college's board of trustees. The chancellor and the chair of the board, Tom Efird, will begin the process of developing a selection committee for the position.

"I am resigning now because I feel I've accomplished the goals I established when I took this position four and a half years ago and I want to move on to new challenges," Brosnan said.

"I've enjoyed the experience of being president of Belmont Abbey College and the opportunity to work in the greater Charlotte area," he continued. "Cathy and I have had a wonderful time in North Carolina and we look forward to staying in touch with the many friends we've made in Belmont, Gaston County and the surrounding region. I wish Belmont Abbey College and its faculty, staff and students a most prosperous future."

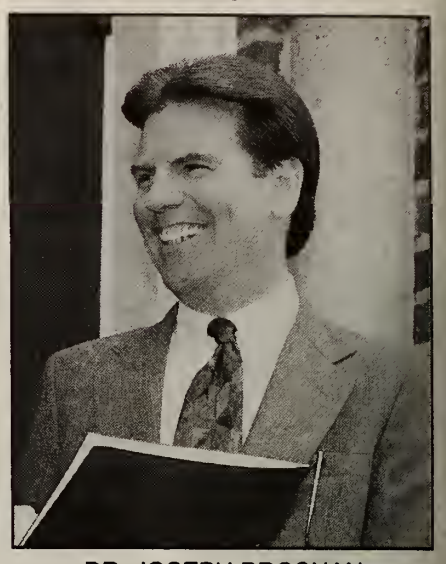
"Joe Brosnan has certainly left his imprint upon the Abbey," Efird said. "Perhaps his greatest legacy is the strong administration and dedicated faculty who guide the institution. He's leaving the Abbey in good hands."

Brosnan assumed Belmont Abbey's presidency in 1990. During his years in office, the college focused its efforts on building partnerships with the community and strengthening existing programs and initiating new ones that serve the region:

• Project Outreach, a partnership with the Gaston County Schools, resulted in an expansion of the college's education offerings to better serve the needs of the county's teachers. Among the programs added as a result of this project was a graduate program in middle grades education. The program has been recognized by the National Middle School Association as one of 12 exemplary programs in the nation.

• The college served as the facilitator for the Belmont Peninsula Project, a consensus-based effort by more than 200 citizens to effectively plan for the future development of Belmont with the region. The college's efforts were recognized by the Council for Advancement and Support of Education as the best individual community relations program in the nation in 1993.

• Belmont Abbey's Continuing Education programs have opened the college's facilities for use by hundreds of education, business, religious and civic groups. In the last three months, more than 3,000 people have been served through these programs.



DR. JOSEPH BROSNAN

• Several new programs have been created including majors in health care management and liberal studies; Weekend College for adults, and women's soccer and softball. He also initiated a campaign to improve the abbey's physical plant including landscaping and coordination of facility usage.

While president, Brosnan served on the board of advisors for Spirit Square and Johnson C. Smith University, the board of directors of the United Way of Gaston County and Holy Angels, Charlotte Country Day School's board of visitors, the Gaston County Chamber of Commerce executive board, and as a member of the zoning board for the City of Belmont. The Belmont Chamber of Commerce named Brosnan its 1993 citizen of the year.

Panelists Say Church, Media Need Better Understanding

WASHINGTON (CNS) — The Church needs to understand the media better, and vice versa, said panel members at the second Religion and the Media *Commonweal* Forum.

Because Church and media do not fully know what the other is about, they suggested, Church leaders get rankled by media coverage of religion, and stories that offend religious believers and leaders get published.

"There's a fundamental conflict between the definition of truth as used by journalists and the definition of truth as used by people of religious faith," said panelist E.J. Dionne Jr., editorialist and columnist for *The Washington Post*.

"Contemporary American journalism is the quintessential Enlightenment profession," Dionne said at the Sept. 13 forum at Georgetown University. Its patron, he said, would be St. Thomas, the "doubting" Apostle who could not believe Christ had arisen from the dead unless he saw Jesus' wounds himself.

"Whatever the religious proclivities of journalists," Dionne said, there is the matter of "confining coverage of religion to a ghetto," usually a page or two on Saturdays.

Reporters may not cook, Dionne said, "but they know the wisdom of having recipes in the papers. Some reporters may know sports better than others, but they do not question the wisdom of having a sports section."

Cokie Roberts of ABC News, while sympathetic to the lack of regular religion coverage, said marketplace economics dictate what kind of stories get reported and how they are packaged.

Roberts cited CNN and *The New York Times* as two media outlets whose coverage of religion once had been poor. She took CNN to task for its coverage of the sex abuse lawsuit last year against Cardinal Joseph L. Bernardin of Chicago. The suit was later withdrawn.

"*The New York Times* has improved," Roberts said. "They found an economic reason for it. Catholics had improved (their standing) in the marketplace and they were moving into the neighborhoods where people read *The New York Times*, and they weren't reading it."

Its improvement, she hinted, has not been consistent. "They found the one Catholic priest in America who approves of killing the doctors at the abortion clinics" and profiled him, she said. She was referring to Father David Trosch of Alabama, who has been stripped of his priestly faculties by his bishop, Archbishop Oscar H. Lipscomb of Mobile.

"I found that to be an anti-Catholic piece," Roberts added.

John Dart, religion writer for the *Los Angeles Times*, said, "Religion is a weak spot in the coverage of most newspapers," not because of bias, but lack of expertise. "People in religion need more media savvy," he added.

Respect Life Groups To Sponsor Booth At Fair

WINSTON-SALEM — The Forsythe County Right to Life, the Knights of Columbus and St. Leo Parish are sponsoring a Respect Life booth at the Dixie Classic Fair, the second largest fair in the state, Sept. 30-Oct. 9.

The booth — in the annex on the fairground — will be open each day from 1 p.m.-9 p.m. Educational material about fetal development and other information will be on display and hand-outs will be distributed.

To volunteer to work at the booth, call Marlene Olenick at (910) 659-9263.

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NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 5 • September 30, 1994

THE FAMILY...
THE SANCTUARY OF LIFE.

—POPE JOHN PAUL II

RESPECT
LIFE

Up, up and away. Holy Angels Executive Director Regina Moody and Fox Run Staff Assistant Sandra Ray (wearing back support) demonstrate lifting equipment with Fox Run resident Heather seated in the lift swing. Holy Angels staff will complete 1,378 lifts during the average day. The lifting equipment not only decreases the risk of staff injury, but reduces the number of people needed to lift a resident. Photos by JOANN KEANE

Lifting Up

Holy Angels Faces Changes As Population Ages

By JOANN KEANE
Associate Editor

BELMONT — The music of Paul Simon fills the living room at Oakcrest — an intermediate care facility operated by Holy Angels for the mentally retarded — and Heather nods and moves with the rhythm. Five fellow residents join in, swaying and singing, responding to music therapy. Everyone is giddy and full of the moment. However, when Heather requires movement from her wheelchair, two or three staff members will be needed to lift, move, and return her to the wheelchair.

On any given day, Heather will be lifted 26 times in a 24-hour timespan. First shift workers will lift and move her 15 times alone. It's an ungainly process; Holy Angels kids are getting bigger, older and heavier. Heather's not alone. Of the 54 residents that live in the Fox Run group homes and in Holy Angels main center, 51 require lift assistance by more than one person. The math is simple; over a course of 24-hours, Holy Angels staff will complete 1,378 lifts.

The daily lifting used to be a simpler process. Logically, smaller children can be scooped up easily by one staffer. The challenge comes with the physical labor needed to maneuver older children and adults.

"We started facing some problems with staff injuries," says Executive Director Regina Moody. After considerable research, suitable mechanical lifts were located. Two lifts were delivered, tested, and found to meet the needs. The lifts have reduced staff fatigue and enhanced mobility. The two lifts are nice, but Holy Angels needs a total of eight more to adequately meet the ministry's needs.

In the early years of Holy Angels, the anticipated life expectancy of residents was short. It has been nearly 40 years since Maria — Holy Angels first resident — found her way into the loving arms of the Sisters of Mercy. Maria wasn't expected to make it, yet she defied a doubtful prognosis, and today is a shining example of the ministry born so many years ago.

"God's love shines on this ministry," says Mercy Sister Nancy Nance, director of community relations for Holy Angels. Call it love and compassion, call it a miracle, but the staff at Holy Angels have instituted programs that provide the best possible care and development for severely handicapped children.

"We're constantly challenged, but that's one of the most exciting aspects of Holy Angels," says Moody. It is the diversity that allows Holy Angels to meet the complex needs of children and adults who have varying degrees of mental retardation and who may also have multiple disabilities.

"Holy Angels started out as one program, and today has 10 programs and 10 facilities both on the campus and in the community," says Moody. "We're making a difference in the lives of people with disabilities, and are giving them opportunities to reach and develop to their fullest potential and have a wholesome life. I think we're seeing more of what they can do than what they can't do."

The programs and services are expensive and labor intensive. "We're talking about kids growing out of equipment. Holy Angels is one big family and our children are growing up," says Sister Nancy. "We're expanding our services as they grow."

Today, lift equipment tops the Holy Angels wish list. It's an expensive proposition to purchase the lifts, costing approximately $8,000 each. With the need, comes the confidence that the need will be filled through the generosity of the community. This time, Holy Angels issues an appeal to the Catholic community for financial assistance. Their timing is impeccable; Oct. 2 is the feast of the Holy Angels.

"The need for lifting equipment is just one example of what Holy Angels needs in terms of adaptive equipment," says Moody. "We continually have to look for newer and better ways to meet their needs, especially as they age and progress through life."

Some Scientists Now Agree Prayer Helps Healing

ST. LOUIS (CNS) — Members of church prayer circles have been saying it for years — prayer can heal. And now some scientists are agreeing.

A new study by psychologists at the St. Louis University School of Medicine says that although there is not enough scientific evidence to definitively prove a correlation between prayer and healing, results of experiments over the past 30 years "encourage further study."

"The Effect of Prayer on Physical Health: Experimental Evidence'' was written by Paul Duckro of the university's Health Sciences Center and Philip R. Magaletta of the psychology department. Their article was published in the fall 1994 *Journal of Religion and Health*, a quarterly magazine based in New York.

"Although this review provides a stimulating and rich foundation for further study, there is not enough scientific data at this time to indicate with certainty that prayer directly causes better health or improved healing," said Duckro. A professor of psychiatry and human behavior, he is director of the Program for Psychology and Religion in the division of behavioral medicine.

In their study, Duckro and Magaletta looked at various studies conducted in the past 30 years on the direct effects of prayer on physical health.

A 1969 study, for example, divided 18 children with leukemia into two groups. Families in a Protestant church in another city were asked to pray daily for 10 of the children. The other eight received the same medical treatment but no prayer.

After 15 months of prayer, seven of the 10 children prayed for were still alive, and only two of the eight in the control group had survived.

Other studies reviewed by the scientists focused on the germination of seeds and growth of seedlings, eliminating many of the variables inherent in studying human beings. Those studies consistently found that positive prayer increased growth by 5 percent to 35 percent over those seeds not prayed for.

"A complication making impossible a facile interpretation of the results was the fact that prayer for 'no growth' also seemed to result in more successful germination and growth," Duckro and Magaletta noted.

The St. Louis researchers made several suggestions for future studies linking prayer and health. "Critical to such future endeavors will be a thorough knowledge of the disease being studied and strict control for the effect of variables other than prayer which are related to outcome," they said.

They also urged consideration of "whether some types of prayer, or some persons praying, might be more effective than others" and closer research on the frequency and duration of prayer in the studies.

"The association of religious faith and physical health has been demonstrated in a wealth of studies," they said. "Now more than ever before, both science and religion seem ready to open up previously protected assumptions to empirical observation."

Infant, Toddler CPR Class Oct. 8

CHARLOTTE — The Mercy Maternity Center is sponsoring an infant and toddler CPR class on Saturday, Oct. 8 from 8 a.m.-noon. The cost is $10 per person ($15 at the door). This four-hour program prepares participants to prevent emergencies in the home and to respond appropriately in the event of an emergency.

Participants will learn how to find safety hazards in the home and child's environment, symptoms of illness or injury requiring immediate attention, what to do if a child chokes on food or other objects, what to do if a child is unconscious or not breathing, and how to resuscitate the infant and toddler.

The class will be in the Maternity Education Center in the Mercy Medical Park and Mercy Hospital South at Park Road and Highway 51. For more information or registration form, call the Mercy Maternity Education Center, (704) 543-2309.

Congregations Urged To Observe Children's Sabbath Oct.14-16

WASHINGTON (CNS) — More than 150 denominations and religious organizations will join with the Children's Defense Fund in celebrating the third annual national observance of Children's Sabbaths Oct. 14-16.

This year's observance will focus on the need to stop the epidemic of gun violence that is killing American children. According to Children's Defense Fund, a child is killed by gunfire every two hours in the United States.

"At its root, the violence that is plaguing America's children is a spiritual issue," said Marian Wright Edelman, Children's Defense Fund president. "And the religious community must be the moral locomotive to achieve a cease-fire in the domestic war against our children."

During the weekend, congregations will hold special services and educational programs to explore the ways in which people of faith can respond to the crises facing children such as violence, poverty, and abuse and neglect. Last year more than 4,000 congregations participated in the national observance.

Members of the Children's Sabbath advisory committee include Bishop James W. Malone of Youngstown, Ohio, and Archbishop Rembert G. Weakland of Milwaukee, as well as representatives of Jewish and Protestant groups.

To obtain free Catholic resource material for this celebration, call Trinitarian Sister Miriam Fiduccia of Catholic Social Services at (704) 343-9954.

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In our society, we need to resist the trends toward excessive individualism, materialism, and the quest for personal pleasure above all else. Real happiness and satisfaction come from who we are and how we care for one another rather than from what we have.

— Putting Children and Families First

Catechist Alert

Only Thing Missing From Video Presentations Is A Live Camel

By CAROL HAZARD
Associate Editor

Did you know that after we die, the risen Lord will give us a stone and on that stone will be a name that will describe who we really are?

Or that a plant similar to the one Moses perceived as the burning bush still grows in the desert?

Or did you know that the chosen people Moses led out of desert into the land of milk and honey were a motley crew?

Or what about midwives who organized Hebrew marriages in the times before Christ? They calculated fertility to ensure that couples would reproduce.

And Pharaoh Ramses, in an attempt to rid Egypt of foreigners, issued a decree that forced Hebrew women to give birth on a public birthing stone so male children could be identified and killed.

Susan Brady tells it like it is — or was.

Anyone who's heard the southern regional director of Faith Formation speak will tell you that she makes the Bible come alive. Now, four talks each on the Old and New Testaments are being recorded on video.

The only thing missing from these presentations is a live camel.

"If anything is evident in these presentations it is the involved love of our very caring and compassionate God who has traveled with us since the beginning and continues with us today in our journey toward Him," Brady says.

SUSAN BRADY

Commissioned by the parishes in the Charlotte Vicariate, the videos will be available as a catechist formation tool to all the parishes in the diocese. Each video contains two 45-minute segments.

"This is an attempt on the part of the priests of the Charlotte Vicariate as well as the Faith Formation Office to meet the needs of our catechists, respecting their very limited time which they have so generously given to the service of our Lord's Church," Brady says.

The Old Testament series will be available through the Media Center as of Oct. 15, the New Testament will be ready the week after Christmas.

Brady graduated from Manhattanville College, Purchase, N.Y., with a bachelor of arts degree in English and from Providence College, Providence, R.I., with a masters degree in Biblical studies.

She taught religion for more than 10 years in Catholic high schools in New York City and Kingston, N.Y., and was a frequent guest speaker at Catholic and Protestant churches in the Kingston area.

To order the series, call the Media Office, (704) 331-1717.

Knights Beat CCHS With Second Half Explosion

Unbeaten Charlotte Christian caught fire in the second half Sept. 23 to down Charlotte Catholic 46-14 in the Cougars' final non-conference high school football game.

The Cougars, 3-2 for the season, are idle this week. They begin play in the Western Piedmont 2A Conference Oct. 7 when they entertain undefeated Lincolnton, the defending conference and state 2A champions.

Charlotte Christian, a top contender for the state independent school championship, racked up 162 yards on the ground and 105 through the air in the second half while shutting down Catholic's offense. The Cougars, who led 14-13 at halftime, never threatened in the final two quarters.

Jack English, who had a total of 170 yards passing for the game, threw for four of Christian's touchdowns, three of them in the second half. Corey Nesmith scored twice for the Knights in the big second half, one on a 48-yard pass from English and one on a 52-yard run.

English also threw scoring passes of 22 yards to David Houston, 33 yards to Peter Kamm and 12 yards to Ed Mack.

Luis Moreno scored both Catholic touchdowns in the second quarter on runs of 16 and four yards. Mike Falencki passed to Brooks Luquire for the two-pointer after the second touchdown.

Nesmith led Christian's ground attack with 113 yards on nine carries. The Knights had a total of 202 yards on the ground with Matt Metcalf contributing 33, Jason Bannister 31 and English 25. Bannister and Metcalf also scored for the Knights.

Tony Santiago led Catholic's ground attack with 66 of the Cougars' 174 yards while Moreno picked up 50 and Jon Butler 45. Falencki completed six of 13 passes for 68 yards.

"We just got our butt kicked," said Catholic coach Jim Oddo. "They got physically excited in the second half and took it to us."

Correction

Chris Newnan's Faith Formation column in the Sept. 16 issue of *The Catholic News & Herald* referred to the number of volunteers entering training in Youth Ministry. The number should have been about 120 volunteers instead of about 20.

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Bishop William G. Curlin

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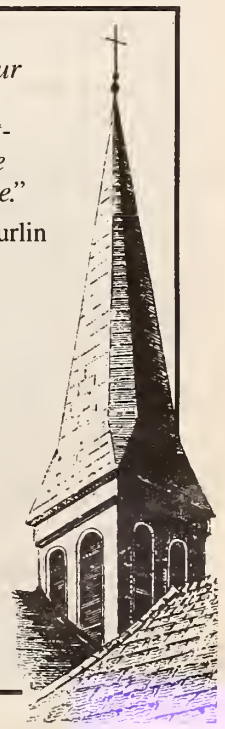

Editorial

Let Us Pray

It is perhaps appropriate that our editorial in this issue before Respect Life Sunday should take the form of the intercessions which the U.S. bishops have suggested for this Sunday. They were written by Dominican Father Walter Wagner for the Respect Life Liturgy Guide.

Priest: We live because God has shared life with us. Surely, He wishes us to share our needs with Him and so we pray:

Deacon or Minister: Let us pray for the whole Church. That the people of God may cherish the ways in which life is shared in our midst: in marriage, in consecrated life, ordained ministry and in the single state, let us pray to the Lord.

R. Lord, hear our prayer.

Let us pray for those who serve us in public office. May they seek a renewal of our society founded on respect for human life from conception until natural death, let us pray to the Lord. **R.**

Let us pray for those who spend their lives upholding the dignity of human life. That teachers, social workers, health care professionals, those in pro-life ministry and all who serve others may receive affirmation in their difficult task, let us pray to the Lord. **R.**

Let us pray for the defenseless. May the unborn, the children, the elderly and the poor know the grace and love of God and the tangible support of the Church, let us pray to the Lord. **R.**

Let us pray for ourselves. That our eyes and ears may be opened to the life-giving presence of God in those who are sick, disabled, lonely and dying, let us pray to the Lord. **R.**

Priest: Heavenly Father, You are the source of our existence. Help us to respect Your gift of life by sharing it with others. May this offering of ourselves bring fulfillment to us, peace and dignity to our neighbors and glory to You, through Jesus Christ our Lord.

R. Amen

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Pro-Life Corner

Prayer Of Intercession
For A Mother Contemplating Abortion

"Thank You, Lord, that I am fearfully, wonderfully made."

Seek out, Lord, those women who are considering ending their children's lives. Lead them out of their confusion. Assist them in their time of doubt. Overpower the evil influences that beckon to them.

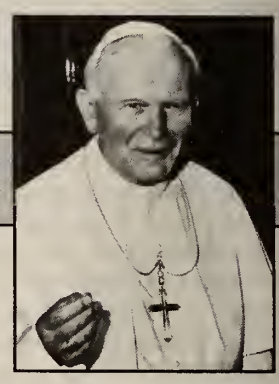
May the beating human heart deep within her womb reach her mother's awareness and persuade her to accept the challenge and gift of giving life to her child. Blessed are You, O Lord, the One who creates life, sustains life and redeems life.

Amen

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Praises Increased Lay Role In Church

The Pope Speaks
Pope John Paul II



VATICAN CITY (CNS) — Pope John Paul II praised the increased activity of lay people in the Church, but said Catholics need to better apply Church social teaching to their daily lives.

"Unfortunately the social doctrine of the Church is too little known," the pope said at a general audience Sept. 21. "In developing programs of action at every level of economic or political life, people should draw inspiration from the principles of this doctrine," he said.

It is up to lay Christians to find "timely ways to apply these principles and thus help build a more just and fair society," he said.

The pope's talk highlighted the still-emerging role of lay people in today's Church.

"Too often before, the Church appeared to lay people as identified with the hierarchy," he said. Lay Catholics grew used to a behavior of "receiving" rather than being called to action, he said. "Fortunately today many realize that, in union with those who exercise the priestly ministry, lay people are the Church, too," he said.

Among the encouraging signs of increased lay involvement, the pope cited the popularity of movements, prayer groups, retreats and formation courses. The interest among lay people in publication of the *Catechism of the Catholic Church* was another positive indicator, he said.

The pope said there was also a growing appreciation of many sacraments among lay Catholics, particularly of baptism and matrimony. But he said less attention has been given to the sacrament of penance, and he urged "more intense efforts to make this an honored practice again."

"It should not be forgotten that, in the case of serious sin, sacramental confession is necessary before receiving the Eucharist," he added.

Religions Must CooperateTo Protect Families, Pope Says

VATICAN CITY (CNS) — With the contemporary family facing threats from all sides, religions need to cooperate to protect the family as the basic cell of society, Pope John Paul II told an interreligious meeting at the Vatican.

"We must work together so that civil society may recognize and safeguard the sacredness of human life at every stage and promote the family as the one way to defend human dignity," the pope said Sept. 23.

He made the remarks to a group of mostly married couples representing a wide variety of faiths at an unusual weeklong symposium on marriage and the family in the modern world. The event, marking the International Year of the Family, was sponsored by the Pontifical Councils for Interreligious Dialogue and the Family.

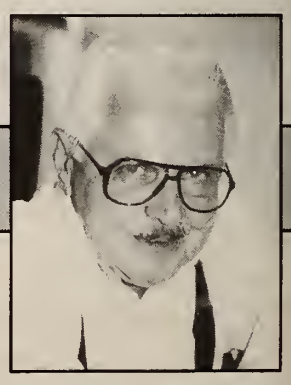
The pope said all religions recognize the family's vital importance as the place where cultural, social and religious values are first transmitted. But he said "we must recognize that the family is today under threat in many ways."

"Where a materialistic vision and an individualistic approach to life reign, there develops a tendency to question the fundamental truths and values on which marriage and the family are based," he said. Elsewhere, it is poverty or dispersion caused by war that harms the family, he said.

The meeting was to include exchanges on how each religion views the family, the challenges facing it and possible solutions. It included members of diverse Christian churches, Muslims, Jews, Sikhs, Hindus, Buddhists and followers of traditional religions.

We Need Non-Christian Allies

Editor's Notebook
Bob Gately



If the past is any indication, thousands of Americans will join the Life Chains across the country this weekend in observance of Respect Life Sunday. The annual peaceful protest against abortion has become one of the biggest public actions of the pro-life movement.

However, it could become even bigger if it were expanded to include non-Christian pro-lifers.

As it stands now, Life Chain — because of its theme — is an almost strictly Christian event. It does not include the thousands of Jews and Muslims who oppose abortion as strongly as Catholics and other Christians.

The theme of the Life Chains is twofold — "Abortion Kills Children" and "Jesus Heals and Forgives." It is the second part of that theme which — I presume unintentionally — excludes non-Christians.

That exclusion is at variance with the position of the Church which consistently seeks the support of non-Christians in its fight against abortion. The results were readily apparent at the recent United Nations conference in Cairo where much of the Vatican's support on pro-life issues came from Muslim delegations.

I would like to suggest that the sponsors of the Life Chains give some serious thought to changing the theme for next year. I believe that substituting "God" for "Jesus" in the second part of the theme would be just as effective and it would not have the effect of excluding anyone. We need all the allies we can get.

This Sunday is also the feast of the Holy Angels and I would like to call your attention to Page 16 of this issue. Holy Angels in Belmont needs about $64,000 for equipment to help with its ministry to children and adults with various disabilities.

In the past, the institution operated by the Sisters of Mercy has depended largely on the generosity of friends. Now, it is appealing to the Catholic community at large.

Just a small contribution — if there are enough of them—will go a long way toward meeting the need.

Preparing For The Sacrament Of Confirmation

Light One Candle

Father John Catoir

The Christophers have conducted a course in leadership and self-confidence for 35 years, and we have more than 150,000 satisfied graduates. Recently I adapted this course for young people who are preparing to receive the sacrament of confirmation. This new course is a fun-filled supplement to the religious instruction program. While it has an imprimatur indicating ecclesiastical approval, it is not intended to be a substitute for confirmation instruction and preparation. In fact, it can be given as a follow-up to confirmation.

Our course consists of five sessions given over five consecutive weeks, but if necessary it can be put on in one weekend. At least two people are needed to conduct the course, the instructor and an adult assistant. It is a full participation course, not a lecture series, and in each session the youngsters can look forward to fun drills and brainstorming sessions. They are taught how to develop an attractive personality in order to radiate Christ's love to all the world. They also learn exciting new public speaking techniques to build up their courage and enthusiasm. By developing their communication skills, the students learn to live their religious beliefs more effectively.

This is the age of the laity, and we need our future leaders to be formed well at an early age. Most graduates discover hidden talents they never even knew about. As they grow in self-confidence, many also develop a stronger Christian commitment. By creating an atmosphere of mutual trust and respect, we affirm the youngsters at every opportunity.

Preparing youngsters for confirmation is a serious responsibility and instructors need all the help they can get. Consequently, The Christophers are offering a "do-it-yourself kit" for anyone who would like to put on this course. The kit has three components: a student's manual, an instructor's manual, and one instructional video, 35 minutes long. Within the video there is an eight minute segment which has students telling other student how great the experience was for them.

Confirmation is the sacrament of God's loving affirmation. The work "confirm" means to uphold, to affirm, to strengthen. Through this sacrament, the Holy Spirit affirms and strengthens us to be authentic Christians. Since grace builds on nature, we try to give the youngsters a happy experience in which to build up their confidence, while at the same time teaching them the important lessons of faith. Their faith, courage and enthusiasm blossom in the process.

Parents, teachers, youth ministers or group leaders are invited to give it a try. If you are interested, write for The Christophers' "Do-it-yourself" kit. It costs $14.95 post paid with a money back guarantee if not fully satisfied. Write to me at The Christophers, 12 East 48 Street, New York, NY 10017.

The word Christopher is taken from the Greek word *Christo-phoros* meaning *Christ-bearer*. We want our youngsters to become courageous carriers of God's love and truth. If you know someone who might be interested in putting on The Christopher Course for Young People, please send them this article. Perhaps you can also talk to your pastor about it. We think we have a winner here! We hope you agree.

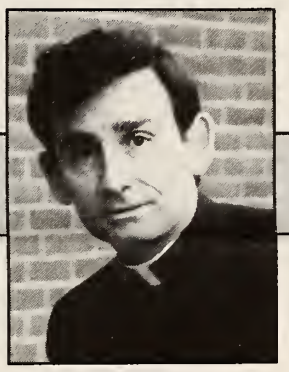
(For a free copy of the Christopher News Note, "Lift Up Your Heart," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

Still Hoping That Crime Doesn't Pay

The Human Side

Father Eugene Hemrick



I bet this summer has been bad news for those living in crime-ridden neighborhoods and that the federal crime bill holds out little hope.

Recently my neighborhood in Washington, D.C., taught me a good lesson on how to generate more hope when it created a neighborhood watch.

We held block parties, got to know each other better and invited a police sergeant to teach us about the crime situation. The good and bad news evening with the police sergeant was especially frustrating, and yet there was a flicker of hope.

The good news is that burglaries are down 52 percent due to "Orange Hats," neighborhood men wearing distinctive orange caps who walk the neighborhood getting to know the neighbors while also taking note of prowlers.

The bad news is that car thefts increased dramatically. They are the work of professional thieves who take cars to "chop shops" to cut them up and sell the parts.

The good news is that police shut down two of these shops. The bad news is that several more operate on a floating basis. They set up for a month, make a bundle of money and move on before police can catch them.

The good news is that August saw 79 arrests in our police district. The bad news is that most of those arrested were let off. The police sergeant suggested that "the judicial system feels that 'unauthorized use of a motor vehicle' is not a major crime, and that insurance covers the costs of the theft anyway."

A good news story is that an officer caught a car thief in the act and hauled him to the police station. The bad news is that a girlfriend bailed him out and stole the officer's car from the precinct lot to get home.

The good news is that there's a police radio system that helps officers get to the scene of a crime quickly. The bad news is that there are criminals who have police radio scanners and know how to get away before the police arrive.

More good news is "Low-Jack," a radio homing beacon you put in your car. Police have a scanning system which will detect the location of your car if it is stolen. The bad news is that "Low-Jack" costs between $600 and $700, and only some patrol cars are equipped with the scanning systems.

The good news is the CAT decal, "Combat Auto Theft," which gives police the right to stop your car any time between 11 p.m. and 5 a.m. But it's bad news if you have to drive between those hours.

The good news is the "club" which attaches to your steering wheel and makes driving impossible. The bad news is criminals sawing through the steering wheel, or just moving on to a neighbor's car without a club and stealing it instead.

The good news includes tow trucks cruising the neighborhood in case they are needed. The bad news is that some "tow trucks" without a company name and telephone number steal cars on the pretense of towing them.

When all is done, the good news stories reveal that action is being taken; the bad news stories teach us that for each step forward we take one backward.

The hope in all this is to realize that without that one step forward we would be losing so much more. Furthermore one step forward makes it possible to take another and another. And when people take those steps together, hope grows, community strengthens and, ultimately, the future seems a little brighter.

Father Hemrick is director of research for the United States Catholic Conference.

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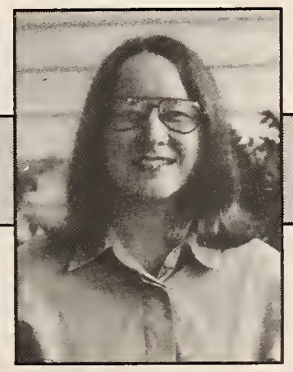
Church's Moral Teachings Never More Relevant

Crosswinds

Martha W. Shuping, MD



Dear Dr. Shuping,

After 12 years of Catholic school, our daughter, a college senior, spent the night at her boyfriend's apartment. She insists that nothing happened, but we came across a note from a friend wishing her good luck in her decision of whether or not to have sex with her boyfriend. We are concerned about our daughter's spiritual health, and sexually transmitted diseases. We never thought this could happen to one of our children.

Sadly, society gives strong support for pre-marital sex, which has become common even among Catholics. By today's standards, deferring sex until college is considered conservative. Magazines aimed at college-age women make the assumption that their readers are sexually active and offer reassurances about the effectiveness of condoms. Television talk shows are stacked with professionals who view chastity as an aberration and equate sexual activity with physical and mental health.

In the midst of all these "expert" opinions, Catholic moral teaching may seem archaic. But, in fact, the teachings of the Church have never been more relevant. Medical research shows that abstinence — not condoms — provides the only real protection from sexually transmitted diseases.

Although your daughter has apparently given some thought to this decision, there may be many issues that she hasn't considered. Discuss your concerns with her. Tell her why you believe in the teachings of the Church, and how you applied them to your own life when you were dating.

One reason that young people today consider abstinence an impossible goal is that they don't know how to set appropriate boundaries. The incident where your daughter spent the night at her boyfriend's apartment is a good example of this. Even if "nothing happened," the conditions were set up for sexual activity to occur.

See **Crosswinds,** Page 6

Information On Jesus' Hidden Life

Question Box

Father John Dietzen

Q. I've been searching for information on the life of Jesus from age 12 to 30. Now that the Dead Sea scrolls are found, is it possible they tell us something? I don't want fiction. I hear there is a Gospel of Thomas, which is my confirmation name. Is it possible that that would give some information?

A. Many archeological and literary discoveries, including to some degree the Dead Sea scrolls, reveal a significant amount of information about what life was like around the time of Jesus.

Major works by two Jewish historians, Philo and Flavius Josephus, who wrote in the same century that Jesus lived, and some other ancient authors add more to the picture we have. The Bible, of course, both the New Testament and the later books of the Old Testament, is another place we can look.

All these sources tell us a great deal about how people lived in those days, what they ate and believed, how they grew up and what they learned, what were the troubles and pursuits of their daily existence.

However, they tell us little if anything specific about the adolescent and adult life of Jesus before he appears as a disciple of John the Baptist. As far as the four Gospels are concerned, this should not be surprising. They are not intended as a biography of Jesus or any other biblical figure.

The Gospels, as they themselves tell us, have one purpose: to convey how God's love and presence with us are revealed by and in Jesus, and how we are to respond to that revelation in our hearts and in our lives.

As the fourth Gospel puts it, "These (signs) are written that you may come to believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name" (20:31).

Thus, many details of our Lord's life might satisfy our curiosity, but they're not relevant for our faith.

The so-called Gospel of Thomas, one of several that surfaced in the early Christian centuries, is a collection of more than 100 sayings of the "living" Jesus. They are interesting to read, but where they do not parallel the canonical Gospels they often reflect some first- and second-century gnostic departures from beliefs of the main body of Christians.

As far as I know Thomas was never considered a generally accepted Gospel, even among Christians of those decades.

Q. My friend and I were discussing the size of churches. My recollection was that the largest is St. Peter's in Rome. But she said there's one larger than that. Who is right? (Texas)

A. Your friend is right. For the last five years the largest Christian church in the world is the cathedral of Our Lady of Peace at Yamoussoukro, Ivory Coast, in western Africa.

Designed by French and Israeli architects, it was built in three years by President Houphouet-Boigny in his native village, at a cost of $130 million. He claims to have accomplished the job with his own money, but was criticized for such extravagance in a nearly bankrupt nation.

Pope John Paul declined the invitation to consecrate the new cathedral in April 1989.

Q. My granddaughter was divorced recently and was told after she started the proceedings that she could not receive Communion. She understands that her ex-husband can receive because he did not file for the divorce. Is that correct? Neither of them is remarried. (New York)

A. No, it is not correct. Both of them are entirely free to receive the Eucharist. The only requirement for either of them before Communion is the same that applies to anyone else: to repent of any sins committed and, if a serious sin is involved, to receive the sacrament of penance.

(A free brochure answering questions Catholics ask about baptism practices and baptismal sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Coping With Crises

CHARLOTTE — Susan Shevlin knows something about coping with crises. She lost her sight as a child and by the time she was a teenager, she was completely blind.

SUSAN SHEVLIN

"It's how you hold a crisis that determines how it will turn out," she said.

Shevlin shared this and other insights about coping with crises earlier this month at a Pathfinders meeting. Pathfinders, a support group for widowed, separated and divorced, meets at St. Gabriel every Tuesday at 7:30 p.m.

"I think of myself as an educator, educating people about managing life styles," Shevlin said. "We are not prepared for crises, not trained on what to do ... It's how we interpret things that are going to determine how life turns out."

A crisis can be an opportunity for emotional growth or it can arrest growth, depending upon a person's interpretation, she said.

For more information about Pathfinders, call Trinitarian Sister Miriam Fiduccia, (704) 343-9954.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

October 2
11 am – Confirmation,
Sacred Heart, Burnsville

October 2
3 pm – Catechetical Mass
Maggie Valley

October 2-6
Priest Retreat, priests of the
Diocese of Charlotte
Maggie Valley

October 8
10 am - Diaconate
Ordination of Mark Lawlor
Sacred Heart, Salisbury

October 9
4 pm - Holy Hour
St. Leo, Winston-Salem

October 13
7:30 pm – Confirmation,
St. Ann, Charlotte

October 15
6 pm – Confirmation,
Immaculate Conception,
Hendersonville

Crosswinds (From Page 5)

As your daughter makes the transition to adulthood, she'll probably be less responsive to lectures and personal questions. Let her know that you respect her privacy. Don't push her if she is reluctant to confide in you, but do be honest with her about *your own* feelings and concerns.

Maintain good communication with your daughter by listening with respect to her opinions and concerns. If she knows you are willing to see her as an adult, she'll be more likely to turn to you when she's confronted with adult decisions.

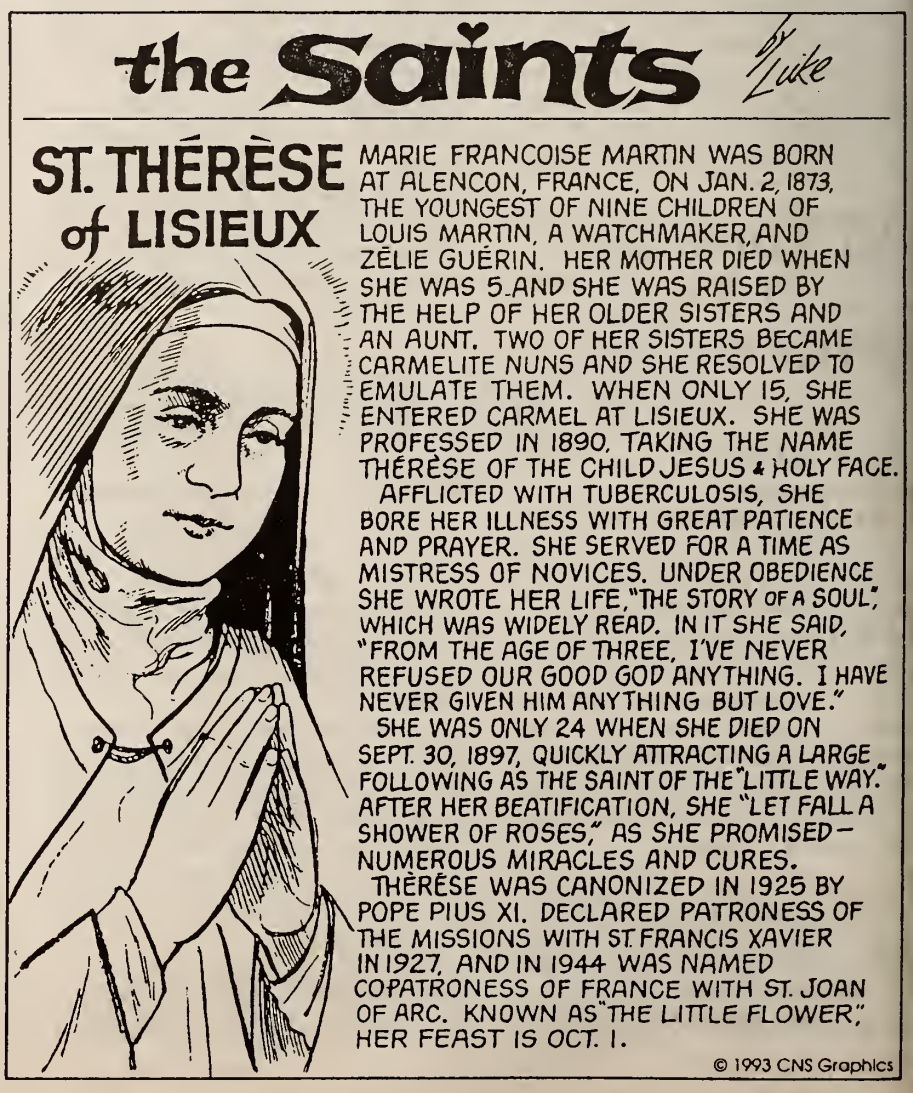
The book *Letters to Karen* by Charles Shedd (available through your Catholic bookstore) is a series of letters to a young woman about this same decision that your daughter has been facing. I read this book as a high school student although it belonged to my college-age sister. I found it to be sensitively written, not preachy, and very persuasive in the way chastity was promoted. You may wish to read it yourself and share it with your daughter.

Next week I'll give some information on sexually transmitted diseases which may provide further discussion material for you and your daughter.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

the Saints

by Luke



Please pray for the following deceased priests during the month of October.
Reverend James King, 1978
Reverend John B.Murphy, 1938
Monsignor Christopher Dennen, 1939
Reverend Millard L. Neale, 1947
Reverend Leo G. Doetterl, 1956
Bishop James J. Navagh, 1965
Reverend Bernard J. Vincent, 1969
Reverend Paul G. Terner, 1970
Monsignor Michael A. Carey, 1971
Reverend John A. Walker, 1988
Reverend Charles Rettger, OSB, 1916
Reverend Walter O'Brien, OSB, 1933
Reverend Augustine Ecker, OSB, 1934
Reverend Stanislaus Bethel, OSB, 1941
Reverend John Smith, OSB, 1942
Reverend Alcuin Bauderman, OSB, 1975

Church Leaders Regret Cancellation Of Papal Trip

WASHINGTON (CNS) — Catholic leaders said they are disappointed that Pope John Paul II had to call off his U.N.-U.S. trip this October for medical reasons, but they look forward to his coming in November 1995.

"We can look forward to greeting a fully recovered Pope John Paul II in Baltimore next year," Archbishop William H. Keeler of Baltimore said at a press conference Sept. 22. The pope had been planning to visit the United Nations, the Diocese of Brooklyn and the archdioceses of New York, Baltimore and Newark, N.J., Oct. 20-23.

Archbishop Renato R. Martino, Vatican nuncio to the United Nations, said that the pope's U.N. visit has been rescheduled to the second half of November 1995. He said he and U.N. Secretary General Boutros Boutros-Ghali had worked that out as a mutually acceptable time frame, although an exact date has not yet been set.

A high official at the National Conference of Catholic Bishops said, however, that planning for a papal visit in late November would have to confront at least two major obstacles — conflicts with the annual business meeting of the bishops, Nov. 13-16 next year, and with the Thanksgiving weekend, Nov. 23-26 next year.

The trip this year was to have marked the U.N. International Year of the Family. Next year the occasion will be the 50th anniversary of the founding of the United Nations.

Archbishop Martino said the pope agreed to follow his doctors' advice to cancel the U.S. trip following his Sept. 18 visit to Lecce, Italy, during which he experienced continued difficulty with his leg.

Other officials also emphasized that the cancellation was because of the pope's slower-than-expected recovery from a broken leg, not a new illness or decline in health. The pope, who is 74, broke his right leg in a fall April 28 and had to have an artificial prosthesis at the top of the femur.

"The people in Rome are insistent that it is only a matter of mobility," Cardinal John J. O'Connor of New York told reporters at an early morning press conference at his residence. He said planned trips to Asia and Africa next year are still on the papal schedule.

"The pope's health continues to improve," said Archbishop Keeler, president of the NCCB. But he added that "his convalescence from his fall and subsequent surgery is taking longer than anticipated."

In the Newark Archdiocese, where a model of the planned altar for a papal Mass at Giants Stadium in the Meadowlands had just been unveiled, Archbishop Theodore E. McCarrick canceled a planned parish collection to help pay for the papal visit. He said donors who had already made contributions could request refunds, or he would place them in a restricted fund for a later papal visit.

Archbishop McCarrick, who was with the pope during his visit earlier in the month to Zagreb, Croatia, said: "He seemed to be fine when he was walking along a flat surface or sitting down, but when he had to go up or down stairs or move in cramped quarters, it was apparent he was in some pain."

He noted that the planned U.S. schedule relied heavily on the popemobile and a helicopter for transportation — both involving "a series of climbing in and out (in cramped spaces) — precisely what his still healing leg finds most difficult and painful."

In the Diocese of Camden, N.J., where more than 5,000 Catholics had received tickets for the Mass at Giants Stadium and bought charter bus tickets to get there and back, diocesan officials said refunds would be processed through their parishes or sponsoring organizations.

In Baltimore, where an earlier collection in parishes brought in $230,000 to help pay for the visit, Archbishop Keeler said he and other papal visit planners would be meeting to "decide what to do next. We are mindful of our financial commitments and obligations, which we are reviewing at this moment. We still have a lot of sorting out to do."

Cardinal O'Connor said the cancellation would disappoint tens of thousands of young people who had been promised tickets for a papal Mass in Yonkers.

In the neighboring Brooklyn Diocese, where the pope had been scheduled to lead a prayer service at Shea Stadium with the diocese and the Knights of Columbus as co-hosts, Bishop Thomas V. Daily said many people still fondly remember the pope's 1979 visit there. "We look forward with enhanced anticipation to his return to the United States in 1995," he said.

Archbishop Keeler said he has been assured that the pope in 1995 will visit the same destinations planned this fall. He noted that this year's schedule had been restricted by the fact that it was slated to take place in the middle of a meeting in Rome of the world Synod of Bishops.

With cane in hand, Pope John Paul II is helped by his private secretary during the pope's weekly general audience Sept.14. Because of his slow recovery from a leg injury, the pope called off his scheduled trip to the United States. (CNS photo from Reuters)

Vatican Official Says Movies, TV Need More Catholic Influence

PRAGUE, Czech Republic (CNS) — A top Vatican official called for a greater Catholic presence in the film and video industry, saying quality depends largely on the people who are writing and producing the shows.

Archbishop John P. Foley, president of the Pontifical Council for Social Communications, said Catholics can offer "a special sensitivity, a special value system (and) a particular artistic 'feel'" to films and television productions.

"The absence of a significant number of Catholics in the film and video industry can only impoverish that industry, because there is a lack of a whole dimension of human life, experience, history and culture which has traditionally been so rich and nourishing for the human spirit," he said.

Archbishop Foley spoke Sept. 23 to members of the International Catholic Organization for Cinema at its world congress in Prague.

He said the Church and its educational institutions should develop courses to help prepare young people to be discerning viewers and eventually professionals in the entertainment industry.

Such programs should include film criticism courses in which young people are trained to "distinguish good and sensitive films from the trash of violence and pornography which is becoming increasingly available," he said. These courses should today be considered a necessity, he said.

The archbishop suggested that composition classes in Church-run schools include opportunities for writing film and television scripts. This in turn will give young students the basic tools to appreciate film and television direction.

See Movies, Page 11

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Liturgy: the work of the people

By Father Lawrence E. Mick
Catholic News Service

She was young, too young to be a widow, left alone with three small children to raise. Her husband died after a long and draining illness. She was thankful that his suffering was over, but she felt so alone.

She regularly participated in the songs and prayers at Mass. But as the funeral Mass began she seemed unable to find the strength to sing. The pain was so great, and she was so exhausted. It seemed all she could manage was to stand there until it was time to sit for the readings.

Then the cantor began to lead the assembly in the responsorial psalm, which she recognized as a familiar refrain. And when the assembly repeated the response, she found herself drawn to join in, softly at first and then more strongly each time the refrain was repeated.

As the Mass continued, she found it easier to participate more fully and felt herself buoyed up by the singing and prayers of all those around her.

After the Mass she spoke of how important it was to her to have friends and relatives and members of the parish at the church that day. Many had helped her during her husband's illness, and it seemed natural for them to support her again during the funeral liturgy.

It was a powerful experience of the bonds of love in the Christian community.

When an assembly at worship supports those present, whether during a funeral, a wedding or an ordinary Sunday Mass, we get a hint of why the church calls its public worship "liturgy."

The word comes from a Greek word that, translated literally, means "the work of the people." In ancient Greece it referred to the duties of citizens to work together for the common good.

In Christian usage the term was adopted to refer to the Mass, the other sacraments, the Liturgy of the Hours and other public prayer like the funeral rites.

When I first learned the meaning of the word "liturgy" many years ago, it seemed odd. In those days we saw the liturgy as primarily the work of the priest, not the "work of the people."

"The priest at a funeral ... is an important minister.... But equally important ... is the involvement and prayers of all those who gather with the bereaved. What they do by contributing to good worship may be even more important than the words of comfort that they express outside the liturgy."

The renewal of the liturgy since Vatican Council II is gradually teaching us that the liturgy does not belong to the priest as his personal function. The liturgy belongs to the whole church and needs the whole church's participation.

The first step in shifting our understanding came when certain other ministries were separated from the priest-presider's role. We now have lectors, cantors, eucharistic ministers, servers, ushers, greeters and music ministers working together to foster good worship.

The next step is to develop full awareness among the assembly's members that their ministry is absolutely essential to good worship. Only the assembly itself can really create a hospitable community. Only the assembly can offer the full praise of the church to God. Only the assembly itself can create an atmosphere of prayer and shared faith that supports members in living the Christian life.

The priest and other special ministers can help the assembly in all these functions, but they cannot substitute for it.

The priest at a funeral, for example, is an important minister. His words of comfort and his reflections on our shared faith can do much to help those who are grieving.

But equally important for a good celebration is the involvement and prayer of all those who gather with the bereaved. What they do by contributing to good worship may be even more important than the words of comfort they express outside the liturgy.

They manifest their faith and love by participating in the songs and prayers and rituals of the liturgy, which thus become truly the "work of the people."

Most of us have experienced the difference that the assembly's involvement can make in a worship experience. Perhaps we've attended a wedding where the assembly just sat and watched; the wedding became a show rather than a spirited celebration by all present.

Perhaps we have experienced a funeral with only a few family members present in a large empty church. The absence of a supportive assembly was keenly felt.

Or we may have experienced a closing Eucharist on a retreat where everyone participated fully or the ordination of a priest in a packed cathedral where the voices of the assembled priests and people shook the rafters in praise and thanksgiving.

These experiences reveal the great potential the liturgy contains, a potential for beautiful praise of God and powerful support for the faith of each of us. But it is a potential that is only unlocked when the assembly understands and accepts its responsibility for the liturgy.

Good liturgy is, in deed, the "work of the people."

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a freelance writer.)

CNS Photo by Michael Hoyt

FAITH IN ACTION

"If we 'leave the world' at liturgy it is not an escape, but a plunging deeper into the promised transformation of this very flesh, this very world," writes Father G. Thomas Ryan in *The Sacristy Manual* (Liturgy Training Publications, 1800 North Hermitage Ave., Chicago, IL 60622-1101. 1993. Paperback, $15). Says this author, "We are a holy people who find communion and identity in our public interaction." If Christianity were only a set of beliefs to transmit, "then a classroom would do." But, he says, "we would find it difficult to be the church without our churches."

Reflection: "Is the church building the house of God or the house of God's people?" asks Father Ryan. The answer to both parts of the question is a resounding yes, he responds. "The church building is the house or temple of God because the church assembly is the house or temple of God."

FAITH IN THE MARKETPLACE

Give your idea of really participating in the Mass.

"The reason a lot of people don't really feel they have participated in Mass is because they don't bring their anxieties to the worship.... Coming to Mass becomes one more responsibility to worry about. To me coming to Mass is like a beggar coming to Christ and jumping up for joy." — Mike Dubruiel, Lakeland, Fla.

"It's really being attentive to the word of God and being aware of the community of Christians gathered.... It's always ... meaningful to me as a lector to ... hear that I helped make the word of God come alive for others." — Jane Leingang, Evansville, Ind.

"I read Father Frederick Perry's explanation of the weekly readings.... I sing every hymn, prayer and psalm 'with passion,' as my husband says, and receive the Eucharist. When I leave, I feel as though I have really participated in the Mass!" — Dawn Sabau Augustyn, Kokomo, Ind.

"It's early in the morning. I enter church. Such a quiet, peaceful, spiritual feeling washes over me. It is time to pray — to thank God for all that he has given me. More people are arriving, some are strangers, some are friends. Isn't it wonderful that we are all here!" — Barbara C. Edwards, Kokomo, Ind.

"I belong to the Syro-Malabar Rite. In our liturgy, you try to discover together with the others ... a higher dimension ... of existence with God. We try to realize and experience our connectedness with God — how we are together one body in Christ." — Joseph Chittilappilly, Geneva, Switzerland

An upcoming edition asks: Is there an account from Scripture that inspires you in difficult situations? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

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FAITH alive!

"Going to church"

By Steve Heymans
Catholic News Service

William H. Willimon, a minister nd writer, tells a story about the day unday worship stopped being "the nly show in town," so to speak, in his ative Greenville, S.C.

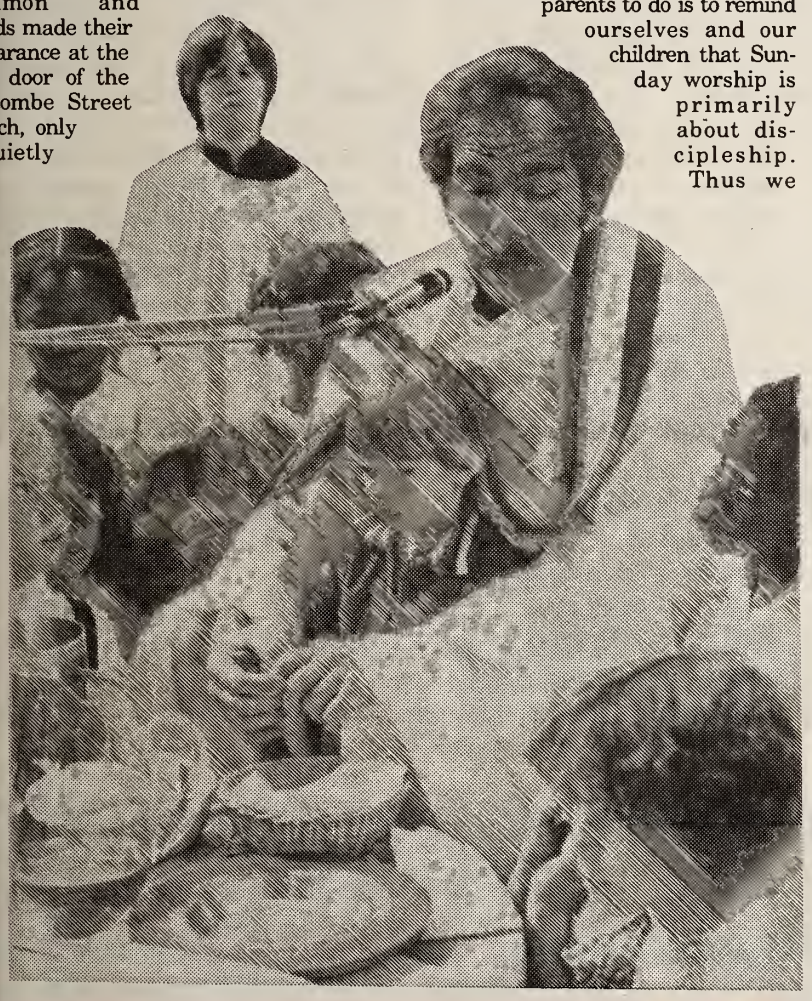
In keeping with the state's blue ıws, places of business were closed on undays at that time. Instead of MTV, etworks provided children with Lassie" and "Leave it to Beaver." ven if all was not pristine in the orld, that was a time when church arking lots were full on Sunday and ıe shopping malls were empty.

But on a particular Sunday in 1963 ıe Fox Theater defied the blue laws ıd stayed open. That's when Mr. 'illimon and iends made their ɔpearance at the ont door of the uncombe Street hurch, only "quietly slip out the back door and join John Wayne at the Fox."

What happened that fateful day in Greenville is symbolic for what happened throughout America. Culture served notice that it no longer would close shop on Sunday. No longer would church be the only show in town, so to speak.

Now that church is not the only show in town on Sunday or any other day of the week, the competition for the hearts and minds of children is stiffer. Today peers play a seemingly larger and larger role. Now we have "youth culture." And it's all very attractively beamed into our homes in living color. The messages: "Image is everything," or "Just do it."

How can parents compete with all this? In terms of liturgy, the first thing for parents to do is to remind ourselves and our children that Sunday worship is primarily about discipleship. Thus we must first learn to see ourselves as followers of this man Jesus — we who gather weekly in his name. And it is this gathering, this assembly of disciples, that we call church.



CNS Photo by Koleen Kolenc

Labeling what we do on Sunday as "going to church" is a quaint and trivializing way to describe what we do on Sunday morning, as though "church" is primarily a place one goes and not a gathering of disciples.

"Labeling what we do ... as 'going to church' is a ... trivializing way to describe what we do on Sunday morning, as though 'church' is primarily a place one goes and not a gathering of disciples."

Yes, "going" to church is important. But what are we going to? We go to the community of Jesus' disciples. We draw from that community and our participation contributes to it.

This perspective is vital, communicating to children that faith is not lived in isolation; they need others and others need them. The church they "go to" is very much alive!

Of course, even the fact that people reserve Sunday morning time, get out of bed and into the car and go to a place — in this order-out age — communicates a worthwhile message to children.

We parents must be creative in finding subtle ways to impress upon our children the importance of Sunday liturgy.

This can be done by getting the Sunday readings ahead of time and reading them before meals during the week, or during the time we take to prepare on Sunday morning for worship.

And the statement we make by "dressing up" for church is: "I strongly value this."

I also think it is important to make "going to church" a pleasant experience for children. Having breakfast rolls on Sunday morning, going to brunch afterward, playing special music while getting ready — these actions reinforce a positive image of liturgy.

More basic is helping children see that while liturgy is about God, it is also about the community of disciples whose lives are centered around God — making it the kind of community apart from which God cannot be known.

(Mr. Heymans is a free-lance writer in St. Joseph, Minn.)

FOOD FOR THOUGHT

The liturgy doesn't leave us as it finds us, the new Catechism of the Catholic Church suggests. The liturgy introduces us to "new life" and makes us participants in a "new era."

So it might be said that liturgy is un-settling, at least if we were smug about our old era.

The liturgy "engages" people "in the new life of the community," says the catechism (No. 1071).

The catechism's discussion of the place people assemble for liturgy reinforces this theme of new life. What "matters above all" is that the assembled people "are 'living stones,' gathered and 'built into a spiritual house,'" it says (No. 1179).

Nonetheless, the catechism adds, it is noteworthy that to enter a church building people symbolically "must cross a threshold" into "the world of new life" (No. 1186).

Liturgy is all about life because it's all about Christ's death and resurrection. In the liturgy, "the event of the cross and resurrection 'abides' and draws everything toward life" (No. 1085).

With that in mind, allow me to propose that one way to prepare for the liturgy is to meditate on the "places" in your world where "death" needs to yield to "new life."

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David Gibson, Editor, Faith Alive!

Liturgy: intimately personal but far from private

By Father John J. Castelot
Catholic News Service

Luke left us several summaries of life in the first Christian community. This one is typical: "They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers....

"Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people" (Acts 2:42,46-47).

The impression is that the first Christians had a very active prayer life. All prayed together.

They prayed as individuals, of course, but their prayerfulness was expressed publicly in their "meeting together" — especially in shared meals. Liturgy was at the heart of their lives.

These Jewish Christians were drawn to the temple, the central place of public prayer for the Jews. In addition, they gathered for distinctively Christian prayer, the heart of which was "the breaking of the bread," the Eucharist.

This took place in private homes, but it was not private prayer. It was intensely communal. Individuals were caught up in the action.

It is hard to be exclusive and uninvolved at a party. And their liturgies truly were group celebrations. The people celebrated what God had done for them in Christ Jesus, and they joyfuliy anticipated the eternal banquet.

They had brought with them a solid tradition of common worship in temple and synagogue. Worship — as a people — expressed their covenant relationship with God, who had accepted them as his people in the covenant ceremony at Sinai.

Remember how Moses erected 12 stone pillars, emblematic of the 12 tribes that made up the people. After sacrificing some animals, he took some of the blood, symbol of life, and sprinkled it first on the altar, representative of God, and then on the people, saying:

"This is the blood of the covenant which the Lord has made with you" (Exodus 24:8).

The accounts of the institution of the Eucharist all differ in detail, but there are certain constants in them. One is the reference to "covenant," as in Mark's version: "This is my blood of the covenant, which will be shed for many" (Mark 14:24).

Just as the blood of the Sinai rite made the Israelites God's people, even more marvelously does the blood of Christ make those who share it his people.

The Eucharist forms them into a community, one with him and with each other. It is a "public" action, a liturgy: intimately personal but far from private.

It involves active "sharing." "Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf" (1 Corinthians 10:17).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

French Cardinal Decourtray Dies After Hemorrhage

LYONS, France (CNS) — Cardinal Albert Decourtray, the French primate regarded as a broad-minded conscience of the Church, died Sept. 16 after a cerebral hemorrhage, a hospital spokeswoman said. The cardinal was taken to a Lyons hospital Sept. 12 after he collapsed in his offices and fell into a coma. He did not regain consciousness. Cardinal Decourtray, 71, was an outspoken leader of French Catholicism, although his voice was frail from throat cancer. The cardinal once publicly supported use of condoms to prevent AIDS as a "lesser evil" than AIDS-caused deaths. He also expressed sadness after a study by historians he commissioned showed that, for decades, numerous Catholics helped hide accused war criminal Paul Touvier.

Polish Bishop Honored For Wartime Rescue Of Jews

WARSAW, Poland (CNS) — A retired Polish bishop has been awarded a special honor by Israel for saving the lives of Jews during the World War II Holocaust. Bishop Albin Malysiak, retired auxiliary of Krakow, was given the "Righteous Among Nations" medal by Israeli Ambassador Gershon Zohar at a ceremony attended by Polish Church and state representatives in Warsaw's Jewish Historical Institute. In 1943, while serving as a chaplain at an Ursuline-run home for disabled people in Nazi-occupied Krakow, then-Father Malysiak obtained false birth certificates for five fugitive Jews, enabling them to be admitted.

Rwandan Credits Faith In Airlift Of Family To Safety

NEW BRUNSWICK, N.J. (CNS) — Clotilde Twagiramariya, a Rwandan Catholic studying at Rutgers University, lived first a nightmare, and then a miracle, as her country's civil war this year exploded her sense of well-being about the family she left in Kigali in May 1993. Reports of escalating violence in Rwanda inspired Twagiramariya to hire a pilot, charter a plane and airlift her husband and three children to safety in Kenya in July. When she heard their voices by phone after three months without communication, she told *The Monitor*, newspaper of the Metuchen Diocese, that prayer and trust in God shaped her faith. "You can't just pray and sit there," she said. "You have to do something. He (God) will show you the right thing to do at the right time."

Ecumenical Patriarch Plans To Visit Vatican In June

ROME (CNS) — Ecumenical Patriarch Bartholomew I of Constantinople said that next summer he plans to make his first official visit to the Vatican as spiritual leader of the Orthodox churches. "God willing, our official and fraternal visit will take place at the end of June on the feast of the patron saints of the Church of Rome," the June 29 feast of Sts. Peter and Paul, the patriarch said in a magazine interview. "This time, instead of sending a delegation, we will personally attend," he said in the interview published in the September issue of *30 Giorni*, an Italian Catholic magazine.

Pennsylvania Gov. Casey Calls Fight Against Abortion Winnable

WASHINGTON (CNS) — Pennsylvania Gov. Robert P. Casey told some 3,000 delegates at the annual convention of the Christian Coalition Sept. 17 that politicians who think the fight against abortion on demand is "not winnable" are wrong. "Do not tell me this is not a winning issue. I know you can win with it, because I've done it," he said, referring to his record million-vote margin in Pennsylvania's 1990 election over a Republican supporter of keeping abortion legal. Casey, who differs sharply with his party on abortion, was the only Democratic politician to address the Sept. 17-18 convention in Washington.

Pittsburgh's Byzantime Bishop John M. Bilock Dies

PITTSBURGH (CNS) — A funeral Mass was celebrated Sept. 13 for Bishop John M. Bilock, administrator of the Byzantine Archdiocese of Pittsburgh since 1993, at St. John the Baptist Cathedral in Munhall, Pa. Bishop Bilock, 78, died Sept. 8 at St. Francis Medical Center in Lawrenceville, Pa. A priest since 1946 and a bishop since 1973, he was elected administrator of the archdiocese in April 1993 after Archbishop Thomas V. Dolinay died.

Bishop Who Was Expelled From Cuba Understands Refugees' Plight

MIAMI (CNS) — In Spanish there are several words for exile. Miami's Auxiliary Bishop Agustin Roman uses the harshest to describe himself: "desterrado" — one who was ripped from the land. With a machine gun at his back early on the morning of Sept. 17, 1961, he and 130 fellow priests including Havana's auxiliary bishop were ordered aboard the Spanish ship Covadonga and expelled from Cuba. "My only sin was being a priest," Bishop Roman, 66, told *The Florida Catholic*, Miami's archdiocesan newspaper. "It is a sin I do not repent. I will never repent it." Bishop Roman's personal experience of the pain of exile puts him in a unique position to understand their predicament. "I am a peasant, a person who loves the land very much.... I ache for all emigrants," he said. "The Straits of Florida are becoming a cemetery without crosses or tombstones, the largest in this continent," Bishop Roman wrote recently.

Jesuit Named To Work On Church Norms For Catholic Universities

WASHINGTON (CNS) — A veteran Jesuit theologian and educator has been appointed to help develop proposed Church norms for U.S. Catholic colleges and universities. Jesuit Father Terrence Toland, 71, received a two-year appointment as project director for the U.S. Catholic Conference *Ex Corde Ecclesiae* Implementation Committee. *Ex Corde Ecclesiae* — a Latin phrase meaning "from the heart of the Church" — is the title of Pope John Paul II's 1990 Apostolic Constitution on Catholic Universities. The constitution established general norms governing all Catholic institutions of higher learning and called for bishops' conferences to develop local legislation adapting the general norms to conditions in their countries.

Priest Accuses Authorities Of Empty Promises About Church's Return

WARSAW, Poland (CNS) — A Catholic priest in the Russian Baltic enclave of Kaliningrad has accused local authorities of making empty promises to return seized churches and warned that a major Church festival might have to be staged in the open as a result. Father Jerzy Steckiewicz, rector of one of Kaliningrad's four Catholic parishes, said the enclave was to host international celebrations in 1997 to mark the 1,000th anniversary of the death of St. Wojciech. "Yet we cannot start rebuilding his church here, and the main Masses will probably have to take place against its outer walls," the priest added.

Employment Opportunities

Stewardship: St. Leo's is seeking to fill the position of director of pastoral activities. The director will be responsible for coordinating all volunteer activities both within the church community and in the external community and other activities considered appropriate by the pastor and pastoral council. The position requires a BA or BS degree (or comparable experience) preferably in an area related to volunteer activities, or sales and marketing experience. Experience in a non-profit agency or experience related to volunteer activities would be beneficial as would general organizational skills and working knowledge of computers. For further information, please reply in confidence to Father Jim Solari, St. Leo's Catholic Church, 335 Springdale Ave., Winston-Salem, NC 27104.

Scripture

Readings for the Week of October 2 - October 8

Sunday: Genesis 2:18-24; Hebrews 2:9-11; Mark 10:2-16 or 10:2-12.

Monday: Galatians 1:6-12; Luke 10:25-37.

Tuesday: Galatians 1:13-24; Luke 9:38-42.

Wednesday: Galatians 2:1-2, 7-14; Luke 11:1-4.

Thursday: Galatians 3:1-5; Luke 11:5-13.

Friday: Galatians 3:7-14; Luke 11:15-26.

Saturday: Galatians 3:22-29; Luke 11:27-28.

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Vocation Update

Six From Diocese In Formation For Other Dioceses, Orders

By FATHER FRANK O'ROURKE
Vocation Director

I try through this column to keep you abreast of information about men who respond to the Lord's call to serve as priests in the Diocese of Charlotte.

As you may recall, I asked our readers in a recent column to share information about people from our diocese who have begun the formation process this year for religious communities and other dioceses.

The good news is that the call is being heard.

Below you will find the names and addresses of six men whom you might recognize from your parish communities. Your prayers and words of encouragement go a long way in helping them hear with greater clarity the Lord's call and make a generous response.

• Glenn Lanham, a parishioner of Our Lady of Grace Church, Greensboro, is in formation for the Marians. His address is Eden Hill, Stockbridge, MA 01262.

• Adrian Porras, also from Our Lady of Grace and in formation for the Marians: 3885 Harewood Rd., NE Washington DC 20017.

• Michael Darcy, a parishioner of St. Philip the Apostle Church, Statesville, is studying for the Diocese of Wilmington, Del.: St. Pius X Seminary, Dalton, PA 18414.

• James Morgan of St. Patrick Cathedral, Charlotte, is in formation for the Jesuits: St. Andrew Hall, 420 Demong Dr., Syracuse, NY 13114.

• Brian Bashista of St. Gabriel Church, Charlotte, for the Diocese of Arlington, Va.: Mount St. Mary's Seminary, Emmitsburg, MD 21727-7797.

• Joseph Campbell of St. Mary Church, Sylva, for the Diocese of Knoxville, Tenn.: St. Meinrad Seminary, St. Meinrad, IN 47577.

If any of you know of other men and women from our diocese who have entered religious life and/or seminary, please drop me a note so I can share the good news with our readers.

As we continue to feature the faith journeys of our diocesan seminarians in *The Catholic News & Herald,* I will invite these men and others whose names I receive to share their stories with you.

Send correspondence to Father Frank O'Rourke, St. Patrick Cathedral, 1621 Dilworth Rd. East, Charlotte, NC 28203.

Card Of Thanks

Thanks to Jesus Christ, His Blessed Mother, St.Ann, St.Jude and St. Joseph for prayers answered and favors received.

MRR

Let Us Pray ...

for our bishop and priests who will gather together at their annual retreat beginning Sunday, Oct. 2 for a week of prayer, reflection and renewal.

Movies (From Page 7)

In urging that many more Catholics become involved in the film and video profession, Archbishop Foley said he was not calling for "infiltration" of the industry or seeking a denominational advantage. But those formed in the Catholic culture have much to contribute in writing, production and direction, and the Church should encourage that, he said.

Rosary March...

Youths hold up rosaries at the end of a rosary-on-radio procession through the streets of Baltimore in mid-September. The march was sponsored in part by a Baltimore radio station.(CNS photo by Denise Walker, *Catholic Review*)

Families From 103 Countries To Join Pope For Rome Celebration

VATICAN CITY (CNS) — Families from 103 countries are scheduled to share their experiences with each other, with Pope John Paul II and with the Church during a two-day celebration in Rome.

The Oct. 8-9 World Meeting of the Holy Father with Families is designed as a proclamation of the Church's belief that "to build the family, founded on matrimony, is to build society and ensure its future," said Cardinal Alfonso Lopez Trujillo.

The cardinal, president of the Pontifical Council for the Family, said that while the U.N. 1994 International Year of the Family has generated much enthusiasm within the Church, globally it has highlighted many modern problems.

The October gathering is to celebrate strong traditional families and emphasize their importance for the world, the cardinal said at a Sept. 22 press conference.

The debate during the Year of the Family, he said, indicates the presence of cultural and political plans "which tend to weaken the institution of the family and to misunderstand its authentic meaning." Some have even gone so far as to "present the family not as a good, but as a threat to the freedom and happiness of couples," he said.

"They conspire against the family, based on matrimony, as the basic, primordial and vital community of society, a stable communion of life and love that comes from the mutual giving of the spouses, a communion open to life in the very precious gift of children," the cardinal said. "The Church cannot remain silent," he said.

Based on early registrations, at least 60,000 people are expected to participate in the Oct. 8 evening meeting with the pope in St. Peter's Square.

Families from every continent and with a variety of life experiences are expected to share their stories with the pope, the crowd and a television audience. Singing, dancing and a papal speech are also expected.

Earlier, participants grouped by language will gather in the major basilicas of Rome for a two-hour liturgy of the word. Pope John Paul plans to celebrate a special Mass for the participants Oct. 9 in St. Peter's Square, presiding over the renewal of marriage vows and offering a special blessing to families.

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REGISTRATION

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Parish (if applicable)
Telephone

☐ Check here for child care information
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Registration fee includes registration, materials, continental breakfast and box lunch on Saturday.
Five or more registrants from same parish: $20
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Send registration to or request further information from:
Justice and Peace Ministry
1524 E. Morehead St., Charlotte, NC 28207
Scott Spivak, Coordinator
(704) 331-1714

Deadline For Registration: October 25

Carolina Adoption Services, Inc.
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Thursday, Oct. 13
Holy Family Church
Clemmons 7-9 pm
Wednesday, Oct. 19
Franciscan Center
Greensboro 7-9 pm

Families who have adopted from Latin America are invited to a Fiesta at Hagan-Stone Park, Greensboro on Sunday, Oct. 9, 4-6 pm. Native foods, Latin Music, Prizes
For information, call Sharon at (910) 275-9660

Comunidad Hispana
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En Memoria de María

Por EDWIN RODRÍGUEZ

El 4 de septiembre de 1994 nuestra hermana y amiga pasó a morar con el Señor.

María, nacida y criada en el pintoresco pueblo de Aguada, situado al oeste de la bella isla de Puerto Rico, vino a Charlotte hace 7 años buscando mejores condiciones de vida junto a su esposo Eddie Rodríguez y sus dos hijas Ivelis y Wanda.

Mujer muy sencilla, compasiva y de una gran fe, fue ejemplo para muchos que la conocieron, siempre sirviendo a Dios y al prójimo con una sonrisa en sus labios; siempre preocupada por el bienestar de los demás.

María encontró en la comunidad de Charlotte lo que ella siempre había buscado: verdadero calor de familia, pero sobre todo un verdadero encuentro con Nuestro Señor Jesucristo.

Fue una gran líder en nuestra comunidad, cooperando en todo lo que le fuera posible.

Hoy nuestras oraciones se elevan al Señor Todo Poderoso para que El, con su eterna compasión, lleve su alma a morar junto a todos los santos y los ángeles del cielo.

María: "Hoy te extrañamos, pero sabemos con mucha certeza que mañana estaremos todos juntos compartiendo la vida eterna en el paraíso del Señor. Que descanses en paz".

La Misa

Seguimos esta semana con la *Liturgia de la Palabra* que empezamos la semana pasada.

Otra tradición judía que persistió aún después que las lecturas del Viejo Testamento fueron eliminadas, como explicamos la semana anterior, fue la práctica de cantar un salmo entre las lecturas. Un cantor entonaba los versos del salmo y la congregación respondía con un refrán que se repetía después de cada verso. Al principio el cantor se paraba en el púlpito para dirigir el canto, pero en la edad media se le prohibió que ocupara el mismo lugar que el sacerdote ocupaba cuando leía el Evangelio. Debido a que al cantor le era permitido sólo pararse en el peldaño más bajo del púlpito, este canto se empezó a conocer como "Gradual" o "canción de la grada o peldaño" (del latín "gradus").

También era una costumbre muy antigua que la congregación recibiera la proclamación del Evangelio con la palabra hebrea de júbilo: "Aleluya". Aleluya es una de las tres palabras hebreas usadas en la Misa, las otras son "Hosana" y "Amén".

En la reforma litúrgica de 1969, el "Gradual" volvió a su lugar apropiado como respuesta a las lecturas del Antiguo Testamento y se le dio el nombre de "Salmo Responsorial". El Aleluya antes del Evangelio y el Salmo Responsorial se deben cantar siempre que sea posible.

LA HOMILIA — El sermón siempre ha sido una parte muy importante de la Liturgia de la Palabra. En los primeros días de la Iglesia, las personas que se reunían en sus casas a celebrar la Eucaristía probablemente discutían el significado de las Escrituras entre ellos. Más tarde, en los siglos tres y cuatro, el celebrante empezó a ofrecer una enseñanza formal de las Escrituras y de la Doctrina de la Iglesia. Esta era dirigida generalmente a los catecúmenos (adultos preparándose para ser bautizados) que se unían a la comunidad para la Liturgia de la Palabra.

En la edad media la homilía cobró mucha importancia. La mayoría del pueblo no podía entender el latín de la Misa y para los que no entendían el latín les era imposible entender las lecturas de las Escrituras. La mayoría de los cristianos recibía su educación religiosa solamente por las homilías y por los "sermones en piedras y vitrales en los que el gran arte y arquitectura religiosos contaban la historia de la salvación". Los frailes Franciscanos y Dominicos eran "órdenes de predicadores" y llevaban la homilía fuera de la Iglesia, predicando en las esquinas y en los campos

Aunque hoy día comprendemos el lenguaje de la liturgia, la homilía dicha por el celebrante nos ayuda a entender mejor y compartir la Palabra de Dios.

EL CREDO — Cuando nos paramos juntos a proclamar nuestra fe, estamos diciéndole "sí" al mensaje de la Palabra de Dios. El credo (declaración de fe) más antiguo en la Iglesia es el Credo de los Apóstoles. Cobró popularidad en los primeros siglos de la Iglesia y era considerado muy valioso como un resumen de la enseñanza cristiana. Los catecúmenos lo tenían que memorizar, pues era considerado muy secreto y especial para escribirlo y se lo decían al Obispo en privado antes de ser bautizados.

El Credo que usamos en la liturgia hoy día es llamado el *Símbolo de Nicea-Constantinopla* (más conocido por nosotros como el Credo o Símbolo Niceno o de Nicea) y debe su gran autoridad al hecho de que es el fruto de los dos primeros Concilios ecuménicos (años 325 y 381) y es el símbolo común de todas las grandes Iglesias de Oriente y Occidente.

ORACIONES DE LOS FIELES — La oración comunitaria es una parte muy importante de la Liturgia. Para prepararnos para la Liturgia Eucarística traemos nuestras intenciones a Dios en la Oración de los Fieles o Plegaria Universal. Sabemos por las cartas de San Pablo que esta costumbre existía en las primeras comunidades cristianas. Por un tiempo estas oraciones fueron omitidas por considerarse incluídas en la letanía del "Kyrie". Hoy, las Oraciones de los Fieles han sido devueltas a su lugar, no como una oración personal de petición, sino como un recuerdo de nuestra preocupación universal por la Iglesia, los líderes del mundo, la paz, la justicia, etc.

La próxima semana continuaremos con la "Liturgia Eucarística".

Se Extiende el Tiempo Para Obtener la Nueva 'Tarjeta Verde'

Los extranjeros que sean residentes permanentes y tengan la "Tarjeta Verde" modelo I-151 expedidad antes de 1978 deben de obtener una tarjeta nueva para mantener evidencia válida de su situación de residentes permanentes.

El último día para renovar esta tarjeta se ha extendido ahora al 20 de marzo de 1995. Anteriormente la fecha vencía el 20 de este mes de septiembre.

Las nuevas tarjetas deben mostrar ahora su fotografía, su impresión dactilar y su firma. Esta tarjeta le identificará positivamente como residente permanente legal y le facilitará el solicitar empleo, el seguro social u otros beneficios públicos.

Para renovar la presente tarjeta debe de llenar una planilla modelo I-90INS y acompañarla con su tarjeta de residente, dos fotografías 2x2, su pasaporte y $75 y presentarlo todo personalmente en la oficina del Servicio de Inmigración y Naturalización.

Si usted ha pensado alguna vez en solicitar la ciudadanía estadounidense, ahora sería la oportunidad perfecta. Si usted solicita la naturalización y se le concede su solicitud, no necesitará solicitar una nueva "Tarjeta Verde".

Para solicitar por la ciudadanía, el solicitante debe ser un residente permanente de los Estados Unidos durante 5 años y haber estado físicamente en el país durante ese mismo período. Si la persona está casada con un ciudadano norteamericano, esa persona debe ser residente de Estados Unidos por no menos de tres años y haber estado presente físicamente en el país durante esos tres años.

Para más información y para solicitar las planillas necesarias pueden llamar al (800) 755-0777 o aquí en Charlotte al (704) 523-1704.

Musica Latinoamericana

Este sábado, 1ro. de octubre, el "Toe River Arts Council" presentará al grupo "Los Folkloristas" en el auditorium del "Mountain Heritage High School" en Burnsville.

El grupo "Los Folkloristas" fue fundado en 1966 para preservar y mantener la música tradicional de Méjico y Latinoamérica. Recientemente fueron honrados en el Palacio de Bellas Artes de la Ciudad de Méjico con una presentación aniversario patrocinada por el Instituto de Bellas Artes. Tienen grabados más de 30 álbumes y contribuyeron al sonido de la película ganadora de premios "El Norte".

Con más de 100 instrumentos en su colección, este grupo de siete miembros puede ejecutar música de más de una docena de países diferentes y también música de la América precolombina.

Los Folkloristas abren las puertas a una cultura tradicional, fantástica para jóvenes y no tan jóvenes, trayendo una presentación que entretiene al mismo tiempo que educa.

Las boletas se pueden obtener por adelantado en NationsBank de Spruce Pine y en la Droguería Pollards en Burnsville o en la Oficina de Toe River Arts Council por $5 y $3 para estudiantes.

Para más información llame a Toe River Arts Council (704) 682-7215.

Hablemos el Languaje del Amor

"El amor no es una cosa toda hecha y simplemente ofrecida a la mujer y al hombre; se ha de ir elaborando. He aquí como se le ha de ver: en alguna medida, el amor no es nunca, sino que va siendo a cada momento lo que de hecho le aporta cada una de las personas y la profundidad de su compromiso", así escribe en su libro *Amor y Responsabilidad* el Cardenal Woytyla, hoy Juan Pablo II. Es decir, el amor no es cosa de un día, el amor es de siempre, se construye en perpetuidad. El amor está en los orígenes de la humanidad y su verdadera fuente es Dios. El amor fue el motor impulsor de la creación, la razón de la historia de la salvación — que nos alcanza a cada uno de nosotros hasta nuestros días — el amor debe marcar, poner el ritmo, al quehacer diario de nuestras vidas.

La Eucaristía es el testimonio del amor de Jesús. Ella es para el cristiano el complemento indispensable para la realización plena del amor humano. Dios, en su gratitud, no sólo se nos regala como don y pan de vida en la fe, sino también en el Sacramento de la Eucaristía, que es el testimonio perenne del amor de Dios por la humanidad. El amor que genera esta combinación divina es el que se hace capaz de mover al hombre y conducirlo por los caminos de la fecundidad. Esta simbiosis de fe y Eucaristía nos reconstruye constantemente y repara nuestras fuerzas en el camino que, inevitablemente, nos conduce a la plena felicidad humana.

(Tomado de la Vida Cristiana, boletín dominical de la Iglesia Católica en Cuba)

To Our Friends

Edwin Rodríguez writes about María Rodríguez who passed away on Sept. 4. We conclude the explanation of the Liturgy of the Word. The deadline to obtain the new "Green Card" has been extended until March 20, 1995. The Toe River Arts Council will be presenting "Los Folkloristas", a group formed in 1966 to preserve the traditional music of Mexico and Latin America, in a performance at Mountain Heritage High School Auditorium in Burnsville (Tickets are available at NationsBank in Spruce Pine and in Burnsville at Pollard Drug Store or the TRAC office for $5 and $3 students. For more information contact TRAC (704) 682-7215). We reprint a brief article about God's love from a Sunday Bulletin of the Catholic Church in Cuba.

Sister Doris Gottemoeller (l), president of the Sisters of Mercy of the Americas, with Sister Pauline Clifford, regional president of the Sisters of Mercy of North Carolina.
Photo by JOANN KEANE

Pope Names Sisters Of Mercy President As Synod Auditor

VATICAN CITY — Pope John Paul II named Sister Doris Gottemoeller, president of the Institute of the Sisters of Mercy of the Americas, to participate in the World Synod of Bishops.

As president of the Sisters of Mercy of the Americas, Sister Doris heads a congregation of more than 6,700 women religious and 1,400 men and women lay associates. Members work in areas such as health care, education, housing and social and pastoral services and sponsor more than 100 health care facilities and 80 schools. Lay and clerical associates participate in the congregation's ministerial and prayer life.

Sister Doris is also past president of the Leadership Conference of Women Religious (LCWR), which represents 370 institutes and provinces in the United States with nearly 1,000 members. She holds a doctorate in theology from Fordham University and has written and spoken extensively on religious life. Sister Doris was nominated to be a synod auditor by the U.S. participants of the International Union of Superiors General (IUSG), a Rome-based organization that represents women religious worldwide. Each synod of bishops has included a very limited number of invited lay and religious auditors. It is expected that approximately 60 auditors from throughout the world will attend.

During the synod, Sister Doris will participate in discussions about the nature and future of religious life, representing the experience of women's apostolic religious orders in the United States.

"I hope that the synod will affirm the contributions apostolic women religious have made to the Church and will call us to even greater courage and generosity," Sister Doris said.

See **Mercy**, Page 15

Men, Women Religious To Be Center Of Attention At Synod

VATICAN CITY (CNS) — The life and ministry of Church members who have taken public vows of poverty, chastity and obedience is the focus of the October world Synod of Bishops. The synod is to meet at the Vatican Oct. 2-29 to discuss "The Consecrated Life and its Role in the Church and in the World."

After 30 years of generally declining numbers, vast cultural and political changes in the world and dramatic changes in the Church, the synod will examine who the religious are and where they fit in the Church's structure.

While making up less than 1 percent of the Church's membership, the more than 1.1 million men and women religious in the world are regarded as the backbone of the Church's work force.

They administer hospitals, schools and other institutions; lead much of the Church's missionary activity; continue a tradition of special ministry to those left out of normal Church or social structures; and support the Church with constant prayer.

The more than 3,000 Catholic orders and institutes and the variety of ways in which consecrated people live their vocation — whether in hermitages and cloisters or in homeless shelters and AIDS hospices — mean that the synod discussions could touch virtually every area of Church and social life.

Relations with local bishops and diocesan clergy, cooperation with lay men and women, liturgy, feminism, formation, missionary activity and involvement in justice and peace issues all have been mentioned in preparatory documents for the monthlong gathering.

Meeting members of religious orders over the past two years, Pope John Paul II has called them to be examples of hope, love and commitment to a world that seems to be losing those values.

Finding ways to be relevant to the world while preserving the traditional identity of each order or community is a tension religious have been struggling with since the Second Vatican Council.

The synod is planned as the universal church's first opportunity since the council to examine how well the process has worked across the board and to give guidance for future developments.

The Union of Superiors General, an international group of the heads of men's communities, said it hopes the synod will make it clear that the process must continue so that consecrated life can "respond to the challenges and expectations of our contemporaries in various cultural, social and ecclesial contexts."

The question has practical implications as groups of religious examine their institutions and activities in the light of declining and aging memberships.

Especially in North America and Europe, where women's communities have experienced the greatest decline in membership, some orders are not just closing institutions, but are facing the possibility of their community ceasing to exist.

"The possibility and inevitability of extinction of a number of institutes is generally viewed with serenity and faith. There is a convergence of opinion in declaring that what no longer generates life has no evangelical reasons to survive," said a report on responses to the synod's preparatory document prepared by the International Union of Superiors General, the leadership organization of women's orders.

In an early September interview, Father Peter-Hans Kolvenbach, superior general of the Jesuits, said, "the increasing or decreasing number of consecrated people and the obvious value of their works is not so important."

"What is important is that in all they do, praying and working, consecrated life preserves and emphasizes its mission in the Church for the world," he told SIR, an Italian Catholic news bulletin.

The identity and spirituality of consecrated life should undergird all of the discussions, said the synod's working document.

"The consecrated life is a prophetic witness to the primacy of God and to the things that do not pass away," the document said. "Its value lies more in 'being' — from God and for God — than in 'doing,'" although when lived properly religious identity and mission should be in harmony.

Meeting heads of religious orders last November, Pope John Paul said their consecration and vows are a sign of their "radical gift of self" to God and to the church so that they can be witnesses of Gospel values in the world.

The synod's working document presented the vows not only as an imitation of Christ, but as opportunities to proclaim lasting truths in a changing world.

Where the authentic meaning of sexuality, the family and the virtue of virginity are being lost or even attacked, it said, voluntary celibacy, along with Christian marriage, "show the power of love which integrates, gives of itself and is committed."

Where a push for profit and the accumulation of things has put money ahead of people and relationships, it said, a vow of poverty frees people from materialism and helps them live in solidarity with the poor.

Where personal autonomy and self-fulfillment have led to isolation and self-centeredness, the vow of obedience is a surrender to God's will and to service of others, it said.

Women religious — because they make up almost three-fourths of all consecrated people and as one of the most highly educated groups of nonordained Catholics — are expected to draw a lot of attention at the synod.

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RELIGIOUS STUDIES TEACHER

Applications are being accepted for a religious studies teacher at Charlotte Catholic High School beginning in January 1995.
Candidates must be eligible for North Carolina teaching certification and be Catholics in good standing. Salary commensurate with established diocesan scale. Please send resume, transcripts and request for application to:

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Diocesan News Briefs

Staff Reunion

CHARLOTTE — Attention all St. Patrick School faculty and staff who worked at the school during the years 1972-1992. A reunion at the Sisters of Mercy Convent in Belmont is Sunday, Nov. 13 at 2 p.m. Call Pat Tucker at (704) 552-0158 or Louise Heape at (704) 366-0294 for information.

Healing Mass

ASHEVILLE — A monthly healing Mass for HIV/AIDS at St. Joan of Arc Church is Thursday, Oct. 6 at 7 p.m. The Mass is sponsored by Caring Hearts AIDS Ministry. Everyone is invited and encouraged to come and offer spiritual support for people with AIDS as well as their families and caregivers. People are also invited to bring their own needs for physical, spiritual and emotional healing and to receive the sacrament of the anointing of the sick.

Third Annual Bazaar

CHARLOTTE — St. John Neumann's Third Annual Craft Bazaar is Saturday, Oct. 15 from 9 a.m.-3 p.m. There will be hand-made items for sale, door prizes and food.

Walk for Life

ASHEVILLE — The second annual "Walk for Life ... Applauding Steps Against Breast Cancer" is Saturday, Oct. 8. Registration is at Pack Place beginning at 9:30 a.m. The event, which is not a fund raiser, is to raise breast cancer awareness. It is sponsored by the American Cancer Society, Life After Cancer — Pathways, Memorial Mission Hospital, St. Joseph's Hospital and the YWCA. To sign up, call the American Cancer Society, (704) 253-2893.

Craft Sale

CLEMMONS — Hand-made gifts and baked good will be for sale at Holy Family Parish's "Ye Olde Village Shoppes" on Saturday, Oct. 15 from 8 a.m.-1 p.m. Raffle tickets will be sold for a 1 p.m prize drawing and a silent auction will feature framed watercolor pictures and crafts.

Mental Health Screening

WINSTON-SALEM — Free screening for depression will be available throughout the day on Thursday, Oct. 6 in Dr. Martha Shuping's office as part of National Depression Screening Day. Participants will be tested for symptoms of depression. Results will be given privately with the opportunity to ask questions. Videos will be available for viewing and Shuping will make a presentation. Call (910) 659-1342 to register, using first name only to protect anonymity. Advance registration is requested.

Craft Bazaar

BREVARD — The Sacred Heart Church Fall Craft Bazaar is Oct. 7-8 from 9 a.m.-5 p.m., adjacent to Strauss Park, Asheville Highway.

Reflections

ROCK HILL, S.C. — Reflect on the experience and guidance of *Praying With Thomas Merton*, a contemporary master of prayer, at a discussion led by Father Conrad Hoover at The Oratory Center for Spirituality Oct. 28-29. Call (803) 327-2097 by Oct. 14 to register.

Catechism Series

CHARLOTTE — Joanna Case will present a series on the new *Catechism of The Catholic Church* at St. John Neumann Church Sundays in October from 8:45-9:45 a.m. All are welcome. For information, call (704) 535-4197.

Violence In The Workplace

BELMONT — Belmont Abbey College is presenting a seminar on violence in the workplace at the college on Friday, Oct. 14 from 8:30 a.m.-4 p.m. Speakers are Joseph A. Kinney, executive director, National Safe Workplace Institute; Dan Wilson, president and senior consultant, Asset Protective Associates, and Karen Molli, Employee Assistance Program coordinator, Gaston-Lincoln Area Program. State Attorney General Michael Easley is the luncheon keynote speaker. The cost is $65 for Belmont Abbey College Associates members and $95 for non-members. For registration, call (704) 825-6672.

CRISM Day of Reflection

HICKORY — Catholic Social Services' CRISM Day of Reflection is Monday, Oct. 17 from 10 a.m.-3 p.m. at the Catholic Conference Center. Father Rick Farwell is chaplain. To register, send $7 to CRISM Day, Suzanne Bach, 1524 E. Morehead St., Charlotte, NC 28207.

Healing Seminar

CHARLOTTE — A seminar on healing will be presented at St. Thomas Aquinas Church on Saturday, Oct. 15 from 9:30 a.m.-12:30 p.m. For information, leave message for Rick Pelfry at (704) 948-0647 after 5 p.m.

New Home Completed

HIGH POINT — A new house has been built by parishioners and friends of Immaculate Heart of Mary Church for Habitat for Humanity. Gratitude is extended to all who made the home a reality.

Mass For Separated/Divorced

HENDERSONVILLE — A home Mass and potluck supper for a Catholic separated and divorced support group is Friday, Oct. 7 at 6:30 p.m. Baby-sitting and car pooling can be arranged. Call Sister Marie, Catholic Social Services, at (704) 255-0146 for more information.

Golf Scramble

ASHEVILLE — A golf scramble for men and women to benefit Asheville Catholic Scool is Wednesday, Oct. 19 at French Broad Golf Course. Registration is at 11:30 a.m. Door prizes and awards will be presented. Cost is $65 for single entry and $260 for team entry. Registration deadline is Oct. 13 and limited to 32 teams. For entry forms or information, call Buster Brown at (704) 274-3725 or Asheville Catholic School at (704) 252-7896.

Men's Club Auction

ASHEVILLE — St. Joan of Arc's Annual Men's Club Auction/Dinner is Saturday, Oct. 8 in the church gym. Dinner is at 6:30 p.m., the auction begins at 7:30 p.m. Items are needed for the auction. Call George at (704) 628-2349 or Bill at (704) 299-3347 to donate.

Catholic Education At Home

CHARLOTTE — F.A.C.E.S. provides a Catholic education and opportunities to grow in the love of God through home schooling. For more information, call Kathy Diener at 553-8859.

Caring Hearts

CHARLOTTE — Caring Hearts, a program for spouses of people with heart disease, will begin fall sessions on Wednesday, Oct. 5. The program addresses issues of change, loss and grief, communication, children, stress, intimacy and feelings of helplessness.

Meeting are each Wednesday through Nov. 16 from 7-8:30 p.m. at Mercy Hospital, 2001 Vail Ave. Cost is $10, which includes a copy of *Heartmates: A Survival Guide for the Cardiac Spouse*.

Caring Hearts is open to anyone in the Charlotte-Mecklenburg community regardless of hospital affiliation. To register, call Sister Therese Galligan at (704) 379-5000, weekdays 9 a.m.-5p.m.

Fall Festivals

CHARLOTTE — The St. Patrick School Annual Fall Festival is Saturday, Oct. 8 from 11 a.m.-5 p.m. at the corner of Dilworth Road East and Buchanan Street. There will be carnival games, prizes, a moonwalk, train, horse and hay rides, refreshments and more. Admission is free. For information, call Margaret Griffith at (704) 364-5954, evenings.

CHARLOTTE — The St. Ann Parish Fall Festival is Saturday, Oct. 15 from 10 a.m.-5 p.m. In addition to arts and crafts, there will be a 50/50 raffle, a $1,000 raffle, baked goods, concessions, games for adults and children, and karate and gymnastics demonstrations. A sit down dinner will be available from 4-7 p.m.

Amazing Grays

CHARLOTTE — Gasoline Alley cartoonist Jim Scancarelli will be the guest at the Amazing Grays seniors' meeting at St. Patrick Cathedral on Oct. 13. An 11 a.m. benediction will be followed by a meeting. Members are asked to bring toiletries for the House of Mercy, a residential home in Belmont for people with AIDS.

Oktoberfest

WINSTON-SALEM — An Oktoberfest featuring German music and food at St. Leo the Great Church is Sunday, Oct. 16 from 5-9 p.m in the Activity Center. Tickets are $6 for adults and $3 for children ages 10 and under. Tickets can be purchased at the church or school office, but will not be sold at the door.

Mass For Parents

CHARLOTTE — A special Mass for parents who have lost a child will be celebrated at St. Gabriel Church on Sunday, Oct. 9 at 2:30 p.m. A reception will follow. For information, call B.J. Dengler at (704) 364-5431.

Young People's Retreat

CLEMMONS — The Office of Faith Formation is sponsoring a Journey retreat Oct. 21-23 for students in grades 10-12 at Holy Family Church. Participants will look at ways to live their faith more directly through their schools and families. Cost is $30. Contact your parish youth minister to register.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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World and National Briefs

Clinton Orders Reno To Withdraw Bankruptcy Claim On Church Funds

WASHINGTON (CNS) — President Clinton has ordered the Justice Department to withdraw its support of a claim that money a Minnesota couple tithed to their church should be seized to pay off their debts. In an unusual presidential action, Clinton Sept. 14 asked Attorney General Janet Reno to withdraw a brief that the Justice Department had filed in support of a bankruptcy court order. The brief was withdrawn the next day, as the case of Julia Christians vs. Crystal Evangelical Free Church was being argued before the 8th U.S. Circuit Court of Appeals in St. Louis. At issue is an order by the Minnesota U.S. District Court awarding to debtors the $13,500 which Bruce and Nancy Young tithed to their New Hope, Minn., church in the year before they filed for bankruptcy.

Camden Teachers Vote To End Strike After Meeting With Bishop

CAMDEN, N.J. (CNS) — Teachers at eight Catholic high schools in southern New Jersey returned to work Sept. 19 after Bishop James T. McHugh of Camden agreed to a change in disputed contract language. By a 117-22 vote Sept. 18, members of the South Jersey Catholic School Teachers Organization voted to end a weeklong strike and ratify a three-year contract that included salary increases of 3.5 percent in the first and third years and 3.6 percent in the second year. The strike by about 180 lay teachers had affected 4,500 students in Camden Catholic high schools. The dispute centered mainly on contract changes proposed by the diocese that the union had interpreted as giving the bishop of Camden broader powers to set policies over which employees may be fired.

Eleven Catholic Colleges Make List Of Best Schools For The Money

WASHINGTON (CNS) — When it comes to providing the best education for the money, 11 Catholic colleges made the list of the top 100 in a new magazine national ranking. The fifth annual school ranking, published in September in a special edition of *Money* magazine, was a survey of 959 four-year colleges and universities. Jesuit-run Creighton University in Omaha, Neb., was the top Catholic school on the list, ranking 45th. Other Catholic colleges on the national list include Rosemont College, Rosemont, Pa. (58th); St. Bonaventure University, St. Bonaventure, N.Y. (60th); Siena College, Loudonville, N.Y. (68th); Chestnut Hill College, Philadelphia (76th); St. Mary's University, San Antonio (77th); Bellarmine College, Louisville, Ky. (79th); Le Moyne College, Syracuse, N.Y. (85th); Marymount College, Tarrytown, N.Y. (93rd); Rockhurst College, Kansas City, Mo. (97th); and University of Dallas (99th).

Duquesne To Host African Bishops For Conflict Resolution Meeting

PITTSBURGH (CNS) — Duquesne University will host a gathering of 10 African bishops Oct. 2-6 for an "African Church as Peacemaker Colloquium." The aim is to help the bishops develop the vision, background and conflict resolution skills to make the church a stronger force in peacemaking on the troubled African continent. "Our hope is to create a 'sacred space' for them, away from the turmoil, for them to talk to one another candidly, to share their burdens and hopes," said Holy Ghost Father William Headley, a Duquesne priest who helped spearhead the project.

EEOC Withdraws Much Criticized Religious Harassment Guidelines

WASHINGTON (CNS) — The Equal Employment Opportunity Commission Sept. 19 withdrew proposed workplace harassment guidelines that were under fire from Congress and a wide array of religious and civil rights groups. Unanimously and with little discussion, the three commissioners voted to withdraw the entire package of guidelines from consideration, said EEOC spokesman Michael Widomski. Two commission seats are open. The U.S. Catholic Conference, the Catholic League for Religious and Civil Rights, the Christian Coalition, the Family Research Council, the American Civil Liberties Union and the National Council of Churches had asked for references to religion in the guidelines to be amended or dropped. Some opponents contended that by including any reference to religion, the EEOC was encouraging employers to ban all expressions of faith in the workplace.

Southern Baptists Repudiate Killing Of Abortionists

WASHINGTON (CNS) — "Killing abortion doctors is not a moral option for Christians," said a Southern Baptist Convention statement released Sept. 20. Responding to the debate occasioned by the killings of two abortion doctors and an aide and attempts by a militant fringe to justify such killings, the statement made a sharp distinction between nonviolent and violent resistance to abortion. It argued from a biblical and moral standpoint that "the premeditated use of deadly force is reserved to the government" and not an option open to private citizens.

Pope Urges Peruvian Bishops To Push For Vocations

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II urged Peruvian bishops to push for priestly vocations in order to bolster the Church's strained pastoral resources in the South American country. Young men need to be called "with simplicity and clarity" to dedicate their lives to Christ and the church, the pope said Sept. 17. "In regions like yours which suffer from a shortage of priests, vocations programs should be a priority," the pope told the bishops during their "ad limina" visits, made every five years to report on the status of their dioceses.

Anglican Group Says Women Priests Will Split Church

LONDON (CNS) — An organization of Anglicans has voted to reject the authority of bishops who ordain women and said the controversy will split the Church of England. Some 525 of the 530 delegates to the national assembly of Forward in Faith, meeting in London Sept. 16-17, adopted the position which says a degree of separation within the church is "inevitable" because of the "deliberate experiment and declared uncertainty" involved in ordaining women. The break in communion would be open and public, it said. "Just as the Church of England distances itself from other ecclesial groupings who have not valued or continued the apostolic ministry as the Church of England has received it," the statement said, "so now a similar distancing will be inevitable within the Church of England" — even though this separation "need not be acrimonious."

Archbishop Says Relations Deteriorating In Albania

PARIS (CNS) — Relations among Catholics, Orthodox and Muslims in Albania are deteriorating, said Archbishop Rrok Mirdita of Durres-Tirana, Albania. Islamic fundamentalism is growing and the Orthodox are influenced by the anti-Catholic feelings of their Balkan counterparts in Serbia and Greece, he said. An interview with Archbishop Mirdita appeared in the Sept. 17 Paris Catholic newspaper, *La Croix*. Before being named to head the Durres-Tirana Archdiocese in 1992, the archbishop headed a parish for ethnic Albanians in the New York Archdiocese. "A lot of effort is needed to save the ecumenical spirit which characterized our relations during the time of atheistic persecution," he said.

Cornerstone Laid For Rebuilding War Shattered Beirut

BEIRUT, Lebanon (CNS) — Lebanon's Maronite Catholic president, Elias Hrawi, laid a symbolic foundation stone Sept. 21 to launch the rebuilding of central Beirut, which was devastated in the 1975-90 civil war. Prime Minister Rafik al-Hariri, a billionaire Muslim businessman who has made the project the centerpiece of his drive to rebuild Lebanon, said the enterprise would give the country back its heart. "In 1975 they laid the foundation stone for the destruction of Beirut. In 1994 you are laying the foundation stone for the rebuilding of Beirut," he said to applause.

Mercy (From Page 13)

"I hope it will stimulate better relationships of mutual understanding and respect between religious and other groups in the Church."

During the 20th century, U.S. women religious built Catholic school and hospital systems unparalleled in the world. Currently there are more than 600 Catholic hospitals and 9,000 Catholic schools, most of which were founded by nuns.

At present, women's religious congregations are examining what may be called of them as they step into the 21st century. "Sisters must keep changing with a changing society," Sister Doris said. "We must seek where we can serve people most in need, adapting our resources and focusing our mission in new ways. We must have the courage to take risks and make bold decisions in the midst of rapid change."

Sister Doris was elected president of her congregation in 1991 when 17 groups of Sisters of Mercy based in the United States reorganized into the Sisters of Mercy of the Americas, the culmination of a 10-year Vatican-approved process. Its members live and work in 46 states and the District of Columbia, and in 25 other countries.

Recent efforts of the order have been in providing low-income housing for families, assisting refugees and developing HIV/AIDS hospices. This fall, an innovative mobile school for children of migrant workers will open in Ohio.

Sister Doris voiced gratitude to the pope for her appointment and said she looks forward to attending the 1994 synod, the ninth of the general synods which were instituted by Pope Paul VI in 1965.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 6 • October 7, 1994

Bless the beasts and children

Arriving on horseback, Father Richard Hokanson, pastor of St. Joseph in Newton, blesses animals and children for the Feast of St. Francis from high in the saddle. See additional pictures on Page 2. Photo by JOANN KEANE

St. Ann Parishioner Opens Heart To Help Ailing Bosnian Child

By CAROL HAZARD
Associate Editor

CHARLOTTE — To at least one St. Ann parishioner, Fatima is a miracle.

This Fatima has nothing to do with the appearance of the Blessed Mother to three Portuguese children in 1917. This Fatima is the name of the 11-month-old girl from Bosnia who arrived in Charlotte last Friday with her mother, father and 2-year-old brother.

MARILYN SOUDERS

For more than a year, Marilyn Souders has tried to bring a child in need of medical attention to the United States from war-torn Bosnia. Souders didn't know who would come or what the medical condition would be. But she was prepared.

She had called doctors — mostly members of St. Ann — who agreed to treat the child for free. She had arranged free hospitalization at Presbyterian Hospital. Mostly she relied on her family and fellow parishioners for support.

Then, she waited. And waited.

Finally, word came. Fatima Delic, who was born with a double cleft lip and palate, would arrive in Charlotte. Souders had two days to finalize medical plans and find an apartment, clean and furnish it.

"You're the only one crazy enough to do this," the translator told her. While organizations have come to the aid of Bosnian war victims, Souders is the only individual to take on the responsbility, she was told.

"It's so worthwhile when I see the smiles on their faces," Souders said. "They're such a loving, tender family ... One person really can make a difference."

Watching the evening news one night 14 months ago, Souder's heart went out to a mother whose child was maimed in the war. Somebody has to help these people, she said to herself. She called the United Nations, which put her in touch with the International Organization for Migration.

Souders set up a "Sarajevo" tax-free account through St. Ann and raised $2,500 for food, clothing and shelter for the Bosnian child and his or her family. A $500 check was sent with the message that the "Bethel Foundation was established as a means to use God's monetary blessings" to help people in need.

Souders thought she had her child a couple of times but plans fell through at the last minute. Then, she heard about Fatima and the child was indeed on her way.

The family's home outside of Sarajevo had been shelled. They lived in a bomb shelter and, for one 10-day stretch, survived only on water.

See **Fatima,** Page 16

From the desk of Bishop William G. Curlin

Vocations Are Everyone's Business

We lift our hearts in prayerful thanksgiving for the priests, deacons and religious who serve us throughout the Diocese of Charlotte. Their generosity and dedication are witness to their deep love for Christ and His Church.

During the past decade, our Catholic population has tripled. Our Catholic presence in North Carolina is expected to double in the next 10 years. Some parishes are already preparing for this new increase in membership by erecting larger churches and parish centers. The diocese recently purchased a building that will enable us to double our present high school enrollment. Within the past two years, our elementary schools' enrollment has increased by 32%.

Everywhere we look, we behold growth in the Diocese of Charlotte. However, the numbers of priests, deacons and religious have not increased to adequately meet this remarkable growth. While we are blessed with 20 candidates for diocesan priesthood, we will need more seminarians if we are to adequately fulfill the needs of our rapidly growing diocese. Religious communities are also experiencing a shortage in applicants. What explains this decrease in vocations to priesthood and religious life? In African nations, the Far East and European nations formerly under Communist domination, there exists an abundance of vocations to these ministries of service. Is it possible that we have failed as a people to identify a call to priesthood and religious life as a call from Jesus himself? "You did not choose me, but I chose you to go forth and bear fruit abundantly."

Do we, as a diocese, speak on behalf of vocations to the priesthood and religious life? Are we honored that God would call forth from our homes and our parishes sons and daughters to consecrate their lives in His service? Is this the message our youth hear from us? Pope John XXIII often said that the Church obtains the vocations it prays for. Is this included in our daily prayers? Do we recognize that everyone in the Diocese of Charlotte has a vested interest in promoting vocations to the priesthood and religious life?

If the future predicted growth in Western North Carolina is to be adequately served by priests and religious, then we must all join together to ensure our obtaining future vocations. I invited each member of the diocese to join with me in begging the Lord of the Harvest to send more laborers into the vineyard, for our harvest in the Diocese of Charlotte is, indeed, abundant. I beg you also, especially parents, to offer our younger members a clear understanding of the invaluable service provided us by those dedicated men and women whose lives feed us the bread of life, heal our pain-filled souls, guide us through our darkest hours and reach out with loving compassion to the least and most vulnerable in our midst.

Lord Jesus, you called us to be living stones in your Church on earth, hear our prayer for an increase in priests and religious, who uphold us in your love.

With every best wish, I am, as always
Prayerfully in the Lord,

+ william G. Curlin

Most Rev. William G. Curlin
Bishop of Charlotte

(See pages 8, 9 for more on **Vocations**)

Father Richard Hokanson, pastor of St. Joseph, Newton, blesses animals of all kinds for the Feast of St. Francis.
(Left) Father Hokanson blesses Susan Martin's dog, Mosby.
(Above) Eight-year-old Dennis Gilfillan holds his hamster up for a sprinkling of holy water.
Photos by JOANN KEANE

Parish Honors Father Hunt For 50 Years Of Service As Jesuit

By WILLIAM ACH

WINSTON-SALEM — Members of St. Benedict the Moor Parish honored their pastor, Father Lawrence Joseph Hunt, for his 50 years of service as a Jesuit.

Expressing gratitude on behalf of all parishioners, the St. Monica's Guild presented Father Hunt with a gift of luggage at a recent Mass. Displayed at the altar was a sign with the greeting "Happy 50th Anniversary Father Hunt."

Serving the faith community and the Diocese of Charlotte with the same gentle and humble spirit he showed as a missionary in his work in India, Father Hunt is still in many ways a missionary.

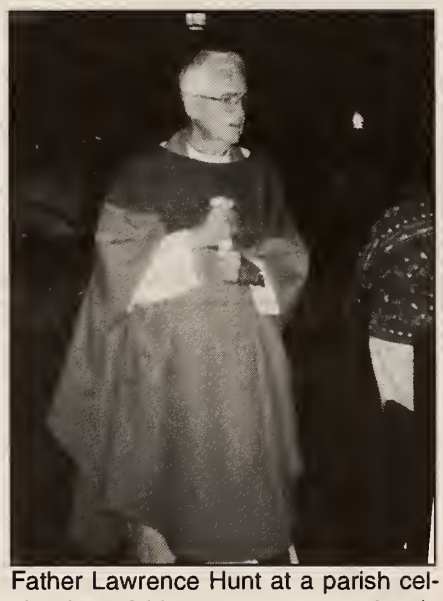
One of his prized possessions is a narrow tape wound around a piece of cardboard — a letter written to him by one of his Indian pupils, Babu Bose, who was left with Mother Teresa by his parents as an infant. Afflicted with leprosy and cerebral palsy, Bose was able to communicate only with a smile and a keyboard on which he punched out characters with great effort on the narrow tape.

"I am really missing you and remembering you whether you believe me or not," the message said. "I am feeling very sad and too lonely that I cannot say any word to you. When are you returning back?"

After struggling for 20 years to reform India's treatment of leprosy victims, Father Hunt returned to the United States in 1984 as Dean of Student Life at St. Joseph University. He was associate pastor of Holy Cross Church, Dover, Del., and St. Mark Church, Catonsville, Md. He was assigned to St. Benedict the Moor in 1990.

Strong in his convictions about the importance of bringing comfort to the afflicted, he exemplifies Christ's words in Matthew 25: "As much as you did it to the least of my brothers, you did it to me."

An eloquent man, his eloquence finds expression in his eyes and his hands. He sees his duty in human rather than abstract terms, and seeks in his own way to help change the attitudes of people everywhere about "the imagined but insignificant contagion (of leprosy) under today's conditions."



Father Lawrence Hunt at a parish celebration of his 50 years as a Jesuit.
Photo by ROBERT CARVER

Father Hunt was honored in 1984 at a benefit near Baltimore to raise money for his Mission to the Leprous in India and for a home for elderly Jesuits near Philadelphia. A feature story in *The Baltimore Sun* referred to Father Hunt as "an ostensibly simple man of God and complex man of action" and told of "the radiant smiles of literally thousands of leprosy patients who have passed his way so openly grateful for his mere lack of revulsion or fear."

Father Hunt was born in Catonsville, Md. on Feb. 14, 1927 and graduated from Loyola High School in 1944. On Sept. 21, 1944, he joined the Society of Jesus and was a novice from 1944-1948 at Junior College, Wernersville, Pa. He then studied philosophy at Woodstock College in Maryland until 1951.

He served as Dean of Men at the University of Scranton until 1954 and studied theology at Woodstock College from 1954-1958. Following his ordination in 1957, Father Hunt was a tertiary until 1959 at Auriesville, N.Y., and served as administrator of the Jesuit Novitiate in Wernersville until 1962.

See **Jesuit,** Page 3

Pausing for a break at the Ninth Annual National Symposium are (l-r) B. J. Dengle of St. Gabriel Church, Charlotte; Matt Propst, St. Margaret Mary Church, Swannanoa Father Anthony Marcaccio, pastor of St. Margaret Mary, and Suzanne Bach, CRISM coordinator for Catholic Social Services. Photo by CAROL HAZARD

Answer To Life's Meaning In Older Age Tied To Christian Faith

By CAROL HAZARD
Associate Editor

HENDERSONVILLE — BINGO. Ceramic classes. Bridge.

Sure, all these outlets provide good social programs for older people. But they neglect the most important matter for people as they age, and that is the meaning of life.

"The meaning of old age is linked to the meaning of life itself," said Dr. Stephen Sapp, keynote speaker at the Ninth Annual National Symposium — Ministry With The Aging Sept. 27-30 at the Kanuga Conference Center. About 300 people from 27 states in health care and social service professions, clergy and lay people in ministry with older adults attended the interfaith conference.

The conference was sponsored by Mars Hill College, United Health Services Inc. — Pruitt Corp., and the Catholic, Episcopal, Baptist and Evangelical Lutheran churches.

"The question of meaning in old age is precisely the question to which the Christian faith has the answer," said Sapp, author, editor and religion professor at the University of Miami.

No matter how far science has pro gressed to provide for longer, healthie lives, it can't address the deeper issues "Despite great contributions, ultimatel science has failed in the arena most criti cal," Sapp said.

"Our basic view of aging is not scientific matter at all. It's a question o attitudes. What it means to grow old is theological, philosophical question; matter of value, therefore of faith."

The United States has yet to figur out a positive and useful way to grov old, he said. And yet, everyone is aging "Aging Together: Building the City o God:" That was the conference theme That is the starting point for rethinkin the way we see the aging process.

"We need a new image, a new cul ture in which growing older is seen not a a problem to be denied but as an oppor tunity, a resource to be celebrated."

If the church doesn't address th issue, no one else will, he said. "We nee to encourage people to be open to th spiritual enrichment aging can bring. W need to encourage people to get out an serve others and provide ways to do it.

See **Aging,** Page

Thousands Protest Abortion At Area Life Chains

Parishioners from St. Paul the Apostle form part of the Oct. 2 Life Chain in Greensboro. Taking part are (l-r) Peter Van Schoick, Sandra Jones, Drew Jones, Russ Jones, Jerry Minton and Marie Scotto. Photo by JOHN GILLIGAN

Our Lady of Grace parishioners turn out in force for the Greensboro Life Chain. Photo by JOHN GILLIGAN

Bob Gallagher (r) leads a group of St. Gabriel parishioners in the Charlotte Life Chain which drew about 10,000 participants. Photo by MAGGI NADOL

Pope Still Hopes To Make Trip To Lebanon As Soon As Possible

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II said he hopes to travel to Lebanon as soon as possible to show his "respect and friendship" for all the religious communities in the country.

The pope was forced to cancel a trip in May after a series of bombings and threats raised security concerns in the Middle Eastern nation. At that time, there were misgivings among the Christian and Muslim communities about the visit.

The pope, in remarks Oct. 1 to the new Lebanese ambassador to the Vatican, Youssef Arsanios, said his visit would aim to help the Lebanese church prepare its national synod. One goal of the synod is to deepen the dialogue between Christians and Muslims, who live side by side in the country, he said.

The pope remarked that Lebanon, after many years of sectarian strife, had still not consolidated civil peace. He said the Vatican supports the Lebanese people and their legitimate desire for "full sovereignty." The phrase is often used by Lebanese Church leaders who complain that Syrian and Israeli or Israeli-backed forces still occupy parts of the country and foreign-back militias are still active on its soil.

The pope said he hoped that further steps in the peace process would insure Lebanon's right to live in safety, freedom, justice and dignity.

Jesuit (From Page 2)

Father Hunt began his assignment in the state of Bihar in India in 1963. He served as principal of Loyola High School in Jamshedpur, rector of DeNobili High School, and pastor of St. Anthony Church in Dhanbad.

In 1975, he became director of the Damien School Welfare Centre in Dhanbad, providing welfare services and hospital facilities for patients with advanced leprosy, a leprosy control project for a population of 1,100,000 with clinics at 58 locations, a leprosy worker's training center, hostel facilities for children of patients and leprosy education programs for the public.

William Ach is a parishioner at St. Benedict the Moor Church, Winston-Salem.

Aging (From Page 2)

No more categorizing. No more denigrating labels. Aging should not be a "we versus them" situation, pitting younger against older, Sapp said. "We need a major shift in the way we conceptualize aging ... We must come to understand aging is not something that applies only to old people. We are all aging together.

Aging is a dynamic process, involving movement and growth. "We are making the same journey even if we are at different stages ... Whatever our age, we have certain claims on society, also certain responsibilities. Our responsibility to society doesn't reach a certain age. The lives of all are enhanced when all are willing to give of themselves for the good of the whole."

Society has stripped people of meaning in later years. It has isolated people, reduced them to a scientific model. It has put them in a class by itself.

"If we break down class distinctions, we can more readily recognize wisdom of those who are older," Sapp said. "One learns to live by living. It only makes sense to ask those who have lived the longest."

In closing, he said, "If we are to build a city of God, it will take the best contributions of all of us ... wherever we happen to be on our common journey."

Catholic Young Adults Picnic

CLEMMONS — The Winston-Salem area Catholic Young Adults group begins its eighth year with a Newcomers' Picnic on Sunday, Oct. 9 from 1-6 p.m. at Holy Family Church. For information contact Nick at (910) 744-1299, Michelle at 760-1299 or Andy at 765-2961.

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Bishop William G. Curlin

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A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

What Is The Answer?

There is no question that there is a shortage of vocations to the priesthood and to religious life in general. The questions arise when the Church attempts to discover the cause of the shortage and the solution to the problem.

Archbishop Francisco Javier Errazuriz Ossa, secretary of the Sacred Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, told Vatican Radio there is too much emphasis on material well-being and pleasure in some countries.

Others have their own ideas of the cause of the problem.

At a recent Serra regional conference in New Orleans, the head of one of the nation's largest seminaries said that vocations will increase when the Church is perceived to be under serious attack or there is a deep search for spiritual values.

Msgr. Gregory Aymond, president/rector of Notre Dame Seminary in New Orleans, said that vocations increase "where there is oppression and where the courageous acts of the Church come to the forefront."

In answer to a question, he said he foresees some event such as a social upheaval in the United States that will trigger an increase in vocations.

"I do believe something will happen in our culture and help us hit rock bottom. I don't know what form that will take," he said. "But I don't think it will happen any time soon."

Maybe Msgr. Aymond is right and it will take some sort of disaster to bring about an increase in vocations. But we do think there are steps that can be taken now to help solve the problem.

In his letter on Page 1 of this edition, Bishop Curlin outlines some of them and asks for our help with those steps. We won't repeat the bishops suggestions here but we urge you to read them and to take them to heart.

Vocations are everyone's business.

Some answers may come from the four-week world Synod of Bishops on religious life which began this week in Rome. Promoting vocations is one of the topics for discussion at the synod.

Before the start of the synod, a Vatican official said in an interview that a major reason for a drop in vocations in the West is the progressive loss of Christian values in society.

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Pro-Life Corner

Respect Life

A Los Angeles abortionist, Leo Kenneally, whose negligence caused the deaths of two young women and injuries to five others, was given a lenient one-year license suspension because, as the abortionist's lawyer put it, the medical board believed him to be "an extremely valuable asset to this community."
***Los Angeles Times*, 8/15/94**

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Says Lasting Peace Is Real Possibility

The Pope Speaks

Pope John Paul II

CASTEL GANDOLFO, Italy (CNS) — Lasting peace and authentic development throughout the world are not utopian ideals, but real possibilities requiring the commitment of all, Pope John Paul II said.

"The work of peace in the framework of the pastoral mission of the Church must become, for all the faithful, a more concrete commitment," the pope said Sept. 29 during a meeting with members of the Pontifical Council for Justice and Peace.

While the end of the Cold War and its division of the world into two opposing blocs brought hopes for an era of peace, it also led to a profound change in the balance of power and security in the world, he said. "This provoked a feeling of instability and uncertainty," the pope said.

The Church as a whole and individual Catholics cannot give into despair nor walk away from a renewed commitment to ensuring peace and promoting development, he said.

"On the contrary, Christian hope calls for courage; the world situation must be examined with the conviction that it is possible to move toward authentic development and lasting peace with respect for humanity and for creation," he said.

Pope John Paul said his early September visit to Zagreb, Croatia, confirmed for him "the Christian conviction that peace is not a utopia, but that it is possible if one really wants it, whereas war is deprived of all justification."

The pope also emphasized the important contribution the Church can make to discussions about economic development. While praising market economies for the freedoms they give people, he said ethical and moral values also must be protected in the marketplace.

"In the theories and practices of liberal economies, the requirements of justice, equity and solidarity risk appearing to be contrary to the search for efficiency," he said. While states should guarantee economic freedom for their people, the pope said, they must also guarantee that such freedom is exercised for the benefit of all.

He said the Vatican will participate in next year's U.N. Conference on Social Development with the aim of "supporting an economic order able to promote the participation of all, especially through employment."

New ways must be found, he said, "to prevent the disintegration of society, to eliminate poverty and to guarantee social protection, especially for the poorest."

Pope Says Some Religious Orders May Not Last Forever

VATICAN CITY (CNS) — The Catholic Church always will have members who are called to religious life, although individual religious orders have no guarantee they will last forever, Pope John Paul II said.

"The guarantee of lasting until the end of the world, which has been given to the Church as a whole, is not necessarily given to individual religious institutes," the pope said Sept. 28 at his weekly general audience.

While all members of the Church are called to a life of holiness by virtue of their baptism, he said, some live their baptismal call "in a particularly intense way by embracing the evangelical counsels of chastity, poverty and obedience."

The Holy Spirit is the source of the spiritual gifts given to individuals and religious communities to benefit the Church and the world in every age and in a variety of circumstances, he said.

Under the Holy Spirit's guidance, the pope said, the communities can take on new tasks and ways of operating according to the needs of the times and the places they work without betraying the tradition of their founders.

"Institutes which are no longer suited to their epoch, or which no longer have vocations, can be forced to close or to unite with another," he said.

While the life of individual orders is not guaranteed to last, Pope John Paul said, the practice of Catholics publicly consecrating themselves with the promise of vows will continue throughout history.

"The idea of a church composed only of lay people committed in a life of marriage and secular professions does not correspond to the intentions of Christ, which are shown to us in the Gospel," he said.

God continues to call men and women "to give themselves totally to Christ and his kingdom by way of celibacy, poverty and submission to a rule of life," the pope said.

"Those who follow this way in the future, as in the past, will continue to play an important role in the development of the holiness of the Christian community and its evangelizing mission," he said.

The Wrong Target

Editor's Notebook

Bob Gately

I have a feeling that Judge Lance Ito is attacking the wrong target with his threat to bar television cameras from his Los Angeles courtroom during the murder trial of O. J. Simpson.

I'm probably the first one to grant that coverage of the entire Simpson case has not be one of television's shining hours. But the problem really hasn't been the coverage of what has been going on in the courtroom during the various hearings over the past several weeks.

The problem has been the scramble for ratings by producers of the tabloid TV shows which have been trying to outdo each other with sensational "developments" without much, if any, regard for the truth.

Barring cameras from the courtroom is not going to do anything to stop those performances. There actually isn't much that can be done about such shows — or for that matter about some of the print media which have

See **Notebook,** Page 16

St. Francis Of Assisi

Light One Candle

Father John Catoir

Oct. 4 was St. Francis of Assisi's feast day, and we need him more than ever. I love his quote: "For what else are the servants of God but his minstrels whose work is to lift up people's hearts and move them to spiritual gladness."

If only people grasped this simple wisdom. Many hear the voice of the Church, some even read all the carefully worded ecclesiastical documents, but the Gospel never touches them. The poor are not visited, the oppressed are not consoled, and the lonely remain in isolation without a sign of love. The world is filled with apathy and selfishness.

Our mission as Catholics is to carry God's love into the fray every day. The spirit of poverty which St. Francis lived continually challenges us to bring God's love to those who need it most. But many Christians are virtually blind and deaf to the plight of the poor. Even the clergy live lives of comfort and ease while others suffer.

Apathy is only part of the problem. Far worse is to be blind to one's own spiritual poverty. Those who pride themselves in their knowledge of the Scriptures often fail to see how cold-hearted they have become. They forget that it is not through knowledge that one attains union with God, it is love that opens us to the higher realm of the Spirit, only humble love will enable us to enter the Kingdom of God.

Every soul contains the seeds of love, even the lowliest person. Peasants and beggars with no formal education have advanced to great heights of holiness precisely because of their capacity to love. Having stripped themselves of the excess baggage created by selfishness, they learn to reject anything false, anything that makes them less accessible to the needs of others.

Countless clergymen down through the ages, and that includes popes and bishops, have walled themselves off from the poor. Loving neither God nor man, they have used their passing power as a means of dominance and self-assertion. These very abuses caused the Great Schism and the Protestant Reformation. These hypocrites left behind a legacy of shame, pain and division.

Through St. Francis, the Holy Spirit has urged the Church to shed all forms of triumphalism, to return to the spirit of the Gospel. Jesus Himself said, "Learn of Me for I am meek and humble of heart," but the Church is slow to reform itself. The spirit of poverty is more the exception than the rule.

What is the answer to such mediocrity? The answer is love, which is most perfectly expressed in the cross of Christ. The Lord asks us to surrender to His will, not in slavish servitude, but in an obedience of love. The sinful people of God must learn to live for love and the Church must rule by love in order to show forth the loving face of God. It's that simple, and that difficult.

Christ promised to abide with us forever, and He called us through the prophetic voice of St. Francis to be minstrels of joy and spiritual gladness.

(For a free copy of the Christopher News Note, "Live Joyfully," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

Catholics Needed In The World Of Ideas

The Human Side

Father Eugene Hemrick

It's no secret that many Catholic universities and colleges are searching for a facelift to restore their Catholic identity. In addition to ensuring excellence in education, they are seeking ways to instill in students a Catholic tradition that will impact their lives and, through them, their culture.

One way universities and colleges might do this is by planting the idea in students that some of them just might have a vocation in some form to the world of Catholic ideas.

Several questions that are difficult to answer prompt my suggestion. Where today do we find Catholic playwrights, novelists, poets, musicians and philosophers who combine the best of Catholic imagination with their disciplines and who make an impact on our culture?

Where, for example, are the Catholic playwrights who probe the plight suffered by Third World people? One well thought-out play could do more to raise consciousness than any of us might dare to imagine.

Where are the musicians whose compositions are capable of moving the soul and lifting our thoughts to heaven? Why is it that people all of a sudden are rediscovering Gregorian chant?

When did we last experience the moving force of a poem by a Catholic writer whose spirituality was rich and wise?

In other words, where are the Catholic men and women who are devoted to original ideas, new harmonies and creative images — who are willing to come together, identifiably as Catholics, and to sacrifice a lifetime for their vocation?

I stand to be corrected, but I believe we have too few Catholics today who sense that their true vocation is to the intellectual life in some form.

Perhaps because of the pace of life, too many spend all their time reacting to events and don't take the extra step needed to influence and transform their world. Like news commentators, they focus heavily on problems of the moment and jump from one topic to another.

What is needed is the willingness to "suffer" with an idea, to respect its scope — its infinity — and humbly to bow before God with it. That is where the idea of "vocation" comes in.

It is disturbing to see how many Catholic students today are motivated more by the desire to achieve financial security than by an adventuresome spirit bent on changing the world for the better, no matter the personal cost.

A number of professors who once dreamt of mastering their fields are abandoning the teaching profession to join industries that are driven more by profit than love for the world of ideas.

Poetry, theater, music and ideas have always been feared by dictators because of their power to fire the imagination and create a revolution.

Giuseppe Verdi, the great Italian composer, rallied Italy against Austria through his music, and Alexander Solzhenitsyn's writings played a role in bringing down Soviet power.

The death of Socrates occurred as it did because he dared to challenge his students' idea of the gods. Because he challenged them to think, he was considered a threat to Greek civilization.

It is the power of ideas and creativity to move the mind and the heart. But if the world today needs a Catholic intelligentsia, it is not just to move mind and heart, but to speak to the soul.

Father Hemrick is director of research for the United States Catholic Conference.

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What You May Not Know About Sexually Transmitted Diseases

Crosswinds

Martha W. Shuping, MD

In answer to several questions about sexually transmitted disease, I want to give some information that isn't often presented.

For example, some cervical cancer can be linked to a venereal disease. When a medical school instructor made this statement to my class several years ago I was surprised. He added, "It's the best kept secret in medicine." (In fact, some cervical cancer is caused by the Human Papilloma Virus, the virus that causes venereal warts.) Unfortunately, the virus can be carried undetected for years, with no symptoms present. And so, the virus spreads from one person to another, without anyone knowing. It can lead to cervical or other cancers in women, and also to a male cancer in the genital area. About 8,000 women a year (many of them young women) die from cancers related to this virus. About 30 percent of single, sexually active Americans carry the virus.

Did they teach about chlamydia in your high school sex education course? It's a major cause of infertility. In some groups studied, 30-50 percent of young men and women are infected. About 70 percent of people who have this are not aware and so they continue to spread it. Chlamydia can damage the fallopian tubes making it impossible for a woman to get pregnant or causing tubal pregnancies. It can also cause miscarriage and stillbirth. It is treatable with antibiotics, if you know you have it.

Everyone knows about gonorrhea, but do you know about the drug resistant strains? Painful pelvic infections may take longer to clear as you try various antibiotics to get it under control. And as the infection smolders, it's causing internal scarring that may make pregnancy impossible.

Herpes is more of an embarrassment and a nuisance. But I've had patients in my office suffering from emotional distress at having picked up a virus they'll be dealing with for the rest of their lives. Medication can reduce the frequency and intensity of outbreaks, but the virus never goes away. Outbreaks can occur repeatedly over time. If you are no longer dating the person who gave it to you, but hope to get married someday, think of the issues that can arise when you tell your future spouse about this.

See Crosswinds, Page 16

Abortion And Excommunication

Question Box

Father John Dietzen

Q. Several years ago I committed a grave sin by having an abortion. I did so because of a genetic test result, which I realize does not make the sin any less. I confessed the sin and the priest told me I was forgiven. The penance was minimal, but I live daily with the pain and shame of what I did, and six years later still pray for forgiveness. My question is this. I just read in the new *Catechism of the Catholic Church* that one who has an abortion "incurs excommunication latae sententiae," by the very commission of the offense. Have I been excommunicated, or did the priest have authority to absolve me? Since my confession I have been receiving the sacraments. Is that wrong? (Iowa)

A. Several times in the documents preparing and presenting the new catechism it is noted that it is meant particularly as a guide and resource for bishops, priests and other teachers of the faith.

Pope John Paul II says, for example, in his letter introducing the work, that it is intended as a reference text, a norm for teaching the faith, "to encourage and assist in the writing of new local catechisms, which take into account various situations and cultures," in other words to explain and expand on the teachings contained there as necessary for people to understand and apply them correctly.

The subject you bring up is a good example of why the pope said that. Some elements of Church teaching and law are quite complicated, and the entire picture cannot be put into focus every time an intricate subject comes up.

Let me explain. The sentence immediately after the one you quote (in No. 2272) says that this excommunication is incurred "subject to the conditions provided by canon law."

That is a weighty sentence. Canon law places many conditions which must be present before a person incurs such an excommunication, conditions about which many or most Catholics would be unaware.

The same paragraph also has two other words which you passed over, but which are highly significant. It notes that "formal cooperation" in an abortion constitutes a grave sin and can incur excommunication. This space is too short to go into what formal cooperation means, but it introduces even more conditions before an individual is excommunicated.

To give an idea of what I'm talking about, in order to incur this excommunication a person must be at least 18 years old and must be aware when the act is committed that such an excommunication is going to be incurred if the act is carried through.

Obviously, many people who know that abortion is seriously wrong still do not know that an excommunication is incurred at the same time. You appear to be a good example.

Furthermore, if circumstances surrounding the pregnancy are such as to cause grave fear and confusion in the mind of the woman, or if she is under severe pressure from family or perhaps close friends, again the excommunication would not be incurred.

As the catechism explains, by attaching here the penalty of excommunication the Church wishes to make clear the gravity of the crime of taking unborn life and the harm done to the innocent one put to death, as well as to the parents and the whole of society. It does not wish to restrict the scope of God's mercy.

Trust what the priest told you. It sounds as if he knew what he was doing.

For those interested in checking references, the most relevant parts of canon law here are 1398, 97, 1323 and 1324.

(A free brochure outlining basic Catholic prayers, beliefs and practices is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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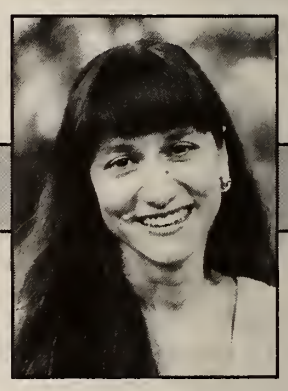
All Good Gifts

Family Matters

Eileen C. Marx



My 4-year-old son, Bobby, sat at the kitchen table with paper and marker in hand and began studying the artwork taped to the wall that his cousin Patty had given him a few weeks earlier. Although she was barely 3 1/2 years old, Patty had written all the letters of Bobby's name and then topped off her masterpiece with blue glitter and a hot-pink snowflake sticker.

Bobby looked at me and with great frustration said, "I can't make letters like Patty; I can only make mountains." I glanced over at his orange and brown drawing and said, "Oh, but you make the most wonderful mountains I've ever seen. Did you know that every kid has special things that they can do and sometimes kids don't know that they can do special things until they become big boys and girls? But God gives every child a special gift or talent. Bobby, the nicest part of having a talent is that you can share what you're able to do with other kids. Patty shows you how to us glitter and glue and you show her how to swing the baseball bat."

"Mom, I told you, I can only make mountains!" Bobby said. So much for my parental words of wisdom.

At an early age, children understand that there are some things in life that come easy to them and other things they will struggle with. It's critical to a child's development to discover which activities bring them joy and satisfaction. But it seems that there is a tremendous amount of pressure on very young children today to exhibit their talents and "show their stuff" to a society that rewards the achievers and ignores all others.

Many parents feel this pressure and respond in a variety of ways. Some parents enroll their children in more activities than a child can possibly handle. I know of a dad who is a frustrated athlete and a mom whose modeling career never quite took off. Their children are programmed to fulfill their parents' unfinished dreams rather than pursue their own. Other parents seek to encourage their children in their endeavors and provide the right amount of opportunity for their children's talents to flourish.

As parents, we enjoy taking pride in our children's accomplishments. And when we see even a hint of a talent or skill, it's only natural to put our lives on fast-forward and see our children batting in the final game of the World Series, performing in the National Symphony Orchestra or accepting the Nobel Peace Prize. It's just as natural to find ourselves comparing another child's abilities with our own child's, as much as we wish we didn't fall into this trap.

A lot of time and energy are devoted to activities that bring our children enjoyment and recognition for their skills. As we juggle our schedules for soccer games, dance recitals, T-ball practice, piano lessons or scout meetings, one of the most important activities we need to schedule is time with mom and dad. According to *The Washington Post,* a recent University of Maryland study found that parents spend approximately two hours a day with their children, and today's average working dad converses less than eight minutes a day with his children, four minutes if his wife also works outside the home. In the hurried lives of today's busy parents, we sometimes forget that what our children need and want most is our time.

It's also easy to forget that our children are not only blessed with the gifts of music, sports, art or intelligence, but also with the more important gifts of kindness, patience, love, wisdom, sensitivity and faith. My friend Fran recently told me, "When I pray at night with my children, I thank God for Will's kindness to other children, for Jilly's strength of character and for Elliot's cooperation during the day. The kids need to see that I recognize their wonderful gifts. Together we thank God for all that He has given us."

We need to teach our children that any talent or skill that they have is a gift form God. We have a responsibility to use these precious gifts in a way that is pleasing to God and that helps the human family. St. Paul writes eloquently about the spiritual gifts we have received: "There are many gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good."

See **Family,** Page 13

the Saints by Luke

OUR LADY of the ROSARY

THROUGHOUT THE HISTORY OF THE CHURCH, MARY HAS APPEARED IN VISIONS EMPHASIZING THE GREAT IMPORTANCE OF PRAYING HER ROSARY. ACCORDING TO PIOUS TRADITION, THE BLESSED VIRGIN APPEARED TO ST. DOMINIC IN THE 12TH CENTURY AND ASKED HIM TO PREACH AND PRAY THE ROSARY. HE DID SO AND FRANCE AND THE CHURCH WERE SAVED FROM THE ALBIGENSIAN HERESY.

ROSARY DEVOTION WAS STRONG IN THE 16TH CENTURY WHEN THE TURKS WERE OVERRUNNING EUROPE. ST. PIUS V CALLED THE COUNTRIES OF EUROPE TO UNITE. ONLY YENICE AND SPAIN ANSWERED THE POPE'S PLEA. ON SEPT. 30, 1571, A FLEET OF SHIPS WENT TO SEA TO MEET THE AGGRESSORS. THE POPE ASKED CHRISTIANS TO PRAY THE ROSARY FOR VICTORY. ON OCT. 7 THE TWO FLEETS MET IN BATTLE NEAR LEPANTO. JUST BEFORE THE BATTLE, THE WIND, WHICH FAVORED THE TURKS, CHANGED SUDDENLY. THE BATTLE ENDED IN A RESOUNDING VICTORY FOR THE CHRISTIANS. IN THANKSGIVING, ST. PIUS ORDERED THAT EVERY OCT. 7 BE CELEBRATED AS THE FEAST OF OUR LADY OF VICTORY. THIS LATER WAS CHANGED TO THE FEAST OF THE HOLY ROSARY.

MARY APPEARED WITH THE ROSARY IN A VISION AT LOURDES IN 1858. SHE LOOKED ON APPROVINGLY AND ALLOWED THE BEADS TO SLIP THROUGH HER FINGERS AS BERNADETTE SAID THE PRAYERS.

ON OCT. 13, 1917, OUR BLESSED MOTHER AGAIN EMPHASIZED THE ROSARY THROUGH THE THREE CHILDREN OF FATIMA. IDENTIFYING HERSELF, SHE SAID, "I AM THE LADY OF THE ROSARY... PRAY THE ROSARY EVERY DAY."

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Entertainment

The River Wild

Streep Tests Waters In Outdoors Action Thriller

NEW YORK (CNS) — Meryl Streep deftly navigates new career territory as a female action hero in the outdoors action-thriller "The River Wild" (Universal).

The setup has Bostonian teacher-of-the-deaf Gail (Ms. Streep) ready to give up on her marriage to workaholic architect Tom (David Strathairn) when he drops out of their family rafting vacation to celebrate son Roarke's (Joseph Mazzello) 10th birthday.

As mother and son prepare to set out on the river, Roarke mentions to friendly fellow rafter Wade (Kevin Bacon) that his mom had once been an expert guide on the river. And, at the last minute, Tom shows up, still clinging to office paperwork.

The couple soon offers Wade and his mean-looking buddy (John C. Riley) a lift downstream since their guide has mysteriously stranded them without a raft.

Only wimpy Tom quickly senses there is something sinister about Wade, but when Gail does agree to ditch the two, Wade produces a gun and informs Gail she must guide them all the way down the deadly rapids as they are on the run from the law.

She realizes then they have already killed their first guide and her family will be next — even if they survive the headlong trip down the forbidden stretch of white water called "the Gauntlet."

With Mother Nature providing the best special effects of all, director Curtis Hanson has shaped an exciting popcorn movie of consistent chills and spills.

The characterizations are not of great depth but are sufficient to make us empathize with Gail, who holds everyone's life in her trembling hands; unathletic Tom, who develops surprising inner reserves when put to the test; and, of course, the frightened, vulnerable child.

Bacon brings fine shadings to manipulative Wade, at first winning over young Roarke and flirting with Gail, then easily slipping into his villainous mode without going — dramatically — overboard.

Ms. Streep seems in her element on the treacherous stretches while inwardly plotting how to save her loved ones. Strathairn as well uses his stiff awkwardness to best advantage in portraying the weakling husband willing to attempt desperate and cunning measures.

The narrative has as many sly twists and turns as the river itself though they are frequently telegraphed in advance by either dialogue or the spirited music track.

In essence a formula movie, it nevertheless works well due to carefully controlled performances, splashy cinematography and taut editing that keeps the pace as rapid as the, well, rapids.

Only the viciousness of a brutal beating and a couple of point- blank shootings make this questionable fare for teens, as otherwise it is positively concerned with preserving a family and working through an endangered marriage.

"The River Wild" won't be struggling upstream at the box office, and may signal better roles for women in action movies that hopefully won't exploit the violence usually found in them.

Due to frequent menace and brief shots of brutal violence, the U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

'Princess Caraboo' — Caraboo (Phoebe Cates) fascinates English aristocracy with her mysterious prayers and rituals in a romantic comedy that the U.S. Catholic Conference calls a "royal treat." The USCC classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested. (CNS photo from TriStar Pictures)

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Backbeat" (1994)

Tragic, fact-based story of Stu Sutcliffe (Stephen Dorff), one of the original Beatles and close friend of John Lennon (Ian Hart), who left the band in order to remain in Hamburg with his fiancee (Sheryl Lee) and hopes of a career in painting, but died months later of a brain hemorrhage. Director Iain Softley's downbeat movie is little more than a routine buddy story which fails to capture the quirky energy of the Beatles as they first burst onto the international scene. Restrained bedroom scenes, intermittent nudity, brief violence and drug use and much rough language. The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

"Bad Girls" (1994)

Superficial feminist Western in which disenchanted prostitutes (Madeleine Stowe, Mary Stuart Masterson, Andie MacDowell and Drew Barrymore) flee a murder charge in Texas only to run into a gang of sadistic outlaws (led by James Russo and Robert Loggia). Director Jonathan Kaplan's empty oater is coated with a slick Hollywood veneer but its feeble story is nothing more than a string of tired Western cliches substituting female for male leads. Some gunfights, revenge murders and frequent sexual references. The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

"Baseball" (1994)

The history of baseball from its origins in colonial America and growth as an organized sport after the Civil War to its popularity as the national pastime and current misfortunes as a big business is chronicled by filmmaker Ken Burns in this nine-part, 18 1/2-hour television documentary series. The resulting overview of baseball lore is amplified by wider perspectives of the game's social significance, especially for minorities, but best of all is its use of vintage newsreels preserving the visual record of the great players of the past and the context of the times in which they played. (Turner/PBS, $24.98 per episode or $179.98 for the series)

"I Wanna Hold Your Hand" (1978)

Three New Jersey high school girls enact an elaborate scheme to get to see their heroes — the Beatles — on the day the singing group is to appear on "The Ed Sullivan Show" in 1964. Director Robert Zemeckis' farcical style, rough language and a tasteless scene with a prostitute make it a decidedly adult comedy. The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.

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National Vocation Awareness Week Oct

Belmont Abbey Monks: *Chants In Real Life*

By FATHER PLACID SOLARI

Chants. It seems almost everyone has either heard or heard about the CD of Gregorian Chant by a group of Spanish Benedictine monks.

Although monks suddenly seem popular, one wonders if this unexpected publicity has brought with it any great appreciation of their monastic life. A visitor to a contemporary Benedictine abbey would find that plainsong is only one part of a larger, richer tradition of Christian life.

The tradition has made its home in North Carolina since 1876 when a small community of monks founded Belmont Abbey in Gaston County. The time hardly seemed favorable for founding a monastery. The area was poor, the economy still in ruins from the recent Civil War and Catholics in North Carolina were few and scattered.

In the intervening 118 years, however, the monks of Belmont have worked together with Catholics in North Carolina to see the Church grow from a small, almost invisible minority to a vibrant and important religious presence in two dioceses. The school which began with two young students who accompanied the first monks has grown into Belmont Abbey College, the only Catholic college on the East Coast between Washington and Florida. But what is this monastic tradition?

In his Rule, St. Benedict establishes the following procedure for the reception of newcomers into the monastery: Let the one who is to be received — in the presence of the whole community in the oratory — promise stability, fidelity to monastic life and obedience. This is done in the presence of God and His saints...and from that very day he is to be counted as one of the community. This brief passage captures the essence of the life lived today in Benedictine communities around the world — seeking God in community.

Another way of looking at monastic life is to see it as creating a "space" in which one can seek God. The first aspect of this space is that of physical space — the abbey.

A monk makes a distinctive vow of stability, whereby he commits himself to the life and work of a community and remains with that monastic family for the rest of his life. This allows for a settled location where the monk can carry on his search for God and a community of support for the process of conversion of life. For the larger Christian community, the monastery provides a space where others may come to share in the monks' life and prayer.

The other aspect of "space" is more interior. On one hand, the monastic schedule with its set times for prayer, meals and other activities gives structure to daily life. The chants — at the top of popular music charts — are simply part of the prayer of the monks. An important part of monastic life is community prayer, as the monks come together several times a day to praise God and listen to His word.

Furthermore, shared responsibility for the welfare of the monastery and life together under the Rule of St. Benedict and an abbot divide the tasks of daily life among the monks. Finally, monastic practices such as daily meditative reading of and reflection on the Bible, celibacy, personal prayer, obedience and the attempt to simplify one's life all lead to the creation of an interior space where the experience of God may take root and grow. These elements, along with stability in community, assist us in changing our lives so as to live in peace with God and others as true children of God.

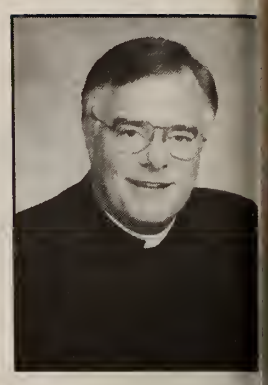
Father Placid Solari with student

So, visitors to Belmont Abbey will find plainsong, but as part of the monk's daily prayer, not part of a CD. And they will find this chant woven in with many other things; the carrying out of ordinary tasks of daily life in the monastic community, all the many details — teaching, administration, campus ministry — involved in sponsoring a modern Catholic college and assisting in pastoral care for the Catholics in the Diocese of Charlotte. They will find in many ordinary ways of daily life, the monks are simply living one of many distinctive ways of religious life in the Church.

The next time you hear the Gregorian Chant and someone wants to know who these monks are, tell them they are simply people who are seeking God through work and prayer together in Christian community.

Father Placid Solari is vocation director for Belmont Abbey. For more information, call (704) 825-6702.

Dear Friends In Christ;



In planning for National Vocation Awareness Week in our diocese, I have had a wonderful opportunity to work side by side with *The Catholic News & Herald* in gathering information that will make all of us more aware of the variety of ways that men and women can serve the Church as priests, sisters, brothers and deacons.

You will find reflections and/or photos about the work of religious communities that have their roots here in our diocese — the Sisters of Mercy of the Americas in Belmont, the monks of Belmont Abbey and the Congregation of Our Lady Help of the Clergy (Maryvale) in Vale, N.C.

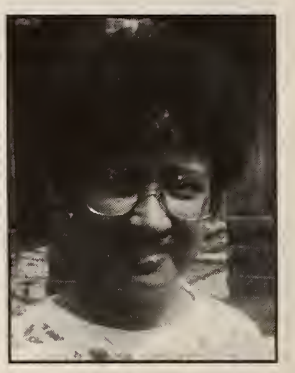
You will also find in this issue a listing of the 27 religious communities of men and women who bring vitality and life to ou diocese by their presence as they share with all of us the charism of their particula community. The approaches and gifts found in these communities testify tha there are "a variety of gifts but the same Spirit."

We are in the process of inviting each of these communities to share thei

Mercy Sisters Celebrate 12

By SISTER MARIAN ARROYO

The Sisters of Mercy is an apostolic religious community dedicated to the mission and ministry of the Church in the world. Animated by the Gospels and imbued with the charism or special gift of their foundress Catherine McAuley of Dublin, Ireland, the Sisters of Mercy vow to serve the needy with courage and compassion, with a special concern for women and children.



Since their founding in 1831, the Sisters of Mercy have ministered in the areas of Catholic education and health care to immigrants and poverty-stricken communities throughout the world.

The Sisters of Mercy in North Carolina celebrate a beginning of their foundation unlike other regional communities of Sisters of Mercy in the United States. This regional community originated from the Sisters of Charity of Our Lady of Mercy (OLM), which was founded in 1829 by Bishop John England of Charleston, S.C. In 1862, three OLM Sisters went to Wilmington, N.C., for four months to nurse victims of yellow fever following the Civil War. In 1869, Cardinal James Gibbons (then Bishop Gibbons) requested that the sisters found a convent in Wilmington "to instruct the young and perform those duties of mercy for which they are so well adapted."

Mercy Sis for the har

By 1892, they moved to Belmont at the invitation of the monks at Belmont Abbey to establish a motherhouse nearby. The sisters became affiliated with the Sisters of Mercy in 1913. In 1946, during the reconstruction period of Guam following World War II, thre sisters opened another branch of th N.C. community at the request of Bisho Apollinaris Baumgartner.

The Sisters of Mercy of the R gional Community of North Carolina

Learn More About Vocations

The Media Center has the following videos in stock and available for rental:

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~ Interviews with priests reveal how they made their vocation decisions and what it means to their families, friends and parishioners.

Called By God
~ Married, single, in the religious life or priesthood, we are all called to "partnership with God."

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~ Explore the possibilities of the religious life through interviews with a variety of people who have answered the call.

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15: 'Vocations Are Everyone's Business'

stories with us so that we may become aware of the many opportunities for ministry in the Church.

Vocation awareness is incomplete without taking a look at the Permanent Diaconate. The deacons' work in our parish communities and the variety of ways they extend the presence of the Church both within and beyond the parish boundary adds immeasurably to the strength of the Church in our diocese.

You will find listed in this issue videos available through the Media Center that can spark interest in vocations and bring to light that vocation awareness is ongoing and should be kept at the forefront of our minds and hearts.

Remember to pray for vocations and continue to look within your families, parishes and communities for people whom you believe have special gifts to serve the Church as priests, sisters, brothers and deacons.

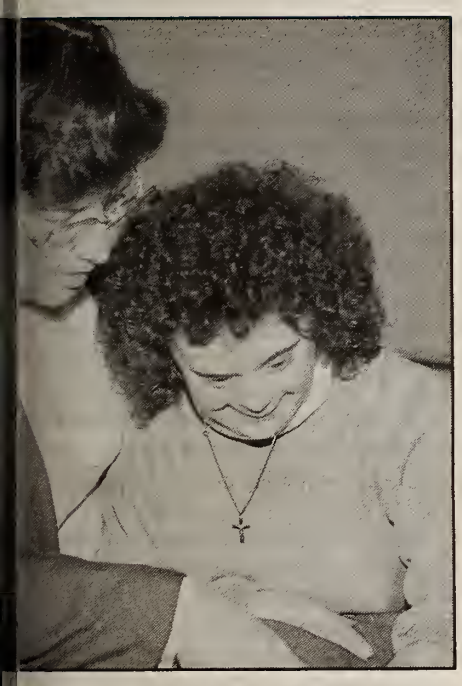
Vocations are indeed everyone's business.

Rev. Francis J. O'Rourke
Vocation Director

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father O'Rourke at (704) 334-2283.

Maryvale Sister Mary Norman chats with former students of a pre-school the sisters run near their motherhouse/farm house in Vale. Photo by CAROL HAZARD

ears In N.C.



ce with Lorraine at Holy Angels, a home un by the sisters. Photo by JOANN KEANE

one of 25 regional communities with administrative offices in cities throughout the country. Since the establishment of the new Institute of the Sisters of Mercy of the Americas in 1991, the sisters continue to sponsor programs, institutions and ministries that address needs and concerns of their time.

Today, as did our predecessors, the Sisters of Mercy strive to respond creatively to the urgent needs of their time, especially to the needs of women and children who are homeless, uneducated and poor. Steeped in prayer and sustained by their community's support, the sisters are actively involved in health care, education and pastoral ministry. They minister in the areas of providing shelter to women and children who are homeless, caring for people with AIDS, and ministering to people who are mentally and physically challenged.

The Sisters of Mercy invite women to join them in their efforts to be attentive to the needs of the impoverished — economically, physically, psycho-socially and spiritually. There are several ways to become directly involved with the works of mercy in the mission of the Church: Vowed Membership, lay involvement (for women and men) as Associates or by serving in the Mercy Corps.

Mercy Sister Marian Therese Arroyo is vocation minister for her community. For more information, call (704) 525-8577.

The Diocese of Charlotte

offers prayerful thanks to the following communities for their generous and unselfish sharing in the faith life of the diocese.

Carmelites of Mary Immaculate

Congregation of the Holy Spirit (Spiritans)

Congregation of Our Lady Help of the Clergy (Maryvale)

Congregation of the Mission (Vincentians)

Daughters of Charity

Franciscan Friars of the Atonement (Graymoor)

Franciscan Secular Institute

Marians of the Immaculate Conception

Missionary Servants of the Most Blessed Trinity (Trinitarians)

Oblates of St. Francis de Sales

Order of Friars Minor
Order of Friars Minor Capuchin
Order of Friars Minor Conventual

Order of St. Benedict (Benedictines)

The Home Missioners (Glenmary)

Society of Jesus (Jesuits)

Poor Servants of the Mother of God

Redemptorists

Religious of Christian Education

Sisters of Charity

Sisters of Holy Cross

Sisters of Mercy of the Americas

Sisters of Notre Dame de Namur

Sisters of St. Dominic

Sisters of St. Francis

Sisters of St. Joseph

Society of the Holy Child Jesus

The Permanent Diaconate

Men Share In Ministry Of Christ

By REV. MR. CURTISS TODD

From the Apostolic Age, the diaconate has been visible in the Church. The apostle Paul in his letter to the Philippians sent his greetings not only to the bishops, but also to the deacons.

In his first letter to Timothy, he illustrates the qualities and virtues deacons must possess to be worthy of their ministry. The sixth chapter of the Book of Acts tells of the selection of seven reputable men, filled with the spirit of wisdom, to be appointed to the task of distributing food and waiting on tables — a ministry of service.

These men were presented to the apostles who prayed and laid hands on them. St. Irenaeus and other second and third century writers cite this passage as the "proof text" for the Order of Deacons. The word deacon comes from the Greek *diakanos,* which means servant or helper. Deacons began as servers but evolved to become the eyes, ears, heart and mouth of the bishop.

The period of time from the early second century to the Council of Nicea (325) was known as the Golden Age of the Diaconate. Accordingly, the order flourished and gave witness of love for Jesus through works of charity, the celebration of sacred rites and the fulfillment of pastoral duties.

Even as the diaconate flourished, the causes of its eventual decline and disappearance began to appear. No single reason suffices to explain what happened. In general, it appears that both priests and deacons experienced an identity crisis, causing rivalry that occasionally boiled over into open conflict, and finally became the diaconate's undoing. There were problems and failings on both sides.

By the fifth century, the idea was promoted that the diaconate was no more than a step toward ordination as a priest, and its value as an integral part of the hierarchy of orders — bishop, priest and deacon — was obscured. Contemporary German theologian Karl Rahner says that by the Middle Ages, the Permanent Diaconate was becoming a "legal fiction."

During World War II, priests imprisoned in Nazi concentration camps speculated, theorized and discussed that the Permanent Diaconate would be good for the Church. Following the war, the discussions continued. In

See **Diaconate,** Page 16

Prayer For Vocations

Gracious and loving God
help the men and women
of our diocese
to hear the call to serve.
Our needs are great
and our people
thirst for your presence.
Open the hearts of many,
raise up faithful servants
of the Gospel,
dedicated, holy priests,
sisters, brothers and deacons
who will spend themselves
for your people
and their needs.
Bless those who are serving now
with courage and perservereance.
Grant that many will be inspired
by their example and faith.
We ask this through
Christ our Lord.
Amen

People In The News

Angela Lansbury Wins Gabriels' Personal Achievement Award

DAYTON, Ohio (CNS) — Angela Lansbury, star of CBS' long- running hit "Murder, She Wrote," has been named recipient of the Personal Achievement Award from the Gabriel Awards, sponsored by Unda-USA. WCVB-TV in Boston was named television station of the year for the second straight year. For the 10th time in the awards' 22-year history, KOKF of Oklahoma City was named radio station of the year. Also, 36 TV and radio programs were given Gabriels, and another 24 shows earned certificates of merit. The Gabriel Awards are a project of Unda-USA in Dayton, the U.S. branch of the worldwide association for Catholic broadcasters. Unda is the Latin word for "wave."

Pittsburgh Man Gives $10 Million To Catholic Education

PITTSBURGH (CNS) — Pittsburgh businessman John E. Connelly has given the Pittsburgh Diocese a $10 million endowment to provide tuition assistance in Catholic schools for families in financial need. It is believed to be the largest single gift ever made in the United States for Catholic school tuition aid. "I think education is the key to all the problems — moral, financial, social and spiritual — of the country and our society," Connelly told the *Pittsburgh Catholic*, diocesan newspaper. Bishop Donald W. Wuerl of Pittsburgh first announced the gift at a dinner in Washington Sept. 12. At the dinner, Connelly, chairman of J. Edward Connelly Associates, was given the Seton Award by the National Catholic Educational Association for previous outstanding contributions to Catholic education.

New U.N. General Assembly Head Hopeful For Pope's 1995 Visit

UNITED NATIONS (CNS) — The new president of the United Nations General Assembly said he hoped Pope John Paul II would come next year and expressed regret the pontiff would not be addressing the assembly in October. Foreign Minister Amara Essy of the Ivory Coast, who is also a former U.N. ambassador, was elected president of the General Assembly Sept. 20. He succeeds Ambassador Samuel R. Insanally of Guyana in the largely ceremonial post, which rotates annually among five regional blocs. At a press conference Sept. 22, Essy said he had met with Pope John Paul at the papal summer residence at Castel Gandolfo Sept. 16. "He seemed to me to be rather tired," Essy said, so he was not surprised the Oct. 21 U.N. visit was canceled.

Cuban Bishops Urge Solutions To Refugee Plight

HAVANA (CNS) — Cuba's bishops urged the United States to seek solutions to the plight of thousands of Cubans who left the island in flimsy rafts and are now detained at U.S.-run camps. The bishops, in a statement issued Sept. 23 after a plenary assembly, said they were encouraged by talks that led to a U.S.-Cuba accord on immigration two weeks before and by meetings between Cuba's foreign minister and moderate Cuban exiles. Referring to the exodus of around 30,000 Cuban boat people in a five-week period from early August, the bishops said they were concerned by the plight of Cubans detained at the U.S. naval base at Guantanamo Bay in Cuba, in Panama and in other U.S. detention centers.

Fired Teacher Alleges She Was Too Catholic For DePaul University

CHICAGO (CNS) — A former DePaul University faculty member has filed a federal civil rights suit against the Vincentian-run Catholic school alleging that she was denied a teaching post and eventually fired because she is too Catholic. Lynne C. Boughton filed suit in U.S. District Court saying the Chicago university mistreated her because her Catholic beliefs are more orthodox than those of other faculty members. DePaul University officials declined to comment on the case but gave general explanations of the school's philosophy. "DePaul acknowledges its responsibility to remain faithful to the Catholic message drawn from authentic religious sources, both traditional and contemporary," said a statement from Vincentian Father John P. Minogue, university president.

Flynn Says Vatican, U.S. Won Support For Priorities In Cairo

ROME (CNS) — The Vatican and the United States won support for their most important positions at the U.N. International Conference on Population and Development, said the U.S. ambassador to the Vatican. "Both achieved much of what they wanted, and the Vatican did so without compromising on the truth," said Ambassador Raymond L. Flynn in a Sept. 23 letter to people who had asked his opinion about the Cairo conference. "The U.S. gained international support for an 'action plan' to deal with the challenge of population stabilization" and for a comprehensive approach to the problem based on educating and empowering women, he said. The Vatican, Flynn said, got the world to listen to its moral and spiritual reservations about certain aspects of the U.N.'s proposals.

New Trial Ordered For Death Row Inmate Backed By Pope, Bishops

CHICAGO (CNS) — The Illinois Supreme Court ordered a new trial for a death row inmate for whom Cardinal Joseph L. Bernardin of Chicago and Pope John Paul II have made appeals. On Sept. 22, the court ruled that Manuel Salazar's 1985 conviction for the shooting death of Joliet police officer Martin Murrin was tainted because of improper instructions to the jury. Supporters of Salazar were jubilant, saying he is a victim of police hostility toward Hispanics and other minorities. But police officials said the ruling is a blow to Murrin's widow and children and to police officers.

Italian Bishop Denies He's Being Used By Gangland Leaders

ACERRA, Italy (CNS) — An Italian bishop noted as a crime-fighter has denied allegations that he is being used by gangland leaders. The allegations concern efforts by Bishop Antonio Riboldi of Acerra to act as an intermediary between police and criminals ready to give up their illegal ways. Several criminals who turned state's evidence were quoted in Sept. 28 newspapers as saying that the bishop's activities were orchestrated by crime bosses who planned to fake a massive surrender in exchange for a lenient law that would put criminals back on the street in a few years. These allegations are "pure fantasy," said Bishop Riboldi.

Anglican Leader Defends China Trip

LONDON (CNS) — The spiritual leader of the worldwide Anglican Communion has rejected criticism that his recent trip to China bolstered that country's repression of religious freedom. Archbishop George Carey of Canterbury, England, said in London Sept. 23 that "I was not condoning unjust systems" but "making the point that if the (Chinese) government takes religious liberty seriously, then we are going to be keeping an eye on this." While on a 12-day trip to the Asian communist state, the archbishop met with the head of the government-approved China Christian Council and publicly criticized the smuggling of Bibles into the country.

Pope Says He Hopes Synod Will Prompt New Vocations

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II said he hoped the world Synod of Bishops on religious life would spark new energy among religious orders and new vocations among young people. The pope made the remarks at a Sunday blessing Sept. 25, a week before more than 200 bishops, religious and lay experts began a monthlong meeting at the Vatican on "The Consecrated Life and Its Role in the Church and in the World." The pope prayed to Mary for the synod's success. He also prayed for "an increase in spiritual fervor among men and women religious, as well as members of secular institutes and societies of apostolic life."

Archbishop Gives Qualified Praise To Arrests In Cardinal's Case

MEXICO CITY (CNS) — Archbishop Juan Sandoval Iniguez of Guadalajara has lauded the recent arrests of five bodyguards of top Mexican drug traffickers allegedly responsible for the murder of the archbishop's predecessor, Cardinal Juan Jesus Posadas Ocampo. At the same time, however, Archbishop Sandoval cautioned that the case should not be closed until those behind the killing are captured. "We praise the actions being carried out by the state security forces against delinquents who disturb the peace and order of society," he said in a Sept. 23 written statement. On Sept. 14, Jalisco state Judicial Police agents and Mexican Army troops arrested five alleged members of Tijuana's Arellano Felix drug cartel, which is believed responsible by Mexican authorities for the May 1993 shooting death of Cardinal Posadas.

Scripture

Readings for the Week of October 9 - October 17

Sunday: Wisdom 7:7-11; Hebrews 4:12-13; Mark 10:17-30 or 10:17-27.

Monday: Galatians 4:22-24, 26-27, 31-5:1; Luke 11:29-32.

Tuesday: Galatians 5:1-6; Luke 11:37-41.

Wednesday: Galatians 5:18-25; Luke 11:42-46.

Thursday: Ephesians 1:3-10; Luke 11:47-54.

Friday: Ephesians 1:11-14; Luke 12:1-7.

Saturday: Ephesians 1:15-23; Luke 12:8-12.

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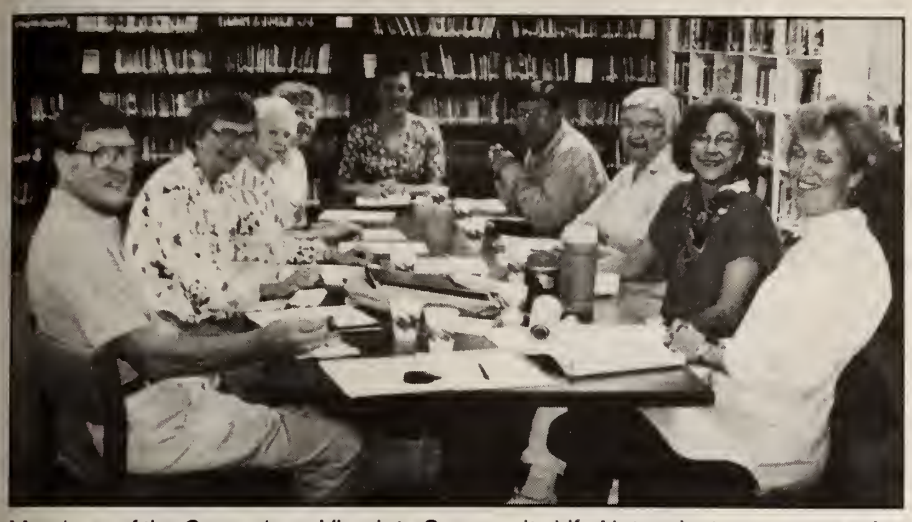

Members of the Greensboro Vicariate Community Life Network at a recent meeting (l-r) Frank Rodgers, St.Pius X, Greensboro; Miriam Williams, Immaculate Heart of Mary, High Point; Martie Elkins and Vi Plante, both St. Benedict, Greensboro; Suzie Romanowski, Christ the King, High Point; Pat Nuget, St.Pius X; Sister Ann Joseph Edelen, Catholic Social Services; Marilyn Duraj Showers,Our Lady of Grace, Greensboro; and Gerri Minton, St. Paul the Apostle, Greensboro.

Photo by BRIDGET JOHNSON

Vicariate Community Life Group Calls For Year Of 'Salt And Light'

By BRIDGET JOHNSON

GREENSBORO—The Greensboro Vicariate Community Life Network has proclaimed the coming year as a "Year of Salt and Light." The group, which has parish community life representatives from nine of the 11 vicariate parishes, is beginning its third year of joint ministry and cooperation. Jointly, the network will reflect on the recent U.S. bishops' pastoral statement *Communities of Salt and Light: Reflections on the Social Mission of the Parish.* Other activities will include a retreat, regular meetings focusing on additional joint projects and a Festival of Salt and Light on June 10, 1995 to celebrate and share the stories of each parish's social ministry efforts. Bishop William G. Curlin will join with the parishes at the festival.

Network members will continue to serve as advocates of social ministry in their own parishes. A special commissioning service initiated this year of focus in which members pledged to continue their advocacy of social ministry within their own parishes. The network was instigated by the diocesan office of Catholic Social Services to implement its long range goal of developing social ministry at the parish level. The parish area coordinator of the Vicariate Network is Daughters of Charity Sister Ann Joseph Edelen. Sister Ann Joseph assumed the newly created position in October, 1991. Beginning in February, 1992, the representatives of the vicariate began meeting to reflect on social ministry in their lives and the lives of their parishes.

The vicariate includes eleven parishes, stretching from Eden to Thomasville, including the parishes in Asheboro, High Point and Greensboro. The network has initiated the SHARE food program which encourages volunteer work in one's parish or community and provides the opportunity to purchase a monthly food package at a substantial savings. This program involves 60 volunteers and is expanding its service into a low-income public housing project in Greensboro.

Because of contacts made at network meetings, "Catholic" Habitat for Humanity Houses have been built in Greensboro and High Point. by the five Greensboro parishes and Immaculate Heart of Mary Parish in High Point. Representatives from St. Joseph Parish in Asheboro have led efforts in their community to develop an ecumenical outreach program for the poor. Network members also have shared in a retreat on the social teaching of the Church and a day of reflection on the call to ministry.

"In my many years of involvement in parish, diocesan and national Church activities, I have participated in many ministries. I have found this Vicariate Community Life Network to be a wonderful way for us to develop our own personal and parish commitment to social ministry," said Miriam Williams, member of Immaculate Heart of Mary Parish and chairperson of the Diocesan Synod convened by former Bishop Donoghue in 1986.

For further information, write Sister Anne Joseph Edelen at Catholic Social Services, 233 N. Green St., Greensboro, NC 27401 or call (910) 282-2970.

Bridget Johnson is a member of St. Paul the Apostle Parish and serves on the advisory committee for the Greensboro Vicariate Community Life Network.

Group Asks Cable TV Systems To Carry EWTN Catholic Channel

CHARLOTTE — "Every day we see a torrent of TV programming featuring violence, illicit sex, materialism and sometimes even attacks on Christianity and Catholicism," says Bob Loughlin of Charlotte. "Cutting through this barrage, the Eternal Word Television Network (EWTN) shines a beacon of God's truth to reveal the joy of the Catholic faith."

Felt called by God, a diminutive Franciscan nun, Mother Angelica, received permission from her order to found a monastery and satellite TV network in 1981 in Birmingham, Ala. With the help of friends, many non-Catholic, EWTN has grown into the nation's largest religious cable network, reaching more than 35 million homes.

Determined to bring EWTN to Charlotte area families in this Decade of Evangelization, local parishioners from area Catholic churches formed Friends of EWTN. They will be conducting a petition effort in Charlotte churches the weekend of Oct. 15-16. The petitions will be presented to Charlotte's two major cable systems requesting that EWTN be carried 24 hours. Coincidentally, that is same weekend as the observance of the Children's Sabbath, supported by the diocese to call attention to the plight of the many children and families victimized by violence.

"Bombarded by news about violence in American society, there is perhaps no better time than now to focus on the crisis," says Trinitarian Sister Miriam Fiduccia, Family Life coordinator for the Diocese of Charlotte. "EWTN provides a valuable opportunity to reinforce the Catholic, Christian nurturing of our children."

In a recent letter to diocesan pastors and associates, Bishop William G. Curlin urged support for the EWTN petition effort. EWTN can be seen only between 9 p.m. and 1 a.m. on Vision Cable from Matthews, while Cablevision of Charlotte does not carry any EWTN programming. However, cable systems in Raleigh, Asheville, and Andrews have recently added EWTN.

In addition to "Mother Angelica Live" with its guest and call-in format, unique programs on EWTN recently included: "Family Specials for Children" featured animation of St. Patrick in Ireland, Columbus' journey to the New World, and St. Francis Xavier and the Samurai's lost treasure; "Catholic Cajuns" explored the relationship between the Cajun's Catholic faith and their colorful culture; "St. Charles Forum" carried an interview with Christoph Schonborn, chief editor of *the Catechism of the Catholic Church;* and outcome-based education in the nation's schools was discussed on "The Abundant Life" with Johnette Benkovic. Devotional programming includes daily Mass, two formats of the rosary, and scripture study. Spanish language programs can also be seen.

If you are willing to help EWTN, please call Cathy Adams at (704) 568-2972 or Loughlin at (704) 545-3001.

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Comunidad Hispana Comuniquémonos

La Misa

La Liturgia Eucarística

Esta parte de la Misa contiene elementos de dos antiguas tradiciones: la cena, o fracción del pan, acción que Jesús nos dejó en conmemoración de El y la tradición hebrea de ofrecer sacrificios a Dios. Estos dos elementos se entrelazan en las acciones simbólicas y oraciones de la Eucaristía.

La Liturgia Eucarística tiene una parte inicial: la preparación y presentación de los dones (el pan y el vino); y una parte central: la proclamación de la oración eucarística.

La culminación de la Liturgia Eucarística es el rito de comunión. Se inicia con el "Padre Nuestro", el saludo de paz y la fracción del pan, que va acompañada del canto del "Cordero de Dios". Sigue luego la comunión de los fieles.

LAS OFRENDAS (Ofertorio) — En los primeros años de la Iglesia, la Liturgia Eucarística (el consagrar y compartir el Cuerpo y la Sangre de Cristo) era una acción sencilla y breve que se hacía después de tener lecturas, oraciones y una comida comunitaria. No fue hasta alrededor del siglo cuarto que se empezó a dar énfasis en la preparación del pan y vino, que eran los "regalos" que se iban a ofrecer durante la Eucaristía. El énfasis aumentó por tres razones: una razón *teológica,* para dar un honor especial al pan y al vino debido a los argumentos heréticos que decían que estos elementos nunca se transformaban realmente en el cuerpo y la sangre de Cristo; otra razón fue para que *la comunidad participara,* invitándola a preparar y traer el pan y el vino, así como otras donaciones para los pobres y sostén de los ministros; la tercera era una cuestion *práctica,* pues las donaciones de la gente aumentaban, así como el número de cristianos necesitados que había que atender.

PROCESION DE LAS OFRENDAS — Desde el siglo cuarto hasta la edad media toda la congregación participaba en la Procesión del Ofertorio. Los regalos de pan y vino para la Eucaristía, la comida para los pobres y las velas e incienso para la iglesia se traían acompañados por un canto de ofrenda. El sacerdote, de pie delante del altar, recibía todos estos presentes y más tarde supervisaba su distribución. Para el siglo once la procesión de las ofrendas no era práctica debido a lo mucho que la congregación había crecido y se reemplazó por una colecta de dinero (no obstante los nobles seguían ofreciendo los regalos simbólicos de pan y vino). A finales de la edad media, la procesión del ofertorio se hacía solamente en las grandes fiestas y fue desapareciendo gradualmente hasta eliminarse completamente, aunque la colecta y la canción del ofertorio continuaron.

Hoy día la Iglesia ha revivido una sencilla procesión, en la cual miembros de la comunidad llevan el pan y vino, mientras se canta una canción de ofertorio.

ORACION SOBRE LAS OFRENDAS — Cuando comenzó la liturgia romana (alrededor del siglo quinto), el sacerdote recitaba en voz alta una sencilla oración sobre las ofrendas que se habían traído mientras las depositaba en el altar. Más tarde, esta oración se convirtió en una serie de peticiones muy elaboradas, que se decían en silencio como señal de que el sacerdote se preparaba para comenzar la Oración Eucarística. Este silencio le dio el nombre a una de las oraciones: la oración "secreta".

La reforma litúrgica que empezó el Vaticano II ha simplificado las oraciones del Ofertorio, debido a que el Ofertorio se había convertido en algo tan elaborado que disminuía la importancia de la Oración Eucaristica que le seguía. Ahora el sacerdote deposita el pan y vino sobre el altar y dice dos breves oraciones sobre las ofrendas. Estas oraciones, hermosas por su simplicidad, se remontan a las oraciones judías usadas en las bendiciones del "sábado". Es posible que Jesús haya usado palabras similares cuando bendijo el pan y el vino en la Ultima Cena.

Un antiguo gesto que todavía es parte de la oración sobre las ofrendas es la mezcla de agua y vino. El sacerdote vierte unas gotas de agua en el vino como señal de que nosotros, como Jesús, tenemos en nuestra humanidad una parte de la divinidad de Dios. La oración que acompaña esta acción es una parte que desde el siglo once todavía tenemos.

A continuación de lo anterior el sacerdote se inclina sobre el altar y dice otra oración que proviene de las antiguas oraciones de preparación. El sacerdote ahora reza en nombre de la comunidad, expresando nuestra humildad delante de Dios.

EL LAVADO DE LAS MANOS — Después de orar sobre las ofrendas, el sacerdote se lava las manos. Esto ha sido parte de la liturgia desde sus comienzos y su significado es comprendido universalmente: como el sacerdote del Templo en el pasado, el sacerdote hoy día se lava las manos en un ritual de purificación antes de ofrecer el sacrificio. Hay evidencia que en los siglos tercero y cuarto esta costumbre se llevó al extremo y Tertuliano advirtió a los sacerdotes que no era necesario lavarse las manos antes de cada oración.

Durante los siglos de las grandes procesiones del ofertorio el lavado de las manos tenía un significado práctico así como teológico. Era necesario que el celebrante se lavara a menudo las manos después de recibir las ofrendas del pueblo, que muchas veces traía pescado, pollos vivos, así como el pan y vino. El algunas culturas todavía esto se practica.

La última lectura del Ofertorio, "Orad, hermanos y hermanas ... ", ha sido parte de la liturgia desde el siglo octavo. En esa época el celebrante empezaba la Oración Eucarística en silencio de espalda a la congregación. Esta última oración era como la señal de que la próxima parte de la Misa empezaba. Todavía es parte de nuestra celebración debido a que hace incapié en la participación de toda la comunidad en la ofrenda Eucarística. (*Continuará*)

CCH Forma Consejo Provisional

En una reunión celebrada el pasado 19 de septiembre, presidida por el Padre Jaime Byer y con asistencia de personas de la comunidad que han sido miembros de consejos anteriores y que han participado en actividades del Centro Católico Hispano, se formó un consejo provisional para reemplazar al anterior que se disolvió hace unos meses. Este grupo estará activo hasta que se celebren las próximas elecciones el próximo mes de mayo, de acuerdo con los estatutos establecidos por la constitución del CCH.

Las personas que forman este consejo son: Tony Anaya, Guillermo Anzola, María Kraft, Luis Lecaros, Noemí Miranda, Peter Miranda, Angeles Murphy y Olga Parra. Miembros Ex-oficio, sin voto: Padre Jaime Byer, Carlos Medina, Edwin Rodriguez, Rafael Torres y Luis Wolf.

Todas estas personas se han comprometido a llevar a cabo su misión y son responsables de preparar y convocar las próximas elecciones a su debido tiempo. Todos debemos apoyarlos y ayudarlos con espíritu de hermandad y orar para que el Espíritu Santo los guíe en su trabajo.

Los Sacramentos de la Fe

"Cristo envió a sus Apóstoles para que en su nombre proclamaran a todas las naciones la *conversión* para el perdón de los pecados" (Lc 24, 47).

"De todas las naciones hagan discípulos bautizándolos en el nombre del Padre y del Hijo y del Espíritu Santo" (Mt 28, 19).

"La misión de *bautizar*, y por lo tanto, la misión sacramental está implicada en la misión de *evangelizar*, porque el Sacramento es preparado por la *Palabra de Dios y por la fe* que es la aceptación de esta Palabra".

"Los Sacramentos están ordenados a la santificación de los fieles, a la edificación del Cuerpo de Cristo y a dar culto a Dios. Pero como signos, también tienen un fin *instructivo*. No sólo *suponen* la fe, también la fortalecen, la alimentan y la manifiestan con palabras y acciones. Por eso se llaman *Sacramentos de la fe*" (SC 59).

"La fe de la Iglesia es anterior a la fe del hombre, el cual es invitado a adherirse a ella. Cuando la Iglesia celebra los Sacramentos confiesa la fe recibida de los Apóstoles, de ahí viene el antiguo proverbio: *la ley de la oración es la ley de la fe*. La Iglesia cree como ora. La Liturgia es un elemento constitutivo de la Tradición santa y viva. Por eso, ningún rito sacramental puede ser modificado o manipulado a voluntad del ministro o de la comunidad. Incluso la suprema autoridad de la Iglesia no puede cambiar la Liturgia a su arbitrio, sino solamente en virtud del servicio de la fe y en el respeto religioso al misterio de la Liturgia".

"Celebrados dignamente en la fe, los Sacramentos confieren la gracia que significan (Concilio de Trento DS 1605-1606). Son *eficaces* porque en ellos actúa Cristo mismo. El es quien bautiza. El es quien actúa en sus Sacramentos con el fin de comunicar la gracia que el Sacramento significa".

"La Iglesia afirma que para los *creyentes* los Sacramentos de la Nueva Alianza *son necesarios para la salvación*" (Concilio de Trento DS 1604).

"*La gracia sacramental* es la gracia del Espíritu Santo, dada por Cristo y propia de cada Sacramento".

"El Espíritu cura y transforma a los que lo reciben conformándolos con el Hijo de Dios".

(Tomado del Catecismo de la Iglesia Católica - Edición Española - Con permiso de los Padres de la Sociedad de San Pablo)

Funcionario Eclesiática Dice que Dividirá Arquidiócesis de Ciudad México

CIUDAD MEXICO (CNS) — Un funcionario eclesiástico ha confirmado que algunas partes de la Arquidiócesis de Ciudad México serán separadas para crear cuatro diócesis nuevas, a continuación de la jubilación del Cardenal Ernesto Corripio Ahumada. El Padre Antonio Roqueni Ornelas, asesor legal arquidiocesano, dijo que el territorio eclesiástico que comprende actualmente más de 950 millas cuadradas y presta servicio a más de 17 millones de catolicos será dividido una vez que el Vaticano acepte oficialmente la jubilación del Cardenal Corripio, quién presentó su renuncia al Papa Juan Pablo II, como lo exige el derecho canónico, al cumplir 75 años de edad el pasado 29 de junio.

Las cuatro diócesis nuevas corresponderán aproximadamente a los cuatros vicariatos arquidiocesanos que existen actualmente.

To Our Friends

This week the history of the Mass focuses on the beginning of the Liturgy of the Eucharist: The Offertory, the Offertory Procession, the Prayer over the Gifts, the Washing of Hands, and the last prayer of the Offertory. An interim council is formed at The Catholic Hispanic Center of Charlotte until elections next May. We study *The Sacraments of Faith* from the *Catechism of the Catholic Church (Spanish Edition).* A Church official says the Archdiocese of Mexico City will be split to create four new dioceses following the retirement of Cardinal Ernesto Corripio Ahumada.

National Observance of Children's Sabbaths

Oct. 14-16

Children's Defense Fund

ATTENTION all Faith Formation teachers, liturgy commissions, parishes, adult education teachers, Family Life and Community Life commissions, and Catholic schools. *Do you know about the national observance? For free Catholic resource material, call Trinitarian Sister Miriam Fiduccia, (704) 343-9954.*

Interfaith Services For Children's Sabbath

In recognition of the National Observance of Children's Sabbath, three children's interfaith prayer services have been scheduled. In Charlotte, the service is Wednesday, Oct. 12 from 6-7 p.m. at Independence Park. In Winston-Salem, the service is Sunday, Oct. 16 at 3 p.m. at Winston-Salem State University in the auditorium. In Asheville, the service is Sunday, Nov. 20 at 7 p.m. at Mount Zion Missionary Baptist Church.

Henderson County Catholics, Episcopalians, Methodists Meet

ETOWAH — Immaculate Conception Parish will take part in the 14th Annual Henderson County LARCUM Fall Conference Oct. 28-29 at Etowah United Methodist Church. St. James Episcopal, Grace Lutheran, and St. John in the Wilderness Episcopal churches will also represent the four denominations that make up the consortium of Lutherans, Anglicans, Roman Catholics, and United Methodists.

Speakers will include retired Bishop William Weinhauer of the Episcopal Diocese of Western North Carolina; Rev. John Boggs, pastor of Long's Chapel (UMC), Lake Junaluska; Rev. Mr. Hugo Mays, a Roman Catholic deacon, and his wife, Bobbie; and Dr. Thomas Droege, professor at Carter Center of Emory University in Atlanta who will present a Lutheran perspective.

The conference begins with registration and dinner at 5 p.m. Friday. It will end with a Festival Service of the Word with an act of Healing Saturday at 3 p.m. Capuchin Father Allen Dec, parochial vicar at Immaculate Conception Church, will be the preacher. A choir representing members of all the churches at the conference will provide the music. Other services during the conference will reflect traditions of all four denominations.

The cost is $10 and includes the presentations, refreshments, and lunch on Saturday. Members of Henderson County LARCUM churches should register at their own church offices. Others should send cards with their name, address, telephone number, denomination and parish and $10 to LARCUM Conference, Etowah United Methodist Church, P.O. Box 63, Etowah, NC 28729. Registration will also be available the day of the conference. For information, call Van C. Kussrow, Jr. at (704) 693-1490.

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Bishop Roman Calls For 'Radical Change Of Government' In Cuba

BISHOP AUGUSTIN ROMAN

MIAMI (CNS) — In a pastoral letter to Cubans and all people of good will, Miami Auxiliary Bishop Agustin Roman urged a "radical change of government in Cuba" as the only just solution to both the present refugee crisis and the decades-long suffering of Cuba's people.

The 1,300-word letter, titled *Let Us Save the Cuban Nation*, subtly criticizes the recent immigration accord reached between Cuba and the United States. "We do not reach good through an agreement with evil, nor is justice achieved if we yield to injustice," Bishop Roman wrote.

He recalled his own forced exile 33 years ago, and a 30-year succession of Cuban refugee crises, from the 1965 Camarioca exodus which precipitated the Freedom Flights to the 1980 Mariel boatlift and this August's tide of 30,000 Cuban rafters.

The root cause of such desperate emigrations, Bishop Roman said, is "a totalitarian regime that dehumanizes the human being, that annihilates the person, that suffocates the soul ... (and that) carries the root of evil in its own nature."

Many have speculated that the most recent Cuban refugees are fleeing hunger rather than oppression. But Bishop Roman cited history, and his talks with refugees at the Krome Detention Center in South Florida, as proof that hunger for freedom drives the exodus.

"Notwithstanding the fact that life circumstances in Cuba were progressively deteriorating from the moment when the Marxist system was imposed upon the country, the situations in 1965 and 1980 could be deemed as paradise when compared to the present one," Bishop Roman wrote.

"Those were the times when the Cuban government boasted of enormous sugar crops ... when we were told that every Cuban had a guaranteed job and enjoyed the best free education and medical systems; when the revolution was so powerful that it could afford to keep thousands of troops at international missions ... Why then, did Cubans flee at that time as they are fleeing today?" he asked.

"There will be no solution for the present crisis if we do not go to that root, the origin ... of the great crisis that involves not only the rafters but the whole of the Cuban nation," Bishop Roman added.

"In order for there to be a solution, it is indispensable that there be a change: a deep change in the heart of each Cuban and a radical change of government in Cuba," he wrote. "We must leave behind the hatreds that have destroyed our nation in order to give way to the love of God and to the love among brethren, which is the only thing that can save us. And we must leave behind the present oppressive and caudillistic structures in order to give way to a democratic regime, founded on full respect for the fundamental rights of human beings."

Family (From Page 6)

I thank God for blessing my family and friends with so many gifts. But it often disturbs me to think of the millions of children who are denied an opportunity to develop their gifts because they are too busy searching for food and shelter, dodging bullets in their apartment complex, steering clear of drug pushers on the playground or running from abusive parents who should be protecting them and nurturing their gifts. I know of many men and women professionals and college and high school students who volunteer as tutors, mentors, coaches or Big Brothers and Big Sisters as a way of how we can join together to use our gifts to build a more just and caring community for all children.

Last week Bobby called excitedly from the kitchen, "I made an X! I made an X! Mommy, come see!" Sure enough, next to his mountain range was a real live X. "Tomorrow, I will make a B like Patty does," he announced.

With the right amount of love an encouragement from parents and the belief that all good gifts come from God, many of our children will learn to create their own masterpieces and others will find the faith in themselves to make and to move mountains.

Family Matters columnist Eileen Marx lives in Silver Spring, Md.

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Cenacle Of Prayer

GREENVILLE, S.C. — Father Stefano Gobbi of Milan, Italy, founder of the world-wide Marian Movement of Priests, will conduct a cenacle of prayer and give a spiritual message on the need for consecration to The Blessed Mother in today's world. Members and associate members of the movement and all other interested persons are invited to attend. Admission is free.

The cenacle for bishops, priests, deacons and seminarians is Thursday, Nov. 3 at Prince of Peace Church, 1209 Bushy Creek Rd. in Taylors, S.C., from 3-5 p.m. Priests are then welcome to concelebrate Mass at 7 p.m. at Palmetto Expo Center (Hall B), Exposition Ave. in Greenville. For more information contact Theresa Fritz, 106 Chantilly Dr., Greenville, SC 29615, (803) 244-3036 or Harriet McAfee at (803) 242-5404.

Diocesan News Briefs

Adult Education

CHARLOTTE — The adult education program at St. Peter Church will present "Spirituality Today: Why Are We Turning to the Mystics?" on Wednesday, Oct. 19 at 7:30 p.m. in the church hall. Jill Raitt, chairperson of the Department of Religious Studies at the University of Missouri at Columbia, will talk about mystics who appeal to people today because they address post-modern problems. All are welcome.

MOORESVILLE — The adult education program at St. Therese Church presents "The Nature of Our Story" Wednesday, Oct. 19 from 6:30-9:30 p.m. Susan Brady will conduct a class on the Old Testament.

Annual Barbecue

CONCORD — The 43rd Annual Barbecue at St. James Church is Wednesday, Oct. 19 from 10 a.m.-7 p.m. Take-out will be available in the church hall. Parking is permitted across the street. Dine-in service will be in the new parish center. The price is $6 for a plate with potato, slaw, drink and desert or three sandwiches. Hot dogs will also be sold. For details, call (704) 786-9131.

Family Picnic

NEWTON — St. Joseph Parish will have a Family Picnic at the Catholic Conference Center in Hickory on Sunday, Oct. 9 beginning with an outdoor Mass at noon. Bring sports equipment and a salad, snack or desert to share. A softball game is planned. Parishioners from Beth Eden and Faith Lutheran churches are also invited. Call the church office at (704) 464-9207 for information.

Sharing A Vision

CHARLOTTE — Lutherans and Catholics will gather on Saturday, Oct. 15 from 9:30-noon at St. Luke Lutheran Church for "Sharing a Vision for the Covenant Between Lutherans and Catholics in North Carolina." Lutheran Bishop Mark Menees will reflect on the opportunities presented in the covenant. Call (704) 523-7981 to register.

Pornography Awareness

The Seventh Annual White Ribbon Against Pornography to raise consciousness to the harmful effects of pornography and the need for obscenity laws is Oct. 30-Nov. 6. The Catholic Daughters of the Americas encourage wearing white ribbons and writing state officials asking them to designate Oct. 30-Nov. 6 as "Pornography Awareness Week."

Fall Fling

ARDEN — An autumn celebration featuring crafts, food, games and entertainment is Sunday, Oct. 30 at St. Barnabas Church from 1-6 p.m. Donations of prizes and hand-made items are needed. All proceeds go to the building fund. For information, call the church office at (704) 684-6098.

50+ Club

CHARLOTTE — The regular meeting of the 50 Plus Senior Club of St. John Neumann is Wednesay, Oct. 12 at 11 a.m. in the church hall. A Halloween party willl follow the meeting, and a prize will be given for the best costume. Bring your lunch. Beverages and dessert will be served. There are still openings for the Florida trip (Oct. 24-25). For information, call Anne McIntyre at (704) 545-5046.

Growing Through Suffering

STATESVILLE — St. Philip the Apostle Parish is presenting a Day of Reflection centering on the theme of God's presence in suffering and the journey toward spiritual wholeness on Saturday, Oct. 15 from 10 a.m.-3 p.m. Cost is $12. Bring a bag lunch. For information, call Bobbie May at (704) 327-8692.

Faith Doing Justice

BELMONT — The Office of Faith Formation, Justice and Peace Ministry, presents "Faith Doing Justice," a conference for parish leaders, educators, catechists, business persons, clergy and parents, Nov. 4-5 at Belmont Abbey College. There will be seminars on the theme, spiritual refreshment through song and music and a closing liturgy celebrated by Bishop William G. Curlin. Keynote speakers are Father Bryan Hehir and Sister Amata Miller. Registration is $25. Five or more from the same parish can register for $20 each. Deadline is Oct. 25. For information, call Scott Spivak at (704) 331-1714.

Help For The Poor

Single Catholic men 18-40 are needed to work with the poor in Appalachia during one of Glenmary's volunteer sessions Dec. 16-22 or Dec. 27-Jan. 2. For an application, write the Glenmary Home Missioners, P.O. Box 465618, Cincinnati, Ohio 45246-5418.

Fall Festival

WINSTON-SALEM — The 21st Annual Fall Festival at Bishop McGuiness High School is Saturday, Oct. 29 from 8 a.m.-3 p.m. Upholstery fabric, handmade items, baked goods, and food will be available. There will be an attic sale and entertainment for children. For information, call Peter Hines at (910) 725-4247.

Grief Support

GREENSBORO — A series of grief support meetings will be offered Oct. 16, 30; Nov. 13, and Dec. 4 and 11 from 7:30-9 p.m. at St. Paul the Apostle Church. All those experiencing a loss of any kind are welcome.

Violence In The Workplace

BELMONT — Belmont Abbey College is presenting a seminar on Violence in the Workplace at the college on Friday, Oct. 14 from 8:30 a.m.-4 p.m. Speakers are Joseph A. Kinney, executive director, National Safe Workplace Institute; Dan Wilson, president and senior consultant, Asset Protective Associates, and Karen Molli, Employee Assistance Program coordinator, Gaston-Lincoln Area Program. N.C. Attrny. Gen. Michael Easley is the luncheon speaker. The cost is $65 for Belmont Abbey College Associates members and $95 for non-members. For registration and information, call (704) 825-6672.

Polish Music

BELMONT — Collegio di Musica Sacra, a music group from Charlotte's sister city Wroclaw, Poland, will perform Monday, Oct. 10 at 8 p.m. in the Abbey Church at Belmont Abbey. The performance, sponsored by Charlotte's Carolina Pro Musica and Charlotte Sister Cities Committee, will feature Polish Chants of the Middle Ages, psalms of the Renaissance, Mass music of the Baroque, songs from the romantic period, Polish folk songs and music of the 20th century. Admission is free.

Third Annual Bazaar

CHARLOTTE — St. John Neumann's Third Annual Craft Bazaar is Saturday, Oct. 15 from 9 a.m.-3 p.m. There will be hand-made items, door prizes and food.

Craft Sale

CLEMMONS — Hand-made gifts and baked good will be for sales at Holy Family Parish's "Ye Olde Village Shoppes" on Saturday, Oct. 15 from 8 a.m.-1 p.m. Raffle tickets will be sold for a prize drawing. A silent auction will feature framed watercolors and crafts.

Reflections

ROCK HILL, S.C. — Reflect on the experience and guidance of *Praying With Thomas Merton*, a contemporary master of prayer, at a discussion led by Oratorian Father Conrad Hoover at The Oratory Center for Spirituality Oct. 28-29. Call (803) 327-2097 by Oct. 14 to register.

Healing Seminar

CHARLOTTE — A seminar on healing will be presented at St. Thomas Aquinas Church on Saturday, Oct. 15 from 9:30 a.m.-12:30 p.m. For information, leave message for Rick Pelfry at (704) 948-0647 after 5 p.m.

Amazing Grays

CHARLOTTE — Gasoline Alley cartoonist Jim Scancarelli will be the guest at the Amazing Grays seniors' meeting at St. Patrick Cathedral on Oct. 13. An 11 a.m. benediction will precede the meeting. Members are asked to bring toiletries for the House of Mercy, a home in Belmont for people with AIDS.

Parish Stewardship Day

HICKORY — A Parish Stewardship Day will be held at the Catholic Conference Center on Saturday, Oct. 15 from 9:30 a.m.-3 p.m. There is no cost and lunch will be provided. To register call Pat Signs at the Office of Development in Charlotte at (704) 331-1710.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

October 8
10 am - Diaconate Ordination of Mark Lawlor
Sacred Heart, Salisbury

October 9
4 pm - Holy Hour
St. Leo, Winston-Salem

October 13
7:30 pm – Confirmation,
St. Ann, Charlotte

October 15
6 pm – Confirmation,
Immaculate Conception,
Hendersonville

October 16
9 am – Mass for Boy Scout Camporee at Clearcreek

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World and National Briefs

Wisconsin Bishops Set Norms For Priestless Sundays

MADISON, Wis. (CNS) — In a joint letter the Catholic bishops of Wisconsin have outlined norms for parish worship when no priest is available for Mass. They stressed that "the celebration of Mass is the central event of the Church's worship." No alternative, even a service with Communion, can ever be "an adequate substitute," they said. But the "acute shortage of priests" in Wisconsin is not likely to disappear in the near future, making it necessary to address the issue, they said. The 4,000-word letter, "Making Do With Less: Sunday Worship Without a Priest," was released Sept. 22 by the Wisconsin Catholic Conference.

Corrosive Effects Of Abortion Decried In Respect-Life Statement

WASHINGTON (CNS) — The "corrosive effects" of legal abortion "go far beyond abortion," said Cardinal Roger M. Mahony of Los Angeles, chairman of the U.S. bishops' Committee for Pro-Life Activities, in a Respect Life Sunday message. "Our civil society is rent by divisions over the most basic principles of morality. As a result the family, in particular, has been battered," Cardinal Mahony said in the message, dated Oct. 2, which was Respect Life Sunday this year. The statement was released Sept. 27. "Even before Roe vs. Wade and the onslaught of legalized abortion, popes and bishops predicted that the abortion license and an ideology of sex divorced from commitment and procreation would have devastating effects on marriage and the family," he said. "Those predictions have proved true beyond most people's wildest expectations."

Insurance To Cover Losses From Canceled Papal Trip

WASHINGTON (CNS) — If Pope John Paul II had suddenly canceled his 1979 or 1987 trips to the United States, it would have meant substantial financial losses to dioceses preparing to greet him. Not this time. The National Conference of Catholic Bishops and the dioceses that the pope was supposed to visit this October took out insurance to cover losses if the trip was canceled. The Vatican announced Sept. 22 that the pope would not come Oct. 20-23 as planned because the leg he broke last April was healing too slowly. The trip has been tentatively rescheduled for late 1995. Details on the insurance were not immediately available. A spokesman for Marsh and McLennan, the firm that brokered the policy, said the firm gives out no information on any policy without written permission from the client.

Catholic League Starts Ad Campaign Against Condoms In School

BOSTON (CNS) — The Catholic League for Religious and Civil Rights, in some 200 ads on the Boston subway system, says it is "nonsense" that students can get free condoms in schools while being urged to abstain from cigarettes, alcohol and drugs. The ads also will be placed on the New York and Washington transit systems, said C.J. Doyle, operations director for the Catholic league. "The league just wanted to present an alternative point of view," said Doyle in a Sept. 23 press release. "It is not the lack of condoms, but the absence of values that threatens students today." The ads depict a caricature of a schoolmarm teaching "Values 101," who tells an unseen student to abstain from smoking, drinking and drugs but offers the student a condom when she is asked about sex. "This may make sense to condomaniacs and the surgeon general, but it sounds like nonsense to us," the ad reads.

Religious Leaders Urge Major Reforms As World Bank Turns 50

WASHINGTON (CNS) — More than 200 U.S. religious leaders have urged the World Bank and International Monetary Fund to mark their 50th anniversaries with major reforms to achieve "global, social, political and economic justice." Signers of the "Declaration for Change" include about 20 U.S. Catholic bishops and dozens of representatives of Catholic religious orders, as well as Protestant and Jewish leaders. "Sustainable, equitable development will be achieved only through a redistribution of power and resources from the rich to the poor," says the declaration. "This will require a transformation of the international economic system."

'Mary's Farm' Features 50 Foot Statue Of Our Lady Of Guadalupe

WINDSOR, Ohio (CNS) — What its creators believe will be the world's tallest statue of Our Lady of Guadalupe is taking shape in the fields of a 50-acre farm outside tiny Windsor in northeastern Ohio. The statue is part of a Catholic couple's still-evolving dream to use their farm as a place for visitors to enjoy family-centered activities while learning about the Catholic faith. The Servants of Mary Center for Peace is in the process of becoming a shrine, a retreat center and a place for families to spend a peaceful day together. But that 50-foot statue, now under construction in a sea of mud and concrete on Ed and Pat Heinz's farm, has neighbors talking and visitors coming from several states away.

China Has Dual Policy Toward Catholics, Speakers Say At Meeting

TECHNY, Ill. (CNS) — China's communist leaders are showing unprecedented tolerance toward the public Catholic Church, according to speakers at a Catholic conference on China. But officials persecute the underground Church that retains adherence to Rome and view religion cynically as a way to strengthen the state, the speakers said. The 14th annual Catholic China conference was held Sept. 23-25 at Divine Word International, a center of the Divine Word Missionaries in Techny, a northern suburb of Chicago. "If you cannot destroy religion, you control it," said Jean-Paul Wiest, a China historian and director of the Maryknoll Society's Center for Mission Research in New York.

Vatican Urges Rights For Women, Including Homemaker Subsidies

VATICAN CITY (CNS) — In a preparatory document for an international conference on women in 1995, the Vatican said women deserve better protection against violence, subsidies for homemakers and greater access to political positions. At the same time, the Vatican warned that one of the greatest obstacles facing many women today is the burden of poverty and lack of education. The Vatican outlined its position in a document presented in Geneva this summer to the United Nations, which is organizing the Fourth World Conference on Women, to be held in Beijing in September of next year. The Vatican did not make the document public, but excerpts were published Sept. 23 by the Italian news agency SIR

Cuban Bishops Urge Solutions To Refugee Plight

HAVANA (CNS) — Cuba's bishops urged the United States to seek solutions to the plight of thousands of Cubans who left the island in flimsy rafts and are now detained at U.S.-run camps. The bishops, in a statement issued Sept. 23 after a plenary assembly, said they were encouraged by talks that led to a U.S.-Cuba accord on immigration two weeks before and by meetings between Cuba's foreign minister and moderate Cuban exiles. Referring to the exodus of around 30,000 Cuban boat people in a five-week period from early August, the bishops said they were concerned by the plight of Cubans detained at the U.S. naval base at Guantanamo Bay in Cuba, in Panama and in other U.S. detention centers.

Pope Says Predecessors Proclaimed God's Love With Their Lives

VATICAN CITY (CNS) — Popes Paul VI and John Paul I proclaimed with their words and their lives God's love for humanity, Pope John Paul II said. Instead of celebrating a Mass as scheduled at the Vatican in memory of his predecessors Sept. 28, the pope remembered them at an early morning Mass at his summer residence and later in the day during his weekly general audience at the Vatican. Pope John Paul I died Sept. 28, 1978. Pope Paul VI died Aug. 6 the same year. The Vatican had announced Sept. 26 that the pope asked Cardinal Bernardin Gantin, dean of the College of Cardinals, to preside in his name at the annual memorial Mass in St. Peter's Basilica. It was only the second time that Pope John Paul II had not led the liturgy. The first was in 1981 when he was recovering from surgery and an infection after he was shot.

Chinese Catholics Obliged To Adhere To Rome, Pope Says

VATICAN CITY (CNS) — Pope John Paul II, in a letter expressing his "deep affection" for Chinese Catholics, said the faithful there are obliged to recognize their link with Rome. The pope's message, published Sept. 26, touched a perennial sore spot in relations between the Vatican and China's communist government. China has granted legal recognition to an "official" church which does not recognize Rome's authority in Chinese Church affairs. An estimated 3 million Chinese Catholics loyal to Rome practice their faith quietly, but are constantly under threat of prosecution. "I am especially close to those who have remained faithful to Jesus Christ and to his Church in the midst of difficulties of all kinds," the pope said.

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The Delic family at Charlotte/Douglas International Airport, weary after their long trip from Bosnia. With them is interpreter Matt Monteleone. Photo by JIM SOUDERS

Fatima (From Page 1)

Delic was fighting on the front lines the day he was told the family was to be evacuated. Clutching their children, the parents dodged machine-gun fire as they made their way to a helicopter that would bring them to safety. They flew from Bosnia to Italy to New York City and finally to Charlotte.

Meanwhile, Souders put her plan into action. Dr. David Matthews, a plastic surgeon who specializes in cleft lips and palates, postponed his vacation so he could see Fatima. Plaster was poured into the baby's mouth on Monday to make a mold for a mouth piece that will be ready in two weeks. (The first surgery will be done in a month or so.) Fatima screamed bloody murder.

Before the deed, as the process was being explained to the mother, little Fatima reached out to Souders. "When that baby came to me, that was it," Souders said. She melted.

Dr. Larry Glass and Dr. Kathy Reardon, both St. Ann parishioners, are taking care of the children. (It turns out 18-pound Fatima has a bilateral ear infection.) Family practioner, Dr. George Raad — also from St. Ann — is caring for the parents.

"Everywhere I go, I ask somebody for something," Souders said. Catholic Social Services donated food and diapers. A couple from her daughter's ballet class drove to their mountain cabin this past weekend to retrieve their living room sofa and two chairs for the Delics' townhouse.

She asked for a 10 percent discount at a Wal-Mart for supplies. She received a 25 percent discount. Interpreter Matt Monteleone bought a special coffee pot and coffee at an Armenian grocery store. Parishioners donated clothes, furniture, a microwave, linens, curtains, new toys, utensils, a high chair, play pen, car seat and stroller.

A team of eight women from St. Ann pitched in as well. "It's been a labor of love," said Souders. "All of us are mothers and if that was our child, we would want someone to help us. We know how this young mother must feel."

She thanks especially her husband, Jim, and her children, who have supported her throughout the ordeal. In the last minute frenzy, Nicholas, 15, was awarded top honors at his school for earning straight A's and Joanna, 11, entered and won a hot air balloon competition at her school. Souders missed both events.

But at long last, her Bosnian family is here. "I did it on faith," she said. "The hardest part was clearing the red tape; the rest just had to work out."

Want To Help?

To contribute, send checks payable to "Sarajevo" to St. Ann Church, 3635 Park Rd., Charlotte, NC 28209.

Least Among My Brethren...

Mayor Carolyn Allen of Greensboro (r) presents a proclamation to Grand Knight Gary Chapman of Piedmont Council No. 939 of the Knights of Columbus. The proclamation designated Sept. 22-24 and Sept. 29-Oct. 1 as "OPERATION LAMB Days" in Greensboro. During OPERATION LAMB, members of the council devoted 10,000 man-hours to raising funds for the area's mentally retarded.

Diaconate (From Page 9)

1964, the second Vatican Council approved the restoration of the Permanent Diaconate. In 1967, Pope Paul VI, in an apostolic letter, gave specific directives for implementing its restoration.

The minimum age for ordination for permanent deacons in the United States is 35, although dispensation at 32 1/2 can be granted with approval of the Holy See. The Diocese of Charlotte has a three-year period of spiritual formation. Academic studies cover courses in theology, Scripture, homiletics, canon law, counseling, Church history, the sacraments, social encyclicals and Church doctrine. Spiritual formation is ongoing and each candidate must have a spiritual director/advisor with whom he meets frequently.

The candidate may be married or single. If single, he must commit to the law of celibacy and cannot marry after ordination. If a married deacon becomes a widower after ordination, he is not permitted to remarry. If married, the deacon's wife and family play a major role in his formation and must give their support. Wives are encouraged to attend all classes with their husband.

In its first *Handbook for the Permanent Diaconate*, the Diocese of Charlotte defines the three-fold ministry of the permanent deacon as follows:

Ministry of Charity

Loving and serving individuals and the community of persons in Christ is the deacon's most characteristic ministry. Like the Lord, he washes the feet of others. For many people, the deacon's chief witness will be in person-to-person encounters. For the aged, the sick in hospitals and homes, prisoners, the poor and the rejected a deacon can be one who cares and brings good news from the heart of the Christian community.

Ministry of the Liturgy

It is the duty of the deacon to the extent that he has been authorized by competent authority to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist and bless marriages in the name of the Church, to bring Viaticum to the dying, to read the sacred scriptures to the faithful, to administer sacramentals, and to officiate at funeral and burial services.

Ministry of the Word

As a sharer in the ministerial priesthood, the deacon is sent to preach the word of God. He fulfills this role by reading the Gospel and preaching at prayer services, Bible vigils, penance services, and so on. He also prepares people for events like marriage, confirmation, reception into the Church.

The Permanent Diaconate is envisioned as an opportunity whereby a mature man of faith may by the laying on of hands, give a permanent visible witness to his response to the God who calls him to share in the ministry of Jesus Christ through the sacrament of Holy Orders. By his ordination, the deacon is publicly committed to service in the name of Jesus Christ, and the Church in turn makes a public commitment to him.

For more information, contact Msgr. Anthony Kovacic, (704) 825-3698. Rev. Mr. Curtiss Todd, a permanent deacon, is vice chancellor for the Diocese of Charlotte.

Notebook (From Page 4)

been about as bad — without trampling all over the First Amendment.

As a matter of fact, barring television coverage of the trial may just make the situation worse. If the TV people can't be in the courtroom, they'll just add their cameras to the circus outside.

If you haven't read Carol Hazard's story in this issue about Marilyn Souders and her efforts to help a sick Bosnian child, I urge you to do so.

It shows what one person can do to help brighten the lives of those in need. I hope that anyone who has a few stray dollars will consider aiding the cause.

Crosswinds (From Page 5)

Think about how it might affect a relationship, when a new partner learns that you have a painful disease that they can catch through intimate contact — that you caught from someone else. Many people experience tremendous shame. Unfortunately, about 10 percent of all Americans at any given time transmit this virus through their saliva — there doesn't have to be a sore visible for the virus to be passed. Possibly as many as 70 percent of Americans now are positive for the virus, though not all are contagious all the time.

And there's AIDS. Studies of couples in which one partner had AIDS show that even with condoms, many of the partners eventually picked up the virus. So much for safe sex.

The solution to avoiding sexually transmitted diseases is to abstain from pre-marital sex and to marry someone who has also abstained. If you've already had several partners, it's not too late to stop. See your doctor. If you've picked up something, early treatment can save you a lot of trouble later. Pap tests will give a woman early warning about pre-cancerous changes. Prompt antibiotic treatment may prevent scarring and infertility.

For more information, read *Sexuality and Sexually Transmitted Diseases* by Joe McIlhaney, Jr. M.D. It also covers many relationship issues and gives tips on how to say no.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Card Of Thanks

Thanks to the Holy Spirit for all things and for your mercy to me and mine.
ATH

Thanks to St. Jude for prayers answered and favors granted.
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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 7 • October 14, 1994

Diaconate Ordination

Mark Lawlor, seminarian for the Diocese of Charlotte, was ordained a deacon on Oct. 8. He returned to his home parish, Sacred Heart in Salisbury, for ordination, with Bishop William G. Curlin presiding. In the photos above, seminarian Lawlor lies prostrate on the floor as a sign of his commitment to serve the Lord and His church. Bishop Curlin lays hands on Lawlor, ordaining him as a deacon. By laying hands on Lawlor, Bishop Curlin imparts the gift of the Holy Spirit. In the third photo, Bishop Curlin offers an embrace as a sign of fraternal welcome to the newly ordained into the diaconate. Rev. Mr. Lawlor, a seminarian at St. Meinrad Seminary in Indiana, will be ordained to the priesthood in June of 1995.
Photos by JOANN KEANE

Pope Encourages Families: Draw Strength From Religious Faith

VATICAN CITY (CNS) — Leading a two-day celebration that mixed liturgy with a sound-and-light show, Pope John Paul II encouraged families from around the world to draw strength from the faith and resist the "social decay" of contemporary culture.

The Oct. 8-9 ceremony, the culmination of the International Year of the Family, was marked by a festive mood as more than 150,000 people from 130 countries packed St. Peter's Square for an evening of singing and dancing and for Sunday Mass the next morning.

The pope, looking refreshed and buoyed by the crowd, joked about his age and spoke off-the-cuff about a topic dear to his heart: the family in modern society. Despite the good efforts of many, he said, "today's family is seriously threatened. And how could the Church not be worried?"

In his evening talk Oct. 8, the pope said the Church was working to protect couples from a "hedonistic selfishness" that drains the vitality of families and makes some marriages "almost sterile."

On the international level, he said, Church leaders are trying to counter a "deceptive form of neo-colonialism which imposes projects of the systematic limitation of births."

He criticized a tendency, which he said was evident at a recent U.N. conference on population and development, to distort the meaning of the family by removing it from the context of marriage.

All this represents a great danger for humanity because of the family's role as the basic cell of society and the first place of formation for individuals, he said.

"Faced with the cultural and social decay presently taking place, in the presence of the spread of ills such as violence, drugs and organized crime, what better guarantee of prevention and liberation is there than a united family, morally healthy and socially involved?" he said.

Looking out on the tens of thousands of families in St. Peter's Square, the

See **Families,** Page 2

'Go And Make Disciples'
Faith Is Treasure To Share

By CAROL HAZARD
Associate Editor

Know someone who is thirsting for more meaning in life? How about someone who is searching for a church community?

As part of an evangelization project, the Diocese of Charlotte is taking to heart the Church's central mission to spread the Gospel and share the faith. It's conducting a major push to invite people at no cost to learn more about the Catholic way of life. Forty-two parishes are participating.

Beginning on Mission Sunday, Oct. 22-23 or the weekend after, depending upon the parish, parishioners will be asked to distribute request forms for information about the faith to friends, neighbors or co-workers who have expressed an interest in the Church.

"This is a tremendous opportunity to reach out on a very broad scale throughout the diocese," says Spiritan Father Ed Vilkauskas, diocesan director of the Office of Evangelization.

In addition to personal invitations from active Catholics to inactive Catholics or to people looking for a church home, advertisements will appear in 36 newspapers across the diocese beginning Oct. 14.

The ads and paperback materials for *The Catholic Way of Life* are part of an outreach program developed by the Paulist National Catholic Evangelization Association in response to the U.S. bishops' document, "Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States."

PCNEA has responded to 7,700 requests since the outreach program was started two years, indicating that people are eager to learn more about the Catholic Church and will respond if only they are invited.

The Diocese of Charlotte was one of three dioceses to participate in a 1992 pilot program. The effort brought in 550 responses from western North Carolina

See **Mission,** Page 2

Gail Violette (r) and Loretta Wnetrzak present workshop on violence in the media.
Photo by CAROL HAZARD

Media Literacy Is 'Good Place' To Start War Against Violence

By CAROL HAZARD
Associate Editor

CHARLOTTE — Is this era the most bloodthirsty in the history of mankind? This much is certain. Never before have violent images permeated every home the way they do today.

The statistics are chilling. Kids who grow up on a bellyful of TV witness 18,000 deaths by the age of 18. Five violent acts per hour are shown on prime time television. MTV — the worst offender — projects 29 violent images every hour.

"It's not what you watch; it's how you watch it," said Gail Violette, director of the Media Center, at a workshop on violence in the media. People need to know how to analyze and deconstruct the messages they see on the screen. Otherwise, they become desensitized to violence and begin to look at killing, rape and other abuses with greater acceptance.

The truth is the most highly rated TV programs are non-violent. But violence doesn't take great talent, time or creativity. Besides, it's cheap to make and it travels well. Humor doesn't always translate from one culture to another. But violence and sex do.

Consequently, violence and sex are mass produced for the global market by a media conglomerate, a few producers with the power and bucks to do it.

These and other facts were shared by Violette and her assistant, Loretta Wnetrzak, at the Sept. 28 ecumenical workshop — "Media Literacy As Violence Prevention" — at the Catholic Center in Charlotte for teachers, catechists, parents, clergy, religious educators and media literacy consultants.

"Violence is getting worse and worse, and as an educator, I see it coming into the schools," said workshop participant Shirley Kennerly of the Charlotte-Mecklenburg School System. "It's very difficult to try to teach children what they need to know when they come to school with aggressive behavior." Something has to be done and media literacy is a good place to start, she said.

TV programs can affirm or denigrate, depending upon a person's ability to see the message for what it is, said participant Father Bob Choquet from St. Eugene Church, Asheville. "We have to be aware of what the media is giving us so we can use it with discretion ... If we watch a program with a critical eye, we can learn from it and, at the same time, affirm the values we already have rather than have them stolen from us."

Families (From Page 1)

pope said that never before has the "heroism of everyday life" been so required of believers, who are asked to go "against the current with regard to the world's way of thinking."

He said he would add his own contribution soon in publishing a long-awaited encyclical on human life, expected to deal with abortion and other pro-life issues. Vatican officials said the encyclical, expected toward the end of the year, will be titled, *Evangelium Vitae' (The Gospel of Life.)*

The pope's remarks were frequently interrupted by applause and cheering from the international audience. At one point, as the chant of "Viva il papa!" went up, the pope bantered back, "Up to now he's still living" — a good-natured reference to recent speculation about his age and mobility problems.

The pope improvised much of his speech, and as he worried aloud about exceeding his time limit, two small children interrupted the ceremony by walking up to his chair. The pope, smiling broadly, hugged them and asked them where they were from, and said his speech could wait.

The program included testimonies from several couples, who explained in simple terms some of the everyday problems they faced in raising children and keeping their families together.

One couple that did not make it to the platform were Cyprien and Daphrose Rugamba, who were killed along with six of their 10 children in Rwanda last April. Organizers had originally expected the Rugambas to share their reflections on raising a big African family. Two of their survivors, Olivier and Dorcy, sat in the front along with other guests of honor, like Mother Teresa of Calcutta.

As darkness fell upon the square and a sliver of moon rose above the curved colonnade, tens of thousands of candles were lit for an unusual "Ave Maria" performed by a Jewish singer from Israel, Achinoam Nini, better known as Noa. The pope, wrapped in a red cloak against the evening cold, listened attentively to the words, which were written during the Persian Gulf War:

"Mary, I know you hear the sounds of war. Look at the torches we're lighting in the search for peace and freedom."

In a Mass broadcast to some 30 countries the next morning, the pope led couples in the renewal of their marriage vows, then greeted families in 31 languages. In English, he asked families to "live your vocation day by day" and to "build your family life on the solid rock of prayer and the observance of God's commandments."

The pope clearly enjoyed the sunlit ceremony, as he lingered with families at the offertory procession and gazed over a massive crowd that spilled out past St. Peter's Square.

Cardinal Alfonso Lopez Trujillo, whose Pontifical Council for the Family sponsored the event, announced at the Mass that the church would try to sponsor the building of three major children's centers to help street kids and orphans around the world: in Sao Salvador da Bahia, Brazil; in Manila, the Philippines; and in Rwanda, where recent ethnic fighting has left many young people without parents.

The Vatican ceremonies were preceded by an international congress on the family at Rome's Lateran University. Several participants said that while lip service is paid to family values in their native countries, anti-family policies continue.

According to Bishop Elio Sgreccia, secretary of the Vatican's Council for the Family, this year about 40 million abortions will be carried out legally throughout the world. These are surgical abortions, but equally worrisome today is the trend toward "chemical abortion" through use of drugs, he said.

He said it was clear that abortion was being used as a method of birth control and said it was "the first time in history such a programmed massacre of innocent human creatures has occurred with the consensus of the law and on a world scale."

He blamed the trend on a "radicalization of the principle of women's freedom," on a false concept of health and on the "illusory" campaign to prevent clandestine abortions.

Participants in the Vatican meetings suggested that the pope's encounter with families from around the world be established as a regular event, perhaps every three years.

Mission (From Page 1)

In a follow-up study, 60.2 percent of respondents said their attitudes about the Church had changed for the better.

"We are on the ground floor of a real blossoming of evangelization over the next 25 to 50 years," Paulist Father Kenneth Boyack said at a regional evangelization workshop in Charlotte last fall. What it means for the Church is "an important cultural and ecclesial change" that will have far reaching implications in the way Catholics view, live out and give witness to their faith, he said.

Let's face it. Catholics are reticent about sharing their faith. "Catholics have taken on American individualism, a profound hesitancy to even appear to impose," Father Vilkauskas says.

"We've never hesitated to take the Gospel and the message of Jesus Christ to people (in other countries) who have never heard, but we're reluctant to do so on our own soil. What have we got to hide? Nothing. We have a treasure to share and a heritage that is beautiful."

The approach is simple and nonthreatening. A participant offers an information request form to someone who is interested in the faith and the person takes the initiative and mails the form. The first four chapters of *The Catholic Way of Life* are sent to the inquirer. Subsequent chapters are sent — again for free — at the person's request.

"This is an attempt to involve all Catholics," Father Vilkauskas says. "It doesn't put them on the spot. They have something to offer. They have an opening, not to impose but to offer."

Evangelization is perhaps nowhere more important in the United States than in the predominantly Protestant South, where only 3 percent of the population is Catholic. "This is an opportunity of a lifetime to begin to address and perhaps overcome the misinformation and misunderstandings that our neighbors have about the Catholic Church," Father Vilkauskas says.

"Would you like to learn about the Catholic Church from the Catholic Church?" The question is posed in one of the three ads.

"Our work is to tell the story," Father Vilkauskas says. "God's work is to lead people to make a decision."

To Explain New Rite

The Sisters for Eucharistic Community will present an explanation of the new Rite for the Consecration of Virgins Sunday, Oct. 30 at 2:30 p.m. For information, call Sister Theresa in Browns Summit at (910) 656-9883

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

October 16
9 am – Mass for Boy Scout Camporee at Clearcreek

October 29
5:30 pm – Confirmation
St. Barnabas, Arden

October 30
2:30 pm – 25/50th Anniversary Mass
Celebration at St. Patrick Cathedral

November 3
7 pm – HIV/AIDS Healing Mass
St. Joan of Arc, Asheville

Thomas Aquinas And Martin Luther: How Far Apart?

HICKORY — It's been nearly 475 years since Martin Luther left the Roman Catholic Church to begin his own church. Just how far apart was Luther from leading Catholic theologian St. Thomas Aquinas?

That's the question that will be explored at the Second Annual Aquinas Luther Conference Nov. 2-4 at Lenoir-Rhyne College.

Leading theologians from Lutheran and Roman Catholic churches will speak about "Aquinas and Luther: What is the Church?" at the two-day event sponsored by the college's Center for Theology. The issue was posed in a recent International Lutheran-Roman Catholic Joint Dialogue Commission report, "Understanding the Church in the Light of the Doctrine of Justification."

Last year's conference at Lenoir-Rhyne drew 224 clergy and laity. The Center for Theology — established in 1991 as a resource for ministers and laity of all denominations toward clarity in understanding and proclaiming the Gospel — presents the conference as the only annual lecture devoted specifically to Aquinas/Luther studies.

Christians of both traditions agree that Jesus Christ is the only foundation of the church, that the mission of the church is to win the world, and that the everlasting hope of the church is the kingdom of God. At issue is how to define the church. Is the church God's pilgrim people? The body of Christ? The temple of the Holy Spirit? Or a community of varying kinds of "churches" founded in the trinity?

REV. MICHAEL MCDANIEL

"The primary objective of the annual conferences is to provide fesh, provocative insights into both St. Thomas Aquinas and Martin Luther," says Dr. Michael McDaniel, founder and director of the center and former bishop of the North Carolina Synod, Evangelical Lutheran Church in America.

"While it is hoped that these conferences will contribute to a steadily growing theological terrain of common ground between Aquinas and Luther, it is also intended to specify points of sharpest disagreement for the sake of clarifying future objectives for reconciliation."

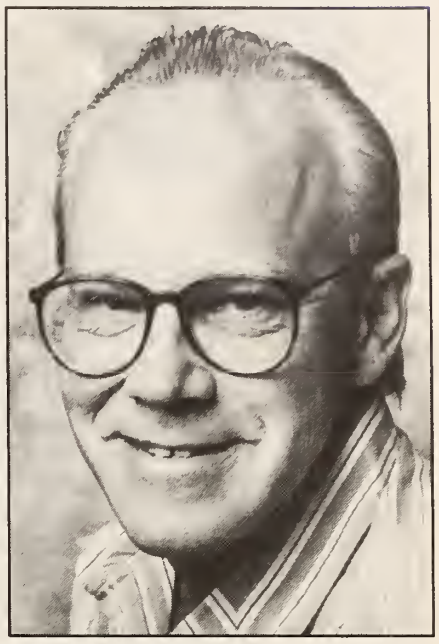
The conference will feature Lutheran theologican Dr. H. Harding Meyer, consultant to the International Lutheran-Roman Catholic Joint Commission; Dr. David Yeago of Lutheran Theological Southern Seminary, and Rev. McDaniel.

Catholic theologians who will present lectures are Dr. Denis Janz, chairman of the Loyola University's Department of Religious Studies, New Orleans; Dr. Robert Wilken of the University of Virginia, and Dr. Ralph McInerny, director of the Jacques Maritain Center, University of Notre Dame.

The conference will open with an ecumencial worship service in P.E. Monroe Auditorium featuring a keynote address by Rev. McDaniel on Nov. 2 at 7:30 p.m. The worship service is free and open to the public.

The first session will begin at 9:15 a.m., Thursday, in the Belk Centrum. After opening prayers and introductions, the first of the four lectures will be presented from 10-11 a.m. A panel discussion will follow from 11:30 a.m.-12:30 p.m. This same schedule (1-hour lecture followed by 1-hour discussion), will be repeated Thursday at 2 p.m., Friday at 9:30 a.m. and Friday at 1:30 p.m. There will be a banquet on Thursday at 7:15 p.m. in the Cromer College Center. The conference will conclude with summary reflections and closing prayers on Friday from 4-5 p.m

Registration is $65 for the public and $25 for senior citizens and seminarians. Participants may elect to attend individual seminars for $15 each. For information or to register, call Rev. McDaniel at (704) 328-7183, or send check for full amount (or $10 pre-registration) to The Center for Theology, Campus Box 7533, Lenoir-Rhyne College, Hickory, NC 28603.



DR. DENIS JANZ

Works in print by conference speakers are being assembled for a special conference bookstore. Works of St. Thomas Aquinas and Martin Luther will also be available for purchase.

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

THE CHANCERY

October 4, 1994

Dear Friends in Christ:

On the weekend of October 22-23, World Mission Sunday, the collection for the Propagation of the Faith is taken. World Mission Sunday is a unique worldwide celebration and affirmation of the Church's inherent missionary nature.

Missionary activity for the Universal Church and each particular church is, indeed, important. "For missionary activity renews the Church, revitalizes faith and Christian identity and offers fresh enthusiasm and new incentive," says the Holy Father.

With more than half the human family not yet having heard the Gospel and hundreds of young mission churches relying on sacrifices offered through the Propagation of the Faith to help bring the Gospel into the lives of all, the call to mission is urgent.

World Mission Sunday presents an excellent opportunity to encourage the faithful in their Baptismal vocation and mission in the Church: sharing the gift of faith we have received. On World Mission Sunday, the world unites in a unique celebration of our membership in a Church that is truly universal, truly missionary. In a time when we celebrate the faith we have received, how natural and how necessary it is for us to share that faith, strengthened and nourished in our missionary commitment at the table of the Lord.

We ask your generous response to the World Mission Sunday collection on the weekend of October 22 and 23.

Wishing you and yours God's abundant blessings, I am

Sincerely in Christ,

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. Morehead Street Charlotte, N.C. 28207

Vicariate Priests Meet...

Priests of the Greensboro Vicariate met Sept.26 under the leadership of the newly appointed vicar, Oblate Father Jim O'Neill, pastor of St.Paul the Apostle, Greensboro. Rear, (l-r) are Fathers Bob Bazzoli, St. Paul the Apostle; Peter Jugis, Holy Infant, Reidsville; David Lord, Our Lady of Grace, Greensboro; O'Neill, and Father Bob Menard, St.Pius X, Greensboro. Front, (l-r) are Fathers Joseph Ayathupadam, St. Joseph of the Hills, Eden; Mark Lamprech, Our Lady of Grace, and Joe Mack, St.Joseph, Asheboro. Not pictured are Msgr.Joseph Showfety, St.Benedict, Greensboro, and Fathers John Murphy, Our Lady of the Highways, Thomasville, and Dave Devlin and Tom Norris, Immaculate Heart of Mary, High Point.

Photo by JOHN GILLIGAN

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

New Threats To The Unborn

Every time we turn around, it seems that there is a new report of research which appears to be aimed at blurring the line between contraception and abortion.

The secretary of the Pontifical Council for the Family says this research means that science soon may be able to replace surgical abortions with chemical abortions using methods which prevent embryo implantation in the uterus.

Bishop Elio Sgreccia told an international congress on the family last week in Rome that these facts "have an enormous relevance" and call for decisive action by the Church.

There is a wide array of drugs, implants and devices already on the market or being tested which can prevent embryo implantation. They include the so-called morning-after pill, intrauterine devices, the RU-486 pill and several other drugs that alter women's hormonal levels.

Bishop Sgreccia says the notion of the "pre-embryo" has made headway among some researchers as a theoretical stage of human development in the first two weeks. He sees it as an attempt at "de-classification" of the embryo which could turn it into laboratory material.

He says that denying an embryo in its first days of life the full status of a human being will lead to describing very early abortion as "mere contraception."

Thus, discussion of the identity and status of the embryo is now a crucial point of bioethics.

There also is the worrisome issue of embryonic research which strengthens a mentality of eugenics or selectivity on the basis of hereditary factors.

Eugenic medicine aimed at preventing the causes of genetic diseases is one thing. But altering genes to eliminate humans who are ill or carriers of defective genes or to create "supergifted" humans is clearly immoral.

Along these lines, a human embryo research panel at the National Institutes of Health in Bethesda, Md., issued a final report last month.

The report called for federal funding for a wide range of research on human embryos. It also called for creation of embryos solely for laboratory experimentation.

The report did draw the line at federal funding for some types of embryo research and it said some other areas need further study before a recommendation is made.

Any bets on how long it takes to approve the research which is now banned or questionable?

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Pro-Life Corner

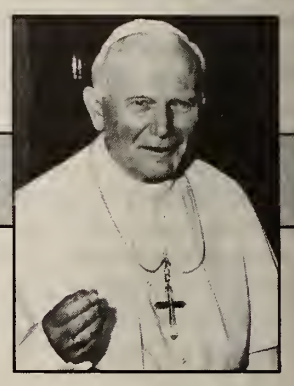
Respect Life

"We never eliminate problems by eliminating people. We never serve women by destroying their children. We never improve society by rejecting society's future members. We never build up the Body of Christ by killing Christ's future disciples."
Father Frank A. Pavone, National Director
Priests for Life

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Praises New Forms Of Religious Life

The Pope Speaks
Pope John Paul II



VATICAN CITY (CNS) — Pope John Paul II praised the sometimes surprising forms of religious life that have emerged in recent years, particularly those with a more "lay" character. He made the remarks at a general audience Oct. 5, three days after the start of a monthlong Synod of Bishops on the role of men and women religious.

The pope, speaking in a strong voice to visitors at a Vatican audience hall, said that while many traditional religious orders continue to attract vocations, there is great interest in the newer forms of consecrated life.

Chief among these are secular institutes, whose members profess poverty, chastity and obedience while living and working in the world, and societies of apostolic life, whose members live in community as brothers or sisters without taking religious vows.

On the other hand, numerous new lay movements have also given birth to groups or communities of consecrated life, he said.

"It is important to recognize here a sign of the charisms which the Holy Spirit brings into the church in forms that are always new and sometimes unforeseeable," the pope said. These new forms are a clear sign that consecrated life is alive and well in the Church today, he said.

He said there may be some confusion about the term "lay" when it is used to describe the character of such institutes. Their members are lay in the sense that they continue to live and work in the world, but they remain different from most lay people who choose marriage and family life, he said.

At the other end of the spectrum of religious life, the pope cited a rekindling of interest in monastic and canonical communities. Even more radical, he said, is the foundation or revival of hermitages.

"On the surface, some of these forms may seem out of step with the current direction of ecclesial life," he said. But while the Church needs consecrated people who work in the world, it has an equal and perhaps greater need for those who witness the presence of God in these more detached ways, he said.

Both these aspects of consecrated life were found in Christ, who brought his message to the world but who sometimes withdrew in prayer and contemplation, he said.

Pope Encourages Negotiators To Find Just Solution In East Timor

VATICAN CITY (CNS) — Pope John Paul II encouraged negotiators to find a "just and peaceful" settlement in East Timor, which has been occupied for 19 years by the Indonesian army.

The pope said a solution should guarantee civil harmony as well as respect for cultural and religious identity. His remarks were addressed to East Timorese representatives who attended a general audience at the Vatican Oct. 5 before returning to London for a round of peace talks.

The pope said he hoped all sides would adopt a "spirit of dialogue, reconciliation and respect for others."

He described East Timor as a land "tormented" by political tensions. He said he was certain the majority Christian population there would "help build an East Timor where everyone can see their legitimate aspirations realized."

The London talks were aimed at bridging the differences between exiled opponents of Indonesia's rule and those who accept its presence in the territory. Indonesia, which borders East Timor, invaded the former Portuguese colony in 1975. The pope, who visited East Timor in 1989, has frequently called for a negotiated and fair settlement to the territory's difficulties.

How Many More Times?

Editor's Notebook
Bob Gately

When the United States became involved in what started out as a war between Iraq and Kuwait, I had serious reservations about the whole business.

I wasn't so much concerned with whether the action met the Church's criteria for a "just war." People I respected came down on both sides of that issue and they all made at least some valid points.

My main concern was whether or not the United States was getting into a situation that could drag on for years. As it turned out the coalition arrayed against Iraq was more than a match for Saddam Hussein's supposedly mighty forces and the war was over in a matter of days. Or was it?

Even as the war ended there were critics of the policy which allowed Hussein to remain in power with much of his army intact. They maintained that, unless the job was finished with the complete defeat of the Iraqi army and the removal of Hussein, the whole thing would have to be done all over again.

Since the 1991 war, Hussein has consistently applied pressure here and there. Several provocations could have escalated into renewal of the war. Fortunately, they did not.

But it is obvious that Hussein intends to see what he can get away with. His action in moving troops close to the border of Kuwait apparently was designed to find out whether the United States was too preoccupied with Haiti to pay attention to him.

President Clinton's action in sending more troops to the Persian Gulf may have answered Hussein's question. At least, he has announced the withdrawal of his forces to positions further from the border.

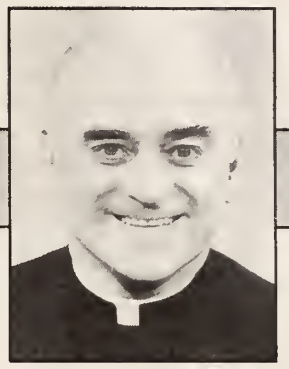
However, I think it's obvious that Hussein is going to keep testing us. And I think it's only a matter of time until he makes a fatal miscalculation.

I'm not crazy about seeing American troops in action in the Persian Gulf area again. But if it becomes necessary, I hope they finish the job the next time.

The Pope And The Bishops

Light One Candle

Father John Catoir



The pope and the bishops are human beings who live in the middle of raging controversies. They give of themselves from morning to night, but go to bed knowing that their best efforts are still never enough. You might become annoyed with the hierarchy from time to time, but when those feelings come upon you, try to remember the Golden Rule, imagine how you would like to be treated if you were in their shoes.

Let's look at a few controversial issues like Church annulments, pedophilia, premarital sex, and homosexuality. In the process we can examine the words of Jesus more closely.

Why does the Church maintain such an elaborate matrimonial tribunal system? The bishops are often blamed for legalism, but it was Jesus who said: "What God has joined together, let no one separate." (Mt.19:6) The question before the tribunal is indeed a legal one: Is this truly a valid marriage? What are the facts? Public vows are often made at the altar, but not every act of consent is authentic. People deceive one another all the time. The tribunals go as far as they can to help deserving individuals, but they can't ignore the words of Jesus. Don't blame the bishops for trying to protect the marriage bond.

Another thorny issue is the embarrassing clergy pedophilia problem. Why didn't the bishops fire those troublemakers immediately instead of reassigning them? The words of Jesus may tell you why: "Forgive not seven times but...seven times 70." (Mt. 18:22) No one is beyond redemption. When sinners plead for forgiveness and promise to repent, it is difficult to reject them. Maybe in the past the bishops should have known more about this insidious problem, but now they know better. Definite steps are being taken to protect the innocent first and foremost, no matter what. I pray that these legal suits for damages will be withdrawn in the name of mercy.

How about pre-marital sex (fornication)? College kids and others become impatient with the Church's sexual taboos. But Jesus said, "It is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly." (Mk. 20-23) The term *fornication* is often used in Scripture to include any kind of sexual immorality. This may explain, in part, the Church's opposition to homosexuality. Also, it defeats the essential design and purpose of human sexuality. The bishops condemn the sin not the sinner. Can that be wrong?

Members of the hierarchy do not claim to be saints. They struggle just like everyone else to live up to the demands of the Gospel. When they are bombarded by unjust criticism, their job isn't made any easier. When people leave the Church saying the bishops are outdated, they deceive themselves. It's intellectually and morally dishonest to brush aside the words of Jesus, and blame the hierarchy for all the tensions created by the Gospels. My advice is this: have mercy on the pope and the bishops. They carry heavy burdens.

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

Father John Catoir is director of The Christophers.

Are We Satisfied With Our View Of The Family?

The Human Side

Father Eugene Hemrick

Go to any big city zoo on a weekend and you would think from outward appearances that the American family is alive and well. What you'll see is one happy playground of fathers, mothers, children and strollers. Below the surface, however, is an altogether different reality!

Research reveals that more and more people are entering marriage, divorcing or separating and then remarrying. We also are seeing more separated or divorced individuals living alone or with non-relatives at some point in life — away from the support of family members. Old support systems are being abandoned.

The promise to have and to hold until death no longer refers solely to physical death, it can now mean a marriage gone psychologically and spiritually dead.

Half of all children born today can expect, by the time they are 18 years old, to experience the dissolution of their parent's marriage. Separation, divorce and remarriage no longer carry the social stigma they did in the past. The idea of commitment to a lifetime marriage and its family ties has been profoundly shaken.

One has to wonder if this is influencing young people to delay marriage. During the first half of this century Americans married younger and younger. That trend has reversed during the latter half of the century. In the 1950s the median age for women entering marriage was 20, in the early '90s it rose to 24. For men it was 23 and rose to 26.

One has to wonder also if these statistics are the reason the baby boom of the 1960s is over. The birth rate has declined significantly.

Most children probably will spend as many hours with a baby sitter as they will with their parents during childhood. The once-typical breadwinner-homemaker family is giving way to a family with two parents working outside the home.

Family life is changing. And families are under pressure.

During your weekend visit to the zoo, you will encounter many individual parents, rather than couples, with children in tow. In many cases, these are divorced parents who have their children for the day. You will also encounter a number of fatigued couples trying to make up on the weekend for time spent away from their children during the week. Then there are the somewhat older couples on a date, after the breakup of their first marriage.

Please don't misunderstand me. I know that God is present in every home — and that certainly includes the homes of single parents. I know too the tragedy and pain that lead to many divorces.

What I want to ask, however, is whether we are completely comfortable with the status quo that appears to be developing in attitudes toward marriage. Is society coming to accept it as the norm that marriages won't last or that the quality of family life we've achieved is the best society can do?

Are we as a church community giving marriages and families the kind of support and encouragement they need? I suspect that we are just at the beginning point when it comes to supporting our families in their attempts to remain committed to each other while coping with the great struggles and challenges of these times.

Father Hemrick is research director for the United States Catholic Conference.

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Dealing With Offensive Behavior

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

As a good Catholic, how should I deal with people who say negative things? I've had co-workers and so-called friends say rude things to me. If I just ignore them, they seem to interpret that as permission to proceed with their offensive behavior, but I don't want to respond by stooping to their level. Sometimes I end up in tears and they seem to enjoy this. I'm also not sure how to handle questions and comments from strangers.

Some people ask intrusive questions because they simply don't know any better. They may be trying to get acquainted but lack the social skills for small talk. Others are deliberately rude — but even these people may be attempting to get to know you by testing your sense of humor and your ability to engage in verbal batter. Often, people who make rude or cruel remarks are covering up their own insecurities.

All these forms of "rudeness" represent breaches of personal and social boundaries. The people guilty of the behavior you describe are actually trying to get close to you — in inappropriate ways. Even those who seem malicious are attempting to make a connection. Think about it. If you cry in response to someone's remarks you're letting that person know that what he thinks matters to you. People who seem to enjoy seeing you in tears are really seeking an emotional response that they are too ashamed to acknowledge their need for. They may strike out at you because you seem to care more than others.

But you don't have to accept antagonistic behavior. Be firm about establishing your own boundaries. When someone asks you a question that makes you uncomfortable, you can turn the tables by saying, "Why do you ask?" This puts the responsibility on them to disclose their motivation and may help you discern whether they are baiting you or just making an awkward social overture. In either case, you're not under any obligation to answer. Don't worry about embarrassing someone who is embarrassing *you*. You shouldn't "stoop to their level," but you do need to let people know when their behavior is inappropriate.

If you find it difficult to stand up for yourself, you might want to read *Asserting Yourself: A Practical Guide for Positive Change* by Sharon Bower and Gordon Bowe. You can get assertiveness training from many counselors and psychiatrists.

I would also recommend that you read the Gospels for some insight. Although Jesus was known for His humility and gentleness, He had a unique ability to turn hostile questions around to His own advantage. You might benefit from learning how He dealt with these

See **Crosswinds,** Page 6

Who Were Jesus' Followers?

Question Box

Father John Dietzen

Q. Can you provide us with information about the followers of Jesus? I was under the impression that Jesus and the apostles were alone, walking from town to town. In Bible courses we have taken, however, there are references to other followers, including some women. You've lit many candles in the past. Can you dispel some of our darkness about who these people were? (North Carolina)

A. The answer is not that complicated. First of all, many of Jesus' "followers," or disciples, did not accompany him on his travels from one town to another. They stayed home, pursued their daily business, but supported and cared for him when he came around. Among many examples in the Gospels, perhaps the most obvious is the family of Martha, Mary and Lazarus in Bethany. They were close friends of the Lord, but seemingly not in his entourage.

Another group took personally and literally Jesus' invitation to "follow me" and traveled with him. Luke (10:1) speaks of at least 72, though likely not all of them were with him all the time.

Among these companions were a number of women. Contrary to Jewish traditions of the day, Jesus related to these women personally, taught them and, according to all the Gospels, used some of them to convey the news of his resurrection to the apostles.

Finally, of course, there was the core group of the Twelve, the ones the Gospels speak of as a specially chosen inner circle. That the number was symbolically important is indicated by the fact that, after the death of Judas, the remaining 11 felt obliged to choose someone to take his place (Acts 1:26).

Q. I attend Mass on occasion at a university chapel where the celebrant stands in front of the altar and recites the Gospel from memory, rather than read it from the Lectionary. It is well done, but I have a strange feeling about whether this is correct. I'm not sure why he does it, but it is distracting. It calls too much attention to the priest and seems too personalized. For one thing, I am never sure whether he is saying the words of the text or his own interpretation. What do you think? (Ohio)

A. At our parish we tell the lectors that if they are well prepared they should know at least the key verses of the readings almost by heart, enabling frequent eye contact with the congregation. Plenty of opportunities present themselves for this personal element without making an obvious point of not referring to the text at all.

I, too, have experienced what you describe and, while the practice certainly is not illegal, for the reasons you mention my feelings are the same as yours.

As the Foreword to the Lectionary says, "In the readings, God speaks to his people of the mystery of salvation and nourishes their spirit; Christ is present through his word" (33).

Certain actors present the words of Scripture, from memory, powerfully and effectively on the stage. Perhaps some liturgical ministers are able to do the same in an appropriate way.

But effective personal contact between the Scriptural word of God and the hearer of that word is the essence of the Liturgy of the Word at Mass. Anything that threatens to come between them, or distracts from that hearing, needs to be carefully avoided in every way possible.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped self- addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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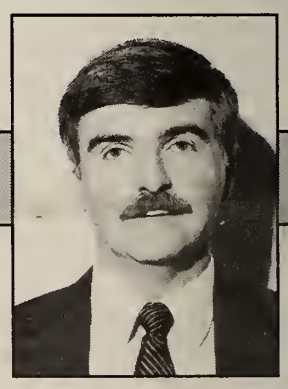
Pope John Paul II, *Contra Mundi*



Lifelines

Jim McInerney

October 1979: Pittsburgh was enjoying a beautiful Indian Summer. The leaves were slowly — very slowly — turning into their rustic autumnal colors. Winter was taking its good old time.

October 1979: Pope John Paul II was making his first visit to the United States. Crowds greeted him everywhere. On television, commentators opined about whether or not his message would be "relevant " to citizens of our pluralistic society.

October 1979: I was enjoying neither the weather nor the pope's visit. For me it was a time of loss, of pain and of crisis. Being a practicing non-believer, I could care less about the man dressed in white. I had abandoned my childhood faith long before.

I was a child of the 1960s, embracing all the untested beliefs and practicing the lifestyle. But something was wrong. The things that mattered and the beliefs I held were inadequate now. They couldn't answer my questions anymore.

Seeking a respite from my turmoil I turned on the television one morning. The pope's open air Mass at the Washington D.C. mall was on. He was getting ready to deliver his homily. Instead of changing the channel I watched. I listened.

The pope's theme was "Respect Life." In his sermon he articulated a message about family life and abortion. I don't remember everything he said, but I do remember these words. "We will stand up," he said, whenever the family and life are threatened.

The clerical commentator the television network provided went to great lengths to downplay the pope's anti-abortion message. I was not impressed with him.

I knew the Church's teaching well enough to know that he was doing his boss and the viewers a disservice.

At that time in my life, the Church's stand against abortion was about the only thing I agreed with. I don't know why this was. I just always believed that it was wrong. This man's message intrigued me.

If he could be so right about this, I asked, might he also be right about other things? If he could stand so tall, despite popular opinion, perhaps he has more to say to me. After that broadcast I had more to think about, more turmoil. My personal crisis was intensifying.

To make a very long (and very personal) story short, two months later on a bitter cold evening in Indianapolis my crisis was resolved. I admitted to myself that I did not have all the answers, that there was such a thing as revealed truth and that that truth was nothing less than the person of Jesus Christ. That evening I walked into a church and went to confession for the first time in 14 years.

Now, I am not going to tell you that my re-conversion 15 years ago was due to the pope alone. It wasn't. I owe much to a good God-fearing Protestant minister who kept reminding me that my beliefs about the wrong-ness of abortion didn't square with my secular values.

But the pope's message was very important in bringing me back to the Catholic Church. In him I saw a modern St. Athanasius, the 4th Century bishop who, when it seemed the whole world was embracing the Arian heresy, stood tall and refused to budge from orthodoxy.

Athanasia contra mundi, his critics cried. Athanasius against the world. For his firmness and fidelity he suffered much. Because of his firmness and fidelity the Church survived one of its greatest trials.

So it was in the 4th Century. So it is today. Pope John Paul II's refusal to give in to popular opinion to accommodate our modern Arians has caused him much suffering. But to his stand *contra mundi*, I and I suspect many others owe a debt of gratitude.

Crosswinds (From Page 5)

situations. He was truly the *master* when it came to triumphing over hostility of every form.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Card Of Thanks

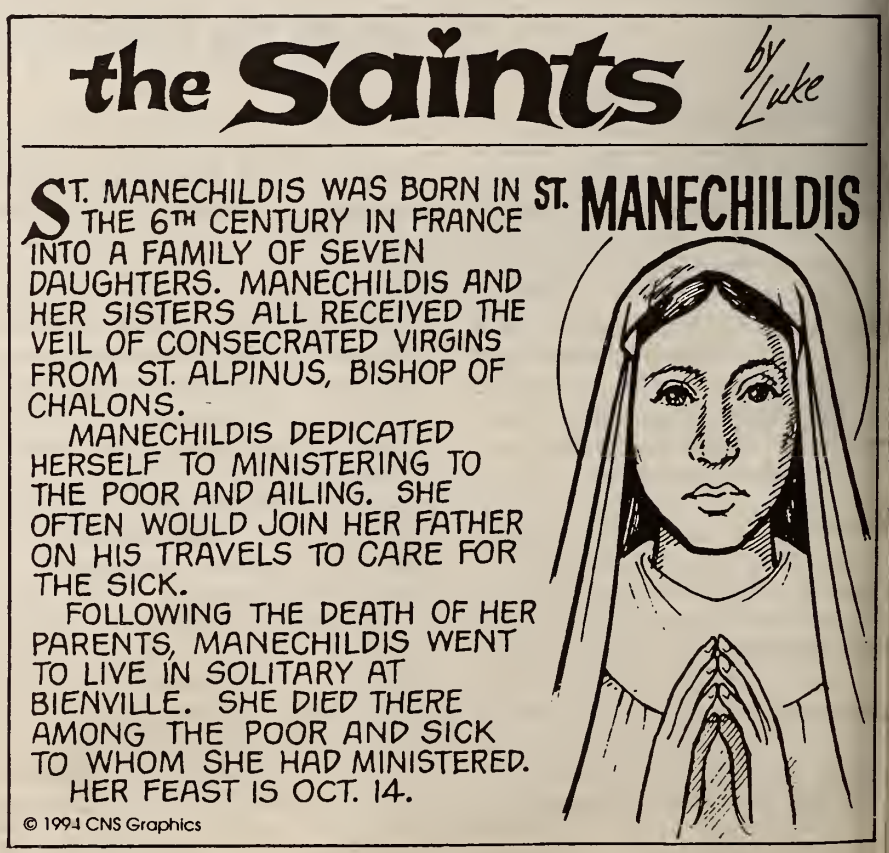
Thanks to the Sacred Heart of Jesus and St. Jude for prayers answered and favors granted.

RB

Thanks to St.Jude, St. Joseph, St. Anthony and St. Rita for prayers answered and favors granted.

ET, RT

the Saints by Luke



Stewardship Questions And Answers

How do special programs such as capital campaigns fit into stewardship of treasure?

If you are already committed to giving a percentage of your income to your church and other charities, a capital campaign is just one more option. You may decide, for the duration of the campaign, to include that as part of your stewardship of treasure. Some people use a capital campaign as a way to move, for example, from giving four percent of their income to giving six percent. When the campaign pledge is completed (usually after a three year period) the additional two percent may then go to other church or community causes.

If you have not yet made a commitment to giving a proportionate amount of your income, making a pledge to a capital campaign can give you an opportunity to begin. People often find that when they set aside a specific amount to be given to a campaign, that they make the adjustment in their lives, and find that it is really not as difficult as they thought it would be. In fact, often they find that they really do not "miss" the money and when the campaign ends, they continue to set aside that amount to give to their parish, often increasing the percentage as their understanding, involvement and faith deepen. A significant number of people who formerly had not been giving to the offertory on a regular basis, begin to do so as a result of their giving to a capital campaign.

When we set aside a specific percentage of our income to give to our church and other charities, the amount that we give to a particular institution or cause will vary according to the needs at a particular time. Prayerful discernment will help us make the right decision.

The underlying premise of stewardship is that we recognize the many blessings in our lives and make a conscious effort to thank God in a proportionate manner. This applies to all of our gifts; our particular talents, the time that is ours and our monetary resources. How we use these gifts is up to each individual.

Mother/Daughter Program

CHARLOTTE — A Mother/Daughter Program for girls ages 13-17 and their mothers will be presented at St. Ann Church on Sunday, Nov. 13 from 1-4:30 p.m. Participants will focus on continued communication between parent and child concerning sexuality, changes in the body, the sacredness of life and the virtue of chastity in an atmosphere of love and learning. Cost is $10 per mother/daughter team and $2.50 for each additional daughter. To register, call the Office of Faith Formation at (704) 331-1714 by Nov. 8.

This newspaper is printed on recycled newsprint and is recyclable.

Jewish Organization Honors Charleston BishopThompson

CHARLESTON, S.C. (CNS) — Bishop David B. Thompson of Charleston praised progress in Catholic-Jewish relations as he received the Tree of Life Award from the Jewish National Fund.

Referring to the Vatican-Israeli "fundamental agreement" signed at the end of last year, Bishop Thompson said: "This agreement and this diplomatic relationship are historic but not perfect. However, they are a brave beginning and, with the help of the Lord, they should pave the way to a new interreligious dialogue and cooperation."

He also praised the new *Catechism of the Catholic Church* as a tool for mutual understanding. "Jews and Christians all over the world are hailing the catechism as a great blessing and a powerful instrument for religious dialogue and cooperation," he said.

The Tree of Life Award, given to the bishop Sept. 18, is presented for outstanding community involvement, leadership and devotion to peace and the security of human life. "Tree of life" symbolizes both the life-sustaining wisdom of the Torah and the purpose of the Jewish National Fund, which is to develop Israel to its fullest potential.

One of the fund's projects is planting trees in Israel. As part of the award, a portion of American Independence Park in Israel will be named the Bishop David B. Thompson Parkland. Among past recipients of the award have been President Gerald R. Ford, media magnate Ted Turner and entertainer Bob Hope.

"In the few years Bishop Thompson has been with us in Charleston, he has engendered a great respect for his position, his religious leadership, his accomplishment, his vision and his person," Rabbi William A. Rosenthall said.

In his talk Bishop Thompson repeated a part of the message he gave nearly four years ago to the Tree of Life Temple Community in Columbia, S.C., shortly after he became bishop of Charleston.

"I stand here not to teach," he said, "but to reach: to reach out and renew the spiritual ties which the Lord himself so long ago established between Jews and Christians."

"I stand here ... to deplore all forms of anti-Semitism just as I deplore any manner of anti-Catholicism," he said.

Candidates From Five Churches Attend Confirmation Retreat

FRANKLIN — Eight to nine on a scale of 10. That was an evaluation of a Sept. 9-10 inter-parochial pre-Confirmation retreat sponsored by the Western region of the Office of Faith Formation.

The overnight retreat — "Growing in your relationship with Jesus" — was attended by 24 Confirmation candidates from St. Francis of Assisi Church, Franklin; St. William Church, Murphy; Immaculate Heart of Mary Mission, Hayesville; St. John Church, Waynesville, and St. John the Baptist Church, Tryon.

The parishes pooled resources, since the number of candidates from each church was too small to sponsor individual parish retreats. Faith Formation coordinators met with Jane Keifer, western regional director of Faith Formation, to organize the retreat.

See **Retreat,** Page 13

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Prayer and Liturgy -- Closing liturgy celebrated by Bishop William G. Curlin

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Registration fee includes registration, materials, continental breakfast and box lunch on Saturday.
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Scott Spivak, Coordinator
(704) 331-1714
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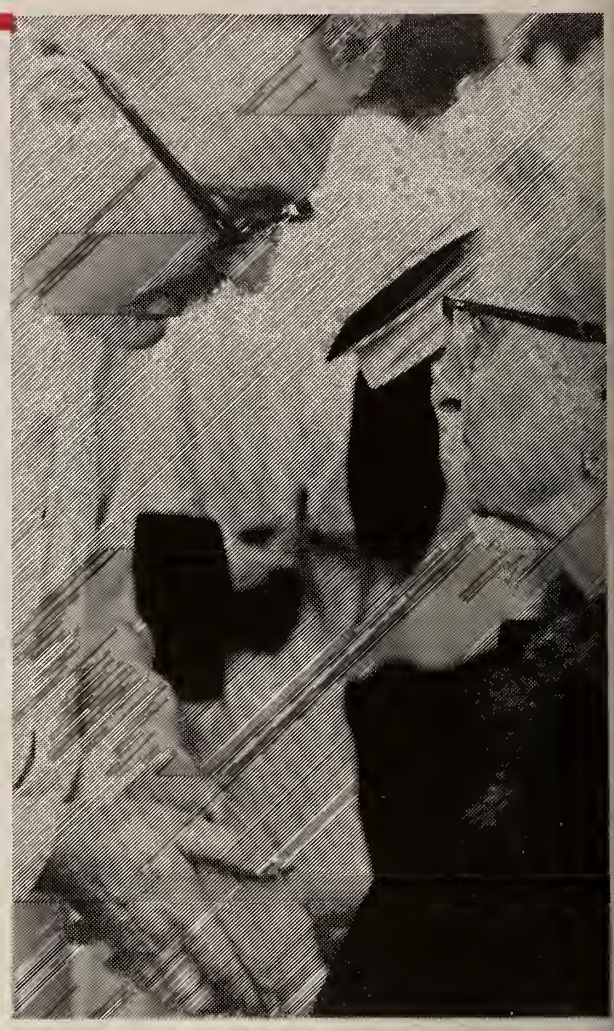
Principal

St. Michael's Catholic School, Pre-K through eighth grade, enrolls 230 students with a professional staff of 25. It is located in Gastonia, N.C., a growing area about 20 miles west of Charlotte. It is fully accredited by the State of North Carolina and Southern Association of Colleges and Schools. Applicant must have a master's degree in educational administration or related field, minimum 5 years teaching/administrative experience and be a practicing Catholic. Preferred starting date Feb.1, 1995 but will consider July 1,1995 date for suitable candidate. Excellent benefits. Salary negotiable depending on qualifications and experience. Send resume, references and salary expectations by Nov. 15, 1994 to: Search Committee, St. Michael's School, 704 St. Michael's Lane, Gastonia, NC 28052

Why were these parishioners anointed?



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MARKETPLACE

How has the sacrament of the sick touched you?

"I'm a nurse and work in a nursing home. I see a real peace of mind come to people when they receive the sacrament. If they have been really agitated or afraid, they become much more peaceful and accepting." — Donna Corsentino, Morton, Ill.

"It gives me peace of mind when people I love have received it. There is an almost physical relaxing of tension in the person who is anointed." — Betsy Bryce, Tulsa, Okla.

"When I was to undergo major surgery (in which my chances to survive were very slim), anointing of the sick was given to me. I received the most wonderful peace within and a serene calmness came over me. I had no fear of the surgery and everything far exceeded what the physicians had anticipated." — Dolores Vergari, Frankfort, Ind.

"I myself received the sacrament when I had surgery this past spring. Receiving the sacrament touched me deeply. The broken healer was now being touched and healed." — Father Dennis Logue, Camden, W. Va.

"Each year our parish has a day of anointing. The school children I teach sing at the Mass and serve coffee and muffins afterward. It is a powerful experience for the children to see the sacrament rather than just reading about it. They see that it is not a scary thing. They see it as an experience of church." — Mary Ann Kramer, Lucan, Minn.

"You anoint the sick with oil and pray over them. A simple act, so very human — a touch, a smile, a prayer of comfort and yet so profound!... You can feel ... the Spirit of God at work. A peace and calm comes to the one who is anointed. Those who have been concerned ... are reassured and comforted." — Father Elmer Nadicksbernd, Gassaway, W.Va.

An upcoming edition asks: What was a hurdle for you in getting comfortable with Scripture? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

By Father Robert L. Kinast
Catholic News Service

—A man in his mid-40s is scheduled for open-heart surgery.

—A lifelong factory worker just began mandatory retirement and is feeling depressed.

—A young woman is experiencing extreme difficulty with her first pregnancy.

—A young adult is in drug rehabilitation.

—An aged person is manifesting signs of Alzheimer's disease.

These people all were anointed at a parish celebration of the sacrament of the sick. This never would have happened for them prior to Vatican Council II when anointing was reserved for the very end of a person's life.

Accordingly, the sacrament then was called "extreme unction," a literal translation of the Latin phrase meaning "final anointing."

■■■

But it wasn't always final.

I remember the drama and anxiety when my grandmother suffered her first heart attack and a priest was summoned to give her "the last rites," as the sacrament also was called.

Grandmother recovered, and everyone in the family attributed it to the sacrament. After she survived second and third heart attacks, we began to suspect that her German determination was also a factor — especially when she defied all medical prognoses and lived until my ordination.

By that time Vatican II had occurred. As part of the general renewal of the liturgy, the council called for revision in all the sacramental rites.

In the case of anointing, this meant putting the sacrament in the larger context of the pastoral care of the sick and of the dying.

—Care of the sick: This includes visits, eucharistic communion and anointing.

—Care of the dying: This includes "viaticum" (the name given to eucharistic communion when a person is about to die), commendation of the dying and prayers for the dead.

This required a new understanding of the purpose of anointing. Instead of reserving it to the end of a person's life, as a kind of last-minute intervention to make everything right with God, anointing would be administered as soon as a person became seriously ill, whether the illness was life-threatening or not.

I sensed the new understanding of this sacrament was taking hold when my family began referring to anointing as the "sacrament of the living."

Technically this rite is called "anointing of the sick," but its purpose is to contribute to the process of living.

Serious illness disrupts a person's life. It can make a person feel powerless and lead to anguish, self-absorption, even to despair and revolt against God, as the Catechism of the Catholic Church points out (Nos. 1500-1501).

This is the spiritual damage illness can cause. The sacrament's primary objective is to counteract that damage.

The rite states this purpose clearly. "This sacrament gives the grace of the Holy Spirit to those who are sick: By this grace the whole person is helped and saved, sustained by trust in God and strengthened against the temptations of the evil one and against anxiety over death" (No. 6).

Therefore, anointing does not substitute for medical treatment, although a return to physical health may follow. Anointing is spiritual support for those whose lives are threatened by illness. The threat is not always in the form of death.

The depression of the newly retired factory worker and the disorientation of the Alzheimer's patient I mentioned earlier are sufficiently threatening to warrant anointing.

In addition, anointing does not stand alone in the pastoral care of the sick. Visits and communion are also important.

—The young adult struggling to overcome drug addiction came to the anointing service because several parishioners visited him in the rehabilitation clinic.

—The mother experiencing a difficult pregnancy longs for the spiritual nourishment of communion as she physically nourishes her growing child.

A college student who contracted AIDS was anointed in a campus communal celebration. As the disease progressed, he realized that fewer people came to visit him. He began to feel more and more rejected and compared himself to the lepers of Jesus' time.

The rite says that if a person's condition becomes more serious during the same illness, anointing may be repeated (No. 9). And it was a powerful moment when the campus minister and a few friends gathered around this student's bed, read the story of Jesus healing the leper, placed their hands on his head and rubbed blessed, perfumed oil on his head and the blemished areas of his skin.

Soon after, this student began to initiate contacts with his former friends in the hope of offering them his own gift of peace — an identification with the suffering Christ, which the rite encourages (No. 3).

As this incident suggests, anointing is a communal event. As far as possible, therefore, all who care for the sick person should be part of the liturgy, although only the sick are actually anointed. The parishioner I mentioned who faced open-heart surgery was accompanied at the anointing service by the surgeon who would perform the operation.

Illness is not just a physical problem. It affects a person's whole life. Anointing is the church's sacramental response by which "the whole person is helped and saved."

(Father Kinast is director of the Center for Theological Reflection, Madeira Beach, Fla.)

"A man in his mid-40s is scheduled for open-heart surgery. A lifelong factory worker just began mandatory retirement and is depressed.... An aged person is manifesting signs of Alzheimer's disease. These people were all anointed at a parish celebration of the sacrament of the sick. This never would have happened prior to Vatican II."

How Pauline's anointing trickled down to me

By Shirley Vogler Meister
Catholic News Service

"Wait, I need my shoes and stockings," mumbled my critically ill mother-in-law as the priest anointed her with oil.

Remembering how she'd demand her shoes and stockings before going somewhere special, mainly to Mass, I wondered if she was seeing angels beckoning to her.

In her weakened condition, was she coming to terms with her situation? I surely was — or at least I started to.

When our parish priest was ready to administer the anointing of the sick, we invited three nursing home staff members to join us. Standing around Pauline's bed, we watched a calm come over her normally agitated body as Father Steve administered the sacrament. At the end, we held hands and said aloud The Lord's Prayer.

Pauline fluttered her eyes, scanned our prayer circle and smiled like a saint. Her face projected a peace I hadn't seen in many years. Staff members were amazed.

The very next day she was back in her wheelchair. Her agitation, wailing, prayerful pleading and resistance to care returned unrelieved.

But more than one healing occurred that day last fall. Indeed, Pauline recovered and still survives at 94, albeit diminished by severe dementia and other medical problems.

My own ability to deal with these sorrows was strengthened as well.

Prior to the anointing, I had pondered repeatedly — with some bitterness — why Pauline, formerly a gracious woman, ended up like this. Why wasn't I able to ease her suffering during the more than four years she convalesced in our home?

Was this her dubious reward for a lifetime of daily Masses and steadfastness in faith? Why wouldn't she allow me to love and care for her without combativeness?

And why couldn't we find a Catholic nursing home to accept her, thus giving her the religious setting that would have comforted her? Why didn't we encounter a Catholic support system during the years she worsened in our home? Why was there no adequate practical support system, period?

For years, I felt guilty for not being able to improve my mother-in-law's condition or stop the stress within our family and home. But that sacramental afternoon the iron rod of guilt and anger and fear lightened. My coming to terms — my healing — began.

First, I finally comprehended what others often had tried to explain: Pauline had an entire staff helping her now. How could I have expected, with so few resources, to solve everything? Had I been operating from a position of pride and overconscientiousness?

I came to accept not only my mother-in-law's declining health but my own imperfections, as well as those within the church here on earth.

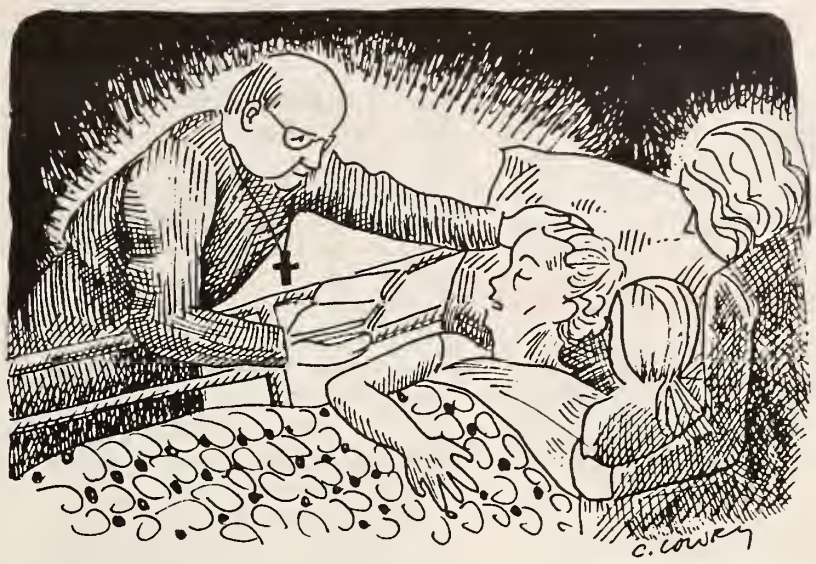
I also came to realize that God's grace envelopes Pauline even as her combativeness challenges the compassion, patience and faithfulness of her family and caregivers.

Tending to her needs also helps us come to terms with our own vulnerability and mortality. And we've grasped the need for a balance between our continued efforts to make things right and the words from The Lord's Prayer, "Thy will be done."

During the years of Pauline's illness, my sister and I also cared for our mother, Irene Vogler.

Like Pauline, our mother is a dementia patient now receiving professional help. Both women have inspired me and my sister to become advocates for the aged and for the support of their caregivers.

(Ms. Meister is a free-lance writer in Indianapolis, Ind.)



"Prior to the anointing ... I felt guilty for not being able to improve my mother-in-law's condition.... But that sacramental afternoon the iron rod of guilt and anger and fear lightened. My coming to terms — my healing — began."

FAITH IN ACTION

The church always has envisioned itself as "the instrument of the healing activity of the Lord," writes Father Andrew Cuschieri in *Anointing of the Sick, A Theological and Canonical Study*, (University Press of America Inc., 4720 Boston Way, Lanham, MD 20706. 1993. Paperback, $26.50). He says, "The anointing of the sick ... calls the soul from the death of sin to the life of grace, and it raises the body from its infirmity as a foretaste of its resurrection at the end of times."

Reflection: Does it ever occur to me to suggest the sacrament of the sick for someone who is seriously ill? Along with the suggestion could come the willingness to be present for the sacrament's celebration. For like all sacraments, this one is a communal event in which my participation makes a difference — in which my participation is a way to serve the sick.

FOOD FOR THOUGHT

The new Catechism of the Catholic Church wouldn't say that sickness is good. But it recognizes that something good can come from sickness.

This is mysterious. How can good result from what, at the outset, seems so bad?

Serious illness is a crisis. Like every crisis, illness also is an opportunity. But an opportunity for what?

Illness can "make a person more mature," the catechism says. "Very often illness provokes a search for God," it adds (No. 1501).

But the opposite can occur. The same paragraph in the catechism says that "illness can lead to anguish, self-absorption, sometimes even despair and revolt against God."

Would a strengthened human spirit help the sick person who is anguished and self-absorbed? What about a spirit of peace or courage when faced with the sense of human "powerlessness" that illness can bring (No. 1500)?

"The first grace of (the sacrament of the anointing of the sick) is one of strengthening, peace and courage," says the catechism (No. 1520).

Those are qualities that could make a big difference — the difference between an illness leading to despair and one that, in the catechism's words, becomes "a way to conversion" (No. 1502).

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David Gibson, Editor, Faith Alive!

The healing that is more than a cure

By Father John J. Castelot
Catholic News Service

Healing was a distinctive trait of Jesus' ministry, and his healing was distinctive. There were others who possessed powers to cure diseases, but he did not just cure diseases. He healed people, made them whole.

The woman in Scripture who suffered from a hemorrhage for 12 years "had suffered greatly at the hands of many doctors and had spent all that she had." She was at the end of her rope (Mark 5:26).

Having heard of Jesus' healing power, she hoped, rather superstitiously, that just touching his cloak might cure her. She fought her way through the crowd, touched his cloak and "immediately her flow of blood dried up."

She had been cured, but not "healed" in the fuller sense of the term. When Jesus next insisted on learning her identity and meeting her personally, she was terrified.

According to the law, she was "unclean," and anyone she touched became unclean also. She had touched Jesus and was sure he would be furious.

Much to her relief, she heard words of gentle affirmation: "Daughter, your faith has saved you. Go in peace and be cured of your affliction."

She had been "saved," totally restored to human dignity. She had been healed.

Legally she had been an outcast, a non-person. But Jesus removed her "curse," affirmed her personhood. She was ecstatically "whole," thoroughly, gloriously "healed."

When Jesus was leaving Jericho on his way to Jerusalem — and Calvary — a blind beggar called out from the crowd and asked him for pity. But the beggar was one of society's rejects, and the crowd "rebuked him, telling him to be silent" (Mark 10:-48).

Beggars have no voice in society! Jesus, however, heard him and insisted on meeting him. Jesus' question seems rather pointless: "What do you want me to do for you?" What would a blind man in his situation want but sight?

The question was not pointless; it was an invitation to enter into personal dialogue, and the man accepted it: "Master, I want to see." Jesus reassured him: "Go your way; your faith has saved you."

He had not only been cured, he had been saved, restored to wholeness — so much so that he not only went his way, but "followed him (Jesus) on the way," the way to eventual glory. The blind beggar had been "healed."

On one occasion a group of 10 lepers cried out to Jesus for pity. He cured them and later one of them, a Samaritan, came back to thank him.

That Samaritan's thoughtfulness elicited these healing words: "Stand up and go; your faith has saved you" (Luke 17:19). All 10 were cured, but only one was healed — restored to grateful personhood.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

Three Catholic School Principals Receive National Recognition

WASHINGTON (CNS) — Three Catholic elementary school principals have been named 1994 National Distinguished Principals by the U.S. Department of Education and the National Association of Elementary School Principals. "I was delightfully surprised" to be chosen, said Servite Sister Clarice Gierzak, principal of St. Jerome School in Maplewood, Minn. The two other Catholic principals among the 60 principals honored are Sister Rene Donohue, a Franciscan Sister of the Poor and principal of St. Philip the Apostle School in Clifton, N.J., and Mary Schreiber, principal of St. Joseph School in Fort Wayne, Ind. The principals were honored during a Sept. 30 awards banquet in Washington.

Former International Head Of School Sisters Of Notre Dame Dies

JEFFERSON CITY, Mo. (CNS) — Sister Mary Margaret Johanning, a former general superior of the international congregation of School Sisters of Notre Dame, died of cancer Oct. 1 at St. Mary's Health Center in Jefferson City. She was 57. At the time of her death, Sister Mary Margaret was chancellor of the Diocese of Jefferson City. Appointed in 1989, she was the first woman to serve in that post. "It was amazing to see the numbers who would confide in her as they sought her help and assistance," said Bishop Michael F. McAuliffe in a statement.

Bishop Communications Secretary To Head Publishing Operations

WASHINGTON (CNS) — Richard W. Daw has left his post as the U.S. bishops' secretary for communications to become executive director of their Office for Publishing and Promotion Services. Msgr. Robert N. Lynch, general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference, announced the appointment Oct. 3. "Dick Daw has been a splendid communications secretary," Msgr. Lynch said. Msgr. Francis J. Maniscalco, director of the NCCB-USCC Office for Media Relations, has been named interim secretary for communications. Daw has been NCCB-USCC secretary for communications since January 1989. Before that he was director and editor in chief of Catholic News Service (then National Catholic News Service) for more than 12 years.

Bishop DiLorenzo Named Bishop Of Honolulu

WASHINGTON (CNS) — Pope John Paul II has named Bishop Francis X. DiLorenzo as bishop of the Diocese of Honolulu. He has been apostolic administrator of the diocese for the past year. The appointment was announced Oct. 4 in Washington by Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States. Bishop DiLorenzo, 52, is a native of Philadelphia. He was an auxiliary bishop in Scranton, Pa., before his transfer to Hawaii.

CRS Deputy Director Says Her Job To Spread Word About Agency

SPOKANE, Wash. (CNS) — "I'm a prime example of the educated Catholic people who don't know about Catholic Relief Services," said Louise Wilmot, CRS's new deputy executive director for domestic outreach and recently retired U.S. Navy rear admiral. "We need to find everybody like me" and spread the word, she said in an interview with the Spokane diocesan paper, *Inland Register*. Wilmot, who joined CRS after she retired from the Navy in August, traveled to Spokane with CRS Executive Director Kenneth Hackett and other agency staff to attend the Catholic Charities USA convention Sept. 29-Oct. 2. She met with diocesan CRS representatives Sept. 29 to talk about the work of the U.S. bishops' overseas relief and development organization. Part of her job will be to facilitate diocese-level needs regarding CRS.

Federal Judge Questions Ethics Of Capital Punishment

NEW YORK (CNS) — A U.S. appeals court judge, writing in the Jesuit magazine *America*, questioned the ethics of the death penalty when demand for it is based on vengeance. Judge Richard L. Nygaard, a member of the 3rd U.S. Circuit Court of Appeals in Philadelphia since 1988, said in the magazine's Oct. 8 issue that "although our government knows enough to do better, it is now ruled by the tides of public opinion and has deigned to respond politically to the base passions of society rather than act as a statesman upon the sociological necessities of civilization." Nygaard, who acknowledged in the article that he was on a court panel that recently rejected a final appeal of a death penalty, said that "by exacting revenge upon criminals, society drops to the social stratum of its dregs. We are then playing on their terms, by their rules; and we cannot win."

Two Parent Families Best, Knights Chief Says In Radio Address

NEW HAVEN, Conn. (CNS) — "The stable two-parent family is best for everyone and should be recognized as such," Knights of Columbus Virgil C. Dechant said in an address prepared for radio broadcast. "It ought to be affirmed in every possible way," Dechant said, adding that single-parent families should not be penalized on account of their status. Dechant's message for Columbus Day, observed Oct. 10 this year, said that despite society's ethnic, racial and religious diversity, "certain core values" — family values in particular — "have united us in a shared vision of life."

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Call (919) 929-3730 for more information or write to: Pilgrimage, 218 Pittsboro St., Chapel Hill, NC 27516

Scripture

Readings for the Week of October 16 - October 22

Sunday: Isaiah 53:10-11; Hebrews 4:14-16; Mark 10:35-45 or 10:42-45.

Monday: Ephesians 2:1-10; Luke 12:13-21.

Tuesday: 2 Timothy 4:9-17; Luke 10:1-9.

Wednesday: Ephesians 3:2-12; Luke 12:39-48.

Thursday: Ephesians 3:14-21 Luke 12:49-53.

Friday: Ephesians 4:1-6; Luke 12:54-59.

Saturday: Ephesians 4:7-16; Luke 13:1-9.

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Winston-Salem area Catholic Young Adults relax at a beach retreat.

Winston-Salem Catholic Young Adult Group Marks Eight Years

WINSTON-SALEM — The Winston-Salem area Catholic Young Adults (CYA) celebrates eight years of service, social and spiritual fellowship. The group provides an opportunity for people ages "mid-20s to 40-something" to network with other Catholics.

"There is something for everyone," says Collen Zipter, group chairperson. The group gathers for monthly Masses, dinner, movie, theater and baseball. Moreoever, members work with Habitat for Humanity, sponsor games and activities for the annual Irish Childrens' Picnic and staff a rest stop for the Multiple Schlerosis Supercities Walk-A-Thon.

Members come from throughout the Piedmont. "They live, work and attend church in Winston-Salem, High Point, King, Kernersville, Greensboro, Hickory and Lexington," says membership coordinator Michele Rowe.

"Many newcomers to the area find our group an especially comfortable way to meet new people and get involved in service, faith and/or social activities with others who have something in common with them," says Mary Ann Bush, past chairperson.

The CYA has compiled a roster of upcoming events. All are welcome. For more information, call Michele, (910) 760-8622 or Nick, (910) 744-1299 or Andy, (910) 765-2961.

Lincolnton Rolls Over Cougars 37-0 In Conference Opener

Lincolnton scored twice on long runs in the first quarter Oct. 7 and rolled to a 37-0 victory over Charlotte Catholic in the Western Piedmont 2A conference football opener for both teams.

The defending conference and state 2A champions had too much depth for the Cougars as they rolled 367 rushing yards and another 132 yards in the air.

The Wolves, bouncing back from their first defeat of the season at the hands of non-conference foe Shelby a week earlier, scored on the third play of the game with Kevin McLain going 52 yards for the touchdown. Quentin Abernathy kicked the first of his four extra points. Midway through the quarter, Anwar Wyatt went 75 yards for a touchdown and Abernathy again kicked the extra point.

Lincolnton took a 20-0 half-time lead on a 14-yard scoring pass from Josh Atkins to Brett Carey. The Wolves kept it up in third quarter with Shannon Ramseur going 66 yards for a touchdown and Carey passing 13 yards to Allen Stover for another. Abernathy wrapped up the scoring with a 31-yard field goal in the fourth quarter.

Wyatt led the Wolves' ground attack with 125 yards on nine carries while McLain carried seven times for 99 yards and Ramseur picked up 73 on two carries. Atkins completed five of 11 passes for 90 yards while Carey connected on two of two for 42 yards.

The bright spot for Catholic was the passing of quarterback Mike Falencki who completed five of 20 for 103 yards, mostly to David Rogers. Luis Moreno led the Cougar ground offense with 54 yards on 12 carries while Tony Santiago carried seven times for 36 yards.

The Cougars (3-3, 0-1) will try to even their conference record tonight as they play host to Mooresville which has been having its troubles this season. The Blue Devils, runners-up to Lincolnton in the conference last season with an 11-2 record, are 1-5 so far this season.

First Saturday Devotion

November's First Saturday Devotion at the grotto at Belmont Abbey Monastery is Saturday, Nov. 5. The rosary will start at 9:30 a.m., confession at 10:30 a.m. and Mass at 11:30 a.m. Bring a chair. For more information, call Phil or Terri at (704) 888-6050.

Father/Son Program

GREENSBORO — The Office of Faith Formation and Natural Family Planning will present a Father/Son Program for boys ages 11-14 and their fathers at St. Pius the Tenth Church Sunday, Nov. 6 from 1-4:30 p.m. Participants will learn about self-esteem, respect for self and others and values. Anatomy and physiology will be presented with an emphasis on sexuality as a gift to be saved for marriage. The cost is $10 per father/son team and $2.50 for each additional son. To register, call the Office of Faith Formation at (704) 331-1714 by Nov. 1.

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La Misa

La Liturgia Eucarística

(Continuación)

LA PLEGARIA EUCARISTICA— La Plegaria Eucarística es la oración principal y más importante de la Misa. Ha experimentado más estudio y evolución que cualquier otra parte de la Misa. La razón por la cual tenemos una Plegaria Eucarística comienza con el mandato que Jesús le dio a los apóstoles cuando les dijo *"Haced esto en conmemoración Mía"*. Desde los primeros días de la Iglesia, *"esto"* incluiyó no sólo el partir y compartir el pan y el vino sino el dar gracias y alabanza al Padre por toda la historia santa, que alcanza en Jesús una cima estelar y decisiva.

Como hemos visto, al principio esto era una cosa sencilla. Después de compartir la comida, la persona que presidía la asamblea imitaba lo más posible la ceremonia de Jesús en la Ultima Cena. Tomaba el pan y la copa de vino y ofrecía una breve y espontánea oración de acción de gracias y alabanza a Dios Padre. Entonces bendecía el pan y el vino y decía sobre ellos las palabras de institución. Estas palabras fueron parte de la Eucaristía antes de que fueran escritas en los Evangelios; eran parte de la tradición oral que fue transmitida por los mismos apóstoles.

Después de la persecución, así como la liturgia se hizo más universal y ceremoniosa, la Plegaria Eucarística se hizo más elaborada. Empezó a incluir algunos elementos comunes, casi todos los cuales aparecen en Oraciones Eucarísticas compuestas en una época tan temprana como el siglo segundo. A pesar de todos los cambios que ha tenido la Misa a través de los años, hoy día todavía conservamos estos elementos.

Alabanza y Acción de Gracias: El Prefacio.—Tratando de seguir la manera en que Jesús de ofreció alabanza y gracias al Padre, las primeras oraciones Eucarísticas tambien ofrecen alabanza y acción de gracias. Al principio eran sencillas oraciones muy cortas, pero bajo la influencia de la liturgia del rito oriental, con su tradición de elocuente floreo, el Prefacio se convirtió desde muy temprano en un himno de alabanza. Hoy día pensamos que es una simple introducción, pero el significado verdadero de la palabra "Prefacio" es "hablar antes".

Hoy el Prefacio es un remanente de la espontaneidad que caracterizaba las primeras oraciones Eucarísticas. Aunque el texto está formalizado, hay varios textos que se pueden escoger, apropiados para las las diferentes fiestas y épocas del año litúrgico. El Prefacio concluye con un cántico de alabanza en el que toda la creación se une; este es el "Santo, Santo, Santo". Igual que el "Gloria", es un cántico de las Escrituras basado en un himno angelical tomado en una visión que tuvo el profeta Isaías. Este cántico fue parte del servicio de la sinagoga judía en el siglo segundo antes de Cristo y rápidamente se introdujo en la liturgia cristiana a través de las comunidades cristianas que vivían en Jerusalén. La frase "Bendito es El que viene en nombre del Señor" fue incluído poco después como recuerdo del jubiloso recibimiento que Jesús tuvo el Domingo de Ramos. Esto se ha cantado (y siempre debe cantarse) desde el principio de la Iglesia.

Otros Elementos — Hoy en los Estados Unidos hay nueve textos de la Plegaria Eucarística que han sido aprobados. En Italia hay aproximadamente 18 textos diferentes para escoger. En los Estados Unidos, de los cuatro más comunmente usados, el primero es esencialmente una traducción del Canon Romano usado por siglos. El segundo está basado en una oración compuesta por Hipólito en el año 215. El tercero es una composición moderna que refleja lo mejor de la erudición litúrgica y teológica y el cuarto está basado en las liturgias primitivas de las iglesias Occidentales Sirio-Bizantinas.

Todas estas oraciones contienen elementos que se han mantenido invariables a través del desarrollo de la Plegaria Eucarística en adición a los temas de alabanza y acción de gracias mencionados anteriormente. Estos elementos son:

- •Una historia de la salvación, breve o elaborada
- •Epíclesis: una plabra griega que significa llamar al Espíritu para bendecir las ofrendas.
- •Las palabras de institución o consagración.
- •Anamnesis: el llamado a la mente de la pasión, muerte y resurreción de Jesús que cumple ss mandato de que lo recordemos a El en la Eucaristía
- •Ofrecimiento: para los cristianos, la Eucaristía reemplaza el sangriento sacrificio de la ley antigua; a través del sacerdote ofrecemos a Cristo, la víctima, al Padre.
- •Interseciones: como hicimos en la "Palabra", recordamos las necesidades de la Iglesia en todo el mundo.

Doxología — La Plegaria Eucarística concluye con una "doxología", oración de alabanza a la Trinidad. Esta oración que comienza diciendo "Por Cristo con él y en él ... ", ha sido parte de la Plegaria Eucarística desde el siglo tercero. La comunidad reunida siempre responde con un sincero *Amén*.

(Continuará)

Escuela de Ministerios

El proximo curso de la Escuela de Ministerios se llevará a cabo el próximo 29 y 30 de octubre y el tema es **Liturgia y Sacramentos**. El profesor será Rogelio Zelada de la oficina del SEPI, quien ha venido anteriormente a Charlotte como instructor. Acuérdese de matricularse con tiempo llamando al Centro Católico Hispano de Charlotte, teléfono (704) 552-0383.

To Our Friends

The history of the Mass continues this week with the Eucharistic Prayer. The homily of Father James Byer on Oct. 2 was about the importance of the family. Florida pilots rescue Cuban rafters and Jorge Lares, a pilot who almost was killed when he was flying on a mission of mercy, said: "With the gift of aviation I can save lives. It's part of the work God wants me to do, and I accept it." The next Lay Ministry course will be "Liturgy and Sacraments" on Oct. 29-30.

La Importancia de la Familia

Por PADRE JAIME BYER

He tenido el privilegio de servir al Señor como sacerdote por cerca de trece años. Durante este tiempo he sido testigo de muchas bodas. Siempre ha sido y continúa siendo una gran fuente de experiencia la unión de un hombre y una mujer en el Sacramento del Matrimonio. Yo gozo con las parejas durante el tiempo de la preparación y también gozo mucho de la celebración en ese día tan especial en el que ellos se declaran su amor y fidelidad públicamente ante Dios y los testigos.

Nuestra Iglesia católica nos enseña que el matrimonio es la expresión del amor que nuestro Señor Jesucristo tiene por su novia la Iglesia. Nuestro Padre celestial ha predestinado una novia para su único hijo y se la ha presentado bajo la forma de mensajes proféticos. El evangelio de hoy nos habla de Moisés, a quien reconocemos como el profeta que escribió que el hombre dejará a su padre y a su madre y se unirá a su esposa y los dos serán uno solo. Moisés habló de un hombre y una mujer, pronosticando de esta manera la relación entre Cristo y su Iglesia. El novio y la novia fueron unidos místicamente. En las cartas de San Pablo descubrimos que Moisés describe la misma relación . La unión de Cristo a su novia, la Iglesia, es muy íntima. Nuestro Señor murió por su esposa, una novia que escogió al hombre crucificado como esposo. La muerte separa la unión de los esposos, sin embargo, es la muerte lo que une a Cristo con su novia la Iglesia. El murió en la cruz y legó su cuerpo a su esposa, ahora ella recibe su cuerpo en esta mesa del altar y el mundo entero reconoce que ellos ya no son dos sino uno solo. Se ha establecido una familia.

El evangelio continúa expresando la existencia de esta familia a través de los niños que nacen de este matrimonio. El versículo 14 nos dice: *"Dejen que los niños vengana mí. y no se lo impidan, porque el Reino de Dios es de quienes son como ellos"*.

Vaticano Segundo, en su "Constitución Pastoral sobre la Iglesia en el Mundo Actual", en la sección número 50, nos dice: *"El matrimonio y el amor conyugal están ordenados por su propia naturaleza a la procreación y eduación de la prole. Los hijos son, sin duda, el don más excelente del matrimonio y contribuyen sobremanera al bien de los propios padres"*. Por lo tanto, las personas que llegan a ser hijos e hijas de Dios a través del Sacramento del Bautismo, son un regalo supremo y contribuyen grandemente en la construcción del Reino de Dios. La familia de Dios, que nos incluye a todos, a ustedes y a mí, tiene una importancia muy especial en la vida de la Iglesia. La Iglesia nos invita a usar nuestros dones y talentos para nutrir y alimentar a otros hijos de Dios. Juntos crecemos en madurez y en un diario entendimiento en la expresión de nuestra fe. Padre, madre e hijos constituyen una familia.

La importancia de la familia este año es reconocida de una manera muy especial. El 11 de octubre, cerca de 400 personas empezarán el triunfante peregrinaje de Nuestra Señora de la Paz. Su itinerario incluye la asistencia en Manila, Filipinas, al Congreso Internacional del Año de la Familia. Este congreso le dará énfasis a la santidad de la familia. Acompañémoslos en su viaje con nuestras oraciones.

La santidad es un bello regalo de Dios. La santidad de las vidas de nuestras familias ayudarán al mundo a ver la expresión del amor que Cristo tiene por su Iglesia. Es el amor de Cristo el que nos une y nos reta a ser fieles todos los días de nuestras vidas.

(Homilía del Padre Jaime Byer en la misa del 2 de octubre)

Pilotos de la Florida Van al Rescate de los Balseros Cubanos

MIAMI (CNS)—En la Nochebuena de 1992, Jorge Lares casi perdió la vida por sus amigos. En realidad éstos eran extraños.

Lares, uno de los pilotos de "Hermanos al Rescate", voló temprano esa mañana en una misión de misericordia, inspeccionando los Estrechos de la Florida en busca de balseros cubanos. Pero el avión de un solo motor que él piloteaba tuvo un defecto y se estrelló en los Everglades. El joven de 22 años pasó tres meses en el hospital. Hoy él se halla paralizado en parte y recibe de 10 a 12 horas de terapia cada semana para recobrar el uso de sus piernas debajo de las rodillas.

Pero el volar para salvar vidas es todavía su misión. Cuando puede, Lares continúa volando para Hermanos al Rescate. El resto del tiempo presta servicios como eslabón de comunicaciones en tierra, avisando al Servicio de Guarda-Costas de los Estados Unidos de la ubicación de los balseros. "Es parte del trabajo que Dios quiere que yo haga. Y yo lo acepto", dijo Lares, que nació en la Argentina y creció en el sur de la Florida. "Con el don de la aviación puedo salvar vidas", agregó él en una entrevista que le hizo *The Florida Catholic*, el periódico de la Arquidiócesis de Miami.

En una Misa el 8 de septiembre en la festividad de Nuestra Señora de la Caridad del Cobre, más de 15,000 exiliados cubanos vitorearon y dieron las gracias a Lares y a sus colegas pilotos por su trabajo heroico. Los exiliados — que hacían ondear banderas y rosarios y cantaban "Libertad" — congestionaron el Hipódromo de Hialeah para la celebración más emocionante de la festividad de la Patrona de Cuba que se recuerda.

Doctor Says Slow Recovery Is Frustrating Pope John Paul

ROME (CNS) — Pope John Paul II's slow recovery from a broken thigh and his canceled trip to Sarajevo have left him upset and deeply disappointed, one of his doctors said.

But there is no question that the pope remains mentally sound and capable of carrying out his job, Dr. Corrado Manni, the pope's anesthesiologist at Rome's Gemelli hospital, said in an interview Oct. 6.

Earlier the same day the London-based newspaper *The European* quoted Manni as saying the pope was "psychologically unwell" after suffering a series of setbacks ranging from an assassination attempt in 1981 to recent health problems.

Manni told Catholic News Service that he thought the pope was frustrated, not unbalanced. He said the quotation resulted either from the reporter's bad translation of his Italian or his own less-than-perfect command of English.

"A man who is under the stress of an enormous amount of work is psychologically stressed, but this doesn't mean his mind is disordered. From a mental point of view, we should have more people like the pope!" he said.

Manni said that although he had not personally seen the pope since early June, it was his own impression that Pope John Paul was "disturbed and saddened both by his post-operative recovery and his canceled trip to Sarajevo, which he wanted very much to make."

Manni said the pope's recovery, while gradual, is within the normal time frame for such surgery. The pope had a prosthesis inserted into his upper thigh after falling and breaking the bone in April. He has walked tentatively in recent weeks and, on his doctors' advice, canceled a planned October trip to the United States to favor a more complete recovery.

While the doctors have said the pope is not in significant physical pain, he has appeared at times to be suffering during public appearances. Manni attributed this in large part to anguish over the last-minute decision to call off the Sept. 8 papal trip to Sarajevo, the war-torn capital of Bosnia-Herzegovina, because of security concerns.

"The pope wanted to go there at all costs," Manni said. "I think this may have left him upset and deeply bitter."

"I think when this trip was canceled it made him very sad and was a trial for him, for his heart and his mind. But this is something quite different than 'psychologically unwell,'" he said.

Manni, 72, is director of the Institute of Anesthesiology at Rome's Sacred Heart University, which runs the Gemelli hospital. He was the pope's anesthesiologist after the pontiff was shot and nearly killed by a Turkish assailant in May of 1981 and has been involved in three other operations on the pope in recent years. He was recently named by the pope as a leading member of the newly formed Pontifical Academy for Life.

Is Everything Ready?...

Diana Schopen (c), president of the Altar Guild at St. John the Baptist, Tryon, checks with co-chairpersons Joan Adams and Therese Smoke about plans for the parish bazaar on Thursday, Oct.20 from 10 a.m.-5 p.m.

Pax Christi USA Publishes Advent/Christmas Journal

ERIE, Pa. (CNS) — Pax Christi USA, the national Catholic peace movement, has published a journal with daily reflections for the six-week Advent and Christmas season.

Familiar Voices: Advent Themes of Nonviolence by Pax Christi staff member Jim Dinn is available for $1.75 from the organization's national office in Erie.

It includes daily reflections and questions, community- or family-oriented blessings for the Advent wreath, Christmas tree, the crib and a house blessing for Epiphany.

"These reflections are an attempt to repudiate the insidious and pervasive violence that surrounds and infects us," said Dinn. "We feel called especially at this time to weep and yet to hope, to repent and yet to renew our dedication to the paths of justice, nonviolence and peace."

Retreat (From Page 7)

Nine adults supervised the plans, and volunteers served meals and snacks for the participants. St. Francis of Assisi Church sponsored the kick-off with a pizza supper on Friday. St. William Church provided breakfast and St. John Church made lunch.

The retreat included a video, prayers, instructional talks, reflection and sports activities. The closing liturgy at St. Francis Church was tied into the retreat theme.

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Applications are being accepted for a religious studies teacher at Charlotte Catholic High School beginning in January 1995.
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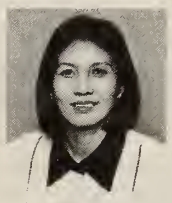

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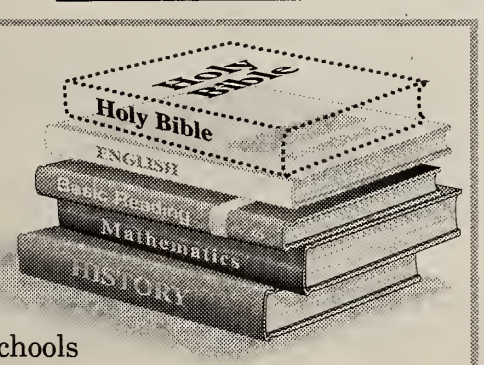

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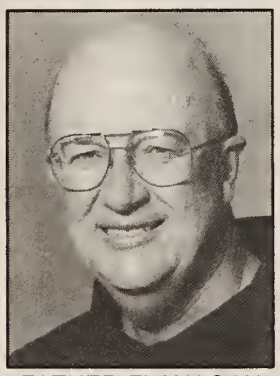
Diocesan News Briefs

Carters To Receive Grace Award

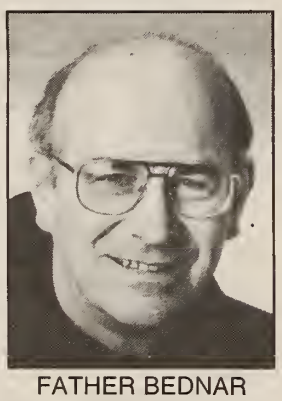
BELMONT — Becky and Bynum Carter, regional business and philanthropic leaders, will receive the Grace Award at Belmont Abbey College on Thursday, Oct. 20 at 6:30 p.m. in the Student Commons. The award — named for Charles L. Grace, president of Cummins Atlantic Inc., past president of the Charlotte Chamber of Commerce and Belmont Abbey board of trustees member — is presented each year to an outstanding area business person whose contributions and commitments have improved the quality of life in the region.

Parish Missions

CHARLOTTE — St. Patrick Cathedral is presenting a parish mission Oct. 17-19. Parish missions — a traditional practice in the Church — offer a time for renewal, reflection and reconciliation. The mission priests are Franciscan Fathers Edward Flanagan and Martin Bednar. Talks will be given each day beginning at 7:30 p.m., and Masses will be a 7:30 a.m. and 9 a.m. All parishes are welcome. Bring a friend.


FATHER FLANAGAN

CHARLOTTE — A parish mission at St. Gabriel Church is Oct. 24-27 with services at 9 a.m. and 7:30 p.m. and confession after each morning service and Tuesday evening. Healing services for the sick will be offered on Wednesday. The mission priests are Franciscan Fathers Roderic Petrie and Martin Bednar, both from Belleair Bluffs, Fla. The mission is sponsored by the Evangelization Commission. All parishes are invited.


FATHER BEDNAR

Lasagna Luncheon

SHELBY — St. Mary Parish is sponsoring a Lasagna Luncheon Thursday, Oct. 20 from 11 a.m.-1 p.m. Tickets are $5 and available at the door or in advance by calling the church office. Carry-outs will be available. Delivery is available within Shelby city limits with minimum purchase of five tickets. There will be a drawing for a cellular phone. Proceeds will be used for a debt reduction fund for the new church.

Convent Bazaar

BELMONT — The 1994 Sisters of Mercy Bazaar on the Sacred Heart Campus is Saturday, Oct. 22 from 10 a.m.-4 p.m. Two $500 cash prizes will be awarded, and there will be a yard sale, handmade crafts for sale and food.

Inquiry Class

NEWTON — Curious about what Catholics believe? Come to St. Joseph Church on Wednesday, Oct. 19 at 7 p.m. for an inquiry class. To sign up, call the church at (704) 464-9207 Mon.-Fri. from 9 a.m.-12 p.m.

Special Mass

CHARLOTTE — A Mass at St. Gabriel Church for people who have suffered the loss of a spouse is Sunday, Oct. 30 at 2:30 p.m. Families are invited. A reception hosted by the Women's Club will follow.

Spirit Seminar

CHARLOTTE — A Life in the Spirit Seminar, "Set Me on Fire for Jesus — the Fire of God's Love," will be presented on five consecutive Wednesdays starting Oct. 19 at 7 p.m. at St. Thomas Aquinas Church. To register, call Bruce Brodowski at (704) 556-7912. Leave a message including name, phone number and name of parish.

Music Ministry

CHARLOTTE — Jon Stemkoski's Celebrant Singers will perform at St. Thomas Aquinas Church on Saturday, Oct. 29 at 7:30 p.m. The singers have visited more than 3,000 parishes, spreading contemporary Christian music, praise and worship, personal witness and ministry across North America. The concert is free. An offering will be collected.

Prayer Retreat

WINSTON-SALEM — Joseph's House, a house of prayer sponsored by Our Lady of Mercy Church, will bring Jesuit Father James Dolan to Winston-Salem to present two retreat experiences, a one-day retreat at Joseph's House on Friday, Nov. 4 and a weekend retreat at Our Lady of Mercy School Friday, Nov. 4-Sunday, Nov. 6.

Father Dolan will use the works of Jesuit Father Anthony deMello to guide meditations on God's unconditional love and constant presence at both retreats. The suggested donation for the one-day retreat is $10; for the weekend retreat, $25. For registration information, call Sister Patrice McCabe at (910) 722-0028.

K of C Master Appointed

Ronald J. Carney Sr. of Lenior has been reappointed North Carolina District Master of the Fourth Degree of the Knights of Columbus for the 1994-95 fraternal year. Msgr. John J. McSweeney, chancellor and vicar general of the Diocese of Charlotte, was appointed District Friar in May of this year.

Other re-appointments are Joseph Hunt of Charlotte to District Marshal, Raymond E. Gatti of Whispering Pines to District Secretary and Luther Stultz of Fayetteville to District Warden. Induction ceremonies will take place Nov. 5-6 at a statewide convention in Greensboro.

Abbey Experience

BELMONT — A high school visitation day for juniors and seniors at Belmont Abbey College is Friday, Oct. 28 beginning at 9 a.m. Sample classes, tour the campus and get information about North Carolina's only Catholic college. Call the Admissions Office at (704) 825-6655 or (800) 523-2355 to participate.

Spirituality Seminar

CHARLOTTE — Theologians Barry and Ann Ulanov are presenting a workshop at Myers Park Baptist Church Oct. 28-29. The workshop is sponsored by the Friends of Jung, The Haden Institute and UNCC Department of Religious Studies. A lecture on *The Unconscious and the Life of the Spirit* will be presented on Friday at 7:30 p.m. The cost is $10 for general admission, $8 for members of Friends of Jung and $5 for students. The workshop on Saturday begins at 9:30 a.m. Cost is $50 general admission, $40 for members of friends of Jung and $25 for students. To register, send a check marked Ulanov Lecture/Workshop to The Haden Institute, 1819 Lynchurst Ave., Charlotte, NC 28203-5103 or call (704) 333-6058.

Natural Family Planning

WINSTON-SALEM — The next series of Natural Family Planning sessions begins Oct. 30 at St. Leo Church in the Bishop Begley Activity Center. For information call (910) 764-0629.

Fall Carnival

CHARLOTTE — The annual Fall Carnival at St. John Neumann Church is Saturday, Oct. 29 from 10 a.m.-5 p.m..

Harvest Dance

CHARLOTTE — The STAR Club is sponsoring a Harvest Dance for retired seniors at St. Matthew Church in the parish hall on Nov. 11 from 8 p.m.-midnight. The music will be provided by Big John and the Atlanta Polka Band. Refreshments and setups will be furnished. Reservations are being taken for eight or more people. Cost is $10 per person. For reservations, call (704) 846-3205, (704) 568-3238 or (704) 542-2590.

Annual Barbecue

CONCORD — The 43rd Annual Barbecue at St. James Church is Wednesday, Oct. 19 from 10 a.m. to 7 p.m. Take-out will be available in the church hall. Parking is permitted across the street. Dine-in service will be in the new parish center. The price is $6 for a plate with potato, slaw, drink and desert or three sandwiches. Hot dogs also available. For details, call (704) 786-9131.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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World and National Briefs

Bishops Urge American Youth To Follow Jesus, Make A Difference

WASHINGTON (CNS) — To mark World Youth Day this October a bishops' committee has urged U.S. Catholic youth to follow Jesus. "Make a difference in the world today. You can make a difference!" the bishops said. They urged young people searching for their place in the world to keep a strong connection with their family as a source of nourishment and love and with their parish as a base of "wisdom, direction and support." World Youth Day is an annual Catholic celebration, with bishops' conferences setting dates for local observances. It will be observed in the United States this year on Sunday, Oct. 23.

Bishop At Red Mass For Supreme Court Decries Religious Exclusions

WASHINGTON (CNS) — At a Red Mass attended by five U.S. Supreme Court justices, Bishop Edward M. Egan denounced the "politically correct" exclusion of believers' voices from the public square. Chief Justice William Rehnquist and Associate Justices Antonin Scalia, Anthony Kennedy, Clarence Thomas and Ruth Bader Ginsburg attended the Oct. 2 Mass for the legal profession at St. Matthew's Cathedral in Washington, an annual event held the day before the Supreme Court opens its term. Bishop Egan, of Bridgeport, Conn., used the occasion to zero in on two areas in which he said the "politically correct" view is intolerant of the voices of believers. In both — abortion and educational choice — Supreme Court decisions have played a major role in setting the direction of national policy.

New U.N. General Assembly Head Defends Vatican Actions In Cairo

UNITED NATIONS (CNS) — The president of the 1994 General Assembly of the United Nations defended the Vatican's role at the recent Cairo conference, saying the Church representatives were simply doing their duty. Foreign Minister Amara Essy of Ivory Coast told Catholic News Service that delegates to U.N. meetings are supposed to present the views of their governments and Vatican representatives at Cairo were carrying out their responsibility. The General Assembly president observed that the Vatican regularly makes its views known on issues, and Cairo was no different.

Catholic Newspaper Urges Gov. Casey To Run For President

PHILADELPHIA (CNS) — The Catholic weekly newspaper of the Philadelphia Archdiocese has urged Pennsylvania Gov. Robert P. Casey to run for president in 1996 Democratic primaries. A Casey candidacy could "jar the party's consciousness and restore its traditional 'presumption of life' for all," *The Catholic Standard and Times* said. It made its comments in an unsigned editorial headlined "Run, Bob, Run" in the Sept. 29 issue. The Sept. 17 issue of *America*, a national weekly magazine published by the Jesuits in New York, carried an essay by Catholic sociologist-politician David R. Carlin proposing Casey as the "obvious candidate" of pro-life Democrats who find the Clinton presidency "a complete disaster."

Ireland Facing Potential Showdown On Parochial Schools

DUBLIN, Ireland (CNS) — A major conflict may be developing between the Irish government and churches over the management of parochial secondary schools, which a majority of Ireland's high school students attend. Minister for Education Niamh Bhreathnach has drafted legislation that would require equal representation on parochial school boards for parents and teachers. Currently, representatives of the school owners — bishops or religious orders — form the majority of the board memberships of the 3,000 primary and 476 secondary schools in the Church system. Ireland's Catholic bishops and others have argued that the proposal, which requires no religious test for board membership, could threaten the Catholic nature of Catholic education. Some have charged that the education minister wants to "take the Church out of education."

Jewish Group Seeks Open Records On Wartime Rescue Baptisms

ROME (CNS) — A Jewish organization has asked the Vatican to help reopen European Church records that could identify thousands of Jewish children who were baptized and thus saved from Nazi persecution during World War II. "I'm convinced that if these records are released, they will reveal a heroic chapter of Church history," said Abraham Foxman, U.S. director of the Anti-Defamation League of B'nai B'rith. Reopening the records would be a "humanitarian and a historical gesture," he said at a press conference Sept. 30. He said his organization has asked the Vatican to put the question on the agenda of Catholic-Jewish dialogue.

Vatican Defends Cairo Role Against European Parliament Critics

VATICAN CITY (CNS) — The Vatican has defended its role at the U.N. population and development conference after strong criticism from the European Parliament that it led the conference "up a blind alley" over abortion. The parliament's criticism is "incomprehensible," said an editorial in the Oct. 1 *L'Osservatore Romano*, the Vatican newspaper. The criticism reflects the "individualistic orientation" which pushed population issues over development problems at the conference, said the editorial. The European Parliament's criticism was contained in a Sept. 29 resolution approved by a 214-182 vote. It said that Vatican delegates and Muslim fundamentalists prevented a deeper discussion of development and overpopulation by focusing on opposition to abortion.

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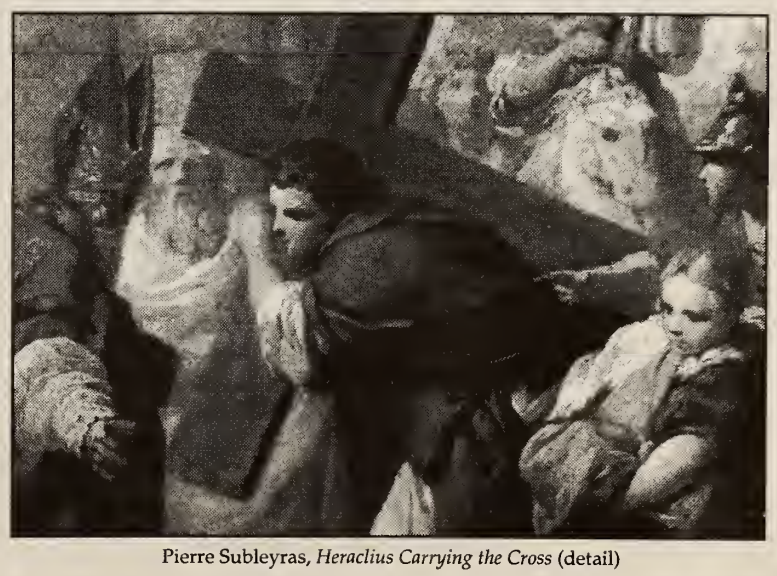

Pierre Subleyras, *Heraclius Carrying the Cross* (detail)

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Throughout the Diocese of Charlotte, on **OUTREACH SUNDAY** (October 23 or 30), in over forty parishes and missions, Catholics will be encouraged to reach out to someone they know and give him or her a personal invitation to find out more about The Catholic Way of Life.

Sending this series to a friend is easy! On **OUTREACH SUNDAY** in your parish, pick up an invitation containing a certificate your friend can use to order The Catholic Way of Life **FREE!** Simply hand this certificate to your friend.

Watch the parish bulletins for details about **OUTREACH SUNDAY** in October.

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St. Ann, Charlotte
St. Gabriel, Charlotte
St. John Neumann, Charlotte
St. Luke, Charlotte
St. Matthew, Charlotte
St. Patrick, Charlotte
St. Peter, Charlotte
St. Thomas Aquinas, Charlotte
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Holy Family, Clemmons
St. James, Concord
St. Francis of Assisi, Franklin
St. Michael, Gastonia
Our Lady of Grace, Greensboro
St. Benedict, Greensboro
St. Mary, Greensboro
St. James, Hamlet
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For further information call The Diocese of Charlotte Office of Evangelization at (704) 334-1805

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 8 • October 21, 1994

Charlotte pilgrims Ann Nickerson, Nancy Fields, Sharon Mayfield and Neil Chirico on the farm in Conyers, Ga., where the Blessed Mother is said to appear to Nancy Fowler on the 13th of each month. Behind them is the farmhouse with an "apparition room" where Fowler says the visions come to her. Photo by CAROL HAZARD

Faithful Flock To Conyers To Find Peace, Faith, Community

By CAROL HAZARD
Associate Editor

CONYERS, Ga. — They slogged through mud under a damp, overcast sky as the wind whipped around them. But no matter. The weather didn't wet the spirits of these four pilgrims from the Diocese of Charlotte.

They came to this farm as they had a dozen or so times before to be present for a vision of the Blessed Mother that is said to appear to a housewife and mother of two on the 13th of each month. The last public address was in May, and if the county has its way, there will be no more. (Rockdale County has imposed requirements effective Nov. 1 for gatherings of 500 people or more that would prohibit the assembly at Conyers.)

The foursome from St. John Neumann and Our Lady of the Assumption churches in Charlotte mingled with tens of thousands of faithful from as far away as Minnesota and Costa Rica, and marveled at the multiple growth in the number of people drawn to this little farming community 20 miles southeast of Atlanta.

In an era rocked by violence and the 6 o'clock news rife with the latest assaults, batteries and murders, the news of pilgrims making a peaceful journey to pray the rosary, grow deeper in faith and possibly be changed by the experience doesn't seem to matter much in the secular world. Yet, word has spread. The young, old, healthy and infirm flock to Conyers to be embraced by the Blessed Mother and show their devotion to her.

That's not to say she actually appears. The Catholic Church has not approved the alleged apparitions nor is it likely to do so within the next 50 or even 100 years and possibly never. In a March 1992 letter to U.S. bishops, the late Archbishop James P. Lyke said, "In my judgment the authenticity of these alleged apparitions is in grave doubt." Archbishop Lyke was the archbishop of Atlanta at the time.

Archbishop John F. Donoghue, his successor, has refrained from making a statement regarding the authenticity. "My position is hands off," said Archbishop Donoghue, former bishop of the Diocese of Charlotte. Like his predecessor, Archbishop Donoghue has forbidden priests to offer Mass at the site. Moreover, he has directed priests not to organize pilgrimages to Conyers nor to promote the site from the pulpit.

Even so, they go. Archbishop Donoghue acknowledges their interest, although one would never find him there. Some 20 visiting priests in folded chairs heard confessions in a cordoned section the morning of the purported noon appearance on Oct. 13.

"A lot of good has come out of Conyers," Archbishop Donoghue said. "People have changed their lives. They're praying and going to church and experiencing conversions. I do think that is happening."

Some say even more is happening, and that includes this group from Charlotte. Neil Chirico, a diaconate candidate from St. John Neumann Church, has no doubt that his trip to Conyers in December 1992 was the catalyst for a miracle.

Chirico visited Conyers with his wife who was wracked in pain from cancer. Jo-Anne Chirico underwent a radical masechtomy in 1986. In 1989, the cancer had spread to her liver. Treated with chemotherapy and drugs, the cancer would subside, grow and develop again.

See **Conyers,** Page 2

No Communion For Catholics Remarried Outside Church

WASHINGTON (CNS) — In a letter to the world's bishops the Vatican has forcefully reaffirmed that divorced Catholics in unsanctioned second marriages cannot receive Communion.

It repudiated pastoral efforts such as those proposed last year by three German bishops, who said the law should stand in general but exceptions could be made in some situations for persons who in good conscience believed their second marriages were valid.

"In fidelity to the words of Jesus Christ, the Church affirms that a new union cannot be recognized as valid if the preceding marriage was valid," the letter from the Vatican Congregation for the Doctrine of the Faith said.

"If the divorced are remarried civilly, they find themselves in a situation that objectively contravenes God's law. Consequently, they cannot receive holy Communion as long as this situation persists." It cited the passage from Mark's Gospel where Jesus says anyone who divorces his or her spouse and marries again commits adultery.

The letter was signed by Cardinal Joseph Ratzinger, prefect of the Vatican congregation, and approved by Pope John Paul II. It was dated Sept. 14, sent to bishops' conferences around the world, and made public Oct. 14.

It called on pastors to give "special attention" to "the difficulties and sufferings of those faithful in irregular marriage situations."

Such people "are not excluded from ecclesial communion," it said. It added that the Church "is concerned to accompany them pastorally and invite them to share in the life of the Church in the measure that is compatible with the dispositions of the divine law, from which the Church has no power to dispense."

It said a divorced Catholic can enter a valid marriage only if the Church, through its courts, finds the first marriage null. It rejected private, nonjudicial solutions.

Catholics in invalid second marriages who continue to live together as husband and wife cannot receive Communion, it said.

To receive Communion, such couples must separate or, if separation is impossible, go to confession and "take on themselves the duty to live in complete continence, that is, by abstinence from the acts proper to married couples," the letter said.

Living together with no sexual relations — sometimes referred to as the "brother-sister" solution — is a traditional pastoral solution accepted by the Church when serious reasons, such as the need to raise children, prevent the couple from separating.

The letter argued that sound pastoral practice toward divorced-remarried Catholics must be based on the "objective situation ... that their state and condition of life objectively contradict the union of love between Christ and his Church which is signified and effected by the Eucharist."

It also cited "another special pastoral reason: If these people were admitted to the Eucharist, the faithful would be led into error and confusion regarding the Church's teaching about the indissolubility of marriage."

The letter listed sympathetically some of the main situations for which pastoral exceptions to the Church law have been urged for those who believe in good conscience that they can receive Communion.

It said, "This would be the case, for example, when they had been abandoned completely unjustly, although they sincerely tried to save the previous marriage, or when they are convinced of the nullity of their previous marriage, although unable to demonstrate it in the

See **Divorce,** Page 13

National Speakers Scheduled For Faith And Justice Conference

Did you know that keynote speakers for the upcoming Faith Doing Justice Conference can help Catholics incorporate faith and justice into their lives?

Nationally renowned Immaculate Heart of Mary Sister Amata Miller and Father Bryan Hehir will draw from experience as they lead discussions on the many tenants of faith and justice.

Sister Amata — chief financial officer for Marygrove College in Detroit and former economist and education coordinator for NETWORK, a national Catholic social justice lobby in Washington — will explore the challenges and possibilities of moving faith into creative and effective action on behalf of justice.

Father Hehir — professor of practice and religion and society at Harvard Divinity School — will delve into the social demands of our faith in light of Scripture and Catholic social teaching. Father Hehir has served as director of the Office of Internal Affairs and secretary of the Department of Social Development and World Peace for the United States Catholic Conference.

Faith Doing Justice, a conference for business people, parish leaders, parents, catechists and religious educators, is Nov. 4-5 at Belmont Abbey College. Sessions will focus on practical applications of the principles of Catholic social teachings.

Bishop William G. Curlin of the Diocese of Charlotte will celebrate the closing liturgy on Nov.5 at 4:30 p.m.

For registration information, contact Scott Spivak at (704) 331-1714.

Conyers (From Page 1)

By 1992, the treatment was no longer effective, and the cancer had lodged into her bones.

"She was in so much pain she would get out of bed on her knees, and she couldn't bend over to brush her teeth," recalls Chirico. On a wing and a prayer, they went to Conyers. Mrs. Chirico was wheeled into the apparition room where the Blessed Mother is said to appear to Nancy Fowler.

> "A lot of good has come out of Conyers," Archbishop Donoghue said. "People have changed their lives. They're praying and going to church ..."

"When she came out, she was glowing," recalls Chirico. Mrs. Chirico told her husband she had seen a disk of light emerge from a picture of a rose. The light swirled around plants and a mantle and settled near Fowler as the rosary was prayed. Children inside the room were said to have seen Mary. Some saw the disk of light. Others saw nothing.

If she couldn't be healed, Mrs. Chirico prayed to be free from pain. Nine days later, she awoke without pain and nearly every month until her death at age 48 on Sept. 9, 1993, the Chiricos made a pilgrimage of gratitude to Conyers. More than the healing of pain, the last nine months of her life was the healing of broken relationships, said Chirico.

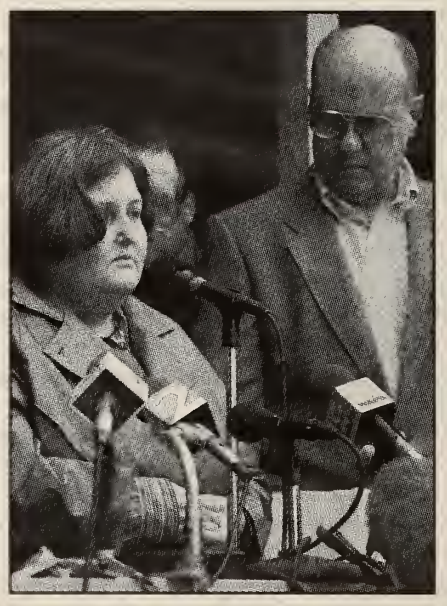
As the faithful gathered this day on the farm grounds, they prayed before statues of Mary and Jesus on the cross and wandered on what they call "holy hill." They met at the farmhouse on the hill at the allotted time for the apparition and message from Mary. Silence fell upon the crowd for more than an hour as 15 decades of the rosary were recited. They waved tissues or handkerchiefs in the air before each "Our Father" as a sign of the white dove or Holy Spirit.

"Peace will not come upon the world unless you return to God," Fowler relayed to the crowd. "God wants you to amend your ways." Warning of natural disasters, Fowler said the Blessed Mother is calling each of her "dear children" back to Jesus and appealed to them to "pray as never before."

"I don't understand why but I feel a compulsion to come," said Nancy Fields of St. John Neumann. "I find it spiritually reviving — beyond words."

"The majority of people who go come back uplifted in their faith," said Msgr. Thomas Burke, pastor of Queen of the Apostles Church, Belmont, who has made "at least one trip" to Conyers. "When you see the numbers of people and the distances they come, despite inclement weather, it gives you something to think about."

Ann Nickerson of Our Lady of Assumption journeys to Conyers to find peace. "I used to feel depressed after I left because all I could think about was being here, but now I am able to carry more and more of the peace home with me. I can evoke the peace in my heart when I need it." What's more, her Conyers experience has changed her prayer life and prompted her to go to daily Mass.



Nancy Fowler fields questions from reporters. In May, she said Mary's messages would only be communicated on Oct. 13 each year.

Photo by CAROL HAZARD

As a sign of the Blessed Mother's presence, the scent of roses is said to waft through the air. Rosary beads and medals reportedly change color from silver to gold. The sun on a clear day is transformed into a bursting starlike creation. The Charlotte pilgrims said they too had experienced these phenomenon on former trips.

They saw people they knew from Charlotte parishes who had chartered a bus to Conyers. And still others who work for Our Loving Mother's Children, a volunteer organization to staff the event.

They met up with volunteer Debbie Smith who arrived in Conyers from Charlotte 10 days before the event to help with preparations. And Brad and Mary Ellen Ahonen, former Charlotteans who now live in Conyers.

While his wife stayed in Charlotte to sell their house, Brad Ahonen worked in Atlanta and within three months discovered the farm. With his family still in Charlotte, he would go to holy hill at night to pray.

"When the Lord touches you, you go through a conversion," said Ahonen. "He wipes away the sins and you learn to find the soul within you."

"Brad has gone from a mediocre Sunday Catholic who had to be told when the Holy Days were to a very devout Catholic," said Mary Ellen Ahonen. "From the moment we set foot on the farm, we didn't want to leave. We can feel the presence of the Blessed Mother there."

They are not alone.

Photographs taken at Nancy Fowler's farm in October 1993 show rings around the sun that appear in photographs but are invisible to the eye. The rings are interpreted by some to be a sign of archangels. Photos by Ann Nickerson

Guild Announces $218,891 In Gifts To St. Joseph's Hospital

St. Joseph's Hospital Guild donated $218,891 in gifts to the hospital during the past year. The contribution was announced at the organization's annual membership luncheon at Grove Park Inn Wednesday, Oct. 5.

Gifts presented to the St. Joseph's Hospital Foundation included $150,000 toward the Guild's pledge of $300,000 to the hospital's capital campaign for a new critical care building and $26,000 to the foundation endowment.

In addition, $17,893 was given for the cognitive dysfunction unit, a division of the hospital's copestone psychiatric program, $13,943 for additional Lifeline units and $5,093 for new information center.

Other donations went to the hospital's chapel, memorials for two past guild presidents, patient services and staff activities.

New officers were installed during the business session of the luncheon. They were Marilyn Patton, president; Arlene Doloboff, president elect; Fran Houser, vice president; Don Penley, treasurer; Marjorie Kunze, recording secretary; Elizabeth Aldrich, corresponding secretary; Florence Brody, gift shop finance officer; Anne Hagan, historian; Reba Bradford, parliamentarian; Pat Mebane, public relations and Ruth Queen, immediate past president.

Named committee chairpersons were Helen Greene and Marilyn Patton, gift shop buyers; Florence Brody and Ruth Queen, gift shop; Margaret Fox, Charles MacArthur and Dorothy Fligel, Lifeline program; Margie Britt and Gladys Katen, snack shop; Mary Norman, telephone; Betty Carleton, vending; Jane Formato and Ellen Gladding, social; Arlene Doloboff and Mary Lee Stewart, loan scholarship; Bettie Nichols and Renee Fulks , members-at-large; Joan Rocamora, Margaret Ann Bishop and Joyce Sprouse, by-laws and Geri Rogers, guild reporter.

See **Guild,** Page 3

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

October 18
7 pm – Dedication,
St. Luke, Charlotte
new parish building

October 24 - 27
Provencial Meeting
in Raleigh

October 29
5:30 pm – Confirmation
St. Barnabas, Arden

October 30
11:30 am – Mass at
St. Joseph in Newton

October 30
2:30 pm – 25/50th
Anniversary Mass
Celebration at St. Patrick
Cathedral

Nov. 1
All Saints Day
Bishop presiding at
7:30 pm Mass,
St. Patrick Cathedral

Nov. 2
All Souls Day
Bishop presiding at
7:30 pm Mass,
St. Patrick Cathedral

Scholarship Winners...

Four Belmont Abbey College students majoring in special education recently received scholarships from the North Carolina Knights of Columbus. Pictured are (front, l-r) recipients Norma Whitesides of Bostic and Kim Horne of Gastonia, (middle, l-r) Dr. Dee Berlinghoff, coordinator of special education, and recipients Monica Gudger of Gastonia and Margaret Wallace of Mount Holly, (rear, l-r) Benedictine Abbot Oscar Burnett, chancellor of the college, and Richard Grebner of the Knights.

How To Fit Giving Into Your Fall Plans

By JAMES KELLEY

The final months of the year are always a wise time to review the financial and personal goals you may have set when the year was new. How did you fare? There's still time to take action, which may include charitable giving.

Benefits for giving now

The tax act of 1993 continued and expanded the incentives for charitable giving that have long been part of our federal income tax system. Formerly, federal law discouraged those subject to alternative minimum tax (AMT) from giving many appreciated assets, but that distinction, in most cases, no longer applies.

Although tax rates for upper-income taxpayers rose to a high of 39.6%, or more for some, each deduction is more valuable. Gifts to Catholic causes, your parish, or the Diocese of Charlotte may help you offset higher taxes by the deductions they create.

Ways to give

Here are some ideas for giving, each of which creates a charitable deduction. They fit into both the short-term and long-term decisions that many people make at the end of the year as part of keeping a good watch on their financial and estate plans

•Securities: stocks, bonds and mutual funds

When they have been owned longer than a year, securities that have increased in value make excellent gifts. You receive a charitable deduction for the present value of the asset yet do not incur tax on the capital gain.

Many people give securities at the end of the year because they like the idea of an extra tax deduction while they complete a charitable pledge or make a special gift.

• Life insurance/retirement plan remainders

You can name a Catholic cause or institution to receive a gift of what remains after loved ones have benefited, as you specified, from life insurance policies or retirement plan accounts. Contact your life insurance company or retirement plan administrator for the simple form to add or change a beneficiary.

•Life income gift plans

If you want a supplement to income, consider arranging a charitable gift that also provides payments to you or someone you name (such as a spouse or other loved one). Several plans exist; ask your financial advisor or call us at the diocese for more details.

Gift ideas such as these may make it possible for you to give more than anticipated to further Christ's work and extend your stewardship beyond your lifetime. Act soon since gifts or other transactions must be completed by Dec. 31 in order to affect 1994 taxes.

Your tax advisor can help answer any questions you may have about ways of giving the tax benefits, or you may wish to call or write me at the Diocesan Development Office, Diocese of Charlotte, 1524 E. Morehead St., Charlotte, NC 28207 or call (704) 331-1709 or (704) 377-6871. We can help you meet your objectives as efficiently as possible.

James Kelley is the Diocesan Director of Development.

Mooresville Beats Cougars With Big Third Quarter

Mooresville exploded for 17 points in the third quarter Oct. 14 to break open a close game and roll to a 41-14 Western Piedmont 2A conference football victory over Charlotte Catholic.

It was the second straight conference loss for the Cougars who are 3-4 over all. Mooresville, also 3-4 for the season, is now 1-1 in the conference.

The Blue Devils took an early 14-0 lead in the first quarter. Favian Vanderberg returned a blocked punt 13 yards for a touchdown and Patrick Stutts kicked the first of his five extra points. Monty Knox scored later in the quarter.

Catholic came back to tie the score in the second quarter on a pair of scoring passes. Mike Falencki passed 27 yards to David Rodgers for the first score and took a nine-yard pass from David Cohn for the second, Falencki ran for the two-point conversion. But Mooresville's Josh Hopkinson passed six yards to Michael Parks late in the quarter for the go-ahead score as the Blue Devils took a 21-14 half-time lead.

Mooresville scored a pair of third-quarter touchdowns on a three-yard run by Patrick McLaughlin and a 51-yard jaunt by Chris Smith. Stutts added a 28-yard field goal to put the game out of reach. Matt Spielman wrapped up Mooresville's scoring with a 38-yard field goal in the fourth quarter.

The Cougars figure to get their first conference victory tonight when they visit winless Cherryville. The Ironmen are 0-8 this season after going 0-10 in 1993.

The Cougars also will be on the road next week against conference co-leader Bessemer City before returning home Nov. 4 against West Lincoln.

The conference title could be settled tonight when Lincolnton, defending conference and state champion, plays host to Bessemer City. Both are 2-0 in the conference. Lincolnton is 6-1 over all and Bessemer City is 6-1-1. West Lincoln is at Mooresville in the other conference game.

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Faith Community is a vibrant, action-oriented and deeply spiritual challenge. No special talents or religious knowledge are required. What it takes is a commitment to God, fellow community members and the homeless kids of our city streets.

Find out more about this richly rewarding challenge of a lifetime. Then put your lifetime of experience—and your faith—to work.

Write or call: Orientation Director, Covenant House Faith Community 346 W. 17th Street, New York, NY 10011 (212) 727-4971

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Guild (From Page 2)

Ex-officio members of the board named were Steve Kirkland, director of the department of volunteer services at the hospital; Mercy Sister Mary Veronica Schumacher, president and CEO, St. Joseph's Health Services Corporation, and Beth Adkins, executive director, St. Joseph's Hospital Foundation.

Remember His Will In Yours.

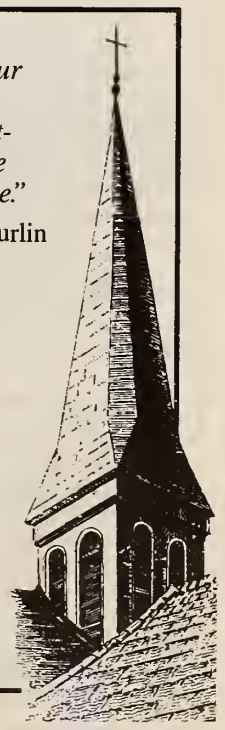
"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Women In The Church

Pope John Paul II's reaffirmation of the Church's position that women cannot be priests has led to an increased interest in the proper role of women in the Church. And it seems likely that the result is going to be greater authority and responsibility for women.

A committee of the National Conference of Catholic Bishops has drafted a statement urging that women be given a greater voice in the leadership of the Church. The bishops will debate and vote on the statement at their annual fall meeting next month.

The statement, titled *Strengthening the Bonds of Peace,* notes that in his declaration on priestly ordination, the pope called women's role in the Church "necessary and irreplaceable." It asks how, in light of that statement, the participation and leadership of women can be encouraged.

As a few possibilities, the statement calls for increased roles of women in Church governance and for the "collaboration of women and men as equal partners" in serving the Church. And it notes that this means ordained leaders "rejecting authoritarian conduct."

The statement singles out language as a particular source of problems for women and urges the use of inclusive language wherever possible in the U.S. Church.

"We reject sexism and pledge renewed efforts to guard against it in Church teaching and practice. We commit ourselves to make sure that our words and actions express our belief in the equality of all women and men," the statement says.

It is not just in the United States that the role of women is being re-evaluated. At the world Synod of Bishops now under way in Rome, British Cardinal Basil Hume said the Church must find ways to address women's desire for more important positions.

He said women always have played important roles in Church life and have deeply influenced Catholics as mothers, teachers and spiritual guides. But, he said, the Church must search for new ways to answer the call for more involvement of women, especially in the decision making process.

The statement on which the U.S. bishops will vote next month is a step in that direction.

As the statement notes, women bring a wide range of knowledge, skills and leadership to the Church. It is time for the Church to use the gifts of all of its members as fully as possible.

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Pro-Life Corner

Respect Life

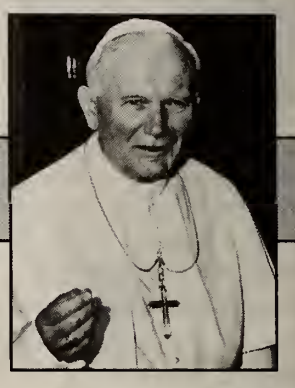
"Save the family and you will save this nation.
Save the family and you will save the world.
Save the family and you will save Christian civilization.
Save the family and you will save yourselves."
Cardinal Anthony Bevilacqua
Archbishop of Philadelphia
State dinner address to Knights of Columbus

The Respect Life Office Diocese of Charlotte (704) 331-1720

Religious Life For Both Men And Women

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — Pope John Paul II said that in choosing women among his followers, Christ introduced an innovation that led to a flowering of female religious vocations throughout the centuries.

Christ's action showed that religious life, unlike the priesthood, is for both men and women, the pope said at a general audience Oct. 12.

Although no specific account of a woman's vocation is related in the Gospel, "the presence of numerous women with the 12 (apostles) around Jesus indicates a call or a choice on his part, whether it was silent or expressed," he said.

This call to women represents a "great novelty" in the Judaic culture and showed that Christ was interested in the promotion and, in a sense, the liberation of women, the pope said.

"In the group of women who followed Jesus, one can discern the announcement and even the initial nucleus of the immense number of women who would later commit themselves to religious life or other forms of consecrated life, down through the centuries right up to the present," he said.

The pope said he included in this group the many women who are following new forms of commitment, such as lay volunteers in apostolic works.

The pope made his remarks during the second week of a world Synod of Bishops on religious life, which brought together more than 200 bishops and religious. The pope was presiding personally over the synod's work, but took time out each week for his general audience.

The pope said the call to a religious vocation has always been a demanding one, because Christ expects absolute dedication to the point of detachment from earthly goods. But he said experience teaches that the religious life, if lived properly, is also a "profoundly happy" one.

Pope Urges Nations To Protect Uncontaminated Water Supplies

VATICAN CITY (CNS) — In a message marking World Food Day, Pope John Paul II urged the international community to protect uncontaminated water supplies from misuse and waste.

He said that when it comes to natural resources, people are morally bound to help reduce "exaggerated self-interest" in favor of a sense of sharing.

The papal message was written in the pope's name by the Vatican secretary of state, Cardinal Angelo Sodano. World Food Day, promoted by the U.N. Food and Agriculture Organization, was celebrated Oct. 16 and this year focused on the importance of water for individuals and communities.

"Because everyone must have access to uncontaminated water supplies, the international community is called to cooperate in protecting this precious resource from misuse and reckless exploitation," the pope's message said.

Agreement on access to water supplies will be difficult to reach unless moral principles are part of the solution, it said.

"The very future of humanity demands that individuals and peoples work together in overcoming the exaggerated self-interest which hinders the genuine sharing of the earth's resources," it said.

According to the Food and Agriculture Organization, water scarcity currently affects 300 million people around the world, and the number is expected to increase tenfold over the next 30 years. Some 26 countries face a serious problem, including most of North, East and Southern Africa and the Middle East.

Another Catholic Best-seller?

Editor's Notebook

Bob Gately

For the second time this year, a Catholic book appears likely to make the best-seller lists.

It may be hard to believe but trust me.

The new *Catechism of the Catholic Church* made it to the list when the English language version was released in the United States in June. Of course the foreign editions already were big sellers but that was expected since many of them were published in heavily Catholic countries.

The second book which I think will easily become a best-seller is *Crossing the Threshold of Hope,* written by Pope John Paul II for people of all faiths. It was published worldwide yesterday (Oct. 20). Alfred A. Knopf, Inc., and its Canadian subsidiary acquired the U.S. and Canadian rights from the Italian publishing firm which holds the worldwide rights.

The Knopf press release about publication doesn't mention the price of the book but the folks at the Carolina Catholic Bookshoppe in Charlotte tell me it will be about $20.

The book, which consists of the pope's answers to a series of questions posed by Italian journalist Vittorio Messori, discusses the major religious issues facing humanity as we approach the 21st century.

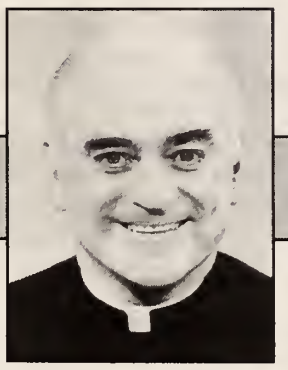
In addition to hardcover editions in both English and Spanish, the U.S. versions also will include a big print edition in English, audio cassette editions in both English and Spanish and a compact disc edition in English. I haven't heard anything regarding the price of the audio versions.

I'm writing this a couple of days before the scheduled publication date and I haven't seen a copy yet. As a matter of fact, the Carolina Catholic Bookshoppe has not yet received its copies. But it should be available by the time you read this.

The Role Of Women In The Church

Light One Candle

Father John Catoir



As you know, the Apostolic Letter of Pope John Paul II declaring that the Church had no authority whatsoever to ordain women to the priesthood jolted the hopes and aspiration of a significant number of Catholics.

Immediately after the Holy Father issued this statement, Cardinal Carlo Martini of Milan encouraged those who were disappointed by the pronouncement to focus on what the pope did not say. For instance, he reminded us that the ordination of women to the diaconate was not ruled out. After all, deaconesses are mentioned in the New Testament.

In more recent times the idea of reinstituting deaconesses has been gaining favor. In 1976, when Pope Paul VI approved a declaration by the Congregation for the Doctrine of the Faith entitled *Inter Insignores*, he affirmed the need for more study on the question of the ordination of women to the diaconate. Echoing this recommendation, an early draft of the bishops' *Pastoral Letter on Women's Concerns* also favored it. Though that letter was never promulgated, the first few drafts expressed an openness to the exploration of new forms of ministry for women in the Church.

Many Catholics oppose any form of change regarding the role of women. Some go too far. I remember reading an article by a priest in which he scolded the pope for the serious mistake of allowing girls to serve at Mass. This priest claimed that the pope's permission only excited the appetite of feminists for ordination to the priesthood. He then had the temerity to urge the Holy Father to withdraw his permission and disbar altar girls at Mass. Fortunately, the Pope did not listen.

The Church upholds an essential equality between men and women, but many women are not impressed by mere words. The Church is in fact a patriarchal society. Dr. Catherine Mowry LaCugna, a theologian at Notre Dame, writes: "God did not preordain or intend that men are superior and women inferior; rather this is the order of fallen human nature." Her reasoning is rooted in the theology of the Blessed Trinity, and she makes a strong case.

Why does being a woman eliminate a person from certain ministerial roles in the Church? In nearly every other society in the world women are eligible for positions of influence and power. The pope's recent Apostolic Letter attempts to answer this objection.

Is it possible that there might come a day when women will be ordained deacons in the Church? I think it is highly possible. *The Pastoral Constitution on the Church in the Modern World (Gaudium Et Spes)* committed all future popes to be open to the signs of the times in these words: "The Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel." (N. 4)

It seems to me that there will be more scrutinizing on this issue in the years ahead.

(For a free copy of the Christopher News Note, "Shaping the Future," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

'Them' And 'Us'

The Human Side

Father Eugene Hemrick

No one disputes that learning a foreign language is part of a good liberal education. Nor would you think anyone would object to learning a language, especially if he or she planned to spend time in another nation. Not true!

While preparing to cycle through Europe I had a cycling companion who felt that knowing a foreign language was a waste of time. He argued it took too long to master one and that there is not much use for it in America. He could better use his time learning something more practical. I have heard a good number of people express the same sentiment.

Some people apparently believe that if their neighbors don't speak English, it's their responsibility to learn it if they intend to live in America. Others simply fall back on the argument that they have no facility for languages.

Before dismissing foreign languages, let's consider the benefits of having at least some facility with one. I am not talking about mastering a language, but rather having a grasp of some common foreign phrases and words.

One immediate benefit that comes from exchanging simple greetings in the language of the person you are addressing is that it communicates a message of respect. "It says: I respect and am interested in the country of your birth; I respect you and want to communicate with you."

One simple phrase like "good morning" overcomes the walls that are raised when two people look upon each other principally as "foreigners."

Presently I am learning Spanish and have found that the use of simple phrases in the language creates relationships I never had before. One interesting aspect of this is how it puts me in the position of a learner and my friends in the position of a teacher. I am seeing how much my Hispanic friends can teach me: patience, correction with a gentle touch, humor as a way to dispel fear of making a mistake or encouragement.

No longer do we simply wave to each other and go our separate ways, but we stop and enjoy each other. Language has become a new vehicle for getting to know each other better.

Another benefit in learning a foreign language is that it helps us to better understand our own language, which overflows with terms and phrases derived from European languages. And the study of any language provides insights into the very workings of language. So it improves our talents as communicators in all areas of speaking and writing.

Most important of all, interest and respect for foreign languages benefits the nation at a time when increased anti-foreign sentiment is developing in so many areas.

A daily war is being waged between those who believe immigrants rob U.S. citizens of their jobs or security and those who believe that *E pluribus unum* still states a worthy ideal and goal. Emotions are running so high that violence could be a result.

Every means available needs to be used to break down the walls which separate people into two camps, "them" and "us."

Father Hemrick is director of research for the United States Catholic Conference.

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What About Self-Healing?

Crosswinds

Martha W. Shuping, M.D.

Dear Dr. Shuping,

I was diagnosed with cancer two months ago. Recently, I attended a support group meeting with some other patients who said that it's been scientifically proven that people can heal themselves. They talked about the "mind-body connection." It sounded like weird New Age stuff to me.

There is a legitimate body of research that seems to demonstrate the importance of the mind in healing the body. Although such research is often cited by New Age enthusiasts and people interested in psychic phenomena, there is nothing un-Christian about this concept. The new research supports what Jesus himself pointed out 2,000 years ago: Negative thoughts of doubt and fear can get in the way of healing.

It may be difficult to maintain a positive attitude when you're in pain and feel uncertain about the future. That's why it's important to find ways to diminish your own discomfort and regain a sense of control. Two books that describe the process of mind-body healing are *Anatomy of an Illness* and *Head First* by Norman Cousins. Cousins himself was completely healed of a connective tissue disease which, doctors told him, was incurable.

There are a number of techniques that you can use to promote your own recovery. Research shows that laughter is an important element in healing. Reading a funny book or renting a movie that makes you laugh may be just as important as more conventional forms of treatment. Allow yourself to experience as many positive emotions as possible, but also be aware of negative feelings. Unresolved anger and frustration can interfere with the healing process. Studies have also linked stress and depression with decreased functioning of the immune system.

Being active in a support group is good therapy, both mentally and physically. A six-year study at UCLA showed that cancer patients who participated in group sessions once a week for six weeks showed improved immune functioning after six months and a 60 percent reduction in the death rate after six years.

Anything that helps you to maintain a positive attitude will be of benefit to you right now. In terms of the mind-body connection, Christians have a great advantage. The Gospels are filled with evidence of the healing power of the Holy Spirit. Don't hesitate to ask others to pray for you. Also talk to your priest about receiving the Anointing of the Sick. Despite all the advancements of modern medicine, there is no power greater than the power of the Spirit within you.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Funeral Rites For Baptized Non-Catholics

Question Box

Father John Dietzen

Q. Although my husband is not Catholic, he is a baptized Christian. He attends Mass regularly and supports our parish. He is not well, and told us he wants to have a funeral Mass in our church. Is this possible? He feels it is "his church" even though he is not a member of our faith. (Massachusetts)

A. I don't think there is any doubt that he could have a funeral Mass if he wishes.

The law of the Church says that, "In the prudent judgment of the local ordinary (bishop), ecclesiastical funeral rites (that includes Mass) can be granted to baptized members of some non-Catholic church or ecclesial community unless it is evidently contrary to their will and provided their own minister is unavailable" (Canon 1183).

Catholic Church regulations say, in addition, that public — that is, publicly announced — Masses may be offered for people who are not Catholic if two conditions are fulfilled:

1. The request for the celebration of Mass for the non-Catholic Christian should be made by the family, or at least explicitly approved by them. This is simply to assure that the non-Catholic's family will not be offended by something they do not believe in and possibly reject. Obviously, you and your family do not fall into this category.

2. There should be no scandal or ill will resulting for Catholics or for those of other faiths because of the Mass for someone not of our faith (Decree of the Congregation for the Doctrine of the Faith, 1976). Again, it seems obvious this restriction would not apply to your family and friends.

One question bothers me, however. Why does your husband so desire to have a Catholic burial, including Mass? He must have quite a faith in the Eucharist and the meaning of the Mass.

To put it bluntly, would he want to make a profession of faith in the Catholic Church? If he did, he would open himself to reception of other sacraments, the anointing of the sick and the Eucharist in particular. I hope you, someone else in your family or even your parish priest would discuss this possibility with him.

Q. When we had our first child we asked my brother, at that time a strong Catholic, to be godfather. Since then he has not only left the Catholic faith but is active in another fundamentalist church. To be honest, we don't want our daughter to consider him as a "model" Christian that she would look up to. Is it possible for us to designate a different sponsor for her? She is still young enough for us to do that. We feel a godfather can be very important, but would like to do something official if that can be done. (Pennsylvania).

A. I'm glad you feel as you do about the baptismal sponsor for your daughter. A good and thoughtful godfather (and godmother) will be a wonderful support for your child's spiritual and emotional growth for many years.

First of all, apart from anything that might be done officially, you can designate someone else among your family and friends to serve your child in this capacity. The right person could have a wonderful effect on her life.

Beyond that, the Church has acknowledged precisely the problem you have and allows a new godparent to be designated when one of them abandons the Catholic faith.

The bishop of a diocese may designate a substitute sponsor, whose name could be inscribed on the official baptismal register. This applies to the United States and Canada, and perhaps to other countries (Reply of Nov. 13, 1984; in the 1985 Roman Replies of the Canon Law Society of America).

There may on occasion be good reason for this kind of official change of godparent. As I said, however, a loving, concerned friend or relative may do just as much good for the child without going through all this formality.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Developing A Pastoral Plan For Young Adult Ministry

Young Adult Ministry

Elizabeth Bond

By ELIZABETH BOND

Exuberant, cheering crowds followed by an intense hush: These were the sounds that our Holy Father, Pope John Paul II, was greeted with by World Youth Day participants last August. The thrill of being in the presence of this holy man has not faded in the hearts and minds of those who were blessed to be in Denver for that historic event. This communication between the pope and the youth of the world is so essential for a deeper unity within the Church. For the youth are not the "future" of our Church but they are a vibrant part of the Body of Christ "today."

Flowing out of this event were a few suggestions to the American bishops about the role of young people in the Church. One need, which was strongly expressed, was a more comprehensive plan for ministry with and to young adults, people in their 20s and 30s. During the general assembly of the National Conference of Catholic Bishops in November of 1993, the bishops voted to develop a national pastoral plan for young adult ministry. The task of developing the document was given to the Committee on the Laity chaired by Bishop Tod D. Brown of Boise, Idaho.

Since November, a small steering committee has met to develop a strategy and outline for the pastoral plan. The strategy includes a proposal that each bishop meet with the young adults in his diocese sometime during the early part of 1995. The purpose for what they are calling "town hall meetings" is for each bishop to communicate with the young people so he can better understand their faith issues and to gain feedback on a draft outline of the pastoral plan. The hope is that these meetings will provide an opportunity for greater dialogue and understanding between bishops and young people, and that they will continue the relationship begun during World Youth Day in Denver.

I was recently invited to be part of a preliminary step to these meetings. On Sunday afternoon, Oct. 9, I was in Washington, D.C., for a small listening session on the pastoral plan. More than 30 people were there, including people involved in ministry with young adults and young adults themselves. The meeting was run by Notre Dame Sister Diane Guy from the Diocese of Richmond. Sister Diane is on the steering committee for the plan. We were asked to discuss the needs of young adults and how these needs can be met through effective ministry. We were also given the opportunity to read and discuss the draft outline that has been written.

I found the draft outline to be impressive. But I believe what they are asking for will be very challenging. The plan is written to all those whose ministry touches the lives of young adults. This includes, but is not necessarily limited to pastors, parents, campus ministers, pastoral associates, parish and diocesan young adult ministers, chaplains (in prison, the military and at schools), family ministers, liturgists, adult educators (especially those who prepare people for marriage and baptism), parish lay leaders (e.g., parish council members) and diocesan staff.

Since young adults are found in all areas of parish life the ministry to them is very broad. It can no longer be considered the sole responsibility of the young adult minister. This proposes a shift in thinking. I believe it is not by chance that this comprehensive idea of ministry is proposed during the decade of evangelization. This is simply the mission of the Church. All are called to this mission, as disciples of Christ, to spread the Good News.

The steering committee is very clear in their resolve to gather as much input from young adults as possible. Through understanding the needs and desires of young adults, a more comprehensive and effective pastoral plan for ministry will be developed. The steering committee will receive feedback from the individual bishops after they have held their town hall meetings. In May, the process of writing a rough draft will begin. The final plan will be presented to the National Conference of Catholic Bishops in November of 1996.

Elizabeth Bond is diocesan coordinator for Young Adult Ministry. For more information on this ministry call the Faith Formation Office at (704) 331-1714.

Card Of Thanks

A heartfelt thanks to Jesus, our Savior, the Virgin Mary and St. Jude Thaddeus for prayers answered.

PHS, PSS

Thanks to St. Jude for prayers answered and favors granted.

MG

the Saints by Luke

ST. CONDEDUS

ST. CONDEDUS, PROBABLY AN ENGLISHMAN, BECAME A HERMIT AT FONTAINE-SAINT-VALERY IN FRANCE. HE LATER JOINED AN ABBEY AT FONTENELLE AND BECAME A BENEDICTINE MONK. AFTER A SHORT TIME THERE, HE RESUMED HIS LIFE AS A HERMIT ON THE ISLAND OF BELCINAE IN THE SEINE RIVER. KING THEIRRY III GRANTED HIM THE ISLAND FOR A HERMITAGE. CONDEDUS BUILT TWO CHAPELS THERE SO THAT PEOPLE COULD HEAR HIM PREACH.

CONDEDUS IS ALSO KNOWN AS CONDE OR CONDEDE. HIS FEAST IS OCT. 21.

© 1994 CNS Graphics

Leprosy — Hansen's Disease — Still Lingers In India

A small child at the Assisinagar Center in India feeds a man who has lost some of his fingers to Hansen's Disease.

By SISTER BARBARA MAYER

Most of us consider leprosy an illness that belongs to a past age, before modern medicine and scientific research. We remember how Jesus cured 10 lepers in the gospel, but we seldom hear of people today still afflicted by what is now called Hansen's Disease.

Although the disease is curable when specific medical treatment is provided, it is still found in some parts of the world. Due to lack of education and access to medical facilities, people with the disease can suffer loss of body parts and are often shunned by the rest of society.

The sad plight of leprosy patients living on the banks of the Ram Ganga River in Bareilly, India, inspired the Capuchin Friars in Uttar Pradesh to purchase eight acres of land for a rehabilitation center in 1980. The Assisinagar Rehabilitation Center consists of 56 one-room houses with verandas which were built with funds from Caritas-India.

In addition to providing medical treatment and education, the center also offers work programs for able-bodied patients and welfare programs for old and disabled patients. There are presently about 60 patients able to work and 40 disabled. The primary goal is to keep them from having to survive through begging and eventually to rehabilitate them and their families with society.

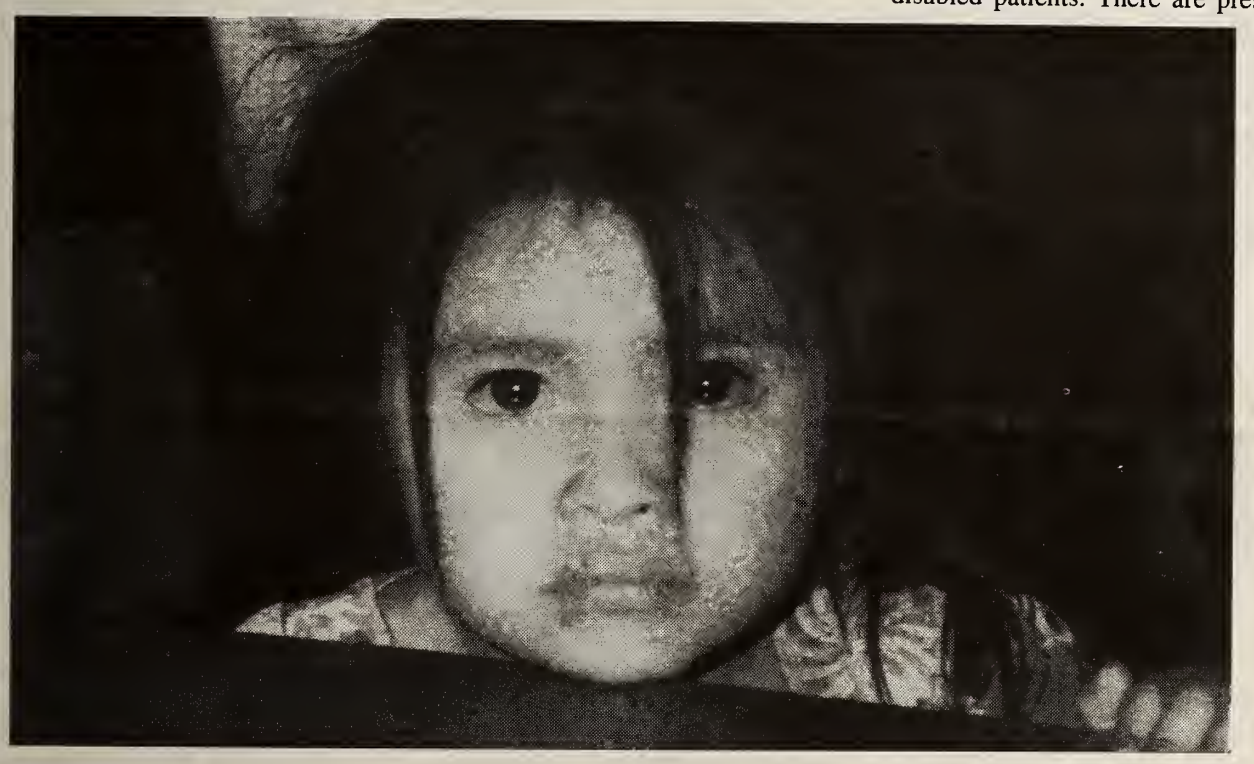
Progress has been made in helping the residents to live self-respecting lives, but there is still a great need to provide for the welfare and education of their children. Educating the children will enable parents to count on them to get jobs instead of becoming beggars. Children as young as 5 feed, groom, run errands and lead the blind elderly and disabled at the center. They learn compassion and concern at a very early age.

In Kothagudem, a center run by the Carmelites that assists about 80 families, the children are often isolated and taught separately because people in the area fear their parents' disease.

"The superstition of contagion prevails in rural areas such as Hèmachandrapuram Village," explained Father Guilbert, an Indian Carmelite. "The people think it is a disgrace sent from God. Although those with leprosy can work, perhaps run a poultry farm, others often will not buy from them out of fear of contracting the disease. There is a great need for education."

The Karunambika Lean Life Center began helping people lead normal lives in 1975. The government provides medication for Hansen's Disease which prevents the loss of body parts if taken in time. According to Father Guilbert, it is believed that leprosy is more prevalent in the area because the coal mines are there.

See **Leprosy,** Page 16



Sponsor a child at a Catholic mission for just $10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of cornstalks with a tin roof and a dirt floor. Her father struggles to support his family of six on the $30 a month he earns as a day laborer.

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FAITH alive!

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The hungry people at "Thanksgiving Central"

CNS illustration by Robert McGovern

By Dan Luby
Catholic News Service

The same cluster of families and friends have been celebrating Thanksgiving together for almost 20 years, but not just for a few hours on the day itself. For this group, the celebration begins the Wednesday night before the big day.

A noisy ritual of greeting and unpacking ensues, as shouts of welcome mix with grunts of exertion and hoarse cries of "Where do you want this?" Suitcases, toys, baby gear, a television, board games and groceries — bags and bags of groceries — are hauled in.

The quiet retreat center where this ritual of friendship and gratitude takes place echoes with happy noise and rattles with purposeful activity. The kitchen becomes "Thanksgiving Central." Children play in the big meeting rooms or outside, delighting in each other's company. Adults and older kids talk late into the night, catching up on family news, laughing at new jokes and old stories, swapping memories of Thanksgivings past.

"The same cluster of families and friends have been celebrating Thanksgiving together for almost 20 years.... It goes on for three days.... This feast of thanks and community provides a good metaphor for Eucharist."

It goes on for three days. Around a steady core of about 20 people, the group changes a little each year. Some who first came as children now bring their babies. Every year a few new people are invited: a recently divorced friend, a family new to the parish, cousins who've heard about it for so long!

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And though part of the charm is the weekend's sameness from year to year, the addition of new people always seems to end by enriching the event. The community is welcoming, the meal is generous and everyone is nourished.

This feast of thanks and community provides a good metaphor for Eucharist.

It too is a celebration of gratitude ("eucharist" means "thanksgiving") and communion. It too is an event centered on a ritual meal with people who share our lives. And like a wonderful community celebration of Thanksgiving, it is a meal that nourishes in a rich variety of ways.

Every aspect of the community's celebration of the Eucharist offers nourishment. It feeds our hunger for community.

Pay attention on Sundays to the richness of the assembly drawn together by Christ's promise of the bread of life. Notice familiar faces; pay attention to new ones.

Remember that this group of ordinary people is part of the body of Christ, and cultivate a reverence for the dignity and beauty of that body.

We hunger for the bread of God's word, for stories of our mothers and fathers in the faith as they embarked on mysterious journeys, argued with angels, and struggled to live out their calling with courage, hope and generosity.

Let us listen attentively to the retelling of those stories and make greater efforts to link our own stories with them.

Let us connect with our neighbors, and find ways to listen more attentively to the stories their lives tell of struggle and grace.

Our own mealtimes with family and friends can become occasions for feeding each other with stories of God's work in our lives. When we gather again those stories enrich our bonds, and make more evident the power and presence of the God who comes to us as food and drink.

Nourishing food strengthens us physically, but in community it does more. When we share a meal with people we love it brings power to weary souls, lightness to burdened hearts, courage to fearful and timid lives.

When we leave that celebration, we return to the world more generous, more faithful, more ready to be food for our day-to-day world.

(Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.)

FAITH IN ACTION

"Communion is an act of solidarity with the entire community," writes Blessed Sacrament Father Paul Bernier in *Eucharist, Celebrating Its Rhythms in Our Lives* (Ave Maria Press, Notre Dame, IN 46556. 1993. Paperback, $6.95). He says, "Communion... continues to be misunderstood, separated from the liturgy which prepares it." Often Communion is perceived as if it were "an act of personal piety rather than a gift to all God's people gathered precisely as members of one family. It is a sharing that we receive in common and which, in some mysterious way, includes all others," Father Bernier believes.

Reflection: Do I live a life of alienation in my parish, having no sense of solidarity with the community? "Saying 'amen' when the Communion minister offers us the body and blood of Christ is not simply an act of faith in the reality of Jesus' presence.... It asks to be a more fruitful member of his body" by bringing love and compassion into the world, says Father Bemier.

FAITH IN THE MARKETPLACE

Describe two ways a Christian, following Christ's model, can "nourish" others.

"You can try to treat each person as if they were Jesus. You can also forgive. And forgive again." — Josephine Bell, Columbus, Ind.

"We need to build others up and feed them in whatever way they need to be fed.... I was visiting a psychiatric hospital. I was wearing a little Christian lapel pin. One (patient) ... had tried to commit suicide. He asked me if God would ever forgive him. It was an opportunity to tell him about God's love and forgiveness." — John Boreen, Rockford, Ill.

"Listening sympathetically to people when they have a problem, and trying to be nonjudgmental, and showing that you share their pain." — Margot Hayward, Grammer, Ind.

"First of all by being consciously available to my friends.... Also I've been a musician at Mass since I was 14.... If I can touch one person at Mass, then I feel like I'm returning the full touch that I've been given through the Eucharist." — Amy Krak, Byesville, Ohio

"A Christian, as a parent, can nourish his/her child by having opportunities for praying and sharing faith. A Christian can nourish others by helping create small Christian communities in parishes where people are fed through prayer, word, communal life and service." — Bryan Reising, Wheeling, W. Va.

An upcoming edition asks: What signs of genuine spiritual concern have you witnessed in children or teens? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Communion: How to nourish peace

By Father John Crossin, OSFS
Catholic News Service

Peace of heart is elusive yet much desired. A perceptive friend once remarked to me, "Most people are seeking a little peace of mind."

Communion nourishes this peace.

At times I encounter people who have an inner tranquility. It radiates from them gently. Though they often seem unaware of its presence, when I leave them I am conscious that it remains with me for a day.

Perhaps it is no accident that my peace-filled friends are pursuing the spiritual life intensely. Prayer is a daily reality of their lives; the Mass is a frequent and loved event for them.

What does their inner equilibrium rest on? A continuing dialogue with Christ. Frequent listening to him and speaking with him are active parts of the process of this dialogue. It reaches a high point at the Eucharist.

First, the listening. Opportunities to listen fill the eucharistic celebration.

We listen to prayers and intercessions. Most obviously, the Scripture readings speak God's inspired word to us.

The readings call for attention and even prior preparation. They are at times obscure and confusing but many times we hear them in a way that is clear, compelling and challenging.

The Gospel presents the image of Jesus as our leader and exemplar. Peace comes in learning from him, ordering our lives after his example.

Next in this dialogue is the speaking. Prayerful opportunities to speak fill the Eucharist.

Reciting the creed, for example, calls us to proclaim and embrace the faith of the whole church. In affirming the great events of our salvation, the creed reminds us that our peace rests in objective realities and not merely in personal feelings.

Our dialogue at the Eucharist also embraces a community.

We offer one another the sign of peace. Often it seems like a mere formality, and some even avoid or eliminate it if they can. Yet the reality expressed in this small sign is that of relationship.

We will not be at peace in isolation.

We come to spiritual maturity both in prayer and through our relationships with others. Jesus often speaks to us through the words and deeds of others.

A friend once remarked to me that "the Lord often speaks to me through the others at the 8:30 Mass."

We come to peace when we are part of a community. At its best the community pulls us out of ourselves and mitigates our egocentrism.

Involvement, not isolation, brings spiritual maturity. Paradoxically, we are most at peace when we focus more on others and less on ourselves. Inner tranquility, nourished in prayer, is expressed in deeds of generous service.

The central relationship grounding us and our communal relationships is the relationship to Christ. Love for him forges our diversity of ability, education, upbringing and culture into a community. He makes us one. So he is the source of peace, the prince of peace.

"A friend once remarked to me that 'the Lord often speaks to me through the others at the 8:30 Mass.' We come to peace when we are part of a community. At its best the community pulls us out of ourselves and mitigates our egocentrism."

In Communion, Christ brings us a moment of respite from the storms of life. His love suffuses our hearts. He is really present with us, though in mystery, and he speaks to us if we are able to listen. Nothing surpasses this presence.

Yes, the noise in church may be loud and the singing may be too long. We may be distracted and distressed. Or, we may be preoccupied with pressing requests. Yet in a true relationship we need some quiet time — some time just to be present to each other.

In our silent dialogue with Christ after Communion, Jesus speaks to our hearts. He offers strength for living the present day.

He may underline one or another of the day's Scripture readings for our action or reflection. He may call us to do something special later that day. Or he may just offer us an understanding glance in our trials.

The knowledge of his love and concern urges us to listen and to speak with him from our hearts. He is most intimately present with us, and we are free to speak with him of our anxieties and fears, tasks, troubles, joys and successes.

Our Communion dialogue with Christ is shaped by our daily lives and flows also from the celebration which precedes it. It nourishes us and disposes us to inner tranquility.

Our Communion with Christ leads us to love and serve, and to do so in peace. At its best, this Communion shows itself in a certain joy and confidence which accompany our inner tranquility.

Our strifetorn world and many of our acquaintances seek this kind of peace. Perhaps others will sense this inner peace in us, at least on occasion, and feel the call to friendship with Christ.

(Father Crossin is president of De Sales School of Theology in Washington, D.C.)

FAITH alive!

FOOD FOR THOUGHT

Is everyone who receives Communion nourished in the same way?

"To receive Communion is to receive Christ himself," the new Catechism of the Catholic Church emphasizes (No. 1382). It says "growth in Christian life needs the nourishment of eucharistic Communion, the bread for our pilgrimage" (No. 1392).

But how does Christ alleviate your hunger? What is your hunger? What new direction should your pilgrimage take?

I think some who receive Communion want to be nourished by Christ who comforts. Others seek nourishment from Christ who gives sight to the blind — hoping to "see" or understand something that has been unclear to them up to now.

Do you hunger for healing, having been hurt or having caused hurt? The Lord of the Gospels is a healer.

Do you hunger to overcome fears? To abandon an old, negative way of doing things? To rise above prejudices that drag your spirit down? Christ is the Lord of the resurrection — of a new creation.

Probably all who receive Communion can benefit from nourishment that enables them to give love more authentically. The new catechism speaks of this: "The Eucharist strengthens our charity.... Christ revives our love," it says (No. 1394).

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David Gibson, Editor, Faith Alive!

The right food for people lost in a desert

By Father John J. Castelot
Catholic News Service

As Moses tried to motivate the people to observe the commandments, he reminded them of all God's favors to them. Ranking high on the list was the manna that nourished them during their journey through the desert.

This life-sustaining substance was, in more ways than one, a "godsend." It was also a sign of God's providential care for them — God's eagerness to provide not only material food but spiritual nourishment.

"He therefore let you be afflicted with hunger, and then fed you with manna, a food unknown to you or your fathers, in order to show you that not by bread alone does man live, but by every word that comes forth from the mouth of the Lord" (Deuteronomy 8:3).

The whole sixth chapter of the fourth Gospel builds on this theme. It begins with Jesus feeding the hungry crowd in the desert. This is clearly reminiscent of the Israelites' exodus experience.

The next day he admonishes the group that followed him to Capernaum, "Do not work for food that perishes but for the food that endures for eternal life" (John 6:27).

The hostile element in the crowd challenged him: "What sign can you do that we may see and believe in you?... Our ancestors ate manna in the desert, as it is written: 'He gave them bread from heaven to eat.'"

Jesus then corrected this Scriptural citation: "Amen, amen, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven.... I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst."

Given the understanding they had of the term "bread of life," this means Jesus was identifying himself as the definitive truth, the ultimate revelation of the Father.

So, to believe in Jesus is to accept the "food that endures for eternal life" — lasting nourishment. This notion of bread as sacramental nourishment is made more explicit in the next discourse (John 6:51-58):

"I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.... For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him."

The fact that the first Christians celebrated the Eucharist in the context of a community meal was itself a sign that the sacrament was nourishment, life-sustaining food.

Just as food is necessary to maintain natural life, so the Eucharist is necessary to sustain and nourish the life that is meant to last forever.

(Father Castelot is a Scripture scholar, author and lecturer.)

People In The News

Mother Teresa Receives U Thant Peace Award In Rome Ceremony

ROME (CNS) — Mother Teresa of Calcutta received the U Thant Peace Award in an Oct. 2 ceremony at San Gregorio, the Missionaries of Charity motherhouse in Rome. International peace ambassador Sri Chinmoy presented the award to Mother Teresa in recognition of "her heart's sleepless service to humanity." Named for a former secretary-general of the United Nations, the prize honors distinguished accomplishments toward the attainment of world peace. Previous recipients include James P. Grant, executive director of UNICEF; Jorge Illueca, former president of Panama; and others. At the award presentation, Mother Teresa told Chinmoy that she was "pleased with all the good work you are doing for world peace and for people in so many countries."

FBI Director Gives Catholic Students A Lesson In Public Service

ARLINGTON, Va. (CNS) — Students at St. Thomas More Cathedral School in Arlington, got a lesson in public service from FBI Director Louis Freeh. "These are the most important years for you," Freeh told the students during an Oct. 5 induction ceremony for student council officers and safety-patrol members. "You are learning about respect for your country, and learning to love God and each other." Freeh and Arlington Police Lt. Thomas Hoffman witnessed the oath of office taken by the officers of the school's first student council and presented badges to safety-patrol members. "Now you will begin to learn how to protect people and serve the public," Freeh said during the installation.

Claretians Defend Priest Against Accusations In Guatemala

CHICAGO (CNS) — A Claretian missionary in Guatemala is being defended against accusations that he incited criminal deforestation by instructing locals to cut down trees. According to the Illinois-based Claretians, Father Daniel Vogt of St. Louis has been charged by Guatemalan plantation owners with inciting Indians to deforest 50 acres of virgin woodland, a felony violation of Guatemala's forestry laws. Owners of a coffee planation in El Estor are reported to have petitioned the courts to arrest Father Vogt for supposedly organizing local catechists to cut down trees, according to the order. It quoted Father Vogt as saying the accusations are unfounded and stem from the owners' anger over a government ruling that said the plantation had illegally taken Indian land. Moreover, the priest said they are intended to force him from his human rights work among the poor Mayan Indians of eastern Guatemala.

Catholic Group Taking Positive Approach To Media, Says Producer

BEVERLY HILLS, Calif. (CNS) — While a lot of Christian organizations today "try to censor the entertainment industry," Catholics in Media Associates takes a positive approach, said Peter Casey, executive producer of NBC's "Frasier." Casey made the remarks Oct. 9 in accepting an award given to the hit TV show by the Catholic-run media organization at the Los Angeles Archdiocese's annual Communion awards brunch. Also honored were the movie "Schindler's List" and EMI Records' runaway best-selling album "Chant." Actor Kevin Dobson ("Knot's Landing") and actress Nancy McKeon ("The Facts of Life") hosted this year's awards presentation, held at the Beverly Hilton Hotel in Beverly Hills. The brunch was preceded by a Mass celebrated by Cardinal Roger M. Mahony of Los Angeles.

Chicago Printer Offers Bank Checks With Pro-Life Messages

CHICAGO (CNS) — George Johnson, a printer from suburban Chicago, doesn't check his pro-life beliefs at his business door. Johnson's most popular line of bank checks carries various pro-life messages and symbols. He fills about 20,000 orders a year nationwide for the pro-life checks, far outdistancing orders for his checks that picture Corvettes or hot-air balloons. "Some people don't march (for pro-life causes)," said Johnson, an evangelical Christian who owns Identity Check Printers in Park Ridge. "These checks do the marching for them. They get past police guards and places we can't get to."

Former LCWR Head Says Synod Not Derailed By Criticism Of Religious

VATICAN CITY (CNS) — The immediate past president of the largest organization for heads of U.S. religious orders said occasional criticism of consecrated men and women has arisen during the world Synod of Bishops — but it is not the focus of discussion. "I see the synod tending toward the heart of consecrated life, and not being diverted by extraneous and local problems," said Mercy Sister Doris Gottemoeller, president of the Sisters of Mercy of the Americas and a papally appointed observer at the synod. "At the heart of things is an absolutely wonderful and inspiring and awesome choice of a lifestyle and gift to the church," she said in an Oct. 11 interview with Catholic News Service.

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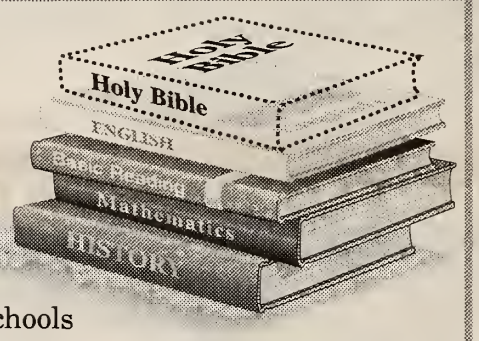

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Scripture

Readings for the Week of October 23 - October 29

Sunday: Jeremiah 31:7-9; Hebrews 5:1-6; Mark 10:46-52.

Monday: Ephesians 4:32-5:8; Luke 13:10-17.

Tuesday: Ephesians 5:21-33; Luke 13:18-21.

Wednesday: Ephesians 6:1-9; Luke 13:22-30.

Thursday: Ephesians 6:10-20 Luke 13:31-35.

Friday: Ephesians 2:19-22; Luke 6:12-16.

Saturday: Philippians 1:18-26; Luke 14:1, 7-11.

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Bishops Asked To Consider Greater Role For Women

WASHINGTON (CNS) — In the wake of the recent papal declaration that women cannot be priests, "we need to look at alternative ways in which women can exercise leadership in the Church," says a statement the U.S. bishops will be asked to approve this November.

The statement calls for a Churchwide dialogue on women's "leadership in the Church, equality of women and men, and diversity of gifts." "We commit ourselves to enhancing the participation of women at all levels of the church," it says.

The statement, titled *Towards Strengthening the Bonds of Peace*, was drafted by the Committee on Women in Society and in the Church of the National Conference of Catholic Bishops. Chairman of the committee is Bishop John J. Snyder of St. Augustine, Fla.

The proposed statement was sent out to all U.S. bishops in early October, a month in advance of their yearly fall meeting in Washington, as one of the "action" items submitted to them for debate and a vote in November.

The draft text is subtitled, *A Reflection on Women in the Church Occasioned by Pope John Paul II's Letter on Priestly Ordination.*

"Many people received the (papal) letter with joy and peace. Others were disturbed," the statement says.

Noting that the pope called women's role in the Church "necessary and irreplaceable," the statement asks how, in light of papal teaching, the participation and leadership of women in the Church can be encouraged.

It calls for increased roles of women in Church governance and the "collaboration of women and men as equal partners" in serving the Church. For ordained leaders this means "rejecting authoritarian conduct," it says.

On the pain women experience from sexism, it singles out language as a particular source of problems and strongly encourages the use of inclusive language wherever possible in the U.S. Church.

"We reject sexism and pledge renewed efforts to guard against it in Church teaching and practice. We commit ourselves to make sure that our words and actions express our belief in the equality of all women and men," the statement says.

"We are especially concerned that women from different ethnic groups be drawn more fully into this participation," it says.

The Church, it adds, is already "enriched by women's leadership."

"Women serve as presidents of Catholic colleges and universities and as administrators and faculty members at Catholic colleges and seminaries," it says. "An increasing number of Catholic theologians are women. Some women serve the diocesan churches as school superintendents and chancellors and on marriage tribunals. More and more women have responsible national positions in the Catholic Church.

"Closer to home," it continues, "we can see in our parishes the scope of women's leadership: in various liturgical ministries, including service at the altar and explaining and teaching the Word before the assembly; in administration; in religious education and teaching in schools; in peace and justice activities; in outreach to the homebound and the hospitalized."

"Looking to the future, we especially want to encourage women to pursue studies in Scripture, theology and canon law so that the Church may benefit from their leadership at all levels," it says.

Addressing the question of Church governance, it cites two distinct issues — consultation in the decision-making process and jurisdiction.

"As recently as July 1994 Pope John Paul II reiterated the need for the consultative expertise of women," the statement says. "We need to seek ways to honor this call at every level of the Church, from the parish to the diocese to the national offices." It notes that such consultation is already occurring in many ways but says more can be done.

It points out that the issue of jurisdiction in the Church is more difficult because Church law generally continues to maintain "the traditional identification of jurisdiction with sacred orders."

At the same time, it says, current law "allows for the possibility of lay women and men cooperating in the exercise of power.... This may be a graced moment in the life of the Church which enables us to take a fresh and deeper look at the relationship between jurisdiction and ordained ministry."

The statement links Christian teaching on equality of men and women with Christian teaching on valuing the full diversity of gifts that members bring to the build up the Church.

In marriage and family life, it says, "equality does not imply sameness in roles or expectations, nor does it mean that two spouses will have identical gifts or character. Rather, they will respect each other's gifts and uniqueness."

The statement calls for transferring "a spirit and practice of mutuality" from family life, or "the domestic Church," to the life of the Church in the parish and at other levels.

On the diversity of gifts in the Church it notes that women already bring a wide range of knowledge, skills and leadership to the Church.

"The Church is complete when the gifts of all its members are engaged as fully as possible," it says. "Women must be included in its ministry to the world and within the Church. The diversity of women's gifts and talent should be celebrated."

Brevard Parish Plans Consruction Project

BREVARD — A major building project at Sacred Heart Church will provide a parish life center and expand the existing sanctuary and social hall, according to Father Carl Del Giudice, the pastor.

The proposed expansion will provide multi-purpose class and meeting rooms along with a nursery, storage space and office facilities. The sanctuary addition will provide seating for an additional 166 persons

"Expansion of the parish social center will add seating for 100 parishioners and increase the kitchen size," Father Del Giudice said.

A fund-raising campaign is now under way and will continue through November. Construction of the new facilities is planned to begin in mid-1996.

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Friday, Nov. 4
7 - 9 PM
"My Journey Into the Catholic Church: Finding the Fullness of Truth"
"How To Win Family and Friends Back to the Catholic Church"

Saturday, Nov. 5
9 AM - 12 NOON
"Practical Help for Marriage and Family Problems"
"Building Your Marriage on the Rock"
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Rito de la Comunión

El *Rito de Comunión* es la culminación de la Liturgia Eucarística. Se inicia con el "Padre Nuestro", el saludo de paz y la fracción del pan, que va acompañada del canto del "Cordero de Dios". Sigue luego la comunión de los fieles.

Las primeras comunidades cristianas no le atribuían ceremonias especiales al recibimiento de la Eucaristía. Después de la más breve de las Oraciones Eucarísticas, se partía y distribuía el pan y se compartía la copa común. Era costumbre que miembros de la comunidad llevaran pedazos del pan consagrado para consumirlo durante la semana o para llevarlo a los que les era imposible asistir al servicio.

No fue hasta los siglos cuarto y quinto, según el resto de la liturgia se desarrollaba más y aumentaba una preocupación del respeto por el Sacramento, que otras ceremonias empezaron a rodear la Comunión.

EL PADRE NUESTRO — Sabemos que el "Padre Nuestro" fue una parte integral de la vida de oración de la Iglesia Primitiva. Fue parte de la tradición oral: las palabras del Señor conservadas y transmitidas. A los catecúmenos se les confiaba el Padre Nuestro conjuntamente con el Credo en la víspera de su bautismo. Por los escritos de los primeros padres de la Iglesia sabemos que siempre se ha considerado que esta oración tiene un significado Eucarístico, principalmente en lo que se refiere a "nuestro pan de cada día".

No fue hasta la época del Papa Gregorio el Grande, alrededor del siglo sexto, que el Padre Nuestro formó parte del rito de la Comunión, a insistencia personal del Papa Gregorio. Aunque obviamente se suponía que era una oración comunitaria, por muchos siglos el rito romano limitaba la recitación del Padre Nuestro al sacerdote, aunque el pueblo respondía diciendo la última petición juntos o respondiendo a cada petición con un Amén. Hoy la Iglesia le ha devuelto el significado comunal al Padre Nuestro.

EL SALUDO DE PAZ — En el mundo oriental antiguo, el beso o abrazo de paz era un saludo espontáneo intercambiado entre amigos. El omitir este gesto era una declaración de hostilidad. Para los primeros cristianos, este gesto era muy natural, algo que probablemente hacían cuando ellos se reunían al principio de la liturgia. San Pablo les recuerda a los cristianos que se saluden con un "beso de hermanos", como señal de su unidad en Cristo.

Gradualmente, según el rito de la Comunión se formalizaba más, el beso de paz encontró su lugar antes de la Comunión como una señal de reconciliación y unidad. El sacerdote decía "la paz sea con ustedes" y la congregación intercambiaba este saludo entre ellos.

En algún momento durante el siglo décimo, según la Iglesias se hacía más occidental, el beso de paz perdió su espontaniedad. Se convirtió en un ritual entre el sacerdote o el obispo y otros ministros y sólo en ocaciones ellos lo ofrecián a la comunidad como un tipo de bendición. Después de otros 300 años, la incomodidad con el contacto personal debido a la plaga y la poca higiene llegó a tal extremo que el ritual se convirtió en la costubre del celebrante besar una tabla llamada "paxbrede", la que despues se pasaba para que todos la besaran.

Hoy día, aunque es imposible para nosotros en el Rito Occidental volver a la espontainedad del beso de paz como era conocido en los tiempos antiguos, la Iglesia ha vuelto a la práctica de saludarse unos a otros con un abrazo, apretón de mano o cualquier otro gesto como señal de paz y amor cristiano.

(Continuará)

Los Sacramentos De Cristo y de La Iglesia

Toda la vida litúrgica de la Iglesia gira en torno al Sacrificio Eucarístico y a los Sacramentos.

"Adheridos a la doctrina de las Santas Escrituras, a la Tradición apostólica y al sentimiento unánime de los Padres", profesamos que "los Sacramentos de la nueva ley fueron todos instituidos por nuestro Señor Jesucristo" (DS 1600-1601).

Con la asistencia y la inspiración del Espíritu Santo que lleva "a la verdad completa" (Jn 16,13), poco a poco la Iglesia vino reconociendo este tesoro que Cristo dejó en sus manos y precisó su *dispensación*, de la misma manera con la que estableció el *Canon* de las Sagradas Escrituras y la doctrina de la fe, "De este modo la Iglesia ha precisado, a lo largo de los siglos, que entre sus celebraciones litúrgicas, hay *siete* que son, en el sentido propio del término, Sacramentos instituidos por el Señor".

"Formando con Cristo-cabeza 'como una única persona mística' (Pío XII), la Iglesia actúa en los Sacramentos como 'comunidad sacerdotal'. Gracias al Bautismo y a la Confirmación, el pueblo sacerdotal se hace apto para celebrar la Liturgia".

"Por otra parte, algunos fieles que han recibido el Sacramento del Orden, están instituidos en nombre de Cristo para ser los pastores de la Iglesia con la palabra y la gracia de Dios" (LG 11).

"El *sacerdocio ministerial* (LG 10) está al servicio del sacerdocio bautismal. Garantiza que, en los Saramentos, sea Cristo quien actúa por el Espíritu Santo en favor de la Iglesia. La misión de salvación confiada por el Padre a su Hijo encarnado es confiada a los Apóstoles y por ellos a sus sucesores: reciben el Espíritu de Jesús para actuar en su nombre y en su persona" (Cf Jn 20,21-22; Lc 24,47; Mt 28,18-20).

"Así, el ministro ordenado es el vínculo sacramental que une la acción litúrgica a lo que dijeron e hicieron los Apóstoles y, por ellos, a lo que dijo e hizo Cristo, fuente y fundamento de los Sacramentos".

Tomado del Catecismo de la Iglesia Católica (Edición Española). Con permiso de los Padres de la Sociedad de San Pablo.

El Papa Insta a los Obispos Peruanos a Impulsar las Vocaciones

CASTELGANDOLFO (CNS) — El Papa Juan Pablo II instó a los obispos peruanos a impulsar las vocaciones sacerdotales a fin de fortalecer los recursos pastorales eclesiásticos tensos en la nación sur-americana.

Los jóvenes varones necesitan ser llamados con "sencillez y claridad" a dedicar sus vidas a Cristo y a la Iglesia, dijo el Papa el 17 de septiembre.

"En las regiones como la vuestra, que sufren de una escasez de sacerdotes, los programas de vocaciones deberían ser una prioridad", dijo el Papa a los obispos durante sus visitas *ad limina*, que se hacen cada 5 años para informar sobre la situación de sus diócesis respectivas.

La cantidad de sacerdotes diocesanos en el Perú ha permanecido siendo casi la misma durante los últimos 20 años, pero la población católica ha aumentado de 14 a 21 millones de personas durante ese espacio de tiempo. Eso significa que cada sacerdote de ese país presta servicios a cerca de 8,500 católicos.

El Papa dijo que los que se interesen por el sacerdocio deberían hallar programas pastorales capaces de ayudarles a discernir sus llamados y adoptar una decisión sobre sus vocaciones.

Escuela de Ministerios

Recuerden que el próximo curso de la Escuela de Ministerios se llevará a cabo el próximo fin de semana, 29 y 30 de octubre. El tema es "Liturgia y Sacramento" y la clase será conducida por Rogelio Zelada, profesor del Instituto Pastoral del Sureste (SEPI)

Como siempre, las clases se ofrecerán en el local del Centro Católico Hispano de Charlotte, situado en 2117 Shenandoah Ave., casi esquina a Independence Boulevard y The Plaza. Cada sesión empezará a las 9 a.m. hasta las 5 p.m. el sábado y 4 p.m. el domingo.

Para inscribirse y obtener más información llamar a la oficina del Centro (704) 335-1281. Se necesita que se inscriba lo más pronto posible, pues es necesario saber el número de personas que asistirán.

Oficina Episcopal de Migración se Reorganiza y Despide Personal

WASHINGTON (CNS) — La oficina de servicios de Migración y Refugiados de la Conferencia Católica de los Estados Unidos ha sido reorganizada, eliminando 17 plazas y resultando en despidos.

El director ejecutivo de dicha oficina (MRS en inglés), John Swenson, dijo al Catholic News Service el 20 de septiembre que los factores involucrados comprenden una disminución esperada de la cantidad de refugiados que entren a los Estados Unidos y la necesidad de modernizar las operaciones y aguzar el enfoque de esa dependencia.

Siguendo las recomendaciones de un estudio de tres meses efectuado por una firma de consultores exteriores, Swenson anunció el 12 de septiembre los cambios, que comprenden:

•La eliminación de sus divisiones para desarrollo de programas y finanzas y administración. Esas funciones se trasladarán a otras oficinas de la Conferencia, y varios empleados anteriores de MRS trabajarán ahora en esos departamentos.

•La consolidación de las oficinas regionales de San Francisco y Nueva York, que se mudarán a Washington por etapas durante los próximos cuatro años.

•La eliminación de 17 plazas, que resultarán en los despidos de siete empleados, una jubilación y la descontinuación por etapas de otras 9 plazas que habían estado vacantes. Entre aquellos cuyas plazas fueron eliminadas se hallaban Richard Parkins, director de cursos de acción para refugiados y desarrollo de programas; Victor Stemberger, director de finanzas y administración; y el coordinador de comunicaciones de MRS, Randy Glantz.

POR FAVOR TOMEN NOTA, los feligreses de la ciudad de Charlotte, que el Padre Jaime Byer oirá confesiones en español de 6 p.m. a 6:40 p.m. los **domingos** en la Catedral de San Patricio (antes de la Misa). También el Padre Francis Gillespie, S.J., escucha confesiones en español en la Iglesia de la Asunción, situada en 4207 Shamrock Dr., los sábados de 4 p.m. a 4:45 p.m. No hay horario todavía para confesiones en Shenandoah Ave.

Los bautizos son los tercero domingos de cada mes a las 4 p.m. en la Catedral de San Patricio. Las charlas pre-bautismales se ofrecen dos semanas antes del bautismo. Llamar con anticipacion para separar fecha: Edwin Rodríguez (704) 563-6916, CCH (704) 335-1281.

Para matrimonios hay que hablar con el Padre Jaime **seis** meses antes de la boda.

To Our Friends

The history of the Mass continues this week with the Communion Liturgy. Notes about The sacraments of Christ and the Church taken from the *Catechism of the Catholic Church*, Spanish Edition. The Migration and Refugee Service office of the U.S. Catholic Conference has been reorganized, eliminating 17 positions and resulting in layoffs. Pope John Paul II urges Peruvian bishops to push for priestly vocations in order to bolster the church's strained pastoral resources in the South American country. The next Lay Ministry class is next weekend, Oct. 29-30. Schedule of confessions and baptisms in Charlotte

Archbishop Says Document On Divorce Is Difficult Teaching

VATICAN CITY (CNS) — The head of the U.S. bishops' conference said a new Vatican document on Communion for divorced and remarried Catholics presents a difficult teaching but should not be seen as a form of discrimination.

Archbishop William H. Keeler, president of the National Conference of Catholic Bishops, said the letter from the Congregation for the Doctrine of the Faith reflects the constant teaching of the Church" in stating that divorced Catholics in an unsanctioned second marriage cannot receive Communion.

"With the congregation, I want to clearly state that this teaching is not 'a punishment or a discrimination' against those who are divorced or remarried. They are our brothers and sisters, and we wish to 'accompany them pastorally,' to use the congregation's phrase," he said.

Archbishop Keeler issued the statement Oct. 14 at the Vatican, where he was attending the world Synod of Bishops. The doctrinal congregation's letter to the world's bishops, "Concerning the Reception of Holy Communion by Divorced and Remarried Catholics," was made public the same day.

Archbishop Keeler said the letter reflects basic Church teaching that a new union cannot be recognized if the previous marriage was valid.

"The permanence of marriage is a difficult teaching, as our Lord indicated when he presented it. Yet it is in fidelity to the teachings of Jesus — especially the most difficult — that we are offered the way to find him," the archbishop said.

He encouraged divorced Catholics in invalid second marriages to work within the Church to find a way of readmission to Holy Communion. He said the letter offered "sensitive and practical advice" to such couples.

"They can and should remain faithful to Mass and prayer. They are encouraged to meditate on the Word of God in the Scriptures and to practice works of charity and justice. They should be actively involved in the Christian formation of their children," he said.

They are also urged to use the means offered by the Church to "heal their marriage situation" so they can be nourished again by the Eucharist, he said.

The letter said a divorced Catholic can enter a valid marriage only if Church tribunals find the first marriage null. It said Catholics who continue to live in invalid second marriages, in order to receive Communion, must separate or, if separation is impossible, go to confession and promise to live together in sexual abstinence.

Archbishop Keeler said he hoped Catholics would receive the document with a spirit of "faithfulness to Christ and his teaching and of prayerful concern" for those challenged by its teaching.

In Denver, Archbishop J. Francis Stafford, a member of the doctrinal congregation, said the nature of the document was "clarifying rather than judgmental."

"It seeks to encourage and include divorced and remarried Catholics, wherever possible, rather than to separate or condemn.

"It is not possible for one to be in eucharistic unity with the Lord and His Church while living in an irregular relationship, circumventing the norms that order the life of the church," Archbishop Stafford said.

"In American culture, the argument that divorced and remarried Catholics can resolve this difficulty through an appeal to personal conscience is a forceful one," he said. "But the Catholic understanding of conscience has a deeply ecclesial dimension. No one can appeal to his or her conscience which contradicts the unbroken teaching of Christ and His Church, particularly on so central a communal issue as marriage."

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Divorce (From Page1)

external forum, or when they have gone through a long period of reflection and penance, or also when for morally valid reasons they cannot satisfy the obligation to separate."

"External forum" refers to the public arena of law and the judicial system, as opposed to the private realm of conscience.

The letter made no specific mention of the pastoral letter on the possible admission of divorced-remarried persons to Communion issued in July 1993 by the bishops of Mainz, Freiburg and Rottenburg-Stuttgart, Germany. But its list of difficult cases paralleled the kinds of situations the Germans had cited as possibly leading to exceptions from the general law.

The Vatican letter went on to say, "In some places it has also been proposed that in order objectively to examine their actual situation, the divorced and remarried would have to consult a prudent and expert priest. This priest, however, would have to respect their eventual decision in conscience to approach holy Communion, without this implying an official authorization."

That was the procedure spelled out by the German bishops.

The letter responded that in dealing with Catholics in an illicit second marriage who believe they can receive Communion, pastors and confessors "have the serious duty to admonish them that such a judgment of conscience openly contradicts the Church's teaching."

The position that the "personal conscience" of remarried person is the decisive factor "is inadmissible," the doctrinal congregation said. Marriage, it said, "is essentially a public reality" both in civil society and as a sacrament of the Church.

"The consent that is the foundation of marriage is not simply a private decision since it creates a specifically ecclesial and social situation for the spouses, both individually and as a couple," it said.

Shortly after the three German bishops issued their pastoral directives, Italy's bishops issued directives saying Catholics cannot receive Communion if they are living as husband and wife in a second marriage that the church regards as invalid. This summer the bishops of Pennsylvania issued similar directives repudiating reception of Communion by Catholics in illicit second unions.

Following receipt of the Vatican letter, the three German bishops erased their policy. But they expressed hope that Church dialogue will continue on the controversial issue so that a deeper "theologically and pastorally responsible answer" will be found.

They said Oct. 14 that, because of the Vatican reaffirmation, they could establish "no binding norm on the care of souls" in this matter.

Letters To The Editor

Life Chain

To the Editor:

In a recent column, Mr. Gately suggested we expand the Life Chain numbers by removing "Jesus" from our message to attract non-Christians. His spirit of ecumenism is commendable and I want to assure him that non-Christians have always been welcome to join us. However, the Life Chain is a church event — one that is successfully uniting Christians of different denominations to prayerfully proclaim the truth, that "Abortion Kills Children." We are one voice because we share one belief — Jesus died for unborn children as well as for ourselves. Also, through our sign "Jesus Forgives and Heals," we hope to reach millions of troubled post-abortive women who need only to turn to Him for healing and peace. We cannot compromise our message, nor do we want to jeopardize the unity we so critically need to fight the evil of legalized abortion. Let me also emphasize that the Life Chain is but one event in the pro-life movement. There are many avenues for peaceful pro-life participation and there is certainly a place for everyone.

I appreciate this opportunity to clarify the Life Chain's philosophy. I also want to thank the hundreds of dedicated Catholics who lined the streets of Charlotte, Gastonia and Concord in the Life Chains. You are making a difference, spiritually and publicly, in this battle and surely there were precious tiny lives spared and hearts changed because of your commitment.

Diane Hoefling
Charlotte Life Chain Committee
St. Vincent de Paul Respect Life Coordinator

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

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Diocesan News Briefs

Carmelite Retreat

DURHAM — The secular Order Discalced Carmelites will sponsor an old fashioned silent retreat Nov. 18-20 at the Avila Retreat Center. The theme is *Carmelite Spirituality and Advent*. Cost is $105. To register, send a $15 deposit, payable to OCDS, to Sandra Malkovsky, 2131 Eastridge Dr., Apex, NC 27502. For information, call (919) 772-2067.

Seniors' Halloween

CHARLOTTE — Seniors of the Charlotte Vicariate are having a Halloween Party at St. Ann Church in the activity room on Oct. 31. Lunch will be served at 1:15 p.m. Prizes will be awarded for the best costume. Cost is $3 for lunch. For reservations, call Adele at (704) 331-1720, Mon., Tues., Thurs., Fri. from 10 a.m.-2 p.m.

Aquinas/Luther Conference

HICKORY — The Center for Theology at Lenior-Rhyne College presents the second annual Aquinas/Luther Conference at the college Nov. 2-4. The conference theme is "Aquinas and Luther: What is the Church?"a topic based on a report by the International Lutheran-Roman Catholic Joint Dialogue Commission. The keynote speaker is Rev. Michael McDaniel, founder and director of the center and former bishop of the North Carolina Synod of the Evangelical Lutheran Church in America. Cost is $65, $25 for senior citizens and students. To register, call (704) 328-7183 or (704) 326-7090.

Biomedical Ethics Discussed

HOT SPRINGS — *Biomedical Ethics: Values and Cases*, a day of reflection Saturday, Oct. 29 from 10 a.m.-3 p.m., will be presented by Hank Gonner, director of chaplain services at St. Joseph Hospital, at the Jesuit House of Prayer. Topics include life-sustaining medical procedures, euthanasia and assisted suicide. Cost is $30. Weekend retreat guests are welcome. For reservations and information, call (704) 622-7366 or write to Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743.

Weekend Retreat

HOT SPRINGS — The Jesuit House of Prayer is presenting *Dreams: Visions of the Night*, a retreat Nov. 18-20 conducted by Dr. Eileen Riordan. Participants will explore the spiritual meaning of dreams and their value in the Christian tradition. Cost is $70. A $20 deposit is required with registration. Space is limited to 18 people. For reservations and information, call (704) 622-7366 or write to Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743.

First Saturday Devotion

BELMONT — November's first Saturday devotion at the grotto at Belmont Abbey Monastery is Saturday, Nov. 5. The rosary begins at 9:30 a.m., confession at 10:30 a.m. and Mass at 11:30 a.m. Bring a chair. For details, call Terri or Phil at (704) 888-6050.

Halloween Carnival

CLEMMONS — The Columbiettes will sponsor the Holy Family Church Halloween Carnival Sunday, Oct. 30 from 1-4 p.m. Children ages 2-10 should wear costumes. Call Don Schowald at (910) 768-1906 or Mary Long at (910) 659-9319 for information.

Healing Mass

ASHEVILLE — Bishop William G. Curlin will celebrate a Mass Thursday, Nov. 3 at 7 p.m. at St. Joan of Arch Church for people with HIV/AIDS and those who love and care for them. Mass will include a Litany of Names remembering those who have died from AIDS. Everyone is welcome to this celebration of God's unconditional and healing love. For information call (704) 252-3151.

Mass Schedule Change

CHARLOTTE — A 5:30 p.m. Saturday Vigil Mass began Oct. 15 at St. Peter Church. The Mass is now part of the weekly schedule. The 12:10 p.m. Saturday Mass is canceled.

Bazaar

TRYON — The annual St. John Church Altar Guild bazaar is Thursday, Oct. 20 from 10 a.m.-5 p.m. in the church hall. The "Chocolaterie" is this year's tasty addition to the homemade breads, pastries, preserves and-crafts. Soup, sandwiches and desert will be available from 11 a.m.-2 p.m.

Fall Fling

ARDEN — The Fall Fling at St. Barnabas Church is Sunday, Oct. 30 from 1-4 p.m. with music and dancing from 4-6 p.m. All proceeds will benefit the church building fund. For information, call (704) 684-6098

Parish Council Retreat

MAGGIE VALLEY — Facilitator Marliss Rogers will conduct a leadership retreat for parish councils Nov. 18-20 at Living Waters Catholic Reflection Center. Topics will include: *Developing a Vision, A Paradigm Shift, The Parish Council as Servant Leader, Organizing for Mission* and *The Manner of Meeting*. The cost is $60. A $15 non-refundable deposit is required with registration. For reservations and information, call Living Waters at (704) 926-3833.

Father/Son Program

GREENSBORO — The Office of Faith Formation and Natural Family Planning will present a Father/Son Program for boys ages 11-14 and their fathers at St. Pius the Tenth Church Sunday, Nov. 6 from 1-4:30 p.m. Participants will learn about self-esteem, respect for self and others and values. Anatomy and physiology will be presented with an emphasis on sexuality as a gift to be saved for marriage. The cost is $10 per father/son team and $2.50 for each additional son. To register, call the Office of Faith Formation at (704) 331-1714 by Nov. 1.

Mother/Daughter Program

CHARLOTTE — A Mother/Daughter Program for girls ages 13-17 and their mothers will be presented at St. Ann Church on Sunday, Nov. 13 from 1-4:30 p.m. Participants will focus on continued communication between parent and child concerning sexuality, changes in the body, the sacredness of life and the virtue of chastity in an atmosphere of love and learning. Cost is $10 per mother/daughter team and $2.50 for each additional daughter. To register, call the Office of Faith Formation at (704) 331-1714 by Nov. 8.

Special Mass

CHARLOTTE — A Mass at St. Gabriel Church for people who have suffered the loss of a spouse is Sunday, Oct. 30 at 2:30 p.m. Families are invited. A reception will follow.

Music Ministry

CHARLOTTE — Jon Stemkoski's Celebrant Singers will perform at St. Thomas Aquinas Church on Saturday, Oct. 29 at 7:30 p.m. The singers have visited more than 3,000 parishes, spreading contemporary Christian music, praise and worship, personal witness and ministry across North America. The concert is free. An offering will be collected.

Prayer Retreat

WINSTON-SALEM — Joseph's House, a house of prayer sponsored by Our Lady of Mercy Church, will bring Jesuit Father James Dolan to Winston-Salem to present two retreat experiences, a one-day retreat at Joseph's House on Friday, Nov. 4 and a weekend retreat at Our Lady of Mercy School Friday, Nov. 4-Sunday, Nov. 6.

The suggested donation for the one-day retreat is $10; for the weekend retreat, $25. For information, call Sister Patrice McCabe at (910) 722-0028.

Prayer Workshop

ARDEN — Spiritual Directors International will present a workshop, "Guiding Contemplative Prayer," on Sunday, Nov. 20 at 4 p.m. and Monday, Nov. 21 at 3 p.m. at Lutheridge Conference Center. Father Kevin Culligan, a licensed psychologist who has devoted much of his ministry to research, teaching and practice in spiritual direction, will guide the sessions, which are based on the Carmelite approach to contemplative prayer. Registration is required. For fees and information, call (704) 254-1086.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.

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World and National Briefs

Activists See Little Progress Toward World Bank, IMF Reforms

WASHINGTON (CNS) — The 50th anniversary meetings of the World Bank and International Monetary Fund, which ended Oct. 6 in Madrid, Spain, represent a "missed opportunity" for much-needed reforms, according to social justice advocate Jo Marie Griesgraber. Griesgraber talked about the meetings at a Washington press briefing Oct. 6 after her return from Madrid. She directs the Rethinking Bretton Woods project for the Center of Concern, a Jesuit-founded ecumenical think tank on social justice issues. The World Bank and IMF — both founded in Bretton Woods, N.H., in 1944 to assist European recovery after World War II — "are long overdue for major overhaul involving a thorough critique accompanied by fresh proposals and political will to implement them," she said.

Vatican Upholds Pittsburgh Parish Closings

PITTSBURGH (CNS) — The Vatican has upheld Pittsburgh diocesan decisions in two parish closings that were part of a diocese-wide restructuring of pastoral services. Diocesan officials released news Oct. 6 of the Vatican decisions on Guardian Angels and St. Michael parishes. The Vatican Congregation for the Clergy, to which groups of petitioners from the two affected parishes had appealed, said population shifts and a declining number of priests warranted the changes made by Bishop Donald W. Wuerl of Pittsburgh. Diocesan spokesman Father Ronald Lengwin said Bishop Wuerl wrote to the petitioners personally, inviting them to work with their pastor and eventually meet with the bishop.

Saginaw Diocese To Confirm Before First Communion

SAGINAW, Mich. (CNS) — Bishop Kenneth E. Untener of Saginaw has announced that he will restore the sacrament of confirmation to its original order of reception — after baptism and before first Communion — in the Saginaw Diocese. "It's not a sacrament of adulthood, it's not a sacrament of graduation or the 'soldier of Christ' idea," Bishop Untener said. "It's the sacrament that makes us receptive to God's gifts because of the Spirit." Delaying confirmation until high school tends to promote misunderstandings of the sacrament's meaning and purpose, he said. The changeover will take place gradually. Some parishes have already implemented it, and all are expected to do so by the year 2001.

Catholic Groups Pushed To Support U.N. Children's Rights Document

WASHINGTON (CNS) — The International Catholic Child Bureau is promoting a major push for the United States to approve the United Nations Convention on the Rights of the Child. Speakers at a Washington conference Oct. 11 said church and secular advocates for children should encourage President Clinton and the Senate to approve the convention. Opposition led by fundamentalist Christian groups threatens its adoption by the United States, which was integral to writing the declaration of children's rights in the first place, they said. The convention, adopted by the United Nations in 1989, sets a legislative framework of minimum standards for civil, economic, social, cultural and political rights of children, including specific protection against violence and exploitation. Since then, 166 countries have ratified it, including the Holy See.

School, Coach Sue Filmmakers, Distributor Over Documentary

CHICAGO (CNS) — A Chicago suburban Catholic high school and its basketball coach have sued the makers and distributors of a film documentary called "Hoop Dreams," claiming it puts the school "in a false and untrue light." The suit was filed Sept. 30 by St. Joseph High School, Westchester, and coach Gene Pingatore, in Cook County Circuit Court. It seeks a minimum of $30,000 in damages and attorney fees from Kartemquin Educational Films and New Line Cinema, whose Fine Line Features subsidiary is distributing the movie. The three-hour-long "Hoop Dreams" won the award for best documentary at the 1994 Sundance Film Festival, and is scheduled to open nationwide Oct. 21. The suit does not seek an injunction barring screenings of the film. It chronicles over five years the lives of William Gates and Arthur Agee, two black students who started their freshman year at St. Joseph, a predominantly white school with a major basketball program.

'Fall In Love With Jesus,' Mother Teresa Tells Religious

VATICAN CITY (CNS) — To serve the Church and the world, women religious "must more and more fall in love with Jesus," Mother Teresa of Calcutta told the world Synod of Bishops. "As missionaries and consecrated women, we must give love the first place in our lives," the founder of the Missionaries of Charity told the synod Oct. 6. Mother Teresa was a papally appointed observer at the Oct. 2- 29 synod, gathered to discuss the role of consecrated men and women in the Church and the world. "Religious women by their vows of chastity, poverty and obedience must bring people thirsting for love to Jesus to satisfy his thirst for their love," she said.

Religious Brothers Deserve Respect Equal To Priests, Bishops Say

VATICAN CITY (CNS) — The dignity and equality of brothers with priests in mixed communities should be affirmed by the world Synod of Bishops, two bishops said. "Often times, lay brothers get lost in the shuffle," Archbishop Armando Trindade of Lahore, Pakistan, told the synod Oct. 7. "They are considered neither fish nor flesh, and yet they are integral members of the consecrated life, making a signal contribution to the progress and well-being of the Church, especially in the field of education," the archbishop said. Religious orders began as communities of lay people and their special identity relies not on ordination, but on consecration with the vows of poverty, chastity and obedience, he said.

African Suggests Naming Women Religious As Lay Cardinals

VATICAN CITY (CNS) — An African bishop said he hopes the Church will consider naming women religious as lay cardinals and assigning them to high church posts. Bishop Ernest Kombo of Owando, Congo, told the world Synod of Bishops he hoped it would be inspired with "a prophetic attitude, which could lead to the nomination of women — an important portion of consecrated people, numerically and qualitatively — to positions of responsibility, including to the highest posts in the hierarchy, as lay cardinals if possible." The bishop's Oct. 10 speech at the synod focused on the gift consecrated men and women have been for the Church in Africa and on how their contributions are still sorely needed today.

Unionist Leader Seeks Democratic Future For Ulster

BELFAST, Northern Ireland (CNS) — Ulster Unionist Party official Jeffrey Donaldson said he looks toward equitable government and guaranteed rights for all of Northern Ireland's people. He said that such a system should recognize the Catholic community's links with the Irish republic and the Protestant community's ties to Great Britain. Donaldson, one of four leading party officials called honorary secretaries, said he has been busier than ever trying to help capitalize on the potential for peaceful resolution of the province's troubles following the Irish Republican Army's declaration of a cease-fire in its armed campaign against British rule.

Salvadoran Church Worried About U.S. Deportation Of Refugees

SAN SALVADOR (CNS) — Salvadoran bishops want the United States to delay the deportation of potentially more than 180,000 Salvadorans who illegally took refuge in the United States. Archbishop Arturo Rivera Damas of San Salvador said the Church is asking U.S. Secretary of State Warren Christopher to intervene on behalf of the refugees, who had been given a reprieve after the Clinton administration suspended the deportations until the end of 1994. The California-based Central American Resource Center, a legal rights organization, put the number of Salvadorans potentially facing deportation at 180,000. This could lead to a kind of refugee revolving door, said William Hernandez, a member of the resource center who visited San Salvador recently.

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Parishes Go And Make Disciples, Efforts 'Dovetail' With Diocese

By CAROL HAZARD
Associate Editor

CHARLOTTE — As the diocese launches an evangelization project this weekend to carry on Christ's mission to spread the Gospel, parishes are intensifying efforts to fuel the faith.

St. Gabriel Parish, Charlotte, is kicking off a "Year of Evangelization," a series of activities beginning with an Oct. 22-27 parish mission. "We've picked up the ball and run with it," said Splen Weller, Evangelization Commission co-chair.

Holy Family Parish, Clemmons, is starting a "Seekers Program" for inactive Catholics to clear up misunderstandings, explore changes since Vatican II and reaffirm Church teachings. "It's up to us to bring inactive Catholics back and to remember the person in the pew who may be feeling lonely or unwelcome," said Carmel Pittaway of Holy Family.

St. Michael Parish, Gastonia, starts its fifth and final season of RENEW, a parish renewal program, and the topic is "evangelization." "Everything is dovetailing," said Notre Dame Sister Carol Symons, pastoral associate. "It's wonderful the way it's all coming together."

St. Michael is planning an open house Oct. 23 for inactive Catholics and people searching for a church home. The date coincides with the diocesan project involving 42 parishes. The project — "A Catholic Way of Life" — is designed to welcome inactive Catholics back to the Church and invite the unchurched to learn more about the faith.

Beginning this weekend — on Mission Sunday Oct. 22-23 — parishioners will extend personal invitations to people who have shown an interest in the Church. They will hand out cards (35,000 have been issued for the purpose) to friends, neighbors and co-workers to fill out and mail for information about the faith. The same request forms are being reprinted in advertisements in 36 newspapers in western North Carolina.

"We don't know exactly what will happen," said Paulist Father Kenneth Boyack, program coordinator. But this much is certain. "More people will be visiting our churches and more people will be getting involved." "A Catholic Way of Life" is a response to the U.S. bishops' document *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States.*

"So many people are spiritually hungry for a church community, and looking for spiritual meaning in their lives," Father Boyack said. "A lot are looking for what the Catholic Church has to offer."

People will respond, if invited. "We see this as one step to make us a more evangelizing people," Father Boyack said. "Jesus has been exhorting us to do this for 2,000 years. We are simply not a church onto ourselves but following Christ and giving very public witness to reach out and share the Gospel."

"A Catholic Way of Life" underscores and complements ongoing evangelization missions in the diocese, Father Boyack said. "This is one way people can feel comfortable and confidant enough to extend an invitation to someone who might be searching."

Other ways of sparking the faith may be as simple as forming a welcoming committee to greet parishioners and visitors before Mass, as St. Gabriel has done. Or reaching out to Catholic Young Adults, as Holy Family has done.

"We start the seed, germinate it and let it grow on its own," said Pittaway of Holy Family. The more fertile the soil, the more vibrant the faith.

"There's momentum, a point where the Spirit picks up and we can't claim credit," said Sister Carol of St. Michael.

St.Gabriel Parish kicks off a Year of Evangelization. Father Ed Sheridan, pastor, is shown with Evangelization Commission members (l-r) Maxine Mauney, Splen Weller and Gary Mauney. Photo by CAROL HAZARD

Leprosy (From Page 7)

Christian Foundation for Children and Aging, a Catholic child sponsorship program aiding over 40,000 children and elderly in 23 developing countries, has begun a sponsorship program at Assisinager and Karunambika Centers for the children of the residents. Most of these children do not have Hansen's Disease, but without outside assistance they have little hope for the future.

For further information call (800) 875-6564 or write CFCA, One Elmwood Ave., Kansas City, KS 66103.

Benedictine Sister Barbara Mayer is on the staff at CFCA.

Do You Know Somone Searching For Jesus Christ and a Church Family?

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Of course! We all know someone who is searching for meaning in life...for self-fulfillment...for a community of faith...for God. It may be a family member, a co-worker, or a neighbor.

You've probably wished that you could help someone discover the peace that you've found in your Catholic faith. Now you can! Put your friend in touch with an exciting program that puts the treasure of the Catholic faith in language that inspires and is easy to understand. It's called: The Catholic Way of Life and it's designed especially for people who are not Catholic.

All Catholics are being encouraged to reach out to someone they know and give him or her a personal invitation to find out more about The Catholic Way of Life.

Having a friend receive this series is easy! On **OUTREACH SUNDAY** in your parish, pick up an invitation containing a certificate your friend can use to order The Catholic Way of Life **FREE!** Simply hand this certificate to your friend.

Watch your parish bulletin for details about **OUTREACH SUNDAY** (October 23 or 30)

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 9 • October 28, 1994

The Assumption

"The Assumption," by Laurent de La Hyre, is one of 125 paintings featured in the current exhibition, French Oil Sketches and the Academic Tradition, at the Mint Museum of Art in Charlotte from Oct. 15 through Dec. 11. The oil on canvas, from the mid-1660s, is one of many Assumptions painted by de la Hyre.

Building Stronger Families

Speaker To Explore Key Issues

By CAROL HAZARD
Associate Editor

CHARLOTTE — Forget quality time. Time is a quantitative measure and there is no substitute for it. Kids — and that includes teenagers — need time with their parents.

"Don't fall for quality time," said Steve Wood, instructor at the Pastoral Institute for the Diocese of Venice, Fla., and president of Family Life Center, a non-profit organization to promote and strengthen family life in Port Charlotte, Fla. "One of the most significant ways you measure influence is time."

Parents spend 40 percent less time with their children than they did in the 1960s. That's why mom and dad are no longer the primary influence on teenagers. They've slipped in the 1990s to second place. In the 1960s, they ranked first. Guess who's first now? Friends and peers.

It's time to replace peer pressure with divine and parental pressure, said Wood, father of eight. "I am dead serious about strengthening families in the 1990s," he said in a two-tape series called "Parenting Teens in the '90s."

Wood will share these and other insights about the state of the family and practical ways to strengthen the most vital cell of society in a lecture series at St. Thomas Aquinas Church, Charlotte, on Friday, Nov. 4 from 7-9 p.m. and Saturday, Nov. 5 from 9 a.m.-3:30 p.m. All are invited. The series is free, although donations will be accepted.

Wood will talk Friday on "My Journey Into the Catholic Church: Finding the Fullness of Truth" and "How to Win Family and Friends Back to the Catholic Church." His Saturday lecture will encompass the following topics; "Practical Help for Marriage and Family Problems," "Building Your Marriage on the Rock," and "Training & Discipline of Children."

A former ordained minister for the Presbyterian Church who converted to the Catholic Church with his family in 1990, Wood is a faith enthusiast who says Catholicism offers a solid foundation to forge stronger families.

STEVE WOOD

"The basic problem in a marriage is what sin does to us. It makes us self centered, which is the opposite of love. The opposite of selfishness is the love that Christ commanded."

The key to stronger families is stronger marriages, he said. "The number one thing you can do for your teen is — if you are a father, love your wife and learn to love her more. If you are a wife, love your husband and love him more ... Those who love, model love."

He offers this suggestion for building a marriage "on the rock:" Frequent reception of the Eucharist and the sacrament of reconciliation. The sacrament of reconciliation may be like a "spiritual root canal," but the graces that flow from it are refreshing and energizing, Wood said.

"I am so excited about what Catholicism has to offer the family."

See **Wood,** Page 16

Conference Advocates Change In Disciplining Children

By FATHER ROBERT CHOQUET

"Positive Discipline: Getting Smart Not Tough" was the theme of the Seventh Annual National Conference to Abolish Corporal Punishment in Schools Oct. 7-9 in Raleigh hosted by the Governor's Child Advocacy Council. The conference was designed to help network religious and community child advocacy efforts with initiatives at the state and national levels.

A CATHOLIC CHILDREN AND FAMILIES first CAMPAIGN

Susan Meier from the National Committee for the Prevention of Child Abuse and John Niblock from the North Carolina Child Advocacy Institute coordinated the program. Children First, the local chapter of the national committee, can be contacted in Asheville, Charlotte, Raleigh and other major population centers.

In addition to working for the elimination of corporal punishment, the North Carolina Child Advocacy Institute strives to create and support efforts that improve education, parenting, protection and socialization of children, particularly those at risk of neglect, mistreatment, drug and alcohol abuse or contact with the adult criminal sector of society.

The committee addressed the difference between the tough-sounding, feel-good, tried and failed measures which account for the rearing of most criminals and the more effective disciplinary techniques which protect the self-esteem and encourage the child to work with rather than against teachers and parents.

Black parenting patterns received special attention because they have their roots in slavery and receive a large measure of support from white supremacist elements in the media and in government. Also addressed were teaching and disciplinary techniques used to mainstream handicapped students into successful learning patterns. Many methods which accommodate learning disabilities in the classroom are effective with non-handicapped students as well. What may suit the handicap of one student may also benefit the learning style of a non-handicapped student, since personality and ability both play roles in determining learning styles. More students will fall through the cracks with a teacher armed with a paddle and one teaching style than with a teacher using several teaching styles to engage students' attention without using violence and fear.

Neither permissiveness nor authoritarianism is effective discipline. Involved, consenting leadership is. Self-esteem, individual dignity and social responsibility are all essential for discipline to take effect. Permissiveness does not provide a framework for values. Authoritarianism trains a child in cowardice and hypocrisy through violence and may explain why slavery-based subcultures have higher crime rates. As a moral institution which teaches the dignity and worth of all people and respect for life and which condemns the use of evil to achieve good, we cannot overlook this as an issue falling within the scope of Catholic moral teaching. Since corporal punishment, especially spanking, involves a submissive type of indecency and passive exposure, it must certainly be seen as a perpetrator-friendly type of interaction, which has been proven dysfunctional by the non-violent societies of Europe which have banned it. To the surprise of many Catholics, the Vatican was one of the countries which supported a United Nations Convention in 1989 to protect children from corporal punishment.

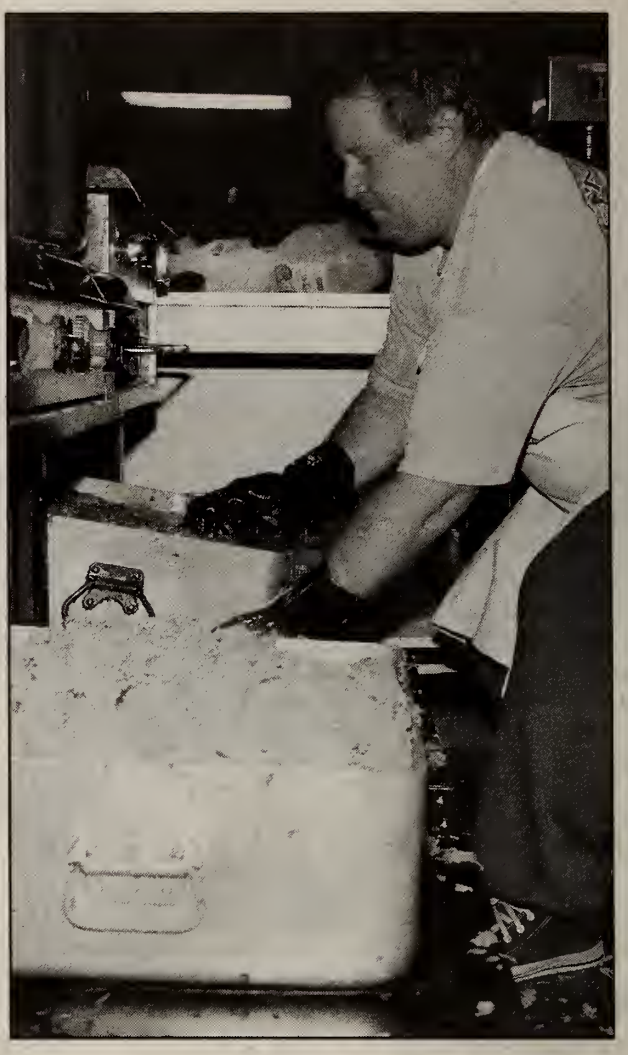
Through the Children's Sabbath program, the Children's Defense League has provided education, liturgical and pastoral tools to advocate non-violence and expand opportunities for children in the local communities. Poverty, drug abuse, parental neglect, gun carelessness and the sanctioning of violence as a problem-solver all contribute to conditioning children to be self-centered and violent.

Our diocesan Family Life, Youth Ministry, Catechists and Media Literacy organizations are good contacts for networking efforts.

Take heart now, parenting and professionalism is not about perfection and having never sinned. Both are about

See **Discipline,** Page 16

ST. JAMES PARISH GOES HOG WILD



Photos by Joann Keane

For 37 years, St. James in Concord has held a fund-raisers with the help of a few pigs, dozens of cabbage heads, a closely guarded sauce recipe, and the baking genius of many parishioners. This year was no exception as volunteers shredded, scooped and served up 3,700 pounds of pork barbecue, 1,000 pounds of slaw, dollops of secret sauce and hundreds of desserts.

Pictured top left: Charlie Williams and Jim Breslin. Williams has been on hand for virtually all the barbecue fund-raisers over the years, and is keeper of the secret sauce recipe. Breslin serves as project coordinator.

Top right: Bill Adams takes barbecue out of the oven.

Bottom left: Pat Moree and Kathy Casper serve goodies to Helen Green.

Pope Disappointed Over Canceled Trip

VATICAN CITY (CNS) — Pope John Paul II said that, like many U.S. Catholics, he was disappointed that a slow-healing leg forced him to cancel his October visit to the United Nations and three U.S. cities.

The pope spoke Oct. 23 about the canceled visit, which had been planned for Oct. 20-23. The Vatican has said the pope will make the U.N. visit in November of 1995, but so far his pastoral stops in the U.S. dioceses have not been officially rescheduled.

"Today my thoughts go in a special way to the Church in the United States, in particular to the faithful of New York, Newark, Brooklyn and Baltimore," the pope said. "I know that many were disappointed, as I am, that the visit could not take place at this time." The trip had been planned to coincide with the 1994 International Year of the Family.

Saying that "as the family goes, so goes society," the pope encouraged the U.S. Catholic community to "dedicate increasing efforts to safeguarding and strengthening family life." He said this was especially needed where serious confusion about the nature and importance of the family leads to "breakdown and much suffering."

"May the God of grace and peace bless the families of America and of the world!" he said.

The Vatican announced in September that the 74-year-old pope needed more time to make a complete recovery from surgery on a broken thigh bone last April, in which a prosthesis was inserted into his hip.

In public ceremonies in early September, the pope had appeared to move with some difficulty and had trouble negotiating stairs. In announcing the trip's cancellation, Vatican officials insisted that the pontiff had no serious health problems, and that he just needed more time to adjust to the operation.

Since then, the pope has looked stronger and has appeared to move more easily. In addition to normal meetings and audiences at the Vatican, he was presiding over the world Synod of Bishops on religious life during the month of October.

On Oct. 20, Archbishop William H. Keeler of Baltimore, president of the U.S. bishops' conference, presented the pope with a book of greetings from Baltimore's religious, civic and academic leaders.

The greetings, which had been planned for delivery during the pope's stop in Baltimore, included words of welcome from Catholics, Protestants, Jews and Muslims, and from the president of Johns Hopkins University and deans of other colleges.

Archbishop Keeler said he told the pope that U.S. Catholics want the pope to make the diocesan stops next year, to which the pope replied: "I certainly hope so." The pope remarked on the great number of signatures that accompanied the written greetings, from people of various churches.

On Oct. 19, Archbishop Theodore McCarrick of Newark presented the pope with a spiritual bouquet from his archdiocese.

Archbishop Keeler, who was attending the synod, said the pope had impressed the bishops with his strong voice, his alertness and his involvement in the proceedings.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

October 30
11:30 am – Mass at
St. Joseph in Newton

October 30
2:30 pm – 25/50th
Anniversary Mass
Celebration at St. Patrick
Cathedral

Nov. 1
All Saints Day
Bishop presiding at
7:30 pm Mass,
St. Patrick Cathedral

Nov. 2
All Souls Day
Bishop presiding at
7:30 pm Mass,
St. Patrick Cathedral

November 3
7 pm – HIV/AIDS
Healing Mass
St. Joan of Arc, Asheville

Residents of Knightswood, Texas, shuttled supplies to people stranded in their homes last week as flood waters began to recede near Houston. Floods in the area claimed at least 19 lives. (CNS photo from Reuters)

Catholic Agencies Begin Relief Efforts For Texas Flood Victims

BEAUMONT, Texas (CNS) — As flood waters that claimed at least 19 lives began to recede in southeastern Texas, Catholic agencies moved in to offer residents emergency assistance.

"They're still experiencing the disaster, so it's hard to determine exactly what they'll need once the flood waters recede," said Jane Gallagher, director of disaster response for Catholic Charities USA. She announced initial emergency grants of $10,000 each to Catholic Charities of the Dioceses of Galveston-Houston and Beaumont.

"We are seeking donations to help residents of southeast Texas to pick up the pieces of their homes and their lives, which we anticipate will take quite some time," Gallagher added.

Bishops Joseph A. Galante of Beaumont and Joseph A. Fiorenza of Galveston-Houston both scheduled special collections in all parishes for victims of the flooding. Bishop Fiorenza set the weekend of Oct. 29-30 for the collection, while Bishop Galante said it should take place between Oct. 29 and Nov. 20, at the discretion of the pastor.

Bishop Fiorenza told *The Texas Catholic Herald*, his diocesan newspaper, that there was not much damage to diocesan property from the floods but there was "a great deal of suffering on the part of the people," many of whom "have lost everything."

In the Beaumont Diocese, the hardest-hit Catholic facility was Holy Family Retreat Center, where fast-rising water forced the early end of a retreat for clergy of the Diocese of Lake Charles, La.

By late evening Oct. 20, the water had cut off the center from any access except by boat. Of the center's eight buildings, water was highest in the caretaker's residence with about three inches throughout the house.

On Oct. 23, a crew of about 50 began pulling out the carpeting in the buildings and disinfecting the floors. All the appliances were saved and are operational. Eucharistic Covenant Sister Camille Martinez, associate director, said the center is expected to reopen for scheduled events beginning Nov. 2.

In Buna, St. Francis of Assisi Mission had minor flood damage, and Our Lady of Victory Church in China received damage to the vestibule when the force of the wind blew in the rain.

The Catholic Student Center at Lamar University-Beaumont also suffered damage. When carpeting was removed, several cracks in the foundation were discovered. The foundation must

See **Flood,** Page 13

His Excellency, The Most Reverend William G. Curlin, is pleased to announce the following appointments in the Diocese of Charlotte:

Effective October 19, 1994
Rev. Francis T. Connolly, Pastor, St. Pius Tenth Church, Greensboro

Effective October 19, 1994
Rev. Richard T. McCue, Pastor, St. Francis of Assisi Church, Franklin

Effective October 19, 1994
Rev. Msgr. Felix R. Kelaher, Administrator, St. Lucien Church, Spruce Pine

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

Cherryville Ends Losing Streak, Drops Catholic Into Last Place

CHERRYVILLE — Cherryville ended a 22-game losing streak Oct. 21 with a 23-6 Western Piedmont 2A football victory over Charlotte Catholic.

The surprise loss, their third in as many conference games, dropped the Cougars into last place in the conference. Catholic is 3-5 overall with two games remaining.

Steve Cory provided the punch for Cherryville as he gained 181 yards on 25 carries and scored two of the Ironmen's three touchdowns.

The teams battled on even terms through the scoreless first half before Cory took charge in the third quarter. His eight-yard gain on a fake punt kept the first scoring drive alive and he went the final seven yards for the touchdown. Jimmie Owens ran for the two-point conversion.

Early in the fourth quarter, Cory went 53 yards for his second touchdown and ran for the two-pointer. After Catholic scored on a 33-yard pass from Mike Falencki to Brooks Luquire to cut the margin to 16-6, Chuck Payne ran 13 yards for the final Cherryville touchdown. Joel Moss kicked the extra point.

It was Cherryville's first victory since Oct. 2, 1992 when the Ironmen downed Bessemer City.

Jon Butler led Catholic's ground offense with 114 yards on 17 carries.

Catholic is on the road again tonight against Bessemer City which is tied with Mooresville for second place in the six-team conference. The Cougars wind up their season next week at home against fourth-place West Lincoln.

Belmont Abbey Soccer Team Wins Regular Season Title

BELMONT — Belmont Abbey's men's soccer team clinched the Carolinas Conference regular season title Oct. 24 with an easy 9-1 victory over St. Andrews. The Crusaders 5-01 in the conference and 8-5-1 over all, are top-seeded for the conference tourney.

Christian Knudsen of Mjoelkeraaen, Norway, led the Abbey with two goals against the Knights, bringing his total to six in the last three games.

The Crusaders had one conference game left — a Wednesday contest against Lees-McRae — before the conference tournament beginning Saturday (Oct. 29)

The Lady Crusaders, 0-5 in the conference, had one conference game left. They were to play host to St.Andrews Oct.25. The conference women's soccer tournament begins Sunday (Oct.30).

Cross Country

The Abbey's Jenny Dowd of Brandon, Fla., finished first in the women's division of the Carolinas Conference cross-country meet Oct. 24 at Greensboro. She finished the five kilometers in 19:17 more than three minutes ahead of runner-up Elizabeth Young of High Point.

The Lady Crusaders finished fourth in the team standings but Dowd was named most valuable runner. Benedictine Brother Paul Shanley was named conference coach of the year.

The Crusader men's team also finished fourth. Sophomore Mark McCaskill of Gastonia was the best scorer for the Abbey with a fourth-place finish.

Volleyball

The volleyball Lady Crusaders have three matches left before the conference tournament begins Nov. 5.

Two of the matches are at home Saturday against non-conference foes Barton and Lenoir-Rhyne. They wind up the regular season Nov.1 at home against conference opponent High Point.

They team is 3-15 overall and 1-11 in the conference after an Oct. 24 loss to Pfeiffer.

Joseph's House Offers Two Retreats

WINSTON-SALEM — Joseph's House, a house of prayer sponsored by Our Lady of Mercy Church, will bring Jesuit Father James Dolan to Winston-Salem to present a one-day retreat at Joseph's House on Friday, Nov. 4 and a weekend retreat at Our Lady of Mercy School Friday, Nov. 4-Sunday, Nov. 6.

Father Dolan will use the works of Jesuit Father Anthony deMello to guide meditations on God's unconditional love and constant presence at both retreats. The suggested donation for the one-day retreat is $10; for the weekend retreat, $25. For information, call Sister Patrice McCabe at (910) 722-0028.

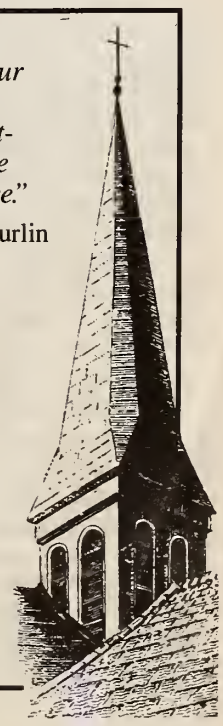
Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



Editorial

What's The RealProtest?

The three American nuns and their three laywomen supporters who staged a protest last Saturday in St. Peter's Square don't appear to have a leg to stand on.

They said their protest was based on the fact that women religious were not allowed to vote at this month's world Synod of Bishops on religious life. "They are talking about our vowed life but we're not part of it," said School Sister of Notre Dame Margaret Ellen Traxler.

That's not exactly true. Fifty-one religious and consecrated women are observers at the Synod which ends tomorrow (Oct. 29) and eight others are serving as synod experts. Women religious also are allowed to speak at synod sessions.

Granted they do not have voting rights. But then, it is a Synod of Bishops and only bishops can vote. Men religious attending the synod also are barred from voting so it is not what one would consider a matter of sex discrimination.

The six protesters maintain that their goal is more equality for women in the Church. That also is the goal of Pope John Paul II as he has affirmed on numerous occasions, including in his new book. It is also a goal of a committee of the National Conference of Catholic Bishops. The committee has recommended a greater role for women in the Church and the U.S. bishops will be voting on that recommendation at their annual fall meeting next month in Washington.

At the synod in Rome, speaker after speaker similarly called for giving women more power. One went so far as to suggest creating lay cardinals who would include women.

There appears to be little doubt that women are going to have a more importan trole in the Church in the future. They may not become cardinals but they will have more power.

Based on what some of the Rome protesters have said in the past, the suspicion here is that what they really want is for the Church to abandon its traditional reservation of the ordained priesthood to males.

It's a safe bet that is not going to happen anytime in the foreseeable future.

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Pro-Life Corner

North Carolina is the only southern state which voluntarily funds elective abortions. The General Assembly voted in 1993 to triple that fund at the urging of Governor Hunt. In North Carolina, your teenage daughter can get an elective abortion without your knowledge or consent, in some cases with the assistance of state employees and state funds.

Information provided by Christian Action Council

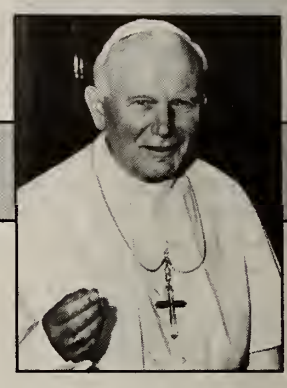
VOTE ON NOV. 8

The Respect Life Office Diocese of Charlotte (704) 331-1720

World Has Always Lacked Enough Religious

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — The world always has lacked a sufficient number of men and women consecrated to following Christ and caring for others, Pope John Paul II said.

Jesus noted the need when He looked with pity upon a crowd, "tired and abandoned, like sheep without a shepherd," and called for prayers that God would send workers into the vineyard, the pope said Oct. 19 at his weekly general audience.

"It is a situation inherent in the condition of the world, and not only an accidental fact due to modern circumstances," the pope said.

But now, as in Jesus' time, Christians have an obligation to pray for vocations and to promote them through word and example, he said during the audience in St. Peter's Square.

Continuing a series of audience talks on consecrated life while the world Synod of Bishops was discussing the same theme, the pope praised religious and members of secular institutes for their essential role "in the expansion of the Church and in the progress of its holiness and charity."

"Unfortunately, in many places their numbers are not sufficient to respond to the needs of the community and their apostolate," he said. "It is not an exaggeration to say that for some institutes this problem has become dramatic, to the point of placing their survival at risk."

Many religious communities, he said, have had to abandon traditional works which "produced abundant spiritual fruits," and the decline in vocations has weakened "the active presence of the Church in society with noticeable damage in every field."

While each person must exercise free will in accepting God's design for his or her life, the Church in general and consecrated men and women in particular must show people the possibilities that exist, he said.

"The young, especially, need and have a right to receive this light," the pope said.

Pope Says Helping Poor Is Essential To Being A Christian

VATICAN CITY (CNS) — Helping the poor is an essential responsibility of a Christian and a main part of the Church's social teaching, Pope John Paul II told Chilean bishops.

In order to develop a sense of sharing with the poor, Catholics should be asked to give of "what is necessary and not only of what is superfluous," the pope said Oct. 18.

Citing a speech he gave in a 1987 visit to Chile, the pope said: "The poor cannot wait! He who has nothing cannot wait for relief to arrive as a kind of rebound from the general prosperity of society."

Christians are expected to cooperate in activities to help the poor, such as volunteer work, he said. Church institutions are often in positions to provide direct relief to the needy.

The bishops have a duty to make the faithful aware that this concern for the poor is an integral part of the Church's evangelizing mission, he said. Social and economic teachings should be highlighted in Church formation programs, he said.

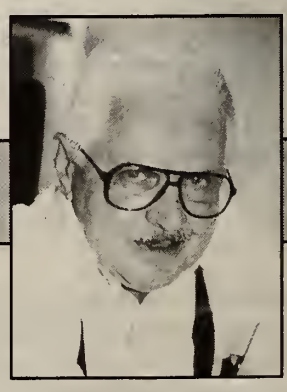
The pope's comments reflected concern by Chile's bishops, who told the pope that the gap between rich and poor is continuing to widen in their country and throughout Latin America. Four years ago, the bishops outlined a pastoral plan that focused on the poor during the country's transition to democracy.

The pope also encouraged the bishops to firmly uphold Church teaching on the permanence of marriage and the unity of the family. To fail to do so would be a "grave pastoral omission that would lead the faithful into error," he said. These are principles which are valid not only for Catholics but for all people, he said.

Difficult Reading But Worth The Effort

Editor's Notebook

Bob Gately



Pope John Paul II's *Crossing the Threshold of Hope* (Alfred A. Knopf, New York, 244 pp, $20) is more readable than many expected once you get past the early chapters.

In the later chapters, the pontiff comes across as a caring human with passionately felt beliefs. In the early chapters, he comes across more as the professor of philosophy which he once was. Those chapters are filled with references to philosophers and theologians — both Catholic and non-Catholic. I fear that many readers, especially lay readers, are unfamiliar with most of them.

The most readable sections of the book are those in which Pope John Paul tells personal anecdotes — his life under communist rule in Poland and its effects on his feelings about human rights and dignity, his lifelong friendship with a Jewish schoolmate, his prayers and his views of his role as pontiff.

While he sometimes expresses an exalted view of the papacy, he also points out that his title of "Vicar of Christ" actually belongs not just to the pope but to every bishop. And, he says, perhaps the term "Christian" has more significance than the term "bishop." even when it refers to the bishop of Rome.

One of the strongest passages in the book comes in answer to a question about his "obsession" with the abortion issue. He replies that it is "very difficult to speak of obsession in a matter such as this where we are dealing with a fundamental imperative of every good conscience — the defense of the right to life of an innocent and defenseless human being."

Perhaps I should go into a little of the history of this book. It originated with a series of questions submitted by Italian journalist Vittorio Messori. They were to be used in a broadcast interview for the 15th anniversary

See **Notebook,** Page 13

Be Patient And Trust The Lord

Light One Candle

Father John Catoir

Patience is defined as a calm and uncomplaining endurance under pain or provocation. The term is applied to patients in the hospital because they above all must exhibit great endurance. A good patient endures difficult times trusting in Divine Providence.

There are unspectacular pains in life that sap our energy: a misunderstanding between friends; the fear of failing in an important undertaking, sickness. These and similar miseries can gnaw at our mind and spirit, but we mustn't let them undermine our confidence in God's love.

There is a natural and supernatural way of approaching problems. On the natural level we may have to suffer, but on the supernatural level we have a secret awareness of God's presence within us. This knowledge can mitigate our pain. In the midst of suffering, a true believer senses that misunderstandings can be healed, separations can be resolved, and bad feelings can be purged. There is always hope, and when all else fails they turn to Christ on the cross.

When Jesus said, "Be not anxious about tomorrow; sufficient unto the day are today's troubles," He was asking us to suspend logic, He wanted us to depend on Him, the way He depended on His Father. He wanted us to trust Him because He is worthy of our trust. In His lifetime, Jesus often rewarded trust on the spot.

As the Divine Plan unfolds in your life, you will see more clearly the hidden purpose behind your pain. I realize that no one can simply dismiss emotional or physical pain with a wave of the hand, but patience, born of a rich faith in God's love, can help you to see more deeply into the meaning of your cross. There are many miseries in life which we simply do not understand, but the Lord assured us that He will be with us through it all. Our prayers will be answered.

Ultimately patience is a gift. "Ask and you will receive." In life we have to choose between resentment and peaceful acceptance. Which attitude do you think will be better for you in the long run? Isn't it better to pray for patience?

The Lord never said it would be easy, but He did show us the way.

His willingness to walk in the valley of death with us is a sign of His fidelity and love. As a man, He wept bitterly at the death of Lazarus, He agonized in the Garden of Olives, and He felt the sting of betrayal. He suffered humiliation to the point of death on the Cross. But Jesus triumphed over sorrow and death, in order to give us hope. We can rejoice in His triumph, and we can share in it.

If you are not yet as patient as you'd like to be, try to trust the Lord a little more. He asks for your trust. Pray for this great gift and be assured that one day you will receive it. Jesus promised you much more than trust and patience, He promised you eternal life.

(For a free copy of the Christopher News Note, "Let's Talk About Prayer," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

The Value Of Art

The Human Side

Father Eugene Hemrick

I was dismayed when a friend told me that a college his child applied to had intended to factor her high school grades in art out of her grade-point average before presenting her application to its admissions committee. I was perplexed.

I don't know how widespread this practice is. But anyone who thinks artistic talent doesn't count for much when it comes to a college acceptance ought to review art's contribution to human existence. We depend for our very existence on the work of artists.

Cultures throughout history have produced art. The impulse to create, to give form and order to mere matter — to recognize order in the world or to generate it oneself — is universal.

Fine art usually means the visual arts — painting, sculpture, architecture and, by extension, printmaking, drawing, decorative arts and photography.

Art exists for many reasons: religious devotion, the commemoration of people and events, adornment and personal expression. It is created on the grand scale for cathedrals and public places and on the smaller, much more personal scale for homes and personal spaces.

Thanks to the art found in early churches we have a fuller understanding of sacraments like baptism. Art records our history and teaches at the same time.

Often baptistries were octagonal. The number eight in ancient Christianity was a symbol of the resurrection, for it was on the day after the Sabbath — the eighth day — that Christ rose from the tomb. Furthermore, the seven days of the week represent this world's time, while the eighth day represents life everlasting.

There are many ways to put ourselves in the presence of God. We can go to church and pray before the blessed sacrament or we could visit the religious art section of a museum and meditate on the mysteries of faith that artists depict.

There is no place we go where art does not influence us. Every day I walk across the campus of The Catholic University of America and am amazed even at some of the art on students' T-shirts.

The world would suffer without artists. Most of us not only like flowers on a table, but flowers that are arranged artistically. Without an artist to lay out our newspapers we would be confronted with unattractive, forbidding pages. Most buildings that have what we call the "institutional" look are lacking on the level of art.

More and more artists are becoming effective therapists who serve people. They go into correctional homes and get troubled young people to express the part of themselves they care most about through art. Often it is through these artistic self-expressions that people reflect for the first time on who they are and what they really want out of life.

Today many high schools and colleges are cutting back course offerings due to financial difficulties. Art and music usually go first because they are considered impractical.

This false assumption needs correction.

Father Hemrick is director of research for the United States Catholic Conference.

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What Does Prayer Have To Do With Depression?

Crosswinds

Martha W. Shuping, MD

Dear Dr.Shuping,

In a recent article, you said that God wants us to be happy. I'm not sure I believe that. I have had problems with depression for a long time, but I think any improvement is up to me and my doctor. I don't see why prayer would have anything to do with this.

In an old Disney movie, a girl named Pollyanna informed a sour, angry minister that there were more than 800 "glad passages" in the Bible, where God specifically tells us to rejoice and be glad. I never counted to verify the accuracy of this claim, but she was probably right. If you look through the Bible, it's there over and over. As Pollyanna pointed out, if God took the trouble to say this so many times, surely He wanted us to hear this and do something about it.

Interestingly, Jesus Himself promises His followers persecutions and trials while in the same breath telling them to rejoice. He wasn't promising a perfect life on earth, free from difficulties and challenges, but offering the possibility of joy and peace in the midst of difficult circumstances.

How is this possible? It has to do with our relationship with God. Scripture says to "cast all your anxieties upon Him because He cares for you." (I Peter 5:7) Jesus points out the lilies of the field and the birds of the air, inviting us to put aside anxiety and to trust in a God who values us much more than any flowers or birds. Awareness of our relationship with a caring God should free us from worry and fear.

But how can we connect with this caring, when we're feeling overwhelmed and all the promises look like empty words? How can we enter into a relationship in a way that will really allow light to penetrate into our darkness?

As Catholic Christians, we believe that God comes to us in many ways, through the Bible, through the sacraments, directly through His Holy Spirit and also through members of our faith community who are the Body of Christ. Usually, when a person is caught up in depression or anxiety, it is especially important to have another person's help.

Workshops on inner healing are frequently offered through the diocese, sponsored by various parishes and diocesan groups. Normally this type of workshop would provide teaching on prayer which could be practiced at home. It would also probably be an experience of prayer in which a leader may guide you through meditations which will help you enter into that healing relationship with God. There are also counselors and spiritual directors in the diocese who are knowledgeable about inner healing and who can work with people individually.

If you decide to try this type of prayer, it doesn't mean you should stop seeing your doctor or stop taking medication. Medical treatment is a very important way that God can work in our lives through other people.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha Shuping, 1400 Milgate Dr., Suite B., Winston-Salem, NC 27103.

The Best Bible To Have

Question Box

Father John Dietzen

Q. I have just begun reading the Bible seriously. We have a Douay-Rheims version. Someone mentioned the book of Sirach, and I can't find it. We also have a 1957 New Catholic Edition, which has Sirach. In fact, the foreword says this book is usually not in the Lutheran Bible. I always thought the Douay-Rheims was a real Catholic Bible. Could you advise us which would be the best Bible to have? (Pennsylvania)

A. The Douay-Rheims version is certainly Catholic, the first English translation of the Latin Vulgate of St. Jerome. It was produced in continental Europe between 1582 and 1609.

For reasons of scholarship, historical precedent or consistency, several books in the Bible are labeled differently today than they were in some Bibles years ago.

First and Second Paralipomenon in certain older Bibles have become First and Second Chronicles in more recent translations. The four books of Kings have become the two books of Samuel and the two books of Kings.

A similar change happened to the book you refer to. The Hebrew title was The Wisdom of Yeshua (Jesus) Son of Eleazar son of Sira (Sirach in Greek).

An early Christian title of the book, however, was Ecclesiasticus, probably because of its ecclesiastical, or Church, use. This is what you will find in your Douay-Rheims. Today, most Bibles call the book Sirach.

Sirach is one of what are called deuterocanonical books. It was not in the Hebrew Bible and is generally not included in Protestant editions of Scripture, which explains your point about Lutheran Bibles.

Early Christians usually considered Sirach part of sacred Scripture, however, and it has been part of the official Catholic canon of biblical books for centuries.

As I've said previously, in my judgment the most readable and scholarly edition of the Scriptures under Catholic auspices for the general reader is the New American Bible.

The St. Joseph Edition of the NAB also contains church documents and background information extremely helpful to the average person desiring prayerfully to be touched by the word of God.

Q. I have a desire to become a eucharistic minister for our parish. What are the requirements, and what is the selection process? Does one volunteer, or does the pastor just choose? (New Jersey)

A. Basic norms for extraordinary Communion ministers were established by Pope Paul VI in 1973 in an instruction on facilitating reception of the Eucharist titled *Immensae Caritatis*.

Such ministers, according to this instruction, are chosen in the following order: reader, major seminary student, male religious, woman religious, catechist, man or woman. The order may be changed, however, according to the prudent judgment of each bishop.

In practice, most bishops, here and in other countries, have not demanded absolute preference of men over women or of religious over lay people.

Beyond this, the document states that "a special minister of holy Communion must be duly instructed and should distinguish himself or herself by Christian life, faith and morals, striving to be worthy of this great office; cultivating devotion to the holy Eucharist and acting as an example to the other faithful by piety and reverence for this most holy sacrament of the altar."

Several methods of choosing are possible. Parishioners might be asked to volunteer, or suggestions could be sought from members of the parish pastoral council or other significant parish organizations.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Catholics, Lutherans Agree On Eucharist

Guest Commentary

Andrew W. Getz

As a graduate of both Lutheran (Lenoir-Rhyne College, religion minor in 1989) and Catholic (The Catholic University of America, master of arts in theology in 1994) religious education programs it was with great interest that I read the article, *The Call to Serve: Convert was "Catholic All Along"* in the Sept. 23 issue of *The Catholic News & Herald*. The article, which recounts the story of Christopher Davis, did a very nice job explaining why he felt called to become a Catholic priest for the Diocese of Charlotte.

However there was one point in the article which I feel needs to be clarified. According to the article, one of the issues that lead Davis to pursue his vocation to ordained ministry with the Catholic Church rather than the Lutheran Church of which he was a member was that "he had always believed in the presence of Christ in the Eucharist, the main divisive point separating the two faiths," he says.

In fact, this is not a point of disagreement between the Catholic and Lutheran Churches as the following quote from the document *Lutherans and Catholics in Dialogue III: The Eucharist as Sacrifice* makes clear:

"Lutherans were surprised to hear that Roman Catholics were suspicious of the Lutheran commitment to the 'real presence.' The term 'real presence' no longer has the same weight as it once did. It is not an exclusive Lutheran term, as many Lutherans once thought, and is redundant. Lutherans were able, or so it was their understanding, to communicate their full commitment to the doctrine that the crucified and risen Lord is wholly, truly, and personally present in both his human and divine natures in the sacrament. He is not present only 'spiritually' or 'in memory' or 'merely symbolically.' Lutherans see no difference of emphasis or understanding at this point.

"Roman Catholics had been led to believe that the Lutheran concept of the presence was only 'in usu,' that is, only in eating and drinking. Lutherans were happy to correct this misunderstanding and articulate their belief that the Lord is present in the whole Eucharist action, both before and after the eating and drinking. No extended discussion took place concerning the moment of the beginning of this presence. Lutherans may not have complete clarity concerning this among themselves. Generally Lutherans have not specified any such moment but have emphasized the presence in the whole action." (*Lutherans and Catholics In Dialogue III: The Eucharist as Sacrifice,* edited by Paul C. Empie and T. Austin Murphy; Augsburg Publishing House; Minneapolis, Minn.; 1967; pg. 15).

And in the final joint statement both the Roman Catholics and Lutherans make the following affirmation: "We affirm that in the sacrament of the Lord's supper, Jesus Christ, true God and true man, is present wholly and entirely, in his body and blood, under the signs of bread and wine." (*Lutherans and Catholics in Dialogue III*, pg. 192).

This agreement is, in fact, so significant that in the next Lutheran and Catholic Dialogue which focused on ministry, the Roman Catholic participants felt it necessary to reiterate this newly discovered mutual understanding.

"In the past, Catholics commonly assumed that Lutherans did not believe in the real presence of Christ's body and blood, sacramentally offered in the eucharistic sacrifice, and consequently were presumably not ordaining a eucharistic ministry in the sense in which Catholics understood the Eucharist. This assumption of defective intent now appears to us unfounded; for in our joint statement on the Eucharist, we Catholics and Lutherans affirmed our agreement on the real presence and on the sacrificial character of the Lord's Supper" (*Lutherans and Catholics in Dialogue IV: Eucharist and Ministry*; edited by Paul C. Empie and T. Austin Murphy; Augsburg Publishing House, Minneapolis, Minn.; 1979; pg. 27).

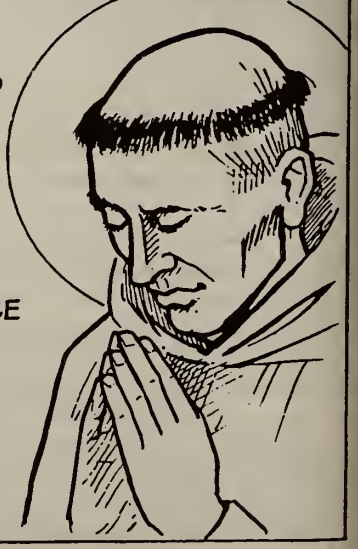
Though this point is hardly crucial to the article, I think that it is important to understand and remember that Lutherans and Catholics agree that Christ is truly and really present in the Eucharist. And this should especially be remembered here in North Carolina, where Lutheran-Roman Catholic interdenominational dialogue and relations have progressed so far as to establish a covenant between our two churches.

Andrew Getz is a parishioner of St. Gabriel, Charlotte, where he is coordinator of adult education and part-time youth minister. He also teaches part-time at Charlotte Catholic High School.

the Saints by Luke

ST. FARO

ST. FARO WAS THE BROTHER OF ST. CHAINOALDUS AND ST. BURGUNDOFARA. HE WAS RAISED AT THE COURT OF KING THEODEBERT II OF AUSTRASIA. EVENTUALLY HE MARRIED AND SERVED THE COURT OF CLOTAIRE II. WHEN HE WAS ABOUT 35, FARO AND HIS WIFE AGREED TO SEPARATE SO THAT HE COULD SERVE GOD AS A CLERGYMAN. HE BECAME A MONK AND WAS ORDAINED. HE WAS NAMED BISHOP OF MEAUX IN 628. HE USED HIS INFLUENCE AS CHANCELLOR TO DAGOBERT I TO PROTECT THE INNOCENT, ORPHANS, WIDOWS AND THOSE IN DISTRESS. HE IS NOTED FOR HIS AID TO THE NEEDY AND FOR HIS CONVERSIONS. HIS FEAST IS OCT. 28.



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Entertainment

Radioland Murders

Pandemonium Reigns In Madcap Comedy

NEW YORK (CNS) — The movie is in the grand tradition of the 1930s screwball comedies. Unfortunately, director Mel Smith drops the ball early on with a confusing cast of hundreds and a script so full of incident it is exhausting to watch the chaotic goings-on.

What is enjoyable, though, is returning to the golden era of old-time radio on a glittering opening night for a national radio network in 1939 Chicago. The audience is dressed to the nines expecting a night of comedy, drama, song and dance to be performed live before them, as millions more listen at home.

The sponsors are ready with their catchy commercials and dancing cigarette boxes. Only the ill-prepared scriptwriting team seems to have forgotten to complete the various scripts, leaving the frazzled actors stuttering to stretch out their lines.

In the midst of the opening night mayhem, head writer Roger (Brian Benben) is trying hard to persuade his wife and co-worker, Penny (Mary Stuart Masterson), not to divorce him over the station's sultry torch singer (Anita Morris).

Roger's soon got bigger problems when one by one his colleagues start turning up dead just after he's left them. The cops are called in and Roger tries to evade them, finish the evening's scripts and pinpoint the murderer, all the while pleading with Penny to take him back.

The scattershot comedy is occasionally funny, especially when two exasperated actors end up reading lines from two entirely different scripts to each other. More often, the dialogue is so corny it calls for groans more than giggles.

Madcap pacing can be funny, but when viewers are trying to keep dozens of characters straight throughout the crazed rushings-about, the movie fizzles and pandemonium reigns. The script also steals shamelessly from "My Favorite Year" and "King Kong," inviting unfavorable comparisons.

The mystery murderer is an easy guess as well, so word of mouth will probably doom "Radioland Murders" to lots of dead airtime.

Due to several murders played to comic effect and fleeting nudity, the U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.

'LOVE AFFAIR' — Annette Bening and Warren Beatty star as Terry McKay and Mike Gambril in the shipboard romance, "Love Affair," a second remake of the 1939 film. The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13. (CNS photo from Warner Bros.)

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Black Beauty" (1994)

Richly pictorial version of Anna Sewell's 1877 classic in which a spirited horse recounts his life under good masters (Sean Bean, Jim Carter and David Thewlis) and bad (Eleanor Bron, Peter Cook and Alun Armstrong) until, old and broken, he's given a home by a former stable boy who had grown to love him. Scripted by director Caroline Thompson, the movie captures the beauty of the animal world and the picturesque nature of the Victorian era, and teaches youngsters the responsibility of caring for animals. Scenes of the horse's mistreatment and endangerment by sickness, fire and flood may distress the very young. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

"Clifford" (1994)

Dismally dumb comedy about a devilish 10-year-old (Martin Short in kiddy clothes) making life miserable over the course of a week for his baby-sitting uncle (Charles Grodin) who wants to impress his fiancee (Mary Steenburgen) with how much he loves children. Director Paul Flaherty fails to produce any laughs from the script's witless, unamusing situations. Mild comic violence, fleeting TV ethnographic nudity and a few instances of profanity. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"The Cowboy Way" (1994)

Witless comic adventure of two rodeo stars (Woody Harrelson and Kiefer Sutherland) in New York City on the trail of a vicious killer (Dylan McDermott) who has murdered their buddy and kidnapped his daughter. Director Gregg Champion's slack handling of the chases and shootouts in the derivative plot is made worse by Harrelson's clumsy overacting. Intermittent violence, brief bedroom scene with rear nudity and an instance of rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"The Nutcracker" (1993)

Shimmering movie version of Tchaikovsky's Christmas-themed ballet (performed by the New York City Ballet) in which a little girl (Jessica Lynn Cohen) dreams her nutcracker toy soldier comes to life (as Macaulay Culkin), rescues her from the giant Mouse King and transports her to the enchanted Land of Sweets where magical fairies enchant them with dances. With Kevin Kline's brief narration setting the scenes, director Emile Ardolino presents a straightforward filming of George Balanchine's choreography in a production captivating for its glorious music and splendid dancers, though without any dialogue small children and some adults may get restless. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

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Baptism is liturgy too!

By Father Lawrence E. Mick
Catholic News Service

There was a new baby in the family, and everyone was overjoyed.

Both parents came from large families who were active in the parish. Yet both parents wanted a Sunday afternoon baptism with only family members present.

They saw no reason for other parishioners to be part of the celebration. They always had celebrated baptism as a special family occasion.

Baptizing a child was important to these families, for they were people of strong faith. They had learned to see baptism as a real celebration, but they had not yet come to understand it fully as liturgy.

To say that baptism, like all the sacraments, is liturgical is to say that its celebration belongs to the whole church community. All the sacraments are essentially community celebrations.

Baptism is important to the whole community, because through baptism the community initiates new members and ensures its ongoing life.

The initiation of new members is always an important event for any group or society. In the process of welcoming new members, the group also renews its own sense of identity, its awareness of what it really means to be a member.

Thus the celebration of initiation in the church is important for the Christian community's continuing spiritual renewal.

■■■

Many families are better able to understand the church's role in the celebration of baptism by seeing a parallel between the birth of the child into the family and the new birth of baptism into the family of the church.

When the child is born, the family rejoices and celebrates that birth; all family members are notified because their family has changed.

The addition of a new member is important to all who form the family. New life calls for celebration!

When the child is baptized, however, the family that welcomes the child is bigger than the biological family. It is the family of the church that welcomes the child at baptism.

Just as the child's birth is important to every member of the family, so that child's baptism is important to every member of the church family — even if some of them do not yet recognize that fact.

Thus the celebration of baptism should include all, or at least a representative number, of the members of the parish community.

When baptism is understood as the celebration of the Christian community welcoming a new member it becomes obvious that the proper setting for this celebration is in the midst of the parish community into which the child is being baptized.

Along with the parents and godparents, the whole community accepts some responsibility for sharing life and faith with the newly baptized.

This is the community within which a child will grow and learn to follow Christ and live the Christian life. This is the wider family that will foster the child's gradual conversion so that the faith celebrated in his or her baptism will become a personal faith commitment.

The community's role in celebrating baptism has become clearer in many parishes through the Rite of Christian Initiation of Adults.

Those who enter the church through this rite share in the community's life and worship for months or even years before their baptism is celebrated.

They generally celebrate the sacraments of initiation at the Easter Vigil, at the very heart of the community's most important liturgy of the year.

It is clear that these people are being welcomed into the parish community, not just into their biological family.

Though it may not be as obvious, the same thing is true of the baptism of an infant.

This principle leads many parishes to schedule most baptisms during Sunday Mass so that the community will be present and part of the celebration.

If baptism is celebrated at another time, the whole community should be invited and the families of those who are baptized should make it a point to personally encourage some members of the parish to join them for the celebration.

The mobility of many young families in our culture often comes into conflict with this ideal. A young couple may wish to return to their family hometown for the baptism so that family members can be present.

Such a celebration may be appropriate, especially if the young family is not likely to stay long in their current parish and thus the child will not long be raised in that community.

Since the child is being initiated into the Catholic Church, not just into the local parish, baptism in another parish may remind everyone of the church's universal nature.

Even in this situation, however, the baptism should involve the parish community where the baptism is celebrated, either at Sunday Mass or in a special baptismal liturgy.

The celebration of baptism should always reflect the fact that the new member is being welcomed into the community we call church. For baptism is truly part of the liturgy of the church.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a freelance writer.)

CNS photo by Michael Hoyt

"To say that baptism ... is liturgical is to say that its celebration belongs to the whole church community.... Through baptism the community initiates new members and ensures its ongoing life."

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FAITH alive!

FAITH IN THE MARKETPLACE

How can parents discuss the meaning of baptism with their child?

"My children respond to the innocence of babies. It's easy for them to see how easily God would welcome a baby into his family. It makes so much sense that in our church that process is begun soon after birth. We need to be officially welcomed into God's family." — Lynn Boreen, Rockford, Ill.

"Discuss the significance of the water. Pour some water, and tell the child that this is the sign the church uses to show cleansing and receiving new life." — Don Molinari, Bridgeport, W. Va.

"I would go to a children's version of the New Testament and talk about the story of John the Baptist, ... a story about baptism that children would most readily identify with." — Terry Ahern, Muskegon, Mich.

"When I think about the baptisms I've been involved with, they are done during the Mass. Baptism is a way for the whole community to say 'We love you, we will care for you.'" — Mike Meagher, Lincoln, Neb.

"We spend time looking at photographs of their baptismal day.... We name the many family members present in the photos, and we use words like welcome, celebrate and family.... The use of photographs and storytelling (especially with toddlers!) enables us to reveal a little bit of the beauty of baptism." — Ellen and George Dermody, Mt. Cobb, Pa.

An upcoming edition asks: How has your spirituality grown this past decade? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

The washings of biblical times

By Father John J. Castelot
Catholic News Service

Ritual washings were common in the culture in which Christianity made its appearance. For example, they were part of the liturgical life of the community that produced what are known as the Dead Sea Scrolls.

That community's members eagerly awaited God's end-time victory over evil. Ceremonial baths symbolized their purification in preparation for this cosmic event.

Jews throughout the world initiated converts by baptism as well as by circumcision. This is hardly surprising. Bathing is an obvious symbol for cleansing, for conversion to a new way of life, and symbols were normal ways to express and deal with reality.

When John the Baptist proclaimed the coming of God's reign by baptizing, symbolically purifying people for the new era, the religious authorities were disturbed by his activity. It clearly symbolized something, but what?

He had denied being one of the expected "messianic" figures. "Why then do you baptize if you are not the Messiah or Elijah or the prophet?" (John 1:25)

The "Christian" answer is given in the Baptist's proclamation: "One mightier than I is coming after me.... I have baptized with water; he will baptize you with the holy Spirit" (Mark 1:7-8).

The risen Lord told the first disciples: "John baptized with water, but in a few days you will be baptized with the holy Spirit" (Acts 1:5). "Spirit" is itself a metaphor for divine power that is communicated, and this communication was possible in virtue of Jesus' death and resurrection, by which he became "life-giving spirit" (1 Corinthians 15:45).

In the post-resurrection Christian community baptism became a central liturgical act, a ritual with rich, many-sided significance.

Those who were baptized were initiated into a mystical but real union with the risen Lord. "For all of you who were baptized into Christ have clothed yourselves with Christ" (Galatians 3:27). Donning the baptismal robe signified taking on the attitudes of Christ himself; the ritual had serious ethical implications.

Baptism was an immersion into the whole Christ, head and members, an initiation into the community: "For in one Spirit we were all baptized into one body" (1 Corinthians 12:13).

Baptism, accordingly, was a community experience, a powerfully significant and effective liturgy.

Normally, but not exclusively, the ceremony involved total immersion of the candidates in the waters, signifying their total immersion into Christ and the community that continued him in history.

It joined them with his death, symbolized by the darkness of the enveloping waters; it also joined them with his resurrection, symbolized by their emergence from the darkness into the light.

And this "resurrection" had practical consequences for the values people lived by. Liturgy and life went hand in hand.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

The water of baptism is a multifaceted symbol, as *A Baptismal Sourcebook*, edited by J. Robert Baker, Larry J. Nyberg and Victoria M. Tufano, makes clear through innumerable quotations, stories and reflections (Liturgy Training Publications, 1800 North Hermitage Ave., Chicago, IL 60622-1101. 1993. Paperback, $12.95). "Water produces green and living things." It quenches thirst and revitalizes what appears dried out and lifeless. It even holds things together, as St. Irenaeus of Lyons said: "As dry flour cannot be united into a lump of dough or a loaf, but needs moisture, so we who are many cannot be made one in Christ Jesus without the water which comes down from heaven."

Reflection: Flowing water nourishes or cleanses; flooding waters may destroy or lead to death. This week I will reflect on the meaning of my baptism for my life today. What is destructive or death-dealing in my life? What signs of new life in me or in others deserve my recognition and my thanks?

FAITH alive!

FOOD FOR THOUGHT

If someone asked what you would list as "the basics" of your life, would your list include baptism?

Baptism is basic to your life as a Christian, the new Catechism of the Catholic Church proposes (No. 1213). It calls baptism "the basis of the whole Christian life."

What does this suggest about the basics of your existence? Here are two points:

1. That it is basic to grow and to expand.

2. That it is basic, despite what divides people, to attempt to recognize our points of unity.

First, baptism doesn't leave you as it found you.

The flowing waters of baptism give new life to what was parched and dry; they foster the growth of human seedlings. The catechism says baptism's result is "a new creature" (No. 1265).

So God invites us forward. God always is opening life's vast scope up to us.

Second, baptism won't leave you alone.

Baptism links you to all other baptized people, even if they're not in full communion with the Catholic Church (No. 1271).

Doesn't this suggest that what divides people must not be allowed to obscure what unites them? One of the basics for Christians is the instinct to discover how much their bonds matter.

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David Gibson, Editor, Faith Alive!

How baptism connects with your vocation

By Leif Kehrwald
Catholic News Service

I was born in a remote mining village in Idaho. At the time the area was served by an elderly priest who came to town once a month during good weather. When my parents brought me to be baptized, the priest asked, "What name do you give this child?"

"Leif Joseph Kehrwald," they responded.

The priest stopped short and said he could not baptize a child with such a name as "Leif." My parents would have to choose a recognizable saint's name!

So with due anxiety and more than a little frustration, I was baptized "Joseph." Everybody calls me Leif, of course, but technically I'm Joe.

■■■

It's a humorous story, but there's something important about it, too.

That elderly priest insisted on a Christian name because through baptism I was:

—Taking on a Christian identity, proclaiming — through parents and godparents, naturally — that I believe in Jesus Christ.

—Entering into a community of believers.

—And gaining my vocation.

What does it mean to say that one's vocation comes from baptism?

Vocation places our work, leisure, relationships and resources at God's disposal.

And vocation is a call to partnership with God on behalf of our neighbor. Sometimes our "neighbor" sleeps in the room next door, or even on the other side of the bed.

But what does baptism have to do with vocation? Everything.

Baptism connects each person's vocation to the community of believers. Your baptism is the sign that:

—You belong to the community.

—And the community is committed to you.

What do I mean by community? It's the folks with whom we express faith.

Our community is probably our parish and Sunday worshiping community, and perhaps a mix of small groups such as your family or a faith sharing group. These folks help us discover that we have a unique vocation to be in partnership with God.

These folks may be on the receiving end of our baptismal call to serve our neighbor. But more likely they will sustain us, encourage us and strengthen us in our vocation.

This all stems from our common baptism.

I have a friend who recently retired with a rather comfortable income. He has time and no financial worries. Sounds great, doesn't it?

Yet while my friend could spend the rest of his days on the golf course, he says he feels "a strong, exciting call to serve others." His dilemma is figuring out just how to respond to that call.

"The signal from God is unmistakably strong," he told me. "It's just not very articulate. I'm searching and waiting for a clearer message."

My friend brought his concern to his faith-sharing community. Why? This group of 10 people from his parish has been meeting and praying together for years.

"This is perhaps the last major effort of my life, so it's too important to decide all by myself. I need the help of my trusted friends and believers," he said.

Now, there's a man who understands the connection between vocation and baptism! It's just a hunch, but I won't be surprised if their discernment calls my friend to explore ways of sharing his natural gifts of hospitality.

The point is that no one can succeed alone with his or her vocation. Without support and nurturance from fellow believers, none of us has the strength or courage to participate in God's work in the world.

Baptism brings us together to encourage each one's unique journey.

(Kehrwald is the director of family life for the Archdiocese of Portland, Ore., and a free-lance writer.)

CNS photo by Lisa Kessler

People In The News

Trinidad Priest Awarded 'Alternative Nobel' Prize

PORT OF SPAIN, Trinidad (CNS) — A Trinidad priest awarded an $80,000 "Alternative Nobel" prize by the Right Livelihood Award Foundation said he would use the money to continue his work with children. Father Gerry Pantin is founder of Servol, a 24-year-old organization that has provided vocational training for thousands of disadvantaged young people. Servol is based in Laventille, a slum on the eastern edge of Trinidad's capital, Port of Spain. Father Pantin, the first Caribbean winner of the award, said he would use the money to develop a parent outreach program and a post-primary teaching service. He said he had been nominated for it two years ago but had given it little thought since.

Knights Choose Nebraska Family As 1994 Family Of The Year

NEW HAVEN, Conn. (CNS) — The Knights of Columbus has selected the Pat and Debra Wahlmeier family of Juniata, Neb., as its 1994 International Family of the Year. "The Wahlmeier family is truly extraordinary," said Supreme Knight Virgil C. Dechant in announcing the selection from the fraternal organization's New Haven headquarters. The Wahlmeiers, who raised six children of their own and cared for three other children, were chosen for their example of family life through commitment to one another, their faith, and their community. The Knights began the International Family of the Year program in the early 1970s to highlight the Church's vision of the family as the foundation of society. The winning family is selected each year from among outstanding families nominated by state councils.

Religious Network's AIDS Statement Draws National Support

WASHINGTON (CNS) — Individuals, parishes, religious communities and all levels of Catholic organizations have endorsed a national declaration on AIDS calling for churches and people of faith to show support and compassion for people with the disease. The statement, titled, "A Commitment on HIV/AIDS by People of Faith ... The Council Call," acknowledges that barriers based on religion, among other factors, have generated fear, persecution and violence. Organizers hope to have commitments from all levels of all churches by World Aids Day, Dec. 1, when a ceremony at the United Nations in New York will mark the 14th anniversary of the AIDS epidemic in the United States. Places of worship also are being encouraged to ring bells 14 times at 1:40 p.m. that day.

Deceased Coaching Great Left Legacy Of Faith, Friendship

COLUMBIA, S.C. (CNS) — When Basketball Hall of Fame coach Frank McGuire died Oct. 11, he left behind a legacy of faith and friendship that those who knew him will never forget. The former University of South Carolina coach, who rang up a 550-235 record in 30 years of college coaching, was a man who loved his faith and exhibited it in all he came in contact with, said his longtime friend, Msgr. Robert Kelly, pastor of St. Mary Parish in Greenville. At the Oct. 13 funeral Mass for the 80-year-old coach, Bishop David B. Thompson of Charleston spoke in his homily of McGuire as the "bishop of basketball" for his many contributions to his sport and during his life. Besides South Carolina, McGuire had coached at St. John's and North Carolina. He led North Carolina's Tar Heels to the NCAA men's basketball title in 1957 when his team beat Kansas, led by Wilt Chamberlain, in triple overtime in the championship game.

Student Group Uses Prayer, Peer Support To Encourage Vocations

SOUTH BEND, Ind. (CNS) — Young Catholics are praying for one another and prompting one another to consider vocations to the priesthood and religious life through a program called Students Encouraging Religious Vocations, known as SERV. A recent national expansion is under way for the group, which sponsors such activities as a Way of the Cross dubbed "Stations for Vocations;" a "vocations vigil," which entails setting aside an hour of personal prayer monthly; meetings with priests and religious for lectures and informal discussion; and other gatherings such as retreats and weekly Masses. The first SERV club began at the University of Notre Dame in 1990. The organization is not officially affiliated with the university. It arose partly from conversations between a longtime Notre Dame employee who had recently retired, Herb Juliano, and students who prayed the rosary regularly at the Notre Dame grotto honoring Our Lady of Lourdes.

While Idaho Fires Still Rage, Priest Continues To Celebrate Mass

BOISE, Idaho (CNS) — Father Len MacMillan will not give up until the Idaho forest fires do. Each weekend, Father MacMillan, the pastor of Our Lady of the Lake Parish in McCall, has been saying Mass for firefighters at the edge of the country's biggest fire. To date, the Idaho fires, which have been raging since July, have burned more than 600,000 acres. Although the two McCall fires have been 75 percent and 84 percent contained, they are still the largest fires burning in the United States. Through the summer fires scorched 11 Western states. For Idaho, full relief from the blazes was not yet in sight, according to Arnold Hartigan, public information specialist for the National Interagency Fire Center based in Boise.

NCCB Official Hopes Synod Will Affirm Diversity Of Religious Life

ATLANTA (CNS) — The Synod of Bishops meeting in Rome "is an opportunity for the church to affirm the diversity of religious charisms," Mercy Sister Sharon Euart told 500 U.S. canon lawyers gathered in Atlanta Oct. 10. Sister Sharon, associate general secretary of the National Conference of Catholic Bishops, called the renewal in religious life since the Second Vatican Council one of the leading expressions of the council's "teaching on unity in diversity." But pastoral life in parishes and dioceses is an area where the church's understanding of unity, diversity and uniformity needs more study and clarification, she said.

Miami Priest Joins Aristide On Return; Little Haiti Celebrates

MIAMI (CNS) — Summoned at the last minute by the White House, ferried by limousine and flown on a former Air Force One jet, Miami's Father Thomas Wenski was among Americans who accompanied Father Jean-Bertrand Aristide on his return to Haiti. Meanwhile, in Miami's Little Haiti community, Haitians thronged to the streets the weekend of Oct. 15 to celebrate Father Aristide's return as president after three years in exile. Father Wenski, director of the Pierre Toussaint Haitian Catholic Center operated by the Archdiocese of Miami, was among the party of diplomats, members of Congress, political activists and celebrities who flew with Father Aristide to Port-au-Prince Oct. 15. It was Father Wenski's first trip to Haiti in almost five years and his first meeting with Father Aristide in 11 years.

Jerusalem Patriarch Says Peace Process Moving Too Slowly

VATICAN CITY (CNS) — Latin-rite Patriarch Michel Sabbah of Jerusalem said recent violence in Israeli-occupied territories is evidence that the peace process is moving too slowly for many Palestinians. The patriarch called for bold new steps that would replace the gradual approach adopted so far by Israeli and Palestine Liberation Organization negotiators. The solution, he said, lies in "giving back all the occupied territories and creating a real Palestinian political entity." Patriarch Sabbah, a Palestinian, made the comments in an interview Oct. 18 at the Vatican, where he was attending the Synod of Bishops on consecrated life.

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Employment Opportunities

Secretary: Diocesan Office of Faith Formation
Secretary to the director of Faith Formation. Secretarial qualifications and knowledge and experience using Microsoft Word for Windows. Must be a practicing Catholic. Please send resume to: Christine Newnan, Diocesan Director of Faith Formation, 1524 East Morehead Street, Charlotte, NC 28207.

Scripture

Readings for the Week of October 30 - November 5

Sunday: Deuteronomy 6:2-6; Hebrews 7:23-28; Mark 12:28-34.

Monday: Philippians 2:1-4; Luke 14:12-14.

Tuesday (All Saints): Revelations 7:2-4, 9-14; 1 John 3:1-3; Matthew 5:1-12.

Wednesday (All Souls): Any readings from Masses for the Dead.

Thursday: Philippians 3:3-8; Luke 15:1-10.

Friday: Philippians 3:17-4:1; Luke 16:1-8.

Saturday: Philippians 4:10-19; Luke 16:9-15.

Three Centuries of Great French Painting

Pierre Subleyras, *Heraclius Carrying the Cross* (detail)

French Oil Sketches
and the Academic Tradition
October 15 - December 11

Mint Museum *of* Art

2730 Randolph Rd., Charlotte, 704/337-2000, Hours: Tues 10-10, Wed thru Sat 10-5, Sun 12-5

Pennsylvania Governor Calls For 'New Leadership'

The following are excerpts from Pennsylvania Gov. Robert P. Casey's remarks at the recent Christian Coalition convention in Washington.

I am here to talk about ideas that have always joined Americans in a common vision of their destiny.

I believe this vision is shared by most Americans...It is a vision profoundly shaped by the story of the American experience. But today, in America, it is also a vision in search of a voice — a voice that will carry, in all its integrity, a message that America is waiting to hear.

That message could never be the exclusive property of any one party. All Americans believe, in Jefferson's words, "that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness." These were America's first words. They are neither a Republican nor a Democratic statement. They're just a statement of our humanity.

It's a good bet that if Jefferson, the first Democrat, were among us today, he would find himself the subject of editorials scolding him for being so "narrow" — so hopelessly "dogmatic." For although much in our founding document leaves room for quarrel, these words do not. They say what they say: that rights

"A child praying in school is an occasion for distrust and rapid fire lawsuits. A child conferred his or her first condom at school inspires high-minded editorials and almost sacramental solemnity."

come not from the state, but from the hand of God and, therefore, cannot be taken away by man or the state. When they say "all" are created and all are equal — they mean all.

You may call such ideas religious convictions. Call them moral values. Call them points of natural law. But whatever we call them, they are anything but narrow. They are not ideas that set faction against faction, class against class, race against race. They are the ideas that have always held us together.

...In a country founded on ideas of opportunity, and community, and generosity, we find ourselves locked in often frenzied conflicts over who gets what; whose rights come first and whose last and even who gets to live and who doesn't.

What we thought the hallowed ground of American life, to be nourished and defended, some of our fellow citizens would quarantine like some deadly virus.

Theirs is a strange view of life that sees liberty in big-screen pornography and tyranny in a small-town crèche or menorah.

Pennsylvania Gov. Robert P.Casey and his wife, Ellen, attend the dedication of a law building at The Catholic University of America during a series of appearances in the Washington area. (CNS photo)

A child praying in school is an occasion for distrust and rapid fire lawsuits. A child conferred his or her first condom at school inspires high-minded editorials and almost sacramental solemnity.

A church or synagogue is viewed as a backward place, even a threat to the social good, while an abortion clinic is seen as a mark of enlightenment and place of freedom.

Throughout our history, after all, people of all faiths — and people of no faith — have joined in great moral causes. All this, too, is part of the American story: a diversity of beliefs, but a unity in moral purpose, a coming together in conscience.

Where, today, is conscience calling us? What is the deepest source of unease? I believe the great majority of American people know the answer. The silent figure at the center of our great cultural debate is the unborn child.

...It is, for me, the bitterest of ironies that abortion on demand found refuge in the national Democratic party — my party, the party of the weak and the powerless. To me, protecting the unborn child follows naturally from everything I know about my party and my country. Nothing could be more foreign to the American experience. It is inconstant with our national character — with all that we have done, with everything we hope to be.

Of course, the economy is of urgent concern to everyone; that is the issue of how we make our livelihoods, pay our bills, invest in our future. But the need to protect the unborn child is just as urgent. For here we are dealing not just with livelihoods, but with lives...The abortion debate is not about how we shall live, but who shall live. And more than that, it is about who we are.

The fundamental question posed by abortion is this: Once a child has been conceived, what is the proper response of a good society — of America at her best? If pregnancy presents a challenge, do we, a as society, rise to that challenge by dispensing with the child? And when a pregnancy comes at a difficult time, what is the worthier response? Do we surround mother and child with protection and love, or do we hold out to her the cold comfort of a trip to an abortionist? Where is our true character to be seen, in an adoptive home or at the abortion clinic?

Since when does America abandon in despair an entire class of people, the most defenseless, innocent and vulnerable members of the human family? How can we justify writing off the unborn child in a country which prides itself on leaving no one out and no one behind?

I believe the American people know

"... we see our national government doing all in its power to make sure abortion is safe, legal and everywhere."

the answers to these questions. They know that abortion is not worthy of a great nation, and they know there is a better way.

...Other ages faced the tragedy of abortion, but they at least saw it as a tragedy. Ours alone has dared to call it a social good. Ours alone has dared to call the victim a "thing," the act a "service," the perpetrator a "provider." Ours alone has made abortion not only a right, but a lucrative industry. And what decent society can live with that?

Quietly, slowly, painfully, inexorably, the American people are answering that question: We cannot live with abortion. We know there is a better way.

That is why the Freedom of Choice Act, that grand design to enshrine abortion on demand once and for all, failed.

That is why 83% of the counties of America have no abortion clinic and only 13% of public hospitals will perform abortions

That is why fewer and fewer medical schools are teaching abortion — most doctors will have nothing to do with it.

That is why when President Clinton lifted the ban on abortion at U.S. military bases overseas, every single American military doctor in Europe and Asia refused to do it.

Almost all Americans reject the President's own abortion policies. We remember his promise to make it, "safe, legal and rare." But we see our national government doing all in its power to make sure abortion is safe, legal and everywhere.

...We call the unborn "children" and yet we end their lives a thousand times a day. We recoil from the word; we put our motives in the best light. But there is only one word to describe the deliberate, premeditated ending of a child's life.

In response, we put our best hope for the future in the common sense and basic goodness of the American people. No fine gloss on the issue, no hedging, no slick finesse, can shake America's consensus of the heart — a consensus that grows every time someone looks at a sonogram. Devout or disbelieving, Christian or Jew. Catholic or Protestant, Republican or Democrat, man or woman — our consciences rise in one voice: There is a better way,

And what about the Republicans? I am not so sure the Republican party isn't edging away from its own conscience. There, too, in the higher counsels, we observe a party in the throes of an identity crisis — unsure of its calling. There, too, we hear the familiar, anxious warnings: Stay away from all that cultural stuff. Forget about abortion. It's just too risky. Too divisive. *Not winnable*. Drop it. Move on.

Listening to the Republican leadership's comments of late, one is left wondering if the right to life is now suddenly negotiable; to be held firmly until it's time to deal. I cannot understand why the Republican leadership appears suddenly to be backing away from a principled stand on the most important value issue of our time. And an issue which was crucial to the election of the last two Republican presidents.

...Forgive me if I sound a little impatient. Whenever I hear noble causes described, as "not winnable," I can't help but think it says more about the leaders than the cause.

...There is, without question, something stirring across the heartland of America. Something which gives me great hope and confidence for the future.

What is called for now is leadership — moral leadership of a high order. Leadership, with generosity and understanding, sending a message of civility and respect for opposing views, a message the American people are waiting to hear.

This story originally appeared in the Catholic Standard, *newspaper of the Archdiocese of Washington, and is reprinted with permission.*

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Card Of Thanks

My thanks to the Holy Spirit for the many favors granted to me.
DVZ

Thanks to St. Jude for prayers answered and favors granted.
BBB

Comunidad Hispana Comuniquémonos

Consuelo Cansler y el padre Jaime Byer sostienen el crucifijo donado al Centro Hispano por don Laureano Calzada, antes que él regresara a México a visitar a su familia. Foto por EDWIN RODRIGUEZ

Miembro de la Comunidad Hispana Dona Crucifijo

CHARLOTTE — El pasado día 25 de septiembre, en la misa en español de las 10:30 a.m., el Padre Jaime Byer bendijo el Crucifijo que desde ese día presidirá las Misas que se celebren en el local de la antigua Iglesia de la Asunción.

Este crucifijo fue tallado a mano en madera y ofrecido como donación a la comunidad de Charlotte por Don Laureano Calzada. Don Laureano es un artista en este tipo de trabajo. Además del Crucifijo le regaló al centro una cabeza de caballo también tallada en madera fina.

El señor Calzada natural de Guanajuato, México, de oficio artesano, escultor en madera, llegó a Charlotte, donde reside desde hace un año con sus dos hijos Andrés y Martín Calzada, buscando mejorar su condición de vida para poder ayudar al resto de su familia que se encuentra en México. El trabaja actualmente en el mantenimiento de jardines. No estuvo presente en esta ceremonia, pues fue a México a visitar a su familia.

La comunidad de Charlotte le agradece a Don Laureano estos regalos, frutos tan lindos de sus manos.

Grupo pide a Sistemas de Cable de TV Incluyan Canal de Programas Católicos EWTN

CHARLOTTE — "Cada día vemos en la televisión un torrente de programas llenos de violencia, sexo, materialismo y que algunas veces hasta atacan al cristianismo y al catolicismo", dice Bob Loughlin de Charlotte. "Los ataques han llegado a ser tan enormes, violentos y profundos que Eternal Word Television Network (EWTN) ha querido atravesar esta borrasca de maldad y, como un rayo de luz lleno de la verdad de Dios, nos revela con sus programas la alegría de la fe católica".

Sintiendo la llamada de Dios, una diminuta monja Franciscana, la madre Angélica, recibió el permiso de su orden para fundar un monasterio y el Satélite televisivo en 1981 en la ciudad de Birmingham Alabama. Con la ayuda de amigos, muchos de ellos no católicos, EWTN ha crecido como la cadena televisiva más grande de programas religiosos dentro de la nación de EE.UU, alcanzando más de 35 millones de hogares.

Determinados a traer EWTN a las familias de Charlotte, en esta década de Evangelización, los feligreses de la Iglesia católica local han formado lo que llamamos *Amigos de EWTN*. Todos ellos llevaron a cabo una campaña de peticiones de los miembros de cada parroquia el fin de semana de octubre 15-16, 1994.

Las peticiones serán dirigidas a los dos sistemas mayores de cable pidiendo que EWTN sea transmitido 24 horas diariamente. Esta campaña coincidió con el *fin de Semana de Children's Sabbath*, apoyada por la Diócesis para llamar la atención a la condición de muchos niños y familias que son víctimas de la violencia.

Nuestro Obispo, Guillermo Curlin, apoya la campaña de peticiones para que se incluya la programación de EWTN, y ha enviado cartas a los sacerdotes de la Diócesis para que la apoyen. Actualmente EWTN es transmitido sólo de 9 p.m. a 1 a.m. en Vision Cable, en Matthews, mientras que Charlotte no transmite ningún programa. Sin embargo en las ciudades de Raleigh, Ashville y Andrews este sistema televisivo ha sido añadido recientemente.

Si usted quisiera apoyar esta campaña, por favor llame a Angeles Murphy (704) 563-8380, Cathy Adams (704) 568-2972 o a Bob Loughlin (704) 545-3001.

La Misa

La Liturgia Eucarística
(Continuación)

LA FRACCION DEL PAN — En preparación para la Comunión, se parte la Hostia. En la Iglesia de los primeros siglos el pan se partía por dos razones: porque Jesús lo hizo y porque como se usaba un solo pedazo de pan, era necesario dividirlo para compartirlo entre toda la congragación. Al paso del tiempo, debido al gran número de personas en las asambleas, la fracción de un solo pedazo de pan se hizo difícil y por ello en el siglo X se comenzó a utilizar hostias individuales. Es entonces cuando la fracción del pan tomó el significado de un gesto simbólico: enfatizar el sacrificio del Cordero. La letanía "Cordero de Dios" fué introducida hacia el siglo VII para acompañar la fracción de la Hostia.

LA CONMISTION — Esta palabra viene del griego y significa mezclar. Después de la fracción de la Hostia, el celebrante coloca un pequeño fragmento de ésta dentro del cáliz y recita una antigua oración de humildad. Esta costumbre, originada en el siglo VII, es puramente simbólica y no tiene ningún significado práctico. Significa la unidad de la Sangre y Cuerpo de Cristo — un importante signo a través de los siglos cuando los fieles recibían la comunión bajo sólo una especie, el pan. Por algún tiempo esta conmistión también significó la unidad de la Iglesia, ya que el Papa acostumbraba mandar una pequeña porción del pan consagrado a las iglesias vecinas para que se utilizara en dicho signo.

LA COMUNION — Una vez que el rito formal de la comunión se desarrolló en la Iglesia de los primeros siglos, fué vital que la gente entendiera el gran Misterio en el cual ellos tomaban parte. Por ello, después de la fracción del pan el diácono proclamaba: "¡Algo Santo para los santos!" Esto era una invitación para los fieles y una advertencia para los herejes que pudieran estar presentes. En el siglo XVI esa proclamación llegó a ser lo que es hoy día: el sacerdote eleva el Cuerpo de Cristo y reza: "Este es el Cordero de Dios..." y la asamblea contesta con las palabras del centurión romano en el Evangelio: "Señor yo no soy digno...". Desde que existe el rito establecido de la comunión, ésta ha sido jerárquica: primero comulga el sacerdote y los otros ministros y después se invita a la gente a pasar a recibir la comunión.

Es interesante notar que la forma en que hasta el día de hoy se recibe la comunión, corresponde exáctamente a la forma descrita por San Cirilio de Alejandría, uno de los padres de la Iglesia, aún con tanros siglos de por medio.

Para el siglo VIII la gente ya no comulgaba directamente del cáliz. En vez, se utilizaba un tubo delgado de plata para tomar del cáliz. Hacia el siglo XII ofrecer el cáliz era ya muy raro, y para 1415 fué totalmente prohibido por razones prácticas. Esto fué motivo de muchas tensiones y sismas durante la época de la Reforma de la Iglesia. Cuando se comenzaron a utilizar las hostias pequeñas, éstas eran muy delgadas y quebradizas para ponerse en las manos de los comunicantes y por ello se comenzó a colocar directamente en la lengua de los mismos.

Al mismo tiempo, el permanecer de rodillas al recibir la comunión fué considerado más reverente que el permanecer de pie. Entonces se colocó una barandilla que facilitaba esto y a la vez se podía recuperar más fácilmente cualquier partícula de hostia que se cayera. Finalmente, la frase "Cuerpo de Cristo — Sangre de Cristo", de los antiguos rituales, dió origen a una complicada frase latina que el sacerdote recitaba solo.

Actualmente se ha renovado la práctica de recibir el Cuerpo y Sangre de Cristo de pie y el regreso a la formula simple ha forjado un verdadero lazo de unión con nuestro pasado.

Siempre ha sido tradición cantar un Salmo o un himno mientras los fieles reciben la comunión. A pesar de que nuestra liturgia se ha simplificado mucho, es todavía algo de muchas palabras. Por esto es que los recientes cambios litúrgicos sugieren un regresar a la antigua costumbre de tener un período de meditación en silencio y acción de gracias después de la comunión, pero también se puede cantar un himno de meditación en este momento.

Gracias a la presencia sacramental de Cristo bajo cada una de las especies, la comunión bajo la sola especie de pan ya hace que se reciba todo el fruto de gracia propio de la Eucaristía (Cada una de las especies contiene el Cuerpo y la Sangre de Cristo). Por razones pastorales, esta manera de comulgar se ha establecido legítimamente como la más habitual del rito latino. *"La comunión tiene una expresión más plena por razón del signo cuando se hace bajo las dos especies. Ya que en esa forma es donde más perfectamente se manifiesta el signo del banquete eucarístico" (IGMR 240).* Es la forma habitual de comulgar de losa ritos orientales.

Para concluir con el rito de la comunión, el sacerdote reza para que todos sean beneficiados por los dones recibidos. Esta oración de gracias tiene sus raíces en una tradición occidental de júbilo y agradecimiento en cantos y oraciones después de la Comunión.

To Our Friends

Blessing of a Crucifix donated by Laureano Calzada who carved it on wood. The Crucifix will be in all the Masses celebrated at the old Our Lady of the Assumption Church. A group asks Cable TV Systems to carry EWTN Catholic Channel (See Oct. 7 issue of *The Catholic News & Herald*). Continuation of the Liturgy of the Eucharist.

Diocesan CHD Committee Taking Applications For Local Grants

The Campaign for Human Development (CHD) is accepting grant applications for economic and community development projects within the Diocese of Charlotte.

CHD is the domestic anti-poverty, social justice program of the United States bishops. Established in 1970, CHD's mission is to address the root causes of poverty in America through promotion and support of community-controlled, self-help organizations and through transformational education.

By means of an annual collection taken in Catholic parishes throughout the country, CHD funds economic and community development projects in every part of the nation.

Three-fourths of the Charlotte diocesan collection, to be taken during weekend Masses Nov. 19-20, is sent to CHD headquarters in Washington, D.C., to be allocated to programs across the country. One-fourth of the collection remains in the diocese to fund local organizations.

Applicants interested in applying for a local share of the funding can contact Scott Spivak, local director, Campaign for Human Development, at (704) 331-1714 or write to CHD, 1524 East Morehead St., Charlotte, NC 28207. Application deadline is Feb. 17, 1995.

Local requests will be reviewed by the diocesan CHD committee. The committee is composed of: Carolina Martinez, Winston-Salem; Mary Herr, Whittier; Father George Kloster, Gastonia; Tim Taaffe, Hayesville; Daughters of Charity Sister Anne Joseph Edelen, Greensboro; Bridget Johnson, Greensboro; Father Jim Solari, Winston-Salem; Kay Weiner, Hickory; Vivian Reichart, Concord; Bill Murdock, Asheville and Scott Spivak, Charlotte.

In 1994 the Diocese of Charlotte awarded $16,300 in CHD grants to projects in the 46-county area.

Presentation Of Flags...

National and state flags were presented to Father Carl Kaltreider, rector of St. Lawrence Basilica in Asheville, on the first anniversary of the dedication of the basilica. Making the presentations were (l-r) Jack Vaughan, vice commander, and Herb Reith, commander, of Catholic War Veterans Post 1914, Mrs.Robert Carpenter and State Sen.Robert Carpenter of Franklin. The Carpenters were parishioners of St. Lawrence when they lived in Asheville. The flags will be flown, along with Church flags, on special occasions at the basilica.

Archbishop Says U.S. Religious Keep Serving Despite Divisions

VATICAN CITY (CNS) — Divisions within religious communities over how to live, how to respond to social concerns, and even how to pray have been painful for many U.S. religious, said Archbishop William H. Keeler of Baltimore.

But they continue to give outstanding service to the Church and they look to the world Synod of Bishops for help in preserving the best traditions of the past while finding creative new ways to live out their consecration, he said.

Archbishop Keeler, president of the National Conference of Catholic Bishops, addressed the synod Oct. 14 and later made a written report on his presentation available to Catholic News Service.

A vocations boom, especially among women, followed the Second World War, he said. But by the early 1960s "a changing society offered more career choices to women, and the numbers of novices began to decline," he said.

The archbishop said a papally appointed commission studying U.S. religious life a decade ago concluded that among the factors contributing to the decline were:

- The sexual revolution.
- The widespread questioning of authority, especially after the Vietnam War and Watergate.
- The women's movement.
- A cultural emphasis on individualism.

"In such a cultural context, many hesitated to consider or make permanent commitments," he said.

In addition, he told the synod, the Second Vatican Council's affirmation of the role of the laity and its emphasis on the social dimensions of the Gospel "led many faithful who felt called to special ecclesial service to seek to give their witness as laity, outside of the traditional religious institutes."

U.S. delegates to the Oct. 2-29 synod on consecrated life met with a variety of consecrated men and women and reviewed the results of preparatory hearings in 113 dioceses, he said. "From this rich variety of viewpoints emerge themes of pain, of tension and of promise," Archbishop Keeler said.

Religious recognize that some mistakes were made as they changed their community life and work in response to the Second Vatican Council and new needs in society, he said.

"During a time of confusion for many in the Church, religious suffered much, as members of institutes became polarized around various understandings of religious life" and how best to respond to poverty, injustice and other social concerns, he said.

Prayer life also has led to concern in some communities where there is a tendency "toward prayer seemingly inspired by New Age and creation perspectives and lacking the Trinitarian and Christocentric elements of Christian prayer."

However, the archbishop told the synod, recent surveys of religious "reveal a continuing deep practical commitment, on the part especially of women religious, to the strengthening of spirituality through personal and structured prayer, including the Eucharist."

See **Religious,** Page 16

Flood (From Page 3)

be stabilized before carpeting can be reinstalled, according to Dominican Sister Pat Casey, director of campus ministry.

Storms brought more than 20 inches of rain to southeastern Texas in a few days, driving an estimated 12,000 people from their homes. The floods also caused a major oil spill in the San Jacinto River after a foreign object in the flood waters apparently broke three pipelines.

Catholic Charities officials in Houston said floating colonies of fire ants and numerous rats and snakes disrupted by the flood waters were exacerbating usual flood problems. Another problem is that when contaminated flood waters reach Galveston Bay, officials will have to close the bay to commercial fishermen and shrimpers, who will then be out of work, they said.

After the initial grant to assess needs, buy supplies and help families relocate, Catholic Charities USA typically provides additional funds to specific projects such as recovery for elderly residents or others in need. A special effort is made to reach people not helped by other programs and to concentrate on recovery over the long term.

Donations for the flooding may be sent to Catholic Charities USA-Texas Floods, 13331 Pennsylvania Ave., Hagerstown, MD 21742. Checks should be payable to Catholic Charities USA-Disaster Response. For more information, call (703) 549-1390.

Notebook (From Page 4)

last October of John Paul's election as pope.

Forvarious reasons, the broadcast fell through but the pope, a few months later, sent Messori handwritten answers to the questions to be used as the journalist thought appropriate. The book is the result.

As I said, the prose is sometimes ponderous and seems to pre-suppose a knowledge of philosophy, Scriptureand the documents of Vaticn II. But, that said, the book is well worth reading -- especially for those interested in the pope's agenda for the Church.

In addition to the Knopf hard cover editions in both English and Spanish at $20 each, Random House has issued the book in a large print edition at $22, on a compact disk at $45 and on English and Spanish audio cassettes at $20 each.

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Diocesan News Briefs

Harvest Dance

CHARLOTTE — The STAR Club is sponsoring a Harvest Dance at St. Matthew Church in the parish hall on Nov. 11 from 8 p.m.-midnight. The music will be provided by Big John and the Atlanta Polka Band. Refreshments and setups will be furnished. Cost is $10 per person. For reservations, call (704) 846-3205, (704) 568-3238 or (704) 542-2590.

Faith And Justice

BELMONT — Faith Doing Justice, a conference for business people, parish leaders, parents, catechists and religious educators, is Nov. 4-5 at Belmont Abbey College. Sessions will focus on practical applications of the principles of Catholic social teachings. Bishop William G. Curlin will celebrate the closing liturgy on Nov. 5 at 4:30 p.m. The cost is $20. For information contact Scott Spivak at (704) 331-1714.

Baby-sitter's Course

CHARLOTTE — The Mercy Maternity Center at Mercy Hospital South offers a baby-sitter's course for boys and girls ages 12 and older on Saturday, Nov. 19 from 8:30 a.m.-1 p.m. Registration is required by Nov. 14. The cost is $15. For registration and information call Eileen Black at (704) 379-2309.

New College Loan Program

BELMONT — Belmont Abbey College is among the first schools to participate in the Federal Direct Student Loan Program, a system to restructure the nation's student loan programs, beginning in 1995. The new program eliminates middlemen, offering low interest loans directly to students through schools with monthly payments that can be tailored to the borrower's income.

Family Harvest Day

BREVARD — A fall festival is at Sacred Heart Church Sunday, Oct. 30 following 10:30 a.m. Mass until 5 p.m. Bring a dish to share, dress casually and enjoy fun, food and fellowship including games for children and adults.

Gigantic Yard Sale

CONCORD — The Women's Guild at St. James Church will sponsor a yard sale Saturday, Nov. 5 from 8 a.m.-2 p.m. in the parish center.

Marriage Encounter

ROCK HILL, S.C. — For information on the Nov. 18-20 marriage encounter weekend, call Mike and Denise Mays at (800) 632-4856. For reservations, call Tom and Emile Sandin at (910) 274-4424.

Fall Festival

GREENSBORO — St. Pius Tenth welcomes its new pastor, Father Frank Connolly, at a fall festival on the school grounds Sunday, Oct. 30 from 12:30-4 p.m. Bring a dish to share and a lawn chair or blanket. Children will participate in a costume parade at 1:30 p.m.

Help For Refugees

CHARLOTTE — The Refugee Office needs new or used blankets for local families. To donate items call Sonya Hayden at (704) 568-8806 or drop them off at 2217 Eastway Dr.

CCHS Drama Presentation

CHARLOTTE — The Charlotte Catholic High School Drama Department presents Bel Kaufman's "Up the Down Staircase," a play about a young, idealistic school teacher who becomes involved, sometimes too involved, in her students' problems. Performances are Nov. 3-5 at 7:30 p.m. in the gym. Tickets are $4 and can be purchased at the door.

Carmelite Retreat

DURHAM — The Secular Order of Discalced Carmelites will sponsor a silent retreat Nov. 18-20 at the Avila Retreat Center. The theme is "Carmelite Spirituality and Advent." Cost is $105. To register, send a $15 deposit, payable to OCDS, to Sandra Malkovsky, 2131 Eastridge Dr., Apex, NC 27502. For information, call (919) 772-2067.

Aquinas/Luther Conference

HICKORY — The Center for Theology at Lenior-Rhyne College presents the second annual Aquinas/Luther Conference at the college Nov. 2-4. The conference theme is "Aquinas and Luther: What is the Church?"a topic based on a report by the International Lutheran-Roman Catholic Joint Dialogue Commission. The keynote speaker is Rev. Michael McDaniel, founder and director of the center and former bishop of the North Carolina Synod of the Evangelical Church Lutheran Church in America. Cost is $65, $25 for senior citizens and students. To register, call (704) 328-7183 or (704) 326-7090.

Weekend Retreat

HOT SPRINGS — The Jesuit House of Prayer is presenting "Dreams: Visions of the Night," a retreat Nov. 18-20 conducted by Dr. Eileen Riordan. Participants will explore the spiritual meaning of dreams and their value in the Christian tradition. Cost is $70. A $20 deposit is required. Space is limited to 18 people. For information, call (704) 622-7366 or write to Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743.

Healing Mass

ASHEVILLE — Bishop William G. Curlin will celebrate a Mass Thursday, Nov. 3 at 7 p.m. at St. Joan of Arc Church for people with HIV/AIDS and those who love and care for them. Mass will include a Litany of Names remembering those who have died from AIDS. Everyone is welcome. For information call the church at (704) 252-3151.

Parish Council Retreat

MAGGIE VALLEY — Facilitator Marliss Rogers will conduct a leadership retreat for parish councils Nov. 18-20 at Living Waters Catholic Reflection Center. Topics will include: "Developing a Vision, A Paradigm Shift, The Parish Council as Servant Leader, Organizing for Mission" and "The Manner of Meeting." The cost is $60. A $15 non-refundable deposit is required with registration. For reservations and information, call Living Waters at (704) 926-3833.

Prayer Workshop

ARDEN — Spiritual Directors International will present a workshop, "Guiding Contemplative Prayer," on Sunday, Nov. 20 at 4 p.m. and Monday, Nov. 21 at 3 p.m. at Lutheridge Conference Center. Father Kevin Culligan, a psychologist who has devoted much of his ministry to research, teaching and practice in spiritual direction, will guide the sessions. Registration is required. For information, call (704) 254-1086.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

All Creatures Great And Small...

Animals of the barking variety in all shapes and sizes were blessed Oct. 2 at St.James Church, Hamlet. Spiritan Father Robert Spangenberg, the pastor, officiated at the traditional ceremony.

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World and National Briefs

Bishops' Meeting Faces Liturgy, Women, Violence, Medical Ethics

WASHINGTON (CNS) — The U.S. Catholic bishops will face new liturgical decisions and statements on violence, medical ethics and women in the Church when they meet in Washington Nov. 14-17. They will also be asked to extend the national collection for the Church in Eastern and Central Europe another year, review several committee structures, approve a $41.3 million 1995 budget for the National Conference of Catholic Bishops and U.S. Catholic Conference and elect a new NCCB-USCC general secretary. On liturgy they will be asked to approve the first three segments of a whole new translation from Latin of the Sacramentary, the official book of prayers used at Mass. Part of a massive project under way for several years now, the revised Sacramentary will not be completed until the bishops deal with four additional segments in coming years.

Trees On Hospital Site Will Help In Repair Of Historic Ships

CHARLESTON, S.C. (CNS) — Live oak trees removed from the future site of a Catholic hospital in suburban Charleston will provide rare sections of timber needed to repair the USS Constitution and other historic ships. Bon Secours-St. Francis Xavier Hospital, West Ashley, is donating the large trees for use as floor timbers in the USS Constitution, a ship from the War of 1812 now docked in Boston and still on active duty, and for reconstruction of several other historic vessels. Southern live oak, used in ship construction since the 1700s, made Carolina-built ships famous for their strength and durability. The hard, pliable and rot-resistant wood was used primarily for the framework of large ships, in areas known as knees, floors and frames.

Nearly 70,000 March To Protest Immigration Measure

LOS ANGELES (CNS) — Nearly 70,000 people took to the streets of Los Angeles Oct. 16 in a protest march against the controversial "Save Our State" measure, a California ballot proposal that would cut off most public services to illegal immigrants. Over the last several months, the state's Catholic bishops have been among those leading opposition to the proposal. In the city's sprawling Mexican immigrant community, the protest march was the largest demonstration yet of strong opposition to Proposition 187. Vincentian Father Pedro Villarroya of St. Vincent de Paul Parish in Los Angeles blessed the assembled marchers as they set out, reminding them that God bestows precious rights that bring with them obligations.

Less Money, Time Given To Charity, Catholics Set The Trend

WASHINGTON (CNS) — Americans are giving less of their time and their money to charity, and Catholics are leading the retreat, according to a survey released Oct. 18 by Independent Sector, a coalition of 800 volunteer groups. Catholics gave just 1.2 percent of their household income in 1993, down from 1.7 percent in 1991. The 1.2 percent figure is two-thirds of the amount given by people who profess no religion, and less than half of what Protestants and people of other religions give. Catholic volunteering also skidded between March 1992 and March 1994. In 1992, 51 percent of Catholics reported volunteering over the past 12 months; in 1994, the figure was 40 percent.

Diocesan Liturgists Discuss Marriage At Conference

ST. LOUIS (CNS) — The former executive director of the U.S. bishops' liturgy secretariat said he expects a growing number of lay people witnessing weddings in the United States. "I think marriages witnessed by duly appointed lay persons will be more widespread in the future in this country," said Father Ronald Krisman, a priest of the Diocese of Lubbock, Texas. He spoke Oct. 8 during a seminar on "Marriage: A Communion of Life and Love" in St. Louis. The 1990 Rite of Marriage included provisions for permanent deacons to preside at weddings, as well as lay people in special cases, with prior approval of the episcopal conference and the bishop.

Opposition To Euthanasia Proposal Rises With Knowledge, Poll Says

WASHINGTON (CNS) — The more people know about a ballot proposal to legalize physician-assisted suicide in Oregon, the less they like it, according to a new national poll. Ballot Measure 16, the proposal before Oregon voters Nov. 8, would allow physicians to prescribe — but not administer — lethal drugs for terminally ill adult patients. But only 43 percent of Americans support such a law and 47 percent oppose it, according to the poll by The Tarrance Group, a polling firm with offices in Alexandria, Va., and Houston. The poll, with a margin of error of plus or minus 3.1 percent, was conducted Sept. 24-28 on a representative cross section of 1,000 registered voters across the United States. It was commissioned by the National Conference of Catholic Bishops and funded by Our Sunday Visitor Institute.

Pope To Issue Message On Importance Of Film

VATICAN CITY (CNS) — Pope John Paul II plans to mark the 100th year of cinema with a message on film's importance in contemporary culture. "Cinema: Communicator of Culture and Values" is the theme chosen by the pope for World Communications Day 1995, U.S. Archbishop John P. Foley, president of the Pontifical Council for Social Communications, announced Oct. 18. "Film has transformed the world of communications and has given to a theatrical experience a realism and an enduring quality not previously possible," Archbishop Foley said. The papal text is normally released in January in conjunction with the feast of St. Francis de Sales, patron of journalists. World Communications Day is celebrated in most countries the Sunday before Pentecost.

Half Million Colombians Displaced By Official, Rebel Terror

BOGOTA, Colombia (CNS) — More than 500,000 Colombians have fled their homes in the last 10 years because of persecution by government soldiers, Marxist guerrillas and right-wing paramilitaries, creating one of Latin America's worst refugee problems, according to a study by Colombia's Catholic Church. "(Forced) displacement in Colombia is the most dramatic expression of the massive violation of rights ... in the context of internal armed conflict," said the study, released Oct. 11. The document, presented to a congressional committee, said about one in 60 Colombians had been forced to flee their homes by the government's war on Marxist guerrillas during the last decade.

Pope Says Religious Bring Love, Hope Of Christ To World

VATICAN CITY (CNS) — Men and women religious do not flee the world but rather bring to the world the love and hope they have found in Christ, Pope John Paul II said. Beatifying five founders of religious orders and organizations Oct. 16, the pope said their example reminds religious that their lives have no sense if they are not lived as a journey toward holiness. The beatification ceremony came at the halfway mark of the Oct. 2-29 world Synod of Bishops on consecrated life. Consecrated life "is not renunciation, but love, or better, renunciation for the sake of love," the pope after the beatification ceremony.

Montreal Prelate Says Church Must Ensure New Orders Truly Inspired

VATICAN CITY (CNS) — Church authorities have a responsibility to guarantee that new religious orders and communities are genuinely inspired by God and respect the members they attract, said Archbishop Jean Claude Turcotte of Montreal. Speaking at the Oct. 2-29 world Synod of Bishops on consecrated life, Archbishop Turcotte offered suggestions to the new groups and to those charged with judging their validity. "Just as the attempts of renewal undertaken by the traditional communities have not always been successful, so, too, the new communities certainly do not all have the same vigor, the same authenticity of charism, the same ability to become a place where, for the whole of life, one could deepen a commitment to God and to the sons and daughters of God," he said.

Pope Calls Israeli Bus Bombing 'Senseless Tragedy'

VATICAN CITY (CNS) — Pope John Paul II called the terrorist bombing of an Israeli bus a "senseless tragedy" that should not be allowed to stop the peace process. The bomb exploded in downtown Tel Aviv Oct. 19, killing at least 20 and wounding more than 40. Israeli authorities said they believed Palestinian extremists opposed to recent peace agreements were responsible for the attack. A telegram sent in the pope's name said the pontiff was "deeply saddened by news of the act of deplorable violence" in Tel Aviv and was praying for the victims and their families.

Letters To The Editor

Thanks for generosity

Dear Bishop Curlin:

With deep gratitude I wish to acknowledge receipt of the check in the amount of $44,653.89, representing the Peter's Pence contribution from the Church in Charlotte, which you had forwarded this past week to the Apostolic Nunciature.

As I assure you that this sum will be duly sent to the Secretariat of State on your behalf, permit me to offer in the name of Pope John Paul II an initial word of thanks for this continued expression of generosity. This added sacrifice demonstrates in a very clear way the strong bonds of faith, love and worship which the people of the Diocese have with the Holy Father as he cares for the needs of the Universal Church.

May God continue to bless you and the faithful you serve.

With warm regards, I am
Sincerely in Christ,
Archbishop Augustino Cacciavillan
Apostolic Pro-Nuncio

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

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Wood (From Page 1)

"Converts sometimes have a greater appreciation for the faith," said Brian McNulty, Family Life Commission member at St. Thomas Aquinas. "He's on fire with love for the Lord and the Catholic faith and its strong family message."

McNulty, who met the dynamic speaker in June at a "Defending the Faith" seminar at Franciscan University, Steubenville, Ohio, arranged for Wood to speak at the parish as part of an ongoing evangelization effort at St. Thomas Aquinas.

Wood's lecture series is one of two events sponsored in the next week by the parish family of St. Thomas Aquinas to strengthen family life. Jon Stemkoski's Celebrant Singers will perform at the church Saturday, Oct. 29 at 7:30 p.m. The concert is open to all.

For information on either event, call the church office at (704) 549-1607. St. Thomas Aquinas, 1400 Suther Rd., is located across Highway 49N from the main entrance to the University of North Carolina-Charlotte.

Religious (From Page 13)

He also said, "tensions continue over the understanding of the role of women in the Church and in society and of how best to foster collaboration in planning and action in the particular Church."

Archbishop Keeler told the synod that despite the tensions they are dealing with, U.S. men and women religious "continue to make magnificent, generous contributions of leadership and service in education, health care, parish and diocesan ministries across our country."

Christophers Hold Poster Contest

NEW YORK — High school students from around the country are invited to enter the fifth annual poster contest sponsored by The Christophers. The theme of the contest is "You Can Make a Difference."

Winning entries in the past have included a wide variety of paintings, drawings, and collages that interpreted the theme in unique ways. Nearly 2,000 posters from students in public, private and religious high schools were received in last year's contest.

All students in grades 9 through 12 are eligible to enter. Posters must be 15 by 20 inches and include the statement, "You Can Make a Difference." They will be judged on overall impact, effectiveness in conveying the theme, originality and artistic merit. A total of $2,000 in prizes will be awarded, with the first prize of $1,000. Entries must be received by Jan. 27, 1995. All posters become property of The Christophers and cannot be returned.

For complete contest rules, write to The Christophers, 12 East 48th St., New York, NY 10017 or call (212) 759-4050.

Discipline (From Page 1)

growth and new learning which are not bad attitudes to model for children. The dentistry, information technology, automotive technology and homemaking practices that were good enough for our ancestors certainly aren't good enough for us today. Neither should the way we or our parents may have been treated be good enough for our children. Perhaps the central message of this conference should be: "Our children, our minorities and our handicapped are not expendable."

One interesting comparison of statistics that came up at the conference was that two-thirds of violently punished children seem to have "turned out all right." So have two-thirds of all heavy smokers "turned out" without an apparent health problems. Whether we are talking about criminality, aggression and inferiority complexes or cancer, emphysema, and heart attacks, it is not advisable to assume the risk for oneself or for anyone else.

Father Choquet, parochial vicar at St. Eugene in Asheville, represented the diocese at the conference.

Vocation Update...

Seminarian Edward Fitzgerald is ordained a transitional deacon Oct. 7 at St. Peter's Basilica in Rome. Rev. Mr.Fitzgerald, whose home parish is St.Benedict in Greensboro, is a seminarian for the Diocese of Charleston. His ordination to the priesthood is scheduled for July 8, 1995. His parents, Frank and Mary Anne Fitzgerald, are parishioners of St. Gabriel Church, Charlotte.

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"How To Win Family and Friends Back to the Catholic Church"

Saturday, Nov. 5
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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 10 • November 4, 1994

Elizabeth and John Grabasky, members of St. Paul the Apostle in Greensboro, are congratulated by Bishop William G. Curlin on 65 years of marriage. The Grabaskys were among 227 couples at St. Patrick Cathedral for the annual 25th and 50th wedding anniversary celebration. See Story on Page2.

Photo by JOANN KEANE

Clergy of Atlanta Province Learn To Better Serve Black Catholics

By JOHN STRANGE
NC Catholic

RALEIGH — As about 60 priests prepared to return to their home dioceses and parishes after the annual Province of Atlanta meeting recently, Bishop Wilton Gregory of Belleville, Ill., had one wish for his fellow clergy.

"I hope they will remember above all the privilege of serving the African-American community," he said. "They will get back from the community as much as they give."

Bishop Gregory, one of about 10 active black bishops in the country, was the main featured speaker at the Atlanta Province's Assembly of Priests, held Oct. 24-26 at the Radisson Plaza Hotel.

About 60 priests from all five dioceses in the province — Atlanta, Savannah, Charleston, Raleigh and Charlotte — attended the assembly to discuss "Catholic Evangelization in the Black Community."

The American Catholic Church hasn't always been dedicated to evangelizing the black community well, said Benedictine Father Cyprian Davis, a professor of church history at St. Meinrad Seminary College in Indiana, who gave the opening address to the assembly.

Father Davis recounted that Auguste Martin, the first bishop of Natchitoches, La., now the Diocese of Alexandria, wrote a pastoral letter at the onset of the Civil Way, saying that slavery was not an evil institution but was rather "God's way of bringing about the poor Africans' salvation."

Catholic evangelization in the black community historically has been a story of "slow victory in spite of many defeats," said Father Davis. In the years following their freedom from slavery, he said, many blacks left the Church for several reasons, among them "clergy neglect" and "bitter hostility on the part of many whites, including white Catholics."

By the end of the 19th century, he said, evangelization efforts were more active and aggressive. And the last 10 years have brought "remarkable achievements": the establishment of an African-American Catholic Secretariat of the National Council of Catholic Bishops, an increasing number of American black bishops, and the revival of Black Catholic Congresses.

In this century the issue of all-black parishes has been one of the more controversial, Father Davis said. Desegregation was "basically sound," he said, and an all-black parish can revive distasteful memories of "Colored-only" water fountains and lunch counters.

See **Province,** Page 2

Two American Archbishops Among 30 New Cardinals Named

VATICAN CITY (CNS) — Pope John Paul II named 30 new cardinals from 24 countries, including Archbishops William H. Keeler of Baltimore and Adam J. Maida of Detroit.

The appointments, announced Oct. 30, brought prestige to local churches that are still suffering the effects of political repression and war: Vietnam, Cuba, Lebanon and Bosnia-Herzegovina. They also highlighted Church leadership in nearly every corner of the globe, from Montreal to Madagascar, from Tokyo to Ecuador.

"The universality of the Church, with the variety of its ministers, is well-reflected in these cardinals," the pope remarked to several thousand people in St. Peter's Square.

"Along with those deserving recognition for their service to the Holy See, here are pastors who are giving their energy with love in young and old dioceses," he said.

The pope continued to raise the church's profile in Eastern Europe, naming cardinals in Albania, Belarus, the Czech Republic and the war-torn Bosnian capital of Sarajevo. He rewarded two elderly prelates who paid dearly under communism: Albanian Msgr. Mikel Koliqi, a 92-year-old priest who was jailed or detained by authorities for a total of 38 years; and Archbishop Kazimierz Swiatek of Minsk-Mohilev, 80, who spent 10 years in Soviet prisons and labor camps.

Continuing a trend, the pontiff also named two theologians to the College of Cardinals: French Dominican Father Yves Congar, who influenced the pope during the Second Vatican Council, and German Jesuit Father Alois Grillmeier, who specializes in Christology.

The pope said the new cardinals would be formally installed at a special consistory at the Vatican Nov. 26. Of those named, 24 were under the age of 80 and thus eligible to vote in a papal conclave. After the installation ceremony, the college is expected to number 167, with the number of voting members once again at its maximum of 120. Pope John Paul will have named 100 of the potential voters, or 83 percent.

While the College of Cardinals is best-known for selecting a new pope, it has been given an increasingly important role as an advisory body on important church issues.

The nomination of Archbishop Keeler, the 63-year-old president of the National Conference of Catholic Bishops, once again places a cardinal at the head of the oldest diocese in the United States. The last cardinal-archbishop of Baltimore was Cardinal Lawrence J. Shehan, who retired in 1974 and died in 1984.

See **Cardinals,** Page 16

Bereavement Ministry Helps Shorten The Grief Journey

By JOANN KEANE
Associate Editor

CHARLOTTE — Death can destroy the life of the living.

For the survivors, the mourning process itself can be a slow emotional death. Anger and depression are consuming emotions that can emotionally cripple the strongest of wills. Coupled with anger with God, some turn away from the Church in their darkest hour.

It's a time for the Church to shine with the light of Christ, to comfort and heal.

While some parishes offer bereavement counseling, it is not a widespread practice. The Church is where people should turn for help, said Mercy Sister Timothy Warren, diocesan director of Lay Ministry. Sister Timothy is leading the way by bring Pastoral Bereavement Counseling to the Diocese of Charlotte.

Bereavement Ministry is growing across the country as a unique and authentic form of pastoral care and outreach. Recognizing the mourning process as a delicate spiritual and personal journey provides comfort to grievers by a supportive community, said Sister Timothy.

Although it's a fairly new concept to us, Bereavement Ministry is a service that is in line with the ministry of the Church, said Sister Timothy.

Grief is a natural and normal response to the loss of a loved one. Yet grief is diminished through understanding and support, said Sister Timothy. One of the constant complaints of a mourner is that after a while, no one seems willing to listen. Bereavement Ministry cushions that complaint by providing support and a forum to understand and share the pain of loss.

On Dec. 10, the first training program for Pastoral Bereavement Counseling will take place at the Catholic Conference Center in Hickory.

Dr. Patrick M. Del Zoppo, a pastoral psychologist and national leader in the outreach of ministry to the bereaved

See **Bereave,** Page 16

Bishop Wilton Gregory of Belleville,Ill., and four bishops of the Province of Atlanta celebrate Mass Oct. 25 at Sacred Heart Cathedral in Raleigh. Pictured are (l-r) Bishop William G. Curlin of Charlotte, Bishop David B.Thompson of Charleston, S.C., Bishop Gregory, Bishop F. Joseph Gossman of Raleigh and Archbishop John F. Donoghue of Atlanta. (*NC Catholic* photo by JOHN STRANGE)

Province (From Page 1)

But the loss of the "black parish" also meant the end of "a certain kind of black Catholic identity that has its own form of worship." The black parish, he said, permits black Catholics to "rediscover their Catholic heritage, to enrich their Catholicism with their African-American culture, and to celebrate all of this in word and sacrament, and music and symbol."

One of the more major difficulties in desegrating churches, Father Davis said, is that in the majority of cases, it was the black church that was closed, and the black Catholics were sent to the "white parish," where they did not feel as welcome.

"Being a Roman Catholic does not mean you stop being black," Father Davis said.

Catholic education remains the keystone for evangelization of the black community, and to the Catholic community as a whole, Father Davis said.

"If there is one cry that has been constant among black Catholics from the time we as a community found our voice within the American Church, that cry has been for more Catholic schools," he said. "The school itself is the Church's sign that evangelization means hope, that evangelization means justice, that evangelization means the presence of the Kingdom in the arena of destruction."

Catholic schools are one of the Church's "great gifts," Bishop Gregory said. "We can never overlook the significance they have, and the opportunity they provide for welcoming people into the Church."

African-Americans especially consider Catholic schools sacred, he said. "More African-Americans come to our Church through our schools than we can ever imagine. We must never underestimate the value of the respect Catholic schools hold in the African-American community."

Bishop Gregory acknowledged that the rising cost of Catholic education has opened debate on the value of the school system. But, he said, it is more wise to ask, "What would it cost us not to have Catholic schools? The expression of Catholicism is directly related to Catholic schools."

Bishop Gregory closed the assembly by reminding the bishops and priests that in order for evangelization to be successful, the black community must feel some ownership of their church.

"Ownership is of critical concern to African-American people," he said. "Black churches are said to be the only institution in America which is really controlled by African-Americans."

Bishop Gregory pointed out that when Cardinal Bernardin Gantin, a black man who is also dean of the College of Cardinals in Rome, installed Archbishop Justin Rigali in St. Louis, many black Catholics looked up in pride. "That did more their change their image of the Catholic Church in a 20-second sound bite than you'll ever know." Bishop Gregory said.

He also said that if a bishop feels that an office of Africa- American Evangelization can "improve the ministry, then get the office. But don't confuse stationery, and business cards, and a sign on the door with effective apostolic work in the field of evangelization.

"There's a tendency for us bishops to feel satisfied once all the slots are filled. But what is needed is African-Americans in all types of positions: judicial vicars, chancellors, superintendents."

Ownership, or a sense of belonging to a parish, also means consulting with the laity and religious in the congregation, Bishop Gregory said. "Make sure you raise the issues with your people, and know that you won't please everyone," he said. "But if you reflect on their involvement, and are sensitive to their opinion, you will win."

"Don't be afraid to trust your people," he said. "They won't betray you. They'll only love you.'

John Strange is editor of the NC Catholic, *diocesan newspaper of the Diocese of Raleigh.*

'Til Death Do Us Part

Anniversary Mass Pays Homage To 7,253 Years Of Marriage

By JOANN KEANE
Associate Editor

CHARLOTTE — One of the greatest act of faith is marriage, said Bishop William G. Curlin. In the sight of God, a couple pledges undying love for all the days of their lives. Launching out in faith as one, they vow to take on all that life offers.

On Oct. 30, Bishop Curlin celebrated Mass at the 25th and 50th wedding anniversary celebration at St. Patrick Cathedral. The 14th annual celebration is sponsored by the Office of Family Life. With pews filled to capacity, the congregation spilled out, lining the walls. Easily, 500 filled the cathedral.

"We come here today to salute your love, which is a sign of how God loves us," said Bishop Curlin. "The love of God in you is so deep, the mystery of the sacraments ever present. You are more than just two people blending two human lives, you are joined by the sense of God in one another."

Although the celebration is promoted for 50- and 25-year celebrations, three couples joined in the celebration marking 53, 60 and 65 years of marriage. Fifty-nine couples celebrated 50 years of wedded bliss, 165 celebrated their silver anniversaries.

In a disposable era, marriage sometimes seems as dispensable as yesterdays news. Two in five marriages will become divorce statistics before celebrating five years of matrimony. Clearly, the 227 couples honored stand in testimony to the vows repeated decades ago.

"What a panorama of life us in front of us," said Bishop Curlin in his homily, addressing the jubilarians. "You've lived through world wars, financial struggles, and all the tragedies in our world. You have listened to so many promises of a better world, heard so many promises not kept. You have witnessed it all, but you went through it together, and can now say that through it all, we never stopped loving each other."

Bishop Curlin suggests young couples observe the lives of today's jubilarians before tying the knot. "Our world need you as role models," Bishop Curlin told the jubilarians. "You witness to the truth of what married life is all about. Young married couples should see your laughter, hear of your struggles and tears, and realize that through it all, you continue to celebrate your love."

Religious Influence In Politics Seen As Stronger Than Ever

WASHINGTON (CNS) — Two years after the "prestige press" declared religious influence on politics was over, the 1994 elections are showing just the opposite, according to a Catholic theologian and political commentator.

George Weigel, president of the Ethics and Public Policy Center in Washington, told journalists at an Oct. 31 briefing that the role of religious groups in politics has mushroomed as part of a rebellion against the power of government.

He sees three areas of concern in particular that have driven people to band together politically.

First is a sense that an activist Supreme Court has been forcing the United States into an unwelcome secularism, he said, by banning prayer in schools and otherwise limiting the ways in which religious beliefs are allowed to influence society.

Second, a "cluster of issues" including the breakdown of traditional family structures and the sexual revolution have given people a sense of powerlessness against changing society. The ongoing strength of the right-to-life movement and the growing power of groups organized behind issues like school choice show a trend toward people trying to take back power they feel they've lost, Weigel said.

"I can't overemphasize the importance of abortion as an issue," he said. He called it the single most important factor in drawing many people to the Republican Party. "If the GOP abandons its pro-life commitment, the GOP will be abandoned," he said.

Finally, frustration about crime, violence, and the "collapse of civilized life" is translating into a push for a greater sense of personal responsibility in society, he said.

CCHS Capital Campaign Off And Running, $1.3 Million Pledged

By JOANN KEANE
Associate Editor

CHARLOTTE — Supporters of the new Charlotte Catholic High School have plenty of reasons to celebrate — one million to be exact — but the campaign isn't resting on its laurels, at least not yet.

"We're off to a fine start," said Dick Keffer, co-chair for the CCHS capital campaign. "$1.3 million in contributions and pledges to date put us a third of the way towards our goal. Once we top that $3 million mark, we can relax."

The high school capital campaign kicked off early in October with a series of parish meetings. Hundreds of individuals turned out for a presentation that underscored the immediate need for a new, larger Catholic High School.

The campaign officially began during weekend Masses Oct. 8-9. Presentations alerted parishioners to the need for their financial and moral support.

"For many years, we have seen the need to expand the high school beyond its land-locked boundaries on Park Road," said Kathy Mulvaney, during a presentation at St. Patrick Cathedral. "Now it is even more critical, with the recent additions to our Catholic elementary schools. The enrollment at the elementary level has increased 32 percent in the last two years alone. And we know from past experience that most of those students will plan to go on to CCHS. The question is, will we be ready for them?"

With construction well underway, plans are on schedule for CCHS' opening for the 1995-96 school year.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

November 6
2:30 pm – Confirmation, St. Gabriel, Charlotte

November 7
Presbyteral Council meets at Catholic Conference Center in Hickory

November 10
7 pm - Blessing of renovated St. Francis of Assisi, Jefferson

November 12
Lutheran-Catholic Ecumenical dialogue

November 13-17
Bishop Curlin attends NCCB meetings in Washington, DC

Benedictine Father Patrick Donahue Dies At Age 84

BELMONT — Benedictine Father Patrick Joseph Donahue died at Belmont Abbey Oct.27 after a long struggle with emphysema. He was 84.

Vespers were sung at the Abbey Church on Friday evening, Oct. 28. A Mass of Christian Burial was celebrated at the church Oct. 29 by Abbot Oscar Burnett, Bishop William G. Curlin of the Diocese of Charlotte, the monks of Belmont Abbey and priests of the diocese. Burial followed in the Abbey cemetery.

Father Donahue had retired at Belmont Abbey in 1987 after 43 years at St. Benedict Priory in Richmond, Va., where he had been assigned in 1944 for "one year." During those years he was on the faculty at Benedictine High School where taught as many as four or five classes a day.

He also served as Catholic chaplain at McGuire Veterans Hospital, directed athletics at St Benedict Elementary School and Benedictine High School and coached junior varsity teams at both schools. Along with his teaching duties, Father Donahue also held pastoral assignments at St. Benedict's Church and St. Joseph's Home for the Aged and conducted weekend missions at various parishes in the Richmond area.

Following his retirement, Father Donahue resided in the infirmary at Belmont Abbey but he remained active in the Benedictine community even when confined to a wheelchair and virtually blind. He served on the Liturgy Committee and the Community Trust for the Poor Committee and as almoner of the monastery, supervising the distribution of monastery funds to the indigent.

Father Donahue was born Sept. 9, 1910 at Glen Arm, Md., the son of Michael J. Donahue and Anna Bridenbaugh Donahue. He was educated at Catholic elementary schools in Long Green and Towson, Md., and spent his first two years of high school at Immaculate Conception High in Towson.

He transferred to Belmont Abbey High School for his final two years and then went on to Belmont Abbey College, where he earned a bachelor's degree. He earned a master's degree from The Catholic University of America in Washington and later attended the Richmond Professional Institute.

FATHER PATRICK J. DONAHUE

He entered the Benedictine novitiate at St. Vincent Archabbey in Latrobe, Pa., in 1930 and made his profession as a monk of Belmont Abbey on July 2, 1931. He was ordained to the priesthood Dec.19, 1936 at St. Mary's Seminary in Baltimore.

From 1936 until his assignment in Richmond, he taught at Belmont Abbey College, served as director of the brothers at the Abbey and managed the monastery farm.

Father Donahue is survived by the monks of Belmont Abbey, a sister, Mrs. Loretta Healey of Amityville, N.Y., a brother, M. J. Donahue of Baltimore, and numerous nephews, nieces and cousins.

Catholic Camporee Set

HICKORY — The 1995 Catholic Camporee will be held April 28-30 at the Catholic Conference Center in Hickory. The theme will be "You Are the Light of the World."

All adult Scout and Cub leaders are requested to attend a planning meeting at 2:30 p.m. Nov. 6 at the Conference Center. For information, call Frank Thompson at (704) 359-5208.

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Bishop William G. Curlin joins the Diocesan CHD Committee at its fall meeting in Hickory to hear success stories from CHD-funded groups. Pictured are (front, l-r) Mary Herr, Carolina Martinez, Bridget Johnson and Daughters of Cahiry Sister Anne Joseph Edelen and (rear, l-r) Father George Kloster, Bishop Curlin, ScottSpivak and Bill Murdoch. Committee members not pictured are Tom Taaffe, Vivian Reichart, Father Jim Solari and Key Wiener.

CHD Provides Help For Poor At National, Diocesan Levels

The Campaign for Human Development, the poverty-fighting arm of the Catholic Church in the United States, awarded a total of $55,500 in national and local grants to self-help groups in the Diocese of Charlotte.

The National CHD Committee in Washington awarded $40,000 to the Piedmont Peace Project in Kannapolis to continue its "Finding Our Voices" program which provides non-traditional leadership training for disenfranchised people working for social change. It is the third year of national funding for the project which received grants of $35,000 in 1992 and $40,000 in 1993.

The Diocesan CHD Committee recommended and Bishop William G. Curlin approved local grants totaling $15,500 to eight organizations in or serving the 46 counties of the diocese.

During a visit to their fall meeting, Bishop Curlin told committee members, "You have my 100 percent support. This is where the action is for Christ."

The largest local grants were $3,200 to the Centro de Ayudar in Morganton and $3,000 to the Affordable Housing Coalition in Asheville. Other local grants were $2,500 each to Children's Haven, Inc., in Rockingham and Shiloh Community Enrichment Program in Asheville, $2,000 to the Swain County Dispute Settlement Center, Inc., in Bryson City, $1,500 to the Interagency Resource Project in Gastonia and $800 to Hospitality House of Asheville.

The Centro de Ayudar, a newly-formed organization, seeks to provide immigration advocacy to people in the Catawba Valley Legal Servicesarea and in Avery County. The grant will be used to train advocates, build a resource library and expand the work of the organization.

The Affordable Housing Coalition coordinates the efforts of housing providers to increase access to decent, safe and affordable housing for low-income residents of Asheville and Buncombe County. The grant will help fund advocacy efforts for a countywide minimum housingcode.

Children's Haven is attempting to develop a groiup home for emotionally and physically abused boys 8-18 who cannot be returned to their families or to a foster home environment. It also seeks to educate the public about the need for such homes and about the plight of rural counties which, because of budget limitations, cannot provide high quality long-term residential care for such children.

Shiloh Community Enrichment Program is an interdenominational church-based organization which seeks to decrease the sale and use of drugs in the community. The grant will help fund a program that offers summer job training and opportunities for at-risk teens.

The Swain County Dispute Settlement Center provides mediation services for people who lack the financial resources to hire an attorney or take other steps to protect their interests in disputes.

See **CHD,** Page 16

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

RU486

When advocates of the French-developed abortion pill RU486 were prodding the government to allow its use in the United States, they maintained that it should be permitted because the drug showed promise as a treatment for some diseases and was not just a non-surgical method of abortion.

The Food and Drug Administration finally agreed to allow clinical testing of the pill in the United States. The testing now has begun and guess what.

The clinical trials do not involve physicians conducting research on the various diseases cited by the proponents of the pill. The tests are being conducted by Planned Parenthood at abortion clinics around the country. So much for non-abortion uses of the drug.

Maybe the pill does have some medicinal value but it appears unlikely that it ever will be used in this country for any purpose other than abortions.

Dr. C. Wayne Bardin, research director at the Population Council in New York, says the tests will involve 2,100 women over the age of 18 who are in the first two months of pregnancy. He says the testing is to be completed by next spring when the results will be submitted to the FDA. If the FDA approves the pill, it could be widely available in the United States by 1996.

Since RU486 apparently is not being tested on any diseases, it can not be approved for any use but in abortions.

Pro-life groups in this country have opposed the use of the drug for more than one reason. It not only kills unborn children, it also has been suspected of causing long-term side effects in the women who take it.

The women taking part in the tests are being used as human guinea pigs by supporters of what some pro-lifers have called a "deadly human pesticide."

Vote

Election day is only a few days away. We hope that our readers have been carefully studying the issues in the various races and are prepared to make intelligent choices.

We can't tell you how to vote because that would jeopardize our tax-exempt status as a non-profit publication.

But, we can urge you to think carefully about the positions of the candidates and the merits of any propositions on the ballot in your areas.

Then, please vote.

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Pro-Life Corner

Respect Life

We have no laws in North Carolina which require an abortionist to inform women of the risks in the procedure.
Information from Christian Action Council

VOTE ON NOV. 8

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Says Religion No Excuse For Murder

The Pope Speaks

Pope John Paul II

VATICAN CITY (CNS) — True religious belief can never be an excuse for murder, said Pope John Paul II, commenting on the killing of two Spanish nuns in Algeria, presumably by Muslim fundamentalists. Augustinian Missionary Sisters Ester Paniagua and Maria Caridad Alvarez were shot dead Oct. 23.

"The suffering caused by this sad event becomes more acute when one considers that this savage act, in an absurd way, claims to be inspired by religious principles," the pope said at the end of his Oct. 26 general audience.

"One cannot consider oneself to be faithful to the great and merciful God and, in the very name of God, dare to kill a brother or sister," he said.

"Unfortunately, after more than two decades of solidarity with the sick and the weak, they were innocent victims of the deep tensions which characterize the Islamic world in which they lived, generously and faithfully carrying out their humanitarian action," the pope said.

More than 10,000 people have been killed in political violence in Algeria since January 1992 when government authorities canceled a general election Islamic fundamentalists were poised to win.

The victims include more than 50 foreigners slain since September 1993 when they became targeted in attacks that authorities blamed on the fundamentalists fighting to overthrow the government and install an Islamic state.

The Augustinian Missionaries had refused all requests to leave the country, Spanish national radio reported the day of the killings.

"In the face of this new tragedy, I want to express deep appreciation for the work undertaken by the bishops, priests and religious men and women who, while conscious of the risks the current situation brings, have decided to remain in Algeria to continue giving their witness of faith and love," the pope said.

Also at the audience, the pope appealed to all Algerians to "move back from the abyss of violence" and show real wisdom and courage by committing themselves to dialogue.

In an Oct. 24 condolence message to Archbishop Henri Teissier of Algiers, Algeria, the pope prayed that the nuns' deaths would "hasten the time of dialogue, reconciliation and peace in the country to which they dedicated themselves with generosity."

Pope Says Vows of Poverty, Chastity, Obedience Bring Value To Church

VATICAN CITY (CNS) — Pope John Paul II said the evangelical counsels of chastity, poverty and obedience professed by men and women religious bring an "essential value" to the Church.

The pope made the remarks at a general audience at the Vatican Oct. 26, as a month-long Synod of Bishops on consecrated life neared its conclusion.

He said the decision by some men and women to completely consecrate themselves to God's service is rooted in the "original consecration" received by all the faithful in baptism.

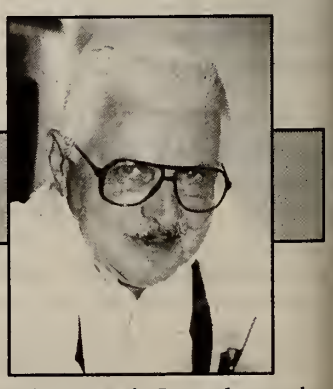
But those who profess chastity, poverty and obedience are marked by a new and special consecration, which offers the gift of a particular charism, he said. This charism is not granted to everyone, as Christ made clear when He spoke about voluntary celibacy, the pope said. It is a divine act that "freely chooses, calls and opens the way."

"The close connection between the consecrated life and the sacraments of baptism and confirmation indicates its importance for the growth of holiness in the Church and for dedication to the apostolate," he said.

The pope asked for intense prayers from the whole Church so that religious vocations would increase.

Another Volume From The Pope

Editor's Notebook



Bob Gately

Apparently anticipating that the expected success of *Crosing the Threshold of Hope* will create more interest in the wirings of Pope John Paul II, RandomHouse has re-issued a volume of the poetry which the Holy Father wrote before becoming pope.

The volume, *The Place Within,* was published Nov. 1, 12 days after Random House subsidiaries published the English language version of the pope's new book. Random House originally published the poetry book, then titled *Collected Poems,* in 1982.

The poems by the pope, then Karol Wojtyla, were written over a period of almost 40 years from 1939 when he was a young student until 1978 when he was elected pope.

The poems were translated from the Polish by Jerzy Peterkiewicz who was chosen for the task by a special papal commission.

The paperback book sells for $10. I have a copy but have not had an opportunity to read it. I'll have more to say about it in a future issue.

Speaking of future issues, Associate Editor Carol Hazard has been touring Israel with other representatives of th Catholic press. They were in Jerusalem at the same time that President Clinton was there. Look for her story and pictures in an upcoming edition.

Am I the only one who's old enough to remember when the Christmas shopping season began on Thanksgiving?

Thanksgiving is still about three weeks away but a lot of stores — at least in Charlotte — already are full of Christmas decorations and merchandise. Matter of fact they have been since Columbus Day. Next year Labor Day?

All Saints Day

Light One Candle

Father John Catoir

A teacher once asked a child, "What do you think a saint is?" And the child, remembering the figures in the stained glass windows at church, answered, "A saint is someone the light shines through."

It's true — the light of Christ does shine through the saints. They live ordinary lives in extraordinary ways. They pray, they love, and they serve, but, they are also prone to discouragement, fear and even sin. The saints had to go to confession, too.

Who are called to be saints? "All the faithful of Christ, whatever their rank and status, are called to the fullness of Christian life and to the perfection of charity." *(Lumen Gentium, The Dogmatic Constitution on the Church)*

Throughout history, the Church has publicly declared some people to be heroic. These are the canonized saints. Among them you have young and old; beggars and kings, scholars and soldiers, popes, peasants and priests, mothers of families, single lay women, missionaries, teachers, nurses and doctors. In other words, people of every race, culture and creed; people who have dedicated themselves to the task of loving God with their whole heart, mind and soul.

The saints are holy but not necessarily pious; they are just, but not harsh; they are forgiving, but not naive; faithful to their commitments, but not inflexible; and above all, the saints are full of God's joy, though not necessarily happy all the time. Saints have their dark moments just as Jesus did. Some of the qualities that saints share in common are as follows:

A strong sense of justice. Saints do not restrict their justice to private concerns. They care about the welfare of the whole community. They have a broader vision than most. When Pope John Paul II called us to a "decisive commitment to justice, and respect for human rights," he denounced "all that harms peaceful coexistence." He was challenging us to be saints.

A prayerful spirit. The saints are people of prayer. They don't have to strain to put God in their lives because they know He is already there. Their whole life is a prayer.

The spirit of love. John the Apostle wrote: "Let us love, not in words or speech, but in truth and action." (1 Jn. 3:18) A saint knows how to translate faith into loving service.

Readiness to forgive. Saints are quick to forgive injuries and hurts. Even if their feelings have not yet caught up, they forgive anyway, because Jesus asked it of them.

Fidelity to commitment. Therese of Lisieux was a saint who lived with a generous spirit trying always to do the tiniest thing right and doing it for love.

A spirit of peace and joy. Dom Joseph Marmion wrote: "Love, peace and joy are the echo of God's life in us." All the saints posses a joy the world cannot give. Every human being is called to be a saint, including you.

(For a free copy of the Christopher News Note, "Saints: Past, Present, Future," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

The Giving Parish

The Human Side

Father Eugene Hemrick

The Church has a thousand ways of reaching into your wallet and relieving you of its contents. That reality surfaced during a meeting of researchers studying what motivates people to give to charitable causes, including the Church.

Thanks to a Lilly Endowment grant, Dean Hoge at The Catholic University of America in Washington has undertaken a study of five religious denominations and the giving habits of their members.

As we reviewed his preliminary findings, we discussed the various ways churches acquire funds other than through the Sunday collection.

As the conversation unfolded I couldn't help but remember how, when I was a child, we were urged to give pennies to help adopt a poor "pagan" baby. It was a program that taught us something about poverty in the world.

I remember also a time when a parishioner, who was a well-known author, came into our classroom and told us that if we helped him sell his book he would donate much of the earnings to the parish.

My mind wandered from these memories of grade school to my uncle's first parish. He was assigned to build St. Francis Borgia Church in Chicago. To accomplish this and to support his new school he instituted bingo. In order to have bingo weekly, he relied on volunteers like my father and his brother-in-law to clean and set up the hall.

Today, in the parish where I assist, people sell supermarket certificates every Sunday. You can use a $10 certificate to purchase $10 worth of merchandize, but the parish gets to keep a percentage of the money from the certificates it sells.

To survive financially, parishes often employ more than one system of fund raising. Whether it is a parish picnic or a building fund drive, there is always some new method designed to get us to dig deeper into our wallets.

If we take a second look at how parishes survive we also learn that they rely heavily on volunteers who minister to shut-ins, visit hospitals or provide religious education for our children. Often the value of these services cannot be computed in dollars- and-cents terms.

The fact that we can't fully compute the value of the giving that occurs does not mean we should stop trying to measure it. A study like Hoge's reminds us to stop and take account of the extent to which a parish is a giving community.

Sometimes we lose sight of this by thinking in terms of people "attending" church functions. Or perhaps we think of the parish as a building. In either case, we overlook the generosity the building and its people represent.

Look around you the next time you're in church and take account of those who have volunteered: lectors, extraordinary eucharistic ministers, ushers, religion teachers, choir members, ministers to the sick and others. Next, reflect on all the methods the parish uses to obtain funding and review in your mind what all this is for — what it achieves.

You and the people in church with you are a giving community. This is a community characterized by a generosity that is much bigger that it first appears.

Father Hemrick is research director of the United States Catholic Conference.

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Autism And Health Care Reform

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

My 4-year-old son was diagnosed with autism at age 2. How would he be affected by health care reform?

Although reform legislation did not pass this session of Congress, it will continue to be an issue. Areas of concern for psychiatric patients include adequate insurance reimbursement for treatment and choice of physician. Many insurance plans today would pay 80 percent of the expense of psychiatric treatment, making treatment affordable. Under the original Clinton plan, the "fee for service" option would have allowed only 50 percent reimbursement for psychiatric illness while reimbursing 80 percent for other illness. Many feel this is discriminatory and that psychiatric treatment should be reimbursed at the same rate as other medical treatment. This idea of equality of reimbursement is sometimes referred to as "parity."

Some people perceive mental illness as less serious or less deserving of reimbursement than "real" illness. But autism is very serious and people with this disorder often engage in repetitive, severe, self-injurious behavior such as head-banging to the point of repeatedly needing stitches and also causing brain injury. It's a hard illness for people to understand, but without affective psychiatric treatment, there will be many greater costs in emergency treatment of injuries and other related long-term problems.

Another issue is choice of physician. You may have taken your son to many different doctors before someone made the diagnosis and began to provide effective treatment. Naturally, you will want to continue with the same physician, probably a child psychiatrist.

However, even without health care reform, managed care insurance plans are increasingly being chosen by employers in place of the traditional fee for service plans. Under these plans, in order to have your treatment covered, you typically have to go to doctors who have signed contracts with the plan. If your doctor is not on the plan, you won't have insurance reimbursement, but you could pay out of your pocket to continue to see him (if you can afford this).

Some managed care plans do provide a "point of service" option which allows you to go to doctors outside the plan and still use the insurance coverage although you pay a higher percentage of the cost.

Many people worried about the lack of physician choice under Clinton's proposal because of limitations on purchasing services outside the bureaucracy. There also would have been federally established limits on the number of psychiatric visits per year and it would have been illegal to purchase additional visits at your own expense.

Some groups feel that "freedom of choice" for patients to choose their physicians should be included in any legislation. A right of patients to "privately

See **Crosswinds,** Page 16

A New Pastor's Changes

Question Box

Father John Dietzen

Q. For years we have had a wonderful parish, lots of participation, Masses that meant a great deal and many people helping. Recently a new priest came and he has hurt a lot of people. We can never receive Communion under both forms anymore. No women are allowed to read, and Communion must be received in the mouth, not the hand. He stopped us from giving the Sign of Peace. We realize, as he says, "the Mass is the Mass." But things he does not allow us to share have come to mean much to us. Why would a priest do this? Has there been a change in Church rules on these things? We don't know where to turn. Don't our feelings and faith count? I am sending this from another city because I don't want to make the situation worse. (Ohio)

A. It may be no consolation, but you are not alone. We sometimes lose touch with the truth that the Mass and the sacraments are the "property" of Jesus Christ and his body, the Church, not of individuals.

Thus Christ and the Church, not each priest or other minister on his or her own, are to determine who is to share these mysteries and under what conditions.

Documents of the Church explain carefully and fully the ways of sharing and participating in the Mass and sacraments, and how they are part of history and of Catholic liturgical and sacramental tradition.

Obviously, decent order and dignity must be preserved. Granting that, it accords with liturgical statements of the Church that people have a right to attend Mass and celebrate the sacraments in a "Catholic manner" which includes those opportunities for participation and sharing faith that the Church provides.

It is a priest's responsibility, of course, to be knowledgeable and competent in the range of ways the Church tries to make the sacraments of salvation available to all believers.

Thus, while some pastoral judgments and policies need to be established in every parish, the question of who owns the liturgical mysteries, and therefore who lays down the major conditions, is a vital one.

The new *Catechism of the Catholic Church*, for one, abounds with that theme.

"When anybody baptizes it is really Christ himself who baptizes" (1088).

Christ "always associates the Church with himself in this great work (the liturgy) in which God is perfectly glorified and men are sanctified" (1189).

"Even the supreme authority (pope) may not change the liturgy arbitrarily, but only in obedience of faith and with religious respect for the mystery of the liturgy" (1125).

The sacraments are effective signs, "instituted by Christ and entrusted to the Church" (1131).

Liturgical rituals are therefore not private functions, but celebrations of the Church, "the holy people united and organized under the authority of the bishops," manifesting and pertaining to "the whole body of Christ" (1140).

In addition, a whole host of statements indicate specifically the controlling role of Jesus Christ and his Church in establishing conditions for celebrating and receiving the Eucharist.

My own bishop in the times of change during and shortly after Vatican II could not by any stretch of imagination be called a liberal.

See **Question,** Page 16

Hands Of Love

Family Matters

Eileen C. Marx

"I met Bob in a drug store in 1933 while I was having a soda with my girlfriends and I thought he was about the handsomest man I had ever seen," recalled my friend and neighbor, Mary. "The first thing I noticed about him was his dark brown hands. He looked so strong! And when he first came to meet my mother, he showed up in a white suit and lavender tie. She told me I had "better hang on to that man!"

Mary and Bob have been hanging on to each other for 59 years. And for the seven years that my husband and I have known them, their marriage has been an inspiration to us. It is obvious to all who know them that they share a genuine love, a beautiful tenderness and a deep respect for each other.

"We love and care about each other," said Mary. "We have fun no matter what we do. We would even have a good time going to the grocery store together. I think a good marriage has to have all these things. And you have to know how to hang loose through the good times and bad."

A few weeks ago, Bob suffered a stroke. One evening after returning home from the hospital, Mary told me, "Bob looked so weak, his hands looked so pale. Our grandson was holding Bob's hands tonight and it was *his* hands that looked so strong and dark next to Bob's. My grandson reminded me so much of Bob as a young man."

As I listened to Mary talk I began to wonder if the loved shared by Mary and Bob is a love from another time. Somehow life seemed a lot easier then. Falling in love was as simple as sharing an ice cream soda. But over the next few days, as Mary talked about the Depression, World War II and the fear that her daughter might contract polio, I realized that every generation has its concerns about the economy, its worries about illnesses without a cure and its fears about war and poverty. It is how we respond to tragedies and challenges like these that helps to define who we are as a family and a society.

Today it seems that we try to control everything, even love. We need to figure it all out, have all the answers, find the perfect match, read the latest "how to" book and wrap it up into a neat little package. Life is too stressful these days to spend the time working on a marriage or hanging in there for the long haul if times get too tough.

Maybe we are taking all the mystery out of love and in the process we are losing sight of its real meaning. We often forget, I think, that God is there to guide us on our journey with our husband or wife. I also believe that God is there to guide husbands or wives out of abusive or truly destructive marriages and give them strength during their time of grief and anguish.

My former pastor and dear friend, Bishop William Curlin, once remarked that the primary vocation for a married couple is loving one another and building up Christ in each other. As a mother of two young children, this is an important reminder for me. Bishop Curlin says, "Live for one another and through your love you will reach out to your children, your community and to people in need. Children don't make the marriage, they enrich it. When a husband and wife look at one another they should see the face of God because Jesus said he would live in each of us. What a price we are paying for losing sight of God in one another."

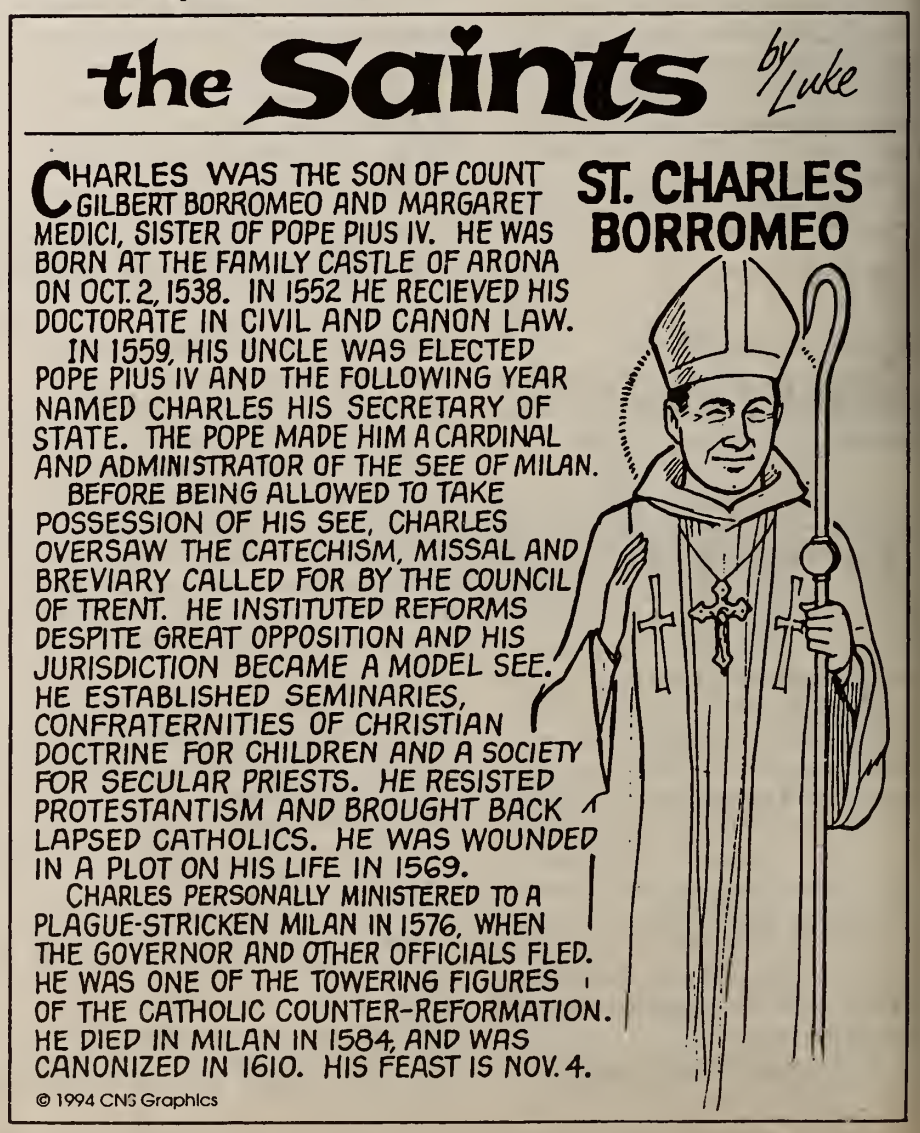
Once a month my husband and I try to get away for a romantic dinner, a picnic in the park or, if the grandparents are in town, a cherished night away together. A married couple doesn't need to spend a lot of money to grow in a marriage, but they do need to spend time together. I think it's important to always rediscover the person you fell in love with before the kids arrived, before the 50-hour work week became commonplace and before life somehow became all to stressful. If we take the time to put our marriages first, maybe we too will be blessed to hang in there for 59 years.

A few days ago, Bob died. At the wake, as I knelt before his casket, I felt a gentle squeeze on my shoulder. "He would be so tickled if he knew you were here," Mary said. " I think he does, Mary," I whispered back. Fighting back tears, she said. "Enjoy and treasure every moment with that dear husband of yours; the years go by quicker than you think."

I notice Bob's hands; they were pale and swollen. As if she were reading my thoughts, Mary said softly, " I tried to put his wedding ring on, but his fingers were too swollen from his illness."

But a wedding ring wasn't needed as a symbol of this marriage. All the family and friends who were gathered together this day knew that Bob's life was changed forever the day he fell in love with a young woman named Mary who was wearing a red beret and sipping a soda at a drugstore counter.

Eileen Marx lives in Silver Spring, Md., and writes about issues of interest to Catholic families.



Entertainment

'Only You' — A case of mistaken identity brings Faith (Marisa Tomei) and Peter (Robert Downey, Jr.) together. The U.S. Catholic Conference call it an "old-fashioned, romantic tale." The USCC rating is A-II – adults and adolescents. The MPAA rating is PG – parental guidance suggested. (CNS photo from Tri-Star)

Faust

Old Legend Unreeled

NEW YORK (CNS) -- The old story of making a pact with the devil is retold in the surrealistic Czech fantasy "Faust" (Zeitgeist).

Set in contemporary Prague, an ordinary passerby (Petr Cepek) finds himself strangely drawn to a theater where he puts on a costume and is suddenly thrust into playing the role of Faust.

Various versions of the old legend unreel with disjointed scenes of the man beset by devils as well as angels, sometimes on the stage or in a medieval setting but most often in a marionette version.

The wild proceedings inevitably end with Mephistopheles (again Cepek) claiming the man's soul as he desperately tries to find the exit to the city streets.

Written and directed by Jan Svankmajer, the work is a playfully absurd composite of live action, puppetry and clay animation but the traditional story gets lost in a welter of shifting scenes and bizarre images with Faust as a contemporary Everyman bumbling his way through a mythic world of good and evil.

Done mostly in pantomime with occasional dubbed dialogue, the result is not for all tastes.

Because of a satanic incantation, some bawdy humor and sexual innuendo, the U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Dream Lover" (1994)

Glossy melodrama in which the contented life of a prosperous young architect (James Spader) is shattered when he discovers his wife (Madchen Amick) is not what she seems. Writer-director Nicholas Kazan creates an aura of suspense with intriguing characters but the static narrative barely moves beyond the central premise of a naive husband and his malevolent wife. A few bedroom scenes with nudity, adulterous references, brief violence and intermittent rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"The Hudsucker Proxy" (1994)

By appointing a naive mail clerk (Tim Robbins) as company president, the chairman of the board (Paul Newman) aims to manipulate stock prices, but the plan goes awry when the young man invents a successful product and his secretary (Jennifer Jason Leigh), an undercover reporter, digs into what's behind the wheeling and dealing. Produced and directed by brothers Ethan and Joel Coen, the attempt to re-create a Capraesque populist fantasy proves enjoyable, despite some clumsy imitations of 1930s movie conventions and acting styles. Comic treatment of suicide and fleeting violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Jimmy Hollywood" (1994)

Angered by the constant crime committed on the once glamorous, now seedy streets of Hollywood, a cocky actor (Joe Pesci), aided by a dense sidekick (Christian Slater), finds fame as a masked vigilante, a role he is unwilling to give up even if it means losing his girlfriend (Victoria Abril) or his life. Ambiguous treatment of vigilante methods, brief violence, a live-in relationship and recurring rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"That's Dancing!" (1985)

A compilation of great moments in dance numbers from the film musicals of the 1930s to the recent past. Produced by Jack Haley Jr., the movie is very entertaining but dance fans will note some significant omissions and yearn for more extensive excerpts of their favorites. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

Actor Raul Julia talks with University of Central America groundskeeper Obdulio Lopez during a March visit to El Salvador to monitor elections there. Julia, who played the title role in Father Kieser "Romero," died Oct. 24. Lopez' wife and daughter and six Jesuit priests were murdered near the university in 1989.

(CNS photo by Ted Kean)

Raul Julia Dies; Played Archbishop Romero

NEW YORK (CNS) — Actor Raul Julia, who started going to Mass again because of his experience playing the title character in the movie "Romero," died Oct. 24 from complications of a stroke at a hospital on Long Island, N.Y. The actor, who had suffered a stroke a week earlier and lapsed into a coma Oct. 20, was to receive a state funeral in San Juan in his native Puerto Rico. Julia, 54, achieved widespread U.S. fame for his portrayal of Gomez Addams in two "Addams Family" movies, plus his starring roles in "Kiss of the Spider Woman" and "Tequila Sunrise." Five years after he played Salvadoran Archbishop Oscar Romero in the 1989 biographical drama, Julia played another Catholic activist, Brazilian rain-forest supporter Chico Mendes, in "The Burning Season," an HBO made-for-cable movie.

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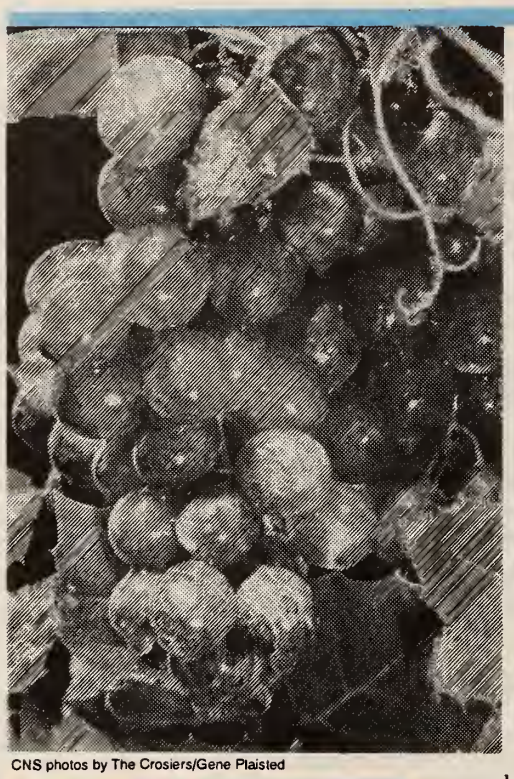

CNS photos by The Crosiers/Gene Plaisted

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The boldness of the sacramental vision

By John F. Haught
Catholic News Service

What is it about biblical religion that, age after age, speaks so differently to so many people? I think many would answer: It's the grand vision of promise along with the hope that this promise inspires.

But what about Catholicism? What is there in this particular version of the wider biblical religious world that might allow one to feel at home?

This question is significant at a critical time in Catholic history. In various parts of the world Catholicism finds it hard to compete with other denominations or with alternative religious and secular enticements. Many of my friends and students now are asking why they should remain, or in some cases become, Catholic.

What, then, might decisively bind us to this tradition, especially when other faiths also hold out a sense of promise and hope?

To many sincere searchers, some of the "externals" relating to discipline and church structure are stumbling blocks. It is not all that unusual for these searchers to ask in amazement, "How can you be a Catholic today?"

I think their question has the salutary effect of forcing us to look beneath the surface and into the depth of our tradition. What do we find there?

My answer — and I think that of many other Catholics I know — is that we find, among other riches, the wholesome beauty of an empathetically "sacramental" vision of reality.

When I say that Catholicism is sacramental, I am referring to something that runs much deeper that the truism that we have "seven" official sacraments, or that we put a special emphasis on the celebration of the Eucharist.

These, after all, are expressions of a more persuasively "sacramental" way of looking at things.

When I refer to the sacramental vision, I mean the audacious sense that everyday things and events can reveal to us something of what God is like.

A sacrament is any person, thing, happening, story or experience that opens up to us the domain of the sacred. Sacramentalism, then, invites us to see all creation as a manifestation of God's own being.

When you cut to the heart of what is perennially essential to Catholic Christianity, I think you will find that it has something to do with its bold affirmation that the world around us is able to speak sacramentally to us about God.

I call this vision bold because not every religion or religious person always has viewed the world so generously.

If you think about it, however, it's only such a sacramental vision that can give lasting significance, value or purpose to the universe we live in. Sacramentalism takes everything mundane and views it as an unrepeatable expression of the sacred mystery in which the world is grounded.

While many critics — not always without reason — have taken Catholicism to be a world-negating religion, at heart it is radically world-affirming.

If some forms of spirituality have been suspicious of the inherent goodness of matter, of bodiliness, sexuality and anything that pertains to material existence, Catholicism's basic sacramental emphasis views all of this as inherently good.

Sacramentalism gives deep significance to the most natural things we do or experience. It locates our eating, drinking, working, playing, mating and dying within the framework of an eternal meaning-ness.

Catholic Christianity boldly affirms " that the world around us is able to speak sacramentally to us about God."

Hence, we do not need to separate ourselves from the realm of the earthly or mundane in order to be near to God. We do not have to undergo humanly impossible ascetical gymnastics in order to be appropriately religious.

Sacramentalism allows us to settle into our enfleshed existence in the knowledge that through divine incarnation God too is fully embodied reality.

This sacramental emphasis is not something that every faith or every version of Christianity is willing to go along with — at least with the same degree of commitment and enthusiasm.

Many other religions and other types of Christianity have a realistic awareness that a onesided emphasis on sacramentalism may lead to idolatry, and this is indeed the temptation to which a sacramentally oriented faith is always subject.

However, in the desire to avoid this danger, some kinds of religion go to the extreme of world-escapism, and even at times a world-hatred.

Today's ecological crisis gives a special new relevance to the sacramental vision. Sacramentalism, remember, holds that the entire cosmos may reveal God to us. Father Thomas Berry, a Catholic priest and environmentalist, even goes so far as to insist that the universe is the "primary" sacramental revelation of God.

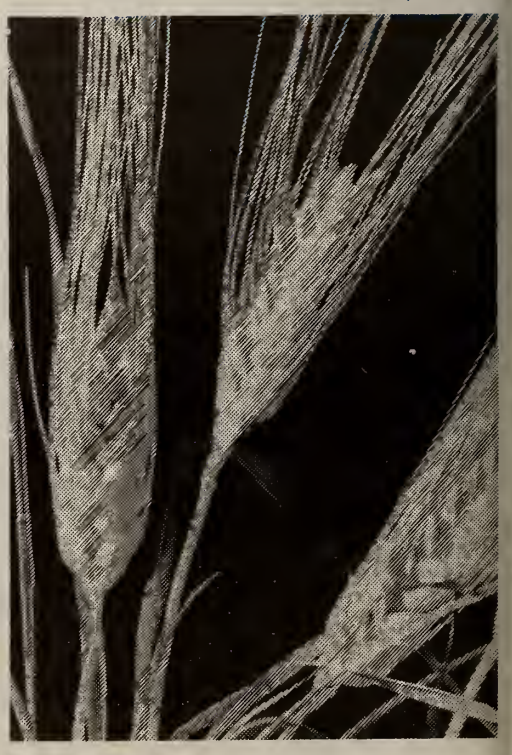
So today when we are asked what religious reason we might have to take care of the nonhuman natural world, we have a ready and convincing response. It is one that eludes modern secularism as well as the world-escaping mystical flights of some other kinds of religion.

We may simply point out that the natural world's sacramental transparency to God gives it intrinsic value that should spark fervent concern for its preservation.

If we lose nature, Father Berry says, we also lose God.

Sacramentality gives purpose and significance to all of creation.

(Haught, chairman of the Theology Department at Georgetown University, wrote "The Promise of Nature" and "What Is Religion?")



FOOD FOR THOUGHT

What is the "language" of a sacrament? The new Catechism of the Catholic Church talks about this.

But I'm not referring to whether sacraments should be celebrated in Latin or Aramaic, English or Spanish. I'm using the word "language" differently.

Can people read this language? Yes, but they must be able to "read" a sacrament's signs and symbols. Bread, wine, water, oil: To know sacramental language is to understand how these "speak" in the liturgy.

Liturgical symbols are "a language," the catechism proposes (No. 1153). They speak of interaction between God and human beings.

Nourishing bread, cleansing water or a flame piercing the darkness at Easter: Such symbols speak of a God who is great, but who also is near, the catechism says (No. 1147).

Of course, someone fluent in sacramental language grasps that it speaks not only "about" God, but that through it the Holy Spirit really is present and at work (No. 1116).

Finally, fluency in sacramental language enables people to enter into the liturgical conversation. That's important because if liturgy is a means to express God's action, it also is a means to express the action of human beings who "offer worship to God" (No. 1148).

David Gibson,
Editor, Faith Alive!

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FAITH IN ACTION

"The root of spirituality is spirit, a biblical reference to the breath of God. God breathes life into you. Spirituality is inhaling deeply of this breath and becoming aware of the rhythm of God's spirit in your lifelong pilgrimage of faith," writes Father Mark G. Boyer in *Breathing Deeply of God's New Life* (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210. 1993. Paperback, $7.95). This is a book to help people prepare spiritually for the sacraments of initiation: baptism, confirmation and Eucharist.

Reflection: Even the air I inhale — part of the physical world around me — is a sign of God's presence. As I inhale deeply and repeatedly, I begin to feel more and more full of energy. In a similar way, God communicates energy to me. God is a moving force in life and is not passive.

FAITH alive!

We're no angels

By Father Lawrence E. Mick
Catholic News Service

The title of "Angels in the Outfield," a movie released this summer, was a play on words, referring to the California Angels baseball team but also to heavenly angels that help them win some games.

Angels lift outfielders up to catch high flying balls. Angels increase the speed of the pitcher's fast ball and perform other superhuman feats to ensure victory for their namesakes.

The movie assumes that angels can do many things mere humans cannot achieve. Since angels are pure spirits, they are not limited by bodies as humans are.

But think about it. Doesn't this mean also that angels cannot do some things humans can?

Angels cannot, for example, celebrate the sacraments.

Sacraments are designed for beings with bodies. If we were all angels, all pure spirits, there would be no value in sacraments. Pure spirits experience everything directly through their intellects.

While humans experience some things in an intellectual, purely spiritual manner, we also are able to experience things through the five senses. In fact, our most meaningful experiences usually touch us on a number of levels, involving mind, senses and the emotions at the same time.

Just knowing intellectually that someone loves us, for example, is generally not as powerful or as convincing as being embraced by one who loves us.

God deals with us through sacraments because, as our Creator, God knows how we are made and how we experience reality. Sacraments use created things and human actions to communicate divine realities, largely through our senses.

We feel the water surround us in baptism. We hear the words of the presider claim us in the name of the Father, Son and Holy Spirit.

We savor the taste of good bread and wine as we sense our unity with all those around us in communion. We feel the touch of the confessor's hand on our head as the words proclaiming God's mercy enter our minds and hearts through the sense of hearing.

"Sacraments use created things and human actions to communicate divine realities, largely through our senses.... If we were angels, all of this would be unnecessary and useless."

When we are sick or near death, we are comforted by the soothing touch of the oil of anointing as words of support and strength remind us of God's promise to heal and save us.

The sacraments make God's presence and action visible and tangible. In this way, they continue the mystery of the incarnation. For God became man in Jesus Christ so that we could see and hear and touch God in our midst.

God spoke to human beings in various ways throughout Israel's history. Signs and wonders made people aware that God was present. And the prophets spoke God's word to generation after generation, warning people to repent when they had turned away from the Lord and announcing God's promises in order to sustain their faith.

In Jesus, God took the ultimate step to draw us close — becoming present in such a way that we could see and hear and touch the divine.

The sacraments continue this reality of the incarnation, making Christ's continuing presence visible and tangible to us.

If we were angels, all of this would be unnecessary and useless. Because we are human, however, God wisely chose to deal with us in a human way.

Some people think that becoming holy means somehow becoming angelic, purely spiritual. For the Christian, however, holiness means becoming like Jesus Christ, which means becoming more fully human.

Sacraments are the best way God could provide for us to encounter Christ and gradually become more and more like him.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a freelance writer.)

FAITH IN THE MARKETPLACE

Tell of an occasion when a sacramental celebration was particularly meaningful.

"The First Communion of my twin daughters.... What was so touching is that our pastor stopped by our pew and welcomed them, and told them how happy he was to be celebrating the sacrament with them.... It was such a warm, beautiful thing to do, and it made the children so happy." — Sarah Willging, Silver Spring, Md.

"The greatest experience with a sacrament was my own wedding — the people who came to support us, and this other person who was willing to give her life to me, and the presence of the church community all made it a very beautiful day." — Rick Etienne, Newburgh, Ind.

"The baptism of my twins. After a difficult pregnancy and at a time when my marriage was tenuous, it was very helpful to put my children before the Lord and celebrate that moment of new life with joy. Also the whole idea that I wasn't in the parent business alone, that my children were now truly children of God, summoned the courage in me to look forward and not be stuck in the past." — Madelyn Felix, Deerfield, Ill.

"When my brother was ordained to the priesthood, I remember seeing him lying prostrate on the ground before the altar. I remember thinking about the power of the ceremony and all the people who had gathered to support him.... I remember thinking, what a commitment my brother was making!" — Lori Simon, Wheeling, W.Va.

"When I made my Cursillo weekend, the Eucharist at the closing Mass was very special. I could really feel the presence of the Lord." — Cathy Harris, Alpharetta, Ga.

An upcoming edition asks: Who in Scripture inspires you? Tell why. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

How to read the signs of reality

By Father John J. Castelot
Catholic News Service

The scientific mind is fascinated by physical reality and analyzes it in an endless search to learn what makes it tick. This has yielded rich results for material well-being.

Physical reality also fascinated the ancient Semites, but they did not see the universe as something to analyze. Rather, it was something to "read," a mirror reflecting deeper reality.

Ancient Semitic people did not puzzle over what things "were" but what they "meant." For biblical people the whole universe was a "sacrament," a sign of God's presence and power.

This sort of mentality is evident in the church's sacramental system.

For the first Christians the "meaning" of Christ was paramount. This point is made in the sixth chapter of the Gospel of John where we hear about excited people catching up with Jesus in Capernaum the day after he fed an entire crowd with just a few loaves and fish.

Now Jesus chides them for missing the point the day before:

"Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled."

They hadn't seen signs? Hadn't they participated in the multiplication of loaves? Yes, but it had not been a "sign" for them. They hadn't grasped its significance.

So Jesus went on, saying: "Do not work for food that perishes, but for the food that endures."

For Christians who reflected on the feeding of the crowd — relating it to the Eucharist — the action was a sign anticipating their central sacrament. They expressed this understanding by describing Jesus' actions that day in ritual terms:

"Taking the five loaves and the two fish, and looking up to heaven, he said the blessing, broke the loaves and gave them to the disciples, who in turn gave them to the crowds" (Matthew 14:19).

Nourishing the hungry crowd was a sign of an even more marvelous sign!

When the fourth evangelist summed up Jesus' activity, he did so in terms of signs: "Now Jesus did many other signs in the presence of (his) disciples that are not written in this book. But these are written that you may (come to) believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name" (John 20:30-31).

Jesus himself is presented as the basic sign: "In the beginning was the Word, and the Word was with God and the Word was God ... and the Word became flesh" (John 1:1,14). The enfleshed Word was the visible, tangible sign of the otherwise unknowable Word of God.

Jesus, in his humanity, was the sign, the sacrament, of the eternal Word.

Our whole sacramental system is based on this principle — that the material is the effective sign of far greater reality.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

Archbishop Says Priests Must Be Witnesses To Power Of Sacraments

ST. PAUL, Minn. (CNS) — The role of the priest must go beyond teaching and preaching to include living witness to the power of the sacraments, said Coadjutor Archbishop Harry J. Flynn of St. Paul-Minneapolis. "I as a pastor want to show you on every occasion when I hold the Eucharist that I believe that this is the body and blood of Jesus Christ," the archbishop told those gathered for the National Wanderer Forum in St. Paul. It was hosted by the Wanderer, a national Catholic weekly newspaper based in the city. Archbishop Flynn said his role as living witness to the power of Jesus' message will be the primary focus of his ministry as an archbishop. In April he was installed as coadjutor with the right to succeed Archbishop John R. Roach, 73, upon his retirement. He was appointed by Pope John Paul II last February.

Scalia, Others To Be Honored By Catholic University

WASHINGTON (CNS) — Associate Justice Antonin Scalia of the U.S. Supreme Court has been named to receive the James Cardinal Gibbons Medal from The Catholic University of America. The Gibbons medal, the highest honor granted by the school's Alumni Association, is given for service to the nation, the Catholic Church, or the university. It is named for the archbishop of Baltimore who was Catholic University's first chancellor. Scalia, who has been on the high court since 1986, was honored at a banquet Oct. 29, along with 10 alumni.

Georgetown Professor Named National Medal Of Science Recipient

WASHINGTON (CNS) — George S. Hammond, visiting research professor of chemistry at Jesuit-run Georgetown University, has received the nation's highest scientific honor, the National Medal of Science. The honor from the National Science Foundation was awarded this year to eight scientists; Hammond is the only chemist among them. The medal was established in 1961 to recognize lifetime achievements in physics, biology, math, engineering and the behavioral and social sciences. Hammond was recognized for creating the field of organic photochemistry — a study of the interaction of light with matter — and laying the foundation for research in the area, leading to the creation of hundreds of commercial products.

Father Ernesto Cardenal, a prominent Nicaraguan priest, has resigned from the Sandinista party to protest its control by hard-liners. (CNS file photo)

Prominent Pro-Sandinista Priest Quits Party Over HardLine

MANAGUA, Nicaragua (CNS) — A prominent Nicaraguan priest who served in the Sandinista government and was publicly chastised by Pope John Paul II for it has resigned from the party to protest its control by hard-liners. Father Ernesto Cardenal, a well-known poet and former minister of culture during the Sandinista regime, told reporters Oct. 24 he was leaving because former president Daniel Ortega and his supporters would not allow moderates a voice in the party. "The truth is that a small group headed by Daniel Ortega has taken over the Sandinista Front," Father Cardenal said. "This is not the Sandinista Front we joined. Because of this I have considered it my duty to resign," he said.

Walesa Visit To Buffalo Honors Anniversary, Promotes Interests

BUFFALO, N.Y. (CNS) — "An unforgettable religious experience" is how Buffalo Bishop Edward D. Head described a Mass celebrated to conclude a three-day visit to Buffalo by President Lech Walesa of Poland. Traveling with Walesa were his wife, Danuta, Polish Prime Minister Waldemar Pawlak, and two Polish prelates, Bishop Czeslaw Domin of Koszalin-Kolobrzeg and Bishop Slawoj Glodz of the Polish Military Ordinariate. The delegation was in Buffalo partly to honor the 50th anniversary of the Polish American Congress. They attended the congress banquet Oct. 22, and the next day went to a Mass attended by members of Buffalo's Polish community at St. Stanislaus Church.

Boys Town Of New York Honors Brooklyn Auxiliary Bishop

BROOKLYN, N.Y. (CNS) — Boys Town of New York has given Auxiliary Bishop Joseph M. Sullivan of Brooklyn its 1994 "Spirit of Youth Award." An announcement on the award says it recognizes Bishop Sullivan's "self-sacrificing dedication and commitment to the mission of helping children throughout the Brooklyn Diocese and elsewhere." Boys Town of New York is a division of the famed Boys Town, Neb. The organization helps troubled boys and girls through several programs there and at many locations in the United States. "We look to Bishop Sullivan as an example of good will and citizenship which really makes a positive difference in the lives of those around him and beyond," said Father Val Peter, Boys Town executive director.

Philadelphian Honored For Efforts To Teach Kids About Disabled

PHILADELPHIA (CNS) — Christine F. Rouse remembers the ridicule that children once directed her way. But now, the 20-year-old Philadelphian with cerebral palsy has won a national award for redirecting the rejection of her peers. "I couldn't believe I was chosen," said Miss Rouse, a Catholic who in September received the 1994 Presidential Award from the American Academy for Cerebral Palsy and Developmental Medicine at the group's annual meeting in New Orleans. The award honored her educational awareness program called Kids Are Kids, which she founded in 1991. Miss Rouse's nonprofit program teaches grade-school children about disabilities by using videos and hands-on experiences with wheelchairs, crutches and walkers. There's even a puppet show that features a character with cerebral palsy, which is a motor disorder resulting from damage to the central nervous system, and another with a learning disability.

Retired Red Sox Pitcher, Stroke Victim, Dedicates New Rehab Center

PROVIDENCE, R.I. (CNS) — Former Boston Red Sox relief pitcher Jeff Gray can still get the job done. But the pitches he made Oct. 13 took a different form. Gray, who in July 1991 at age 28 suffered a debilitating stroke just before a game and in February had to announce his retirement, was the keynote speaker at the grand opening of a Catholic-run rehabilitation center. Called Easy Street Rehabilitation Environment, it uses a mock-up of a city street as its setting for assisting patients. Gray took part in the ribbon-cutting with Providence Bishop Louis E. Gelineau and H. John Keimig, president of St. Joseph Hospital, whose rehabilitation center operates Easy Street.

Father Walter Schmitz, Liturgist And Theology Dean, Dies

WASHINGTON (CNS) — Sulpician Father Walter J. Schmitz, a nationally noted liturgist and dean of the school of theology of The Catholic University of America in its most turbulent years, died Oct. 20 at St. Martin's Home for the Aged in Catonsville, Md. He was 87 years old. He was buried Oct. 24 at the Sulpician Cemetery next to St. Martin's following a funeral Mass at St. Martin's Chapel. He died of heart failure following a long struggle with a brain tumor. As head of the university's then-school of theology, he led the theology faculty in a boycott of classes in 1967 when the university's board of trustees, without giving reasons, decided not to renew the teaching contract of a young moral theology professor, Father Charles E. Curran.

Employment Opportunities

Secretary: Diocesan Office of Faith Formation
Secretary to the director of Faith Formation. Secretarial qualifications and knowledge and experience using Microsoft Word for Windows. Must be a practicing Catholic. Please send resume to: Christine Newnan, Diocesan Director of Faith Formation, 1524 East Morehead Street, Charlotte, NC 28207.

Scripture

Readings for the Week of November 6 - November 12

Sunday: 1 Kings 17:10-16; Hebrews 9:24-28; Mark 12:38-44 or 12:41-44.

Monday: Titus 1:1-9; Luke 17:1-6.

Tuesday: Titus 2:1-8, 11-14; Luke 17:7-10.

Wednesday: Any readings from Common of Dedication of a Church.

Thursday: Philemon 7-20; Luke 17:20-25.

Friday: 2 John 4-9; Luke 17:26-37.

Saturday: 3 John 5-8; Luke 18:1-8.

MONASTIC GUEST PROGRAM

Month long monastic contemplative experience
Within the enclosure of a Trappist-Cistercian community
Requirements: Ability to live the full monastic schedule
Prayer
Work
Community Events
Silence & Solitude
- All lived within the Community -

Because of the nature of the Monastic Guest Program, it is available only to men. Our Retreat Program, however, is open to both women and men for private retreats

No offering required

Monastic Guest program:
Br. John Corrigan, O.C.S.O.

Retreat Program:
Br. Stephen Petronek, O.C.S.O

Mepkin Abbey
HC 69, Box 800
Moncks Corner, SC 29461
(803) 761-8509

Finding Compassion, Love Of Christ, In Kenya

By TRICIA DOYLE

NAIROBI, Kenya (CNS) — "To be a foreign missionary is the work of the Holy Spirit, a call from God," said Franciscan Father Max Langenderfer, one of four missionaries from the Cincinnati Archdiocese who are working in Kenya. "If you believe it only depends on you," he said, "you're finished already."

In addition to Father Langenderfer, Marianists Brother Peter Daino and Father William Behringer, and Comboni Msgr. Caesar Mazzolari are in the African nation. Much of their work is funded by people in the Cincinnati Archdiocese.

This fall, Archie Bruun, archdiocesan director of both Cincinnati's Mission Office and Propagation of the Faith, spent two weeks visiting them.

Bruun recalled a line from the Prayer of St. Francis: "It is in giving that we receive." "That phrase," he said, "is at the heart of missionary activity and the heart of missionary motivation."

Brother Daino, a New Yorker who adopted Cincinnati after becoming a Marianist, ministers to the poor among Nairobi's 3 million inhabitants. Nairobi suffers from crime, pollution and disease like all big cities, Brother Daino said, but in Nairobi the problems are magnified by poverty.

Poverty's effect on women led him in 1987 to found the Maria House Women's Center, offering support and guidance to women who were homeless, abandoned, addicted and suicidal.

In 1985 he first saw a real need for the center. One day, while walking across a bridge to get to the Nairobi squatter settlement for low-income residents where he worked, he noticed a small plastic bag caught on rocks in the river.

"I climbed down to the water's edge and poked the bag with a stick," he recalled. "Out spilled a baby." Brother Daino questioned villagers, who responded that "the mother probably had no income, no husband, no man to help her."

He called a meeting of all the single pregnant women in the settlement. About 20 showed up. They met weekly to share their fears and hopes, and reflect on the Gospel. At one meeting, they told Brother Daino that jobs were the key to a better future. "Thus Maria House began," he said.

Clients of Maria House practice sewing skills in a class for women who were once homeless or abandoned.
(CNS Photo by Tricia Doyle)

Maria House operates under an umbrella organization called IMANI, or Incentive from the Marianists to Assist the Needy to be Independent. In Kiswahili, the language of most Kenyans, "imani" means faith.

IMANI runs two other programs: the Chaminade Training Center, a trade school providing job training in the slum village of Makuru, and the Job Creation Program, which develops job and business opportunities for IMANI graduates.

At Chaminade Center, 160 Makuru youth, aged 16 to 25, learn masonry, tailoring, electrical technology, hairdressing, dressmaking, agriculture, carpentry, home economics, bookkeeping and mechanics. Their children receive nursery care and primary education at Chaminade, said Brother Daino, but he noted that as many as one in four of the children are HIV positive.

The Job Creation Program loans 3,000 Kenyan shillings, worth approximately $53 in U.S. dollars, to IMANI graduates to help them start businesses, Brother Daino said. Also, entrepreneurs get loans worth about $525 to expand their businesses by employing IMANI graduates.

Lydiah Ngunjiri, single mother of three, ran her own tailoring business, but faced bankruptcy because of high shop rental costs. IMANI gave her a loan. "The money came when I needed it most," she said. "I have bought two more sewing machines.... I am even able to employ some young women who have graduated from the Maria House course in sewing."

"Our goal at IMANI is to make poor people self-reliant through the trade they learn," said Brother Daino, a former Peace Corps volunteer who has worked in Kenya for 13 years.

Father Langenderfer, who has spent many of his 21 years as a priest working in different cultures, has watched the African church develop since his 1986 arrival in Malawi. "Spirituality is a big part of the African values system," he said. "To them, it is much better to pray together than to pray alone."

"Sunday," he said, "is a rest day and going to church is the main Sunday thing," illustrated by one colorful Mass that lasted three hours and featured an entrance procession with song and dance, rich ceremonial clothing and flowers, and a homily where the priest walked through the crowd. Before the liturgy everyone gathered in a nearby cornfield for the blessing of the church's new water pump.

Vocations prosper, Father Langenderfer explained, because there are so few opportunities for young people in Africa.

His colleague, Father Behringer, novice master for the Marianists in East Africa, agreed. Religious life is viewed as a positive opportunity and instrument of development, said Father Behringer, a Dayton native who has been in Kenya for five years.

Father Behringer, a priest for 34 years, said that native Africans are motivated to help the poor because they have lived in poverty themselves. Father Behringer called his work among East Africans a "privilege" and "blessing."

Also in Kenya is Msgr. Caesar Mazzolari, an Italian-born priest. He was a pastor in the Cincinnati Archdiocese for five years, and now is apostolic administrator for the Diocese of Rumbek in southern Sudan. His work among Sudanese refugees in Kenya was a given. Refugees are also in Zaire, Uganda and Somalia.

He is among the nearly 1 million who have fled southern Sudan and ongoing civil war between the Muslims and the mostly black Christian and animist people.

Despite the personal danger, Msgr. Mazzolari returns to Sudan, often with a Nairobi physician. Inside Sudan, they pray with Christian communities, and Dr. Roberto Bronzino performs outdoor operations, shielded by trees from bombers flying overhead.

The men described the desperate situation there with hospitals destroyed, people starving, tuberculosis and leprosy common, and a lack of clean water, medical supplies, blankets and mosquito nets.

Msgr. Mazzolari said, "We lift our voice so that someone with courage and resources will ... assess the conditions of people in this new military arena ... and come to their aid."

Children at Imani Home in Nairobi, Kenya, greet visitors with song and dance. The home gives former street children food, shelter, medical help and education.
(CNS photo by Tricia Doyle, *Catholic Telegraph*)

African Missionaries Reclaim Some Of Nairobi's Street Children

By TRICIA DOYLE

NAIROBI, Kenya (CNS) — Street children in Nairobi number at least 10,000, and are labeled "orphans" for want of a better word. Some are without parents, some abandoned, some the children of single mothers or of women married to polygamists.

They can be seen poking through rubbish piles that line the city's dirt roads, searching for scraps of food. Or they can be seen selling pieces of glass and paper to buy glue, which many of them are addicted to sniffing. Or they might not be seen at all, lying ill with malaria or hepatitis in Nairobi's slums.

Marianist Brother Peter Daino, a missionary from the Cincinnati Archdiocese working in Nairobi, recently introduced visitors from Cincinnati to two Africans who are missionaries in their own land.

Faith Wanjiru is a young, single Kenyan who used the profits from her successful tailoring business to build and run a home for more than 30 street children, ranging in age from two to 14.

The children of Imani Home — "imani" is the Kiswahili word for faith — greeted the visitors with music and dancing. One tiny girl, with a cleft lip and mismatched outfit, jumped and danced in the front row. The others, clapping and swaying, sang in their native Kiswahili, "We are the children of Imani Home. We greet you and thank you very much."

Wanjiru said, "My dream has always been to start a home where destitute children could be fed, clothed and even educated, thus giving them a brighter hope for the future."

She and her assistants live with the children, she said, and provide them with warm beds, nourishing meals, informal education, vocational training, medical care and love in a spiritual environment.

Wanjiru said she hopes to reunite children with their parents where individual cases allow. And for one small boy who is dying of AIDS, Wanjiru's Imani Home will be a loving atmosphere for his last years.

In the slum neighborhood of Huruma, the St. Charles Lwanga Brothers, an order native to Africa, runs an emergency center that takes orphaned and neglected children off the street and puts them in a Christian environment.

The objective of the inner-city project, said staff member Brother Peter Moogi, is to rehabilitate the children. Brother Moogi pointed out a small boy, about 8-years-old, who was jumping and dashing around. The boy was still addicted to sniffing glue, Brother Moogi said, and teachers will watch and nourish him until he can concentrate and participate in classes.

Inside the center's stone walls, 160 children crowded into classes. The nursery school room, 20 feet by 20 feet, held as many as 55 children, and despite the crowding and the chipped, dirty walls, the children seemed happy and safe from their former harsh existence on the streets.

The second step of their rehabilitation occurs at Watoto Lwanga, a residential school for boys in a rural section of Nairobi. Also run by the St. Charles Lwanga Brothers, the school offers a more structured program for 100 boys, aged 11 to 15. Brother Daino said the school focuses on the young male population because most street children are boys.

Brother Daino praised Brother Moogi's work on behalf of Nairobi's poor children. "I think the Holy Spirit picked him up," Brother Daino said of his friend, "and moved him into the situation. His heart of hearts is there with the little children."

Tricia Doyle, a reporter for Cincinnati's archdiocesan newspaper, Catholic Telegraph, *traveled to Kenya recently to visit Cincinnati missionaries serving there*

Comunidad Hispana Comuniquémonos

Miembros de la comunidad hispana de Kannapolis durante la misa del domingo. El Padre José Waters celebra esta Misa el segundo y cuarto domingo de cada mes a las 6 p.m. Foto por A. De AGUILAR

Algunos de los miembros organizadores de la fiesta de Nuestra Señora de Guadalupe. De izquierda a derecha Jorge y Olga Nuñez, Piedad Galván y su hijo Carlos, Fidel Melo, quien se encontraba de visita. Otros organizadores no incluidos en la fotografía son Plácido Galván, Gonzalo Martínez y Señora.
Foto por A. De AGUILAR

La Comunidad de Kannapolis Prepara Fiesta del 12 de Diciembre

Por ARTURO De AGUILAR

Hace dos semanas durante el receso de medio semestre en Belmont Abbey, lugar donde me encuentro estudiando, tuve la oportunidad de visitar la comunidad hispana en Kannapolis. Me dió mucho gusto poder ver y saludar nuevamente a varios conocidos que asisten a la misa de cada dos semanas, celebrada por nuestro querido padre José Waters.

Estando ahí participamos activamente de la celebración de la Eucaristía. Fué una gran alegría constatar la numerosa asistencia de familias a la celebración, ya que se supone que estamos en la temporada en que la asistencia regular es menor, debido a que gran cantidad de trabajadores agrícolas han terminado con su temporada y regresan a sus lugares de origen o se van a otra parte en busca de un nuevo empleo. Esto confirma que cada vez es mayor el número de familias que eligen establecerse definitivamente en esta área . De ahí que Kannapolis está reflejando también el incremento de la población hispana que se ha reportado en toda la nación.

Charlando con algunas de las personas que participan más activamente en la comunidad, nos comentaron que en el festival que se realizó hace poco en la iglesia, el kiosco de la comunidad hispana fue uno de los mejor realizados y estuvo muy concurrido. Esto gracias a la participación de voluntarios que donaron su tiempo en la elaboración y venta de las artes manuales que tuvieron gran demanda. Como se dice en México, "se vendieron como pan caliente".

Lo recaudado por el kiosco hispano durante dicho festival será destinado para contribuir con algunos de los gastos de la fiesta de Santa María de Guadalupe, que debido a que el 12 de diciembre es lunes, será realizada el día anterior, domingo 11. Los miembros de la comunidad que están coordinando los preparativos de la celebración están muy animados y extienden una cordial invitación a todos aquellos que deseen cooperar de cualquier manera para la realización de tal festejo, pues aún es necesario recaudar más fondos y más voluntarios. El día 30 de noviembre se llevará a cabo una junta con el padre y todos los voluntarios en la que se ultimarán detalles para que la fiesta sea un verdadero acontecimiento que refleje nuestra alegría y devoción por el regalo de Nuestra Santísima Madre en su advocación a María de Guadalupe.

Nuestra visita a la comunidad terminó después de charlar un buen rato con varias de las familias al terminar la misa y tener que regresar a prepararnos de nuevo para las clases del próximo día. Vimos muchas caras conocidas pero también muchas caras nuevas y eso es algo bueno, pues podemos ver como la gente se acuerda de agradecer a Nuestro Señor por los dones recibidos durante la semana. Al partir, prometimos regresar pronto para compartir de nuevo en la mesa del Señor, como miembros de una sola Iglesia universal que somos.

La Misa

Rito de Conclusión

Así como la Misa requiere una ceremonia única para su apertura, también necesita tener un sentido de conclusión. En el Rito romano, al contrario de la tradición oriental, este rito de conclusión es mas sencillo y breve.

La Bendición Final de la Misa proviene de la época cuando el Obispo daba su bendición a todos los que estaban reunidos con él, pues nadie sabía cuando lo volverían a ver. El hacía esto como padre de una familia en la fe. En la antigua tradición hebrea, el padre daba la bendición de Dios a sus hijos cada vez que él o ellos salían de la casa. Desde el siglo once ha sido derecho del celebrante dispensar esta bendición.

La Bendición final normalmente es muy sencilla, y menciona a Dios Padre, Hijo y Espíritu Santo. Sin embargo en algunas ocaciones el sacerdote celebrante puede escoger otra bendición que sea un poco más elaborada, como las usadas en la Iglesia oriental, que contienen una serie de peticiones a las cuales la congregación contesta "Amén".

El diálogo final de la Misa es muy sencillo — el anuncio del sacerdote de que la Misa ha terminado y su invitación a llevar y compartir nuestra fe con la comunidad. La respuesta de la asamblea es "Demos gracias a Dios".

Antes de que se desarrollaran las más recientes traducciones, la despedida era más sencilla y sin ningún "adorno." Las palabras del latín "Ite missa est", fueron traducidas erróneamente como "Vayan, la misa ha terminado", pero realmente significan "Se pueden ir." Estas palabras vinieron de la Corte Imperial Bizantina, donde eran usadas para despedir a los cortesanos. Provienen de la misma palabra "missa", o despedida, de la cuál la actual palabra Misa se derivó.

Parecería inapropiado haber nombrado nuestra liturgia con tal palabra, especialmente sabiendo el origen de esta palabra. Sin embargo a través de la historia de la Iglesia la despedida o conclusión implica más de lo que se cree. Durante la historia de la Iglesia han habido muchas formas de conclusión. Las ceremonias dominicales duraban gran parte del día y en distintos momentos los diáconos, catecúmenos, viudas, quienes se ocupaban de las necesidades prácticas de las comunidades, y los afligidos (los que hoy llamaríamos afectados emocionalmente, pero que recibían mucho apoyo al reunirse con el resto de la comunidad) eran despedidos y se les enviaba a vivir su fe. La despedida o conclusión era pues, no el final de la Misa sino el principio de su presencia en la comunidad. Este es el mismo sentido en el que hoy día se nos invita a ir gozosos a servir al Señor y a nuestros hermanos y compartir lo que hemos vivido en la celebración.

Con este tema hemos llegado al final de esta serie sobre la historia de la Misa, con la que hemos esperado traer un poco mas de conocimiento de las raíces de las diferentes partes de esta celebración.

Como conclusión añadimos el siguiente texto del Catecismo de la Iglesia Católica, edición española: *1167 - El domingo es el día por exelencia de la asamblea litúrgica, en la que los fieles "deben reunirse para, escuchando la Palabra de Dios y participando de la Eucaristía, recordar la pasión, la resurrección y la gloria del Señor Jesús y dar gracias a Dios, que los 'hizo renacer a la esperanza viva por la resurrección de Jesucristo de entre los muertos'" (SC 106).*

Colombianos Desplazados por el Terror

BOGOTA, Colombia (CNS) — Más de 500,000 colombianos han huído de sus hogares durante los últimos 10 años debido a la persecución de los soldados gubernamentales, los guerrilleros marxistas y las organizaciones paramilitares de derecha, creando uno de los peores problemas de refugiados de la America Latina, según dice un estudio publicado por la Iglesia católica en Colombia.

"El desplazamiento (forzoso) en Colombia es la manifestación más dramática de las infracciones impresionantes por los derechos ... en el contexto del conflicto armado anterior", decía el estudio, publicado el 11 de octubre.

El documento presentado a un comité congresional decía que uno de cada 60 colombianos se había visto obligado a huir de su hogar por la guerra del gobierno contra los guerrilleros marxistas durante el decenio anterior.

Los refugiados se ganan la vida pobremente viviendo en la economía informal. Habitan tugurios de cartón o casuchas de ladrillo en las vecindades asoladas por el asesinato y la prostitución.

Cerca de una cuarta parte de las familias se hallan encabezadas por mujeres que perdieron a sus maridos o hijos en el derramaminento de sangre de las zonas rurales antes de huir. Casi un tercio de los refugiados son niños menores de 11 años.

To Our Friends

Arturo De Aguilar tells us about his visit to the Hispanic Community of Kannapolis and their preparation for the feast of Our Lady of Guadalupe on Dec. 11. With the Concluding Rites, we end the series about the history of the Mass. More than 500,000 Colombians have fled their homes in the last 10 years because of persecution, according to a Church study.

Bishops: Consecrated Women Should Have Say In Decisions

VATICAN CITY (CNS) — Consecrated women should participate more fully in Church decision making, the world Synod of Bishops said in its final message.

The Catholic Church relies on consecrated men and women to make the Gospel known in the world, to reach out to those who are suffering and to oppose injustice, said the message released Oct. 28 at the Vatican.

The message urged religious to demonstrate their unity with the Church through respect for the pope and bishops and called for greater involvement by religious in ecumenical and interreligious dialogue.

Synod participants thanked God for the gift of consecrated life and thanked the 1.1 million Catholic men and women who have dedicated their lives as religious, monks and nuns, hermits, virgins and members of secular institutes.

"We especially thank consecrated women," who make up more than 72 percent of all the Church's vowed members, said the message.

"Their total giving of themselves to Christ, their life of adoration and of intercession for the world bear witness to the Church's holiness," the message said. Their service to humanity and to society "make visible the motherly face of the Church," it said.

When the message was presented to the assembly for voting, that line referred to "the motherly face of God." The change was made after Cardinal James A. Hickey of Washington objected to the feminine reference to God, synod participants told Catholic News Service.

"Consecrated women should participate more in the Church's consultations and decision making, as situations require," said the message, approved Oct. 27 by a show of hands.

The 244 bishops and priests who were voting members of the synod said, "one expression of the profound affection and universal love which consecrated persons should have for the Church" is an authentic and practical expression of their belonging to the Church.

This must include, they said, "close unity with the Vicar of Christ" and with the bishops who "preside in charity over the many particular churches."

The variety of forms of consecrated life and their various works were welcomed by the synod as "a sign of God's infinite love and a cause for joy for the Church." The diversity "should not be a source of tension" between bishops and consecrated people, it said.

A commitment to dialogue and collaboration will help bishops value the special identity of each community and will help consecrated people realize they are part of the local Church in which they live, the message said.

The synod members focused on the witness to holiness consecrated people offer the Church and the witness to eternal values they offer the world.

"By consecrated celibacy and virginity, lived in the spirit of disinterested love, they reveal that Christ, who is loved above all else ... is the goal and meaning of all true affection and love," the message said.

"By freely choosing poverty, they not only witness to their love for the poor and disinherited but also proclaim to all the absolute primacy of God, who is their only wealth," it said.

The message said, "Obedience to the Father leads consecrated men and women to unite themselves with Christ's own mission to save the world and to make themselves one with the church, giving a witness of love to all."

The synod expressed its hope and confidence that young people, despite a cultural atmosphere that discourages lifelong commitments, would have the strength and grace to embrace consecrated life.

At the same time, synod members said not all communities of consecrated life would or should last indefinitely.

While consecrated life is a "permanent" gift to the Church, its various forms may not be lasting, they said, echoing a statement made a few weeks earlier by Pope John Paul II during a general audience. The pope referred to communities that face extinction because of a lack of vocations.

Vocation Update...

Four seminarians from the Diocese of Charlotte have begun the school year at St. Vincent Seminary in Latrobe, Pa. Pictured are (front, l-r) Benedictine Father Justin Matro, seminary spiritual director; seminarian Thang Pham, Charlotte; Benedictine Father Thomas Acklin, seminary rector; and (rear, l-r) seminarians Luis Osorio, Statesville; Dean Cesa, Charlotte; and David Brzoska, Hickory.

Bishop Curlin, Past State Regent Honored At CDA Convention

DES MOINES, Iowa — Maureen Daughtry of Durham, North Carolina state regent of the Catholic Daughters of the Americas for the past four years, was elected a national director at the organization's national convention in Des Moines. As a national director, she will represent North Carolina, Tennessee, Kentucky and West Virginia.

Bishop William G. Curlin of the Diocese of Charlotte was honored at the convention and was awarded a gift for his four years of devoted service as the national chaplain of the Catholic Daughters. State Regent Lucille Kroboth of Charlotte headed the seven-member delegation representing North Carolina at the meetings.

The Catholic Daughters of the Americas is the largest organization of Catholic women in the Americas. Members participate in the religious, charitable and educational apostolates of the Church. Programs provide the opportunity for members to develop their God-given talents to positively influence the welfare of the Church and all people throughout the world.

Catholic Daughters of the Americas embraces the principle of faith working through love in promotion of justice, equality and advancement of human rights and human dignity for all mankind. There are 10 local units, called courts, in North Carolina, serving the dioceses of Charlotte and Raleigh.

Franciscan To Address Catholic Physicians At Annual Meeting

AUGUSTA, Ga. — Franciscan Father Benedict J. Groeschel, director of the Office for Spiritual Development of the Archdiocese of New York, and Dr. Edmund Pellegrino of Georgetown University will be the principal speakers at the 63rd annual meeting of the National Federation of Catholic Physicians Nov. 11-13 in Augusta.

The meeting, being held in the South for the first time, is co-sponsored by the Medical College of Georgia and will provide continuing education credits for physicians who attend. The theme of the meeting is "Family and the Growth of the Human Person."

Father Groeschel, founder of the Franciscan Friars of the Renewal, will speak on "The Vocation of the Human Person" and "The Mature Person" and also will be the speaker at the annual banquet.

Pellegrino, professor of medicine and medical ethics at Georgetown, will speak on "The Physician and the Truth."

Other speakers will include Mercy Sister Prudence Allen and Drs. Eugene Diamond, Herbert Ratner, Joanne Angelo, Alan Josephson, Richard Watson, Leonie Watson and William White.

Sponsors say that, while the meeting is designed for physicians, it also will be beneficial for nurses, dentists, psychologists, parents and anyone who works with people. For more information call Robert Herzog (414) 784-3435 or Dr. Kevin Murrell (706) 721-2161.

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- Monsignor John P. Manley, 1981
- Reverend Richard C. Leonardi, 1986
- Reverend Stephen A. Sullivan, 1989
- Reverend George A. Woods, 1960
- Reverend Thomas G. Roche, 1963
- Reverend Albert J. Todd, 1989
- Reverend Anthony Meyer, OSB, 1928
- Reverend Bernard Haas, OSB, 1933
- Reverend Albert Goetz, OSB, 1935
- Reverend Thomas Oestreich, OSB, 1943
- Reverend Cornelius Diehl, OSB, 1957
- Reverend Lawrence McHale, OSB, 1957
- Abbot Vincent Taylor, OSB, 1959
- Reverend Wilfrid Foley, OSB, 1968

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Diocesan News Briefs

Harvest Dance

CHARLOTTE — The St. Matthews' STAR Club is sponsoring a Harvest Dance at the church in the parish hall on Nov. 11 from 8 p.m.-midnight. The music will be provided by Big John and the Atlanta Polka Band. Refreshments and setups will be furnished. Cost is $10 per person. For reservations, call (704) 846-3205, (704) 568-3238 or (704) 542-2590.

Third World Dinner

MINT HILL — The Community Outreach Committee at St. Luke Church will sponsor the Fourth Annual Third World Dinner Friday, Nov. 11 at 7 p.m. Everyone is invited to share a special dinner and participate in an evening of hunger awareness and challenge. Babysitting will be available.

Catholic Home Educators

WINSTON-SALEM — Catholic Home Educators of the Triad meets Monday, Nov. 7 at 10 a.m. New members are welcome. For information, call (910) 764-0629.

Singles Retreat

HICKORY — An Advent retreat for widowed, separated or divorced single people is Dec. 3-4 at the Catholic Conference Center. Participants will prepare for the coming of Christ at Christmas. The cost is $65 if paid before Nov. 15, $80 if paid after Nov. 15, and includes one night's lodging and five meals. Sponsored by Catholic Social Services, the retreat is conducted by a team of Catholic laity and Father Ron Kowalski. For information, call Frances D'Amato at (704) 256-8666 or St. Aloysius Church office at (704) 327-2341.

Christmas Bazaar

CHARLOTTE — The Christmas Bazaar at St. Thomas Aquinas Church, featuring crafts for sale and gifts priced for children to buy, is Saturday Nov. 19 from 9 a.m.-8 p.m. The silent auction is from 1-5 p.m.

Day of Remembrance

CHARLOTTE — Mayor Richard Vinroot has proclaimed Sunday, Nov. 6 a "Day of Remembrance" to honor the memories of children who have died.

Catholic Singles

CHARLOTTE — Catholic Singles of Charlotte II is a social and spiritual group for singles ages 30-50. Weekly events are open to newcomers. For information, call Jeanne at (704) 563-9452.

Adult Education

MOORESVILLE — The ministry of the House of Mercy and the impact of AIDS on society will be topics at the adult education session at St. Therese Church on Thursday, Nov. 10 from 7-9 p.m. Beth Maren, Director of Communications for the House of Mercy, will lead the discussions.

Harvest Fest

CHARLOTTE — An evening of dining and square dancing is Saturday, Nov. 5 beginning at 7 p.m. at St. Peter Church in Biss Hall. Tickets are $5 at the door.

Trustees Elected

ASHEVILLE — Stephen D. Bitter and Sandra D. Olin were elected to the board of trustees of St. Joseph's Hospital Foundation. Mr. Bitter is a C.P.A. and chief financial officer at Nash-Renfro Investments. Ms. Olin is actively involved in various civic, religious and social organizations.

Thru Mary's Eyes

ASHEVILLE — An original musical presented in word and song, "Thru Mary's Eyes: An Advent Cantata," will be presented at St. Joan of Arc Church on Saturday, Nov. 26 following 5 p.m. Mass. Family and friends are welcome. The cost is $3 for adults and $1 for children under 12. Dinner will be served.

Spiritual Autobiography Retreat

VALLE CRUCIS — A retreat, "Writing Autobiography As Spiritual Journey," is Nov. 18-20 at the Conference Center at the Historic Mission School. Facilitator Joyce Hollyday, author of *Turning Toward Home,* a spiritual autobiography and *Clothed With the Sun*, meditations on biblical and contemporary women, will encourage participants to reflect on their lives and begin crafting their own stories. Cost is $125 and includes meals and lodging. Call (704) 963-4453 for information.

Hannah's Sisters Meet

CHARLOTTE — Hannah's Sisters, a support group for women who have experienced a miscarriage or stillbirth, meets the second Tuesday each month at 7 p.m. at St. John Neumann Church in the library. The next meeting is Nov. 8. For details, call Patsy Albrecht at (704) 536-3348.

Baby-sitter's Course

CHARLOTTE — The Mercy Maternity Center at Mercy Hospital South is offering a Baby-sitter's course for boys and girls ages 12 and older on Saturday, Nov. 19 from 8:30 a.m.-1 p.m. Registration is required by Nov. 14. The cost is $15. For information call Eileen Black at (704) 379-2309.

Marriage Encounter

ROCK HILL, S.C. — For information on the Nov. 18-20 Marriage Encounter weekend, call Mike and Denise Mays at (800) 632-4856. For reservations, call Tom and Emilie Sandin at (910) 274-4424.

Help For Refugees

CHARLOTTE — The Refugee Office needs new or used blankets for local families. To donate items call Sonya Hayden at (704) 568-8806 or drop them off at 2217 Eastway Dr.

Weekend Retreat

HOT SPRINGS — The Jesuit House of Prayer is presenting Dreams: Visions of the Night, a retreat Nov. 18-20 conducted by associate professor of biology Dr. Eileen Riordan. Participants will explore the spiritual meaning of dreams and their value in the Christian tradition. Cost is $70. A $20 deposit is required with registration. Space is limited to 18 people. For information, call (704) 622-7366 or write to Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743.

Parish Council Retreat

MAGGIE VALLEY — Facilitator Marliss Rogers will conduct a leadership retreat for parish councils Nov. 18-20 at Living Waters Catholic Reflection Center. Topics will include: Developing a Vision, A Paradigm Shift, The Parish Council as Servant Leader, Organizing for Mission and The Manner of Meeting. The cost is $60. A $15 non-refundable deposit is required with registration. For reservations and information, call Living Waters at (704) 926-3833.

Mother/Daughter Program

CHARLOTTE — A Mother/Daughter Program for girls ages 13-17 and their mothers will be presented at St. Ann Church on Sunday, Nov. 13 from 1-4:30 p.m. Participants will focus on continued communication between parent and child concerning sexuality, changes in the body, the sacredness of life and the virtue of chastity in an atmosphere of love and learning. Cost is $10 per mother/daughter team and $2.50 for each additional daughter. To register, call the Office of Faith Formation at (704) 331-1714 by Nov. 8.

Prayer Workshop

ARDEN — Spiritual Directors International will present a workshop, "Guiding Contemplative Prayer," on Sunday, Nov. 20 at 4 p.m. and Monday, Nov. 21 at 3 p.m. at Lutheridge Conference Center. Father Kevin Culligan, a licensed psychologist who has devoted much of his ministry to research, teaching and practice in spiritual direction, will guide the sessions, which are based on the Carmelite approach to contemplative prayer. Registration is required. For fees and information, call (704) 254-1086.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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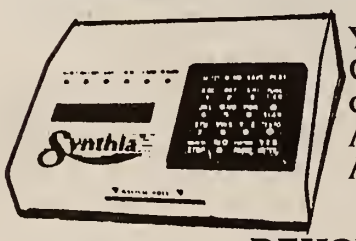

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World and National Briefs

Bishop Joseph W. Regan, the longest-serving Maryknoll missionary,died Oct.24 at age 89. He is seen here with Filipino chldren in 1962. (CNS file photo)

U.S. Born Bishop, Longest-Serving Maryknoll Missionary, Dies At 89

DAVAO CITY, Philippines (CNS) — Retired Bishop Joseph W. Regan, a Massachusetts native who had the longest missionary career of any Maryknoller ever, died of cancer Oct. 24 in Davao City. He was 89. He was to be buried in the Philippines, where he had worked for the past 41 years. Plans for a memorial service at Maryknoll headquarters in New York were incomplete. Survivors include his younger sister, Maryknoll Sister Rita Marie Regan, who served in South China and in Taiwan most of her life. Now living in retirement in Maryknoll, N.Y., she traveled to the Philippines for her brother's funeral.

Retired Auxiliary Bishop Of Portland Dies At 74

PORTLAND, Ore. (CNS)—Bishop Paul E. Waldschmidt, retired auxiliary of the Portland Archdiocese and a former president of the University of Portland, died Oct. 20 at St. Vincent's Hospital after recently suffering a heart attack. He was 74. A wake and prayer service were held Oct. 24 at the University of Portland, followed by a funeral Mass there Oct. 25. Plans called for his body to then be flown to his native Indiana, where another Mass was celebrated Oct. 27 at the University of Notre Dame, followed by burial at Holy Cross Cemetery on campus. Bishop Waldschmidt, who retired as auxiliary in 1990, was a "faithful and outstanding priest," said Archbishop William J. Levada of Portland in a statement Oct. 21. He went to Angelicum University in Rome, earning a doctorate in 1950. One of his classmates was the future pope, Father Karol Wojtyla.

Catechism 'Reliable, Challenging' Volume, Says Father Dulles

NEW YORK (CNS) — The new *Catechism of the Catholic Church* "brings together the wisdom of the centuries" in a volume that is reliable, challenging and appealing, according to Jesuit Father Avery Dulles. Praising its summary of "the doctrinal patrimony of Catholic Christianity," he said the catechism was "the boldest challenge yet offered to the cultural relativism that currently threatens to erode the contents of Catholic faith."Delivering the McGinley lecture Oct. 20 at Fordham University in New York, Father Dulles said the catechism was not polemical in tone, but implicitly "takes on modern scholars" who criticize the Catholic tradition on the basis of new approaches.

Catholic Educators Told To Seek Unchurched Youths, Baby Boomers

NEWPORT, R.I. (CNS) — Catholic religious educators should seek out unchurched young people instead of waiting for them to come to the Church, an evangelization expert told top Catholic educational leaders at their annual meeting. "Ministers in parishes should go where the youth are," said Father Patrick Brennan, director of the Center of Evangelical Research at Loyola University in Chicago. He addressed nearly three dozen of the 250 participants of the annual meeting of the Department of Chief Administrators of Catholic Education for the National Catholic Educational Association. They met in Newport Oct. 16-20. Father Brennan, whose topic was, "What To Do With the Baby Boomers and Generation X," chided Church leaders for stressing ecclesial structures at the expense of individual growth and spirituality.

Books Of Papal Speeches Presented On Day Pope Was To Be At U.N.

UNITED NATIONS (CNS) — Volumes containing all the speeches of Pope John Paul II were presented to the United Nations Oct. 21, the day he was originally scheduled to address the U.N. General Assembly. "While the Holy Father may not be present in person, he is with us today in this record of his many efforts for peace and for the betterment of the human family," said Archbishop Renato R. Martino, Vatican nuncio to the United Nations. The collection of 28 volumes, which contains all of the pope's addresses in the languages in which he delivered them, were presented to Samir Sanbar, U.N. assistant secretary general for public information, in a brief ceremony in his office. He said they would be placed in the U.N.'s library.

U.N. Told To Heed Goal Of Ending War As It Prepares For 50th Year

UNITED NATIONS (CNS) — Efforts to "save succeeding generations from the scourge of war," a goal set forth in the 1945 charter of the United Nations, should take center stage as the organization prepares for its 50th anniversary, said the Vatican nuncio to the world body. In an address Oct. 24 to the General Assembly committee dealing with security and disarmament, Archbishop Renato R. Martino said the world had come to understand that peace requires more than disarmament, and depends on socioeconomic factors as well. But he said disarmament was "an inescapable dimension" of the search for international security.

Bible Scholars Disturbed At Vatican Decision On NRSV

WASHINGTON (CNS) — Scripture scholars who headed the New Revised Standard Version translation of the Bible expressed surprise and dismay when they heard that the Vatican has decided that text cannot be used in Catholic liturgical and catechetical texts. "I'm totally dismayed ... It doesn't make any sense," said Franciscan Father Alexander A. Di Lella, editor of the Catholic edition of the NRSV. Father Di Lella, who holds the Andrews-Kelly-Ryan Distinguished Chair of Biblical Studies at The Catholic University of America, said it was difficult to understand the main objection cited by Vatican officials — the NRSV's use of inclusive language. In North America, he said, virtually "the entire scholarly community is agreed on inclusive language. These are Europeans making decisions with regard to the use of English."

Haitian Hopes May Take Long To Fulfill, Relief Officials Say

PORT-AU-PRINCE, (CNS) — The return of Haiti's president, Father Jean-Bertrand Aristide, and the ouster of its repressive military regime by U.S. diplomacy and military muscle have given Haitians hope that better times are coming to their destitute nation. But relief workers worry that high expectations may turn sour if progress doesn't occur quickly enough, reported Kasey Vannett of the Catholic Relief Services communications staff. David Benafil, a CRS project manager in Port-au-Prince, told Vannett that "'change won't happen overnight.'" Benafil pointed to erosion, one of Haiti's most serious environmental and economic problems. Haiti's mountains are stripped bare of their trees, she reported.

Canadian Missionary Murdered In Rwanda

KIGALI, Rwanda (CNS) — Father Claude Simard, a veteran Canadian missionary, was found murdered in his home in Buyenzi Rwanda. U.N. military observers who discovered the body reported the 61-year-old Holy Cross priest, who had worked in Rwanda for 29 years, was beaten to death. "He was tied up and beaten on the head with a hammer," a U.N. spokesman told reporters in the capital, Kigali. He said the corpse was discovered Oct. 17. The U.N. spokesman said some medicine, money and household goods had been stolen from Father Simard's home, but his car had been left untouched. The motive of the attack was unclear, he said. A funeral service for Father Simard was held Oct. 26 in Quebec's St. Joseph Oratory.

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Balloons float behind President Clinton, Jordan's King Hussein (r) and Israeli Prime Minister Yitzhak Rabin at the close of the Israeli-Jordanian peace treaty signing ceremony Oct. 26. (CNS photo from Reuters)

Vatican Newspaper Says Treaty Offers Hope For Mideast Peace

VATICAN CITY (CNS) — The signing of a treaty between Israel and Jordan offers a hopeful contrast to the recent bloody terrorist attacks in the Middle East, the Vatican newspaper said.

The will to reach agreement finally seems stronger than "the homicidal madness of those who continue to stage bloody ambushes against peace," said a front-page editorial in the Oct. 27 issue of the newspaper, *L'Osservatore Romano.*

The historic treaty was signed Oct. 26 on the Israel-Jordan border by leaders of the two states, putting an official end to a 46-year-long state of war. President Bill Clinton was present at the signing and urged people of both countries to "make this peace real."

The Vatican newspaper called the treaty an important step in the construction of an overall Middle East peace. It praised Israel and Jordan for resolving difficult questions — such as existing Jewish settlements and access to water supplies — through compromise and commitment to future cooperation.

Both sides demonstrated "a new way of thinking" that is willing to accept the diversity of neighbors and reject hatred, it said. This was especially important in a region where longstanding enmities still spawn violence, it said.

"The desperate hatred that many want to preserve maintains a cruel energy. It still arms the person who chooses to kill himself as long as the 'enemy' is killed, as long as trust in peace is undermined and as long as horror is perpetrated," it said.

The newspaper was referring to a recent bus bombing in Tel Aviv, which left 22 people dead. Authorities believe it was a suicide attack carried out by a member of Hamas, a radical Palestinian group.

The editorial said the treaty is a sign that Jordan has turned a new page, emerging from the regional ostracism imposed after it sympathized with Iraq during the Persian Gulf War. For its part, Israel has "enlarged the opening toward an Arab world which has surrounded it in a hostile manner for half a century," it said.

It noted that many problems remain unresolved, including the fact that both Jordan and the Palestinian Liberation Organization want custody over the Muslim holy places in Jerusalem.

Cougars Seek First Conference Victory In Season Windup

Charlotte Catholic, in last place in the Western Piedmont 2A Conference, will try again for its first conference football victory in its season finale tonight (Nov.5) at home against West Lincoln.

The Cougars are 0-4 in the conference and 3-6 overall after last week's 56-14 loss to second-place Bessemer City.

The Yellow Jackets, paced by three long scoring runs by Harry Floyd, broke open a fairly close game with four second-half touchdowns. Floyd scored on runs of 22, 58 and 88 yards.

Catholic kept it close early in the game and trailed only 8-6 at the end of the first quarter. Floyd's 22-yard touchdown and his two-point conversion run put Bessemer City ahead 8-0 early in the quarter. Luis Moreno went one-yard to cap a Cougar scoring drive later in the quarter to make it 8-6 as the two-point try failed.

The Yellow Jackets went ahead 24-6 in the second quarter on a 10-yard touchdown by Phil Crosby and Floyd's 58-yarder. Catholic came back to cut the deficit to 24-14 at halftime as Mike Falencki passed seven yards to Brad Luquire for thetouchdown and ran for the two-pointer.

But the Cougars were unable to score in the second half as Bessemer City broke the game open.

Bereave (From Page 1)

will encourage participants to take leadership roles in the outreach to the mourner.

Del Zoppo is professor of pastoral bereavement counseling for the Archdiocesan Catechetical Institute of St. Joseph Seminary and the American Academy McAllister Institute. He developed Pastoral Bereavement Counseling, televised nationally via the Catholic Telecommunications Network of America. To date, 71 dioceses in the United States have adopted Del Zoppo's program.

"The last decade has paid particular focus and attention to the care of those who mourn after the loss of a loved one," said Del Zoppo. "The parish community has been instrumental in creating a spirit of welcome and support for the bereaved. It is in the extended family of our Church that grievers can come to understand the realities of grief as well as the step by step journey towards healing. That journey is often made in faith and in confidence of fellow mourners. Bereavement Ministers within the parish and local community serve as guides along the grief journey," said Del Zoppo.

The day-long training offered by Del Zoppo takes the form of lecture discussions, workshop practices, video case studies and group process.

The course fee is $100 per participant or $125 if the participant seeks certification. Course materials are included in the fee. Registration information is available through the Diocesan Office of Lay Ministry. For further information, contact Sister Timothy Warren, 1621 Dilworth Rd., Charlotte, NC 28203, or phone (704) 331-1704.

CHD (From Page 3)

The Interagency Resource Project Seeks to help persons who want to get off welfare to find permmanent employment, approriate housing and other positive conditions that "produce a sense of human dignity.

Hospitality House provides food, shelter and support services to the homeles in Asheville. The CHD grant will be used as seed money for Sojourner House, the orgranization's new home for women and children.

Money for the grants comes from the annual CHD collection taken in most dioceses the weekend before Thanksgiving. Dates for this year's collection in the Diocese of Charlotte are Nov.19-20. Seventy-five percent of the money collected goes to the national office while 25 percent remains in the diocese for local use.

Sisters Of Mercy To Celebrate Catherine's House Anniversary

BELMONT - The Sisters of Mercy of North Carolina will celebrate the second anniversary of Catherine's House, a residential facility for homeless women and children, with a benefit breakfast and open house Saturday Nov. 5.

The speaker at the breakfast at 9-11 a.m. at First Presbyterian Church, 102 Central Ave., will be Beatrice Thompson, medical reporter for WCNC-TV in Charlotte. Thompson, a well-known motivational speaker and public relations specialist as well as an award-winning journalist, will discuss "The Spirit of Giving Lives On." Tickets for the breakfast are $8 and may be purchased at Catherine's House or from members of the board. For information, call (704) 825-9599.

Following the breakfast, there will be an open house from 11:30 a.m.-1 p.m. at Catherine's House, 414 North Main St.. Tours of the facility, refreshments and music will be offered.

Catherine's House is named for Mother Catherine McAuley, foundress of the Sisters of Mercy. Funding is provided by foundation and corporate grants, donations from civic groups, religious groups, and individuals, and fund raising activities, such as the benefit breakfast and the sale of cook books. The cook book, *Open House*, contains recipes from some of the nation's most famous chefs and is published by the National Alliance to End Homelessness.

Cardinals (From Page 1)

Archbishop Maida, 64, has headed the Detroit Archdiocese since 1990, when Cardinal Edmund C. Szoka was called to Rome to run a Vatican financial office.

Their appointments will give the United States 12 cardinals, 10 of whom are under age 80. That is more than any other country except Italy, which will have 37 cardinals after Nov. 26.

Also named a cardinal was Canadian Archbishop Jean-Claude Turcotte of Montreal, 58, who has headed Canada's largest archdiocese since 1990. Havana Archbishop Jaime Ortega Alamino, 58, was named Cuba's first cardinal ever. In recent years, he has led the country's bishops in challenging Fidel Castro's communist government by calling for greater political and religious tolerance.

Question (From Page 6)

Yet, as soon as Rome said something could be done (breviary in English, lay lectors and so on) he was among the first local bishops to make it official for the diocese. His principle was that if the Church says it can be done, we say it can be done. Most bishops, at least most bishops I know, were and are like that.

Admittedly, the Church does not say everyone must do everything that is allowed. But it surely assumes that pastoral leaders will give a decent explainable pastoral reason before telling people: "That is not going to be done here."

What can you do? I'm not sure I have a real answer. When problems reach that point, there is generally a serious breakdown of caring somewhere.

Every parish at all spiritually alive becomes such because the priest, other ministers and lay people are sincerely sensitive to each others' spiritual insights and needs. Sometimes that just doesn't happen.

It sounds as if you have already talked with your pastor. You can always, of course, write to your bishop and explain the feelings you and others in your parish have. You can also investigate the possibility of another parish where your sacramental and liturgical hungers might be better filled.

And pray a lot for the well-being of your whole parish, including your pastor.

(A free brochure outlining basic Catholic prayers, beliefs and practices is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Crosswinds (FromPage 5)

contract" with physicians has been proposed so that, if your plan excludes your doctor or limits the treatment you need, you do have the right to make your own arrangements with the doctor of your choice.

Some states already have passed "any willing provider" laws which allow any patient, regardless of insurance plan, to see the doctor of his or her choice with insurance reimbursement.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 11 • November 11, 1994

The glistening city of Jerusalem as seen through a window in a chapel off Palm Sunday Road on the Mount of Olives. Photo by CAROL HAZARD

Land Of Hope

Catholic Press Witnesses Birth Of Peace In Israel

By CAROL HAZARD
Associate Editor

JERUSALEM — Newspaper headlines blared of trouble brewing in the Middle East on the eve of the peace accord between Israel and Jordan. This was history in the making and a contingent of Catholic press was on its way to witness the hope and gratitude of a people whose struggles to live in peace span centuries.

"I have been waiting all my life for this," said Leehy Packer, 48, of Tel Aviv.

On a familiarization tour of the Holy Land that coincided with the signing, eight Catholic press members stepped foot on the arid land of Israel within hours of President Clinton's arrival.

We had read and reread newspaper accounts on the 11-hour flight from New York to Tel Aviv. "Hamas vows terror attack," *USA Today* said in the Oct. 25 main headline. "Militants look to disrupt Clinton visit, peace pact," the subhead read. The newspaper's cover story outlined tight security measures and the chance of "kissing the peace process good-bye."

The hype was enough to make any rational person apprehensive about traveling to Israel, especially on the heels of a terrorist bombing of a city bus in Tel Aviv that killed 22 people. For a reporter, however, it was a dream come true.

What about our fellow passengers? The flight was full. Had they not heard the impending news?

El Al Israel Airlines interrogated each passenger, sometimes twice. Who packed your bag? Have you been in possession of your bag at all times since you packed it? Has anyone asked you to transport anything to Israel?

Although caution is paramount, we would come to find out that most of Israel's approximate 1 million Arabs and 4 million Jews live in harmony. Hot pockets in Gaza, the Golan Heights and the West Bank are troublesome. Even so, Jerusalem is considered one of the safest cities in the world.

Twelve people — all Israelis, no tourists — were killed in Jerusalem from January 1993 to May 1994. Four were victims of Palestinian terrorist attacks, the others criminal homicides. Some visitors were injured by stones or broken glass, but none seriously. Compare that with Charlotte's 163 criminal homicides in the same period, and Jerusalem is safer than most U.S. cities.

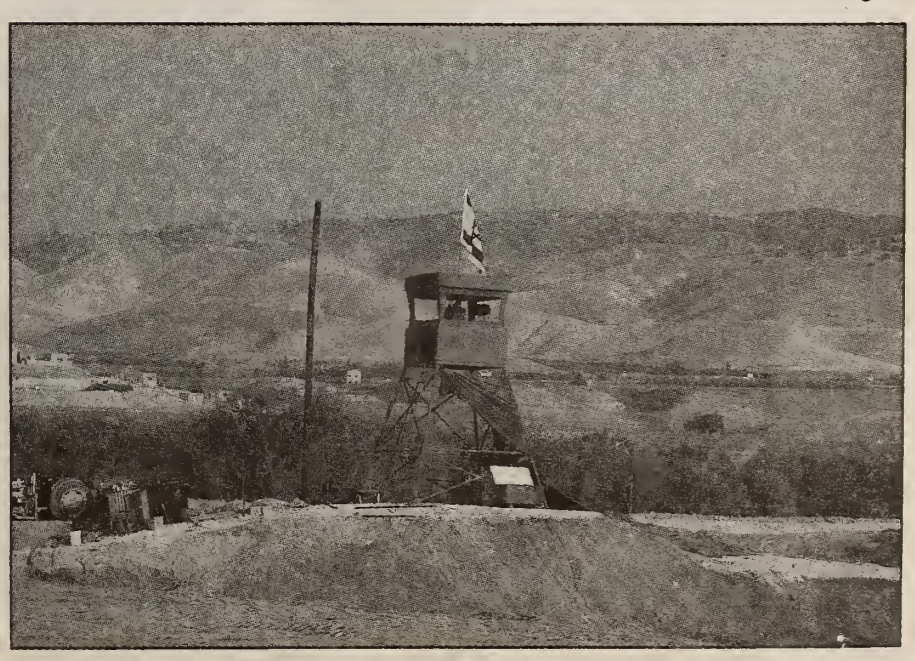
Despite the record, the news media reports and to many people distorts every uprising between Arabs and Jews in the politically controversial Israel. Coverage of the terrorist bus attack made it seem the entire city was under siege, said an indignant Tel Aviv hotel manager originally from Great Britain.

As news of the peace treaty unfolded, the Catholic press stomped about the hillsides of Jerusalem visiting holy sites. We studied ancient olive trees in the Garden of Gethsemane, retraced the last hours of Jesus' life along the Via Dolorosa and visited the Church of the Holy Sepulchre, the possible site of his death and resurrection.

We jokingly renamed Jerusalem the City of Illusion. Destroyed and rebuilt at least 20 times, no one can pinpoint the exact locations of Jesus' ministries. We were close enough, however. So, too, were thousands of other tourists.

The promise of retaliation by Palestinian extremists who rejected the peace process made little if any dent in the tourist trade. Our hotel in the eastern Arab section of town was full. A hotel in

See **Peace,** Page 2



With Jordanian mountains providing a majestic backdrop, a guard tower flies the Israeli flag at a new border crossing between Israel and Jordan. A fruit of the Oct.26 Israeli-Jordanian peace treaty, the border is expected to open within the next couple of weeks. Photo by CAROL HAZARD

'Fire In The Mountains' Draws 200 To Hear About Sharing Faith

By TIM REID

LAKE JUNALUSKA — More than 200 Catholics assembled Nov. 5 for "Fire in the Mountains," a program to help develop laity within the 18 parishes that make up the western part of the diocese.

Featured speaker Vincent Scozzari of the Diocese of New Orleans, a well-known Catholic educator and leader of lay retreats, challenged participants to strengthen their faith community and share it with others.

Scozzari emphasized the importance of lay spirituality for the future of the Church, reminding those gathered that all share "the Gospel mandate to be other Christs."

Catholics must first of all know Jesus, develop an "intimacy" with Him, and then go out and be prophets for Jesus, he said. It all starts with prayer.

"Once we develop a prayer foundation, we can be courageous enough to be prophets," Scozzari said. The first step is to build and strengthen community in your own parish, he added.

"Then we must reach out to those who have left the Church and bring them back to the fold," he said. "It's going to fall on us as lay Catholics, not priests."

A taskforce had been planning the program for over a year, said Jane Keifer, western region coordinator for the Office of Faith Formation.

"Since the laity is the Church, we have to be responsible for its growth," Keifer said.

"Our parishes in the west tend to be small and far apart," she added. "Some are two and a half hours from Charlotte. That can give a feeling of isolation. We need something for them to interact and meet other Catholics."

"Lay people must understand that they need to take a greater role as the percentage of priests and nuns declines," Keifer said.

The Office of Religious Education was renamed Office of Faith Formation three years ago to reflect a greater role in the life of faith "from womb to tomb," she said.

"We call it faith formation because it is an ongoing process for your whole life," Keifer said. "We help individuals and parishes progress in their relationship with Christ. Relationships are not static things, they must grow or die."

Mercy Sister Jeanne Marie Kienast, pastoral associate at St. Matthew Church in Charlotte, opened the program with a

See **Fire,** Page 3

Peace (From Page 1)

a Jewish section of town was booked as well. Both Arabs and Jews said they were honored that President Clinton would come to their country to show his support.

From our hotel perch on the Mount of Olives, we watched the streets empty in preparation for Clinton's one-night stay in Jerusalem. City lights twinkled under an expansive, deep blue sky. An occasional siren pierced the silent night. But all was calm.

Reports that tourists were holed up that night in their hotels seemed weak. After a day of climbing ruins and exploring layers of civilization etched in variegated shades of beige limestone, an evening's rest was welcome.

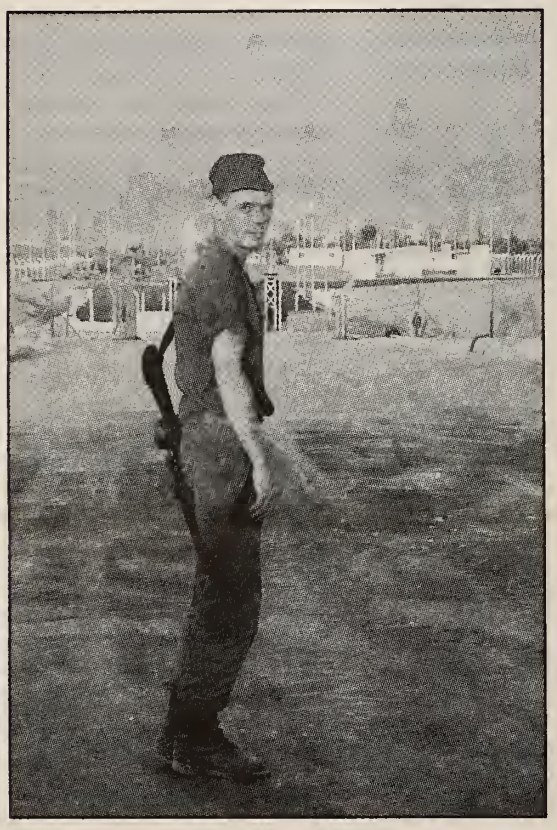
For all the history lessons, none was more inspiring at least to this reporter than an impromptu stop at a new border crossing between Israel and Jordan north of the West Bank. A fruit of the peace treaty, the border is expected to open within weeks. A new era was emerging.

From there, we ventured into Tiberius on the beautiful Sea of Galilee and again walked where Jesus walked, where he fed the multitudes and gathered 11 of his 12 apostles. Pieces of limestone crunched under our steps. Sea breezes whispered of times past.

However, this was the present, and a miracle of another sort had taken shape. Strangers to each other only a week before, an eclectic group of Catholic press — some Catholic, some not — a Pentecostal tour coordinator, an Arab Muslim driver and an Arab Christian guide had formed in this holy land a faith community that transcended all religious boundaries.

Ancient olive trees alive during Biblical times thrive in the Garden of Gethsemane, where Jesus prayed for God's will to be done.

Small rocks piled on Oskar Schindler's grave near Jerusalem are testimony to the large number of people who visit the site to pay respect to the businessman credited with saving more than 1,000 Jews during the Holocaust.



An Israeli soldier keeps guard at a new border crossing under construction between Israel and Jordan.

Photos by Carol Hazard

Want To Go?

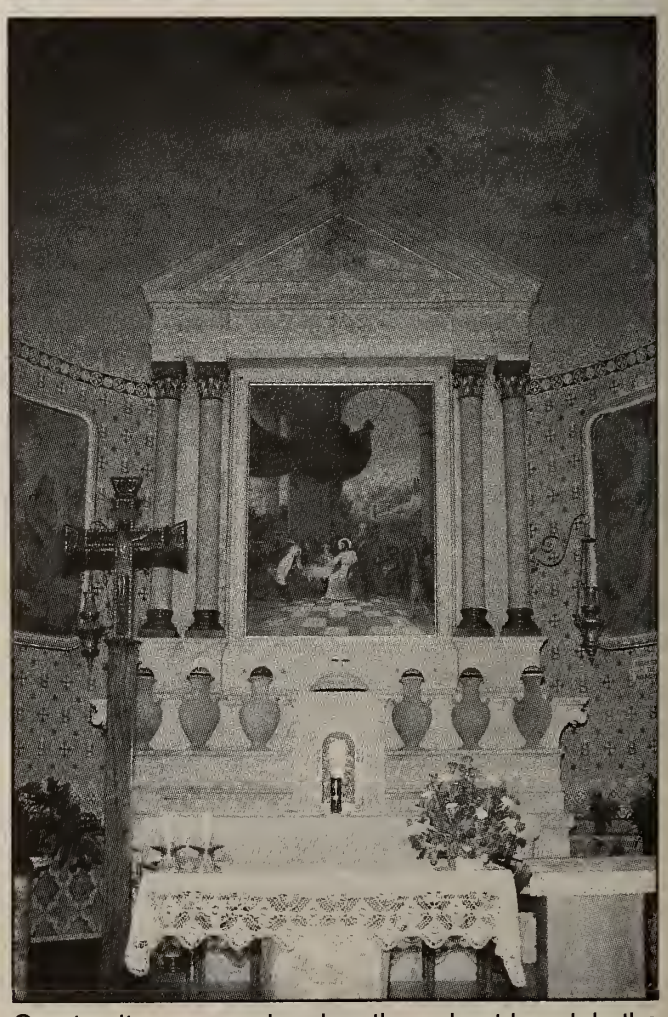
The Catholic News & Herald is presenting a 10-day tour to the Holy Land next fall. A priest from the Diocese of Charlotte will accompany the group.

The escorted tour will include visits to:

- The Sea of Galilee, Mount of Beatitudes and River Jordan.
- Cana, Nazareth, Mount Carmel and Caesarea.
- Jericho, Bethlehem, Qumran and Bethany.
- Jerusalem and more.

Cost is estimated at $1,648 and includes airfare, lodging and two meals a day.

Promotion for the trip will begin in January. *The Catholic News & Herald* will keep you posted.



Ornate altars grace churches throughout Israel. In the alcove ceiling is a fresco, shown in detail above.

A section of a 2.5-mile wall encircling Jerusalem, as seen from the Mount of Olives. The Church of Mary Magdelene rises from the skyline.

My Book? Don't Bother, Pope Jokes In Meeting With Youths

SYRACUSE, Sicily (CNS) — Pope John Paul II's book, *Crossing the Threshold of Hope*, is a best seller in many countries. But in a lighthearted meeting with Sicilian youths the pope told them not to trouble themselves with it.

"If you haven't read it, don't bother to read it. It's not a book, it is an interview," the pope said in impromptu remarks Nov. 5 to youths in Syracuse. He didn't elaborate, but Pope John Paul often punctuates his meetings with youth with jokes, quips and a bit of self-teasing.

The pope told the cheering young Sicilians in the city's Cathedral Square that he had come to bring hope to Sicily, marked by Mafia crime and poor economic conditions.

He noted that the book, published in October in many languages, was about hope. The book was compiled from written answers by the pope to a series of written questions submitted by an Italian journalist. The pope, who had been joking with the youths, then told them they could ignore it.

At the Vatican, spokesman Joaquin Navarro-Valls said Nov. 7 the remarks were "a quip, of the kind he often makes. It's not a serious remark about the book."

Navarro-Valls said it would be silly to think the pope was criticizing his own book. "He worked on it a long time and spent a lot of effort composing it," the spokesman said.

Minister To Offer Faith Perspective On Justice

CHARLOTTE — Rev. Curtiss Jones, DD, will offer a faith perspective on race relations and economic justice as well as a practical response on the neighborhood and community level at St. Peter Church on Nov. 16 at 7:30 p.m. Those in Charlotte who are involved in the Helping Empower Local People are familiar with Rev. Jones and his work.

Rev. Jones is pastor of Madison Avenue Presbyterian Church in Baltimore, where he established and still maintains a learning center for adult learners studying for GED tests and for college preparation.

"Fire in the Mountains" participants break into small discussion groups during the assembly at Lake Junaluska coordinated by the western region of the Office of Faith Formation. Photo by TIM REID

Fire (From Page 1)

prayer service. It was held beside the scenic waters of the Lake Junaluska Conference Center, a Methodist facility which is used by all denominations.

Participants divided into small groups after Scozzari's morning and afternoon presentations, sharing their views on the challenge to develop the faith community and reach out to others.

"There are things everybody can do to make us a stronger Church," Keifer said. "One of them, I believe, is that we have to network with one another."

Gatherings like the one at Lake Junaluska are a step in that direction. Keifer concluded the program by offering the following prayer:

"Lord accept our willingness to try with whatever gifts you have bestowed on us to make the fire of our faith keep glowing and growing."

Tim Reid is a parishioner of St. Joan of Arc Church in Asheville.

Baptists, Catholics To Meet For Talks On Evangelization, Service

HICKORY — "The Outreaching Church: Evangelization and Service" will be the theme of the 13th Annual Baptist/Catholic Dialogue Nov. 22 at the Catholic Conference Center.

Jesuit Father Gene McCreesh of St. Peter Church in Charlotte will present "The Outreach Church: Our Call From God," in the Catholic keynote address, examining the biblical and theological basis for the Church reaching beyond own members in service and proclamation. Dr. Thomas Bland, a retired professor of ethics at Southeastern Baptist Theological Seminary, will present the Baptist keynote address on the same theme.

A new dimension to this year's conference will be the presentation of case studies from Catholic and Baptist experiences with outreach ministry. Cathie Stout of St. Barnabas Church in Arden will describe a youth ministry program. Frank Rodgers and Miriam Williams will explain the sister parish relationship St. Pius X Church in Greensboro has with a parish in the Altiplano of Peru. There will also be two Baptist case studies.

The day will open and close with worship. Morning prayer will be led by Father Richard Hokanson of St. Joseph Church in Newton. The day will close with prayer in the Baptist tradition led by Dr. Thomas Austin of Knollwood Baptist Church in Winston-Salem.

The dialogue is sponsored by the Diocese of Charlotte, the Baptist State Convention and the Ecumenical Institute of Wake Forest University and Belmont Abbey College. The fee is $5 for lunch. Send registration information to: Baptist/Catholic Dialogue, c/o St. Michael Church, 708 St. Michael Ln. Gastonia, NC 28052. Registration deadline is Wednesday, Nov. 16

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

THE CHANCERY

October 13, 1994

Dear Friends in Christ:

Twenty-five years ago, the Catholic bishops resolved to address the root causes of poverty and injustice in America, resulting in the creation of the *Campaign for Human Development*.

Thanks to your generosity through the CHD annual appeal, we can point to thousands of people transformed and empowered by more than 3,000 successful community-controlled, self-help initiatives. Through CHD's educational efforts, poor and non-poor parishioners continue to come together to better understand each other and to create a more hopeful future for us all.

The pervasiveness and complexity of contemporary social issues can often lead us to feel powerless, vulnerable, even numb in the face of the realities of life. However, CHD truly is a beacon of hope for our world. I believe it is indeed one of the bright moments in the Church's history during the past quarter of a century.

With your help, the Campaign for Human Development is creating viable solutions for our communities. CHD helps people to help themselves and to break the cycle of poverty. All CHD projects are managed by low-income persons, breaking the cycle of dependence. People work together to encourage new business initiatives, learn new skills and find jobs. Neighborhoods organize to create affordable housing and rid their areas of crime and drugs. Families work for just policies that will have a positive impact on their children's future. Parish communities join together to learn about the causes of poverty and Catholic social teaching.

On November 19-20, our diocese will participate in the annual Campaign for Human Development parish appeal. Please be generous and enthusiastic in your response. Together, we can build communities of hope.

Wishing you and yours God's abundant blessings, I am

Sincerely yours in Christ,

John J. McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. Morehead Street Charlotte, N.C. 28207

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Fighting Poverty

The Campaign for Human Development, the domestic anti-poverty program of the Catholic Church in the United States marks its 25th anniversary next year. Since it was founded by the U.S. bishops in 1970, CHD has become the nation's largest funder of organizations run by the poor to help themselves. It has awarded more than $200 million in grants to low-income organizations working to end the conditions that cause poverty.

The money for those grants comes from the annual CHD collection taken in most dioceses around the country the weekend before Thanksgiving. This year's collection will be Nov. 19-20. Seventy-five percent of the money collected in each diocese goes to the national CHD Committee in Washington to fund national grants while the other 25 percent remains in the diocese to finance local projects.

Historically, most of the money collected in the Diocese of Charlotte has gone for national or local grants to projects in the diocese. In many cases, grants in the diocese have exceeded the amount collected.

The 1993 CHD collection in the diocese raised $69,611.55 while national and local grants in the 46 counties totaled $55,500. That included a $40,000 national grant to the Piedmont Peace Project in Kannapolis and $15,500 in local grants to eight self-help organizations.

The Campaign for Human Development is aimed at alleviating the root causes of poverty through education and through promotion and support of community-controlled self-help organizations.

Cardinal Joseph Bernadin of Chicago, honorary chairman of the CHD 25th anniversary, says the campaign is "one of the premier success stories in the U.S. Catholic Church for the past 25 years. Its record of empowering people regardless of their religious or political affiliation and of working with parishes in bringing Catholic social teaching to life sets a high standard — one that deserves respect and admiration."

As part of the year-long anniversary celebration, CHD will hold a national justice convocation next August in Chicago. It will study past successes and plan for future anti-poverty activities.

The Diocese of Charlotte historically has ranked high in its contribution to CHD. The war on poverty is not over yet and there is much to be done.Let's continue todo our part.

THE CATHOLIC NEWS & HERALD

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Pro-Life Corner

Respect Life

Mark Crutcher, president of Life Dynamics of Texas told *Catholic Twin Circle,* "We have files on about 1,700 abortionists ... Twenty-five years ago they would have been out cutting grass or washing cars. They are the lowest form of life in medicine." The article, exposing the money being made on abortions in the United States, quoted former abortionist Carol Everett as saying that during the last month she was involved in the abortion industry, the two clinics she owned "accomplished 545 abortions. Multiply 545 by $25 (her commission per abortion) and my income that month was $13,625 and that was a bad month." Everett also explained that payments were in cash and were not reported to the IRS.

See "The Lucrative Business of Abortion," *Catholic Twin Circle,* Oct. 2, 1994

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Prays For Victims Of War, Violence

VATICAN CITY (CNS) — Pope John Paul II marked All Souls' Day with special prayers for the victims of violence and war, particularly soldiers who died in major World War II battles 50 years ago. Like all the dead, they "sleep the sleep of peace" and have returned to God, he said at a general audience Nov. 2.

The pope recalled the many thousands of troops who lost their lives in 1944 during the Normandy invasion and the battle at the Benedictine abbey of Monte Cassino, Italy, and the partisans killed during the Warsaw Uprising against Poland's Nazi occupiers.

These were "heroic events that helped the cause of freedom and human dignity to prevail, in the spirit of a Christian Europe," he said. The witness of those who died "pushes us to strengthen our commitment in favor of peace, respect and harmony among nations," he said.

The pope said people have a duty to pray for those killed in every war.

"They are buried in innumerable cemeteries of the world," and some still lie in anonymous graves near the battlefield, he said. "Nor can we forget the many, too many, victims of every crime and every form of violence," he added.

The 74-year-old pope, looking healthy and speaking in a firm voice, made the remarks in the Vatican audience hall to several thousand pilgrims and visitors.

Normally, the pope goes to a Rome cemetery on the evening of Nov. 1 to pray for the dead, but the visit was canceled this year as the pontiff continued to recover from surgery to repair a broken thigh bone last spring. Cardinal Camillo Ruini, papal vicar of Rome, took the pope's place at the cemetery prayer service.

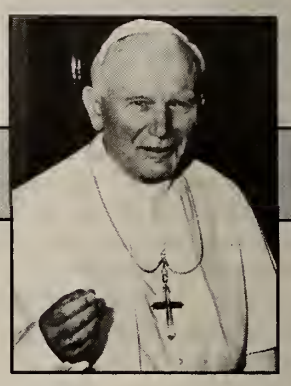
The pope began his audience talk with reflections on the inevitability of death and the irrepressible human desire for immortal life. He said the ties of love that bind us to friends and family in this life do not end with death.

"Our dead continue to live among us, not only because their mortal remains are buried in the cemetery and our memory of them forms part of our existence, but because their souls intercede for us with God," he said.

He said it was a good idea for Christians to make visits to the cemeteries and pray for their loved ones. What leads people there is "the certainty that life continues in a way that is different from what our eyes see," he said.

The Pope Speaks

Pope John Paul II



Pope Says Church Has Duty To Defend Traditional Family

VATICAN CITY (CNS) — Pope John Paul II, addressing canon law experts, said the Church is obliged to defend the traditional family against efforts to destroy its basis in marriage.

"In our age, unfortunately, there is an impending risk of breaking apart the original harmony inscribed in humans from the beginning," the pope said Nov. 3.

"We are witnessing various attempts to sever the ties that unite the spousal sense of human sexuality with the truth of love between man and woman, that unite marriage with fertility, that unite the family with the whole society," he said.

The pope has sounded similar warnings in public talks during the 1994 International Year of the Family. He has specifically criticized efforts to redefine the legal definition of the family to cover nonmarital unions, including those between homosexuals.

In his speech to participants in a Rome conference on juridical aspects of the family, the pope said that for the Church and civil society, the family founded on marriage represents the "first and primary way toward knowing and protecting human truth and human dignity."

"There is an essential link between the mystery and mission of the Church and the historic destiny of the family," he said. Church institutions, including its Church law experts, have had a responsibility through the ages to educate its members and all of society about the family and marriage, he said.

This holds true in particular for the teaching about human sexuality, which should be understood in the context of a loving relationship between spouses, he said.

Deaths Test Our Faith; Call For Prayer

One of the last images seen by 3-year-old Michael and his 14-month-old brother, Alex, may have been their mother. Allegedly, their mother strapped them securely into their car seats before releasing the family car into the murky waters of a small South Carolina pond.

With the grace of God, hopefully they died quickly and together, as they sat helplessly restrained in the vehicle of death, submerged in the chilly October waters in upstate South Carolina.

For nine days, 23-year-old Susan Smith contended her children had been victims of a random carjacking. Smith concocted a visual rendering of a non-existent fugitive. To the media, she pleaded for their safe return. In front of the television cameras, speaking without tears, she told of praying for their return. The faces of young Michael and Alex became etched in the hearts of America.

The nation rallied around the young mother. And the small town of Union, S.C., (population 10,000)

Editor's Notebook

Joann Keane

alternated between silent vigils and active searches for the missing boys. Thousands of volunteers joined law enforcement officials, searching in vain for the pre-school Smith boys.

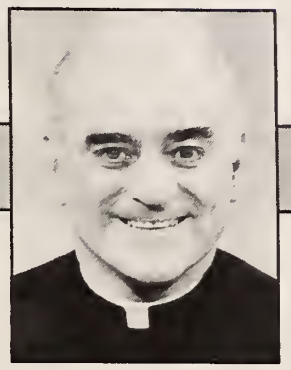
All the while, the mother kept her dark secret close — the bodies of her offspring hidden in an underwater grave.

See Notebook, Page 16

Politics And The Catholic Vote

Light One Candle

Father John Catoir



President Clinton might have had a universal health care bill by now if he hadn't tried to impose his abortion agenda on a reluctant public. He made enemies out of a lot of friends. Taxpayers should not have to pay for abortions if it violates their conscience.

Many Catholics who voted for Clinton in 1992 are now leaning toward the Republicans. To win the White House in '96, the Republicans will need the Catholic vote and they know it. Though 65 percent of voting Catholics turned away from the Republican party in 1992, they can be lured back. If President Clinton and the Congress try to force taxpayers to pay for state financed abortions, they're in for trouble and possible a tax rebellion by a militant minority.

Republicans never gave up the '92 election. They say that Clinton is lacking a mandate because he had only 43 percent of the vote in 1992. The fact is he won the election and he is the president. Abraham Lincoln, a good Republican, won his first election in 1860 with only a 40 percent plurality. He was vilified throughout his term of office and assassinated, but Lincoln emerged as a great president. The book hasn't yet closed on Clinton, but to win the White House in '96 he is going to have to do a better job of swaying the undecided voters.

At this point, the health care bill is stuck in a quagmire of political infighting. To bring it back, if indeed it can be brought back, Congress will need the support of the pro-life coalition of voters. However, abortion is not the sole issue. Catholics generally believe in the human dignity of the unborn, but they also believe in the social gospel and support human rights. Concern about a woman's right to receive good health care, especially prenatal and postpartum, is not advocacy of abortion. It is advocacy of women's right to sound medical treatment.

Extreme conservatives, like those who attack big government the way H.L. Mencken did, are few and far between. He said, "Only a country that is rich and safe can afford to be a democracy, for democracy is the most expensive and nefarious kind of government ever heard of on earth." Catholics are quick to defend the democratic process, but many of them lean to the more moderate Republican idea of tolerating big government only as long as it is based on law and order and strives for sound fiscal responsibility. In those days the national deficit seemed to loom large on the minds of voters. It still does. Any new health care bill must respect this concern, which means tough sledding ahead.

Somewhere in the bipartisan mix of American politics there is a middle ground. An amazing political alliance of Democrats and Republicans passed three highly controversial bills this year: NAFTA, gun control and the crime bill. A bipartisan coalition showed courage and creativity in forging the necessary agreements to make it all happen. Most Catholics would like to see that kind of creativity happen again, producing a morally acceptable health care bill that doesn't bankrupt America.

(For a free copy of the Christopher News Note, "This Precious Land," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

Arthur Ashe's Graced Days

The Human Side

Father Eugene Hemrick

The *New York Times* review of Arthur Ashe's *Days of Grace* (Ballantine Books, 1993) described it perfectly: "Gripping.... Moving.... Admirable!" It is one beautiful lesson after another on life!

When Ashe retired from tennis at a relatively young age he realized his mortality and how we all resist it. "The rage for immortality," he writes, "operates like a dynamo in the hearts and minds of men and women despite all we know about the transience of glory and the inevitability of death."

Borrowing from the well-known psychologist Daniel J. Levinson, Ashe tells how he coped with mortality.

"Each phase in the life cycle has its own virtues and limitations. To realize its potential value, we must know and accept its terms and create our lives within it accordingly. Our task is to close out the period of early adulthood and to assess what has been achieved in it."

In another place the advice Andrew Young, former U.S. ambassador to the United Nations, gave Ashe just before his wedding is recalled:

"When you and Jeanne get married tomorrow, six people will be involved. With each of you, there are really three persons. First, there is the person you are. Next, there is the person you think you are. Then there is the person others think you are. This is true of all marriages, not just yours. And in every marriage all of these six people have to get along with one another if the contract is to work."

At an early age Ashe had a severe heart attack which was followed shortly after by another, and then he learned that a transfusion he received had been contaminated by the AIDS virus. He speaks of his philosophy in dealing with the fear that accompanies such a tragic development.

"A close look at any athletic competition, and especially at facial expressions and body language, reveals that many individuals go into momentary lapses of confidence that often prove disastrous. The ever-threatening danger is that a momentary lapse will begin to deepen almost of its own accord. Once it is set in motion, it seems to gather enough momentum on its own to run its course. A few falling pebbles build into an avalanche.... I knew that I had to do everything possible to keep this avalanche of deadly emotion from starting. One simply must not despair, even for a moment."

As close to death as Ashe was, he devoted all his energies to bringing life to others. After learning he had AIDS, he made a study of it and then took to the road to teach others, especially the younger generation.

One theme throughout the book is Ashe's honesty with life and himself. Page after page reflects a person who faces life squarely, not so much to conquer it, but more to learn from it who he is and, in doing so, to gain some control over it. As close to death as he was, he focused on understanding how to keep alive and pass life on to others.

The modest, straight-forward wisdom contained in this book makes it recommended reading, especially for our youth. Ashe pulls no punches about AIDS, promiscuity and the shallowness of superstars who brag of their escapades.

Most of all, this book speaks to the nobility of life and comes from a real hero our youth desperately need.

Father Hemrick is director of research for the United States Catholic Conference.

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Medication Alone Isn't The Whole Answer

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

My son is in the fourth grade. He's on medication for attention deficit disorder but he's still having problems. He's bright but he's working below his grade level because he can't pay attention. What can we do to help him?

Children with attention deficit hyperactivity disorder are actually deficient in two neurotransmitters (chemicals in the brain) which are essential to maintaining attention. So the right medication can help, but medication alone doesn't solve the whole problem. Your son still has to learn skills associated with paying attention and focusing on his work.

Minimize distractions as much as possible. At school, he should probably be seated in the front of the classroom near the teacher. If possible, he should be seated away from any noisy area (near pencil sharpener or talkative neighbors) and also away from high traffic areas (route to pencil sharpener or bathroom). Avoid areas which may have too many distractions such as changing light patterns near a window or an interesting bulletin board.

At home, maintain a quiet environment during homework time. His work area should be clear of all toys, jackets or anything that is not necessary to the task at hand.

At home or school, it's best to give directions one at a time and keep them brief. Make eye contact to make sure he's listening. You may even need to have him repeat instructions to make sure he understands. If he reads well enough, it can be helpful to give him a list of directions and assignments, both at school and at home. He can cross off the items as he completes them.

Children with this problem need well-established routines in order to function at their best. Make sure he has regular times for getting up in the morning and going to bed at night and make sure he gets adequate sleep. Have a consistent time for homework when he is not too tired.

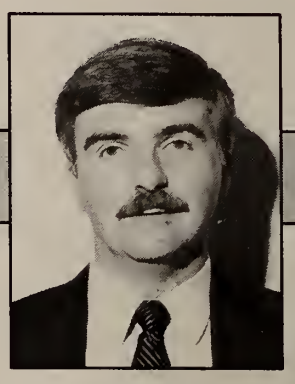
If it takes him an excessively long time to finish his work, a timer can sometimes increase attention span and improve speed. Make sure this is presented in a positive way and not as a punishment. Make a game out of beating the clock — can he get a page of math done before the timer rings? If you try this, work with him in small segments; don't just leave a timer set for an hour an expect him to work productively.

See **Crosswinds,** Page 13

Pro-Life Political Strategies: Hard Choices

Lifelines

Jim McInerney



This is a column that might make some of my closest friends angry. I write it a few weeks before the mid-term elections where all of the U.S. House of Representatives, a third of the U.S. Senate, and a ton of state and local offices will be voted on by a minority of eligible voters.

I know it will be published after the election. That's good, because what I have to say requires some digesting. Maybe it will have an impact on the thinking of pro-life politicos in the future. Maybe.

My topic is pro-life political strategy — something I usually don't write about. My reason for not writing about it is because there is no strategy. Let me correct that. If there is I haven't seen it.

For years, pro-life political action committees have been at work trying to elect pro-life candidates. That's great. That's as it should be. But there has to be more. A lot more.

Until recently, I was involved in one of the oldest (and most successful) pro-life political action committees in the country. So I'm not an outsider to the hard work and hard decisions that go into the process.

We never endorsed or supported a pro-abortion candidate. I now think that was a mistake. I'm not talking about races where there is a clear choice between pro-life and pro-abortion candidates. Nor am I talking about races where you make a choice between the lesser of two evils (i.e., a moderately pro-life candidate versus a pro-abortion candidate). In these races the choice is clear.

I'm talking about races where the pro-life movement has a vested interest in defeating someone. For example, in the past several years we have heard about candidates who have either switched from pro-life to pro-abortion, or have weakened their pro-life stand because they are running against a pro-abortion candidate and the pollsters tell them that they will lose if they maintain a pro-life stand.

When this happens, pro-lifers don't vote for either candidate because it violates their principles. I think that is wrong. Politics is not only about helping friends, it is also about defeating enemies. In some (not all) of these cases we should defeat the turncoats, even if it means voting for a pro-abortion candidate. That would send a clear message to others about the cost of switching positions. If you change your stand you will be defeated.

There is another instance where I think it would be wise to vote for a pro-abortion candidate. I was involved in the Pennsylvania Senate race two years ago. The Republican incumbent was solidly pro-abortion. The Democratic challenger was a radical feminist, very pro-abortion. We endorsed neither candidate. That was a mistake.

The Republican incumbent was a spokesman for changing his party's pro-life platform to a more "moderate" position. He won reelection by a few percentage points. In retrospect, I think we should have encouraged people to vote for his challenger. The pro-life vote could have put him out of office. Now he is solidly entrenched in the Senate and his views will probably prevail at the next Republican Convention. He is now in a position to do more harm to the pro-life cause than his opponent ever could have. His opponent would have merely been another pro-abortion vote in a pro-abortion party. His defeat on the other hand, would have sent a powerful message to Republicans and Democrats alike: If we have a chance to defeat you, we will.

Until the pro-life movement matures enough to develop a strategy for defeating turncoats and long term pro-abortionists, it will never be taken seriously.

The Question Of Mary's Death

Question Box

Q. A few weeks ago, around the time of the feast of the Assumption, we read an item that seemed to question the doctrine that the Blessed Virgin was assumed into heaven. Our salvation, the writer said, does not depend on a belief that Mary never died. Even Jesus died, so it's not necessary for us to believe that his mother did not die. We couldn't think of an answer. Can you? (Pennsylvania)

A. The answer is really quite simple. The opinion you quote confuses two entirely different realities. Put briefly, our belief in the assumption of the Blessed Virgin into heaven has nothing to do with whether or not she died.

From the earliest centuries, some Christian churches honored the fact, and even suggested places, of Mary's death. But that death, or lack of it, has never been part of Christian doctrinal faith. Theologians actually took different sides on the issue through the years and never came to a complete consensus.

Thus, when Pope Pius XII defined the dogma of the assumption of Mary in the papal constitution *Munificentissimus Deus* (1950), he avoided any language which would appear to take sides.

In the key sentence of the document, he simply said, "at the end of her earthly life" (the Latin reads: "*expleto terrestris vitae cursu*,") God took Mary, body and soul, into heaven.

I believe it is safe to say that the most common Christian tradition is that our Blessed Mother, like her son, did die, and that she was raised to life again. This is, in fact, a truth to which early Christian theologians point as one promise of our own bodily resurrection.

As I said, however, the question does not affect the validity of our belief in the doctrine of her assumption into heaven.

Q. Is the same rite of reconciliation required in all the United States? Is the rite also the same in Mexico as in our country? If there is one rite, when did it become mandatory? (New York)

A. The rite of penance presently in effect was approved for the whole Church in 1973 by Pope Paul VI. This does not mean, however, that the rite of penance, or reconciliation, will be the same everywhere.

For one thing, the Church prescribes three possible methods or rites for the celebration of this sacrament. First is the reconciliation of individual penitents, one-on-one with the priest.

Second is reconciliation of a number of penitents with individual confession and absolution. These are the so-called communal penance services celebrated regularly in many, if not most, parishes today

Third is the ceremony at which the group of people present makes some confession of sin, but not individually, and general absolution is given to all at once. Because of severe conditions placed on the use of this form, we don't see it often today.

In addition, the ritual provides numerous options of Scripture readings, prayers, song and homilies or other appropriate words of counsel and encouragement, from which the priest or assisting ministers can choose.

The essentials always to be retained, apart from imminent danger of death, are confession of sins, acceptance of the penance assigned, the invitation to contrition, the words of absolution and the dismissal.

Within this framework, the priest is free to shorten or omit or choose several parts of the rite, as he judges appropriate for the persons receiving the sacrament (*Introduction to the Rite of Penance*, No. 21).

Obviously, it's not surprising or necessarily wrong that you experience wide differences in the celebration of this sacrament.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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the Saints by Luke

MARTIN WAS BORN THE SON OF A PAGAN ARMY OFFICER IN PANNONIA (HUNGARY) IN THE FOURTH CENTURY. AT AGE 15 HE WAS INDUCTED INTO THE ARMY AGAINST HIS WILL. ONE FREEZING DAY, WHILE HE WAS STATIONED IN AMIENS, HE SAW A POORLY CLAD BEGGAR. MARTIN CUT HIS CLOAK AND GAVE HALF TO THE MAN. THAT NIGHT, MARTIN HAD A VISION OF CHRIST CLAD IN HIS HALF CLOAK. HE BECAME A CONVERT TO CHRISTIANITY, REFUSED TO FIGHT, AND WAS DISCHARGED FROM THE ARMY. HE RETURNED HOME AND CONVERTED HIS MOTHER AND OTHERS. HE WAS SO OPPOSED TO ARIANISM THAT HE WAS SCOURGED AND OUSTED FROM THE COUNTRY.

MARTIN BECAME A HERMIT ON LAND GRANTED HIM BY ST. HILARY, BISHOP OF POITERS. WHEN OTHER HERMITS JOINED HIM, A MONASTIC COMMUNITY FORMED—THE FIRST IN GAUL. AFTER 10 YEARS, DESPITE HIS OBJECTIONS, HE WAS NAMED BISHOP OF TOURS IN 371. HE WAS GIFTED WITH VISIONS AND PROPHESY.

MARTIN WENT TO ROME AND THEN TO CANDES, WHERE HE ESTABLISHED A MONASTERY AND DIED NOV. 8, 397. HE WAS THE PIONEER OF WESTERN MONASTICISM BEFORE ST. BENEDICT. HIS SHRINE AT TOURS WAS ONE OF THE MOST POPULAR PILGRIM CENTERS IN EUROPE. HE IS ONE OF THE PATRON SAINTS OF FRANCE. HIS FEAST IS NOV. 11.

© 1994 CNS Graphics

Sandra and Gabriel Ortiz and their sons at the dedication of their Habitat for Humanity home built by members of Catholic parishes in Greensboro. With them (rear) are George Gates of St. Paul the Apostle who initiated the project and Oblate Father James O'Neill, pastor of St. Paul. Photo by JOHN GILLIGAN

Parish Volunteers Build Habitat Home For Greensboro Family

By BRIDGET JOHNSON

GREENSBORO — Sandra and Gabriel Ortiz and their three sons, Gabriel, Luis and Rodrigo, joined together recently to celebrate moving day. With the help of more than 250 Catholic parishioners, they built their own Habitat for Humanity House.

At a special dedication ceremony for volunteers and friends at their new home, Oblate of St. Francis De Sales Father James O'Neill, pastor of St. Paul the Apostle parish, reflected on how the old proverb, "It is better to light one candle than to curse the darkness," represented so well the successful completion of this joint project of the five Greensboro parishes.

Father O'Neill said, "Through the commitment demonstrated by each of the many volunteers, the light of the love of Christ was shown in a very real way." The Ortiz family received a lighted candle as a symbol of that light. Following the ceremony there was a luncheon for friends and volunteers.

The Habitat project began through the efforts of George Gates, a parishioner of St. Paul the Apostle. He told how, about five years ago, several parish friends were discussing their desire to do something other than write checks to address the needs of others. The conversation inspired the organization of a St. Paul's work crew which volunteered to work on any house being built by the Greensboro chapter of Habitat.

"We started as a driveway crew and then we were promoted to a plumbing crew. Then I thought, after seeing other denominations building an entire house, why not get all the Greensboro parishes to build a "Catholic" house?"

The Ortiz family belongs to the Catholic Spanish Center which is directed by Daughters of Charity Sister Nancy Stewart. Another Spanish Center family is currently at work on a house and a third has just been notified of acceptance as a Habitat family.

Starting with $28,000 from St. Paul and after two years of seeking funds, the rest of the Greensboro parishes contributed the additional funding to reach the $42,000 needed to pay construction costs. Volunteers provided all of the labor for the project. Members of Our Lady of Grace provided lunches for the work crews, as they have done for Habitat workers for several years.

Oritz thanked everyone in Spanish and George Gates reminisced, "This vision started on a bare muddy field last May. Today one more family is able to have a home in which to raise their family."

Bridget Johnson is a parishioner of St. Paul the Apostle in Greensboro.

HIV Healing Mass...

With lighted candles, parishioners and friends listen as a litany of individuals stricken with AIDS is read during an HIV healing Mass celebrated Nov. 3 at St. Joan of Arc in Asheville. Photo by TIM REID

Pope Says Hope For Anglican-Catholic Unity Lies In Faith

VATICAN CITY (CNS) — The hope for unity between Roman Catholics and Anglicans lies in the faith they share, Pope John Paul II told a pilgrimage of U.S. Catholic and Episcopal bishops.

The difficulties encountered in the dialogue, including "the serious disagreement between the Catholic Church and the Anglican Communion over the ordination of women," should not surprise people, nor should it stop the dialogue, the pope said.

He met Nov. 7 with the five Episcopal and three Catholic bishops, who were on a Nov. 2-10 pilgrimage to London, Canterbury, England, and Rome. They included Bishop F. Joseph Gossman of the Diocese of Raleigh.

"It is already a wonderful gift of God's grace that we concur in acknowledging that ecumenical relations are an essential requirement of our obedience to the Lord," the pope told the group.

He praised the work done by the Anglican-Roman Catholic Dialogue in the United States and the way Episcopal and Catholic dioceses and parishes pray together for unity and cooperate in witnessing to the Gospel and serving their communities.

Leaders of both communities also face new tasks, he said. "You are increasingly challenged, in order to be faithful to the Divine Teacher, to seek a united stance in the moral questions which so deeply affect the men and women of our time."

Despite so much progress toward unity, the pope said, "we are painfully aware of the further obstacles along the way. We should neither be surprised nor held back by the difficulties."

Episcopal Bishop Frank T. Griswold of Chicago, in his remarks to the pope, spoke about the problem posed by the ordination of women as Anglican priests.

He quoted the Anglican-Roman Catholic International Commission's statement that the ordination of women presents the communities "with an issue that involves far more than the question of ministry as such. It raises profound questions of ecclesiology and authority in relation to tradition."

While acknowledging the seriousness of the disagreement, the pope said, "it is heartening to hear you place this issue in its proper perspective, a profound ecclesiological perspective which sees the Church's first duty as obedience to Christ the head, a perspective which implies limits to our authority in relation to what has been handed down."

In a letter last spring, Pope John Paul reaffirmed the Catholic Church's position that it does not have the authority to ordain women because of Christ's example of choosing only men as his Apostles and the constant tradition of the church.

"Only a theological vision inspired by prayerful, contemplative faith will ensure openness to the Spirit's sure guidance as we continue our pilgrimage toward full communion," the pope told the U.S. group.

Hope for ecumenical progress, he said, lies in the strength of the things that unite Catholics and Anglicans. "Anglicans and Catholics already share a deep faith in the mysteries of our Redeemer's life, death and resurrection," he said. "These mysteries, made present to us in baptism, are the well-spring of our lives in the Church."

Because baptism is the starting point, moving Christians toward the fullness of life in Christ, it contains "an internal dynamism toward an ever fuller participation in the Church as a community of faith and visible communion," the pope said.

The link Catholics and Anglicans share in baptism calls them to work on making their common faith evident by full unity, he said.

See **Unity,** Page 11

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Sign language of another sort

FAITH alive!

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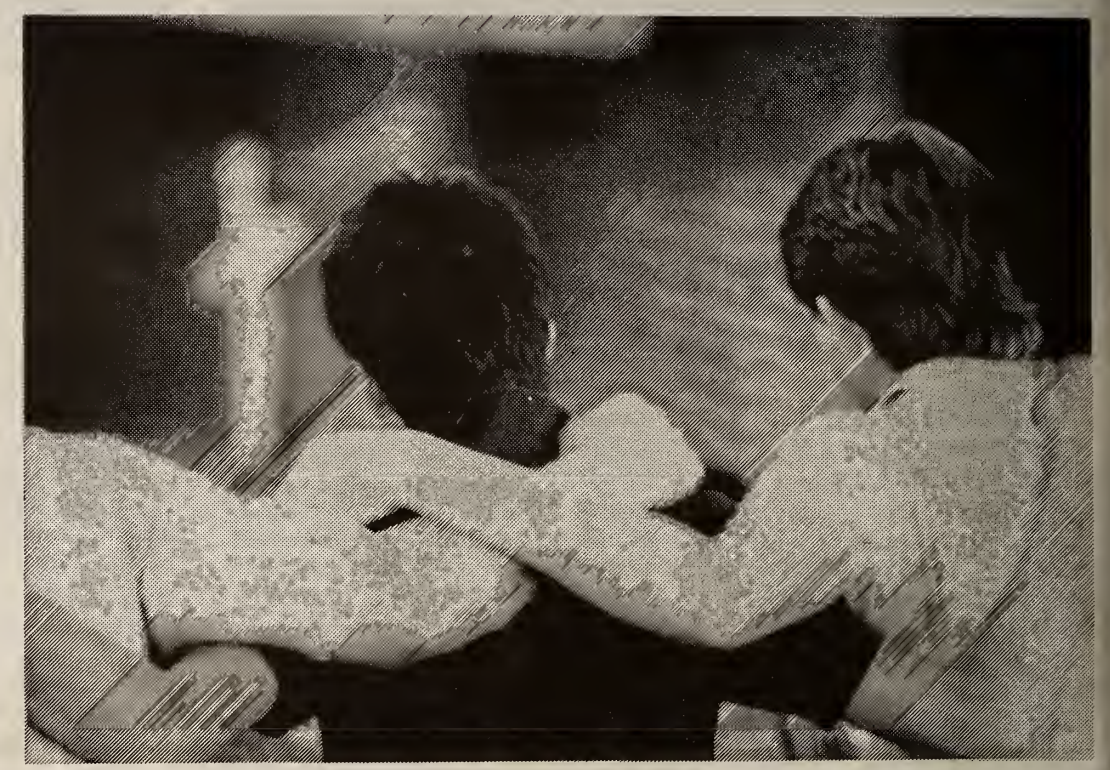
By Father David K. O'Rourke, OP
Catholic News Service



CNS photo by The Crosiers, Gene Plaisted

At St. Dominic's Parish in Benicia, Calif., we want the church building itself to be a sign. We want to create the impression that the church is a different kind of space, a sacred space.

We are all so caught up in business and responsibilities that we need help in shifting gears to think of God. The look of the building can help.

So we have created a new outdoor entry area that leads into the church building. And once inside the door we have removed anything that seems commercial.

"We want to present the people who come to our church with clear symbols that say 'Christ is here.'... We go out of our way to welcome people.... Christ welcomed people, so it seems like a good idea."

We want it to say by its looks that it is a different kind of place, and it is there for different purposes.

However, we do have one worldly, eye-catching symbol right inside the front door. There are two big wicker baskets where people leave food for the poor.

The jumble of cans and boxes, the mixture of brown paper and white plastic bags from the supermarkets stands in sharp contrast to the historic oil paintings of the saints above them.

But it is a real sign and a good one. Holiness and the sacred are neither holy nor sacred in Christ's book if they forget the hungry.

■■■

The church teaches that the seven sacraments are signs of Christ's presence among us. They are sacred precisely because they put us in touch with Christ. And they are human signs as well because they use the ordinary things of life to put us in touch with Christ.

Christians believe that God became one of us in order to bring the holy into human life.

We use the ordinary things of daily life as the bases of the sacraments — water in baptism, bread and wine in the Eucharist, olive oil in confirmation and holy orders, a hand raised in blessing and pardon in penance.

For Catholics, the sacraments are the principal and most fundamental signs of Christ's presence. But they are not the only ones. And in Sunday Masses at our parish, we do not limit our use of signs to the sacraments.

One task facing a parish like mine is to figure out what there is in our community life that we can highlight as effective signs of Christ among us. What do we have and what can we do that stand out in this good way?

We want to present the people who come to our church with clear symbols that say "Christ is here." And we want them to be visible signs that work without a lot of explanations. That is a tough challenge to face.

But there are answers. And interestingly, most of them have to do with highlighting the good that is already there. I've already spoken of our concern that the building itself be a sign. Let me mention a few other visible signs.

In our parish we go out of our way to welcome people to our Sunday Masses, to say hello. Not very sophisticated or high-level stuff, but people appreciate it. Christ welcomed people, so it seems like a good idea. It is especially helpful in a large parish like ours with thousands of parishioners.

Signs that make Christ's presence to us real are available to us in human dress. Catholics believe that Christ is the model of all creation. So the diversity of the human race is a sign of Christ's creative goodness. Our community is richly diverse, and we see this diversity as one of our great assets.

So we let it show. We make sure that our lectors and ministers of the Eucharist, our Mass servers and catechists and ushers include both men and women, and that they represent all of our age and ethnic groups.

We encourage our older ethnic groups to continue their celebrations of the saints, and we welcome the customs of the recent immigrants.

We recently blessed a cornerstone-laying in Spanish, Portuguese, Tagalog, Vietnamese and English. It made the important point that unity in Christ does not mean uniformity in culture.

On Good Friday we restored the discontinued Portuguese custom of carrying a statue of the dead Christ through the church by candlelight at the end of the Good Friday liturgy, and members of our Mexican community carry a life-size cross at the end of the Palm Sunday liturgy.

These are good, visible signs in themselves, but even more symbolic is the involvement of the people in these rites, which they find very moving. And while our traditions and history are not transferable, every parish has people with their own history. That can be drawn upon symbolically.

Catholics believe that God became human in the person of Jesus of Nazareth. Therefore, for Christians, the person of Jesus becomes the No. 1 sign of God's presence in the world.

He is the foundation of all the sacraments. And they are all reflections of Christ.

Following that example, Catholics traditionally use many other signs in creative ways to show that Christ is present in our world.

(Father O'Rourke is pastor of St. Dominic's Church in Benicia, Calif., and a free-lance writer.)

FAITH IN THE MARKETPLACE

As a teacher of liturgy, what sign or symbol in church life would you call to people's attention?

"The primary symbols of water, the baptismal candle, the cross and the assembly. The liturgy documents focus on these symbols, yet we often focus on other symbols like the hymnal, the microphone or even the personality of the presider or the lector. If we can focus on these primary symbols, we can uncover the primordial sources of power behind Christianity." — Tim Smith, Mesa, Ariz.

"The assembly as the primary symbol of liturgy because we have not come to the point yet where we really have a 'gathered' community. There are still too many people who come out of a sense of obligation or for their own satisfaction instead of realizing that liturgy is a communal responsibility." — Sister Anthony Poerio, Phoenix, Ariz.

"The sign of the holy oil. Our population is getting more advanced in age all the time. The oil is a beautiful symbol of healing — both physical and spiritual — and gives a wonderful sense of the community's concern for those that are sick or elderly." — Bishop Charles Buswell, Pueblo, Colo.

"Our diocese is in what we call a Year of the Eucharist. After our bishop decided to do this, we found that many people don't even know what the Eucharist is. We've lost a great symbol. We need to stress the importance of the Eucharist as a symbol of who we are as a church. But our proof of our love of the Lord is what we do in the community." — Father Tim O'Connor, Raleigh, N.C.

An upcoming edition asks: How much focus on oneself is too much? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Liturgical echoes of life at home

By Dolores Leckey
Catholic News Service

CNS photo by The Crosiers, Gene Plaisted

One great discovery in marriage and family life is that we need not travel great distances in arduous pilgrimage to reach a divine threshold. The threshold is amazingly near: We cross over it as we enter our homes and through the doorways of our parish church.

These two "homes" echo within each other. How?

Consider the spirit of welcome.

Our family rejoices in guests. We're influenced perhaps by the wisdom of the Rule of St. Benedict — as apt for families as for monks. We like to cook, to gather around the table, to talk, especially about politics and history, which inevitably includes religion and family stories.

These times are remembered by us as Christ moments. They echo the Sunday worship in our parish, which enlarges our experience of hospitality.

Founded as an African-American mission parish in the early part of this century, people from varied ethnic backgrounds now gather in our parish for Sunday worship. The richness of the world church is evident there.

Together we listen to the stories of Jesus and the church's beginnings, all woven together with contemporary issues. When our pastor preaches he is as likely to include elements of immigration law, newspaper editorials and local needs as he is those of the church fathers and theology.

This church family continues the "conversation" initiated at Mass when people move to the parish hall for breakfast. Newcomers are invited into the ever-widening conversation. Words of liturgy and words of family meld into an awareness that Christ beckons us to keep enlarging our circle of concern.

So much that occurs within the walls of our small church building resonates with life outside those walls.

—We pray for those near — the "homeless and homebound," as one woman puts it each Sunday.

—We pray for those far away. At Mass, the Haitians and the Salvadorans. At home, as my husband and I recite Psalm 122 in the evening — "Pray for the peace of Jerusalem, May those who love you prosper" — I think of the Palestinian and Jewish friends we met in Israel.

At Mass the priest offers bread and wine to the Father, calling it the work of our hands. This offering reminds me of Margaret — soon to be my daughter-in-law — who brings me vegetables and flowers from her tenderly cultivated garden plot. And I wonder: What about the work of my hands? Do words and documents nourish anyone? Or create beauty?

As consecrated bread is broken — Christ's self — I see the brokenness of all of us in the congregation:

—My dear friends who ended a 30-year marriage, unleashing waves of sorrow within their community of friends and family.

Lamb of God have mercy on them.

—The woman next to me whose son was killed in a driveby shooting.

Lamb of God, mercy please.

—Alcholism ... poor housing ... unemployment ... old people alone ... violence in the home, in the heart, on the street.

Grant us peace.

With Communion, peace comes. Jenny offers the bread of life to me. She is as radiant now as she was decades ago when she led civil rights marches. These days she organizes volunteers for the soup kitchen and raises money for the youth group. And — thankfully — she decorates the church for weddings. Jenny is teaching us about graceful aging.

The new Catechism of the Catholic Church says, "The paschal mystery of Christ ... cannot remain only in the past.... The event of the cross and resurrection abides and draws everything toward life."

I not only believe that, I know it is true. My family, our guests, my pastor, Jenny, my fellow parishioners engrave this truth upon my heart.

(Ms. Leckey is director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)

"At Mass the priest offers bread and wine to the Father, calling it the work of our hands. This offering reminds me of Margaret ... who brings me vegetables and flowers from her tenderly cultivated garden plot."

FAITH alive!

A scriptural immersion into signs

By Father John J. Castelot
Catholic News Service

The Law of Moses forbade making images to represent God. Any material image would be hopelessly inadequate. And there was a real danger that people would confuse the image with the reality, becoming tempted to worship the work of their own hands. This would be idolatry.

Actually the Israelites did not need artificial signs of God. Living close to nature, they were surrounded by signs of divine presence.

The author of Psalm 8 was reduced to awed silence in contemplating the wonders of the universe: "O Lord, our Lord, how glorious is your name over all the earth!... When I behold your heavens, the work of your fingers, the moon and the stars which you set in place ..."

Everything in the universe was a sign of God's creative power, of God's loving concern for people. The psalms are filled with expressions of this consciousness. The sun's light and warmth, the awesome power of thunder and lightning, the life-giving rains: All were signs of divine presence.

Certain natural phenomena were special signs of divine presence, like clouds and fire. Both in a sense, were immaterial, lacking solid substance. So they signified the immaterial reality of God.

Remember how, in the account of the covenant experience at Sinai, a cloud covered the mountain and fire enveloped it. These were signs that God was there.

Events, especially, were seen as signs of God's power. The plagues that reduced the Egyptian oppressors to submission, the crossing of the sea, the providential manna that sustained the people in the desert: All these spoke to the people of God's concern for them.

In Hebrew, one word means both "event" and "word." You might say that events "spoke"; events were eloquent signs.

Centuries later St. Paul pointed to past events as signs for God's people in his own day: "These things happened as an example, and they have been written down as a warning to us, upon whom the end of the ages has come" (1 Corinthians 10:11).

The early Christians believed that when they assembled for worship, the "gathering" itself — the community — was a sign of the risen Christ's presence. As Matthew's Gospel said, "For where two or three are gathered together in my name, there am I in the midst of them" (18:20).

Summing up Jesus' ministry, the fourth Gospel saw everything that Jesus said and did — not just the overtly miraculous — as signs: "Now Jesus did many other signs in the presence of (his) disciples that are not written in this book. But these have written that you may (come to) believe that Jesus is the Messiah" (John 20:30-31).

The whole universe and everything that happens in it are signs for those who have eyes to see.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

In *The Total Parish Manual, Everything You Need to Empower Your Faith Community* (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, Conn. 06355. 1994. Paperback, $29.95), Father William Bausch describes a communal penance service that benefits from the symbolism of light (grace) and darkness (sin). The service begins in a darkened church. Later, each priest, as he concludes with each penitent, "hands that person a candle. That person goes to one of two candlesticks in the side aisles and lights his (her) candle.... The symbolism (of grace) is strong: Soon the totally dark church is alight with some 450 to 550 candles (our usual crowd)," Father Bausch adds.

Reflection: To think in terms of liturgy is to think in terms of a community setting, a people whose gathering makes this more than a private devotion. This Sunday I will reflect on the community. What does it offer me? What do I offer it? How do these people "speak" to me of God?

FOOD FOR THOUGHT

I believe that the "language" of signs and symbols is well-suited to human beings because they "hear" in a complex way.

The new Catechism of the Catholic Church says that since human beings are both body and spirit, they rely on physical signs and symbols to help them express and perceive spiritual realities (No. 1146).

For me, the greatness of liturgical signs and symbols is their ability — in a unique community setting— to reach me in several ways at once.

—They speak to the mind — to my capacity to understand. Gestures and actions combine with words to address my need to discover the truth about the world around me and my desire to clarify what is confusing to me.

—They speak to feelings — to my power to be sensitive to my universe, to be touched by goodness and drawn toward it, even to be jostled and pushed out of my stagnation by an emotion.

—They speak to my spirit — to my longings and restlessness, to my thirst for meaning and my craving for the experience of wonder and awe.

All of which simply means that signs and symbols are a built-in way of inviting me to participate in the liturgy as a whole person.

David Gibson, Editor, Faith Alive!

People In The News

Cardinal-designate Keeler, Bishop Losten Named To Pontifical Council

BALTIMORE (CNS) — Pope John Paul II appointed Cardinal-designate William H. Keeler, archbishop of Baltimore and president of the U.S. bishops' conference, and Bishop Basil H. Losten of the Byzantine Diocese of Stamford, Conn., as members of the Pontifical Council for Promoting Christian Unity. The appointments are for five years. Cardinal-designate Keeler and Bishop Losten join Cardinal Joseph L. Bernardin of Chicago as the council members from the United States. The Secretariat for Promoting Christian Unity was created in 1960 by Pope John XXIII. It was renamed the Pontifical Council for the Promotion of Christian Unity in 1988.

Good Can Come From Suffering, Former Lebanon Hostage Says

HELENA, Mont. (CNS) — There is a lot of suffering in the world, but it needn't destroy, according to Terry Waite, envoy for the Anglican archbishop of Canterbury and onetime hostage in Lebanon. "Something creative can come from it," Waite said during a press conference before speaking to a packed crowd Oct. 19 at St. Helena Cathedral in Helena. "I suppose that's one of the strongest things that I gained from this particular experience." Waite, who also spoke at a lecture at Carroll College in Helena, urged young people to reconsider using violence.

Chicago Cardinal Re-Elected To Synod's Permanent Council

VATICAN CITY (CNS) — After a four-year break, Cardinal Joseph L. Bernardin of Chicago has been re-elected to the Synod of Bishops' permanent council. During each general assembly of the synod, members elect 12 bishops from among the participants to form the synod's Council of the General Secretariat. The 12 elected members and three papal appointees help prepare for future synods, and they do follow-up work from previous synods. The names of the 15 members were released Oct. 28 at the Vatican. Cardinal Bernardin served on the council from 1975 until the end of the 1990 synod on priestly formation. Cardinal James A. Hickey of Washington was elected to the council in 1990 and served through the end of the Oct. 2-29 synod on consecrated life.

Racism Linked To Views About Poor, Minorities, Welfare And Charity

ST. PAUL, Minn. (CNS) — It is unclear whether Catholics or the Church have helped or hindered progress toward racial equality, a University of Minnesota professor told parish social justice leaders in the St. Paul-Minneapolis Archdiocese. Samuel L. Myers Jr., an African-American Catholic who holds the Roy Wilkins chair in human relations and social justice at the university, cited major public opinion polls showing that Catholics tend to hold the same stereotyped images of minorities and the poor as do other citizens. Catholics see members of some racial groups, particularly African-Americans, as inferiors, he said at the conference sponsored by the archdiocesan Office for Social Justice for the parish leaders. They blame black poverty on the belief that blacks are "lazy, trifling, shiftless and immoral," he said, rather than on discrimination.

Catherine's House To Give Little Rock Teen Mothers New Chance

LITTLE ROCK, Ark. (CNS) — When Catherine's House opens next August near a Little Rock housing development, 20 teen-age mothers will have a new chance at life, thanks to the St. Louis-based Sisters of Mercy Health System. Sisters of Mercy Health System was seeking new ministries, while trustees at Little Rock's Mount St. Mary Academy were looking for a way to address Arkansas' teen pregnancy rate — the second highest in the nation — and the resulting problem of mothers with little income to support their children. Catherine's House is what they found. Sisters of Mercy Health System announced in October that, through Catherine's Fund, it would finance a three-year $1.5 million proposal that will include building Catherine's House. Catherine's Fund was established in 1991 to fund innovative ways of meeting health and educational needs.

Life Begins At 80 For Parish Organist Of 44 Years

LINCOLN, Neb. (CNS) — It's hard to pinpoint whether Marie Hassel deserves credit most for being the organist at her parish for 44 years, for celebrating her 80th birthday or for accomplishing her 60-year musical career despite being blind since early childhood. Miss Hassel has no plans to retire from teaching piano or from playing the organ for Sacred Heart Parish, she told the *Southern Nebraska Register*, newspaper of the Diocese of Lincoln. To celebrate, the parish planned a party for the woman who was hired as organist in 1950.

Irish Cardinal Says He's Hopeful New Agreement Will Bring Peace

NEW YORK (CNS) — Cardinal Cahal Brendan Daly of Armagh, Northern Ireland, said Oct. 31 he is "very hopeful" the Downing Street Declaration of last December will lead to a resolution of the Catholic-Protestant conflict in Northern Ireland. In a New York interview, he said cessation of violence by the Irish Republican Army and their loyalist opponents brought a "tremendous sense of relief," and he was confident their leadership would not support a return to violence. The cardinal said, however, that the cease- fire could come under strain from extremist elements in the two camps if progress was not made in intergovernmental talks between Britain and Ireland, whose prime ministers issued the Downing Street Declaration, and in interparty talks within Northern Ireland.

Filipino Protestant Pastor Backs Pope On Mideast Worship Freedom

LONDON (CNS) — A Filipino Protestant pastor who once faced a death sentence in Saudi Arabia for operating an illegal church says he strongly backs Pope John Paul II's call for the right of church communities in Muslim nations to worship freely. "This is a good thing and I would encourage him," the Rev. Oswaldo Magdangal told Catholic News Service during a recent visit to London. "His declarations will help — he is in a very influential position." Pope John Paul has frequently called on Muslim states to give Catholic communities the unimpeded right to worship. In late 1993, following an invitation to visit by the bishops of the Middle East, he said he hoped church communities in that region would have the right to gather for Mass and the sacraments.

Nuns' Leader Calls Bishops' Text On Women A Breakthrough

SILVER SPRING, Md. (CNS) — The head of the Leadership Conference of Women Religious has called a proposed statement on women by the U.S. bishops "a significant breakthrough and a sign of hope." The proposed text "is an encouraging affirmation of the equality of women," Precious Blood Sister Andree Fries, LCWR president, said Oct. 25. By urging in-depth study of new ways women can be involved in Church leadership and governance under existing Church law, the document "suggests what could be the first step of a program to promote the equality of women in the Church," she said. The statement Sister Andree referred to is titled, "Toward Strengthening the Bonds of Peace."

Thief Of Altar Vessels Sentenced To Massachusetts State Prison

BOSTON (CNS) — One of the men who snatched a chalice, paten and ciborium off the altar during Mass last June in Lawrence, Mass., has been sentenced to three to five years in state prison. David Cedeno, 17, a high school dropout, "stupidly thought that he could feed his drug habit by pawning the sacred vessels," said an unsigned editorial in Boston's archdiocesan newspaper, *The Pilot*. Father Robert Guessetto, pastor, was leading the noontime congregation at St. Mary's Church in the Lord's Prayer when Cedeno and another hooded man walked into the sanctuary, approached the altar, and ran off with the vessels to the astonishment of all present.

This newspaper is printed on recycled newsprint and is recyclable.

Scripture

Readings for the Week of November 13 - November 19

Sunday: Daniel 12:1-3; Hebrews 10:11-14, 18; Mark 13:24-32.

Monday: Revelation 1:1-4, 2:1-5; Luke 18:35-43.

Tuesday: Revelation 3:1-6, 14-22; Luke 19:1-10.

Wednesday: Revelation 4:1-11; Luke 19:11-28.

Thursday: Revelation 5:1-10; Luke 19:41-44.

Friday: Revelation 10:8-11; Luke 19:45-48 or Acts 28:11-16, 30-31; Matthew 14:22-33 .

Saturday: Revelation 11:4-12; Luke 20:27-40.

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United States Catholic Conference

At a Nov. 5-6 ceremony in Greensboro, 123 members of the Knights of Columbus from North Carolina were installed in the Fourth Degree. Honorees at the exemplification were Msgr. John J. McSweeney, vicar general and chancellor of the Diocese of Charlotte,and Fourth Degree Knight Robert Skurla of Charlotte. They are pictured (front row, center) with Fourth Degree Vice Supreme Master Clyde King of Jacksonville, Fla. Photo by CHARLES BOWLING

K Of C Installs 123 As Fourth Degree Knights

By CHARLIE BOWLING

GREENSBORO — More than 350 observers, families and clergy gathered in the Embassy Suites Hotel on Saturday, Nov. 5 for the installation of 123 men from the Charlotte and Raleigh dioceses as Fourth Degree members of the Knights of Columbus.

Exemplification honorees were Msgr. John J. McSweeney, chancellor and vicar general, and Bob Skurla, both Fourth Degree knights from Charlotte.

A knight for 29 years, Msgr. McSweeney — pastor of St. Thomas Aquinas Church, Charlotte — is the district friar for the Knights of Columbus. Skurla, a knight for 40 years, served for 23 years on the board of The Charlotte Charity Horse Show, the principal fund raiser for Charlotte Council 770..

At a Saturday afternoon Mass during the weekend meeting, Msgr. McSweeney praised the Fourth Degree knights for their good works and challenged them to renew their efforts in the stand against abortion and their assistance to religious vocations.

The Diocese of Charlotte had 56 candidates and the Diocese of Raleigh 67, making the class the largest in the 50-year history of the Fourth Degree in North Carolina. The first regular council was formed in Charlotte in 1903 for first, second and third degree members, while the fourth degree was started in 1944.

Clyde King, Vice Supreme Master from Jacksonville, Fla., was the Supreme Headquarters represensative and guest of N.C. District Master Ronald Carney Sr.

Charlie Bowling is a member of the Knights of Columbus and is a parishioner of St. Matthew Church in Charlotte.

Holy Angels Honors Staffers

BELMONT — Employees who have demonstrated excellence by providing high quality care and workmanship in carrying out the responsibilities of their positions were recognized at a recent Holy Angels Employee Awards and Appreciation Banquet. Achievement of Excellence Awards were presented to Brenda Brown, Mary Killough, Julie Gathings, Elizabeth Withers and Charlton Clemmer. Nominated by their co-workers, these employees expressed great love and concern for the residents of Holy Angels through their hard work and dedication.

Killough, a two-year employee, is a relief direct support professional in the Oackrest group home. Brown, a four-year employee, serves as the relief group home manager in the Fox Run homes. Gathings has served Holy Angels for 10 years. She works as a direct support professional in the Pinehaven group home. Withers, a registered nurse, has served four years as a nursing supervisor. Clemmer, a support professional with the corporate services staff, has worked for seven years as maintenance director.

Belmont Abbey Teams Bow In League Tourneys

BELMONT — Belmont Abbey College's men's soccer team, the regular season champions of the Carolinas Conference, lost 1-0 to Pfeiffer Nov. 5 in the finals of the conference post-season tournament.

The Crusaders beat Barton, 5-3, in the first round and then edged High Point, 3-2, in the semi-finals before bowing to Pfeiffer. It was the first time all season the Crusaders were held scoreless. The Abbey finished the season with an 11-6-1.

The Abbey's Billy Hjorth of Bergen, Norway, was named conference player of the year. He also was named to the all-conference team along with teammates Tatum Bourque of Houma, La., and Sean McAtee of Brielle, N.J.

The women's soccer team, which finished 2-9, was blanked, 7-0, by Lees-McRae in the first round of the conference tournament. Tania Sodbinow of Somerset, N.J., who led the Lady Crusaders in scoring for the season with four goals and one assist, was named to the all-tournament team.

The volleyball Lady Crusaders also bowed in the first round of the conference tournament, losing to top-seed St. Andrews, 3-0.They finished the season 3-18.

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Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

November 13-17
Bishop Curlin attends NCCB meetings in Washington, DC

November 20
Gospel Choir Concert
Our Lady of Consolation, Charlotte

November 22
Baptist-Catholic dialogue, Hickory

November 24
Thanksgiving Day
9:30 am Mass at
St. Patrick Cathedral

December 2
Lutheran-Catholic retreat
Hickory

Unity (From Page 7)

"I pray, as we approach the year 2000, that the Lord will guide us as we move ahead on the way to full communion, so that we can once again bear witness together to the Gospel of Christ, 'that the world may believe,"' he said.

As bishops of Catholic and Anglican communities, Bishop Griswold said, "we are called to be ministers and guardians of the unity of Christ's body, the Church." The members of the pilgrimage pledge to continue their ecumenical work to "reveal Christ to our broken world," he said.

In addition to Bishop Griswold and Bishop Gossman, the members of the pilgrimage were: Episcopal Bishops Frank J. Terry of Spokane, Wash., Edward L. Lee Jr. of Western Michigan, Robert R. Shahan of Arizona and Franklin D. Turner of Pennsylvania; and Catholic Bishops John J. Snyder of St. Augustine, Fla., and Alexander J. Brunett of Helena, Mont.

Letters To The Editor

Rights of the child

To the Editor:

It was recently reported that the Church is urging Catholics to support U.S. ratification of the U.N. Convention on the Rights of the Child. It was also reported that some fundamentalist Christians oppose ratification, although the reasons were not specified.

Article 16 of this document gives children a legally protected "right of privacy." Many fear that this would permit children to have abortions or use contraceptives without parental consent. In North Carolina and many other states, minors can have abortions without parental consent, so this is nothing new. However, passage of this document could be used to overturn parental consent laws in states that have them.

Article 13 establishes children's right to freedom of information through books, art, movies or any media, and also freedom of expression. It provides for prosecution of parents who interfere. If our children want to go to pornographic movies and then similarly express themselves with friends, we're supposed to let them?

Article 14 gives children freedom of conscience and religion. There is concern that this would give children a legal right to refuse to attend Mass and instead to attend Satanist worship if they choose. Again, this is already happening. I know of a child who was placed away from Christian parents who interfered with her practice of Satanic religion.

We need an international treaty to establish this as law all over the planet? The document needs a lot of work before I'll support it.

Sincerely,
Martha W. Shuping, MD
Winston-Salem

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Card Of Thanks

Thanks to St. Jude for prayers answered and requests granted.
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Athuro, Aruro ... mejor Art!!

Por ARTURO DE AGUILAR

¿Qué tal amigos lectores del *Comuniquémonos*? Como se habrán dado cuenta, un nuevo nombre ha comenzado a salir en algunas de las fotografías y artículos de esta sección. Pues bien, ese nombre es el mío. Algunos de ustedes me conocen en persona o porque han leído de mí en algún artículo anterior, y esto no es por que yo sea una persona muy popular o famosa, ni porque ande metido por todos lados. Esto es debido a que yo estoy estudiando para la diócese is de Charlotte como seminarista. Mi nombre es Arturo De Aguilar, aunque últimamente lo he tenido que cambiar por Art, pues muchos americanos no lo pueden pronunciar y prefiero cambiarlo a que me llamen Aruro o Aturho, ¿no creen?.

Desde hace algunas semanas, durante algunas horas que tengo libre, he comenzado a colaborar con este periódico diocesano y en el Centro Católico Hispano en algunas de las muchas labores que se necesitan realizar. Este año viviré aquí en la diócesis, en Belmont Abbey, y después regresar al Seminario de San Vicente de Paul en Florida y terminaré mis estudios.

Parte de mis labores es traducir algunos artículos, editar otros y como deseo comenzar a hacer, compartir algunas de mis experiencias en visitas a las comunidades hispanas alrededor de la diócesis. Es por ello que trataré de ir a las comunidades que me sea posible durante los fines de semana para conocerles personalmente, participar con ustedes de la celebración Eucarística y escribir algún pequeño artículo sobre las actividades o fiestas que ahí se realicen

Tengo muchos deseos de compartir algo de lo que soy y de lo que puedo hacer y también aprender de todos ustedes de modo que podamos crecer juntos en esta comunidad que esta pujante, aquí en la diócesis de Charlotte.

De este modo es que ya saben andaré por algún tiempo merodeando por ahí y si ven a alguien extraño o con cara de perdido, es posible que sea yo. Aquí pueden ver mi foto. Durante la semana estaré lunes, miércoles y viernes en las oficinas del Centro Católico Hispano en Charlotte después de la una de la tarde hasta las 5 ó 6 pm. Desde ahí me pongo a su disposición en lo que les pueda ayudar. El teléfono del centro hispano es (704) 335-1281 y si llaman y no estoy, una melodiosa voz en la contestadora recibirá su mensaje.

Niño Busca Nueva Oportunidad Para Cantar Para el Papa

BROOKLYN, Nueva York (CNS) — Aunque el cantante de ópera de 11 años de edad, Gregory Daniel Rodríguez no pudo ejecutar para el Papa Juan Pablo II el pasado mes de octubre, ésta no ha sido su primera oportunidad de cantar para el papa y él espera que no haya sido la última.

Rodríguez había estado ensayando desde julio último un día por semana en el Centro de la Inmaculada Concepción de Douglaston, con la Schola Cantorum de la Diócesis de Brooklyn, en anticipación de la visita papal a los Estados Unidos que fué cancelada.

En abril último, el soprano de 4 pies 11 pulgadas de estatura, que es también miembro del Coro infantil de la Opera Metropolitana, viajó a Roma con su madre, Ana Martínez, a fin de cantar para el Papa Juan Pablo II durante un concierto que conmemoraba el Holocausto.

"Canté el Salmo 23 y estaba un poco nervioso al cantar delante del Papa por primera vez, y de 7000 personas", dijo Rodríguez. "Fué un honor muy grande... cuando estaba cantando todo lo que deseaba hacer era complacer al Papa cantando lo mejor que yo pudiera. Me sentí muy orgulloso", agregó él. "Cuando hube terminado, caminé hacia él, le estreché la mano y entonces él me bendijo ... ruego para que él se sienta mejor muy pronto".

El cantante, nacido en Brooklyn es el único hijo de Ana Martínez, oriunda de El Salvador y de Juan Rodríguez, natural de Puerto Rico. El está en el séptimo grado en la escuela Santa Catalina de Alexandria, en Borough Park. "Tenemos que estudiar bien en la escuela", dijo Rodríguez, que es un estudiante con honores. "La directora del Coro Infantil, Eleanor Doria, nos dice: 'Si ustedes no estudian bien en la escuela, no pueden ser miembros del coro'".

Cuando no está cantando, se le puede hallar jugando béisbol o baloncesto con sus amigos. Aunque él ha recibido varios galardones académicos en matemáticas e inglés, su clase favorita es la de gimnasia..

Vaticano: No Hay Comunión Para Católicos Vueltos a Casar

WASHINGTON (CNS) — En una carta a los obispos de todo el mundo, el Vaticano ha reafirmado enérgicamente que los católicos divorciados que contraen segundas nupcias no autorizadas no pueden recibir la Comunión.

La carta repudiaba las gestiones pastorales, tales como las propuestas el año pasado por tres obispos alemanes, quienes dijeron que la ley debería continuar vigente en general, pero que podrían hacerse excepciones en algunas situaciones para las personas que creían en conciencia que sus segundos matrimonios eran válidos.

"En fidelidad a las palabras de Jesucristo, la iglesia afirma que una nueva unión no puede reconocerse como válida si el matrimonio anterior era válido", decía la carta de la Congregación del Vaticano para la Doctrina de la Fe. "Si los divorciados vuelven a casarse por lo civil, se hallan en una situación que contraviene objetivamente a la Ley de Dios. En consecuencia, no pueden recibir la Santa Comunión mientras subsista esta situación".

La carta mencionaba el pasaje del evangelio de San Marcos en el que Jesús dice que cualquiera que se divorcie de su cónyuge y se vuelva a casar, comete adulterio. La misma pedía a los pastores que den "atención especial" a "las dificultades y los sufrimientos de aquellos fieles que se hallen en situaciones maritales irregulares".

Los Siete Sacramentos de la Iglesia

Comenzando con la próxima edición del *Comuniquémonos* vamos a reproducir aquí semanalmente una serie de artículos sobre el significado de los Sacramentos. El objetivo es tratar de refrescar un poco nuestros conocimientos básicos de la doctrina católica, para que de esta manera podamos vivir con mayor plenitud nuestra vida de cristianos, y a la vez, tratar de crear un interés por la educación en la fe, porque todos tenemos derecho a la misma y somos responsable por ella. Los artículos están tomados de una publicación de los Padres de la Sociedad de San Pablo.

Antes de comentar en detalle cada uno de los siete sacramentos para que lleguemos a entenderlos más profundamente, yo quisiera hacer una pequeña introducción para presentar esta parte del *Catecismo de la Iglesia Católica* en una perspectiva que nos ayude a enterarnos más claramente de unas realidades tan importantes como lo son los sacramentos. "Los sacramentos de la Nueva Ley son siete y todos ellos fueron instituídos por Jesucristo".

Ustedes ya los conocen, pero no estará mal recordarlos aquí: *Confirmación, Eucaristía, Penitencia o Reconciliación, Unción de los enfermos, Orden Sacerdotal y Matrimonio.*

Sabemos también que los sacramentos en su conjunto, corresponden a todas las etapas y a todos los momentos importantes de la vida del cristiano. Nos dan la vida espiritual; nos hacen avanzar y crecer en ella. Dan curación y misión a la vida de los cristianos.

Siguiendo este esquema, trataremos en primer lugar los *sacramentos de la iniciación cristiana* (Bautismo, Confirmación y Eucaristía) y después los *sacramentos de la curación* (Penitencia o Reconciliación y Unción de los enfermos).

Más tarde discutiremos los *sacramentos a servicio de la Comunidad* (Orden Sacedotal y Matrimonio). Este modo de presentar los sacramentos no es ciertamente el único. Sin embargo por medio de él todos podemos ver cómo los sacramentos forman un organismo en el cual cada uno de ellos tiene su lugar vital.

Tomado del comentario al Catesismo de la Iglesia Católica (Edición Española). Con permiso de los Padres de la Sociedad de San Pablo.

Atención, Ya Viene ... Ya Viene

Como ya todos saben, nuestra Iglesia católica tiene su propio calendario para dividir el año y a éste se le conoce como el Año Litúrgico. Es por ello que en la siguiente edición de este periódico comenzaremos a incluir varios artículos referentes al ciclo litúrgico. Comenzaremos con su significado y después pasaremos a describir las partes y los tiempos del calendario. El primer dato que les dejaremos saber es que el domingo 20 de noviembre, con la fiesta de Nuestro Señor Jesucristo, Rey del Universo, termina este año litúrgico y el domingo 27 de noviembre comienza el nuevo año litúrgico, con lo que se llama Adviento.

To Our Friends

We begin a commentary on the *Catechism of the Catholic Church*, Spanish Edition, about the Seven Sacraments of the Church. Arturo De Aguilar, one of our seminarians, writes about how he is helping in the office of the Catholic Hispanic Center and in the preparation of *Comuniquémonos*. In a letter to the world's bishops, the Vatican has reaffirmed that divorced Catholics in unsanctioned second marriages cannot receive Communion. Eleven year old opera singer Gregory Daniel Rodriguez did not perform for Pope John Paul because of the cancellation of the papal visit to the United Sates. Last April, he sang for the pope during a concert commemorating the Holocaust. In coming weeks, we will be writing about the liturgical calendar.

Praise For New U.S. Cardinals Comes From Many

WASHINGTON (CNS) — Cardinals-designate William H. Keeler of Baltimore and Adam J. Maida of Detroit "are outstanding Church leaders" locally, nationally and internationally, said the general secretary of the National Conference of Catholic Bishops.

Msgr. Robert N. Lynch said their new appointments bring "great joy" to the U.S. Church, and that membership in the College of Cardinals is "a new and exciting way" to extend their pastoral leadership "to the universal Church."

The two U.S. prelates were among 30 new cardinals from 24 countries named by Pope John Paul II. The appointments were announced Oct. 30 at the Vatican.

With Cardinal-designate Keeler as president of the NCCB since 1992, the conference's staff in Washington "has had the opportunity to see up close his deep love of the church and his zeal that the Gospel of Jesus Christ be proclaimed throughout our nation and world," Msgr. Lynch said in an Oct. 31 statement.

"He has been an outstanding leader in the interfaith dialogue with the Jewish community," Msgr. Lynch said. "Hallmarks of his presidency have been his skill in articulating Church teaching, his ability to listen, and his concern to raise the public consciousness of the church's efforts."

Cardinal-designate Maida, as chairman of the U.S. bishops' Canonical Affairs Committee and as a member of the administrative, migration and pro-life committees, "has manifested his pastoral leadership, so well known to the people of Detroit, to the whole nation."

The two U.S. prelates' work on ecumenical and interreligious issues was stressed in a Nov. 2 statement of congratulations from Rabbi A. James Rudin, national interreligious affairs director for the American Jewish Committee.

"The AJC has worked cooperatively with both men on a host of important

Cardinal-designate William H. Keeler, archbishop of Baltimore. (CNS file photo)

projects and issues," he said, adding that their appointments "reflect the maturing of Catholic-Jewish relations and ... are also an affirmation that developing positive relations between our two communities represents a permanent and essential teaching of the Roman Catholic Church."

In Baltimore praise for Cardinal-designate Keeler came from civic as well as Catholic and other religious leaders.

"Certainly this is a tremendous opportunity for America's premier see. Archbishop Keeler is an outstanding religious leader and a brilliant man," Baltimore Mayor Kurt L. Schmoke, told *The Catholic Review*, archdiocesan newspaper.

Auxiliary Bishop P. Francis Murphy of Baltimore said: "This moment of celebration for Cardinal Keeler also is a moment to celebrate the faith, the manifold goodness and good works of countless Catholic people and parishes; a moment of hope and new life and added significance to be seen by all the churches."

"As the Holy Father has honored you, he has also honored us ... We are very proud of you and may God continue to bless and guide you," said Auxiliary Bishop John H. Ricard of Baltimore.

Virgil Dechant, supreme knight of the Knights of Columbus, called the announcement an "occasion of great joy," especially to his fraternal organization because Cardinal-designate Keeler is so "closely associated with our desire to promote religious works and objectives through our programs and activities."

Bishop George Paul Mocko of the Evangelical Lutheran Delaware-Maryland Synod called the new cardinal "a man imbued with the ecumenical a spirit" who "will serve the Church and Christianity well" in his new role.

In Detroit, the announcement about Cardinal-designate Maida evoked favorable comment throughout the archdiocese and beyond.

His predecessor as archbishop of Detroit, Cardinal Edmund C. Szoka, now president of the Prefecture for the Economic Affairs of the Holy See, issued a message Oct. 30 from Rome.

"I am delighted that the Holy Father has named Archbishop Maida a cardinal," he said. "It is not only a well-deserved recognition of the archbishop's talents and service to the Church, but also a great honor for Detroit and all the clergy and people of the archdiocese."

Other Michigan bishops were also quick to offer congratulations.

"We are delighted because of all the good work Archbishop Maida has done in Detroit, and in Michigan, through the Michigan Catholic Conference. We are delighted because some of it rubs off on the rest of Michigan," said Lansing Bishop Kenneth J. Povish Oct. 31.

Grand Rapids Bishop Robert J. Rose hailed the appointment as "welcome news," and added, "Since his installation in Detroit in 1990, Archbishop Maida has provided outstanding leadership to the Catholic Church in Michigan, and has certainly made a mark with creative initiatives in the city and Archdiocese of Detroit."

From his former see, the Diocese of Green Bay, Wis., Bishop Robert Banks said the clergy and people of Green Bay were "proud and happy" about the appointment.

"No one who has worked with him closely is surprised. His reputation as a leading canonist and his willingness to try new pastoral approaches marked him as a leader. We like to think that the people and priests of Green Bay helped him learn how to be a fine bishop," Bishop Banks said.

Political leaders also hailed the news.

"I'm just delighted and pleased, because I know him personally. I think we are all elated because the pope has seen fit to elevate our archbishop to cardinal," Detroit Mayor Dennis Archer told *The Michigan Catholic*, the Detroit Archdiocese's weekly newspaper.

Al Cappuccilli, mayor of Monroe, a city near the southern border of the archdiocese, said, "His immense contributions to the progressive vision and direction in education and human care services is an invaluable asset to the total community. I hope that he will be with us long enough to see the fruits of all his labor."

Cardinal-designate Adam J. Maida, archbishop of Detroit. (CNS file photo)

Felician Sister Francilene Van de Vyver, president of Madonna University in suburban Livonia, said, "As the president of a Catholic university, it is my belief that this is a testimony to the archbishop's holiness of life, which he exhibits as a teacher, a pastor and leader of the Detroit Archdiocese."

For the head of one local Catholic educational institution, the Orchard Lake Schools near Pontiac, the appointment has a special meaning because the new cardinal-designate is a graduate of its high school, St. Mary's Preparatory. The schools "are tremendously elated and grateful," said Msgr. Stanley Milewski, chancellor.

Crosswinds (From Page 5)

It can also help for you to offer him some type of special bonus for completing his work while at school — a star each day he that he is able to complete all his class work with a special treat after he has earned several stars.

Since he's working below grade level, you may want to consider testing for learning disability if that hasn't been done. Discuss this with the teacher and your doctor. If he has a learning disability, he'll need some additional specialized help in order to learn.

If you are not already working with a psychiatrist or child psychologist, talk to one for other ideas. My office can also send you some brochures if you supply a self-addressed envelope with two stamps.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

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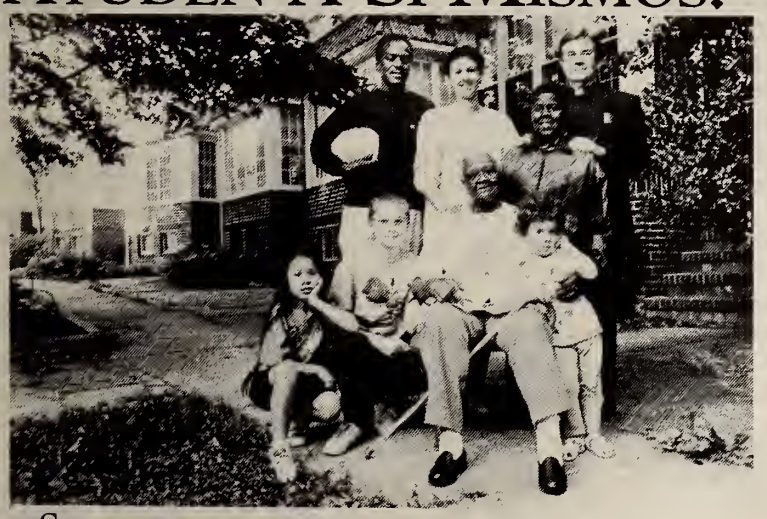

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Diocesan News Briefs

Retreat

HICKORY —There will be an Advent Retreat for widowed, separated and divorced people Dec. 3-4 at the Catholic Conference Center. Participants will prepare for the coming of Christ at Christmas. The cost is $65 if paid before Nov. 15, $80 after Nov. 15, and includes one night's lodging and five meals. The retreat will be conducted by a Catholic lay team and Father Ron Kowalski. For information, call Frances D'Amato at (704) 256-8666 or St. Aloysius Church office at (704) 327-2341.

Catholic Young Adults

ASHEVILLE—A social for Catholic Young Adults is Saturday, Nov. 12 at 7 p.m. at St. Lawrence Basilica. For information, call Paul Braese at (704) 254-6044 or Wendy Mackin at (704) 693-8250.

Fall Fling

CHARLOTTE—St. Patrick School is sponsoring a Fall Fling Dinner Dance Saturday, Nov. 19 from 8 p.m.-midnight in the gymnasium. Music will be provided by Steve House. Tickets are $15 per person. For reservations, call (800) 868-3910 ext. 14 or (704) 544-9140.

Charismatic Seminar

CHARLOTTE — The second part of a seminar — "Set Me On Fire For Jesus"—at St. Thomas Aquinas Church is Wednesday, Nov. 16 at 7:15 p.m. followed by a Charismatic Prayer Group meeting. Call Bruce at (704) 556-7912 for information.

Crop Walk Results

ARDEN — About 50 members of St. Barnabas Parish participated in the Crop Walk and raised $1,680, the fourth highest amount of money raised among participating area churches and schools.

CUF Meeting

CHARLOTTE—The next meeting of Catholics United for the Faith is Friday, Nov. 18 at the Catholic Center, 1524 E. Morehead St. The rosary will be prayed at 7:30 p.m., followed by an 8:30 p.m. presentation by Jim Sullivan, vice president of CUFF International. Sullivan will speak about "Why Women Cannot Become Priests." For information, call (704) 364-9568.

Monastic Albs For Altar Boys

SPRUCE PINE — St. Lucien Church has seven monastic albs in various sizes for altar boys available by request. If interested, call (704) 765-2224.

Exercise Program

CHARLOTTE — All seniors are welcome to the St. John Neuman Church 50+ exercise program each Tuesday at 10:45 a.m. The program ends Nov. 22. For information, call Anne McIntyre at (704) 545-5046.

Singles Mass

GREENSBORO — Greensboro Single Catholics will meet for Mass on Sunday, Nov. 13 at 11:30 a.m. at Our Lady of Grace Church. Brunch will follow at Tex and Shirley's. Contact Patti at (910) 852-6763 for details. On Tuesday, Nov. 15, they will meet at Our Lady of Grace at 7:30 p.m to discuss the topic, "What is a Personal Relationship With God?"

Book Fair

CHARLOTTE — St. Gabriel Parish is offering a Christian book fair after all Masses the weekend of Nov. 19-20. For information, call Liz Crowther at (704) 365-5524.

Feast Of Caring

GREENSBORO — The Third Annual Greensboro Urban Ministry Feast of Caring is Thursday, Nov. 14 from 5-7 p.m. at First Baptist Church. A simple meal of soup and homemade bread will be served. Holiday cards featuring a 1994 original by local artist Bill Mangum will be sold. The Greensboro Urban Ministry is an ecumenical agency working with the homeless and low income citizens of the community.

Christmas Bazaar

CHARLOTTE — St. Thomas Aquinas Church is presenting a Christmas Bazaar, featuring crafts and a silent auction, on Saturday Nov. 19 from 9 a.m.-8 p.m. Proceeds will benefit the St. Thomas Aquinas building campaign.

Catholic Singles

CHARLOTTE — Catholic Singles of Charlotte II is a social and spiritual group for singles ages 30-50. Weekly events are open to newcomers. For information, call Jeanne at (704) 563-9452.

Mary's Eyes

ASHEVILLE — A musical, "Thru Mary's Eyes: An Advent Cantata," will be presented at St. Joan of Arc Church on Saturday, Nov. 26 following 5 p.m. Mass. Family and friends are welcome. The cost is $3 for adults and $1 for children under 12. Dinner will be served.

Spiritual Autobiography Retreat

VALLE CRUCIS — A retreat, "Writing Autobiography As Spiritual Journey," is Nov. 18-20 at the Conference Center at the Historic Mission School. The facilitator is Joyce Hollyday. The retreat is designed to encourage participants to reflect on their lives and craft their stories. Cost is $125 and includes meals and lodging. Call (704) 963-4453 for information.

OWLS Memorial Mass

CHARLOTTE—An annual OWLS Memorial Mass for deceased and living OWLS (Older, Wiser, Livelier Seniors) is Wednesday, Nov. 16 at 11 a.m. at St.Gabriel Church. A 10 a.m. exercise program and 10:30 a.m. social period in the music room will precede the Mass. A covered dish lunch will follow the Mass. Bring a covered dish to the kitchen before Mass. A cruise line representative will make a presentation on a Bermuda cruise and a land/sea Alaska package at 12:45 p.m. All interested persons are invited. For information, call (704) 541-6855.

Baby-sitter's Course

CHARLOTTE — The Mercy Maternity Center at Mercy Hospital South is offering a Baby-sitter's course for boys and girls ages 12 and older on Saturday, Nov. 19 from 8:30 a.m.-1 p.m. Registration is required by Nov. 14. The cost is $15. For registration and information, call Eileen Black at (704) 379-2309.

Marriage Encounter

ROCK HILL, S.C. — The next Marriage Encouner weekend is Nov. 18-20. For more information, call Mike and Denise Mays at (800) 632-4856. For reservations, call Tom and Emile Sandin at (910) 274-4424.

Carmelite Retreat

DURHAM — The secular Order Discalced Carmelites will sponsor an old fashioned silent retreat Nov. 18-20 at the Avila Retreat Center. The theme is Carmelite Spirituality and Advent. Cost is $105. To register, send a $15 deposit, payable to OCDS, to Sandra Malkovsky, 2131 Eastridge Dr., Apex, NC 27502. For information, call (919) 772-2067.

Weekend Retreat

HOT SPRINGS—The Jesuit House of Prayer is presenting the retreat "Dreams: Visions of the Night" Nov. 18-20. Participants will explore the spiritual meaning of dreams and their value in the Christian tradition. Cost is $70. A $20 deposit is required. Space is limited to 18 people. For reservations and information, call (704) 622-7366 or write to Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743.

Parish Council Retreat

MAGGIE VALLEY — A leadership retreat for parish councils will be conducted by Marliss Rogers Nov. 18-20 at Living Waters Catholic Reflection Center. Cost is $60. A $15 non-refundable deposit is required with registration. For reservations and information, call Living Waters at (704) 926-3833.

Prayer Workshop

ARDEN — Spiritual Directors International will present a workshop, "Guiding Contemplative Prayer," on Sunday, Nov. 20 at 4 p.m. and Monday, Nov. 21 at 3 p.m. at Lutheridge Conference Center. Father Kevin Culligan, a licensed psychologist, will guide the sessions, which are based on the Carmelite approach to contemplative prayer. Registration is required. For fees and information, call (704) 254-1086.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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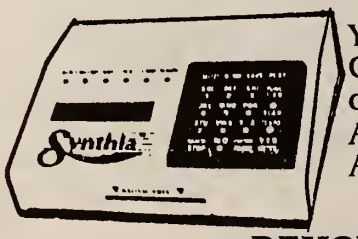

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World and National Briefs

Maryknollers Facing Uncertain Future, Says Superior General

MARYKNOLL, N.Y. (CNS) — The superior general of the Maryknoll Fathers and Brothers said in an interview that members of the society remain hopeful about their work but are "not easily optimistic" about the society's future. For the first time in Maryknoll history, it did not have a single new priest ordained for the society this year, Father Kenneth F. Thesing said. Noting a continuing decline after substantial losses in members in the 1960s through the 1980s, he commented, "When you have given your life to something and feel it dissolving around and under you, it is difficult to maintain morale."

Chicago Cardinal Issues Youth Pastoral On Videocassette

CHICAGO (CNS) — Saying it was the first time in Church history a cardinal has issued a pastoral on videocassette, the Archdiocese of Chicago's youth office has released *Here and Now*, Cardinal Joseph L. Bernardin's new pastoral on youth. It was timed for release on World Youth Day 1994, Oct. 23. Copies were sent to every pastor, Catholic high school principal and agency director in the archdiocese. In the 40-minute video, the cardinal sits down with six young people from the archdiocese and answers their questions on Church, youth programs, priests and celibacy, the multicultural nature of the Church in Chicago, the role of women in the Church, and moral guidance.

Center Helping Hispanics Strengthen Church Ties Gets New Structure

NEW YORK (CNS) — Under a new governance structure, seven Catholic archbishops in the Northeast will share responsibility for the Northeast Hispanic Catholic Center, which conducts programs to help Hispanic Americans maintain and strengthen their ties to the Church. Mario J. Paredes, who was a leader in its founding in 1976 and has been director since then, said in a telephone interview Oct. 28 that documents making the change official would be signed sometime in November. His resignation also was awaiting action by the new governance body. He said he welcomed the change and believed it would strengthen the center, which has offices in the Catholic Center, where the chancery of the New York Archdiocese is located. Paredes, a native of Chile who has become a U.S. citizen, said he had felt it was time for a change in his own work. He will look for another job working with the Church in the United States.

French Bishop Says Vatican Letter On Communion Needed For Unity

PARIS (CNS) — The Vatican's letter reaffirming that Catholics in second marriages unapproved by the Church cannot receive Communion was needed for Church unity, said a French bishop. The letter was a "serious and urgent necessity" since some priests and bishops were supporting the reception of Communion by Catholics in unapproved marriages, said Bishop Georges Lagrange of Gap, France. The bishop rejected criticisms that the Vatican position harms the image of the Church. Critics leave the impression that the Church's health is improved "by questioning the documents from Rome," he said in a bylined article in the Nov. 1 Paris Catholic newspaper, *La Croix*. *La Croix* previously ran articles by two other French bishops on the letter. One criticized the Vatican document. The other supported the content of the document but asked for further dialogue among the world's bishops on the issue.

Pope To Scientists: Humans More Than The Sum Of Chromosomes

VATICAN CITY (CNS) — While praising scientific work on genetic "mapping," Pope John Paul II reminded scientists that human beings — including embryos — are more than the sum of their chromosomes. "In his mystery, the human being surpasses the totality of his biological characteristics. He is a fundamental unity in which biology cannot be separated from the spiritual, family or social dimensions," the pope told members of the Pontifical Academy of Sciences Oct. 28. "The fact of being able to establish a genetic map should not lead to reducing the subject to his genetic patrimony and the possible alterations it can receive," he said.

South African Bishop Says Papal Visit Could Help Boost Morale

VATICAN CITY (CNS) — A visit by Pope John Paul II to South Africa next fall could help boost morale for the country's difficult post-apartheid reconstruction, a South African bishop said. Bishop Kevin Dowling of Rustenburg said tentative plans call for the pope to make a 24-hour stopover in South Africa during an expected African trip in September 1995. Vatican officials said nothing has been decided yet, but there was a good chance the pontiff could make the visit. The pope's trip would combine brief stops in several regions of the continent in a celebratory closing phase of the African synod, held in Rome last April. A more complete pastoral visit to South Africa's 3 million Catholics would have to come later.

Pope Urges Bolivian Authorities To Meet Challenge Of Poverty

VATICAN CITY (CNS) — Pope John Paul II urged Bolivian authorities to meet the challenge of widespread poverty in their efforts to build a fairer society. In part, that means paying heed to Church teachings about social justice, he told Bolivia's new ambassador to the Vatican, Armando Loaiza Mariaca, Oct. 31. "In order to construct a more just and fraternal society, the Christian conception of life and the moral teachings of the Church must be taken into consideration," he said. In Bolivia, one of Latin America's poorest nations, the level of poverty is a "painful problem" and a challenge for the future of the country, the pope said. He credited the Bolivian government with trying seriously to face the situation by promoting greater social responsibility at all levels.

Salvadoran Archbishop Says Justice System Flawed, Corrupt

SAN SALVADOR (CNS) — The head of El Salvador's Catholic Church said a judge's release of four accused narcotics traffickers was a sign of continuing corruption in the justice system. "We inherited a tradition of corruption" in the judiciary and "it is not clear that (the authorities) wish justice to be done," Archbishop Arturo Rivera Damas said in an Oct. 30 homily. The previous week, four individuals held on charges of bringing large quantities of cocaine into the country were released by a judge in a southern province. The attorney general's decision not to appeal the ruling provoked an outcry. Two state attorneys were suspended in the case.

The Vatican has ruled against liturgical use of the inclusive-language New Revised Standard Version of the Bible and the New American Bible book of Psalms. Both may be used for reading or Bible study. (CNS photo)

Vatican Bans Liturgical Use Of Inclusive-Language Scripture

WASHINGTON (CNS) — Cardinal-designate William H. Keeler of Baltimore said the Vatican has ruled against liturgical use of the inclusive-language New American Bible book of Psalms. He also confirmed previous reports that the New Revised Standard Version of the Bible may not be used in liturgy.

The Vatican has agreed to a meeting with U.S. Scripture scholars in Rome to discuss translation issues, he said.

In a statement issued Nov. 1 in Washington, he said an earlier misunderstanding about Vatican decisions concerning two Scripture translations was due to different interpretations of a Vatican letter to him last July.

Cardinal-designate Keeler is president of the National Conference of Catholic Bishops.

He expressed hopes that Vatican-U.S. consultations will "help us soon to have a Lectionary which will be both faithful to the tradition of the Church and serve the urgent needs of our people for a Lectionary in the English currently used in our country." The Lectionary is the book of Scripture readings used at Mass.

The cardinal-designate's two-page statement made several points:

• The Vatican Congregation for Divine Worship and the Sacraments has revoked its 1992 confirmation of a decision by the U.S. bishops to permit liturgical use of the New Revised Standard Version (NRSV) translation of the Bible. The revocation means that the NRSV cannot be used in the liturgy in the United States.

• The same congregation has revoked its 1992 confirmation of the U.S. bishops' approval of the New American Bible (NAB) revised Psalter for liturgical use. A Psalter is a book of the Psalms. The revised Psalter, like the NRSV Bible, uses inclusive language.

• Consultation continues on the revised NAB Lectionary, which the bishops approved in 1992 and submitted to the congregation for confirmation. Since most of the Psalms appear in the Lectionary in the form of responses after the first reading, modifications on Psalm translations that result from the consultation on the NAB Lectionary will affect the Psalter.

• "The use of either the NRSV or the revised NAB for reading or Bible study is not at issue. Both translations are properly approved for these purposes."

• The Vatican Congregation for the Doctrine of the Faith — which ordered revocation of the liturgical use of the NRSV and NAB Psalter — has agreed to a meeting of a group of U.S. bishops and scholars with "members of the Pontifical Biblical Commission residing in Rome ... to discuss and clarify principles for translation."

Cardinal Joseph Ratzinger is head of both the biblical commission and the doctrinal congregation. Cardinal-designate Keeler said he met with Cardinal Ratzinger in late October and the cardinal agreed to the meeting on translation principles.

Behind Cardinal-designate Keeler's statement was a public controversy that developed after Archbishop Geraldo Agnelo, secretary of the worship congregation, told Catholic News Service Oct. 25 that permission for liturgical use of the NRSV had been revoked and that this revocation had been communicated to appropriate bishops' conferences. U.S. and Canadian conference officials had said the same day that they had not received such a communication.

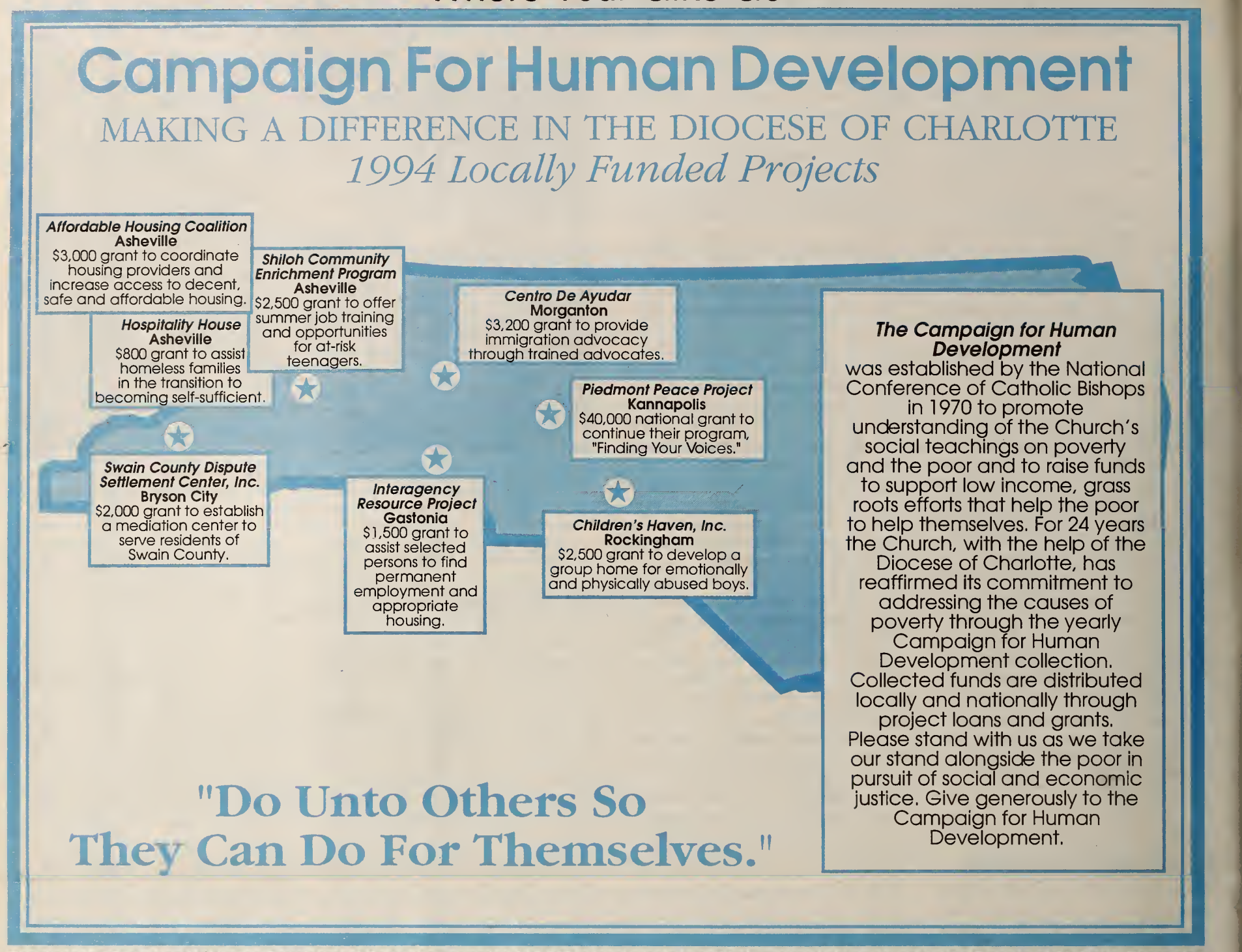
In his Nov. 1 statement, Cardinal-designate Keeler said that the worship congregation viewed a July 27 letter which it sent to him as a formal communication of the decision to revoke permission for liturgical use of the NRSV and the NAB Psalter.

"Because the July 27 letter did not bear the characteristics of a formal decree, my presumption was that it was a continuation of correspondence begun earlier last summer," he said.

When conference officials saw news reports in which Archbishop Agnelo referred to a communication to bishops' conferences, they thought he was referring to a new letter which they had not yet seen, he said. The July letter addressed only the U.S. situation, not that of other bishops' conferences.

In Canada, Catholic churches across the country are already using new Lectionaries with the NRSV translation of Scripture. The Conference of Canadian Catholic Bishops issued a statement Oct. 28 saying conference leaders would discuss the matter with Vatican officials during a regularly scheduled visit to Rome this month.

Where Your Gifts Go



The diocesan Campaign for Human Development Committee awarded $15,500 in local grants to self-help groups fighting poverty in the Diocese of Charlotte. There also was a $40,000 national CHD grant awarded in the diocese. The money comes from an annual collection which will be taken next weekend, Nov. 19-20, in the diocese.
Graphic by SHEREE MCDERMOTT

Defeat By West Lincoln Ends Dismal Season For Cougars

A 12-yard touchdown pass from Tracy Huss to Dustin Wright with less than two minutes left gave West Lincoln a 21-14 victory over Charlotte Catholic Nov. 4 to end one of the Cougars' worst seasons in recent years.

Catholic finished with a 3-7 overall record and in last place in the Western Piedmont 2A with a conference record of five straight losses.

The Cougars won the statistical battle against West Lincoln but were unable to capitalize on their scoring opportunities. Catholic drove inside the Rebels' 25-yard line four times but managed only one touchdown, a 13-yard scoring run by Luis Moreno in the third quarter.

Catholic penetrated inside West Lincoln's 10 twice in the first half but was unable to score. Catholic turnovers set up two first-half West Lincoln touchdowns, both by Huss on 26-yard and one-yard runs.

The Cougars pulled into a tie in the fourth quarter when David Rogers recovered a blocked punt in the end zone and Moreno ran for the two-point conversion. A field goal attempt by Moreno late in the fourth ñuarter was blocked and the Rebels took over at midfield to set up the winning touchdown.

After Wright put the Rebels ahead to stay, Catholic threatened once more but Mike Falencki's desperation pass fell incomplete in the West Lincoln end zone as the game ended.

The Cougars racked up 18 first downs to 10 for West Lincoln and outgained the Rebels on the ground 244 yards to 147. They were about even in the air with Huss completing five of 12 passes for 100 yards while Falencki connected on six of 16 for 98 yards.

"We were knocking on the door several times but every time we shot ourselves in the foot," said Cougar coach Jim Oddo.

The game was the last for Charlotte Catholic at the field which has been its home for almost 40 years. The school is moving to a new campus at the start of the 1995-96 school year. The new athletic field is already under construction on the site.

Soccer

Catholic's perennially powerful boys' soccer teams is again challenging for the state 1A/2A state championship.

As this issue went to press Nov. 9, the Cougars were scheduled to entertain Hibriten in the third round of the playoffs.

In the second round Nov.5, the Cougars trounced Salisbury, 8-0, to extend their season record two 18 victories against two losses and three ties.

Notebook (From Page 4)

After nine days of deception, Susan Smith confessed. A gasp of horror crossed the nation. No one wanted to believe that a mother could take the lives of her own children.

The arrest warrant issued for Susan Smith charged two counts of murder. Her confession led to the discovery of the submerged vehicle and bodies of two young boys.

Praying for the souls of Michael and Alex is easy. Prayers for their mother come with pain. The two yoõng victims died mercilessly at the hand of the person who should protect, comfort and love unconditionally.

The nation exploded with emotional condemnation for Susan Smith.

Christian charity must go beyond vengeance and calls for retribution, even though there seems no justice suitable for this unspeakable crime. In the arms of the law, Susan Smith will face judge and jury. Yet, it is in the eyes of God that she will face eternity.

All too often, those in the most dire need of our prayers are the least likely candidates for our petitions. But that's our call; to follow the Word and offer prayers for those in need.

Jesus reminds us, love your enemies, and pray for those who persecute you. The Lord commands us to pray for our enemies with the same fervor as we pray for loved ones. The forgiveness and love of enemies is incumbent on every Christian.

Michael and Alex rest in peace, for the innocent babes sleep with the angels. Today, the boys are safe in the arms of God. Susan Smith challenges our faith by calling us to respond to the Word, for the Lord commands us to pray and forgive.

Correction

Last week's article on Bereavement Ministry listed an incorrect phone number. The correct phone number for Mercy Sister Timothy Warren and the Diocesan Office of Lay Ministry is (704) 334-1805.

We apologize for any inconvenience.

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ATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 12 • November 18, 1994

With the financial aid of parishioners, St. Francis of Assisi in Jefferson underwent a $60,000 facelift. Inside walls were pushed out to provide more room for the 65 families, new carpet was installed and stained glass windows and window frames were reset. On Nov. 10, the 100-year-old building — a former Presbyterian church acquired for a Catholic mission in 1962 — was rededicated by Bishop William G. Curlin. The pastor, Glenmary Father Roland Hautz, shown above with Bishop Curlin, calls the facelift a wonderful effort thanks to the parish family.

Photos by JOANN KEANE

Pro-Life Election Landslide Will Have Big Effect On Congress

WASHINGTON (CNS) — Forget the Republican landslide. The result of the 1994 elections that might be most interesting to the Catholic Church is the pro-life landslide.

"In this election, not a single pro-life incumbent member of Congress (or governor) of either party was defeated by a pro-abortion challenger," said Carol Long, director of the National Right to Life Political Action Committee. "But over two dozen hard-core incumbent pro-abortion members of Congress were defeated by pro-life challengers."

In addition to the defeat by pro-life challengers of 29 House incumbents who support legal abortion, another 34 candidates judged to be pro-life by the National Right to Life Committee won open seats in the House of Representatives.

In the Senate, pro-life candidates beat incumbents in Pennsylvania and Tennessee and took open seats in Arizona, Minnesota, Michigan, Missouri, Ohio, Oklahoma and Wyoming, as well as Tennessee's second Senate seat. Of the 11 newly elected senators, only Olympia Snowe, R-Maine, is seen as a strong supporter of legal abortion.

The yardstick used by the National Right to Life Committee to decide if the candidate was pro-life is whether he or she opposes the Freedom of Choice Act and abortion funding in federal health programs, not whether the candidate has declared a desire to overturn Roe vs. Wade, the 1973 Supreme Court decision that legalized abortion.

By that yardstick, Republicans Sonny Bono of California and Rick Smith of Washington, who won House seats, end up counted on the pro-life side, although both support legal abortion in the first trimester.

Long and Douglas Johnson, federal legislative director for the NRLC, estimate that the pro-life side gained 40 seats in the House and six in the Senate. Long called it a "stunning defeat" for President Clinton and other backers of government-funded abortion.

Although there was a slight difference in the numbers, the National Abortion and Reproductive Rights Action League agreed that there had been a significant shift to a pro-life Congress.

"Our tally shows that anti-choice forces have gained five new seats in the Senate and pro-choice forces have lost between 32 and 40 pro-choice seats in the House," said Kate Michelman, NARAL president. "The 104th Congress could well be the most anti-woman, anti-choice Congress in our history."

See **Congress,** Page 16

Diocesan Seminarian Ordained To Transitional Diaconate

ST. MEINRAD, Ind. — Eric Houseknecht, a seminarian for the Diocese of Charlotte, was ordained a transitional deacon on Nov. 5 at St. Meinrad Seminary, St. Meinrad, Ind., by Archbishop Daniel Buechlein of Indianapolis.

Originally from Arizona, Rev. Mr. Houseknecht came to Greensboro in 1982 to help establish the Greensboro Music Academy. Shortly after joining Our Lady of Grace Church, he became director of music and established the St. Cecelia recital series. He is a graduate of the University of Arizona with a degree in pipe organ performance and has a degree in library science form UNC-Greensboro.

Rev. Mr. Houseknecht's summer assignments have included St. Lucien Church, Spruce Pine and St. Bernadette Mission, Linville, St. Barnabas, Arden and Our Lady of Annunciation, Albemarle. During his five years of theological studies at St. Meinrad, he has been involved in liturgical planning and music for the seminary community.

His interest in parish ministry has focused on developing programs and models of adult education based on the Rite of Christian Initiation of Adults. He is co-authoring a book titled *'Come Follow Me' The Journey of Adult Discipleship.* The book weaves Sacred Scripture, the new catechism and sources to assists adults in their faith journeys.

REV. MR. ERIC HOUSEKNECHT

See **Ordain,** Page 11

Colorful Display, Great Turnout

Crowds of bargain seekers visited the second annual craft bazaar fund-raiser Nov.5 in the new parish hall at St. Luke Church near Mint Hill. Photo by STEVE UZZELL

Cardinal-Designate Contrasts 'Real' Church With Media Version

WASHINGTON (CNS) — As the U.S. bishops opened their fall meeting Nov. 14, Cardinal-designate William H. Keeler of Baltimore sharply contrasted the Church portrayed in the media with "the real Church in which we live and worship."

"Our advocacy does not fit ideological or partisan categories. Our witness is not politically correct, but it is unfailingly consistent," said Cardinal-designate Keeler, president of the National Conference of Catholic Bishops and U.S. Catholic Conference.

The "real Church" he laid out in his talk was one that:

— Was or is currently a crucial peacemaker in South Africa, Mozambique, Zaire, Northern Ireland, Central America, the Philippines, the Middle East, and, he hoped, in Cuba "if our own government listens to this plea."

— Is the educator of more than 20 million children in Africa and Asia.

— Through the 25-year-old Campaign for Human Development is the single biggest agency in the United States helping the poor to help themselves.

— Was portrayed in the media as "a myopic Church imposing its outdated values on the world" at this summer's Cairo conference on population and development when the real issues "were the dignity of women, the value of the family and the sanctity of human life."

Cardinal-designate Keeler twice cited the current controversy over inclusive language in Catholic liturgy texts as an example of a media story that has failed to capture what the Church is.

On the global level, he said, there is "a pre-packaged story" of the Church that sees "an ailing pope trying to impose outdated morality on a resistant world, a Church preoccupied by sexual issues, hostile to social progress and, now, deaf to the nuances of inclusive language."

Within the Church, he said, the framework issue for inclusive language is that "we are called to be faithful to our tradition in worship and in proclaiming God's word, and called also to make that word as intelligible as possible for those who hear it preached."

"Those with worldwide responsibilities in Rome do want to work with us expeditiously in publishing a new Lectionary, collaborating in the task of treating the tradition faithfully — and in the language which our people speak today," he said.

He added that the Vatican decision a few days earlier not to require withdrawal of the inclusive-language Canadian Lectionaries already issued "shows a sensitivity to our pastoral concern."

In his comments on the Church as a peacemaker, Cardinal-designate Keeler cited the recent track record of the Church's contributions to peace in places like South Africa, Mozambique, Northern Ireland and the Philippines as a prelude to inviting the U.S. government to take up the Church's initiatives toward a dialogue in Cuba.

"Some weeks ago," he said, "when the bishops of Cuba asked for a public dialogue of all parties within their land and a dialogue between their country and ours, our conference responded with words of public support. I believe that if our own government listens to this plea it will hasten the day of justice and peace for those in Cuba who have suffered so bitterly and so long."

On domestic policy issues the cardinal-designate said that the Church consistently stands "with the unborn and the undocumented, the poor and the vulnerable, the hungry and the homeless, in the defense of human rights and human life."

"We oppose punitive welfare provisions which harm poor children and break up families," he said.

"We oppose abortion mandates (in health care reform).

"We oppose condoms in the schools.

"We oppose assault weapons on the streets.

"We support family leave in employment.

"We support family choice in education.

"We support vulnerable children both after and before birth.

"We defend human life wherever it is threatened."

Presenters at the second annual Aquinas/Luther Conference at Lenoir-Rhyne College were (l-r) Dr. Ralph McInerney, Dr. Denis Janz, Dr. Michael McDaniel, Dr. David Yeago and Dr. Robert Wilken.

Catholic, Lutheran Scholars Explore Church As An Institution

HICKORY — Nearly 200 members of clergy and laity attended the second annual Aquinas/Luther Conference "What is the Church?" hosted by the Center for Theology at Lenior-Rhyne College.

Held on the campus from Nov. 2-4, presenters from across the United States and Europe explored the church as an institution, from Catholic and Lutheran perspectives.

"With cool logic, Aquinas shows us how to think with fiery passion, Luther shows us faith," said Dr. Michael McDaniel, director of the Center, professor of religion at Lenior Rhyne and former Lutheran Bishop. "We must have the cool logic of Aquinas to get rid of skepticism and moral relativism the very nonsense that is perverting the Bible and obstructing the faith that Luther preached."

McDaniel coordinated the conference, inviting scholars to discuss the teachings of both Aquinas and Luther. He delivered the keynote address in a festival vespers service presided over by Father Wilber Thomas, pastor of St. Aloysius in Hickory, and Reverend Robert Shoffner, pastor of Holy Trinity Lutheran in Hickory.

"Ecumenism is not the search for one universal church; it's the search for unity where it matters most — in Holy Communion and service to the church. We discover we need each other, then our disunity begins to hurt," said Dr. David Yeago, associate professor at Lutheran Theological Southern Seminary.

Dr. H. Harding Meyer, director emeritus of the Institute for Ecumenical Research of Stasbourg, France, delivered the conference address. He said his interest in ecumenism piqued when he was working as a professor at Lutheran Theological Seminary in Brazil.

"Reflecting together on Aquinas and Luther and on their view of the church can help us do more than overcome controversial issues of doctrine between our churches, however important this may be," said Meyer.

"Reflecting on Aquinas and Luther can also make us aware of the deep sense of the church which these two great teachers had in common. This could help us to deepen and strengthen our own feeling for what our church, our worship and our Christian fellowship are; the anticipation of the great and joyous banquet with Christ to which we all together are invited."

Presenting papers at this year's conference in addition to Yeago were Dr. Denis Janz, chairman of the department of religious studies at Loyola University, New Orleans; Dr. Robert Wilken, professor of history of Christianity at the University of Virginia; and Dr. Ralph McInerny, professor of medieval studies at the University of Notre Dame.

Experts Study Catholic Response To Immoral Laws

VATICAN CITY (CNS) — Catholics must work to ensure their society's laws are in harmony with moral law, Pope John Paul II said.

But when immoral laws, such as legalized abortion, are already in place, the Church must come up with criteria for helping Catholics decide how to accomplish good when the complete revocation of those laws is impossible, he said.

The pope met Nov. 12 with some 45 theologians, experts and academics attending a four-day symposium on "Catholics and Pluralistic Societies: The Case of Imperfect Laws." The meeting was sponsored by the Congregation for the Doctrine of the Faith. Its deliberations and conclusions were not made public.

Cardinal Joseph Ratzinger, the head of the congregation, explained the context of the meeting:

"In a pluralistic state — composed of groups that have differing visions of values or even different scales of values — where, for example, there is a law which liberalizes abortion, some parties try to introduce a more restrictive law that prohibits abortion in some cases, but continues to allow it in others.

"The problem for Catholics is what attitude to take regarding the newer legal proposals," he said.

Cardinal Ratzinger said laws dealing with euthanasia and homosexuality have raised similar questions in some countries and soon will have to be confronted in others.

"The person has rights which the positive laws of the state do not create but must recognize, and the first among these is the right to life," the pope told the group.

"If public authorities sometimes have to tolerate that which they cannot prohibit without causing a greater evil, they can never legitimate as a right for some that which radically attacks the fundamental rights of others," he said.

The pope quoted Pope John XXIII, who wrote: "If any government does not acknowledge the rights of man or violates them, it not only fails in its duty, but its orders completely lack juridical force."

"The doctrine of the Church has no ambiguity on this point," Pope John Paul

See **Laws,** Page 11

All Christians Called To Create More Just Society

By CAROL HAZARD
Associate Editor

BELMONT — No one can buck social transformation. Creating a more just society is the responsibility of all Christians, not just a few.

The Christian call is a call to social transformation, said keynote speaker Immaculate Heart of Mary Sister Amata Miller at the first diocesan justice and peace conference.

The imperative for every person of faith is to work toward changing evil social structures that violate human dignity and other basic rights, said Sister Amata, chief financial officer for Marygrove College, Detroit, and former economist and education coordinator for NETWORK (A National Catholic Social Justice Lobby in Washington.).

Exploring new ways of moving faith into homes, schools and workplaces, 160 parish, business and community leaders met Nov. 4-5 at Belmont Abbey College for "Faith Doing Justice." The conference was sponsored by the Justice and Peace Ministry of the Office of Faith Formation.

The entire social teaching of the Church rises on one truth, and that is the Old Testament belief that every person is created in the image of God, said Father Bryan Hehir, also a keynote speaker.

Father Hehir, religion professor at Harvard Divinity School, served at the U.S. Catholic Conference from 1973-1992 as director of the Office of International Affairs and secretary of the Department of Social Development and World Peace.

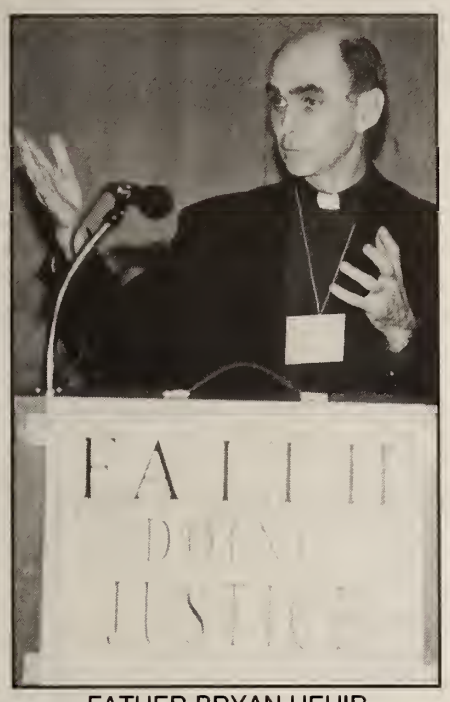
"Because we are made in His image, every human person has a status that must be protected," Father Hehir said. "The purpose of social ministry is to protect the sacredness of every person."

"God has entrusted the earth to His people," Father Hehir said. "What God asks us to do is to perfect His work. We are co-creators with God ... The goods of the earth are meant to serve everyone's dignity, not just some people's dignity."

The guidelines for social ministry are Catholic social teachings and sacred Scripture. Genesis teaches us about sacredness and stewardship, Father Hehir said. The prophets teach us about faith and justice. "Where you stand with God is heavily dependent on where you stand with each other."

In biblical times, the character of justice was tested by the ways widows, orphans and aliens were treated. The similarities 2,800 years later are striking, said Father Hehir.

"At the dawn of creation God made us like unto God in His image. In the New Testament, God made God like unto us, flesh of our flesh, bone of our bone ... The person is the clearest reflection of the God among us."



FATHER BRYAN HEHIR
Photo by CAROL HAZARD

Hence, "social ministry is about protecting the identity of Christ among us in every human person." Concern for every human person begins — as it did with Jesus — with caring for the poor, the hungry and the powerless.

Moreover, human beings are "radically" social by nature, so concern for the common good must always be a clear priority, Father Hehir said. "Each of us requires a social system, a series of communities. By ourselves, we will live less than human lives. We are social by nature, not by choice."

In presenting an action plan for social transformation, Sister Amata said no one could be "let off the hook."

Some people can work toward social change by studying and teaching about issues that denigrate human dignity, whereas poets and musicians can use their artistic talents to make new value systems more attractive, she said.

Still others can contribute by choosing lifestyles that reflect a more just and sustainable world. For example, people can simplify their lifestyles by using fewer gadgets that use energy or changing their diets to include less meat.

What difference would it make to cut back on meat intake? "We have to make space in our resources if we are going to change our distribution systems," Sister Amata said.

Other tactics for change include developing new alternatives to present structures, transforming existing institutions from within, organizing for political action and taking a stand against evil structures through boycotts or protests.

Evil or "sinful" structures destroy life, violate human dignity, facilitate selfishness and greed, perpetuate inequality and fragment the human community, said Sister Amata.

"Most structures are mixed. Part of doing justice is analyzing institutions that need to be reformed, replaced or strengthened. To be a Christian is to address ourselves to transformation of sinful structures that cause injustice in our world."

Moral priorities should always focus on the needs of the poor, freedom for those who are dominated by others and the participation of the marginalized, she said.

Making changes in a materialistic, highly individualistic U.S. society is challenging but not impossible, Sister Amata said. "We are culturally conditioned to materialism that prevents us from looking at social structures that repress other people ... We don't have a strong sense of social conscience."

Moreover, deeply ingrained individualism isolates us from other people, she said. "We eat in our cars, we have phones in our cars ... We gladly leave the greater society to look after itself." The value of individualism has been carried to such an excess that the value of community is crying out for attention, she said. "We have neglected the common good."

SISTER AMATA MILLER
Photo by CAROL HAZARD

The anxiety of the common good creates an opportunity, however. It points to "an open moment" to insert the message of the Gospel and Catholic social teaching, said Sister Amata.

Hispanic Ministry Group Studies Expansion Of Leadership Roles

WASHINGTON (CNS) — Professional assistance and collaboration with secular organizations will be key to training leaders in the Church's growing Hispanic population, Catholic ministry workers learned at a Washington conference.

During a Nov. 3-5 meeting of the National Catholic Council for Hispanic Ministry, members from dozens of different dioceses and Church organizations worked on defining what a leadership training program should entail.

Jesuit Father Allan Deck, executive director of the 4-year-old council, said the meeting gave those in Hispanic ministry a chance to determine how a leadership training program will evolve.

In 1993, the council received a planning grant from the Lilly Endowment to develop a Hispanic Urban Leadership Initiative. A two-year program will include developing curriculum and five pilot programs for leadership training at various levels of ministry.

Most members of the council would be classified as mid-level managers, which is a level of ministry in particular need of specialized leadership training, Father Deck said. Members come from organizations including the Mexican-American Cultural Center, various religious orders, the National Association of Hispanic Musicians, the Cursillo Movement and diocesan offices.

"They have a lot of limitations at that level — in planning, financial planning, managing personnel, professional skills," he said.

With sessions conducted in a mixture of Spanish and English, council members from across the country were briefed by Census Bureau employees about what demographic tools the agency has available, worked on plans for a 1996 Hispanic Congress and spent most

See **Hispanic,** Page 11

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Bishop William G. Curlin

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For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

A Day Of Infamy

As a day of infamy, Nov. 8, 1994, doesn't rank right up there with Dec. 7, 1941, but it isn't too far behind — at least in Oregon.

Nov. 8 was the day Oregon voters approved a measure to allow physician-assisted suicide. And the state's two Catholic bishops fear that the action sets a precedent for other states.

"We are very concerned at the prospect of what lies ahead for Oregon and the nation now that the first state has crossed the moral, medical and legal boundary line against killing people who are terminally ill," said a statement issued by Archbishop William J. Levada of Portland and Bishop Thomas J. Connolly of Baker.

The measure allows a patient with six months or less to live to ask a physician to prescribe a lethal dose of drugs. At least two physicians must agree the patient's condition is terminal and the patient must make the request three times, once in writing. The patient would take the drug. The measure does not allow the physician to administer it and it does not require the physician to go along with the patient's request.

The voters approved the measure by a margin of 42 percent to 48 percent. It makes Oregon the first jurisdiction in the world to decriminalize physician-assisted suicide. The Netherlands allows physicians to avoid prosecution if they follow strict guidelines.

Some recent surveys indicate that many Dutch physicians do not follow those guidelines. In fact some admit that they kill terminally ill patients even without a request. Considering that some physicians seem to think they know better than anyone what is the proper course of action, how long is it going to be before an Oregon physician kills a patient because "he's better off?" Or, for that matter, how long before a doctor acts because the patient's family would be better off or maybe a little richer?

The new law leaves many questions unanswered. While it allows a physician to refuse to prescribe a lethal dose of, a drug, it says nothing about the right of a pharmacist to refuse to fill a prescription which he or she knows is for a lethal overdose. Then there's the question of the liability of a pharmacist who fills a supposedly lethal prescription which doesn't do the job and leaves the patient a vegetable.

The law appears certain to be challenged in the courts. The best hope is that judges will have sense enough to throw it out.

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Pro-Life Corner

Respect Life

"In God's hand is the life of every living thing and the breath of all mankind."

Job **12:10**

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Urges Closer Relationship With God

VATICAN CITY (CNS) — By radically following Christ in poverty, chastity and obedience, consecrated people move themselves toward a perfection of faith, hope and love, Pope John Paul II said.

The closer relationship with God resulting from a positive response to Jesus' call to leave everything behind and follow him necessarily leads to a greater love for one's neighbors, the pope said Nov. 9 at his weekly general audience.

The pope opened the audience by introducing Patriarch Dinkha IV, head of the Assyrian Church of the East.

The Iraqi-born patriarch, who now lives in Morton Grove, Ill., "has come to Rome to sign a Common Christological Declaration with the Catholic Church, which will allow for the resolution of the separation which occurred after the Council of Ephesus in 431," the pope explained.

In his main audience talk, the pope continued his teaching about the role of consecrated people in the church. Because of their attachment to Christ, he said, consecrated people must show the world His love in several basic ways.

The first is "the desire to transmit to all the love which comes from God through the heart of Christ," a love which is universal and "does not let itself be stopped by the barriers which human egoism creates in the name of race, nation, cultural tradition or social and religious condition," he said.

It is a love which shows concern and esteem for everyone, especially those who are despised by larger society, the pope said. It shows a special solidarity with the poor and the victims of injustice.

Forming "humble and meek hearts," it is a love which "abstains from condemning, renounces every form of violence and vengeance, and it pardons with joy," the pope said.

The modern world needs their witness, their prayers and their concern, he said.

Pope Reflects On Cosmic Meaning Of Crying

SYRACUSE, Sicily (CNS) — In the middle of the ancient Sicilian seaport of Syracuse is a recently completed 250-foot-tall cement church shaped like a tear. Pope John Paul II used it to outline his theology of cosmic crying.

The inverted conical structure houses the latest Marian shrine inaugurated by Pope John Paul. It was the dedication ceremony that gave him the chance to express his views on the spiritual meaning of weeping.

The Pope Speaks

Pope John Paul II

Briefly, the theology goes like this: Tears are generally expressions of personal joy or sorrow, love or pain. But when tears shed by Marian images are declared miraculous by the Church, they take on an almost cosmic significance. They show concern for events past and forewarn of dangers to come. They are tears of prayer and hope.

The pope offered the view on Nov. 6 when he dedicated the Shrine of Our Lady of Tears in Syracuse. The shrine is the home of a small, framed plaster image of Mary which witnesses said shed tears between Aug. 29 and Sept. 1, 1953. Several cotton swabs containing the tears are also held in the shrine.

The pope hinted that the shedding of tears by Marian images may be compensation for the fact that the Gospels do not record Mary crying. The evangelists do not have her crying during childbirth, at the crucifixion, "and not even tears of joy when Christ arose from the dead," he said.

The tears of the Syracuse image were shed after the end of World War II and should be understood as a reaction to the tragedies of the war and the problems emerging from it, Pope John Paul said.

Those tragedies and problems include "the extermination of the sons and daughters of Israel" and "the threat for Europe coming from the East, from a declaredly atheistic communism," he said.

Mary also sheds tears "in apparitions, with which she, from time to time, accompanies the church on its journey through the world," the pope said.

"The tears of the Madonna belong to the order of signs," he said. "She is a mother crying when she sees her children threatened by a spiritual or physical evil."

It's Not Just American Television

Regular readers of this column know that I don't have a really high opinion of much of American television — especially the tabloid type "news" shows.

In recent months there have been numerous examples of the depths to which some of these shows will sink in search of ratings. They try to outdo each other in sensationalizing the news, frequently with little or no regard for the truth. The recent prime examples have been the O.J. Simpson case and, closer to home, the recent child murders in Union, S.C.

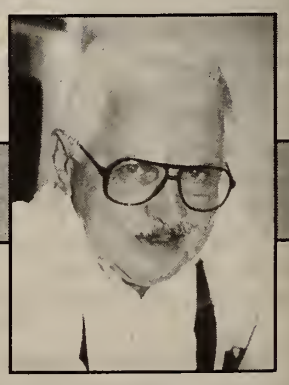
But now I find that it's not just American television that ventures into the mud to boost its ratings.

A British commercial television network recently aired a so-called documentary attacking Mother Teresa of Calcutta. It accused her of coddling dictators and the wealthy while advising the poor to endure their fate.

Christopher Hitchens, producer and on-air host of the show, called Mother Teresa "Hell's Angel" and said she pushes a strongly political message and consorts with criminals and dictators.

Editor's Notebook

Bob Gately



He accused her of preaching the message that the poor must accept their fate and the rich and powerful are favored by God.

See **Notebook,** Page 6

Love Is The Highest Principle

Light One Candle

Father John Catoir

In his book of meditations entitled, *Listening to Your Life*, Frederick Buechner, a Presbyterian Minister, always finds a way to make charity the supreme value, especially when lesser rules and principles are in conflict. He stresses the idea that God is love in this interesting quote:

"Principles are what people have instead of God. To be a Christian means among other things to be willing if necessary to sacrifice even your highest principles for God's sake or your neighbor's sake, the way a Christian pacifist must be willing to pick up a baseball bat if there's no other way to stop a man from savagely beating a child."

Ambiguities abound in moral theology. What is virtue and what is vice? For instance, patriotism is a virtue, but it has an ambiguous meaning. Patriotism is a belief in the glory of one's native land, but according to Buechner, "if patriots are people who stand by their country right or wrong, then the Germans who stood by Adolf Hitler and the Third Reich should be adequate proof that we've had enough of them."

Christians often find themselves in a conflict between the principles they've been taught and their deepest feelings about the duty of love. At times it becomes necessary to put your care and concern for someone you love before anything else. For instance, it is wrong to steal, but stealing may be necessary if your children are starving and you have no money.

Artificial birth control is another example of something that is objectively wrong because it involves the use of one's sexual powers in a way that defeats the primary purpose of sexuality. However, millions of believers practice birth control believing themselves to be in good faith.

Conscience is defined in moral theology as the proximate norm of morality. The Ten Commandments are the remote norm. Unless you accept the Ten Commandments as morally correct they are not binding on your conscience. This teaching is quite clear in Catholic tradition but it leaves a lot of room for rationalizing.

St. Alphonsus Liguori was an outstanding moral theologian of the 18th century who always tried to present a balance between the law of liberty of conscience. As a result he was attacked by conservatives for what they called his minimalist approach to moral theology. They considered him an irresponsible liberal. But isn't it interesting that the Church canonized him?

We must always try to find the right balance between our principles and the supreme law of genuine love. Obedience to principles, for principles' sake, is not religion, it is legalism. Jesus resisted many of the rules and regulations of His times in order to attain the higher principle of love. When the woman was taken in adultery, He didn't attack the law, which ordered her to be stoned, but He did render it ineffective. He told her accusers, "Let him who is without sin throw the first stone." Once He turned them away, He said to her, "Now go and sin no more."

The supreme law of charity means that at times some rules must give way to the duty of love, and the duty of love is discerned by an informed conscience. When in doubt St. Augustine gave this bit of advice, "Do what you can do and pray for what you can not yet do."

(For a free copy of the Christopher News Note, "Hard Times, Hard Choices," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

Are We Too Numb To Combat Poverty?

The Human Side

Father Eugene Hemrick

It is time to fire people up again to combat poverty. The toll of poverty is just too high!

You'd think that recognizing the consequences of poverty in people's lives would lead society to action that would make a definite difference. What I fear, though, is that the realities of poverty are confronting a numbness in the population.

It may be that many who are not poor feel that, nonetheless, they've got enough problems of their own. That feeling could block them from involvement in action to combat poverty.

But society may also be dealing with the power of denial. Do people erect defense mechanisms in the face of poverty's realities — mechanisms they subtly design to protect themselves from some sort of emotional burnout?

I believe that an important part of the problem of poverty is its tie to racial division. If we care about improving racial harmony, we cannot remain numb in the face of statistics that show, for example, that the poverty rate among black children under age 18 is growing. The rate is higher now than at any time since 1967.

Nearly one in two black children is poor, compared to a rate of one in five for American children in general. And a black youth is three times as likely as a white youth to be unemployed.

Where do we start to change this picture? We know for one thing that when a person has a job, it means not only financial security, but dignity. Dignity begets dignity!

For the Church, I believe concern about poverty means renewing the kind of work once done by Catholic social-action leaders who were noted for fighting at City Hall for the rights of the poor and for helping to organize migrant workers, neighborhoods, apartment dwellers and others.

We still need the kinds of rugged leaders who know how to work at the grass roots and to get politicians and big business to take notice of the need for jobs, health care, education. Mouthing pious platitudes won't work. Action is needed.

Catholic universities and colleges — diocesan programs, too — could serve the Church and society well by instituting special courses to study the history of social justice advocacy by Catholic leaders or under Church auspices.

I might recommend that the courses require a reading of Arthur Ashe's book, *Days of Grace*, which is one of the most sensitive treatments on racism I've come across. Required reading might also include *The Ugly American*, which demonstrates how simple programs can be more effective than grandiose ones.

Biographies and history are among the greatest weapons we have in fighting poverty. They create inspiration and may help generate the enthusiasm needed by a new generation to move forward in the work of combating poverty.

Father Hemrick is director of research for the U.S. Catholic Conference.

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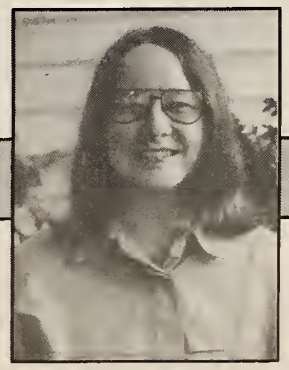
Is Hospitalization The Answer?

Crosswinds

Martha W. Shuping, MD



Dear Dr. Shuping,

Our 19-year old daughter has been depressed for more than a year. She's been to several different doctors, but none of them seemed to help. For the past three months, she hasn't been able to work and she feels totally worthless. Some days she can't even get out of bed. We've thought about hospitalizing her, but she's worried about what people will think. She doesn't want to go to our local hospital because she knows some of the people who work there. We don't know where to turn for help.

Inpatient treatment may be what she needs but there are many factors to consider in choosing a hospital. Will there be daily group therapy and, if so, will it be conducted by an experienced counselor or psychologist with a master's degree? A psychiatrist would see your daughter daily to supervise her care and adjust medications, but is daily individual therapy provided by a therapist with at least a master's degree? A good program will also typically offer "psychoeducation" classes on stress management, communication and coping skills, as well as activity and recreation therapy.

It's important to ask about what is provided because there can be so much variability from one hospital to another in terms of what is provided as well as the education and quality of the staff.

One program that I often recommend is Rapha, a treatment system with 17 facilities in 10 states, including centers in Winston-Salem and Charlotte. I personally know staff at both locations and have found them to be extremely skillful psychotherapists who provide a caring environment in which people are able to resolve difficult issues. Patients have returned to me following a couple of weeks at Rapha, stating that they only wished they had gone to Rapha much sooner.

One thing that sets Rapha apart from other programs is its Christ-centered approach. While many programs are concerned mainly with the biological aspects of mental health, Rapha offers multi-dimensional treatment that focuses on the whole person: body, mind and spirit. Issues of self-worth and personal identity are addressed from a Christian perspective. Patients are helped to rebuild their self-image by learning to see themselves in the image of God. Textbooks and materials integrate emotional and psychological issues within a Christian framework. Treatment team members are not only gifted therapists, but committed Christians who have been willing to fast and pray for some patients who have had difficulty making progress.

See **Crosswinds,** Page 13

The Order Of The Gospels

Question Box

Father John Dietzen

Q. Our group is more and more interested in the Bible, and we have a question about the Gospel of Matthew. We know that the Gospel according to Mark came before the Gospel according to Matthew. Then why is the Gospel according to Matthew the first one in the New Testament, before Mark? Our Catholic Bible and every Bible we have looked at puts Mark second and Matthew first. Why? (New York)

A. Before anything else, I would not necessarily agree with the certain statement you seem to make about the priority in time of Mark over Matthew.

We have no original manuscripts of any of the Gospels. Lacking these, or any other records that could give us absolute certainty about such matters, the best we probably will ever be able to say is that one theory is more probable than another.

It is true that the majority of Bible scholars feel the evidence points increasingly to the conclusion that Mark came first. That's as far as we can go.

Sometime during the century after our Lord's death and resurrection, His "good news" of salvation (the Gospel) emerged as a collection of four documents, called the Gospel "according to" Matthew, Mark, Luke and John.

In other words, each of them was the good news revealed in and by Jesus as understood and interpreted by the people who composed those documents.

Matthew led the list, as he still does, for some interesting and significant reasons. For one, that Gospel seems to have been the first of the four to be accepted by one of the major Christian communities, probably Antioch.

It is difficult for us to appreciate the influential role this Gospel played for early Christians. It served as a sort of catechism, or summary of Christian beliefs, which laid out for the faithful and others who read it what it meant to be a follower of Christ.

Those who count such things point out that almost all Christian writers of the second century refer to Matthew more than any other Gospel. Perhaps the greatest of them, St. Irenaeus, in his work *Against Heresies*, quotes Matthew more than all the other Gospels combined.

One reason this would be true is the sheer range of content in Matthew. It contains nearly all the narrative material in the Gospel of Mark, but much more, such as material about the infancy and resurrection appearances of our Lord.

It also settles several questions that could be raised by the Gospel of Mark. Matthew makes clear, for example, that Jesus was not baptized for his own personal repentance. Matthew also explains how the rumor got started that Jesus' own disciples had stolen his body from the tomb.

The Sermon on the Mount (Chapters 5-7) all by itself could easily explain why the "first Gospel" came to be accepted at that time as the best practical expression of Christian beliefs and ideal behavior.

Another explanation for Matthew's first place in the list of the four Gospels is that early Christians generally considered it the first to be written, largely for reasons outlined above.

That traditional order of placement continues, of course, in current editions of Scripture, even though it may not match the order in which the Gospels were written.

(A free brochure outlining basic Catholic prayers, beliefs and practices is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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At Least Give Stewardship A Try

Stewardship a way of life

By Pat Signs

My first encounter with stewardship was in 1987. I sat in my parish church and listened to a couple tell us their story and ask us to consider giving a percentage of our income and more of our time to the church and community.

Up until that time, I had thought I was doing pretty well. I had always given what I thought was generously to the church — especially in terms of money. I had been taught to "contribute to the support of the church," both in the parochial school I attended in Philadelphia and by my parents. When we were growing up, there was no Saturday Vigil Mass. Saturday night was the time to get ready for Sunday. Baths, polishing shoes, washing and curling hair and getting our church envelopes ready were all part of the ritual. My Dad put $5 in his envelope, and each of us four kids put 10 cents in ours. These were placed on the mantle behind my mom and dad's wedding picture, ready to be picked up on our way to church on Sunday morning. When I grew up and got a job, I put $5 in my envelope. I figured that was what grownups did.

We never consciously thought about the giving of time. It was just sort of expected that we would run errands for our neighbor who had only one leg, or cut the grass of the elderly lady across the street. It was just part of what you did when you took food to a family who had a death or someone in the hospital. These were the things I continued to do as an adult without ever giving much thought as to how much time was involved or why I was doing it.

It was only after listening to the folks who talked to us on that weekend that I began to realize I wasn't even close to giving in proportion to what I had. My dad's $5 in the 1950s and mine in the 1980s were entirely two different things. The little "good deeds" for other people were nice, but kind of sporadic.

My life has been richly blessed. I had a family who loved deeply, parents who sacrificed to bring up four children and instilled in each of us a strong sense of church and morality. I was well educated, had a job, a home, friends and reasonably good health. God had given me many blessings ... and I had to give serious thought as to how I was responding to his gifts. It took a while for me to do something, because I didn't think I could raise my level of monetary giving and I was pretty sure I didn't have any "spare time" to volunteer. I eventually decided to "take the plunge," but only on a trial basis of three months. I decided that I would go "whole hog" and would give a tithe of 10 percent to my church and other charities and I would find two more hours each week to volunteer for something. I fully expected to be able to say at the end of three months, "O.K., Lord. I tried but it doesn't work." That way, I figured I would be "off the hook."

Well, at the end of the three months, I found that all of the bills had been paid, I wasn't suffering from malnutrition, I saved some money, bought clothes and went to the movies a few times. I also found out that I wasn't worrying about money nearly as much as I had been. I had become a reading tutor in our county literacy program and loved it. I obviously wasn't "off the hook," but was hooked.

It's been over seven years and the one overwhelming change in my life has been a deepening of my faith. I really trust that God loves me and will take care of me. He has done it ... even when I wasn't sure it could be done. I used to give lip service to the biblical story of the birds of the air and the lilies of the field. Sure, I knew that God took care of all of His creatures, but somehow I thought that I had to take care of me. It wasn't until I let go for that three months that God was able to step into my life and prove to me that He meant what He said: "Why do you worry, oh ye of little faith?"

I guess my response to those who question the concepts of stewardship or who are hesitant is this: At least give it a try. Give God the opportunity to show you that He is a loving and generous God. He can only do that when we give up control and take that step of faith.

Pat Signs is a member of St. Luke Parish in Mint Hill.

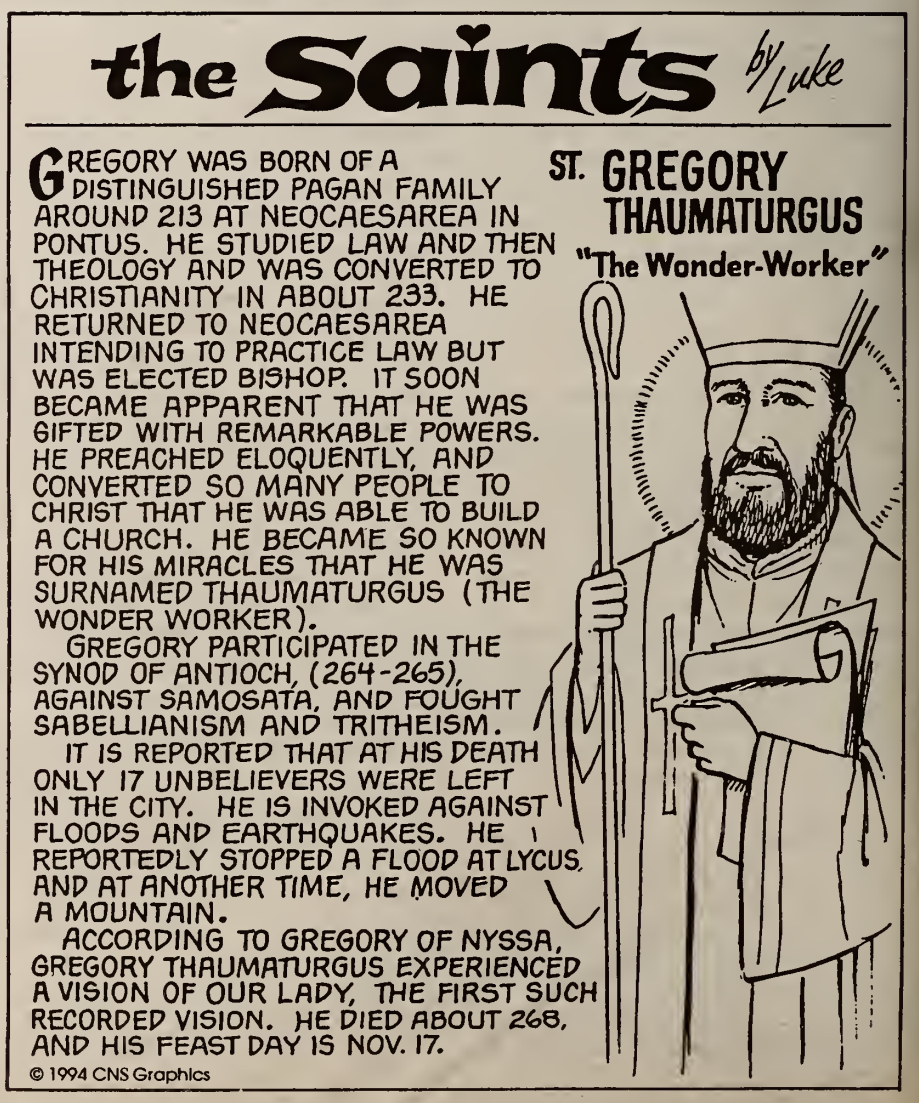
Notebook (From Page 4)

Cardinal George Basil Hume of Westminster calls the broadcast "a grotesque caricature" and says that it is so destructive that "it condemns itself." And Archbishop Derek Worlock of Liverpool notes that "it is not the first time that good and faithful Christians have had to endure false charges..."

It's hard to believe that any television network could dare to air such a scurrilous program.

But I think I know why it was done. I have a feeling that one of the accusations by Hitchens is the real reason for the attack. He thinks Mother Teresa is just plain too pro-life. He called her a "leading member of the pope's fundamentalist tendency" because of her opposition to abortion and contraception. He also characterizes the nun as "a roving ambassador of a highly politicized papacy..."

Considering the pro-abortion views of many in the U.S. media, it wouldn't surprise me to see the documentary show up on the tube in this country.



Entertainment

"I Like It Like That" – The Linares family travels the long subway ride home from Coney Island to the Bronx in "I Like It Like That," a film the U.S. Catholic Conference says touches the heart. The USCC classification is A-IV + adults, with reservations. The Motion Picture Association of America rating is R – restricted. (CNS Photo from Columbia Pictures)

The War

Uplifting Film Has Heart

"The War" (Universal) is a heartfelt film about a battle-scarred father, a loyal mother and their two youngsters who struggle to put into practice what their parents have taught them.

Vietnam vet dad (Kevin Costner) gets back to his rural Mississippi home in 1970 so emotionally disturbed by his war experiences he is hard-pressed to keep a job.

The family is dirt poor, but waitress mom (Mare Winningham) insists that son Stu (Elijah Wood) and daughter Lidia (Lexi Randall) look up to their dad, who sacrificed his family life to enlist and serve his country.

Dad urges Stu and Lidia to befriend — not fight — the five mean kids of a nasty junkyard owner (Raynor Scheine) who lost his wife and shows no affection to his children.

Stu and Lidia's refuge is their handbuilt treehouse, which Lidia and her two black girlfriends (Latoya Chisholm and Charlette Julius) furnished by secretly stealing castaways from the junkyard.

Meanwhile, determined to be a good provider, dad lands a risky job in the mines. He continues to urge Stu and Lidia to treat the aggressive bullies with compassion, just as he is trying to forgive himself for deserting a wounded buddy on the battlefield. An opportunity to redeem himself arises when a co-worker (Bruce A. Young) becomes trapped in a mine rapidly filling with water.

Dad's turn-the-other-cheek advice to his children seems to fall on deaf ears, however. As they defend their tree fortress against the bullies, initial skirmishes escalate perilously before Stu sees the parallel in their own crazed attacks and the larger war that so scarred his father.

Subtlety is at a premium in screenwriter Kathy McWorter's script and under Jon Avnet's ("Fried Green Tomatoes") direction.

The movie's heart is in the right place with its parable about the futility of war the need for love, friendship, and tolerance but its points are hammered home too stridently.

It is an engaging story, handsomely photographed and winsomely acted by the children. Wood's acting range grows with each role and here he convincingly comes to terms with arduous lessons and unexpected loss.

As the exceptionally unselfish parents, Costner's small acts of kindness should really strike a chord with jaded audiences, just as Ms. Winningham in a small role still makes a positive impression as the courageous mother.

The honest easygoing interracial relationship between Lidia and her girlfriends and dad and his miner pal also falls on the plus side in a movie that simply didn't need to strive so obviously to be uplifting.

Because of flashbacks of battlefield violence, juvenile violence and menace and minimal profanity, the U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

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Important little-known people of the Bible

FAITH alive!

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By Father Eugene LaVerdiere, SSS
Catholic News Service

There are people in the Bible whose story we've never heard. Or if we have, it was so long ago that we don't remember it.

Take the widow of Zarephath. Jesus referred to her in the synagogue of Nazareth at the start of his ministry (Luke 4:25-26).

We do not even know her name. We know she was a widow — "a widow in Zarephath." We also know that Zarephath was in the land of Sidon. And we know that Elijah was sent to her in a time of famine.

Or take Naaman the Syrian. Jesus referred to him right after the widow of Zarephath (Luke 4:27). At least this time we know his name.

We know he was a Syrian. We also know that Elisha the prophet was sent to him and that Naaman then was cleansed of leprosy.

We know too that both the widow of Zarephath and Naaman the Syrian were important. When Jesus referred to them the whole synagogue rose up in anger, drove him out of town and tried to push him off a cliff (Luke 4:28-29).

To understand, we need to know their stories.

The story of the widow of Zarephath is part of a series of stories about Elijah, a major prophet often referred back to in the New Testament. The story is told in 1 Kings 17:7-16.

There was famine in Israel. For some time there had been no rain, and springs ran dry. That is when God told Elijah to move to Zarephath of Sidon and stay there. God chose a widow there to provide for him.

Elijah met the widow at the city's gate and requested a cup of water. She was on her way to get it when he called out after her to bring along a piece of bread.

The very poor widow answered that she had only a handful of flour and a little oil to make a small cake for herself and her child. Elijah answered that she should not be afraid. She could make the little cake for herself and her son. First, however, she should prepare one for him. The little flour and oil she had would not run out until the famine was over.

"We know too that both the widow of Zarephath and Naaman the Syrian were important. When Jesus referred to them the whole synagogue rose up in anger.... To understand, we need to know their stories."

She did as Elijah asked, and everything happened as he said. For a whole year, she and her son ate without running out of flour and oil.

Like Elijah, Jesus would provide nourishment in nearly desperate situations. Like Elijah, Jesus would give abundant nourishment to others on condition they shared the little they had with those who had nothing.

In many ways, the story is parallel to Jesus' multiplication of the loaves for a crowd of around 5,000 that came to hear him speak about the kingdom of God.

Like Elijah, Jesus would provide nourishment to gentiles. By referring to Elijah and the widow of Zarephath, Jesus was urging those in the synagogue to do the same. Like Jesus, their mission was not to take care of themselves but to go out and nourish the whole world.

For them, that was too much. Jesus' message was revolutionary. He had to be destroyed.

■■■

The story of Naaman the Syrian is part of a series of stories about Elisha the prophet, who succeeded Elijah. That story is told in 2 Kings.

In many ways the Naaman story parallels that of the widow of Zarephath.

Naaman was a successful commander of a foreign army of Arameans, whose territory corresponded roughly to Syria. He was also a leper.

There was a little Israelite girl in Naaman's household, a servant of Naaman's wife. At one time, she had been captured in an Aramean raid on Israelite territory. The little girl told her mistress that a prophet in Samaria could cure her husband of the leprosy.

Naaman first went to the king of Israel, who could do nothing. Elisha heard of the visit and sent word that Naaman should come to him.

But when Elisha asked Naaman to go wash in the Jordan seven times, he thought it ridiculous. He felt he did not have to go to Israel to wash in a river. Those in Syria were just as good.

At his servants' urging, however, Naaman did what the prophet asked and was cured.

Elisha refused to take anything for the cure, and Naaman then asked to take a bit of earth with him so he might offer sacrifice to the Lord on Israelite soil. Elisha's servant, however, pursued Naaman and asked for payment. For that he was stricken with Naaman's former leprosy.

Again we see why those in the synagogue turned on Jesus. Like Elisha, Jesus was a healer who healed without asking anything in return. Like Elisha, he would heal even gentiles, who would then worship the Lord as Israel did.

For those who heard Jesus, this was too much. Besides, was Jesus suggesting that they might be stricken with the very diseases from which the gentiles were cured?

Jesus was dangerous. He had to be destroyed.

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

CNS illustrations by Robert F. McGovern

FAITH IN THE MARKETPLACE

Is there an account from Scripture that inspires you in difficult situations?

"In Luke, the story of the Prodigal Son. I do substance abuse counseling and use that passage a lot. The way Luke describes the Father with his arms wide open waiting for the son is a great comfort when we get into trouble." — Steve Rast, Rock Hill, S.C.

"Jesus' words to the disciples during the washing of the feet. What comes through passages like this is a gentle, loving, caring God." — Ray Willem, Las Cruces, N.Mex.

"There is a quote from the first part of Psalm 37 — the antiphon that goes with it in the Tuesday Liturgy of the Hours —that I turn to a lot. The core of the message is absolute trust. It's hard, and that's why I have to keep reading it over and over again." — Father Mario Claro, Morgantown, W.Va.

"John's Gospel where Jesus promises 'I will not leave you orphaned.'... This passage reassures me that I am not alone. Once one of my children broke his back in a terrible accident. I just walked around that hospital repeating that passage." — Kay Finan, Silver Spring, Md.

"It's that passage where Jesus says, 'Knock and it shall be opened to you.' I picture the Lord at the door and all I have to do is open the door and welcome the Lord into my situation." — Helen Will, Raleigh, N.C.

"'Know that I am with you always' has helped me through many painful and traumatic experiences." — Sylvia Penca, East Moline, Ill.

An upcoming edition asks: What is your principal image or idea of God? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Humorous insightful stories from Scripture

By Father Paul J. Schmidt
Catholic News Service

We do not usually look into the Bible for humor. But many laughs can be mined from the sacred pages.

At least two stories about St. Paul in the Acts of the Apostles can make us chuckle while they teach us their lessons. The first is a case of mistaken identity (Acts 14:8-18), the second a case of "let's you and him fight" (Acts 23:6—10).

When Paul and Barnabas traveled through Asia Minor on the first missionary journey, Paul healed a man in Lystra who had been lame from birth. The miracle backfired.

Instead of professing faith in the one true God, the people thought Paul and Barnabas were the gods — the gods Hermes and Zeus. All at once a sacrificial procession with oxen and garlands appeared at the gates.

"Friends, we are mortals like you," shouted Paul and Barnabas. But even after a hastily delivered sermon on the true God, the apostolic pair could hardly keep the crowd from offering sacrifice.

One can imagine the two telling this story after the fact, with laughter replacing their earlier sense of horror.

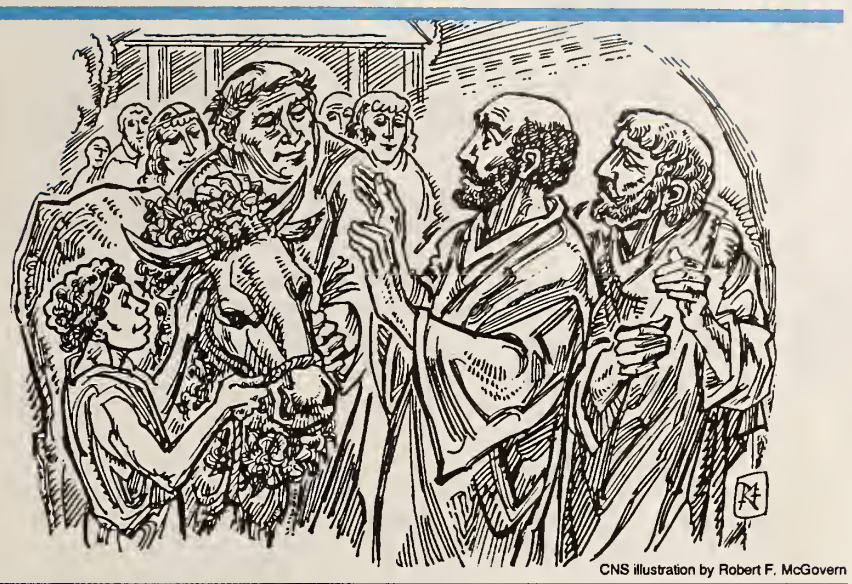
The cult of personality in religion has done incalculable harm. Even with the horrifying example of Jim Jones leading 900 people to suicide in Guyana, we still want to crown religious superstars.

The miracles of word and sacrament given to us by the one God get overshadowed by the quality of the preacher and the presidential style of the celebrant. We mistake accidents for the substance, the messenger for the message.

It is important for preachers to preach well and ministers to celebrate the sacraments with dignity and devotion. But I believe it is a mistake to lose one's faith or stop going to church because the local priest is not Zeus.

When Paul went to Jerusalem for the last time, he caused a riot in the temple. The Roman authority intervened to save him from a beating. The next day there was a hearing.

When Paul saw that some of the Sadducees and Pharisees were among his accusers, he cried out: "Brothers, I am a Pharisee, a son of Pharisees. I am on trial concerning the hope of the resurrection of the dead."



CNS illustration by Robert F. McGovern

Paul healed a lame man in Lystra. The people then thought Paul and Barnabas were gods. A sacrificial procession with oxen and garlands appeared at the gates.

Because Pharisees and Sadducees disagreed on the possibility of the resurrection of the dead, they began fighting among themselves, the Pharisees eventually declaring Paul innocent. The Roman authority had to intervene again to prevent Paul from being torn to pieces.

As with the incident in Lystra, one can imagine Paul telling this story later with a smile.

But how sad and foolish religious squabbling looks from a distance. At times the squabble becomes more important than the issue.

Those who opposed Paul and his religious innovations came to the hearing united. Their own factiousness distracted them from their goal and set them against each other.

Serious religious differences do occur in the church. Unfortunately, human pride and obtuseness often masquerade as zeal for one's position.

We read the pages of history with interest and regret. How will future generations read the story of our superstitions, our idols, our controversies, our animosities?

If there is indeed humor in stories like those we have read from the Bible, there is also the tragedy of missed opportunities and lost grace.

(Father Schmidt is director of Priests Personnel for the Diocese of Oakland, Calif., and a free-lance writer.)

FOOD FOR THOUGHT

Fascinating people keep popping up in the corners of Scripture!

You see, the Bible is always new.

—There's always something or someone who was overlooked in earlier readings.

—There's always the possibility that, given the changes that take place in one's life, a familiar biblical person or event now will come to life in a new way.

The stories of biblical characters make for a good read. But, as the new Catechism of the Catholic Church says, we don't go to the Bible for a "written and mute word." We want a word that's alive (No. 108).

We want to capture that life. The charism of some who witnessed to God's love for us "has been handed on, like 'the spirit' of Elijah to Elisha and John the Baptist, so that their followers may have a share in this spirit," says the catechism (No. 2684).

It quotes St. Basil, who said "the Spirit is truly the dwelling of the saints, and the saints are for the Spirit a place where he dwells" (No. 2684).

What is remarkable about biblical characters? It is:

—Who they are.

—Who God is, as seen in them.

—And what this means for us right now.

David Gibson,
Editor, Faith Alive!

FAITH alive!

Are there new people to meet in Scripture?

By Father John J. Castelot
Catholic News Service

The prophet Jeremiah dared to preach against the policies of those who were driving Israel to certain destruction at the hands of the ruthless Babylonians.

This determined faction persuaded the weak-willed king to silence Jeremiah, and the king's answer was ominous:

"He is in your power.... And so they took Jeremiah and threw him into the cistern of Prince Malchiah, which was in the quarters of the guard, letting him down with ropes. There was no water in the cistern, only mud, and Jeremiah sank into the mud" (Jeremiah 38:5-6).

The maddening prospect was slow starvation. There was one man, however, whose courageous respect for human dignity raised him to heroic heights. He was "Ebed-melech, a Cushite, a courtier in the king's palace" (38:7). He may have had some standing in royal circles, but his name indicates his low status: Ebed-melech means "slave of the king."

When he heard of Jeremiah's fate, he approached his royal master and informed him of what had happened: "He will surely die of famine on the spot, for there is no more food in the city" (38:9).

With the king's permission and with the help of a few stalwart men, he let down some ropes, instructed Jeremiah how to attach them and drew him up to safety. This Ethiopian, in all likelihood a despised black foreigner, had the decency and courage to risk the wrath of the power bloc and to rescue a fellow-human being.

This is a story of boldness in the interests of human dignity and life.

Another sensitive human being turns up in the Gospel of Luke. His situation was different from Ebed-melech's. He was a man with authority, an officer in the army of occupation (Luke 7:1-10).

People in this centurion's position are notoriously disdainful of the occupied populace. But he wasn't. He had a critically ill slave, and he actually begged the elders of the Jews to intercede with Jesus for this wretch.

In the elders' plea to Jesus on his behalf they allege his concern for the people and his astonishing generosity in helping them build a synagogue. When Jesus approached the centurion's house, the man insisted that Jesus not demean himself by entering a gentile dwelling.

This is a telling instance of the danger of stereotyping people. As a gentile, an officer in the hated army of oppression, the centurion was a man one ordinarily would write off as a despicable tyrant. The stereotype was stunningly reversed.

Another unsung hero was Baruch, Jeremiah's secretary.

When the prophet was sternly forbidden to preach in public, Baruch took his place. At great personal risk, he wrote down Jeremiah's message and publicly proclaimed it, an example of fearless dedication to the truth in the face of snarling hostility and dire threats.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

Levi, the tax collector, was called by Jesus, who said, "Follow me!" Fathers Gerard P. Weber and Robert L. Miller, in *Breaking Open the Gospel of Mark* (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. 1994. Paperback, $8.95), observe that Levi's call probably "was not very good news" to the others already called. Levi was a social outcast for serving the "hated puppet" of the Romans, Herod Antipas. The call of Levi challenged the others to associate in their community with someone they saw as a "threat to their good name." The authors note that "tradition has identified Matthew and Levi as the same person."

Reflection: Fathers Weber and Miller urge readers to "imagine what the other disciples said to each other" when Jesus called Levi. Also, the authors suggest: "Recall a time when you received a call to change.... What was your reaction and that of your family and friends?"

People In The News

A jovial Pope John Paul II waves the cane which has been with him since he broke his thigh last April.(CNS photo from Reuters)

Pope Jokes About Cane, Reaffirms Plans To Continue Travel

SYRACUSE, Sicily (CNS) — Pope John Paul II joked about his silver-tipped black cane during a Nov. 4-6 trip to Sicily but reaffirmed plans to continue his world travels, even if it means limping across the globe. Several times he told youngsters in Catania and Syracuse that he expects to see them again Jan. 15 in Manila, Philippines, for World Youth Day. "I think this cane will make it" to Manila, he said in off-the-cuff remarks at a Nov. 5 youth rally in Catania. The cane has been the pope's constant companion since he broke his right thigh last April. The pope has been walking with a limp following surgery to replace part of the fractured bone. "Some say that the cane has aged me. Others say that the cane has rejuvenated me," he told the Catania youths. "Does the cane make me older or make me younger? Are you pro-cane or anti-cane?" After gauging the applause, the pope said, "I see that you are pro-cane."

Pope's New Book Is Scarce Item Back Home In Poland

WARSAW, Poland (CNS) — Pope John Paul II's new book *Crossing the Threshold of Hope* has become virtually unobtainable in his home country after an initial printing of 10,000 copies was apparently sold out. Warsaw's best-known bookstore, Wojciech's, said Oct. 31 it had already sold more than 3,000 copies and was unsure when it could expect further deliveries. The Scientific Association of the Catholic University of Lublin, at the pope's request, is responsible for getting the book published in Poland, said the Church-run Catholic Information Agency. Father Karol Wojtyla, the future Pope John Paul II, taught at the university in the mid-1950s. Meanwhile, the book has been getting mixed reviews in several Polish newspapers, which have also criticized the volume's official Church publishers for failing to make it available. However, most papers have had favorable comment.

Priest First Catholic Clergyman To Head U.S. Protestant Seminary

MIAMI (CNS) — A Miami priest has become the first member of the Catholic clergy to head a Protestant seminary in the United States. Father Patrick O'Neill, formerly an Augustinian Father of Villanova, Pa., has accepted the presidency of the South Florida Center for Theological Studies, founded in Miami in 1985 by representatives of nine Christian traditions. He was president of St. Thomas of Villanova University in Miami from 1980 to 1987. Located on the grounds of the First Presbyterian Church of Miami, the seminary is Florida's only independent and interdenominational graduate theology school, with more than 100 students reflecting the ethnic and language diversity of south Florida.

Cardinal Given Knights Highest Honor For Humanitarian Service

NEW HAVEN, Conn. (CNS) — The Knights of Columbus has named Cardinal John J. O'Connor of New York as recipient of its highest honor, the *Gaudium et Spes Award*, for outstanding humanitarian service in Christ's name. "Cardinal O'Connor is a man whose record of service to church and country is equaled by few and surpassed by none," said Supreme Knight Virgil C. Dechant in announcing the selection from the fraternal organization's New Haven headquarters. "He has served as a religious leader (and) moral guide not only for Catholics but for people of all faiths," Dechant said, "and his charitable works have touched the entire community."

Bishop Calls Sex Abuse Conspiracy Lawsuit "Type Of Terrorism"

CAMDEN, N.J. (CNS) — Bishop James T. McHugh of Camden said Nov. 3 that a multimillion-dollar lawsuit accusing him and other Catholic officials of a conspiracy encouraging sexual abuse is "outrageous" and "a new type of terrorism." He said the diocese would fight the claims and "our legal defense will vigorously argue in court that the theory of conspiracy on which these claims are based is completely false." He issued a statement after New Jersey attorney Stephen C. Rubino filed a class action suit Oct. 31 in the state Superior Court in Atlantic County accusing the Camden Diocese, its bishops and others of a conspiracy tolerating or encouraging sexual abuse by priests. "In addition to monetary damages, the claimants demand that the bishop of the diocese be removed and that the diocese be dissolved," Bishop McHugh said. "These are clearly outrageous and unjustified demands and are beyond the power of civil law."

Official Urges Public Vatican Reasons For Rejecting Bible Texts

WASHINGTON (CNS) — The Vatican agency that rejected two Scripture translations for liturgical use "ought to make public its objections to the texts," said the Catholic Biblical Association's executive secretary. In a statement Nov. 2, Benedictine Father Joseph Jensen faulted Cardinal-designate William H. Keeler of Baltimore for not demanding such an accounting "so that the Catholic public may have the opportunity to judge whether these (objections) in fact relate to matters of faith or simply to prejudice against inclusive language." His comments followed a statement Nov. 1 by Cardinal-designate Keeler, president of the National Conference of Catholic Bishops, confirming that the Vatican has withdrawn its 1992 approval of liturgical use of the *New Revised Standard Version* of the Bible and the revised *New American Bible's* Book of Psalms.

Employment Opportunities

Computer Operator: Position open for part-time computer operator for church office in Monroe. Approximately 20-24 hours a week. Familiarity with PDS preferred. Microsoft Word, Excel/Quicken are essential and desktop publishing in a Windows environment. Please call (704) 289-2773 for more information.

Scripture

Readings for the Week of November 20 - November 26

Sunday: Daniel 7:13-14; Revelation 1:5-8; John 18:33-37.

Monday: Revelation 14:1-3, 4-5; Luke 21:1-4.

Tuesday: Revelation 14:14-19; Luke 21:5-11.

Wednesday: Revelation 15:1-4; Luke 21:12-19.

Thursday: Revelation 18:1-2, 21-23, 19:1-3, 9; Luke 21:20-28.

Friday: Revelation 20:1-4,11-21:2; Luke 21:29-33 .

Saturday: Revelation 22:1-7; Luke 21:34-36.

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His Excellency, The Most Reverend William G. Curlin, is pleased to announce the following appointments in the Diocese of Charlotte:

Effective October 31, 1994
Rev. Aloysius J. D.'Silva, Parochial Administrator, St. Lucien, Spruce Pine and the mission of St. Bernadette, Linville.

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

Laws (From Page 2)

said. Therefore, the aim of the November meeting is not to find a way to legitimize cooperation with an unjust law, but to give guidelines for "the problem of collaboration with a law which seeks to reduce the injustice of a previous law," he said.

A solution will not be simple, the pope said, and the possible responses could include various degrees of "prophetic resistance, collaboration or tolerance." He said the congregation would use the input of the symposium participants in drawing up a response to the question.

Thanksgiving Single Parent Family Dinner

CHARLOTTE — Hearts, a new support group for single parents, is having a dinner and get together at St. John Neumann Church in the parish hall on Saturday, Nov. 26 at 7 p.m. The gathering is open to single parents in all Charlotte parishes. For information or to confirm, call Mary Ann Mims, (704) 882-8646.

Ever Met An Angel?

CHARLOTTE—Have you encountered an angel? If so, Christian Mothers at St. Gabriel Church wants to hear from you. The group is planning a program on angels Jan. 5. If you believe you have met an angel, call Holly McRae at (704) 364-9789.

Archbishop Daniel Buechlein of Indianapolis ordains seminarian Eric Houseknecht as a transitional deacon at St. Meinrad, Ind.

Ordain (From Page1)

Rev. Mr. Houseknecht will be ordained to priesthood for the Diocese of Charlotte by Bishop William Curlin at St. Gabriel Church on Saturday, June 3 at 10:30 a.m. Also ordained at the same ceremony will be Rev. Mr. James Collins, a student at Sacred Heart School of Theology, Hales Corner, Wis., and Rev. Mr. Mark Lawlor, who is completing his theological studies at St. Meinrad.

Card Of Thanks

Thanks to St. Jude for prayers answered and favors granted.
BJH

Thanks to the Blessed Mother for prayers answered and favors granted.
EMG

Hispanic (From Page 3)

of a day defining what leadership skills the training programs should address.

Although the council has existed for four years, many of the members had never met and had spent little time considering how they might collaborate, Father Deck said after the annual meeting.

Such contacts within the Church and with Hispanic leaders outside the Church will be important to any attempts at developing leadership abilities for those in Hispanic ministry, said Father Deck. They also will help the Church minister to those not reached by traditional services to Hispanic Catholics.

"The focus of our ministry frequently has been with recently arrived immigrants," he said. "We also have to bring in second- and third-generation Hispanic leaders."

The Lilly Endowment grant makes it possible for the council to incorporate outside professional advice on how to build skills, a step Father Deck believes is essential to providing the number of well-trained leaders necessary to meet the demands on the Church.

"We don't have anywhere near the leadership we need," he said.

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Comunidad Hispana
Comuniquémonos

El Obispo Guillermo Curlin durante la oración para bendecir a los futuros diáconos y sus esposas al terminar la ceremonia litúrgica de aceptación de los candidatos.

Futuros Diáconos Reciben Candidatura

Por ARTURO DE AGUILAR

El ministerio del diaconado ha existido en la Iglesia desde los comienzos de la misma. Durante los primeros siglos de la Iglesia floreció bastante, pero más tarde pasó a ser sólo un grado más para recibir el sacerdocio ministerial. En nuestros días, ha sido renovado por el Concilio Vaticano II como un ministerio permanente. Ahora podemos distinguir entre diáconos transicionales y diáconos permanentes. La diferencia entre ambos es que los primeros eventualmente recibirán el sacramento de la Unción Sacerdotal y los segundos continuarán como tales.

El Diaconado permanente en nuestra diócesis es promovido por un comité que se encarga de formar a los posibles candidatos y presentarlos más tarde al obispo para que sean ordenados como ministros de la Palabra, para que celebren los sacramentos y trabajen en sus comunidades locales.

El sábado 29 de octubre en la parroquia de Holy Angels en Belmont, N.C., tuvo lugar una Misa en la cual Monseñor Anthony Kovacic, junto con el padre Frank O'Rourke le presentaron los candidatos al Diaconado permanente de la diócesis a nuestro señor obispo. Este grupo está formado por once hombres, 3 son hispanos, y posiblemente muchos de ustedes los conocen. Son Rafael Torres, Edwin Rodríguez y Carlos Medina.

Este grupo de candidatos al diaconado permanente ha tomado parte en un proceso de formación durante cuatro años. Ellos reciben clases de teología, moral, pastoral, biblia y otras materias para estar bien preparados para realizar su futuro ministerio de la Palabra. Además, ellos realizan diversos trabajos pastorales como visitas a hospitales, predicación, asistencia en las Misas y muchas otras actividades.

En la homilía, el señor obispo Guillermo Curlin enfatizó el deber que tienen antes que nada de fortalecer su vida matrimonial y familiar, y que el trabajo para la comunidad viene después. También se dirigió a las esposas de los candidatos para agradecerles el apoyo que les han dado a sus cónyuges, para recordarles la bendición que esto significa y para que continúen dándoles su apoyo. Por último anunció que el primero de julio del año próximo, los candidatos recibirán el orden del Diaconado en la parroquia de San Gabriel, en Charlotte.

Carlos Medina al ser aceptado por el Obispo Curlin como candidato para el diaconado permanente.

La Misa fué concelebrada por el señor obispo junto con monseñor Kovacic, quien dirige el programa del diaconado, el padre O'Rourke, director vocacional de la diócesis, el padre Jaime Byer, Director Espiritual del Ministerio Hispano, el padre Conrad Kimbrough, miembro del consejo vocacional, el diácono permanente Curtis Todd, vice canciller de la diócesis y monseñor Thomas Burke, párroco del lugar. A la Misa asistieron familiares y amigos de los candidatos.

Después de la Misa, el padre Burke invitó a los candidatos y a sus familias a disfrutar de un delicioso almuerzo en un lugar cercano a la parroquia. Por nuestra parte les deseamos muchas felicidades a todos ellos, especialmente a nuestros queridos amigos Rafael, Carlos y Edwin y les animamos para que continúen su formación y ayuda en nuestra comunidad hispana, que tanto les necesita. También les pido a todos ustedes, lectores y amigos, que continúen orando por ellos.

El Tiempo Litúrgico

"La Santa Madre Iglesia considera que es su deber celebrar la obra de salvación de su divino Esposo con un sagrado recuerdo, en días determinados a través del año. Cada semana, en el día que llamó *del Señor*, conmemora su resurrección, que una vez al año celebra también, junto con su santa pasión, en la máxima solemnidad de la Pascua. Además en el círculo del año desarrolla todo el Misterio de Cristo ... al conmemorar así los misterios de la redención, abre la riqueza de las virtudes y de los méritos de su Señor, de modo que los hace presentes en cierta manera, durante todo el tiempo, a los fieles para que los alcancen y se llenen de la gracia de la salvación" (SC 102).

"Por ello la Pascua no es simplemente una fiesta entre otras: es la *Fiesta de las fiestas* y la *Solemnidad de solemnidades*. San Atanasio la llama el *gran Domingo* El misterio de la resurrección, en el cual Cristo ha aplastado a la muerte, penetra en nuestro viejo tiempo con su poderosa energía, hasta que todo le quede sometido".

"La Iglesia, desde la tradición apostólica, que tiene su origen en el mismo día de la resurrección de Cristo, celebra el misterio pascual cada ocho días, en el día que se llama con razón *día del Señor o Domingo* (SC 106). El domingo es el día por excelencia de la asamblea litúrgica, en que los fieles deben reunirse para, escuchando la Palabra de Dios y participando en la Eucaristía recordar la Pasión, la Resurrección y la Gloria del Señor Jesús y dar gracias a Dios, que los hizo renacer a la esperanza viva por la resurrección de entre los muertos" (SC 106).

"A partir del *Triduo Pascual*, como en su fuente de luz, el tiempo nuevo de la resurrección llena todo el año litúrgico con su resplandor. De esta fuente, por todas partes, el año entero queda transfigurado por la Liturgia. Es realmente '*año de gracia del Señor*'" (cf Lc 4:19)

(Tomado del Catecismo de la Iglesia Católica - Edición Española. Con permiso de los Padres de la Sociedad de San Pablo)

Sacramentos de la Iniciación Cristiana - I

Mediante la recepción de estos sacramentos (Bautismo, Confirmación y Eucaristía) se ponen los fundamentos de toda vida cristiana. A quienen aceptan la invitación evangélica "vengan y verán" para encontrar y conocer al Señor Jésus, la Iglesia desde el mismo principio de su existencia ofrece un camino parecido al que el Maestro propuso a los dos discípulos que lo interrogaban. "Se fueron, entonces, y vieron donde habitaba y aquel día se quedaron con él" (Jn 1:39).

El encuentro con Jesús exige un camino "se fueron entonces" y un conocimiento del lugar donde se le puede contactar "vieron donde habitaba". Exige, además quedarse con él para lograr una experiencia de su persona. Este camino de progresiva experiencia del misterio de Cristo, está compuesto de etapas que alimentan y celebran la fe, y nosotros lo llamamos *"Iniciación cristiana"*.

Un antiguo autor cristiano la describe así: "El cuerpo es lavado, para que el alma quede purificada. El cuerpo es ungido, para que el alma quede consagrada. El cuerpo es marcado, para que el alma quede fortalecida. Sobre nuestro cuerpo descansa la sombra de la imposición de las manos, para que nuestra alma quede iluminada por el Espíritu Santo. El cuerpo es alimentado con el Cuerpo y la Sangre de Jesucristo, para que el alma sea saciada de Dios" (Tertuliano—"*La Resurreción", 8*).

Con estas palabras la Iglesia, desde los tiempos más antiguos, reconoce en el Bautismo, la Confirmación y la Eucaristía las etapas indispensables que constituyen el camino necesario para entrar en la Comunidad y hacer en ella la experiencia de Cristo. Por esta razón a estos sacramentos los llama *Sacramentos de la iniciación cristiana.*

Es un camino gradual: es decir, que se recorre poco a poco. Es un caminar en el cual se realiza el encuentro de la creatura con su Creador Dios y Dios mismo llega a establecer su morada en el corazón y en la vida de sus creaturas.

(Comentario al Catecismo de la Iglesia Católica - Edición Española. Con permiso de los Padres de la Sociedad de San Pablo).

Cardenal Designado Cubano Insta A La Armonía En Su País

LA HABANA (CNS) — El nuevo Cardenal designado de Cuba, Monseñor Jaime Lucas Ortega Alamino, Arzobispo de La Habana, dijo que su nombramiento era una señal de apoyo para la Iglesia Católica de su país, a la que él describió en estado de renovación.

El Cardenal designado Ortega, nombrado por el Papa Juan Pablo II el 30 de octubre .ultimo como uno de los 30 nuevos cardenales, instó de igual modo a tener confianza en Cuba en lo que él calificó de "senderos de reconciliación" para procurar modos de salir de los problemas actuales del país.

"Es un honor y una distinción ... una señal de confianza y de apoyo", dijo el eclesiástico de 58 años de edad a Reuters, la agencia británica de noticias, en una entrevista el 1ro. de noviembre.

El Cardenal designado, que será el primer cardenal cubano desde 1963, ha instado a los cubanos a unirse para procurar soluciones para las dificultades del país.

To Our Friends

Commentaries about the Liturgical Year and about the sacraments of Christian initiation are taken from the Spanish edition of the *Catechism of the Catholic Church*. Oct. 29, Bishop William Curlin accepted 11 men as candidates for the permanent diaconate. Three of them are from the Hispanic Community: Rafael Torres, Edwin Rodríguez, and Carlos Medina. Volunteers from Greensboro parishes build a home for a Hispanic family. Cuba's new cardinal-designate urges harmony in his country.

Sandra y Gabriel Ortiz, sus hijos y amigos reunidos celebrando la dedicación de su casa de Vivienda para la Humanidad (Habitat for Humanity) que fue construida por voluntarios de las parroquias de Greensboro. Foto por JOHN GILLIGAN

Parroquias de Greensboro Construyen Casa para Familia Hispana

Por BRIDGET JOHNSON

GREENSBORO — Sandra y Gabriel Ortiz y sus tres hijos, Gabriel, Luis y Rodrigo, se reunieron recientemente para celebrar su mudada. Con la ayuda de más de 250 feligreses católicos, contruyeron su propia casa de Vivienda para la Humanidad (Habitat for Humanity).

En una ceremonia, especial para voluntarios y amigos, de dedicación en su nueva casa, el Padre James O'Neill, Oblato de San Francisco de Sales, pastor de la parroquia de San Pablo el Apóstol, reflecionó como el antiguo proverbio "Es mejor encender una vela que maldecir la obscuridad", representa tan bien la terminación exitosa de este proyecto, realizado en conjunto por las cinco parroquias de Greensboro.

El Padre O'Neill dijo, "A través del compromiso demostrado por cada uno de los muchos voluntarios, la luz del amor de Cristo se demostró en una forma muy real." La familia Ortiz recibió una vela encendida como símbolo de esa luz. Después de la ceremonia hubo un almuerzo para los amigos y voluntarios.

El proyecto de "Vivienda" empezó a través de los esfuerzos de George Gates, feligrés de San Pablo Apóstol. El dijo que, hace alrededor de cinco años, algunos amigos de la parroquia discutieron sus deseos de hacer algo diferente que escribir cheques para remediar las necesidades de otros. La conversación inspiró la organización de un grupo de trabajo de la parroquia de San Pablo para hacer trabajo voluntario en cualquier casa que el capítulo de "Habitat" de Greensboro fuera a construir.

"Empezamos trabajando con cemento en las entradas de los autos y luego fuimos promovidos a trabajo de plomería. Después de ver otras denominaciones construir una casa completa, pensé ¿por qué no nos juntamos todas las parroquias de Greensboro para construir una casa 'católica'?"

Los Ortiz son miembros del Centro Católico Hispano de Greensboro que dirige la Hermana Nancy Stewart, de las Hijas de la Caridad. Otra familia del Centro Hispano está actualmente trabajando en su propia casa y una tercera acaba de ser notificada que ha sido aceptada como familia de Habitat

Se empezó con $28,000 de la parroquia de San Pablo, y después de dos años de buscar fondos, el resto de las parroquias de Greensboro contribuyeron con el dinero adicional para completar los $42,000 que se necesitaban para pagar los gastos de construcción. Los voluntarios contribuyeron todo el trabajo para el proyecto. Miembros de Nuestra Señora de la Gracia donaron los almuerzos para los trabajadores, como lo han estado haciendo para los trabajadores de Habitat por muchos años.

Ortiz dio las gracias a todos en español y Gerge Gates recordó, "Esta visión empezó el pasado mayo en un campo vacío y fangoso. Hoy una familia más puede tener una casa donde criar a su familia."

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Catholics Give Less To Church Than Other Denominations

WASHINGTON (CNS) — In one of the most comprehensive studies of U.S. church giving patterns to date, Catholics again came out way on the bottom.

The researchers uncovered a variety of factors that influence giving levels but "no smoking gun" to explain why Catholics give so much less than others, said sociologist Dean Hoge.

The study found that the typical Catholic household gives only $386 a year to support the Church — less than one-fourth the amount that the typical Assemblies of God household gives. Catholic giving is about one-third the amount of Baptist giving or Presbyterian giving and about half as much as the typical Lutheran household gives.

Other studies in recent years have reported similar Catholic-Protestant discrepancies, but most have been based on telephone surveys rather than studies of the actual finances of congregations.

The new study was based on written surveys of more than 10,000 church members and the yearly financial reports of 625 congregations around the country, supplemented by data from a Gallup telephone survey.

The two-year study was funded by the Lilly Endowment. Hoge, who headed the study, is a sociologist at The Catholic University of America's Life Cycle Institute and one of the leading figures in Catholic social research over the past two decades.

Results of the study were released in Washington Nov. 4 as Hoge and fellow researchers delivered a series of reports on it to the Religious Research Association, holding its annual meeting in Albuquerque, N.M.

In an analysis of the influence of individual and institutional factors on levels of giving, the researchers said their data reinforced "past research finding that giving in conservative Protestant churches is higher than in mainline Protestant churches and both are higher than in Catholic parishes."

One of the most notable institutional differences between Catholic and Protestant churches in the study was parish size. The average Catholic parish had 2,723 members — about nine to 10 times the size of the average congregation in the other four denominations studied.

But when the researchers tested the hypothesis that smaller congregations have higher per-member giving than larger ones, they found it was not true.

"For all denominations except Catholics," they said, "self-reported contributions were slightly higher in larger churches ... In Catholic parishes the levels do not vary by size. The larger size of Catholic parishes compared with Protestant congregations is not an important explanation for lower levels of Catholic giving."

Addressing other possible factors, the researchers said:

• "Feelings of alienation from denominational leadership or from denominational moral teachings are not important" to levels of giving.

• "The presence of Catholic schools is not a deterrent to Catholic parish giving."

• "Differences in giving are traceable largely to high-education, high-income parishioners. In conservative Protestant churches these people give large amounts, but in Catholic parishes they give little more than other members."

• "Theological differences are important. Evangelical beliefs are associated with higher giving."

• "How members think about giving and plan their giving is important; tithers give much more, and people who plan their giving year by year give more than those who give what they feel they can afford week by week."

• "Feelings among laity that they prefer lay leaders to handle finances are associated with higher giving."

• "The practice of pledging seems to encourage giving in some denominations. Stewardship programs have at least a modest effect."

See **Giving,** Page 16

Crosswinds (From Page 5)

Besides inpatient treatment, Rapha also offers a less intense "partial hospital" program for patients who may need daily treatment but who don't need 24-hour nursing care and are able to go home each night. Additionally, for patients participating in the inpatient or partial hospital programs, Rapha offers a lifetime aftercare program, available at no additional charge.

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It's important to evaluate hospital programs carefully before making a decision, since many insurance plans will pay for only one psychiatric hospitalization in a lifetime. You want to make sure that the program you choose is one that will make a difference for your daughter.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

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Diocesan News Briefs

Advent Retreat

HOT SPRINGS — The Jesuit House of Prayer is presenting a weekend retreat, "Advent — Our Journey to Christmas" Dec. 2-4. Retreat leader Jesuit Father Andy Novotney will focus on preparation for Christmas through a look at scriptural figures and events. Cost is $70. A $20 deposit is requested with registration. For information, call (704) 622-7366 or write to Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743. Private and guided retreats are welcome throughout the winter months.

Widowed, Separated, Divorced Retreat

HICKORY — An Advent Retreat for widowed, separated and divorced people is Dec. 3-4 at the Catholic Conference Center. Participants will prepare for the coming of Christ at Christmas. Cost is $80, and includes one night's lodging and five meals. The retreat will be conducted by a Catholic lay team and Father Ron Kowalski. For information, call Frances D'Amato at (704) 256-8666 or St. Aloysius Church office at (704) 327-2341.

Bereavement Counseling Training

HICKORY — A bereavement counseling training program leading to certification will be conducted by Dr. Patrick Del Zoppo on Saturday, Dec. 10 at the Catholic Conference Center. For information, call the Lay Ministry Office at (704) 334-1805.

Prayer For Life

GREENSBORO — The Diocese of Charlotte Respect Life Office and the Knights of Columbus are sponsoring "A National Night of Prayer for Life," dedicated to the unborn lost to abortion, on Thursday, Dec. 8. The observances will be at St. Mary Church in Greensboro with adoration from 9 p.m.-1 a.m. and at St. Francis of Assisi Church in Lenoir with Mass at 6:30 p.m., followed by a 15-decade rosary and benediction.

Visiting Priest

ASHEVILLE — Author and theologian Father George Rutler will conduct a retreat at the Basilica of St. Lawrence Nov. 19-20. A session for high school students is Saturday, Nov. 19 from noon-6 p.m., followed by dinner. Father Rutler will speak at all weekend Masses and at a special program between the Sunday Masses.

A native of Patterson, N.J., Father Rutler graduated from General Theological Seminary in New York. He received a master's degree from Johns Hopkins University and a doctorate in sacred theology from The Angelicum in Rome. He was ordained an Anglican priest in 1969 and a Roman Catholic priest in 1981 by Cardinal Terence Cooke in New Yorlk.

He hosts programs on EWTN, Mother Angelica's cable TV channel, and has authored books, notably *Cure d' Ars* on St. John Vianney. He resides at St. Agnes Church in New York.

Hibernians Meet

SWANNANOA — The Cross and Shamrock Division of the Ancient Order of Hibernians will meet Sunday, Nov. 20 at 2 p.m. at St. Margaret Mary Church. New officers will be elected and plans for the Christmas party finalized. The Christmas party is Sunday, Dec. 11 from 2-5 p.m. at Highland Farms in Black Mountain.

Prayer Vigil

HIGH POINT — Maryfield Nursing Home is holding an overnight prayer vigil in the home's Perpetual Eucharist Adoration Chapel beginning Friday, Dec. 2 at 10 p.m. The vigil will end with 6 a.m. Mass on Saturday, Dec. 3. Several area priests will be available for the sacrament of reconciliation and prayer services throughout the night. Coffee and snacks will be available. For information, call Levonne Gruchow at (910) 886-2444 or Dick Kellenbarger at (910) 887-4299.

Book Fair

CHARLOTTE — St. Gabriel Parish is offering a Christian book fair after all Masses the weekend of Nov. 19-20. For information, call Liz Crowther at (704) 365-5524.

Jerry Healy Named Principal Of New Catholic Middle School

CHARLOTTE — Jerry Healy, principal of St. Gabriel Catholic School (K-8), has been named principal of the new middle school for Mecklenburg Area Catholic Schools. The school will open for the 1995-96 school year at what is now the site of Charlotte Catholic High School on Park Road.

Healy will bring to his new position a career devoted to Catholic education. After graduation from Belmont Abbey College in 1970, he joined the staff at St. Patrick Catholic School, teaching in grades 6-8. Five years later, he moved to CCHS to teach history. He was named dean of students in 1976 and assistant principal in 1980.

During 21 years as a teacher, he also coached baseball, football, track and basketball. He spent eight summers as assistant director at Our Lady of the Hills Camp. In 1982, he earned a master of education degree at UNC Charlotte.

JERRY HEALY

Principal at St. Gabriel for the past two years, Healy will finish the school year there before returning to the Park Road location he called home for 18 years.

Catholic Singles

CHARLOTTE — Catholic Singles of Charlotte II is a social and spiritual group for singles ages 30-50. Weekly events are open to newcomers. For information, call Jeanne at (704) 563-9452.

Mary's Eyes

ASHEVILLE — A musical, "Thru Mary's Eyes: An Advent Cantata," will be presented at St. Joan of Arc Church on Saturday, Nov. 26 following 5 p.m. Mass. Family and friends are welcome. The cost is $3 for adults and $1 for children under 12. Dinner will be served.

Prayer Workshop

ARDEN — Spiritual Directors International will present a workshop, "Guiding Contemplative Prayer," on Sunday, Nov. 20 at 4 p.m. and Monday, Nov. 21 at 3 p.m. at Lutheridge Conference Center. Father Kevin Culligan, a licensed psychologist who has devoted much of his ministry to research, teaching and practice in spiritual direction, will guide the sessions, which are based on the Carmelite approach to contemplative prayer. Registration is required. For fees and information, call (704) 254-1086.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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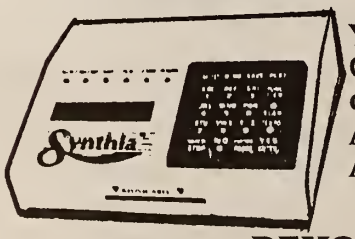

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World and National Briefs

League Writes To Surgeon General Urging Warning Labels On Condoms

NEW YORK (CNS) — The Catholic League for Religious and Civil Rights has announced that throughout November it is placing ads on the sides of 50 Washington buses calling for warning labels on condoms. From its New York headquarters, the Catholic civil rights organization also released the text of its letter to U.S. Surgeon General Joycelyn Elders requesting her formal response regarding warning labels. The letter, signed by William A. Donohue, league president, described the ad campaign and ad content, urging the surgeon general "... to authorize the placement of warning labels on every package of condoms sold in the United States." "To do any less," the letter said, "is to mislead the public, the biggest losers of which will undoubtedly be adolescents and women."

Catholic Home Schooling Key To Church Renewal, Parents Told

WASHINGTON (CNS) — Catholic parents who teach their children at home play a key role in renewal of the Church, said a speaker at a conference on home schooling in Washington. "Catholic home schooling benefits the life of the Church," because it is a "powerful means for Catholic families to live faith-filled lives," said Mary Kay Clark, director of Seton Home Study School, during the Nov. 5 conference. About 200 people, with children and strollers in tow, attended the conference at the Basilica of the Shrine of the Immaculate Conception. It was jointly sponsored by the School of Philosophy of The Catholic University of America and Seton Home Study School, the largest Catholic home-schooling program in the United States, based in Front Royal, Va.

Bishop O'Donnell Named To Diocese Of Lafayette, La.

WASHINGTON (CNS) — Auxiliary Bishop Edward J. O'Donnell of St. Louis has been named bishop of Lafayette, La., by Pope John Paul II. Bishop O'Donnell, 63, succeeds Archbishop Harry J. Flynn, who was named coadjutor of the Archdiocese of St. Paul and Minneapolis in February. The announcement was made Nov. 8 in Washington by Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States. A native of St. Louis, Bishop O'Donnell attended Regis High School in New York City and St. Louis Preparatory Seminary and Kenrick Seminary in St. Louis. He was ordained for the St. Louis Archdiocese April 6, 1957.

Vatican's Instant Response On Dialogue Over Bible Text Praised

WASHINGTON (CNS) — Bishop Donald W. Trautman of Erie, Pa., and two or three U.S. biblical scholars hope to meet with Vatican officials by the end of the year for a "mutually enriching" discussion of the *Revised New American Bible Lectionary*, according to the head of the National Conference of Catholic Bishops. "There are not too many things that have to be looked at," said Cardinal-designate William H. Keeler of Baltimore in a Nov. 8 phone interview with Catholic News Service. Both sides want to see that "any concerns can be closed in a scholarly way," he added. He said he expected the discussions to center on "principles rather than a lot of detailed review of text."

Study Shows Religious Must Build Up Retirement Assets To Survive

BALTIMORE (CNS) — Unless religious orders build up financial assets for retirement, all their resources in the future will go to the costs of caring for aging members, according to a new nationwide mortality study. The study by William M. Mercer Inc., a Baltimore-based worldwide actuarial and human resource consulting firm, looked at the life expectancy of members of religious orders and their changing demographics during the five-year period from Jan. 1, 1989, to Dec. 31, 1993. The study was carried out in collaboration with the Tri-Conference Retirement Office, a joint project of the National Conference of Catholic Bishops, the Leadership Conference of Women Religious and the Conference of Major Superiors of Men. A fourth group, the Council of Major Superiors of Women Religious, is expected to join the project later this year.

Canadian Pro-Life Groups Condemn Shooting Of Vancouver Doctor

OTTAWA (CNS) — Pro-life groups in Canada condemned the shooting of a doctor who performed abortions and were quick to point out that the incident had not been linked to their movement. The Canadian bishops said they deplored the action, and a national Catholic weekly reacted with an editorial calling for stronger gun-control legislation. "Reaction is always of horror," said John Garrison, spokesman for Human Life International. He added that it was "a little bit premature to connect it to pro-life (movements). Garrison spoke Nov. 9, the day after Dr. Garson Romalis, a 57-year-old gynecologist and obstetrician, was shot with an AK-47 in the upper left leg while he was eating breakfast in his home in Vancouver, British Columbia. He remained in serious condition at Vancouver Hospital.

Chinese Church Leaders See Hong Kong Cardinal's Visit As Important

HONG KONG (CNS) — Church leaders in mainland China and Taiwan called a visit of Hong Kong Cardinal John Baptist Wu Cheng-chung to China important, since Hong Kong will revert to Chinese rule in 1997. "It might be suitable for (the) Hong Kong diocese to strengthen ties with the Chinese church at this moment," China-appointed Bishop Zong Huaide, president of the Chinese government-sanctioned bishops' conference, said Nov. 3. He spoke to UCA News, an Asia church news agency based in Thailand. Bishop Zong, also rector of the national seminary in Beijing, said, "We all belong to the same Church, and it is necessary that we have mutual understanding, helping each other and praying for each other."

In Praying For Dead, Catholics Reminded Of Afterlife, Pope Says

VATICAN CITY (CNS) — Catholics are reminded of the truth of life after death when they remember the dead in prayer, Pope John Paul II said at a Nov. 8 memorial Mass. The annual Mass in St. Peter's Basilica is celebrated in honor of the cardinals and bishops who died during the past year. This year, eight cardinals and 100 bishops were remembered. The memorial Mass "invites us to meditate on the fundamental truths which Jesus, the Incarnate Word, revealed to us to support us during our earthly journey," he said. "They are the truths of the immortality of the soul, of hell, of purgatory and of paradise — truths which many try to hide today when they are not able to place them in doubt or to deny them completely," the pope said.

Catholic Rights Committee Defends Prisoners Held For Spying

SEOUL, South Korea (CNS) — The Catholic Human Rights Committee of Seoul is preparing appeals and legal defenses for 40 people now serving prison terms for what the committee calls "fabricated espionage charges." The committee, headed by Father Kim Seung Hun and lawyer Lee Don Myong, alleged that former South Korean governments used bogus espionage charges and society's anti-communist sentiments to silence anti-government voices. The allegations were reported by UCA News, an Asian church news agency based in Thailand. In most of the 40 cases the committee investigated, espionage charges were filed after suspects contacted family members living in North Korea through Chochonghyon, a pro-North Korea organization in Japan, the committee said.

Czech Church Spokesman Says Pope Will Visit In 1995

PRAGUE, Czech Republic (CNS) — Pope John Paul II will visit the Czech Republic in 1995, a spokesman for Prague's archbishop, Cardinal-designate Miloslav Vlk, said Nov. 3. Spokesman Miloslav Fiala said dates were still being discussed with the Vatican but the pontiff was likely to come for two-and-one-half days next June. Cardinal-designate Vlk, who was among 30 new cardinals named by Pope John Paul Oct. 30, leads the Czech Church, which is currently embroiled in a dispute over property seized under the former communist regime. Czech Prime Minister Vaclav Klaus has opposed handing all of the property back to the Church, causing a rift with Agriculture Minister Josef Lux, who leads the Christian Democratic Union in the country's coalition government. Pope John Paul will celebrate Mass in Prague's St. Vitus cathedral and visit the city of Olomouc in the eastern part of the country, Fiala said.

Pope, On Visit To Sicily, Continues Battles With Mafia

SYRACUSE, Sicily (CNS) — Pope John Paul II and the Mafia continued their battle during a Nov. 4-6 papal visit to Sicily, the criminal organization's home turf. While the pope urged an end to "timid mediocrity" in the battle against crime, a lamb with its throat slit was found on a prison chaplain's doorstep with a sign saying: "The same will happen to you." The event emphasized the strong determination and courage needed to reduce the Mafia's tentacle-like grip on Sicilian society. The pope advocated such determination and courage. 'Rise up and dress yourself in light and justice," he said in his first speech, setting the tone for his anti-crime crusade. "There can be no room for cowardice or inertia," he told thousands of people in Catania Nov. 4, the first of two cities on the papal tour.

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Flowers from around the world surround the coffin of Michael and Alex Smith at a cemetery in Union County, S.C. The boys were buried together after being drowned in a car allegedly rolled into a lake by their mother. (CNS photo from Reuters).

Catholics Share In Town's Pain Over Shocking Double Murder

UNION, S.C. (CNS) — Catholics in Union shared in their town's horror and grief over a young mother's alleged murder of her two small sons.

"This tragedy has scarred the town," said Father Richard D. Harris, pastor of St. Augustine Catholic Church in Union. "It will be generations before we'll be able to put it behind us."

Union's tragedy stunned not only the town, but the nation. For nine days after her two sons' Oct. 25 disappearance, Susan Smith maintained that the boys had been abducted by a carjacker. Citizens of all faiths in Union, a town of 10,000 in the northwestern part of South Carolina, joined in the agonizing search and prayed for the boys' safe return.

When Mrs. Smith confessed to police Nov. 3 that she had murdered them and her car was pulled from a lake with the dead children still strapped in their car seats, the entire community felt despair, anger and grief. The next day Mrs. Smith, 23, was charged with two counts of murder in the drowning deaths of her sons, Michael, 3, and Alexander, 14 months.

Father Harris told *The New Catholic Miscellany*, Charleston's diocesan newspaper, "It was a shock. People did not want to believe it." At Sunday Mass Nov. 6, Father Harris said he saw the town's pain in his own congregation.

"I wanted to draw attention away from Susan," he said, "and I asked people to do an examination of conscience." Father Harris said he also talked about "a society where precious life before birth is treated as a disposable commodity, and sometimes precious life after birth as well."

Parishioner Myrna Kennedy, who cited societal problems as the root cause of the shocking crime, said, "It's so easy to look at someone like Susan Smith and point fingers, but we really need to look at our own shortcomings." She said her pastor "brought that out clearly."

At St. Paul's School in nearby Spartanburg, where 12 students are from Union, students prayed both for the victims and the killer.

"We had a Mass and in the petitions, the eighth-grade class asked for prayers for Susan Smith," said principal Ann Marie Sullivan. "So the children realized she needs prayers too." She reported that some students wore pictures of the Smith children on their uniforms.

At the opposite end of South Carolina, Sister Carol Anne Kleindinst, principal of The Charleston Catholic School, said a first-grader asked her: What did the Smith children do to cause their mother to kill them?

"That's the construct of a 6-year-old's mind," Sister Carol Anne said. "The school prayed for the boys at Mass, and our religion teachers discussed it in class. We had to straighten out that kind of thinking," she added.

Charlotte Catholic Advances To State 1A/2A Soccer Title Game

Charlotte Catholic, a perennial contender for the state 1A/2A high school soccer championship, meets Southwest Guilford for this year's title Saturday, Nov. 19, in Raleigh.

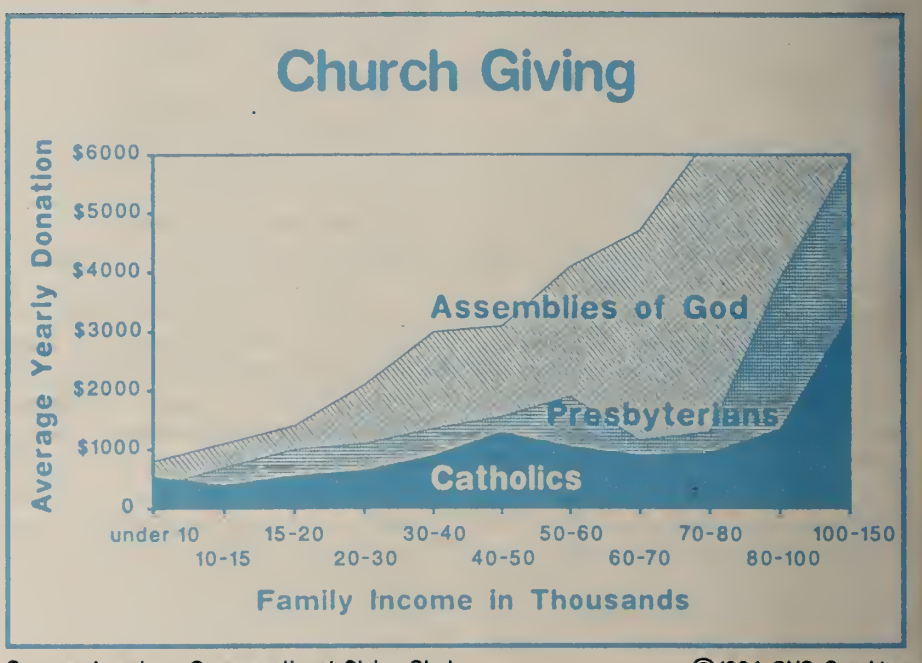
The Cougars advanced to the championship game with a 3-1 overtime victory over Mooresville Nov. 12 in the western final. Southwest Guilford downed Roanoke Rapids, 3-1, in the eastern final.

Jonathan Polking scored twice in the overtime to give the Cougars the trip to Raleigh. Polking, who has 21 goals and 20 assists for the season, had been sick earlier in the playoffs but was back in shape for the western final. He scored off a corner kick six minutes into the first overtime and added the insurance goal on a penalty kick in the second overtime.

Cougar coach Paul Gladu said Polking's illness "really hurt us" earlier but he "came through tonight."

Mooresville went ahead 1-0 on Brian Gandy's goal off a throw-in early in the first half. Senior midfielder David Braden tied it for Catholic with 15 minutes left in the second half.

In the western semifinals, Travis Agler's two goals gave the Cougars a 2-1 victory over a Hibriten team which proved tougher than expected — largely because of the goaltending of Jason Holland who repeatedly thwarted Cougar scoring threats.



Source: American Congregational Giving Study ©1994 CNS Graphics

Giving (From Page 13)

On the importance of increased giving in relation to increased income, the researchers found sharp disparities between the Catholic pattern and the patterns of the Protestant churches studied.

Among all four Protestant groups, families reporting incomes in the range of $40,000 to $80,000 a year showed a steady increase in giving for each additional $10,000 in income.

For Assemblies of God members, annual giving of families with income in the $40,000-$50,000 range was a little more than $3,000 a year; in the $70,000-$80,000 range it was more than $6,000 a year.

Among Baptists, Presbyterians and Lutherans in the same income ranges, the amounts of giving and rates of increase in giving were not as high but were still fairly substantial.

Among Catholics, however, the level of yearly giving peaked at around $1,200 for those in the $40,000-$50,000 income range, then dropped in the next several categories. At $50,000-$60,000 in family income, Catholic giving averaged about $1,100.

Those who reported family income in the $60,000-70,000 range said they gave less than $1,000 a year to their church. And the same was true of those who reported income in the $70,000-$80,000 range. Only at a yearly family income of $80,000-$100,000 did Catholic giving rise back above $1,000 a year.

Hoge told Catholic News Service that a similar in-depth study was conducted on a smaller scale in 1971 to assess giving patterns among Protestant churches, but this was the first such detailed study of Protestant and Catholic giving.

Since none of the comparative data in the research explained the much lower Catholic giving, he said, the basic answer to that question appears to lie in areas outside the purview of the study, such as Catholic-Protestant differences in "the culture of giving over a long period of time."

Congress (From Page 1)

But unlike previous years, women will be among those speaking out on the pro-life side in the 104th Congress.

Seven out of 11 pro-life women candidates backed by The Susan B. Anthony List, a political action committee founded in 1994 to help female pro-life candidates from either party, won their races. Previously, Democratic women candidates could go to Emily's List and Republicans to the WISH List for PAC funds, but only if they supported legal abortion.

"For the first time, you will see numbers of women standing up on the floor of Congress to speak for the majority of Americans — and women in particular — who are pro-life," said Marjorie Jones Dannenfelser, president of The Susan B. Anthony List.

Materials from the pro-life PAC termed Rep. Barbara Vucanovich, R-Nev., the only incumbent it endorsed, "a true pro-life heroine in her vocal and constant defense of the unborn" and the "only woman to speak out against abortion on the floor of the House or Senate in recent history."

Most commentators attributed the huge Republican gains in Congress to a sound rejection of Clinton's policies. But little credit was given to the abortion issue, Long said.

"We believe that there is abundant data to demonstrate that one of the strongest components of this anti-Clinton tide was a strong voter backlash to the extreme pro-abortion policies that have been pushed by President Clinton and embraced by many congressional Democrats," she said.

Pro-life Democrats generally did better than other members of their party who support legal abortion. For example, "in the South, where the Republican tide ran especially strong, it was in many cases the pro-life Democrats who survived," said Johnson.

A national survey conducted Nov. 9 by The Wirthlin Group showed that 26 percent of voters said the issue of abortion affected the way they voted. Eighteen percent said it led them to vote for a candidate who opposed abortion, while 9 percent said the issue prompted them to vote for a candidate who favored abortion.

The poll was conducted among 1,062 adult Americans, of whom 642 actually voted Nov. 8. The margin of error was plus or minus 3 percentage points.

It is too early to draw up a specific legislative agenda for the 104th Congress, Johnson said, but he warned Clinton to keep one thing in mind. "No matter what kind of health care bill the president proposes," he said, "if it does not explicitly exclude abortion, it will not pass."

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 13 • November 25, 1994

WE GIVE THANKS

"Thanksgiving," said Pope John Paul II, "asks believers to reflect on the fundamental relationship existing between human beings and creation which is entrusted to them by God as a gift to be accepted with gratitude and responsible engagement." The pope's comments were made during his midday Angelus address Nov.13.

Photo by JOANN KEANE

Gastonia Parish Dedicates Habitat For Humanity House

By CHIP WILSON

GASTONIA — The generosity inspired by two parents ended in another family's answered prayer as the members of St. Michael Parish dedicated their third Habitat for Humanity house.

Chinita Gunning, a deaf-mute since birth, officially took over her Gastonia home on Sunday, Nov. 20; a home built with money provided by the Wofford family and labor from their parish.

"We had looked for something for a long time to remember our parents by," said Bud Wofford, whose Gastonia metal recycling company put up the $30,000 needed for Gunning's home. "We liked the Habitat concept."

"It's what our parents taught us," said Wofford's sister, Betsy Bowers of Spartanburg, S.C. The lessons of generosity came early and often in the home of the late Bruce and Florence Wofford, who moved to Gastonia and joined St. Michael Parish in the 1940s. Bud Wofford said he liked Habitat's philosophy of "sweat equity," which requires homeowners to help build their house and pay for it with a no-interest mortgage.

That meant Gunning, a textile worker, spent many of her weekends helping the St. Michael volunteers frame, side and roof her two-bedroom house.

"I want to thank them very much for helping me to be in my home," she said in sign language.

Gunning also had help from other family members, including her grandfather, Herman Hood, a professional carpenter who traveled from Los Angeles to help.

Deborah Wallace, Gunning's sister, said it took steady hammers and steady faith to get the house built. "The first day we went up there, our grandmother, Mozelle Hood, called us all together and made sure that we prayed before we started building," Wallace said. "Then we started crying."

Prayers of hope turned into prayers of thanksgiving as Father George Kloster led his parishioners and the Gunning family in a dedication service. "We all know, at least when we stop and really think about it, that we are all blessed people," Father Kloster said. "And we know we are not the source of those blessings. We are the recipients of God's goodness."

See **Habitat,** Page 12

Violence, Women, Sex Abuse, Liturgy Dominate NCCB Meeting

WASHINGTON (CNS) — The topics of violence, the role of women in the Church and sex abuse of minors by Church personnel dominated the fall meeting of the U.S. bishops Nov. 14-17. The meeting also featured extensive discussion of liturgical matters.

The bishops overwhelmingly approved pastoral statements calling for action to confront a violent culture and urging an expansion of women's roles in the Church and dialogue with those who feel alienated.

They also heavily amended and then adopted a new version of the *Ethical and Religious Directives for Catholic Health Care Services*, last revised in 1975, and delayed a decision on funding for the financially troubled Catholic Telecommunications Network of America.

During debate on *Confronting a Culture of Violence: A Catholic Framework for Action*, bishops recited a litany of violence they themselves confront. The document was unanimously approved on a voice vote.

The pastoral reflection on women, called *Towards Strengthening the Bond of Peace*, was conceived as a step toward peacemaking with those who have felt alienated as Catholics over issues of women's equality. The message passed on a 228-10 vote.

The bishops also heard a lengthy report from Bishop John F. Kinney of Bismarck, N.D., chairman of the Ad Hoc Committee on Sexual Abuse, and received a detailed resource manual to help them deal with issues of sexual abuse of minors by Church personnel.

The document on violence "speaks to the moral and human consequences of violence" but is "not a detailed analysis or a particular program," said Auxiliary Bishop John H. Ricard of Baltimore, chairman of the bishops' Domestic Policy Committee.

Violence, the message says, "is destroying the lives, dignity and hopes of millions of our sisters and brothers. Fear of violence is paralyzing and polarizing our communities. The celebration of violence in much of our media, music and even video games is poisoning our children."

The pastoral reflection on women calls for a Churchwide dialogue on women's "leadership in the Church, equality of women and men and diversity of gifts."

The statement says there should be increased roles for women in governing the Church and collaboration between women and men in serving the Church. It singles out language as a source of problems for women who feel pained by sexism and encourages the use of inclusive language whenever possible.

On the sexual abuse issue, Bishop Kinney said he hoped the manual would help bishops deal the problem in a way that is "effective, strong, pastoral and open."

The manual, titled *Restoring Trust*, urges all dioceses to have written policies on sexual abuse of minors, with special emphasis on education and prevention and on a pastoral response when an allegation is made.

The topic of sex abuse also was raised outside the hotel when members of the Survivors Network of Those Abused by Priests held a press conference to announce what they called "the most dangerous dioceses in America for victims of sexual abuse by priests."

The six were Camden, N.J.; Kansas City, Mo.; Providence, R.I.; Milwaukee; Santa Fe, N.M.; and Chicago. But bishops heading the named archdioceses and dioceses told Catholic News Service the group's accusations were unjust.

At a meeting where liturgical decisions played a dominant role, the bishops approved segments one and two of a whole new translation from Latin of the Sacramentary, the official book of prayers used at Mass in the Latin-rite.

See **Bishops,** Page 11

Bishops join in prayer at a session of the national bishops' meeting Nov.14-17 in Washington, D.C. From left in front are Archbishop James P.Keleher of Kansas City, Kan.; Bishop John J. Myers of Peoria, Ill.; and Auxiliary Bishop John Elya of the Melkite-rite Diocese of Newton,Mass. (CNS photo by Al Stephenson)

Advent Reflection

By REV. MR. ERIC HOUSEKNECHT

The sun disappears earlier each day. The air carries the fragrance of dead leaves. The night seems somehow darker, colder. A crisp, cold wind whistles in the twilight hours. Lights begin to shine from windows once blocked by the blanket of foliage. A spirit of expectation starts to spread. Shopping malls and streets begin to fill: shoppers, party goers, music and song, decorations. Something wonderful will happen soon.

All of this growing excitement encircles and enfolds us as we attend church and are reminded to be watchful, to prepare our hearts and minds, to change old habits into new. Our churches change from green to purple, not like the red, green and flashy silver and gold that deck the lamp posts and walls of the mall. Yes someone "is coming to town." "Prepare the way of the Lord!"

The word Advent is taken from the Latin word *adventus*, which translates as "coming." The original meaning of the word revolved around the mystery of God being born as a human being, or what is known as the Incarnation. Jesus' conception was an Advent, as is his second and final coming at the end times of the world. The season of Advent evolved by the year 900, and marked the beginning of the Church year. Advent, with a variety of emotional overtones, slips in with the most popular season of the year, Christmas. There is an interesting blend of the penitential spirit familiar to us in Lent, a theme of preparation for Christ's second and final coming also known as the *parousia*, and the joyous theme surrounding Christ's birth.

Our First Sunday of Advent focuses on the second coming of the Lord. This belief is central to our Christian faith. This season opens our liturgical year and also defines the year from the beginning to the end. Jesus says to his disciples, "No one knows the day nor the hour. Stay awake, therefore!" It is ironic that we meditate on the end of time at the beginning of Advent, for ironically Christ's coming is both the beginning and the end.

The first reading from Jeremiah is taken from a chapter filled with oracles based loosely on the theme found in verse 3: "Call to me and I will answer to you and will tell you great and hidden things that you have not known." The prophetic promise is that God's presence is not in some future reality, but is with us now. God's covenant is the promise of justice and righteousness. This covenant relationship is echoed in our Psalm response.

In our second reading Paul addresses the Church in Thessalonica, a congregation devoted to its faith and strongly aware of its separation form the society in which its members had until only recently found their standards and values. At the same time it was a community threatened by a vast array of social pressures and outright persecution to turn away from their new lives as followers of Jesus Christ. Paul encourages these early Christian s to be steadfast in their love for one another and to remain faithful to the teachings of Jesus. Do we not find our own struggles remaining faithful and steadfast to our faith in this day of individualism, commercialism, racism, sexism and a multitude of other "isms"?

This year, we listen to the message from Luke's Gospel. The stress is both on the attitude that the disciples must assume when they see the signs pointing to the Lord's return and the role of prayer and vigilance. Luke weaves a tapestry showing the majestic coming of Christ. The terror that will surround the end of time is touched on, but is overshadowed by the Son of God and Humanity coming majestically on the clouds.

Death is seldom thought about by the young and seldom forgotten by the old. But none of us know when that moment will come. If we live with a sense of expectancy, along with a consistent response to the will of God, we will be standing up straight and raising our heads high at the return of Christ. The heavens rejoiced at the first coming of Jesus. At his second we too will rejoice.

The end of time is a necessary stage that leads to the coming of justice, security and righteousness. Our sights are lifted to the vision of a new life with all the people of God. Our personal decisions and our efforts to live as Christ taught us contribute to the creation of a life shared with one another today. Somehow the barriers that often separate us from one another collapse as we fix our gaze on the leveling power of God. The world is liberated and in the process of being shaped into the city of God as we make changes in our daily lives for the coming of the Lord.

Rev. Mr. Houseknecht, a transitional deacon, is a seminarian for the Diocese of Charlotte. He is conmpleting his studies at St. Meinrad Seminary, St. Meinrad, Ind., and will be ordained to the priesthood next June.

Mint Museum Exhibit Shows Faces Of Those With HIV/AIDS

CHARLOTTE — In its way, the 18 masks featured in the exhibition "Project Face to Face" is a version of the Japanese noh drama. Each mask realizes the whole self, the soul of its owner. Each is a story that opens the mind and heart.

"Project Face to Face," on display at the Mint Museum of Art through Jan. 22, offers visitors a non-threatening encounter with the HIV community. It is not a memorial exhibition. Many of the individuals are fully active — working full-time and taking care of families. The exhibition's intent is to foster an understanding of the personal nature of the disease. Its North Carolina appearance is sponsored by the Presbyterian Hospital Cancer Center.

The idea was conceived by artist Jason Dilley. As a volunteer at San Francisco General Hospital, Dilley witnessed not only the emotional and physical pain caused by the virus, but a determined expression of hope from those infected in the face of a situation some perceive as hopeless.

Dilley became determined to capture that hope as well as educate the

See **Faces,** Page 3

New Youth Coordinator Brings Franciscan Style To Ministry

By CAROL HAZARD
Associate Editor

Franciscan in his approach to life, Paul Kotlowski brings a humble, gentle and open spirit to his new position as diocesan coordinator for Youth Ministry.

"My managerial style is one of modeling to empower other people," says the 31-year-old Milwaukee native. Kotlowski sees himself as a facilitator, "being patient and getting to know the diocese, building instead of initiating and waiting for a vision to emerge from us."

The "us" is his relationship with the youth of the diocese, ages junior high through high school. Working as part of the Office of Faith Formation with the parish youth, meeting with the Diocesan Youth Council and planning annual youth conferences, Kotlowski says he hopes to help young people develop their Christian leadership potential.

"They have an inherent quality of holiness that is different from adults," Kotlowski says. "They have a willingness to try to change oppressive structures and not accept the status quo. The activist in me is attracted to that quality of youth charism. I'm also attracted to their ability to ask abrupt, timely questions and get straight to the issues."

In other words, their lack of tact? His kind eyes smiling, Kotlowski laughs longer than one would expect.

"He appeals to youth because everything he does seems to be truly from the heart," says Chris Newnan, director of Faith Formation. "His ministry reflects a genuine Franciscan spirituality of simplicity and action."

Kotlowski wears a Vietnam POW bracelet on his wrist as a reminder of his commitment to non-violent conflict resolution and a three-stranded beaded Indian necklace under a crucifix as a sign of his acceptance as a missionary into a Sioux tribe in South Dakota.

He carries in his wallet a faded, yellow clipping from *The Milwaukee Journal* about Cmdr. William Yarbrough Jr., missing in action since Jan. 19, 1967 and later verified as dead. Kotlowski never knew the man, although he's worn the flier's name on his wrist since he was in the fourth grade.

He digs another item from his wallet, a 1-inch square piece of paper with a picture of school of little fish chasing one big fish. "Things can change with collective power," he says.

Not the suit and tie type, Kotlowski dresses in casual clothes and soft moccasins or Birkenstock-style sandals. Although he plans to open his office in centrally located Newton, his home-on-the-road in the spirit of St. Francis is a Volkswagen van equipped with a laptop computer. In the meantime, he's staying with a Catholic family in Charlotte.

"St. Francis was a mendicant, a traveling preacher, a wandering beggar asking for alms," Kotlowski says. He clearly relates. "I've always had a strong attraction to St. Francis of Assisi, and the way he put himself into poverty so he could find Christ."

Drawn to such devotion, Kotlowski quit his job in 1992 as a retreat director for the Archdiocese of Milwaukee and parish director of youth ministry to follow God. "I was doing His work, but I wanted to do more," he says.

His decision to trust in God's province led him to Jamaica. Shipping unused radio equipment to Jamaica from the Archdiocese of Milwaukee,

Youth Ministry Coordinator Paul Kotlowski in his home-away-from-home Volkswagen van.
Photo by CAROL HAZARD

Kotlowski worked with the Office for World Missions and the Archdiocese of Kingston in Jamaica to launch a radio station geared toward literacy and health-care education and community development with a Catholic message. He networked with UNESCO (United Nations Education and Scientific Organization) and the Caribbean Institute of Mass Communications to accomplish the task.

However, an increasingly volatile political climate forced him to return earlier this year to the United States. Five Catholic priests have been murdered in the West Indies within the past year.

Kotlowski began searching for a ministry in the United States, and heard word-of-mouth that the Diocese of Charlotte was looking for a coordinator for Youth Ministry.

North Carolina appealed to him because it is a mission diocese, he says. What's more, he could sail his 27-foot Catalina and El Toro dingy in nearby Lake Norman.

He's discovered a warm, engaging hospitality. "People look at each other here in the South. They strike up mini-conversations with strangers."

See **Youth,** Page 11

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

December 2
Lutheran-Catholic
Bishops retreat,
Hickory

December 4
Mass, St. Joseph
Bryson City

December 8
9:30 am Mass,
Charlotte Catholic
High School

December 8
7:30 pm Mass at
St. Patrick Cathedral

December 10
6 pm Preside at Hispanic
Mass, Sacred Heart, Brevard

December 24
Midnight Mass
St. Patrick Cathedral

December 25
10:30 am Mass
St. Patrick Cathdral

The Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. File photo by CAROL HIGHSMITH

Diocese Joins Drive For Chapel To Celebrate African Heritage

GREENSBORO — The Diocese of Charlotte is participating in a nationwide effort to create a chapel dedicated to Our Mother of Africa at the National Shrine of the Immaculate Conception in Washington D.C.

Carl Foster, African-American Ministry director, was named by Bishop William G. Curlin to head the diocese's participation in the project. The basilica reflects the diversity of the Catholic Church in America, Foster said. "It's just as important for African-Americans to have a chapel in the shrine as it is for Italian Americans and Asian Americans."

Spearheaded by the nation's 10 African-American bishops and the National Black Catholic Congress, the campaign seeks to raise at least $2.5 million for chapel construction. The money will also be used to endow programs that will aid African-American communities. The programs will focus on special concerns of African-American Catholics, including family life ministry, parish evangelization, vocation development, youth ministry, religious education and lay ministry training.

The basilica, the largest Catholic church in the United States and one of the largest in the world, houses chapels and artwork that celebrate the ethnic origins of American Catholics from many nations. It is visited each year by tens of thousands of Catholic pilgrims from around the world.

The appeal for support will be made primarily to African-Americans. However, gifts from other sources are welcome. "Hopefully others will support us in this effort," Foster said.

Personal appeals will be made in January in parishes with large numbers of black parishioners, including Our Lady of Consolation, Charlotte; St. Michael, Gastonia, and its Spencer Mountain mission, St.Helen; St. Mary, Greensboro; St. Benedict the Moor, Winston-Salem, Christ the King, High Point, and the Basilica of St. Lawrence, Asheville. "We hope to have the money raised by next spring," Foster said.

For more information about the Our Mother of Africa campaign or to contribute, write to Carl Foster, Director of African-American Ministry, 4603 Southall Dr., Greensboro, NC 27406, or call him at (910) 697-2400.

Iowa Priest Elected As New NCCB-USCC General Secretary

WASHINGTON (CNS) — The U.S. bishops elected Msgr. Dennis M. Schnurr, 46, to a five-year term as general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference Nov. 15.

He succeeds Msgr. Robert N. Lynch, 53, a Miami archdiocesan priest who will complete his sixth year in that office Feb. 1. Under conference rules, Msgr. Schnurr was the only candidate for the office. Only 14 votes were cast against him, with 237 in favor.

A priest of the Diocese of Sioux City, Iowa, Msgr. Schnurr has been associate general secretary of the twin conferences for the past five years. Ordained in 1974, he holds a doctorate in canon law from The Catholic University of America.

In addition to parish posts, Msgr. Schnurr worked as chancellor, finance officer and tribunal judge in the Sioux City Diocese and at the Vatican Embassy in Washington before joining the NCCB-USCC in 1989.

Nominating Msgr. Schnurr for his new post, Cardinal-designate William H. Keeler of Baltimore, NCCB-USCC president, said he was "more than qualified to assume these responsibilities."

Retired Bishop William E. McManus of Fort Wayne-South Bend, Ind., drew laughs from the other bishops when he said that "as a native Chicagoan, I know when an election is surely predictable."

He said he was not opposed to the choice of Msgr. Schnurr for the post but would like to see a nationwide search that includes women and lay candidates when the next vacancy occurs. The general secretary "has a powerful influence in this conference's affairs," he said, and worthy candidates should "not be ruled out because they are not priests."

When a woman general secretary is elected, Bishop McManus said, "I hope she will remember to place a rose on my grave."

The bishops also re-elected Bishop Joseph A. Fiorenza of Galveston-Houston as NCCB-USCC secretary, and chose new chairmen for several committees. One election had to be decided by a provision of canon law.

Bishop Fiorenza, secretary since June 1993, defeated Bishop John J. Nevins of Venice, Fla., on a 160-94 vote for a three-year term.

Chairmen elected to NCCB committees were:

— Latin America: Bishop Raymundo J. Pena of El Paso, Texas, 128 votes to 125 votes for Bishop Sean P. O'Malley of Fall River, Mass.

— Priestly Life and Ministry: Coadjutor Archbishop Harry J. Flynn of St. Paul-Minneapolis, 143 votes to 112 votes for Cardinal Joseph L. Bernardin of Chicago.

— Religious Life and Ministry: Auxiliary Bishop Joseph A. Galante of San Antonio, 144 votes to 110 votes for Coadjutor Archbishop Jerome G. Hanus of Dubuque, Iowa.

Bishop Victor H. Balke of Crookston, Minn., and Bishop Francis E. George of Yakima, Wash., tied at 127 votes each for the chairmanship of the Committee on American Board of Catholic Missions. Conference leadership decided to resolve the tie by using a provision of canon law that applies to ties in the election of conference president.

Canon 119 of the Code of Canon Law stipulates that when there is such a tie it should be resolved in favor of the older candidate. Bishop Balke, 63, was therefore named chairman over the 57-year-old Bishop George.

All the new committee chairmen took office at the close of the Nov. 14-17 meeting, including two chairmen-elect chosen last year — Auxiliary Bishop Thomas J. Costello of Syracuse, N.Y., Communications Committee, and Archbishop John R. Quinn of San Francisco, Doctrine Committee.

Faces (From Page 2)

general public about the virus and dispel widespread myths that surround the epidemic. Drawing from his theater background, he cast the first life mask and oral history of a person with AIDS, Ray Eastham, in 1988. The result went beyond creating a human face for the disease, it provided an opportunity for people with AIDS to speak for themselves about the reality of living and working with a commonly ostracizing illness.

The Mint Museum exhibition contains 18 finely detailed plaster face castings — life masks — accompanied by recorded oral histories. Four of the masks are of people living with HIV/AIDS in Charlotte.

More than 20 Charlotte organizations that deal with some aspect of AIDS are co-presenters, including the Mecklenburg County Health Department, Charlotte-Mecklenburg Schools, The University of North Carolina at Charlotte, The Metrolina AIDS Project, To Life and Hospice at Charlotte.

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Bishop William G. Curlin

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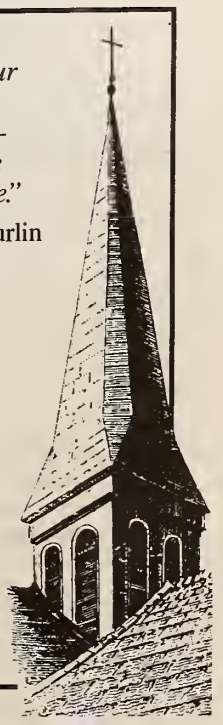

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Proposition 187

The action of California voters in approving Proposition 187 which would deny education, non-emergency medical care or other tax-paid services to illegal aliens is symptomatic of the fear and hostility which has gripped many areas of the country. And it has implications far beyond California.

Residents of many sections of the country fear that immigrants are taking jobs which should go to citizens and are receiving services which add to tax burdens. In many cases the hostility is aimed at legal immigrants as well as those who have entered the country illegally.

That hostility has been exacerbated by the statements of politicians trying to gain advantage by pandering to what they see as a popular outcry.

Commenting on the results in California, Bishop William K. Weigand of Sacramento said that voters "bought the line that the politicians created." Oakland Bishop John S. Cummins said, "I think this is the result of the mood of the last couple of years ... They took advantage of the times."

California's Catholic bishops were leaders in the fight against Proposition 187 and they plan to support the challenges to it which already have begun in the courts.

Bishops elsewhere in the country — fearful that approval of the California initiative will lead to similar efforts elsewhere — have taken up the fight. At their annual fall meeting last week in Washington, they unanimously approved a statement issued by their president, Cardinal-designate William H. Keeler of Baltimore.

The statement reiterated the position of the Church that all people have a basic right to education and health care. It committed Catholic agencies and schools to continue serving all people in need of services.

The statement also warned against drawing dividing lines in society based on race, income or ethnic origin. It asked for a rational and thoughtful discussion of immigration policies.

The Church recognizes the right of any nation to control its borders and to regulate immigration. But it feels that the proper action is to develop a federal policy which will stem the flow of undocumented immigration. The answer is not state legislation to deny services to the most vulnerable segments of society — children, the sick and the needy.

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Pro-Life Corner

Respect Life

You have crowned the year with your bounty and your paths overflow with a rich harvest;
The untilled meadows overflow with it and rejoicing clothes the hills.
The fields are garmented with flocks and the valleys blanketed with grain.
They shout and sing for joy.
Psalm 65

HAPPY THANKSGIVING

The Respect Life Office — Diocese of Charlotte — (704) 331-1720

Pope: Chastity Vow Raises Level Of Love

VATICAN CITY (CNS) — The vow of chastity is the clearest sign of grace in the life of priests and religious because "it raises love beyond the natural inclinations of the human being," Pope John Paul II said.

The Catholic Church does not denigrate married love when proposing the value of consecrated celibacy and virginity, but sees them as special graces enabling some people to give themselves totally to God and the building of God's kingdom, the pope said.

At his Nov. 16 weekly general audience, the pope continued a series of talks about consecrated life.

"Committing oneself in celibacy does mean renouncing the good inherent in marriage and family life," he said, "but it does not mean ceasing to appreciate their real value."

Just as not everyone is called to celibacy, the pope said, "it should not be surprising if many people, not understanding the value of consecrated celibacy, are not attracted to it and frequently are not able to appreciate it."

Consecrated celibacy is one of a variety of ways of following the Lord and serving the Church, he said. In addition to being a gift of God, celibacy requires on the part of the individual "an act of deliberate will, aware of its commitment and privilege," the pope said.

"It is not a matter of simply abstaining from marriage nor of an unmotivated and almost passive observance of the rules imposed by chastity," he said.

The act of renouncing marriage, he said, must be accompanied by a positive response of complete dedication to building God's kingdom, a deep attachment to God and a commitment to serving God's people.

"Fidelity to consecrated chastity requires constant trust in God's grace, the practice of the virtues of prudence and humility and an intense union with Christ, the bridegroom of the soul and the very source of its life," the pope said.

The Pope Speaks

Pope John Paul II

Pope Says Thanksgiving Time To Reflect On Relations To Creation

VATICAN CITY (CNS) — Thanksgiving is a day to reflect on humanity's relationship with creation and to pray in a special way for farmers, Pope John Paul II said.

The pope marked the Italian Thanksgiving Nov. 13 after his midday Angelus address. In Italy, Thanksgiving is a Church-sponsored day of prayer focusing on the country's agricultural sector.

Thanksgiving, the pope said, "asks believers to reflect on the fundamental relationship existing between human beings and creation, which is entrusted to them by God as a gift to be accepted with gratitude and responsible engagement."

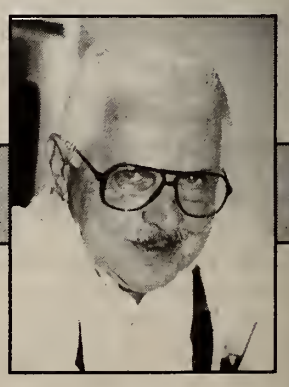
"According to the Scriptures, work is not only a means of sustenance, but helps people realize themselves as collaborators with the Creator," the pope said. Agricultural work in particular is "a gift of God to the family," he said, because most farm work is a cooperative effort requiring the contribution of every family member.

Pope John Paul asked for prayers for those who "cultivate the earth" and asked for special signs of solidarity with Northern Italians affected by flooding in mid-November. Sixty-four people died and almost 6,000 were left homeless.

We Need More Empasis On Social Teaching

Editor's Notebook

Bob Gately



An interesting thing about the California vote on Proposition 187 is the fact that almost half of all Catholics voting — 49 percent to be exact — voted in favor of the measure which would make it illegal for illegal aliens to attend school or receive non-emergency medical care or other state services. Among white Catholic voters, the percentage was even higher — 58 percent voted for it.

Catholics in large numbers voted for the proposition despite the overwhelming opposition of the Church. The state's Catholic bishops— both as a group and as individuals — were leaders in the fight against Proposition 187.

The heavy Catholic vote for the measure should provide an answer for those who always claim that "Catholics vote the way their bishops tell them to vote."

But it also seems to me to show that a lot of Catholics have forgotten the hostility their ancestors face when they first came to the United States. We've all heard the stories about the "No Irish need apply" signs. It was just as bad for the other foreign Catholic immigrants —perhaps worse since many of them didn't speak English.

I guess maybe it's now a case of "I've got mine and I could care less about the other guy."

It doesn't seem very long ago that we were celebrating 100 years of Catholic social teaching. I'm beginning to wonder how much of that social teaching has sunk in.

It's not just Proposition 187 that has me wondering. The recent collection for the Campaign for Human Development brought the usual anti-CHD comments from various groups and individuals who disagree with what the Church is doing to fight poverty.

A couple of very lengthy letters which we have received recently bring me to the conclusion that it is time once again to mention our policy regarding the length of letters to the editor. The limit is 250 words. We can be flexible if a letter is slightly longer but we have had some running 300 or more words. No way!

Journey To Catholicism

Light One Candle

Father John Catoir

If you haven't read *Rome Sweet Rome — Our Journey To Catholicism* by Scott and Kimberly Hahn (Ignatius Press, 1993) give yourself a treat. Whether you're a good Catholic, or one who is angry with the Church of Rome, or even if you're an ex-Catholic, I think this book will engage and challenge you.

Scott Hahn was a Presbyterian minister who read his way into the Catholic Church. He revered the great Protestant reformers Martin Luther and John Calvin. However, step by painful step, he found that they were wrong. "Nowhere did St. Paul ever teach that we were justified by faith alone," Scott concluded. He came to realize that Luther was fundamentally wrong on the very doctrine that was the rationale behind the Protestant Reformation. His favorite Protestant theologian, Dr. Gerstner said that "if Protestants were wrong on sola fide (faith alone saves) the Catholic church was right (in saying) that justification is by faith and works, I'd be on my knees tomorrow outside the Vatican doing penance."

Scott found himself facing the same dilemma. He came to see that human conduct does count in God's judgment. St. Paul writes, "If I have all faith, so as to remove mountains, but do not have love, I am nothing." (I Cor. 13:2) Dozens of texts uphold good conduct as a sign of true faith, and Jesus Himself taught that we will be judged on our actions as well as on our faith. Read the 25th chapter of St. Matthew: "Come, you that are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food ..." (Verse 34-35)

Scott then tackled *sola scriptura,* the second key doctrine of the Reformation. The Protestant Reformation turned away form papal authority and relied on Scripture alone. He questioned many Protestant theologians, "Where does it say in the Bible that Scripture is our sole authority?" but he never got a straight answer. Instead they quoted texts which disparaged the tradition of the Pharisees. Scott realized that this was not a condemnation of all authority or tradition.

Jesus invested Peter with authority, "You are Peter, and on this rock I will build My Church." (Mt. 16:18) The Church was built on the authority of the Apostles, and their successors. It was they who approved the very texts we now refer to as the New Testament.

Scott Hahn's conversion ripened over many years, in the face of strong opposition from his wife and his closest friends. Nevertheless, he became a Catholic because, as he put it, he had to receive the Eucharist. His belief in the need for the Real Presence overcame all of his remaining doubts.

Five yeas after his conversion, his wife, Kimberly, opened her arms to the Catholic Church. Her father, a Presbyterian minister, gave his blessing to her decision which in many ways was even more courageous and difficult than Scott's.

Today Scott Hahn is a professor of theology at St. Francis University in Steubenville, Ohio, and his book is touching the lives of many Protestants and Catholics.

If your faith is a bit shaky, or if your fidelity to the Church is wavering, I think you should read this book. It will make you think again.

(For a free copy of the Christopher News Note, "You Can Be A Leader," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

A Marathon Is Quite A Celebration

The Human Side

Father Eugene Hemrick

A beautiful fall provided a perfect setting in which to prepare for the 1994 Chicago marathon. How could anyone help but praise God's glory on clear crisp mornings while running to the sound of cracking leaves underfoot and the sight of brilliant reds, yellows and rusty browns above? It's easy to pray when you get in tune with nature and yourself!

In addition to spiritual and physical highs, marathons have a way of centering one's life. Disciplined eating, proper rest and routine exercise create a focus. They help to regroup one's energies. Exhausting anxieties are more easily set aside at this time because they interfere with a cherished goal.

I have come to believe that having a focus and pursuing a prized goal have the power to counteract depression and anxiety better that any medicine on the market.

The day before a marathon is important in its own way. I stayed with the Franciscans at St. Peter's Church in downtown Chicago just five blocks from the starting line. Not only was this convenient, but the Franciscans' warm hospitality and encouragement helped immensely to dispel pre-race jitters. It was a luxury to be next door to the church and able to take a few minutes with God to offer a prayer of thanks for the joy of the moment.

At a marathon, even picking up one's race number can be a unique experience. The pickup area is surrounded with exhibits on the latest in energy foods, exercise machines and running gear. I never cease to be amazed at how scientists continue to find new combinations of vitamins and minerals to increase endurance and help reduce injury.

What is most fun for me at these exhibitions is to just stand back and observe people. First-time marathoners, for example, exude a certain fervor that is refreshing. And a close look at the participants reveals that heavyweight champion George Foreman is not the only one who at 45 can be a world champion.

The Chicago marathon is unique in that it takes you through so many ethnic neighborhoods. As I ran through the old Italian neighborhood where my mother was born, I yelled out to the bystanders, "Buon giorno," good morning, and received the familiar Italian salute.

In Hispanic neighborhoods we were treated to a lively mariachi band dressed in colorful traditional dress. In Chinatown a long dragon accompanied us to the sounds of the drums and tinkling chimes that characterize Chinese music. The marathon's last few miles took us along beautiful Lake Michigan, past McCormick Place, Soldier Field and into Grant Park.

Crossing the finish line dehydrated and beat, I reflected back on all the beautiful experiences that brought me to it and told myself I would be back again to celebrate life in this unique way.

Father Hemrick is research director for the U.S. Catholic Conference.

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Therapy For Survivors Of Childood Sexual Abuse

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

I am receiving therapy for depression. I was sexually abused during childhood and my therapist has me writing down all the things I can remember. He also wants to use hypnosis to help me remember many things because there are parts of my childhood that I can't remember at all. But the more we get into this, the more depressed I feel. Lately, I feel like I can hardly stand to keep on taking care of my kids. I wish I didn't have to live. I don't want to go back to my therapist, but I don't know what to do.

There's more than one way to do psychotherapy and, since you're feeling worse, it's important to step back and take a look at what's going to be best for you right now. Sometimes it can be helpful to go back and look at things that have happened in the past and deal with them in some way so that you can get on with your life. The problem is that process can open up a lot of pain and sometimes the memories are more than a person can handle. When a person is very emotionally drained by depression or by a medical illness, there may not be the internal ability to handle the stress of therapy.

One danger of hypnosis is that memories can be brought out which you may be emotionally unprepared to handle and you may become overwhelmed. Our mind can store things outside of our awareness to protect us from extreme emotional pain. These memories may surface gradually during the course of treatment and can be dealt with gradually. Hypnosis can accelerate the process, which may not be what you need at all, since it sounds like you already have more than you can deal with.

Another caution with hypnosis is that there is some danger of "false memories" being created. Research shows that under certain conditions people can be manipulated to remember things that haven't happened. The people themselves are not lying — they do "remember" even though particular things they remember are known to be false. It's a complicated process, but it can happen and I would have concern that you may be more vulnerable to creation of false memories during hypnosis.

Although I would not recommend hypnosis, the type of therapy you are doing can be helpful. By itself, the fact that you are feeling worse doesn't necessarily mean you're on the wrong track. At the end of a cancer operation, the important question is not "Are you feeling better?" but rather, "Did they get it all?" (*We Weep for Ourselves and Our Children: A Christian Guide for Survivors of Childhood Sexual Abuse,* by Feldmeth and Finley.)

But if the therapy is pushing you beyond your limit, there are many alternatives. Therapy oriented toward increasing your coping skills and building that inner strength may be what you need.

See **Croswinds,** Page 11

Fees For Annulment Cases

Question Box

Father John Dietzen

Q. We saw your recent column about unequal application of the death penalty in the United States. The same gross inequality is applied to those seeking an annulment of their marriage. It seems that only the rich and affluent can afford it. I have been told it takes $1,000 to get an annulment. Our daughter was married in 1982 in the Catholic Church to a non-Catholic. Later he became a heavy drinker, abused her and the children, and obtained a divorce. She later married in the Episcopal Church. She talked with a priest in our area and was told it costs $500 to even begin the process of annulment. They want to send their children to a Catholic school. Since they could not afford both, they chose the Catholic education instead of an annulment. Did she do the right thing? (Iowa)

A. I'm sorry that you were given some very erroneous information. A lot of others, for some reason, are under the same misconceptions.

After receiving your letter I checked with the tribunal office of your diocese. The fee requested for an annulment case is $200, not $1,000, with a $50 deposit requested at the beginning.

Moreover, if the petitioner or his/her parish is not able to pay the fee, the tribunal manages to pay for it some other way. No one is denied access to tribunal processes because of lack of money.

I decided to use your letter in this column because a number of people make the same claims about exorbitant charges for annulment petitioners. All prove untrue. The fee for such a case in your diocese is lower than some others, but none that I know of is anywhere near the amount you mention.

How do we explain that your daughter heard such figures? At least two reasons immediately come to mind.

The first is plain unfounded rumor. For a variety of reasons some individuals spread or embellish half-true information which ends up being totally untrue, but is believed, especially by people who want to believe the worst.

Another is that some priests give information that may not be entirely accurate. Officials of several tribunals have told me that occasionally priests don't want to be bothered with annulment cases or simply don't believe in them. They can discourage people who approach them from even trying to pursue a case by quoting overinflated tribunal costs.

The head of the tribunal in your diocese invites anyone such as yourself to call him. He will point you toward a priest to whom you can present your petition, and who you can be confident will follow up on it competently and earnestly.

I know most, if not all, tribunals would offer to do the same. If your daughter is still interested in pursuing her case so she can get back to the sacraments, you might suggest this to her.

Q. I am concerned about the validity of the sacrament of the Eucharist because of defect of form. The form was always *Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam* — May the body of our Lord Jesus Christ preserve you to life eternal. The present *Novus Ordo Missae* uses words that are wrong. Popes, councils and saints have stated that the Church has no power to innovate. Doesn't this make the Eucharist invalid when administered with the new form, "body of Christ"? (Florida)

A. I think you better reread the book on Catholic teaching you are using; either that or get a different one. The "form" for the sacrament of the Eucharist is, and has been, the words of consecration during the eucharistic prayer. Who administers holy Communion, or what words they use, does not affect the reality of our Lord's real eucharistic presence under the forms of bread and wine.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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A Thank You Note To God

Coming Of Age

Dr. Christopher Carstens

Dear God: Here it is, Thanksgiving. It's been another hard year for the cheerful sorts, and a better one for the guys who like complaining about how bad everything is.

I don't know if you read our newspapers or ever watch American television, but if you do it must sound like things have pretty much gone to pot down here. It's not as bad as all that — and that's why I'm writing, to thank you for some of the really good stuff that's happening. You won't hear about much of it in the news.

This fall we had another election. Across the country, there seems to have been another wave of "Throw the bums out," and I think it caught some people who were doing hard jobs well.

But I'm thankful this morning, anyway. The people who wanted the "bums" out got their way, and nobody was shot in the process. All over the world, governments change based on who can get the most soldiers on top of the big hill first. In Bosnia, they've been holding their ballot by bullets for about four years.

Americans have more guns than anybody — and this fall people still could go to the polls without National Guard protection. Since the Civil War we've done that 61 times in a row, an amazing record for peaceful settlement of our political differences. Thanks God, for letting us do it again.

Another common complaint is that our schools aren't doing their job and that our teachers don't care anymore. This is just plain untruth. I've spent a good deal of my professional life working with teachers, and things are a lot better than the TV sound bites and political speeches would have you believe.

It's easier to run a school system where everybody speaks the same language and has the same set of cultural assumptions. Whole groups — African-Americans, Hispanics, Chinese, recent immigrants, anybody who was different — once found that they weren't really welcome in our schools. They were encouraged to spend their time elsewhere. That has changed.

In America, we've made the wise decision to educate everybody, not just the smartest and the richest. Kids with learning disabilities, with handicaps or kids who simply had a hard time figuring out the rules used to get quietly pushed out the side doors. Now they stay in school.

As a result, we have more high school graduates and a greater percentage of our students attending college than any other country in the world. Educating all our students is a big job, but there's a spirit of optimism and commitment in our schools that doesn't get translated into the daily news.

God, I'm thankful for all the devoted teachers, visionary principals and hard-working school administrators who make shrinking budgets stretch farther and farther each year.

Then there are our young people. I got a letter recently from Patrick Stufflebeam in Farmington, Ill. He closed by saying, "I just wanted you to know that there are a few 'good kids' left out there."

Thanks for the reminder. The vast majority of America's teens aren't involved in driveby shootings and aren't painting graffiti on the walls. They are going to school, working at part-time jobs and trying to be true to their families and friends.

God, thank you for all those "good kids." You've given this new generation a remarkable list of challenges to face and overcome. Thanks for giving them the skills, abilities and good will they'll need.

(Your comments are welcome. Please address: Dr. Christopher Carstens, c/o Catholic News Service, 3211 Fourth St. N.E., Washington, DC 20017.)

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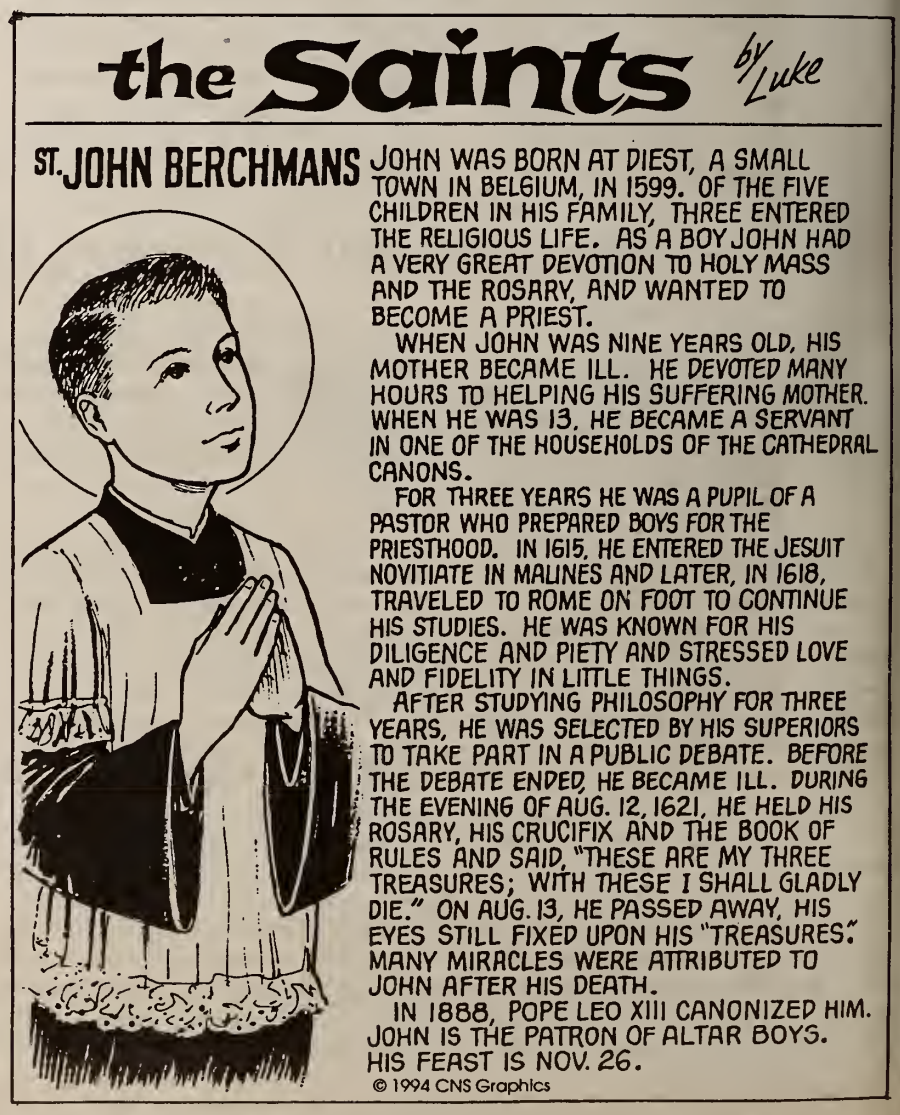


Room At The Inn

("The Flight Into Egypt," an 1847 lithograph by J. Baillie at the Library of Congress)

Two thousand Christmasses ago, this mother gave birth to a Son and laid Him in a manger because there was no room at the inn ...

Luke 2:7

... But with your help, this Chr

More than just a house, ***Room at the Inn*** is truly a home where single w
In addition to helping these young moms through their pregnancies, ***Ro*** importantly, how to take care of their children.

Our help also extends to these young families after the birth of their bab to keep their children and not release them for adoption, we provide them w

We encourage these new families to stay in our home for up to a year to h Catholic Social Services.)

Our Mission

(Adopted 11/105/94 by Room at the Inn Board of Directors)

Responding to the call of Jesus Christ to respect and affirm life from the moment of conception, **Room at the Inn** *is a safe haven for children threatened by abortion or infanticide and their homeless, single mothers. Under the patronage of Saint Joseph, and guided by the Magisterium of the Catholic Church,* **Room at the Inn** *seeks to help these young families move toward a new life of hope-filled, independent and healthy living.*

Room at the Inn is a tax-exempt, non-profit organization helping homeless pregnant women and babies. A pro-life ministry of the Catholic Church, **Room at the Inn** is listed in the Official Catholic Directory. Room at the Inn has a 501(c)3 status with the IRS. All contributions are tax deductible.

Diana's Story

Mom Chooses Life, Finds Home

A freshman in college, Diana discovered she was pregnant ... again.

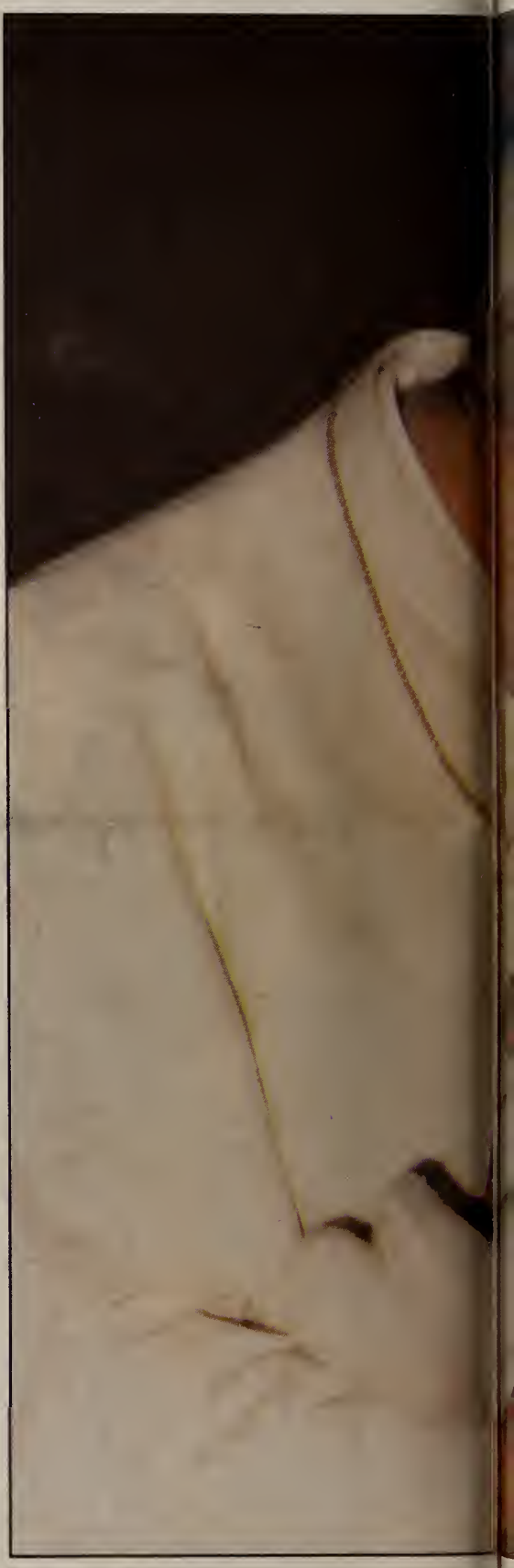
Three years previously, she had become pregnant and had an abortion. This time, she wanted to choose life, but she also wanted to finish her education.

Fortunately, her priest knew about Good Counsel homes, a caring place for single, unwed mothers in New York and New Jersey.

Diana left her home in South Carolina and moved to Spring Valley, N.Y., where she is now the proud mother of a baby girl and is working on her degree in accounting.

With seed money, and programmatic and technical support from Good Counsel homes, **Room at the Inn** was organized this past spring as the only Catholic home in the Carolinas for single women facing unplanned pregnancies.

Young moms, like Diana, need more than platitudes about the value of life. They need **Room at the Inn**.



Mothers To Make House A Home

Even though young mothers find shelter, food, counseling, training and love at **Room at the Inn,** they do not find a free ride.

All of our moms are required to do the cooking and cleaning as well as contribute to the financial upkeep of the home, if they are able.

In this way, our house becomes their home and they learn to face the responsibilities of single parenthood.

Most importantly, **Room at the Inn** offers an encounter with Christ. Whether it's in the weekly Sacrifice of the Mass offered in the home, the daily rosary and night prayer, or in the love and charity they find in each other, the residents, staff and volunteers are joining together to make Him present again, right here ... today.

In the best Catholic tradition, **Room at the Inn** helps any single, pregnant mother in need, regardless of her religious beliefs.

You're invited ...

Room at the Inn and the Epiphany Club

Jackie Gallagher — *Connie Keffer*
Rachel Greene — *Aleanne Kennelly*
Cindy Grim — *Pat Lengers*
Diane Hoefling — *Kaye McGarry*
Tricia Horn — *Maggi Nadol*
Mary Potter Summa

Cordially invite you to a house blessing
on
Sunday, November 27, 1994 at 1:00 p.m.
at
3737 Weona Avenue, Charlotte, North Carolina

Reception to follow
R.S.V.P.

... To confirm, call (704)364-4050.

Spe

Special thanks to our shepherd **Bishop William G. Curlin,** and **Msgr. John J. McSweeney,** chancellor an vicar general, for their prayers and sup port; to the priests, parishes and com mitted pro-life laity of the diocese fo their prayers and financial support; t **Elizabeth Thurbee** and Catholic So cial Services; to **Father Benedic Groeschel** and **Chris and Joan Bell** fo

...mas, things will be different.

...ng unexpected pregnancies find the support and love they need to choose life. ***...th Inn*** teaches them basic life skills such as nutrition and budgeting and, more

...ft... a few months of post-natal care and counseling, if the young mothers decide ...y-...are in the home to allow them to return to school or find job training. ...er...get on their feet and get their lives in order. (All adoptions are handled through

Room at the Inn, a new seven-bedroom, four-bath house off South Boulevard in Charlotte, will open in December.

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...hanks

...ting us started; to all of the members of the **...iphany Club;** to our volunteers who con...ute so much of their time; to **Bob Gallagher ...d Good Will Inc.,** for the donation of the ...velopes included in this newspaper; and a ...y special "thank you" to **State Deputy Jim ...d Betty Neely** and the **Knights of Colum...bs** throughout the state for their strong and ...nerous support.

"I feel that the greatest destroyer of peace today is abortion, because it is a war against the child, a direct killing of the innocent child, murder by the mother herself. And if we accept that a mother can kill even her own child, how can we tell other people not to kill another?"

— **Mother Teresa** (From her keynote address at a National Prayer Breakfast attended by President and Mrs. Bill Clinton)

Turn this page for a message from a very special mother.

LDM

Missionaries of Charity
54 A A.J.C. Bose Road
Calcutta 700016 INDIA

Dear Albert and Maggi,

God love you for the generous and Christlike love you have for mothers and Children. Your work, called Room at the Inn, will be a real Bethlehem where the love of the Holy Family — Jesus, Mary and Joseph — becomes present in our world of today. Remember in all the work you do that you are touching Jesus, for He said, Whatever you did for the least of my brothers, you did it for Me. I will pray for you, for this new work, and for all the mothers and children you will shelter and love.

God bless you,

Mc Teresa m.

Boldly Catholic. Proudly Pro-life. ***Room at the Inn*** is a comprehensive program making Christ present to homeless, single, pregnant mothers and babies in need.

We will open in December, but we cannot operate without your help. We rely solely on private contributions and are not funded through the Diocesan Support Appeal or with tax dollars. If you have been blessed financially this year, can you share your abundance with these moms and kids who are so much in need? Children should never be born in mangers, and with your help, they won't be.

Room at the Inn, 3737 Weona Ave., P.O. Box 30544, Charlotte, N.C. 28230-0544
telephone (704) 364-4050

(Letter from Mother Teresa was written to Albert Hodges, executive director of Room at the Inn, and Maggi Fitzpatrick Nadol, director of residential services.)

Pope Says Church Must Examine Conscience Before Millenium

VATICAN CITY (CNS) — In an apostolic letter anticipating the 2,000th anniversary of Christianity, Pope John Paul II said the Church and its members must make a profound "examination of conscience" to measure their past and present conduct against the ideals of the faith.

Announcing a "great jubilee" for the year 2000, the pope unveiled plans for regional synods, ecumenical and interreligious meetings and possible papal trips to the land where Jesus lived. The pope made it clear he expects to personally preside over the ambitious program, saying the preparations have become a key to his pontificate.

Christ's 2,000th birthday will be an extraordinary moment not only for Christians but indirectly for all humanity, the pope said in his letter, titled *Tertio Millennio Adveniente (The Coming Third Millennium).* The 72-page text, made public at the Vatican Nov. 14, followed a consultation on the topic with the world's cardinals last spring.

The pope said the jubilee, or holy year, will be celebrated simultaneously in Rome, the Holy Land and local churches during the year 2000. An International Eucharistic Congress will be held in Rome the same year, highlighting that Christ, born in Bethlehem 2,000 years ago, continues to offer himself to humanity, he said.

But the bulk of the papal letter focused on a six-year preparation program: a first phase, 1994-96, which concentrates on self-examination and historical shortcomings, in particular the fractured unity of Christian churches; and a second phase, 1997-99, which centers on Christ and his meaning for people today.

Taken as a whole, the jubilee preparations should confirm Christians in their faith, sustain their hope in eternal life and rekindle their charity toward the world's poor, he said.

All this requires that the Church take a closer look at its own conduct. It needs to "become more fully conscious of the sinfulness of her children, recalling all those times in history when they departed from the spirit of Christ and his Gospel," he said.

The Church "cannot cross the threshold of the new millennium without encouraging her children to purify themselves, through repentance, of past errors and instances of infidelity, inconsistency and slowness to act," he said.

Pope John Paul II addresses a crowd in St. Peter's Square Nov.13, the day before he released an apostolic letter unveiling plans for celebrations of the 2,000th anniversary of Christianity. (CNS photo from Reuters)

At the same time, the pope said the Church has to recognize that its members over the centuries have given in to "intolerance and even the use of violence in the service of truth." At times, because of cultural conditioning, many people mistakenly felt that authentic witnessing to the truth could include "suppressing the opinions of others," he said.

Today the Church has an obligation to express "profound regret for the weaknesses of her sons and daughters who sullied her face," he said. This offers a lesson for the future: that the truth cannot be imposed upon people, he said.

The pope emphasized that the Church's "examination of conscience" must also include the present day, which he said was marked by religious indifference, ethical confusion and growing secularism. Church members, he said, need to pose serious questions about the theological correctness of their faith, especially in view of what he termed "the crisis of obedience" regarding the Church's teaching authority.

In social areas, too, he called on Christians to judge their own conduct against the Gospel teaching. He wondered, for example, how many Christians have accepted the violation of human rights by totalitarian regimes, and why so many Christians share responsibility for grave forms of injustice and exclusion.

The document calls on local churches, in imitation of the early Church, to recognize martyrs among their own members, gathering documentation on specific cases.

A strong theme of the document is the need for a new ecumenical push. He said he hoped that the next six years would see an acceleration of ecumenical dialogue and an increase in specific agreements, so that "we can celebrate the great jubilee, if not completely united, at least much closer to overcoming the divisions of the second millennium."

"As everyone recognizes, an enormous effort is needed in this regard," he said. He suggested a meeting of all Christians during the year 2000 as one possible initiative.

The pope outlined tentative plans to hold regional or continental meetings of the Synod of Bishops for the Americas, Asia and Oceania during the preparation period, and said a universal synod on the jubilee year was urgently needed. All this would apparently require immediate planning, and Vatican officials said a preparation commission for the jubilee activities has been formed.

He said the North and South American synod would focus on evangelization in a region with widely different cultures and on justice and international economic relations. The Asian synod could highlight the challenge of Christian evangelization where the Church is a tiny minority amid other ancient religions. In Oceania, he said, the synod could pay special attention to aboriginal people and traditional religions.

The pope said he hopes to make several significant trips during the jubilee preparation. He repeated his wish to travel to war-torn Bosnia-Herzegovina and said the "exaggerated nationalism" in the Balkans should be one element in Europe's own examination of conscience, which should also acknowledge the errors of the "imperialist policies" carried out in past and present centuries.

The pope said he wants to travel to Lebanon, Jerusalem and the Holy Land, and said it would be very significant if he could also visit the places of the Old Testament in the year 2000, including Mount Sinai in Egypt and Damascus, Syria.

The jubilee plan outlined by the papal document calls for specific Christ-centered themes to dominate the final three years of preparation. The year 1997 will be devoted to reflection on Christ — on his role as savior and as preacher of the Good News; on the mystery of the incarnation and Jesus' birth from the Virgin Mary; and on "the necessity of faith in Christ for salvation."

The pope said this should be a time for the Church to promote renewed interest in the Bible and a longing for holiness among its faithful. To be realistic, he added, the Church also needs to enlighten its members by clarifying objections about Christ and against the Church.

The year 1998 will be devoted to the Holy Spirit and a renewal of hope, with better appreciation of positive developments in the Church and in society. The year 1999, dedicated to God the Father, will place a special accent on charity and its modern applications, especially the implementation of Christ's "preferential option for the poor and the outcast."

"Christians will have to raise their voice on behalf of all the poor of the world," the pope said. More specifically, he proposed the year 2000 as an appropriate time to consider reducing substantially or cancelling outright the international debt that burdens so many developing countries.

This, too, should be a time for major interreligious meetings, especially among Christians, Muslims and Jews, he said. He confirmed that efforts were already being made to arrange such encounters in symbolic places like Bethlehem, Jerusalem and Mount Sinai.

Committee Named To Direct Jubilee

VATICAN CITY (CNS) — The day after his apostolic letter on preparing for the year 2000 was published, Pope John Paul II established a Vatican committee to coordinate the celebrations.

French Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace, was named president of the Central Committee for the Jubilee of the Holy Year 2000. The Vatican's Nov. 15 announcement said the cardinal also would head the committee's presiding council.

Council members named at the same time include Cardinals Camillo Ruini, papal vicar of Rome; Francis Arinze, president of the Pontifical Council for Interreligious Dialogue; Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity; and Virgilio Noe, archpriest of St. Peter's Basilica.

The secretary of the central committee and the presiding council will be Italian Archbishop Sergio Sebastiani, the Vatican's nuncio to Turkey.

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People In The News

BISHOP FRANCIS F. REH

Retired Bishop Reh Of Saginaw, Mich. Dies At 83

SAGINAW, Mich. (CNS) — Retired Bishop Francis F. Reh of Saginaw, 83, died Nov. 14 at St. Mary's Medical Center, Saginaw, following complications from a stroke. A funeral Mass was celebrated Nov. 18 at St. Mary Cathedral by Bishop Kenneth E. Untener, who succeeded Bishop Reh. Bishop Reh headed the Saginaw Diocese from 1969 to 1980. He also was bishop of the Diocese of Charleston, S.C., from 1962 to 1964. In between he was rector of the North American College in Rome. Bishop Reh was buried at Mount Olivet Cemetery, Saginaw. He is survived by his brother, Gustav Reh Jr., Branford, Conn.

Pope Names Veteran Vatican Diplomat As Italian Nuncio

VATICAN CITY (CNS) — Pope John Paul II has reassigned Archbishop Francesco Colasuonno, the Vatican's first official diplomatic representative to the Soviet Union, as nuncio to Italy. The 69-year-old Vatican diplomat was assigned to Moscow in 1990 after four years as a roving ambassador to Soviet-bloc countries and as head of the Vatican delegation in a joint working group with then-communist Poland. Archbishop Colasuonno's appointment was announced at the Vatican Nov. 12, two weeks after Pope John Paul announced he was making the current nuncio to Italy, Archbishop Carlo Furno, a cardinal. The Vatican did not announce a new post for the 72-year-old cardinal-designate.

Byzantine Archbishop Of Pittsburgh Named

WASHINGTON (CNS) — Pope John Paul II has named Msgr. Judson M. Procyk, 63, as archbishop of the Byzantine Archdiocese of Pittsburgh. He has been rector of the Byzantine cathedral of Pittsburgh since 1973. The appointment was announced in Washington Nov. 14 by Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States.

Five CHD Founders Receive Agency's Development Of People Awards

WASHINGTON (CNS) — The Campaign for Human Development named five individuals credited with founding CHD as recipients of its 1994 Development of People Award during a 25th anniversary recognition dinner Nov. 12. The shared award went to David Finks of Sanford, N.C., Patrick Flood of Austin, Texas, Father Michael Groden of Boston, Bishop John E. McCarthy of Austin, Texas, and the late Msgr. Geno Baroni of Washington. The Development of People Award honors individuals who have made major contributions to the full development and equality of people. The five were recognized for their role in the founding of the U.S. church's domestic anti-poverty program 25 years ago. In presenting the award, Bishop James H. Garland of Marquette, Mich., chairman of the U.S. bishops' CHD Committee, called the 1994 honorees the "persons most responsible for the conception and development" of CHD.

Cardinal Says Redefining Family Destroys Society

ST. LOUIS (CNS) — A Vatican official told a national meeting of Catholic women Nov. 4 that "binding marriage" is the foundation of the family, and modern attempts to define family differently could destroy society. "The social disaster which is developing in many nations is largely the fruit of the liberal Western secularist ideology," said Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family. "When the family breaks down, the social fabric is broken and endangered," he said. He also pleaded for an end to artificial contraception. He argued that the education of children in a spirit of love, self-sacrifice and reverence for life "is only possible when the good news of *Humanae Vitae* (the papal encyclical that reaffirmed Church teaching against artificial birth control) is lived, when love means openness to life."

Bishop Restates Ban On Fairs As Church Financial Support

HOUMA, La. (CNS) — Bishop Michael Jarrell of Houma-Thibodaux has restated the ban on fairs, fund-raisers, bingo and gambling as ways of Church support in his diocese. He said fairs and festivals for Church support are to be discontinued by July 1, 1996. In a policy statement, Bishop Jarrell called the prohibited activities "an obstacle to stewardship, by which a portion of one's time, talent and treasure is dedicated to the mission of the Church."

Vatican Representative At U.N. Calls For More Aid To Refugees

UNITED NATIONS (CNS) — The Vatican has called on the international community to increase its efforts on behalf of refugees. In a statement delivered at the United Nations, Archbishop Renato R. Martino, Vatican nuncio, pledged "the continuous involvement of Catholics and their network of assistance and emergency agencies for refugees." The nuncio delivered his statement Nov. 10 to the committee of the U.N. General Assembly reviewing work of the High Commissioner for Refugees, Sadako Ogata. Archbishop Martino praised her "indefatigable and generous work" and said the Vatican held the her agency "in high esteem."

Pope To Cross Half Globe During 10-Day Trip In January

VATICAN CITY (CNS) — Pope John Paul II will hit the road again in January, crossing half the globe during a 10-day trip to the Philippines, Papua New Guinea, Australia and Sri Lanka, the Vatican announced. Bishops' conferences in the four countries had announced plans for the trip last spring, but concerns over the pope's slow-healing right leg led to speculation the trip would be canceled or significantly scaled down. The announcement of the trip two months before the central event — World Youth Day 1995 — was set to begin was seen as a sign of Vatican confidence in the 74-year-old pope's health and mobility.

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Scripture

Readings for the Week of November 27 - December 3

Sunday: Jeremiah 33:14-16; 1 Thessalonians 3:12-4:2; Luke 21:25-28, 34-36.

Monday: Isaiah 2:1-5; Matthew 8:5-11.

Tuesday: Isaiah 11:1-10; Luke 10:21-24.

Wednesday: Romans 10:9-18; Matthew 4:18-22.

Thursday: Isaiah 26:1-6; Matthew 7:21, 24-27.

Friday: Isaiah 29:17-24; Matthew 9:27-31.

Saturday: Isaiah 30:19-21, 23-26; Matthew 9:35-10:1, 6-8.

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Comunidad Hispana Comuniquémonos

Algunos de los participantes de la reunión en Statesville, que el padre Jaime convocó para tratar diferentes aspectos de la Pastoral Hispana en la Diócesis.
Foto por ARTURO DE AGUILAR

El Unico Señor

Todas las creaturas, visibles e invisibles, fueron hechas por medio de Cristo y fueron entregadas a El por el Padre. "Todo me ha sido dado por el Padre".

Jesucristo es el Señor, no para buscar en su dominio la propia gloria, sino más bien para participar su felicidad de Hijo de Dios a todos los hombres. Cristo es el Señor verdadero: El controla, domina y dispone los pequeños y grandes acontecimientos de la vida de cada uno y de la humanidad entera. Por eso el cristiano es sereno y pierde todo temor, ansiedad y seguridad propios de quienes aceptan a otros señores, como el mal, las pasiones, el espíritu mundano.

Todo es de Cristo y quien intenta apropiarse de su dominio es ladrón y asesino. De este modo, son ladrones y asesinos todos aquellos que pretenden reemplazarlo ofreciendo a los hombres lo que lleva a la muerte del espíritu. Para unirnos a El y hacernos de su Reino, Cristo se ha hecho hombre y ha muerto en la cruz. Para facilitarnos la observancia de su ley, Cristo está en medio de nosotros mediante la gracia y los sacramentos. Jesús nos ha dado la línea fundamental de nuestra conducta: "Quien no está conmigo, está contra mí": pues, o reconcerlo como único y verdadero Señor, o rechazarlo y ser presa de los enemigos de Dios. No hay otro camino.

(Con permiso de los Padres de la Sociedad de San Pablo)

Dirigentes de Comunidades Hispanas se Reunen

Por ARTURO DE AGUILAR

Con una invitación de nuestro obispo, el padre Jaime Byer reunió a las personas que de un modo u otro están envueltas en el trabajo del ministerio hispano en las diferentes comunidades a través de toda la diócesis, para compartir los diferentes aspectos del ministerio en dichos lugares.

Esta reunión tuvo lugar el último día del mes pasado en la parroquia de San Felipe en Statesville. Estuvieron presentes representantes de la mayoría de las 22 comunidades: Toerin Leppink de la oficina del Servicio Social Católico en Asheville, el padre Gerardo Clark y Betsy Mikula de Biscoe, el padre José Waters de Lincolnton, Newton y Taylorsville, el padre José Tustin de Kernersville, el padre Roberto Graves de Monroe, el padre Roland Hautz de Sparta y Jefferson, la hermana Nancy Stewart de Greensboro, la hermana Linda Scheckelhoff de Dobson, quien junto con la hermana Andrea Inkrott y el padre John Putnam atienden el centro de Yadkinville, y Carolina Martínez de Casa Guadalupe en Winston-Salem. Otras personas que asistieron fueron el padre Frank Cintula, quien esta trabajando en la formación de una comunidad en North Wilkesboro, el padre Jim Byrne de la diócesis de Raleigh que colabora con la comunidad de Biscoe, Martín Mata, seminarista, el padre Paul Gary, de la parroquia anfitriona y el padre Jaime, Luis Wolf y un servidor, que fuimos de Charlotte.

El padre Byer hizo una pequeña introducción para dar paso a la presentación de todos los asistentes a la reunión. Se tocaron temas de gran importancia en el ministerio hispano, como el programa de Entrenamiento para Ministros Laicos, los problemas y prioridades de las comunidades y los recursos que se tienen o que se necesitan. Para a ser más efectivos en el trabajo pastoral, se vió la necesidad de unir esfuerzos y recursos. Por último se planeó una próxima reunión para el mes de enero y se hizo un pequeño balance de los positivos de la reunión, que tuvo un carácter semi formal y amistoso por parte de todos los presentes, sin importar mucho el idioma que se usaba, que algunas veces fue inglés, otras español y otras ambos.

Algo que quedó muy claro es la voluntad de trabajar que hay en todas estas personas y la necesidad de apoyo mutuo para poder trabajar com mayor efectividad y así contar con más recursos para la asistencia de la creciente población hispana en toda la diócesis.

El Adviento

Por ARTURO DE AGUILAR

El año litúrgico comienza con la festividad de Cristo Rey, que generalmente es el último domingo de noviembre. La fiesta de Cristo Rey del Universo es la que nos prepara para el Adviento y nos deja ver lo que está por venir como una visión gloriosa de Jesucristo.

La palabra Adviento proviene del vocablo latino *ad venire* que significa "lo que está por venir, o lo que viene". Esta palabra ha sido usada desde los primeros siglos de la Iglesia y hoy día aún conserva dicho significado, aunque para la Iglesia Católica, la profundidad del término va más allá del simple contenido semántico de la palabra.

El Adviento es el primer tiempo del año litúrgico y se extiende por cuatro semanas en las cuales se nos va preparando a la pronta venida de Cristo, a la celebración de su nacimiento, de su Encarnación. El mensaje de la primera semana de Adviento se enfoca en nosotros y en la actitud que tenemos respecto al advenimiento de Cristo; a través de las otras tres semanas se va iluminando la espera gozosa de Cristo, que comenzará a habitar en nosotros en la Natividad.

Papa Insta Contra Aborto y Comparte Memorias en su Nuevo Libro

CIUDAD DEL VATICANO (CNS) —En el primer libro papal dirigido a una audiencia en masa, el Papa Juan Pablo II hace una apelación cordial contra el aborto, comparte recuerdos de haber crecido con amigos judíos y manifiesta su optimismo sobre el papel de la Iglesia en la sociedad moderna.

El libro de 244 páginas titulado "Atravesando el Umbral de la Esperanza", fué dado a conocer a finales del pasado mes de octubre. El vaticano y los dirigentes eclesiásticos estadounidenses dijeron que el mismo ofrecía una visión sin precedentes y fascinante sobre el pensamiento del Papa.

"Es un libro que va a las cuestiones básicas. Creo que va a ser una lectura difícil para muchos, pero va a valer la pena", dijo Monseñor William H. Keeler, Arzobispo de Baltimore y presidente de la Conferencia Nacional de Obispos Católicos, en una sesión informativa previa a la publicación del libro.

"Debería ser un libro de mayor venta", agregó él. El publicista americano, Alfred A. Knopf, dijo que más de un millón de copias se pondrían a la venta en los Estados Unidos a partir del 20 de octubre.

Las reflexiones del Papa son filosóficas y personales. Los temas fluctúan desde los argumentos por la existencia del infierno hasta el apego del pontífice a un libro de oraciones que su padre le dió una vez. El trata de los valores y las imperfeciones de otras religiones importantes, los errores del comunismo y el deber de la Iglesia de predicar lecciones morales duras en una época de escepticismo.

Las observaciones del Papa sobre el aborto comprenden sólo siete páginas, pero se hallan entre las palabras más apasionadas y enfáticas del libro. El dice que es "difícil imaginar una situación más injusta" que la de quitar la vida a los niños no nacidos.

El Cardenal John O'Connor, de New York, al hablar a los reporteros dijo que los comentarios del Papa sobre el aborto revelan la profundidad de sus convencimientos, pero en un lenguaje sensible que podría ganar algunos conversos para la postura de la Iglesia.

Virgen de Guadalupe

El día 4 de diciembre a las 7 p.m. en la Catedral de San Patricio habrá una Misa por la festividad de la Virgen de Guadalupe patrona de las Américas y será celebrada por nuestro señor obispo William Curlin. En ella se realizará un desfile con las banderas de todos los países hispanos. El domingo siguiente, 11 de diciembre se llevará a cabo otra celebración Eucarística en la antigua iglesia de la Asunción (Shenandoah y The Plaza) a la hora de costumbre, 10:30 a.m.. Esta festividad comenzará a las 6 a.m con las tradicionales "mañanitas" mexicanas, que son cantos dedicados a la Virgen. Después de la Misa habrá una convivencia para las personas que deseen quedarse.

To Our Friends

First part of a series of articles about the liturgical year, this time regarding the festivity of Christ The King and Advent. Members from Hispanic communities around the diocese met in Statesville to share experiences about their ministry. About the new book by the pope titled *Crossing the Threshold of Hope* and his position on abortion. A Mass to celebrate the feast of Our Lady of Guadalupe will be celebrated by Bishop Curlin on Dec. 4 at 7 p.m. in St. Patrick Cathedral and another Mass will take place at the old Assumption Church (Shenandoah Ave and The Plaza) at 10:30 a.m. on Sunday, Dec. 11.

Diocesan News Briefs

Solemn Novena

GREENSBORO — A solemn novena in honor of Our Lady of the Miraculous Medal will be conducted by Vincentian Father William McKeon, director of the Vincentian Novena Preaching Apostolate, beginning Saturday, Dec. 10 at St. Mary Church. The novena, which includes prayer, Mass and confession, will be offered twice daily at 11 a.m. and 7 p.m through Monday, Dec. 19.

Amazing Grays Luncheon

CHARLOTTE — The St. Patrick Church Amazing Grays are planning a Christmas luncheon on Thursday, Dec. 8 after 12:10 p.m. Mass at Dilworth Inn, 1223 East Blvd. next to Harris Teeter. Cost is $5 per person. Make reservations by Nov. 30 and bring an unwrapped gift for the St. Patrick Christmas Party.

Jesus and Judaism.

CHARLOTTE — Dr. James Tabor of UNCC will offer an examination of Jesus in relation to the religious authorities of his time in a presentation "Jesus and Judaism" at St. Gabriel Church's Wednesday Night Gathering on Nov. 30. The evening begins at 5:30 p.m. and includes Mass, dinner, youth group and evening prayer. The presentation begins at 7 p.m.

Catholic Software Available

CHARLESTON, S.C. — Owned and operated by the Daughters of St. Paul, Pauline Books & Media has created Catholic Desktop Library, a collection of historical ecclesial texts on disk. The first release — "Church Documents" — includes Vatican II documents, post-conciliar documents, and documents from Popes John XXIII, Paul VI, and John Paul II. Cost is $59.95. To order, write to Pauline Books & Media Center, Daughters of St. Paul, 243 King St., Charleston, SC 29401 or call (803) 577-0175.

Charismatic Mass

CHARLOTTE — The monthly Charismatic Mass at St. Patrick Cathedral is Sunday, Dec. 4 at 4 p.m. Prayer teams will be available at 3 p.m. to pray for people who would like prayers for healing. Mass will be followed by a pot luck dinner in the school cafeteria.

Journey With The Apostles

SALISBURY — A four-week series of Scripture study, "Journey through the 'Acts of the Apostles'" will be conducted at Sacred Heart Church every Wednesday in January from 7-9 p.m. Richard Collings, noted Scripture scholar and missionary to the troubled people of the world, will present the series.The sessions are free and baby-sitting is available. Bring your Bible. Bring a friend.

Merit Award Winner

CHARLOTTE — Kent Merdes, a senior at Charlotte Catholic High School, received the North Carolina Merit Award and is a semi-finalist for the Morehead Scholarship to UNCC. He will also receive a four-year, half-tuition scholarship and full-room grant as a semi-finalist for the Insignis Scholarship at the University of Detroit Mercy. Another student, Greg Grauman, received a $3,000 per year renewable scholarship to St. Mary College as a senior ranking in the top 5 percent.

Mission Needs

KERLA, India — The missionary church in India is requesting religious items such as rosaries, statues, medals, scapulars, used Christmas cards and magazines. Items can be sent to Father Paul Cruz, St. George Church, Aravila, Kavanad P.O., Kollam-691 003, Kerala, India.

Home Educators Meet

WINSTON-SALEM — Catholic Home Educators of the Triad will meet on Tuesday, Dec. 6 at 10 a.m. New members are always welcome. For information, call Mary Beth Young at (910) 764-0629.

Holiday Sports Camp

BELMONT — Belmont Abbey College will sponsor a holiday sports day camp for kids ages 9-17 from Dec. 19-23 and Dec. 26-30 from 8:30 a.m.-4:30 p.m. The camp will offer aerobics, baseball, basketball, fitness, soccer, swimming, volleyball and tennis. The fee is $110 a week and discounts are available for families with more than one child. For information, call (704) 825-6672.

Advent Retreat

HOT SPRINGS — The Jesuit House of Prayer is presenting a weekend retreat, "Advent — Our Journey to Christmas" Dec. 2-4. Retreat leader Jesuit Father Andy Novotney will focus on preparation for Christmas through a look at scriptural figures and events. Cost is $70. A $20 deposit is requested with registration. For information, call (704) 622-7366 or write to Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743. Private and guided retreats are available throughout the winter months.

Widowed, Separated, Divorced Retreat

HICKORY — An Advent Retreat for widowed, separated and divorced people is Dec. 3-4 at the Catholic Conference Center. Participants will prepare for the coming of Christ at Christmas. Cost is $80 and includes one night's lodging and five meals. The retreat will be conducted by a Catholic lay team and Father Ron Kowalski. For information, call Frances D'Amato at (704) 256-8666 or St. Aloysius Church office at (704) 327-2341.

Healing Mass

CHARLOTTE — Prayers to heal the body, mind and spirit will be offered at the monthly Healing Mass at St. Peter Church on Wednesday, Dec. 7 at 7:30 p.m.

Bereavement Counseling Training

HICKORY — A bereavement counseling training program leading to certification will be conducted by Dr. Patrick Del Zoppo on Saturday, Dec. 10 at the Catholic Conference Center. For information, call the Lay Ministry Office at (704) 334-1805.

Prayer For Life

GREENSBORO — The Diocese of Charlotte Respect Life Office and the Knights of Columbus are sponsoring "A National Night of Prayer for Life," dedicated to the unborn lost to abortion, on Thursday, Dec. 8. The observances will be at St. Mary Church in Greensboro with adoration from 9 p.m.-1 a.m. and at St. Francis of Assisi Church in Lenoir with Mass at 6:30 p.m., followed by a 15-decade rosary and benediction.

Prayer Vigil

HIGH POINT — Maryfield Nursing Home is holding an overnight prayer vigil in the home's Perpetual Eucharist Adoration Chapel beginning Friday, Dec. 2 at 10 p.m. The vigil will end with 6 a.m. Mass on Saturday, Dec. 3. Several area priests will be available for the sacrament of reconciliation and prayer services throughout the night. Coffee and snacks will be available. For information, call Levonne Gruchow at (910) 886-2444 or Dick Kellenbarger at (910) 887-4299.

Course On Aging

HIGH-POINT — Guilford Technical Community College will offer a course beginning in January entitled, "Planning Long-term Care for Your Aging Parents, Spouse and Self." For information, call (910) 889-4545, ext. 2370.

Sacred Music Performed

MONROE — A variety of classical religious songs and Christmas carols will be performed by Austrian tenor Horst Vetter in a concert of sacred music at Our Lady of Lourdes Church Thursday, Dec. 8 at 8 p.m.. The free concert will follow the 7 p.m. Mass.

Hispanic Mass

ASHEVILLE — There is an Hispanic Mass Sunday, Dec. 4 at 7 p.m. at St. Eugene Church. The Mass is celebrated on the first Sunday of every month.

Donations Needed

CHARLOTTE — The Refugee Office needs blankets, new or used and in good condition, to distribute to local refugee families. To make donations, call Sonia Hayden at (704) 568-8806 or drop blankets off at 2217 Eastway Dr.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

A CATHOLIC CHILDREN AND FAMILIES FIRST CAMPAIGN

As a nation, we need to make children and families our first priority, to invest in their future; to combat the forces — cultural, economic and moral — which hurt children and destroy families; to manage our economy, shape our government, and direct our institutions to support and not undermine our families.

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Diocese Of Raleigh Wins Honors From Communications Campaign

UNIVERSAL CITY, Calif. — The Catholic Communication Campaign (CCC) of the United States Catholic Conference announced the winners of its 1994 Proclaim Awards competition honoring excellence in diocesan communications Nov. 9.

Presiding over the Proclaim Awards ceremony were U.S. Archbishop John P. Foley, president of the Pontifical Council for Social Communications, and CCC Director Ramone Rodriguez.

The Archdioceses of Los Angeles and Miami and the Diocese of Raleigh won top honors in the 1994 competition, each taking home a Proclaim Award and a Proclaim Certificate of Merit.

A video to promote the Archdiocese of Los Angeles' annual appeal, "Together In Mission," earned a Proclaim Award for its stunning visual style. "In Memoriam," another production of the Archdiocese of Los Angeles honoring the late Bishop Carl Fisher, won a Certificate of Merit.

The Archdiocese of Miami won a Proclaim Award in the television Mass category for "We Shall Rejoice," an Easter liturgy that was broadcast nationally by NBC-TV affiliates. Miami also won a Certificate of Merit for an episode of its magazine-style television program, "Catholic Focus."

The Diocese of Raleigh won honors for two publications. "Guidelines for Catechesis," a religious education primer for grade school parents, earned a Proclaim Award. The *NC Catholic*, the diocesan newspaper, earned a Certificate of Merit in the category for general newspaper excellence.

The Diocese of Scranton received Certificates of Merit for two television programs: a World Youth Day '93 chronicle entitled "A Journey of Faith" and an episode of the talk show, "Our Community."

The Diocese of Trenton won the Proclaim Award for talk shows for a "Catholic Corner" episode about child sexual abuse and the Church.

In a new category, the Diocese of San Diego newspaper, *Southern Cross*, won the Proclaim Award for general newspaper excellence.

"Dragon at the Gate," a poignant commentary on terminal illness in *The Vermont Catholic Tribune*, won a Proclaim Award for in the Diocese of Burlington.

Proclaim Awards also went to the Archdiocese of Cincinnati for a live broadcast of Auxiliary Bishop Carl Moeddel's ordination, and to the Archdiocese of San Antonio for a video promoting vocations to the priesthood for Mexican-Americans.

Additional Certificates of Merit were awarded to: The Diocese of Harrisburg for the radio program "Catholic Perspective;" The Archdiocese of St. Paul and Minneapolis for a five-year activities report entitled, "Witnessing Our Faith;" the Diocese of Wheeling-Charleston for a multimedia diocesan reorganization plan; the Dioceses of Buffalo for a radio public service announcement promoting the local Catholic Communication Campaign; and to the Diocese of Syracuse for "Mile High Memories," a documentary about World Youth Day '93.

Crosswinds (From Page 5)

Medication can help you to feel better so that you can better utilize your therapy. Short-term hospitalization can be helpful if you're not able to function at home or if you feel you may hurt yourself. Inner healing prayer with an experienced counselor could invite God's healing into the painful memories that have already surfaced.

Talk to your therapist about your concerns. If you are notable to agree on a treatment plan, get a second opinion.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

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Youth (From Page 2)

Born and raised in Milwaukee on the shores of Lake Michigan, Kotlowski is the youngest by nine years of two sons. "My mom and dad are responsible for my faith formation. They were my primary religious educators."

At age 13, he entered St. Francis Preparatory High School, and lived a life of prayer and spiritual formation in community. He later attended a Dominican-run high school and entered Marquette University as a seminarian for the Archdiocese of Milwaukee.

He left his priestly pursuit in his sophomore year because he fell in love. In his senior year in college, he moved to the inner city and lived in Franciscan community.

A 1985 graduate, Kotlowski has a bachelor of arts degree with a double major in philosophy and theology. His thesis for his master's degree on "cultural immersion" was approved with honors in 1992 at St. Francis Seminary, Milwaukee. It was based on his experience leading youth groups to work with the Appalachia poor in Virginia, and with the Indians in South Dakota and northern Wisconsin.

After college, Kotlowski left the Franciscan community to direct diocesan youth retreats. He worked for Catholic Social Services for the Archdiocese of Milwaukee in child abuse prevention and was associate director of religious education in the youth ministry at St. Jude the Apostle in Wauwatosa, Wis.

He hosted and produced a weekly radio program, "Image of God," in collaboration with WKTI-FM and the archdiocesan Office of Communications. He also served as a religious educator at Mother of Good Counsel Church, Milwaukee, and St. Anthony the Hermit Church, Menomonee Falls, Wis.

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Bishops Overwhelmingly Approve Message On Role Of Women

WASHINGTON (CNS) — The U.S. bishops Nov. 16 overwhelmingly approved a statement on the role of women in the Church conceived as a step toward peacemaking with those who have felt alienated as Catholics.

By a vote of 228 to 10, the bishops accepted the document *Towards Strengthening the Bond of Peace*, prepared by the Committee on Women in Society and in the Church.

The vote followed a lengthy debate on the nuances of an amendment proposed by Bishop Charles J. Chaput of Rapid City, S.D., to note that radical views about the role of women from both sides tend to impede dialogue and divide the Church.

After debate that made clear the bishops think both conservative and liberal perspectives can, by their extremeness, lead to alienation, a somewhat different version of Bishop Chaput's amendment was approved.

The statement itself calls for a churchwide dialogue on women's "leadership in the Church, equality of women and men and diversity of gifts."

It says there should be increased roles for women in governing the Church and collaboration between women and men in serving the Church. It singles out language as a source of problems for women who feel pained by sexism, and it encourages the use of inclusive language wherever possible.

Bishop John J. Snyder of St. Augustine, Fla., chairman of the committee on women, said the document is not intended to be a technical, theological pastoral letter so much as a statement of "fact, principle and appreciation."

The approved amendment said that "we further reject extreme positions" on women's issues "which impede dialogue and divide the Church."

The document, called a pastoral "reflection," incorporated 45 other changes suggested by various bishops. Amendments included minor rephrasing, such as substituting the words "called forth" for the original "recruited" in a reference to being called to service in the Church.

It also included addition of a paragraph quoting Pope Paul VI on how divergent views can become complementary "by forcing our reasoning process out of the worn paths and by obliging it to deepen its research to find fresh expressions."

There were several references during the morning debate to a nine-year effort to draft and approve a pastoral letter on women's concerns.

After years of gathering ideas and information from women around the country and reviewing several preliminary drafts, the bishops at their 1992 fall general meeting rejected the document. It was the first time in conference history that the bishops had voted down a proposed pastoral letter. They voted instead to send it to their Executive Committee for further action and to publish it as a report of the ad hoc drafting committee which wrote it.

Bishop Alfred C. Hughes of Baton Rouge, La., who had served on the drafting committee, said, "I stand in awe at the present committee's ability to do this in six months."

He said he was a bit worried about the "maturity" of the document after his previous experience in trying to create a pastoral letter that addressed the myriad complexities of women's issues.

"No document can say everything that might possibly be said," commented Cincinnati Archbishop Daniel E. Pilarczyk, urging approval of this year's document. Even hesitation based on a desire for "sufficiency and completeness" in the final product would be taken badly, he said.

"A vote against the document will be seen not as a voice for sufficiency and completeness, but as one more failed attempt to speak to women," said Archbishop Pilarczyk.

At a press conference following the vote, Bishop Snyder said he hoped the document would be used by dioceses and parishes to review how women are treated. He also said it might prompt those in fields now dominated by men, such as Scripture scholarship, theology and canon law, to encourage more participation by women.

The pastoral reflection was drafted by the bishops' Committee on Women in Society and in the Church in response to Pope John Paul II's letter issued May 30, which reiterated that priestly ordination was reserved to men.

Bishops (From Page 1)

The bishops had been expected to vote on the first three segments during the meeting, but the third segment was withdrawn from consideration at the last minute, as were some proposed American adaptations. Part of a massive project under way for several years now, the revised Sacramentary will not be completed until the bishops deal with four additional segments in coming years.

On another liturgical matter, they adopted the Swiss Synod's Eucharistic Prayer for Masses for Various Needs and Occasions, as well as a provisional English translation of the text.

They approved the establishment of a committee to develop a special forum on the translation of sacred texts, as well as an ad hoc committee on the directions CTNA should take. They also voted to extend most ad hoc committees for three years.

The 48-page health care directives, approved on a voice vote after a flurry of amendments, look at such questions as abortion, euthanasia, care for the poor, medical research, treatment of rape victims, surrogate motherhood, in vitro fertilization, prenatal testing, nutrition and hydration for the terminally ill and organ donation.

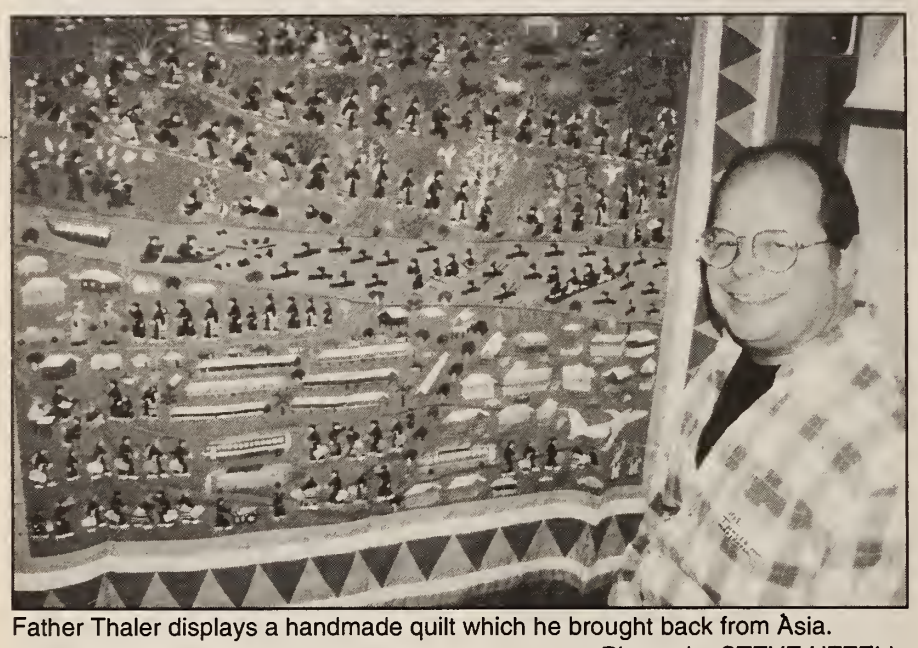
The document breaks no new ground on the topics, but brings together in one document Church thinking in the areas.

The bishops elected Msgr. Dennis M. Schnurr, a priest of the Diocese of Sioux City, Iowa, to a five-year term as general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference. He succeeds Msgr. Robert N. Lynch, a Miami archdiocesan priest who will complete his sixth year in that office on Feb. 1.

The bishops also chose Bishop Joseph A. Fiorenza of Galveston-Houston for a three-year term as NCCB-USCC secretary and filled various committee posts.

On the meeting's first day, they approved a $41.3 million 1995 budget, a three-year continuation of the collection to aid the Church in Central and Eastern Europe, and the expansion of membership on the Tri-Conference Commission on Religious Life and Ministry to include the recently established Council of Major Superiors of Women Religious.

Maryknoll Father Joe Thaler speaks about mission work in Nepal at the annual Third World Dinner at St. Luke Church in Mint Hill.



Father Thaler displays a handmade quilt which he brought back from Asia.

Photos by STEVE UZZELL

Participants In Third World Dinner Hear About Missions In Nepal

By STEVE UZZELL

MINT HILL — "*Nomistay.* That is Nepalese for 'I bow to the presence of God within you,'" said a smiling Maryknoll Father Joe Thaler to his audience seated on the floor of the new parish hall at St. Luke Church. Father Thaler pressed his fingertips together in front of his face and nodded in a sign of respect.

More than 100 parishioners and guest learned about the people of Nepal in a lecture and slide show given by Father Thaler at St. Luke's fourth annual Third World Dinner.

"Nepal has been described as 'a root between two stones,'" Father Thaler said of the nation the size of North Carolina, yet with a population of 20 million.

"Wedged between China and India, Nepal has 65 percent of the world's population on its doorstep. And it is considered the third worst country economically in the world. There are only some three doctors for every 10,000 people. Seventy percent of Nepal's children suffer from malnutrition."

Rice is the staple with fruit to supplement a two-meal-a-day diet. Village houses are made with straw roofs that need to be replaced every two to three years. Livestock is brought into the home at night with the family. The life expectancy is 45 years for females and 47 for males.

Father Thaler worked as a missionary for 14 years in Nepal. In the United States for the past three years, he hopes to return to Nepal and work with the handicapped, establish literacy programs and develop health-care programs.

After his presentation, Father Thaler joined participants to dine on the floor as a member of a Third World country. Others partook in First and Second World dinners, according to their meal tickets.

Ten-year-old Nicole Sanfilippo, ticketed as a member of a Second World country, shared her turkey with her brother, who had on his plate only a Third World portion of rice.

"I think it is a wonderful tradition that St. Luke has here," said Father Thaler. "It is important to remind people about the poorer countries. Otherwise, it would be easy to just forget about them."

The annual dinner is scheduled during the parish's fall RENEW program.

"Especially before Thanksgiving, it makes me realize how blessed we are as a nation and how unfortunate it is that, because of the distribution of wealth, people including children can not eat," said parishioner Stan Misina.

Steve Uzzell is a parishioner at St. Luke Church, Mint Hill.

Habitat (From Page 1)

Starr Falls, Gunning's 4-year-old daughter, carried the holy water as Father Kloster walked around the house and blessed it. "I can do that," Starr said at one point.. Then she sprinkled holy water, adding a blessing of her own on the back yard.

Father Kloster praised those from his parish who helped build the house as "cheerful givers" and the Gunning family as "cheerful receivers." "Today, we are here as givers and receivers of what is common to all of us — God's love," he said.

Bud Wofford agreed. "You share what you have," he said. "My father always said, 'You give, and it will come back to you.' It always has."

Chip Wilson is a member of St. Michael Parish in Gastonia.

Charlotte Catholic Falls Short In Bid For State 1A/2A Soccer Title

By JAY OSTENDARP

RALEIGH — It was almost a storybook season for the Charlotte Catholic High School soccer team this year. The final setting was right, but the plot was all wrong.

Catholic fell to Southwest Guilford High School 2-0 in the NCHSAA 1A/2A state championship game Saturday, Nov. 19 at N.C. State University. Southwest Guilford's Nathan Stephens, named the game's most valuable player, tallied a goal and an assist to lead the Cowboys to their first state title.

The loss was Catholic's first in 18 matches as they finished 20-3-3. After starting the year slowly with a 1-1-3 record, the Cougars began a string of 19 wins in 20 games to reach the state final. They dropped Mooresville 3-1 in double overtime to set up the final showdown.

The Cougars pressured the Southwest Guilford defense early, getting some good scoring chances off long crosses. The Cowboys, however, answered seven minutes into the first half when Stephens found himself alone in the penalty box and slipped a shot by Catholic goalkeeper Michael Bizon. That goal grabbed the momentum for Southwest, and they continued to attack the Cougar net. Later in the first half, Cowboys' forward Dennis Pederson took advantage of a rebounded save and slipped a low shot in for the two-goal cushion.

Charlotte Catholic stepped up the intensity in the second half and the Cougars were able to create more scoring opportunities for themselves. Southwest goalie Jim Freed, however, was able to continually thwart those chances and preserved the shutout victory for the Cowboys.

Although the Cougars were denied this time, the future is promising. Catholic returns seven starters, including three freshmen and two sophomores. The experience and maturity this unit has gained throughout the season will pay off in the state tournament next year and beyond.

"We've had a great season," said Paul Gladu, Catholic's first-year coach. "You can't take anything away from the kids. We came out here and played a great team tonight. That's the best team I've seen all year."

Gladu said his team's lack of experience hurt but he is optimistic about next season.

"Our youth caught up with us tonight," he said. "Tonight will give us the experience we need going into next year."

Jay Ostendarp is alumni, public relations and development director at Charlotte Catholic High School.

Belmont Abbey Opens Hoop Season With Tournament Victory

BELMONT — Belmont Abbey College's men's basketball team got off to a fast start opening its season by winning the Shenandoah University Tournament at Winchester, Va., last weekend.

After downing Marymount, 82-71, in a first-round game that was more one-sided than the score indicated, the Crusaders rolled to a 106-86 victory over host Shenandoah in the championship game.

Newcomer Charles Clemons of Bridgeport, Conn., led the Crusaders with 30 points against Shenandoah and was named the tournament's most valuable player. Richard Loftis of Hendersonville had 18 points for the second straight night and was named to the all-tournament team.

In the first round, Jake Robinson of Gastonia scored points to pace the Crusaders who led by as much as 25 points in the second half. Loftis had 18 points and 10 rebounds while William David of Mandeville, La., scored 12 points and Jeff Brookman of Charlotte added 10.

The women's basketball team, with four starters back from last year's squad, was to open its season Tuesday night (Nov. 21) at Limestone.

Cross Country

Belmont Abbey senior Jenny Dowd of Brandon, Fla., capped her cross country career by being named an All-American at the NAIA national championships in Wisconsin. She finished 27th overall in the championship as she finished the five-kilometer course in 18:26, her second fastest time of the year.

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Diocesan School Board Opening

The Diocese of Charlotte School Board has one board member position to be filled. The term is for the remainder of the 1994-95 school year and the 1995-96 school year. The Board is responsible for proposing policies to Bishop Curlin to enact in governing 16 schools.

The Board meets monthly from September to June on agreed upon dates from 6:30-9 p.m. at the Catholic Center in Charlotte. The remaining meeting dates for this school year are: 1/17, 2/21, 3/7, 4/4, and 5/2.

To have equity in representation, the position is designated to be filled by an applicant who is not from Charlotte.

Interested applicants should send by Dec. 16, 1994 , a letter and resume detailing parish and/or school involvement and state why you would like Bishop Curlin to appoint you to serve on the Diocesan School Board.

Send information to: **Diocesan School Board**
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NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 14 • December 2, 1994

The Lord Is With You...

In the sixth month, the Angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin. annd coming to her, he said "Hail! Favored one! The Lord is with you ... Behold, you will conceive in your womb and bear a son, and you shall name him Jesus." Luke 1:26-31, one of the readings for the feast of the Immaculate Conception, Dec.8. Mosaic is in the Church of the Annunciation, Nazareth, Israel. Photo by CAROL HAZARD

Humanitarian Is 'One-Person St. Vincent De Paul Show'

By CAROL HAZARD
Associate Editor

GREENSBORO — If it weren't for people like Joe Berry, former drug addict Pat Gill is convinced she'd be dead. Believing unconditionally in a person's ability to overcome adversity, Berry persisted in bringing to Greensboro a residential alternative to prison for convicts.

"Everywhere I go, I bump into Joe Berry, and he always lights up and gives me a hug," says Gill, a former resident. "He always acknowledges me and the work I've been doing." Since leaving the home four years ago, Gill has opened Atelier, an African-American studio, and is in the process of starting Upstream, a residential alternative for incarcerated and troubled black children ages 10-19.

Turned down twice, Berry eventually helped opened a self-supporting and prosperous Delancey Street home for convicts in an affluent Greensboro neighborhood.

For this and other good deeds, the St. Paul the Apostle parishioner and founding member was honored with the Brotherhood Citation from the Greensboro Chapter of the National Conference of Christians and Jews, one of the community's highest honors.

"I wish I could have been there to join the applause," wrote Mimi Silbert, president and CEO of San Francisco-based Delancey Street Foundation, in a letter of congratulations. "... our residents were thrilled to be among the many to stomp and cheer at your WONDERFULNESS. If we could just find a way to get more people to be like you, then we wouldn't have the mess we have in our country."

Friends and family say the successful fuel company retired chairman of the board thinks of others before himself. They recall how he telephoned his competitors during the oil crisis and told them to help themselves at wholesale prices to his store of oil. They recall how he'd invite homeless men for meals with his wife and their seven children. And how he befriends people and doesn't prejudge them.

"He doesn't look at black and white, or rich and poor," says Larry Galbert, a Delancey Street resident and director. "He looks at a man for what he's trying to do for himself."

For Galbert, that means rising above a life in the streets dealing drugs and carrying guns to defend his turf, four gun wounds, three stab wounds and 18 years in prison. "I tell you, he (Berry) is a heavy man. I never had no father. But if I had a father that would be what I would want in a father."

Galbert recalls how the Delancey Street furnace broke on a freezing day, and Berry sent a crew to fix the furnace, but never sent a bill. "If you saw him, you wouldn't know one person had that much love," says Galbert.

Berry, 73, is quick to disclaim any credit. "I am as wicked as anyone else," he says. "I don't have any locks on virtue ... I drink hard, work hard, play hard and I can be the meanest SOB on the block."

He also has a good sense of humor, says his wife, Jean Berry. "If I say a bad word about anything or anybody, he about faints."

"The tough guy image is all true, except there's much more," says his son, Tom Berry, who now with a partner runs the family business, Berico Fuels. "You don't get to chair all the committees he's

See **Berry,** Page 16

Pope Tells New Cardinals To Witness To Christ, Even With Blood

VATICAN CITY (CNS) — Pope John Paul II placed red hats on the heads of 30 new cardinals, telling the prelates that they are called to witness to Christ and reminding them that many of their predecessors through history shed their blood for the truth.

The new cardinals from 24 countries mirror the unity and universality of the Church, the pope said Nov. 26 before calling forward each of the churchmen, including U.S. Cardinals William H. Keeler of Baltimore and Adam J. Maida of Detroit and Canadian Cardinal Jean-Claude Turcotte of Montreal.

The pope filled the College of Cardinals to its limit of 120 members under age 80 and thus eligible to vote in a conclave for a new pope. With the death Nov. 27 of 87-year-old Spanish Cardinal Vicente Enrique Tarancon, the retired archbishop of Madrid, the total number of cardinals was 166.

Pope John Paul said the group of new cardinals included those who had served the Church for many years and those who have suffered for their faith.

The induction of the youngest member of the college, 49-year-old Cardinal Vinko Puljic of Sarajevo, the pope said, reminds the Church of the Christians of Bosnia-Herzegovina, "where, unfortunately, the devastating roar of weapons has not yet ceased and so much innocent blood continues to be shed without any prospect for peace in sight."

He asked the thousands of people gathered in the Paul VI Audience Hall for the consistory to pray for the people of Bosnia, "a symbol of senseless fratricidal fighting that stains Europe and the world with blood."

Hundreds of people who traveled to Rome to see their local archbishops made cardinals were left clutching their tickets outside the hall, which has a capacity of about 7,000.

The pope said the new cardinals from Lebanon, Vietnam, Cuba and the countries of the former Soviet bloc show that "the Church stands beside those who suffer."

Cardinal Nasrallah P. Sfeir, the Lebanese patriarch of the Maronite Church, dressed in a distinctive red robe and hood, thanked the pope on behalf of the new cardinals, promising their continued fidelity as pastors and offering their closer collaboration in his ministry.

The pope said making the patriarch a cardinal is a reminder of the faithful in Lebanon, who experience "in their own flesh the consequences of the grave problems connected with the political situation in the Middle East."

He also reminded those present of Christians in Eastern Europe who "for long years had to endure the oppression of an atheistic totalitarian regime." New Albanian Cardinal Mikel Koliqi, 92, was jailed or detained by communist authorities for a total of 38 years; Cardinal Kazimierz Swiatek of Minsk-Mohilev, Belarus, spent 10 years in Soviet prisons and labor camps.

The pope had special words of praise for the "Catholics of Vietnam and Cuba, who are giving a courageous testimony of faithfulness to Christ and of silent service to their brothers and sisters in the midst of many difficulties."

The new cardinal from Vietnam, Paul Joseph Pham Dinh Tung, the archbishop of Hanoi since April, spent much of his 30 years as bishop of Bac Ninh under house arrest.

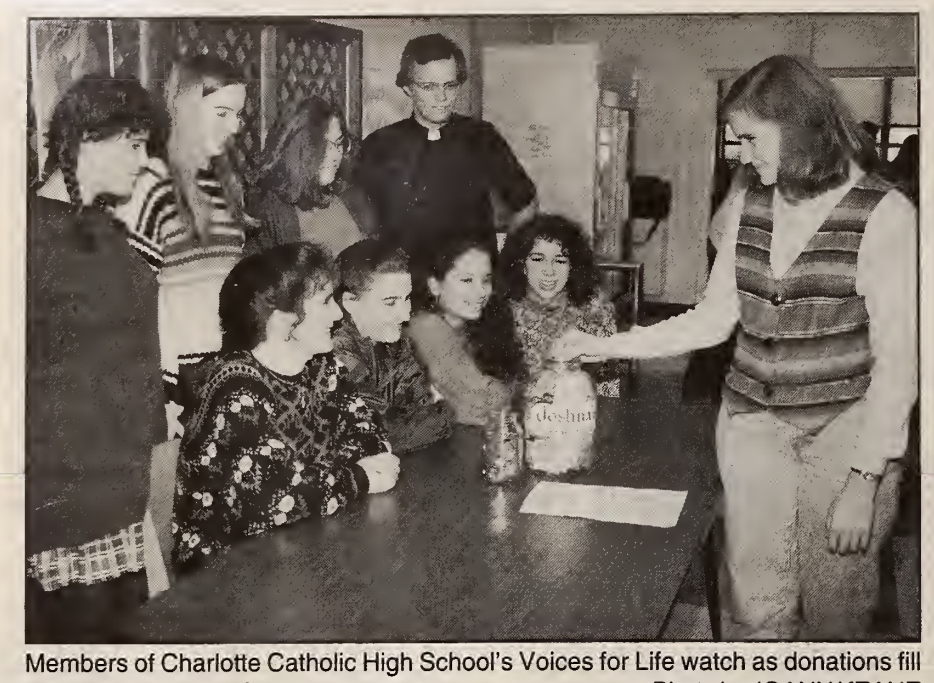
New Cardinal Jaime Lucas Ortega Alamino of Havana was detained in a Cuban work camp in 1966-67. After the ceremony Cardinal Ortega told reporters that tensions between the Cuban government and the Church have been lessening. "At least there is tolerance, which makes life easier," he said.

Six of the new cardinals are over age 80.

Two men helped Cardinal Koliqi climb the steps to Pope John Paul's chair in the hall. But unlike the other new cardinals, the Albanian was physically unable to kneel before the pope to receive his biretta.

Cardinal Alois Grillmeier, 84, was carried up the steps in a wheelchair. The new German cardinal is a Jesuit theologian specializing in Christology.

See **Cardinals,** Page 3



Members of Charlotte Catholic High School's Voices for Life watch as donations fill a jar earmarked for funeral expenses. Photo by JOANN KEANE

Charlotte Catholic Students Rally To Help With Funeral Expenses

By JOANN KEANE
Associate Editor

CHARLOTTE — Premature Joshua's death won't be forgotten.

Although those who now hold him in esteem never knew him, the tiny baby has become an inspiration for students at Charlotte Catholic High School.

Joshua's death came nearly as quickly as his first breath of life. Born too early, doctors could not sustain his vital signs, and the infant died. His family could not afford even the simplest of funerals.

Joshua's father called Catholic Social Services seeking assistance to bury his son. As fate would have it, Father Dennis Kuhn, CCHS campus minister, visited the CSS offices. The story of the deceased infant in need of a respectable burial haunted Father Kuhn. Though CSS hadn't asked for his help, Father Kuhn took Joshua's plight back to the high school.

Mercy Sister Paulette Williams, CCHS principal, sympathized. Without missing a beat, Sister Paulette and Father Kuhn presented the situation to Voices For Life, a life supporting organization at Charlotte Catholic.

Immediately, Voices for Life took ownership of the project, brainstorming ways to help. Since the community at large had donated the casket and cemetery plot, students searched for their niche. Still missing were funds required by the city to open and close the grave.

Within 10 minutes, a jar — labeled Joshua's fund — began circulating among CCHS students. Word of Joshua's death spread quickly across the CCHS campus. It didn't take much time for students to open their wallets as quickly as their hearts.

"It's as if the students adopted little Joshua," said Father Kuhn. "They wanted to reach out and help."

It took less than 96 hours for CCHS students to raise — and exceed — the needed funds. The $284 collected is almost twice the amount needed to open and close the grave.

With the moneys turned in to CSS, Voices for Life hopes the excess will go the family. And students plan to continue their drive helping those in need. "This may become a project that Voices for Life will adopt as a corporal work of mercy," said Father Kuhn.

Advent Reflection

By REV. MR. MARK S. LAWLOR

God's will has often been made known through human words and actions. Men and women have been called forth for unique tasks and missions in decisive moments and major crossroads throughout salvation history. For example, Abraham was called forth to be the beginning of a great nation (Gen. 12:2-3) and Moses was called to be God's agent in the great "exodus" of the Israelites from their captivity in Egypt (Ex. 3:10). Included in the line of those with prominent vocations are the judges and the prophets which perhaps reach a high point with the call of John the Baptist.

In our Gospel reading for the Second Sunday of Advent, we hear that John the Baptist proclaimed a baptism of repentance for the forgiveness of sins. His message of repentance is as pertinent for our world today as it was for the "whole region of the Jordan" in his day. John stands on the threshold as the most decisive moment since creation is about to unfold. He is the herald of the new era in Christ and there is a real urgency in his pleas for a true conversion of the heart. John acknowledges that he is not the Messiah, but one sent to prepare the way for Him and to identify Him. Our focus, as well, should be on Christ and putting priority on His will for our lives. John the Baptist's timeless words: "He must increase; I must decrease" (Jn. 3:30) do not limit our human nature or potential but, in contrast, perfect it.

As John prepared the way for Christ, he also prepared the way for the Church and its future first sacrament of initiation, incorporated into the living Body of Christ. We have gone into the tomb with Him so that we may also share in His glorious resurrection (Rom: 6). We are also called to follow the example of the Baptist as heralds of the "good news" of salvation and to prepare the world for his return in glory. The going is not always easy, but let us remember how we are indebted to John the Baptist and the many others who have gone before us in faith, endured imprisonment, and who died as martyrs for the glory of God.

We are a redeemed people of prayer and hope. We are on a journey, and while there may be a human tendency to relax and procrastinate, the season of Advent reminds us of the urgency of the coming of the Lord. No one knows when the Son of God will return, but it does not really matter if we are ready.

Rev. Mr. Lawlor, a transitional deacon, is a seminarian for the Diocese of Charlotte. He is completing his studies at St. Meinrad Seminary, St. Meinrad, Ind., and will be ordained to the priesthood next June.

Interfaith Group Asks Churches To Support Those With AIDS

WASHINGTON (CNS) — To draw attention to the role of religious institutions in helping people with AIDS, the AIDS National Interfaith Network has asked individuals and church organizations to sign a declaration of faith-based response to the disease.

The Washington-based network also asked churches to ring their bells and synagogues to blow a shofar, or ram's horn trumpet, 14 times on World AIDS Day, Dec. 1, to mark each year of the AIDS epidemic in the United States.

Its declaration, or Council Call, is titled "A Commitment on HIV/AIDS by People of Faith," and acknowledges that barriers based on religion, among other factors, have generated fear, persecution and violence.

By late November hundreds of individuals and organizations as large as the general councils of the Episcopal and Presbyterian churches had signed the Council Call.

"We call on all sectors of our society, particularly our faith communities, to adopt as highest priority the confrontation of racism, classism, ageism, sexism and homophobia," it says. "As long as one member of the human family is afflicted, we all suffer."

It goes on to list eight responses to AIDS that include promoting prevention of AIDS; recognizing that God does not punish with disease or sickness; and providing care regardless of religion, race, class, nationality, physical ability, gender or sexual orientation.

Catholic signers of the statement include several religious orders, diocesan agencies that work with AIDS victims, individual priests and sisters as well as the National Catholic AIDS Network.

One impediment to getting a broader endorsement of the Council Call has been the internal debate among some denominations over how to reconcile teachings about homosexuality as sinful with a compassionate approach toward helping AIDS victims, said the Rev. Kenneth T. South, executive director of the interfaith organization. "The religious response to AIDS has been from the bottom up," said South.

Because AIDS initially came to the public consciousness in the United States as an affliction of homosexual men, many churches have focused on conflicts be-

See **AIDS,** Page 13

His Excellency, The Most Reverend William G. Curlin, is pleased to announce the following appointments in the Diocese of Charlotte:

Effective November 14, 1994
Rev. John P. Hoover, granted leave of absence at his own request in order to enter Mepkin Abbey, Moncks Corner, S.C., in preparation for his embracing the monastic life;

Effective December 2, 1994
Rev. Richard N. Hanson, from Parochial Vicar, St. Patrick Cathedral, to Parochial Vicar, St. Vincent de Paul Church, Charlotte, while continuing his special hospital/nursing home ministry and his residence with retired Bishop Michael J. Begley;

Rev. Philip Kollithanath, from Parochial Vicar, St. Vincent de Paul Church, Charlotte, to Parochial Administrator, Christ the King Church, High Point.

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

December 8
9:30 am Mass,
Charlotte Catholic
High School

December 8
7:30 pm Mass at
St. Patrick Cathedral

December 10
6 pm Preside at Hispanic
Mass, Sacred Heart, Brevard

December 24
Midnight Mass
St. Patrick Cathedral

December 25
10:30 am Mass
St. Patrick Cathdral

Cardinals, (From Page 1)

Pope John Paul also formally inducted 90-year-old Dominican Father Yves Congar into the College of Cardinals, although the French theologian is in a hospital and could not attend the consistory. After giving the others their red hats, the pope said a special envoy would be sent to France to give Cardinal Congar his biretta.

"The service of love to which the Lord calls those who are baptized" is set as a particular call to the new cardinals, the pope said in his homily during the consistory.

As members of the College of Cardinals and with the reception of a "titular" church in Rome, the new cardinals become members of the Roman clergy whose bishop is the pope.

"Your link with the Church of Rome thus sheds light on the particular mission which this ecclesial community and its pastor, the pope, carry out on behalf of the whole People of God: a diaconal mission of communion and guidance in preaching and witnessing to the Gospel, meeting the great challenges of the contemporary world," Pope John Paul said.

During the pope's Mass in St. Peter's Basilica the next day with the new cardinals, he gave each of them a ring as a sign of their new "dignity, pastoral concern and closer communion with the See of Peter."

As each cardinal approached him, he said, "receive the ring from the hand of Peter and know that with the love of the Prince of the Apostles your love for the Church will be reinforced."

In his homily at the Mass, the pope again stressed the fact that the cardinals, even more than before, are called to witness to the truth brought by Christ.

The tradition of the College of Cardinals, he said, follows the tradition of "the fortitude of the Apostles who shed their blood for Christ's truth; it is the fortitude of many of their successors, pastors of the Church, who for the same cause were prepared to sacrifice their lives and in many cases actually did so."

In both ceremonies the 74-year-old pontiff also reminded the cardinals that they were now members of the college responsible for electing popes.

"A historical merit of the College of Cardinals is the fact that it has maintained, for century after century, the continuity of succession to the See of Peter, a continuity which has a fundamental importance for the universal Church," he said at the Mass.

The continuity is "essential for the Church and for her journey through the centuries in faithful service of the Gospel," the pope said at the consistory.

The ceremonies connected with the consistory continued Nov. 28 as Pope John Paul started a series of meetings with the new cardinals, their friends, family members and faithful.

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

November 16, 1994

Dear Friends in Christ:

This year's Retirement Fund for Religious appeal (the seventh in a series of ten special appeals) will be taken in our diocese on the weekend of December 10-11. The proceeds from this appeal are used to help support the retired members of religious congregations throughout this country.

For many, many years, Catholic sisters, brothers and priests have dedicated their lives to serving others in our schools, hospitals, churches and in countless other places. Now in their later years, they need our help. Several factors have led to the current crisis. Most Religious who are now of retirement age worked for years in schools, parishes and hospitals with low or no salaries or benefits. Social Security only became available to Religious in 1972. The funding shortfall has increased because Religious are living longer, health-care costs have escalated, and the average age is increasing. Religious congregations confront he same hardships families do, but have more members to care for.

The Retirement Fund for religious provides grants to more than 600 congregations across the country, as well as financial planning and technical assistance to help control costs and manage funds.

This year's theme for the Retirement Fund for Religious is "Your Chance to Say Thanks." We trust that you will be generous to this appeal on the weekend of December 10-11, for your expression of thanks will help the various congregations in their efforts to meet the needs of their retired members.

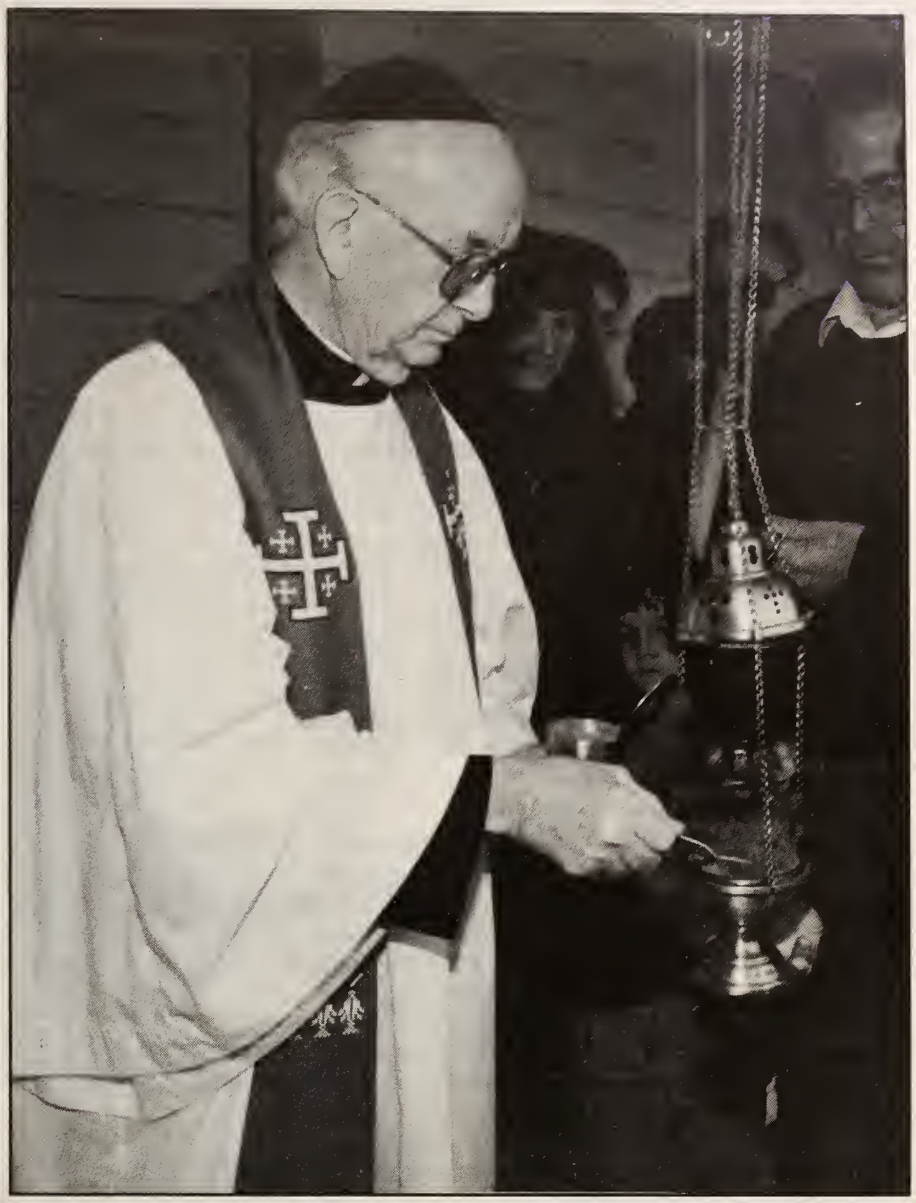
Wishing you and yours God's abundant blessings, I am

Sincerely yours in Christ,

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. Morehead Street Charlotte, NC 28207

Room At The Inn...



Father Conrad Kimbrough prepares to bless Room At The Inn, a home for unwed mothers that is opening in Charlotte this month. Father Kimbrough, pastor of Holy Spirit Church, Denver, is chairman of the board for the home. The blessing was Nov. 27. Photo by CAROL HAZARD

Vietnamese Archbishop Gets Justice Post

VATICAN CITY (CNS) — Pope John Paul II named a Vietnamese archbishop who spent 13 years in communist prisons as the new vice president of the Pontifical Council for Justice and Peace.

The Vatican announced the appointment Nov. 24 of Archbishop Francois Nguyen Van Thuan, 66, to the No. 2 position in the Vatican council, which articulates and applies Church teaching to modern issues of war, peace and social justice.

The appointment, made public on the feast day of Vietnamese martyrs, had important political overtones. The situation of Archbishop Nguyen Van Thuan, who has resided in Rome since 1991, has long been a stumbling block in Vatican-Vietnamese relations.

The posting detaches the archbishop from his position in Ho Chi Minh City and could open the way to more fruitful dialogue on the appointment of bishops in the country, Vatican sources said.

At the same time, the sources said, the Vatican made a point of principle by naming the prelate to an important post that deals with issues of social justice. Archbishop Nguyen Van Thuan had started a justice and peace council in Vietnam the year before the communist victory in the South.

The prelate was named coadjutor archbishop of Saigon in 1975, shortly before communist forces took it over and renamed it Ho Chi Minh City. He was arrested shortly afterward and held 13 years in prison without trial.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Your Chance To Say Thanks

It's time again for the annual collection for the Retirement Fund for Religious established in 1986 to help religious orders in the United States to meet the needs of their growing number of elderly members. This year's collection will be taken up at all Masses the weekend of Dec. 10-11.

Last year, Catholics in the United States contributed more than $25 million to the Retirement Fund for Religious but that amount funded only 3 percent of this year's cost of supporting retired religious sisters, brothers and priests. Social Security benefits meet 20 percent of retirement costs and congregation funds provide another 40 percent. The remaining 30 percent must come from donations.

Several factors have led to the crisis in funding for the retirement of religious. Perhaps first and foremost is the continuing escalation of health care costs. As Bishop Edward D. Head of Buffalo notes, "Rising costs have placed great financial burdens on families in our country. Religious congregations confront the same hardships families do but have more members to care for."

Changing demographics have serious altered the finances of religious orders. For years, several working members of an order could support each retired member. But now, the median age of religious in the United States is 65 and more than 43,000 men and women religious are over age 70. There are more over 80 than under 50.

Most religious of retirement age worked for years in schools or hospitals with low or no salaries or benefits. Social Security did not become available to religious until 1972. The funding shortfall has accelerated because religious are living longer, the average age is increasing and health care costs have escalated.

Almost 97 percent of the money raised through the annual collection goes to basic or supplemental grants to congregations. Less than 4 percent goes to administration and promotion. Catholics in the Diocese of Charlotte contributed more than $101,000 to last year's collection. Basic grants in the diocese from the 1993 collection were $27,770 to the Sisters of Mercy at Belmont and $3,665 to the Southern Benedictine Society at Belmont Abbey. In addition there were grants to congregations based elsewhere in the country but which have members working in the diocese.

The theme for this year's collection is "Your Chance to Say Thanks." Your opportunity to do it will come Dec. 10-11.

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Pro-Life Corner

Respect Life

National Night Of Prayer For Life, Dec. 8
(Participating Parishes)

St. James, Concord	St. Francis of Assisi, Lenoir
Sacred Heart, Salisbury	St. Francis of Assisi, Franklin
Holy Spirit, Denver	St. Mary, Greensboro
Maryfield Nursing Home	St. Vincent de Paul, Charlotte
St. Barnabas, Arden	St. Lucien, Spruce Pine
Queen of the Apostles, Belmont	St. Leo the Great, Winston-Salem
St. Pius X, Greensboro	Basilica of St. Lawrence, Asheville
St. John Baptist, N. Wilkesboro	St. Therese, Mooresville
St. Michael, Gastonia	St. John Neumann, Charlotte
Our Lady of the Highways, Thomasville	

The Night of Prayer for Life encourages exposition of the Blessed Sacrament, silent meditation and Benediction between 9 p.m. and 1 a.m. Check with individual parishes for the time of their prayer service.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Prayers, Sacrifices Of Sick Can Bring Peace

The Pope Speaks

Pope John Paul II

VATICAN CITY (CNS) — While sickness and suffering increase during times of conflict, the prayers and sacrifices of the sick and suffering can help bring peace to the world, Pope John Paul II said.

In a message prepared for the World Day of the Sick 1995, the pope reflected on the close relationship between "pain and peace." The Italian-language message was released Nov. 22 at the Vatican. The Day of the Sick is marked annually on Feb. 11, the feast of Our Lady of Lourdes.

"When there is not peace," the pope said, "suffering spreads and death increases its power. In social communities, as well as in families, the loss of peaceful understanding translates into a proliferation of attacks on life."

Promoting, safeguarding and defending life, the pope said, are basic requirements for true peace in all human relationships on every level.

Pope John Paul said the main celebration of the World Day of the Sick would be held at the Basilica of Our Lady of Peace in Yamoussoukro, Ivory Coast.

The elaborate marble and stained-glass church was built by the late president of the Ivory Coast, Felix Houphouet-Boigny, and accepted by the Vatican only after local officials agreed to include social service centers in the basilica complex.

The pope said the February gathering in Africa calls on the whole Church to reflect on the ties between conflict and suffering.

Many modern situations, "which show whole populations tried by enormous hardships because of ruthless conflicts," show that "the highest price is often paid by the weakest."

"How can one not recognize that our civilization 'must realize that from various points of view it is a society which is sick and is creating profound distortions in man,'" he wrote, quoting from his 1994 *Letter to Families*.

The sickness, he said, comes from "raging egoism, from the individualistic utilitarianism frequently proposed as a model for life, by the negation or indifference often shown toward the transcendent destiny of the human person and by the crisis in spiritual and moral values which so preoccupy humanity."

"Pathology of the spirit is no less dangerous than physical pathology, and both influence each other," the pope wrote.

When peacemaking seems impossible and when even Christians are involved in bloody battles, those who listen to the Gospel with an open heart "cannot tire of calling themselves and others to the obligation of pardon and reconciliation," he said.

Together with the sick, all Christians are called to offer their suffering to God as a prayer for peace, the pope said.

"The source of peace is the cross of Christ through which we all have been saved," he said. "Called to union with Christ and to suffer as Christ did, the Christian with the acceptance and offering of suffering announces the constructive force of the cross."

The pope offered special prayers and encouragement for all those who suffer, acknowledging that it is not easy "to answer God's call to be peacemakers through the offering of your pain."

He also asked doctors, nurses and all those who work with the sick to be peacemakers by loving all those who come to them for treatment and recognizing the presence of Christ in all those who suffer.

Maybe Isolationism Isn't All That Bad

Editor's Notebook

I've never considered myself an isolationist but the way things are going with our foreign policy I'm beginning to think I could become one.

What is rapidly beginning to look like a "Talk tough and then run for cover" policy has ended in another fiasco in Bosnia. After all the rhetoric about Serbian aggression and threats to "get tough" with the Serbs, the Clinton administration is going along with its allies and, for all practical purposes, washing its hands of the whole affair.

The NATO allies —mainly Britain and France — don't want to take strong military action which might endanger their peacekeeping troops on the scene and Russia is backing their stand.

As of this writing, the U.S. apparently will go along with some type of accords which will give the Serbs most of what they want and which probably will wind up giving them everything they want. I have a feeling that "Greater Serbia" isn't very far away.

This is just the latest in a series of flops in the way of intervention in various parts of the world. The last I heard things weren't much better in Somalia than they were before our "humanitarian" mission and apparently much the same could be said about Panama. I get the impression from what military officials are saying that our latest intervention in Haiti could be another fiasco.

It's all well and good to talk about helping democracy-loving peoples all over the world. But, unless you can make it work, I don't see any point in wasting time, money and possibly American lives on a foreign adventure unless the government is willing to do a thorough job. And unless our allies are willing to go along.

Maybe we should just forget about the rest of the world and devote the effort to solving the problems at home. There certainly are enough of them.

Obedience In The Life Of The Church

Light One Candle

Father John Catoir

All matter is made up of countless atoms. In fact, the scientists tell us that a pin's head contains considerably more than a million atoms of iron. When atoms form a cluster they are called molecules and when molecules interact with one another they produce the familiar properties we find in everyday objects, much as the stickiness of glue, the fluidity of water or the tensile strength of steel.

Like atoms and molecules, human beings interact with one another in a variety of ways. Depending on the mix, an organization of humans can be peaceful or chaotic. Sometimes strife and discord reigns; at other times love and cooperation serve to bind individuals into families, tribes and nations. Unlike atoms which have predetermined effects and reactions, humans have free choice and are unpredictable. They are free to cooperate with another or not. Some humans are more loving and obedient than others.

We know the Lord wants His Church to be united. Jesus prayed "that they may all be one"(John 17:21) and he urged us to strive to achieve the desired goal of love. "By this everyone will know that you are My disciples, if you have love for one another." (John 13:35)

The pope and bishops are the gatekeepers of our community. They strive mightily to preserve church unity in a variety of ways, but it takes obedience, prayer, and great cooperation on our part to maintain a united Church. Through the power of the Holy Spirit all things are possible, but some things like genuine unity are never easy to attain. The fact that the Church is an international organization of 500 million members under one head is in itself a moral miracle. Catholics speak hundreds of different languages and dialects. How do we stay together? Through a spirit of love and obedience.

The word obedience is used often by popes and bishops, not because they want to dominate (although some do), but because the spirit of humility is essential to the life of the Church. Obedience and humility are like the cohesiveness produced by certain combinations of molecules. Without this cohesion, Church unity breaks down.

There are 25,000 Protestant denominations now in existence. Instead of becoming more unified, they grow in number every year by more than 100 new churches. Dividing and subdividing, they seem to lack genuine cohesion. Some would call this a kind of anarchy, but they maintain it's normal since Scripture is their sole authority. Unfortunately, they all interpret the same texts differently, so in reality they obey whatever version of Scriptures they choose to believe. God's will becomes very vague in the process.

How does any church create harmony out of dissonance? Through the inspiration of the Holy Spirit who creates the miracle of one international Church, one faith, and one people. Catholics may all differ, culturally, racially, nationally and psychologically, but they are all part of the One Body of Christ. Jesus said, "Learn from Me: for I am gentle and humble in heart." (Matthew 11:29)

This Advent, try to understand the importance of obedience in your life and in the life of the Church. There is one Lord, one faith and one vicar of Christ. All of us are challenged to be obedient servants.

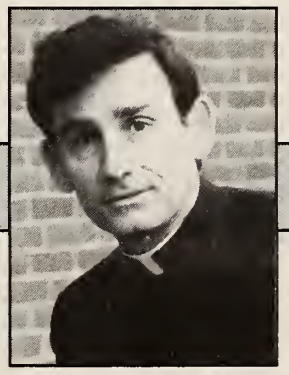
(For a free copy of the Christopher News Note, "Making Peace With The Past," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

Looking For The Hand Of God

The Human Side

Father Eugene Hemrick



In recent conversations I have found that priests in the United States are deeply concerned about the growing number of priestless parishes.

One priest told me, "The big ordination classes of the 1950s are about to go into retirement. Due to smaller ordination classes after the '50s and the big loss of priests in the '60s, we just don't have backups.

"Add to this the religious orders that supply priests to dioceses, but whose priests are growing older much faster than diocesan priests, and you can truly say we are in a crisis!"

I've spoken with priests about ways to approach the situation. Some dioceses have pushed back the retirement age for priests from 65 to 70 and are allowing priests over 70 to stay active as long as they want. Some dioceses have recruited priests from other countries. A fair number of married former Anglican priests have been added to the priesthood.

Parish consolidations have freed up a number of priests, as has clustering them in one location and having them serve several parishes at one time.

Today there are more than 11,000 permanent deacons, some of whom have taken over the pastoral administration of a parish where no priest is available. Religious sisters have also been placed in the role of parish administrator.

Programs like "Called By Name" and "Operation Andrew," which get parishioners to aggressively search out parish vocations to priesthood and religious life, have been instituted.

Most religious orders have spent countless hours studying their mission and how to adapt or present it in order to attract more vocations.

So dioceses are not sitting back and just letting the priest shortage take its course. They are planning. What concerns me is that much of the planning is stop-gap. We are patching holes by shifting priests, nuns, permanent deacons and lay people from one place to another.

In all that is being done to revitalize religious life, few have tried to discern that the Holy Spirit might be telling the church to let go of the old and to usher in the new.

Instead of trying to regain the days when so many parishes flourished with many priests, could God be directing us to a new type of Church — not to a Church with no priests, but to one with proportionately fewer?

Is the Holy Spirit calling for new priorities, like concentrating more on how the roles of all the baptized can be expanded?

Should we be preoccupied more with the numbers of services that all in the Church can provide than with the number of priests it ordains?

Could God be calling us to a new era in which laity, bishops, sisters and priests are to collaborate on how to address problems like chemical dependency, AIDS, the demise of the family and the realities of poverty, as well as how to develop a credible ethic for the marketplace, government, science and the environment?

Is Church teaching calling for more input from the baptized who have a priestly role but who are not ordained?

I have to wonder: Is God telling us that there are big crises to which all the baptized must respond?

Father Hemrick is director of research for the United States Catholic Conference.

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The Aftermath Of Divorce

Crosswinds

Martha W.Shuping, MD

Dear Dr. Shuping,

My husband left me last year after 23 years of marriage. The divorce was final in August. I'm so angry with him I can hardly stand it. He's living with a much younger woman and I resent her because he does things for her that he never would do for me. He took her on a nice vacation last summer and has also bought her an expensive car. Sometimes I drive by to see what they are doing, or I talk to him on the phone, but then I feel even worse. I stay awake at night thinking about this and then I can't concentrate at my job. How can I cope?

First of all, stop calling him and stop driving by — it sounds like you're only causing yourself more pain.

Secondly, since you're having problems with your sleep and with your concentration, get an evaluation by someone knowledgeable about depression. Your family doctor may be a good place to start. You may need medication or counseling.

Also, look for a divorce support group in your area. You'll meet others who have been through similar situations and learn how they have coped. It will give you a chance to talk about your feelings with others who really understand, you'll be able to encourage and support each other.

Some groups, run by a professional counselor or facilitator, may offer a structure component with workbooks or materials to help you deal with this loss. These groups are sometimes advertised in local newspapers, or you may find one through a church or a counselor.

If you check this newspaper and your church bulletin, you may see notices about Catholic groups for Separated, Widowed and Divorced. Many of these meetings may focus on recreation or activities, while some meetings offer speakers. Overall, you will probably benefit from the contact with others in your situation, but you may also need a more structured group that meets weekly to deal with emotions and issues. You may want to try out more than one group to see what will best meet your needs.

One book that I recommend is *How to Forgive Your Ex-Husband and Get On with Your Life* (available in paperback). It's actually a secular book that

See **Crosswinds,** Page 11

The Look Of Penance To A Returning Catholic

Question Box

Father John Dietzen

Q. I was born and raised a Catholic. Like many others, I strayed from Mass attendance for years. I went to a Catholic grammar school and Catholic high school, and I feel I had a good education. I imagine a lot of Catholics returning have the same questions I do. Some have to do with confession, now called reconciliation. What is the present procedure? Do we still say the act of contrition while the priest is giving absolution? In the past we had to go to confession during the week before receiving Communion on Sunday. Today it seems like all the congregation receives Communion, but it's unlikely that everyone of them went to confession the day or two before Mass. I also see that people drink from the cup at Communion time. Is that mandatory or optional? (Pennsylvania)

A. The external procedures for the rite of penance are not really all that different today.

The "changes" in the sacrament of penance are not so much in procedures as in greater attention to the sources of our sinfulness, and particularly to our cooperation with the healing graces of God in committing ourselves to greater holiness of life.

We do confess our sins, of course, particularly the serious ones. In this sacrament, however, God's concerns and grace are directed much more to the future than the past. The past is history; we place it in his merciful hands. God is much more interested in how we will improve the direction of our lives after we walk out the door.

Please don't worry about which words to use or what to do. Usually the priest will say a brief prayer before you begin, and possibly read a short passage from the Gospels. Then say whatever you are familiar with. The priest will ask you to fill in the gaps, if any.

As you will likely remember from your religion classes, it is not necessary to receive the sacrament of penance before Communion, unless of course one is conscious of having sinned seriously.

The Church encourages receiving Communion under both forms of bread and wine at appropriate times, even at every Mass where that is practical. It responds more fully and symbolically to the command of our Lord, repeated at the consecration, to "eat" his body and "drink" his blood of the new covenant.

Receiving under both forms is not mandatory, however. Christ's eucharistic presence is whole and entire under each of them.

Q. When an Episcopal priest, married with children, becomes a priest in the Roman Catholic Church, is there any difference in the duties he may perform compared to other Roman Catholic priests? I say he is the same. Some friends say there are things he cannot do. (Massachusetts)

A. Such a man, ordained a priest in the Roman Catholic Church, is the same as any other priest. He may perform any priestly duties that are compatible with the circumstances of his life.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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'O Holy Night'

Family Matters

Eileen Marx

On a Friday evening two weeks before Christmas, I stopped by to visit my friend Sister Josephine, the administrator of St. Ann's Infant and Maternity Home in Hyattsville, Md. Through its many programs, St. Ann's reaches out to homeless teenage mothers and provides a safe and healthy home for abused and neglected children.

As we walked through the building's festively decorated halls, we heard the lively conversation of the young mothers as their babies ate next to them in a communal dining room. We listened to a loving volunteer soothing a crying newborn in a nursery filled with six babies in wooden cribs. We heard the protestations of 3 and 4-year-olds as clean-up time was underway. We listened to some of the devoted staff tell six toddlers parading around in pampers that it was bath time. And as we passed one room, we heard the frightened cries of a young boy who had arrived a few days before. It was anything but a silent night, although in every way it was a holy night.

"You know, it does something to my whole insides when I think about what we're doing to our children today," said Sister Josephine. "And it's not just the kids we see at St. Ann's. So many people don't have time for their children anymore. It seems that not enough people care about what's happening to kids. Somewhere along the line children have gotten in the way and we're paying a terrible price for how we've been treating our children. Believe me, children know when they're not wanted.

"We had one 3-week-old boy who was brought to us after he was beaten up and thrown in a trash can. We took in a little girl who was in Children's Hospital for several months after being scalded by her mother and her mother's boyfriend. Two babies, 6 months and 18 months, were left alone in an apartment for three days until a neighbor heard them crying. Both children came to us. Thank the Lord they are doing well now. We are destroying babies at 6 and 7 months old through physical and sexual abuse and then we wonder why there are so many problems in our world today. I often think, if these children only had the love and opportunities I had, how different their lives would be."

When Sister Josephine Murphy was a novice in the Daughters of Charity, she prayed she would be assigned to work in child care. And for the past 40 years the dedicated, tireless and feisty sister has had her prayers answered as she worked with children in New York, Michigan, Pennsylvania, Virginia, Maryland and Washington, D.C. For the past five years, Sister Josephine has served at St. Ann's where she oversees a prenatal program for pregnant teenagers, a children's residential program for almost 60 children who have been abused, an adolescent mother-baby program, an accredited high school program and a day care program.

As sister talked about the horror of child sexual and physical abuse, I couldn't help but ask, especially at this time of year, why such innocent children had to suffer so terribly and why so many teenage mothers were left abandoned with no place to go. It seemed a depressing and hopeless picture of what is taking place in the cities, town, and rural areas across our country. I wondered, where was the message of Christmas to be found for children and young mothers like those at St. Ann's? How can we celebrate the joy of the birth of Jesus in the midst of such sorrow?

"The season of Christmas makes me ache even more for these children than I already do," said Sister Josephine. "It makes me talk to the Lord all the more and beg Him to do something. I say, 'Lord, these are your children. Use my hands, my feet and my heart and work through me to help each one of them.' I just cannot accept the fact that all of these children are being abused in such devastating ways. I don't ever feel hopeless but I do get angry and I try to channel that anger to talk to anyone who will listen to me about laws that need to be changed to protect our children. I will not hesitate to speak up on these children's behalf because it seems that no one else is doing it and these children have rights which must be protected. Besides, I still like a good fight!"

"Do you know how angry it makes me that the majority of pregnant girls who come to St. Ann's are homeless? Sister Josephine continued. "In many cases their mothers' boyfriends have molested them and that's how they got pregnant. The mothers blame the daughters and tell them to get out of the house. So we take them in. The mothers are on drugs and they're dragging down their teenage daughters with them. A lot of the children we see have been scarred by the effects of prenatal drug and alcohol abuse."

For almost all of our lives, many of these pregnant teenagers have been told they're good-for-nothings who will never amount to anything. But at St. Ann's a group of committed sisters, staff and

See **Marx**, Page 16

the Saints by Luke

ST. FRANCIS XAVIER

FRANCIS WAS BORN IN 1506 AT THE CASTLE OF XAVIER IN SPANISH NAVARRE. HE ENROLLED AT THE UNIVERSITY OF PARIS AND BECAME A TEACHER. HE MET ST. IGNATIUS LOYOLA AND JOINED FIVE OTHERS IN FORMING THE "SOCIETY of JESUS". HE WAS ORDAINED IN 1537.

IN 1542, FRANCIS ARRIVED IN GOA, INDIA. TO PREACH. HE TRAVELED THOUSANDS OF MILES UNDER THE MOST HARROWING CONDITIONS. HIS CONVERTS ARE ESTIMATED TO HAVE BEEN IN THE HUNDREDS OF THOUSANDS; HIS MISSIONARY IMPACT ENDURED FOR CENTURIES. WORKING WITH LITTLE COOPERATION, AND OFTEN OPPOSED, HE LIVED AS ONE OF THE NATIVES AND WON THEM TO CHRISTIANITY BY THE FERVOR OF HIS PREACHING, HIS EXAMPLE, AND HIS LOVE AND CARE FOR THEM.

IN 1549, FRANCIS SET OUT FOR JAPAN. OTHER MISSIONARIES JOINED HIM THERE. AFTER CONVERTING THOUSANDS MORE HE SET OUT FOR CHINA; REACHING AN ISLAND OFF THE COAST, HE DIED THERE ON DEC. 3, 1552. HE WAS ONLY 46.

FRANCIS WAS CALLED THE APOSTLE OF THE INDIES AND OF JAPAN. HE WAS CANONIZED IN 1622. POPE PIUS X PROCLAIMED HIM PATRON OF FOREIGN MISSIONS. HIS FEAST IS DEC. 3.

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Entertainment

Interview With the Vampire

Movie Exploits Myth

The dark vision of author Anne Rice ("The Vampire Chronicles") is brought to the screen in the baroque but ultimately barren "Interview With the Vampire" (Warner Bros.).

The story spans two centuries as listless vampire Louis (Brad Pitt) tells a present-day San Francisco reporter (Christian Slater) his tale of woe since the fateful night in 1791 when master vampire Lestat (Tom Cruise) feasted on his neck.

Louisiana plantation owner Louis was a grieving widower when Lestat offered him immortality if he would drink Lestat's own blood and be his companion in nightly bloodlettings.

World-weary Louis agreed, but found himself reluctant to kill humans for sustenance. After draining all the animals he could find, Louis finally attacked a young girl, Claudia (Kirsten Dunst), whom Lestat then revived as a vampire, and whose enthusiasm about killing rivaled that of the merciless Lestat himself.

After decades of decimating the population of New Orleans, vengeful Claudia, with Louis' half-hearted help, drugs and disposes of Lestat and they set out to the Old World to discover if there are other vampires.

In 1870 Paris they find a secret cult who carry on theatre performances for high-society audiences in which they strip and drain a sacrificial victim.

When their leader Armand (Antonio Banderas) covets Louis as his companion, Claudia becomes excess baggage and is doomed.

After taking revenge, Louis returns to America, resigned to killing as his way of life.

But Lestat is truly of the undead and has the last laugh when Louis winds up his story to the reporter.

Based on the first volume of Anne Rice's "Vampire Chronicles," director Neil Jordan's gruesome horror film only succeeds in exploiting the vampire myth.

Though Louis initially resists his murderous instincts, there is scant struggle between good and evil. If he was as anguished and guilt-ridden as the script suggests, surely he would choose to step into the sunlight and end his misery.

Instead, the focus is on the empty and endless cycle of eager bloodletting by the relentless Lestat and the corrupted child.

Most offensive is the dehumanizing scene in the Paris theatre where a young woman is stripped of all clothing before being cannibalized by a dozen vampires.

The dire doings are only relieved by Lestat's sardonic sense of humor. ("And not a drop spilled," he enthuses while watching Claudia's first kill.)

A lavish production with sumptuous sets and costumes, they only make the basic shallowness of the narrative more apparent.

Pitt and Cruise give spirited but uneven performances, overdoing the theatricality of their roles and at times swallowing their words.

Some may find a semblance of morality in a tale where evil brings no peace, but this is overwhelmed by its nihilistic perspective and recurring grisly images of deadly violence.

Lestat's evil endures and he instructs Louis that "God kills indiscriminately" and that they will as well, and thus be closer to God than any of his creatures.

Such claptrap is ludicrous even within the context of a fantasy-horror story.

Because of excessive gore, graphic violence, stylized depictions of sexual perversions, an extended scene with full nudity and a child depicted as an eager instrument of death, the U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.

"Miracle On 34th" – Richard Attenborough stars as Kriss Kringle and Mara Wilson is Susan Walker in a remake of the Christmas classic "Miracle on 34th Street." (CNS Photo)

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Speed" (1994)

Determined to save a busload of terrified passengers, a Los Angeles SWAT team cop (Keanu Reeves) leaps onboard a city bus that has been rigged by a psychotic explosives expert (Dennis Hopper) to blow up if it goes less than 50 mph.

Despite the ludicrous escapist plot that ultimately goes over the top in turns of impossible heroics, director Jan De Bont's nonstop action movie concentrates more on the steel-willed cop's efforts to prevent mass murder than on the mayhem committed by the crazed maniac.Intermittent violence, intense explosions and frequent rough language.

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

"The Fighting Sullivans" (1944)

Enlisting in the Navy the day after Pearl Harbor, five brothers are assigned to the same ship and die together when it's torpedoed off Guadalcanal in 1942.

Director Lloyd Bacon's fact-based dramatization centers on the youths' close-knit, working-class family in Waterloo, Iowa and their loyalty to each other and to country. Simply told with considerable emotional impact, despite wartime flagwaving.

The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.

"Cops & Robbersons" (1994)

Tepid comedy in which a crusty detective (Jack Palance) sets up a stakeout in the home of a bumbling dad (Chevy Chase) who jeopardizes the operation by his unwanted, overeager participation. Director Michael Ritchie allows Chase his familiar klutzy persona and Palance his wry snarls, but never does much with either in this unengaging one-joke comedy. Some violence, mostly of a comic nature, brief nudity with mild sexual innuendo and a sprinkling of profanity.

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

"Away All Boats" (1956)

Routine World War II action picture directed by Joseph Pevney chronicles the heroic exploits of a dedicated Navy captain (Jeff Chandler) and his brave crew (Lex Barker, Richard Boone, David Janssen, etc.) in transporting troops for amphibious landings on enemy-held islands in the Pacific. Wartime violence and gobs of celluloid courage.

The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.

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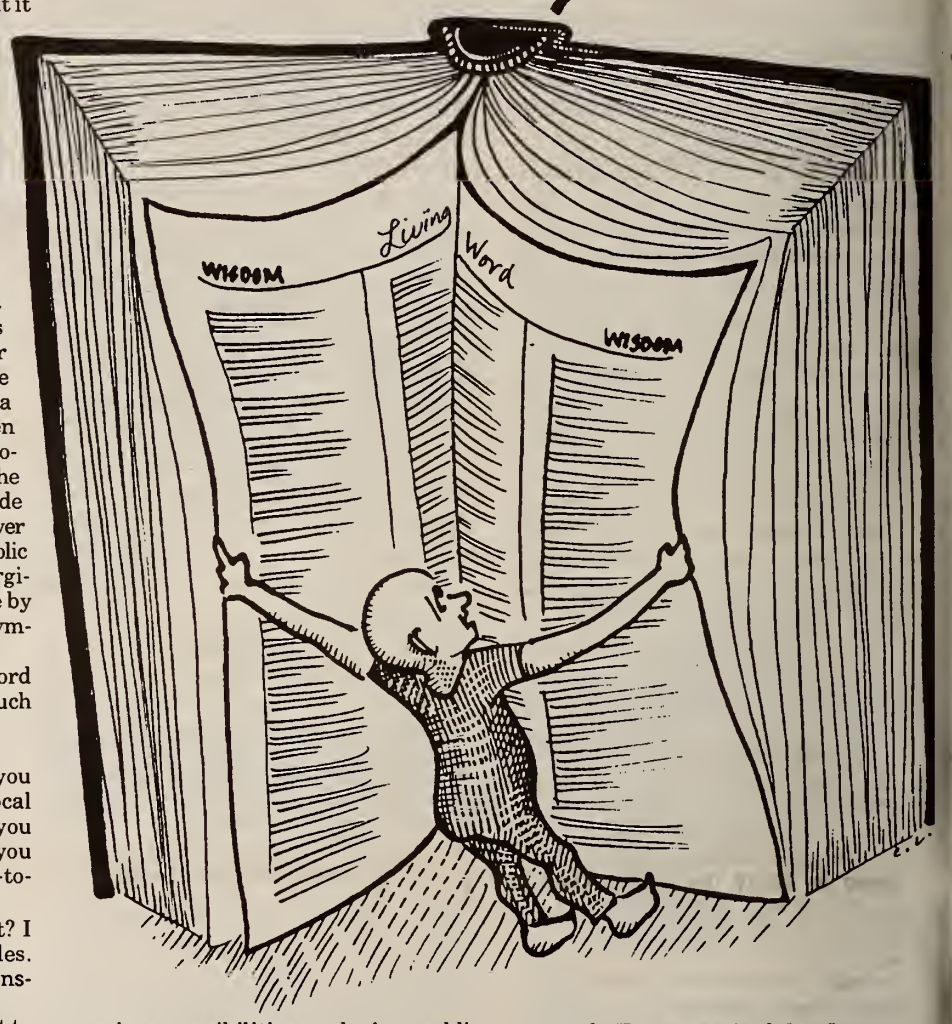
How to get introduced to the Bible



By Father Eugene LaVerdiere, SSS
Catholic News Service

Not so long ago Catholics had little interest in the Bible.

Our first exposure to it was as Bible history in catechism class at parochial school or in a Confraternity of Christian Doctrine program run by the parish.

I remember it well. The Bible was presented to us, not through the Bible itself but in a little book telling the story of Adam and Eve, Noah and the flood, Abraham and Sara, Moses, Jesus, Mary, the apostles, Sts. Peter and Paul.

"For Catholics, the Bible remains somewhat daunting.... Studying with a group, you benefit from other people's insights.... A child's 'Bible history' is not very helpful for meeting adult challenges. The Bible is."

Bible history was really quite good, and it made a deep impression. We were children, and we were exposed to the Bible in a way adapted to a child's understanding and reading ability.

Through Bible history, we became familiar with some of the Bible's high points.

The time came, however, when we should have been introduced to the Bible itself, the real thing, which was written for adults. Unfortunately, for many Catholics that did not happen. Our religious education stopped with confirmation or shortly afterward.

Today it is different. Catholics all over the world are interested in the Bible. Vatican Council II made a difference.

Catholics are eager to hear about the Bible, get its historical background and explore what its stories meant then and what they mean for us today.

Today, the Bible is in the air. Not that we have finally arrived. We may be eager to learn about the Bible, but it is still relatively rare for Catholics to pick it up for themselves and start reading it.

You know that from the way most Catholics, including priests, still do not bring a Bible to a talk or even a workshop on the Bible. That, too, is found all over the world.

For Catholics, the Bible remains somewhat daunting. It is true that in our tradition the Bible is not just a matter of written words but of spoken words — the biblical word made flesh, over and over again. The Catholic Church is a liturgical church. And we place great store by our sacraments, along with our symbolic and artistic heritage.

Giving flesh to the written word does not happen unless we are in touch with the written word.

▪▪▪

To get started with the Bible, you can either get connected with a local Bible study group or program, or you can do it on your own. Either way, you have to start by getting a good, up-to-date translation of the Bible.

But what is the best Bible to get? I recommend that people get two Bibles. That way they can compare the translations.

Every translation does its utmost to render the Hebrew, Aramaic and Greek original texts into English. But, as everyone knows who speaks more than one language, there is more than one way to translate an expression from one language to another. Having two translations helps you see the various possibilities and gives additional insight.

The two Bibles I recommend are: the New American Bible, with the revised edition of the New Testament and the Psalms; and The New Revised Standard Version.

Even studying on your own, you can get a whole biblical education from those two Bibles.

If you do that, here are a couple of hints.

Start with a book of the Bible in which you are already interested. This will help you persevere. Eventually it will lead you to other parts of the Bible. For that, look up the cross references indicated in the notes on the pages.

Keep your mind open. Like all great stories, no one fully understands Bible stories at one reading. Experience shows it takes a lifetime.

As one who spends much of his life in the Bible, I never cease to wonder about the new angles and nuances I keep finding.

It is much better if you do not have to study the Bible alone. Many parishes have Bible study groups. Some use programs developed by people who are expert in the field.

Studying with a group, you benefit from other people's insights. It also helps in getting rid of misconceptions we may have picked up along the way. It is wonderful to have someone point out something obvious and hear others remark, "I never noticed that."

If your parish does not have a group or if the group meets at an inconvenient time for you, ask at the parish about other groups in the area.

Again, here are a couple of hints. Inquire closely before you join a group that calls itself "non-denominational." Many are actually anti-denominational.

Interdenominational groups are something else. Usually they are sponsored by several churches, which may include the Catholic parish, and they respect the beliefs of those who make up the group.

Make no mistake. Bible study touches every aspect of faith and life. That's what makes it so worthwhile.

With good Bible study, you can become a better Catholic. A child's "Bible history" is not very helpful for meeting adult challenges. The Bible is.

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

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FAITH alive!

FAITH IN THE MARKETPLACE

What was a hurdle for you in getting comfortable with Scripture?

"The language in which it's written. It's written in a style I don't like sometimes. It uses a lot of allusions. No one talks that way today." — Ed Cummiskey, Media, Pa.

"I didn't have a hurdle. I'm a history nut. So I looked at the Bible from a historical point of view. At first the spiritual side was a bonus." — Polly Stahl, Olivia, Minn.

"Back in the early '60s when we were a young family, the Paulist pastor at the Newman Center provided us with many opportunities to study Scripture. I don't remember any obstacles. As I recall, I devoured it. I've been studying and reading it ever since." — Margie Crall, Cincinnati, Ohio

"It's not always easy to understand what it's saying or how some of the passages are relevant to my life. I have to be choosy about what passages I read. I can't read it straight through like something written today." — Michael Collins, Murfreesboro, Tenn.

"When I was young, the Bible was something we ... could misinterpret. But that didn't stop me.... I attacked Scripture as I would other literature. Then as my life experiences demanded guidance, all of a sudden it was there for me.... Reading the Bible with a purpose ... has also helped me overcome any initial fear and trepidation." — Mary Gramins, Deerfield, Ill.

An upcoming edition asks: How can you tell that your faith is 'alive'? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Close encounters of the biblical kind

By Richard Cain
Catholic News Service

Unlike some Catholics, I never was afraid to read the Bible. In fact, I was given one as a child by my mother. But somehow it never got read.

In college I admired my evangelical friends who knew the Bible well. I wondered how they found the time and motivation. I found out they had help: Bible studies, devotional guides, thematic references.

The one that really intrigued me was a daily devotional guide called "Walk Through the Bible." All I had to do was read a chapter or two each day, and in a year I would read the whole Bible.

Great!

Well, try and stick to it when the chapter consists of nothing but "So and so begat so and so." After a few months, I was a few months behind. So, faced with a 16-hour car trip alone, I determined I would catch up.

That month the guide focused on the Psalms. I made a pact with myself to stop at each rest stop and read one psalm.

To my surprise, I not only had an unusually relaxed trip. I also found myself reading more of the Bible than ever — and more easily. I was hooked.

The secret I stumbled upon was simple. The best way for me to read the Bible is to structure it concretely into my everyday life.

"Take a biblical passage and place yourself in its scene. Imagine what you would see, hear, smell, feel, even taste. The key is to engage the imagination."

The church makes this easy because reading the Bible is already built into the weekly rhythm of its faith. Each Sunday at Mass, we hear three readings: one from the Old Testament, one from the New Testament and one specifically from the Gospels.

In a year, the attentive Catholic "reads" one Gospel, several letters and highlights from the Old Testament.

The next step is to make this system of readings part of prayer life. I started by picking a regular time on Saturday mornings to have a warm cup of something and reflect on the readings for Sunday. My system:

Schedule it. Put it on the calendar. Stick to it.

If you can get yourself to do something regularly for at least a month, you will form a pretty good habit.

■■■

Besides following through on my schedule, the biggest challenge I find is staying focused on the reading. Often this is no problem. But to read the Bible regularly I need a structure — a guide. Still, any structure will get old and dry. So I find it helpful to have different approaches. One of the most helpful is St. Ignatius' Prayer of the Senses.

Take a biblical passage, and place yourself in its scene. Imagine what you would see, hear, smell, feel, even taste. The key is to engage the imagination.

I have had some powerful prayer experiences with this simple technique. I still remember taking Chapter 21 of John's Gospel where Jesus cooks some fish for the apostles; they don't recognize at first who he is.

I concentrated on hearing the sizzle of the fish and smelling the aroma. Gradually, it hit me that Jesus is "cooking fish" all the time for me (taking care of my needs), though I usually don't recognize it.

Let me conclude with two points. Reflecting and praying with the Bible is the kind of experience I can't keep to myself. So joining a Bible sharing group makes sense for me.

Second, I need to bring back what I gain to Sunday community worship. God's word comes to life in a rhythm of private prayer, public worship and action.

(Cain is editor of The Catholic Spirit, the newspaper of the Diocese of Wheeling-Charleston, W.Va.)

FOOD FOR THOUGHT

Many people approach the Bible as a resource for prayer. That's good, the new Catechism of the Catholic Church says (No. 2653).

That doesn't mean people don't need to study the Bible. The catechism also recommends that people approach the Bible attentively. The catechism wants readers of the Bible to be attentive to what its human authors wanted to affirm and what God wanted their words to reveal (No. 109).

That means taking into account the cultural conditions in biblical times, for example. It means paying attention to the unity among the Bible's books, different as they may be, or to how Scripture is read within the church's "living tradition" (Nos. 110-114).

The good thing about approaching the Bible in a spirit of prayer, however, is the dialogue that then occurs — a dialogue between God and the reader. The catechism explains:

—When we pray, we speak to God.

—When we read Scripture, we listen to God (No. 2653).

This kind of reading sets the stage for a divine-human conversation. Thus the catechism calls the Bible a "wellspring" of prayer — one where "Christ awaits us to enable us to drink of the Holy Spirit" (Nos. 2652).

David Gibson,
Editor, Faith Alive!

FAITH alive!

What blocks your way into Scripture

By Father John J. Castelot
Catholic News Service

Millions of people simply pick the Bible up and read it — and derive much inspiration and comfort from doing so. But they are still puzzled by much that they read. Questions pile up and cry out for answers.

After all, the Bible is the word of God in the words of people who lived and wrote in a strange and alien culture.

First of all, science as we know it was a closed book for biblical people. They were at home in a universe in which the earth was flat, rested on subterranean waters and was covered by a solid firmament, above which there were other sources of moisture.

For biblical people the sun and other heavenly bodies revolved around the earth. Rain and snow came down through slits in the firmament from the upper waters. Diseases were caused not by germs but by demons.

This prescientific view of the world affected their thinking and writing. It can leave the modern reader perplexed, for it is an alien world. But it was their world, and to understand their literature we have to come to terms with it.

This takes some adjustment — the sort of adjustment necessary to understand any literature that comes from a culture different from our own.

One doesn't just pick up Shakespeare and read him without serious preparation. And he wrote in our own language only 300 years ago, not in Hebrew or Greek 2,000 or more years ago.

The point is this: An intelligent and satisfying understanding of the Scriptures requires study, which puts many people off. They feel they don't have the time for such a venture.

Many do find the time. They attend classes offered by parishes or join study groups and find to their delight that the Bible is not really all that difficult or beyond them.

Whole new areas of understanding open up for them, providing thrilling new insights. Preconceived notions of what the Scriptures are about no longer get in the way.

If attendance at classes or study groups is impractical, people can still read any of the many fascinating and informative books currently available.

Enlightening introductions to the various books of the Bible are found in most good editions of it. And footnotes clear up puzzling expressions.

One of the most valuable resources is The Catholic Study Bible (Oxford, 1990). It contains the complete New American Bible preceded by articles that introduce the books and help them come alive.

There are innumerable aids for people who want to discover the Bible. They need not be left alone, feeling lost in uncharted and mystifying territory.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

Picking the 'Right' Bible Study Program (ACTA Publications, 4848 N. Clark St., Chicago, Ill. 60640. 1994. Paperback, $14.95), by Franciscan Sister Macrina Scott, reviews many programs for studying the Bible alone or in a group. Sister Scott founded and directs the Catholic Biblical School of the Archdiocese of Denver. Perhaps the most widely used Catholic program in the United States is the Little Rock Scripture Study Program (Liturgical Press, Collegeville, Minn.) for parishes, she says. Participants in this program cover the Bible book by book, reading each book completely. But Sister Scott observes, "This is definitely a study 'of' the Bible, not a study 'about' the Bible."

Reflection: We may fear that if we attempt to know Scripture, we will not succeed. The fear is an obstacle. Or we may have tried before to know Scripture and find ourselves reluctant to try again. Is there an obstacle that blocks you from giving the Bible a real chance?

People In The News

Retired Catholic Press Veteran James Fiedler Dies In Colorado

LOVELAND, Colo. (CNS) — James E. Fiedler, retired editor of the *Denver Catholic Register*, archdiocesan paper, and a 36-year veteran of the Catholic press, died Nov. 16 at age 66. Fiedler died at McKee Medical Center in Loveland from complications of a massive heart attack suffered Nov. 13. A funeral Mass was celebrated Nov. 19 at St. John the Evangelist Church in Loveland, followed by interment in Loveland Burial Park. In more than three and half decades in the Catholic press, Fiedler twice worked at the Denver Catholic paper, in 1954-63 and 1976-91. He also worked at National Catholic News Service in Washington, D.C.

Cardinal Celebrates Funeral Mass For Massachusetts Ex-Governor

BOSTON (CNS) — Cardinal Bernard F. Law of Boston celebrated a funeral Mass Nov. 16 at an East Boston shrine for John Anthony Volpe, former Massachusetts governor, U.S. secretary of transportation and U.S. ambassador to Italy. Volpe died Nov. 11 at the age of 85. Joining the ex-governor's family and friends at the Madonna Queen National Shrine for the service were numerous former and current state officials, led by Gov. William F. Weld. Entering the construction business in the early 1930s, Volpe started his own company in 1933. Within 10 years it had become one of the country's leading construction companies.

Pope Names Bishop Markiewicz To Head Diocese Of Kalamazoo

WASHINGTON (CNS) — Pope John Paul II appointed Auxiliary Bishop Alfred J. Markiewicz of Rockville Centre, N.Y., 66, as bishop of the Diocese of Kalamazoo, Mich. The pope accepted the resignation of Kalamazoo Bishop Paul V. Donovan, 70, for reasons of age and health. The appointment was announced Nov. 22 in Washington by Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States. Born in Brooklyn, N.Y., May 17, 1928, Bishop Markiewicz was ordained to the priesthood in 1953.

CRS Official Says Agency's Medical Aid Assists Suffering Cubans

MIAMI (CNS) — On returning from a weeklong fact-finding mission to Cuba in early November, a Catholic Relief Services task force reported seeing terrible living conditions and the need to expand CRS humanitarian aid. At a press conference in Miami, task force members described an economy so shattered that Cubans now eat stray dogs and cats and hospital patients provide their own sheets, soap and even medicine because of severe shortages of medical supplies and consumer goods. Task force members included Barbara Myers, CRS country representative in Bolivia; Walter Blake, from the CRS development program in El Salvador; and Father Tomas Marin, Cuban-born chancellor of the Miami Archdiocese.

Cuba Observer...

Father Thomas Marin (l), chancellor of the Archdiocese of Miami, talks with a reporter after returning from Cuba where Catholic Relief Services workers are helping people in dire need of food and medicine. Cuban-born Father Marin said many Cubans told him they ate only once a day. (CNS photo by Robert O'Steen, *The Florida Catholic*)

Haitian President Seeks To Leave Priesthood

PORT-AU-PRINCE, Haiti (CNS) — Haiti's president, Father Jean-Bertrand Aristide, has asked to leave the priesthood in response to what he said was a request by the head of the Church in Haiti. "You have asked me to leave the priesthood for the growth of harmonious relations ... between two heads of state: the head of state of the Vatican and the head of state of the Republic of Haiti," Father Aristide said in his letter requesting dispensation, sent to Archbishop Francois Gayot of Cap-Haitien, head of the Haitian bishops' conference. "I have decided, Excellence, to agree to your request." The letter was dated Oct. 17. The offer to resign became public in mid-November and would not be official until accepted by the Vatican. Vatican spokesman Joaquin Navarro-Valls said Nov. 21 "there was never any pressure on the part of the Holy See" to force Father Aristide to seek dispensation from the priesthood.

Pope Says Mideast Peace Depends On Building Trust Among Peoples

VATICAN CITY (CNS) — In the wake of bloody disorders among Palestinians in the Gaza Strip, Pope John Paul II said peace in the region depends on building trust among its peoples. "This trust is being fostered and sustained by the wisdom and courage of the leaders of the region," the pope said Nov. 19. His words appeared to give moral support to Palestine Liberation Organization leader Yasser Arafat, whose policies of negotiation with Israel have drawn fire from radical Palestinian groups. The day before, Gaza was rocked by the worst violence since Palestinian self-rule began, when Arafat's police forces opened fire on street demonstrators. Thirteen were killed and more than 200 injured. The Islamic Resistance Movement, Hamas, called for Arafat's resignation and new elections for a Palestinian leader. The pope, who was addressing Jordan's new ambassador to the Vatican, did not refer directly to the bloodshed in Gaza.

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Scripture

Readings for the Week of December 4 - December 10

Sunday: Baruch 5:1-9; Philippians 1:4-6, 8-11; Luke 3:1-6.

Monday: Isaiah 35:1-10; Luke 5:17-26.

Tuesday: Isaiah 40:1-1; Matthew 18:12-14.

Wednesday: Isaiah 40:25-31; Matthew 11:28-30.

Thursday: Genesis 3:9-15, 20; Ephesians 1:3-6, 11-12; Luke 1:26-38.

Friday: Isaiah 48:17-19; Matthew 11:16-19.

Saturday: Sirach 48:1-4, 9-11; Matthew 17:10-13.

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Religious Communities Find Creative Ways To Save, Raise Money

WASHINGTON (CNS) — A national collection to help women's and men's religious orders cover retirement costs for their elderly members has brought in about $150 million since it was begun in 1988.

But to meet their needs, orders are not just relying on those collection funds, which are dispersed in grants in varying amounts based on need. Many are selling property, establishing retirement trust funds, utilizing their convent spaces more effectively and renovating and downsizing motherhouses to bring in revenue.

This year's collection — sponsored by the Tri-Conference Retirement Office — will be taken up in most dioceses during the weekend of Dec. 10-11. Last year it brought in $25.5 million.

Mercy Sister Laura Reicks, associate director of the retirement office, said many orders now have development offices and are also emphasizing jobs that provide salaries instead of stipends.

"There are a lot of collaborative efforts to cut costs," she said, "because there is greater communication between religious orders who are dealing with the same issues."

The Notre Dame Sisters currently take all the pensions earned by their members and put them in a retirement fund. The sisters also take 5 percent of their current salaries and add it to the fund.

Another example of how religious orders are trying to care for their elderly members with decreased resources is in Richfield, Ohio, where 22 religious communities in the dioceses of Cleveland and Youngstown, Ohio, and Pittsburgh support a shared retirement center.

"The need was so great, congregations were just waiting for our doors to open," said Sister Mildred Baker, a Sister of the Immaculate Heart of Mary who is intercongregational liaison for the Regina Health Center.

In 1985, congregation representatives began meeting to discuss the critical need of how to best care for their frail and elderly members.

Many congregations were so small that "they absolutely could not afford total care," Sister Mildred told Catholic News Service. But without question, none of them wanted to send their own to private nursing homes or care centers.

"Without a central place for (elderly) religious to come that was a religious house, there would be a serious disruption to their lives," she added.

The solution came with the July 1993 opening of Regina Health Center, complete with an 81-bed skilled nursing area and 74 assisted-living units. Residents currently include 76 women and men religious, six diocesan priests and 36 other individuals, mostly families of religious. The center is the renovated motherhouse of the Sisters of Charity of St. Augustine.

Word has quickly spread of the center's success, and sisters involved in the center have become consultants to other dioceses wanting to start similar projects.

In Davenport, Iowa, the 200-member Congregation of the Humility of Mary reached an agreement with the Sisters of Mercy and its Bishop Drumm Retirement Center in a Des Moines suburb to help build a 30-bed addition to the facility. An initial contribution for construction came from a trust fund established for long-term care of the sisters. A campaign to raise about $1.6 million has "gone over the top," according to one official.

For the Sisters of Charity of the Blessed Virgin Mary in Dubuque, Iowa, costs of caring for its 660 sisters age 65 and over reach nearly $8 million annually.

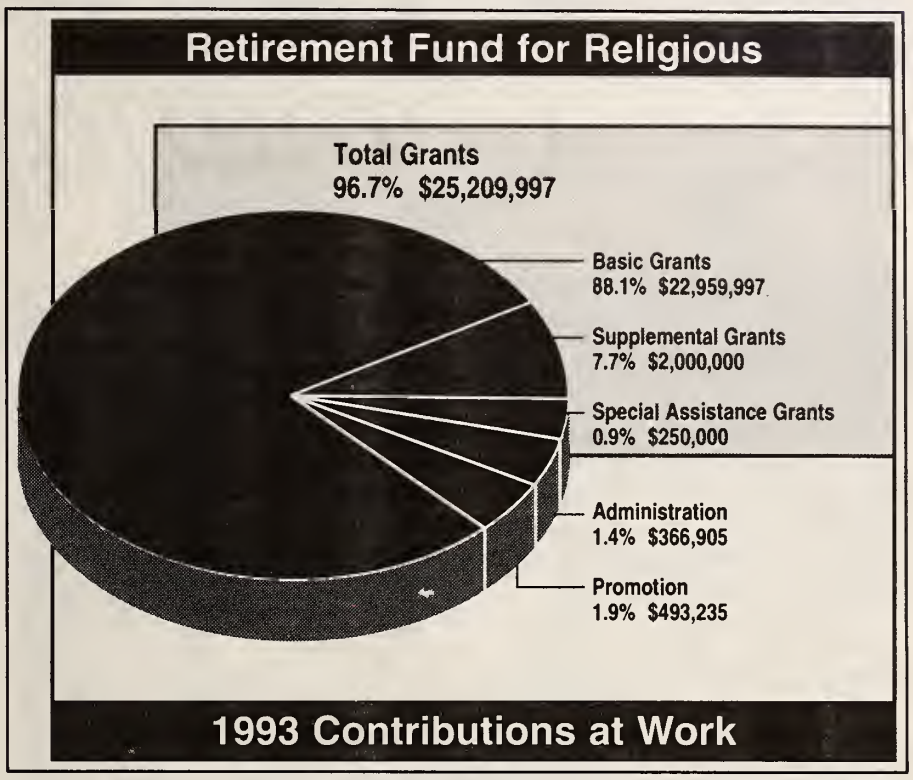
In addition to using funds from the retirement collection, the order of 1,026 nuns has:

— Created a charitable trust, building it up by selling property, mostly girls' high schools.

— Involved its development office in working with donors on estate planning and wills.

— Renovated its two large retirement centers in Dubuque and Chicago, to include assisted living areas that allow elderly sisters to be part of an active retirement community for a longer period. An increasing number of sisters also work as administrators for senior housing, parish nurses, hospital and hospice chaplains and in adult day care.

— Been involved with ministry to and with the aging in a center on motherhouse grounds. More than 20 retired sisters teach weekly classes, from computer study to foreign languages to



bridge, to more than 320 seniors from the Dubuque area.

"Our goal is to create environments which meet the physical, spiritual and emotional needs of our aging sisters — and to respond to new ministry needs as well," said the order's president, Sister Dolores Marie McHugh, who also serves on the Tri- Conference Advisory Committee.

The Sisters of the Presentation of the Blessed Virgin Mary, also based in Dubuque, have enhanced their care for aging members as hospital chaplains, pastoral ministers and in other roles. The order also has a sister enrolled in a course of study on gerontology for future ministry to aging women religious.

In Brooklyn, N.Y., the Mercy Sisters have reduced the area they use within their motherhouse and rent out the rest as single-family units. One of the order's members, Sister Mary Beata Gerrity, earns money through her professional singing in recordings, special appearances and concerts.

Sister Mary Beata told *The Tablet*, Brooklyn's diocesan newspaper, that she gives her earnings directly to the order and tries "to stay in tune with the needs of the Sisters of Mercy Retirement Fund. The older and sick sisters deserve the very best, because they've given their lives to the vocation."

And she is not the only one to find singing profitable. This year, Sisters in Song, a choral group made up of 57 sisters in 30 separate communities hailing from 21 states, have released two albums, including one for Christmas.

Proceeds are divided between the Tri-Conference office and a second national agency working on retirement needs, Support Our Aging Religious.

Crosswinds (From Page 5)

deals with forgiveness as the way to finally having some peace in your life. My copy is loaned out, so I don't have the author's name, but it should be available through most bookstores.

The book *To Forgive is Divine,* by Josephite Father Robert DeGrandis, gives a Christian perspective on forgiveness, recognizing that, particularly after divorce or other serious trauma, forgiveness may take some time. He points out that part of forgiveness takes place in our will when we decide to forgive another person and another level takes place, perhaps much gradually, in our emotions.

While recognizing that this is a process, it is important to take a first step in asking God to help you to be willing to forgive. Then keep working on it. It is hard work, but it's also the way out of your pain.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Please pray for the following deceased priests during the month of December:
Reverend Thomas McAvoy, 1978
Reverend Vincent M. Stokes, 1979
Monsignor Francis M. Smith,1983
Reverend Paul A. Murphy, 1948
Bishop Eugene J. McGuinness, 1957
Reverend Edward F.Rigney, 1959
Monsignor Louis J. Bour, 1962
Monsignor Herbert A. Harkins, 1962
Reverend Francis A. McCarthy, 1962
Reverend William E. Pearson, 1962
Monsignor Peter J. McNerney, 1967
Reverend James A. Cowan, 1968
Reverend Ambrose Rohrbacher, 1969
Monsignor Francis J. Howard, 1971
Bishop Vincent S. Waters, 1974
Bishop Charles B. McLaughlin, 1978
Reverend John P. McGuirk, 1979
Reverend John A. Weidinger, 1979
Reverend Mark Cassidy, OSB, 1928
Reverend Prior Wilibald Baumgartner, OSB, 1930
Reverend Eugene Egan, OSB, 1940
Reverend Basil McKee, OSB, 1951
Reverend Robert Brennan, OSB, 1964
Reverend Philip Tierney, OSB, 1971
Reverend Boniface Bauer, OSB, 1974
Reverend Cuthbert Allen, OSB, 1977
Reverend Aloysius Wachter, OSB, 1977
Reverend Jerome Dollard, OSB, 1985

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Diocese of Charlotte
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9 a.m. – 6:30 p.m.
For registration information call:
Sister Mary Timothy Warren, RSM (704) 334-1805

Comunidad Hispana
Comuniquémonos

La procesión eucarística fue precedida por este estandarte de la Virgen de la Providencia con la participación de jóvenes puertorriqueños vistiendo sus trajes típicos.

Después de la mesa eucarística se pasó a disfrutar de estos deliciosos platillos que fueron confeccionados por la miembros de la comunidad

Fiesta de la Virgen de la Providencia

Sabemos que la Madre de nuestro Señor Jesucristo es sólo una pero que por su amor a nosotros, se ha manifiestado en distintos tiempos y de muchas maneras y aún continúa haciédolo. Es por ello que tenemos muchas advocaciones que hacen referencia a alguna característica particular de Nuestra Madre. De este modo es que tenemos a la Virgen del perpetuo Socorro, aludiendo a su interminable ayuda, a la Virgen de Lourdes, que hace referencia a María cuando se apareció en una gruta en Francia que lleva ese nombre y todas las demás advocaciones de María que son muy numerosas.

En esta ocasión fué el turno para la festividad de la Virgen de la Providencia, que es venerada de manera especial en Puerto Rico. La Misa fué en la antigua iglesia de la Asunción, en Shenandoah y The Plaza. La organización de toda la celebración fué guiada por varios miembros de la comunidad puertorriqueña, que normalmente son muy activos en los ministerios de las Misas dominicales y por algunas otras personàs voluntarias que colaboraron con ellos.

Los himnos fueron muy a tono con la celebración y cantados con el corazón, especialmente por el coro, que en su mayoría está formado por personas de Puerto Rico. Uno de los cantos, especial para esta fiesta fué el titulado"Virgen de la Providencia" que fué entonado bellamente por la asamblea durante el ofertorio. Al final de la Misa se cantó "Tu También Eres de Aquí", que tiene ese verdadero sabor y ritmo caribeño y que muestra el gozo y la alegría de cantarle a María.

La homilía a cargo del padre Jaime Byer tuvo un mensaje muy profundo, que estoy seguro tocó a muchos en su interior. En general toda la celebración Eucarística fué hermosa y con mucho sentimiento, como lo son todas las celebraciones en honor de Nuestra Santísima Madre.

Después de la Misa se invitó a toda la comunidad a deleitarse con varios platillos, que fueron traidos por miembros de la misma comunidad, especialmente comida típica de Puerto Rico. Hubo gran variedad de dulces y postres, que por cierto puedo atestiguar, estuvieron muy buenos. Se convivió alegremente por un buen tiempo en la cafetería del lugar

Ojala que la celebración de esta fiesta de la Virgen de la Providencia se pueda arraigar en la comunidad y se haga una tradición. Esta es una manera de sentirnos más cerca de nuestras raíces, puesto que en todos nuestros países las festividades de la Virgen son algo grande. Agradecemos a todos su participación, pero especialmente a la comunidad puertorriqueña que se "lució" organizando esta celebración.

Sacramentos de la Iniciación Cristiana (II)

En la vida sobrenatural sucede lo mismo que en la vida natural. Una persona no se hace hombre o mujer de golpe, en un solo momento, aunque la naturaleza humana es completa en cada individuo desde el principio de la existencia.

La conciencia, nuestra personalidad y todas nuestras cualidades físicas y morales que nos enriquecen y que hacen posible nuestra vida humana se van desarrollando y manifestando poco a poco.

Así sucede en la vida espiritual. Dios no hace violencia a sus criaturas. El entra en nuestra historia personal suavemente concediéndonos su amor y su vida en forma progresiva, a medida que nosotros tomamos conciencia del don que estamos recibiendo. Dios realiza en la humilde historia de cada uno de nosotros las maravillas de la historia de la salvación, así como vino manifestándose poco a poco, ya desde el Antiguo Testamento, hasta llegar a la revelación plena que culminó con la aparición entre nosotros de Jesucristo, Dios hecho hombre, hermano y redentor.

La historia de nuestro encuentro con Dios la podemos comparar a un camino que debemos recorrer no en un solo día, sino por pasos, por etapas, a veces largas y a veces cortas.

Así es en la vivencia de los *Sacramentos de la Iniciación* (Bautismo, Confirmación y Eucaristía). El *Bautismo* consagra la *nueva criatura* a la Trinidad Santísima y la incorpora a la Comunidad de la Nueva Alianza.

La *Confirmación* la habilita para que *actúe* como *criatura nueva* y la injerta en la actividad misma de la Iglesia, en su acción de servicio a los hermanos y hermanas que forman el Cuerpo Místico de Cristo.

La *Eucaristía* da al creyente el poder de vivir en plenitud la *vida sobrenatural* recibida de Dios. La Eucaristía lleva al cristiano a celebrar plenamente el encuentro con Cristo que se revela en el misterio Pascual.

(Con permiso de los Padres de la Sociedad de San Pablo)

La Navidad

Por ARTURO DE AGUILAR

Un arbolito iluminado por luces de colores, música y regalos. Para muchos eso es Navidad, tiempo de "paz y amor", de ambiente consolador y nostálgico; un estado de ánimo. Algunos le añaden un ambiente religioso para darle "sabor". ¿No es más que esto la Navidad?.

Navidad no es sólo el singificado de la palabra natividad = nacimiento. Para nosotros los católicos quiere decir: El ha llegado, Cristo, que se hace presente y ha venido a alumbrar nuestra noche oscura. Fué en un momento concreto de la historia, pero debe continuar dándose a través de todos los tiempos y, por medio de esta fiesta, en nuestros corazones. Esta época nos dice que Dios ha venido al hombre, a cada uno de nosotros y que quiere quedarse a habitar entre nosotros.

El día 24 de diciembre fué designado para celebrar el nacimiento de Jesucristo hace ya varios siglos. Se escogió este día para cristianizar una fiesta pagana llamada "del sol naciente" que tenía lugar en esa fecha, por ser la noche más larga de todo el año. En esa fiesta, celebrada por pueblos bárbaros en la apenas naciente Europa, se creía que el sol entraba en una batalla a muerte con la noche, de la cual salía vencedor y volvía a resplandecer nuevamente al ganar la lucha. Los misioneros cristianos para evangelizar a esos pueblos, identificaron a ese "sol naciente" con Jesucristo, diciendo que ese era el verdadero Dios que nacía para salvar al hombre. Es así como nació la tradición de celebrar la Natividad de Jesús en esta fecha.

Esta época es una de las más importantes dentro del ciclo litúrgico debido a que es en este momento cuando la promesa hecha a nuestros primeros padres se hace realidad. Es aquí donde comienza la nueva historia de la salvación. Cristo hecho hombre para nuestra redención.

El Adviento es un período de preparación para la Navidad, que comienza con las primeras vísperas del Nacimiento del Señor, el 24 de diciembre y se prolonga hasta el 2 de febrero cuando se celebra la Epifanía o manifestación del Señor.

To Our Friends

Second part of an article about the sacraments — this time an introduction to the sacraments of initiation. What is Christmas? A reflection and historical background of this liturgical time. The Puerto Rican community of Charlotte celebrated the feast of Our Lady of Providence with a Mass and a meal.

Reception To Benefit House Of Mercy

A reception to benefit the House of Mercy — a residential facility in Belmont for individuals with AIDS — will be held Dec. 9 from 5:30 - 8:30 p.m. at the residence of Bishop William G. Curlin.

Bishop Curlin is co-hosting the reception with Marc Burchette and Grant Strawcutter, neighbors of Bishop Curlin and supporters of the House of Mercy. In addition, Burchette serves on the House of Mercy board of directors.

Donations of $75 per person will help support the House of Mercy — a ministry of the Sisters of Mercy.

For more information, call (704) 825-4711.

Abbey Men 2-2 After Road Trip; Lady Crusaders Unbeaten

BELMONT — Belmont Abbey College's men's basketball team is 2-2 after a season opening stretch of road games. The Crusaders made their home debut Wednesday night (Nov. 30) against Limestone.

After opening with a pair of victories in the Shenandoah Tournament at Winchester, Va., the Crusaders lost to Limestone 90-85 in overtime and then bowed to Newberry 88-74.

Limestone led the Abbey by five points after a see-saw first half but the Crusaders came back to lead most of the second half before Limestone managed to send the game into overtime. Richard Loftis led the Abbey with 23 points and Marcus Caldwell contributed 15.

Newberry, with four players in double figures, pulled away in the second half to down the Crusaders. Kris Clinton led Belmont Abbey with 13 points.

The Abbey's women's team is off and running with a pair of victories. The Lady Crusaders downed Limestone 83-70 on the road to give coach Eliane Kebbe her 150th victory at Belmont Abbey. Tina Easter led the Lady Crusaders with 16 points and 15 rebounds. Keesha Wilson and Seleta Moore each had 10 points and 13 rebounds.

The Lady Crusaders made their home debut with an 84-70 win over Lenoir-Rhyne. Wilson led the Abbey with 20 points and Easter scored 18.

The Lady Crusaders went after their third straight win Thursday night (Dec. 1) at home against Florida Southern.

Prime Time Meeting

MINT HILL - The St. Luke Church Prime Time meeting is Thursday, Dec. 8 beginning with Mass at 11:15 a.m. The Christmas Luncheon will follow at Pine Lake Country Club. Bring a wrapped gift under $5. For information, call Mary McGinnis at (704) 545-3119.

Saint's Procession...

Devotees in the Indian state of Goa carry the mummified body of the Jesuit priest St. Francis Xavier to the cathedral. The saint, whose feast day is Dec.3, died in 1552 while traveling to Indian missions he had established. His relics are exposed to public view every 10 years. (CNS photo from Reuters)

Priest Sees Continued Need For Catholic Professional Groups

AUGUSTA, Ga. (CNS) — The historical reasons that led to the founding of many Catholic professional organizations still exist today, a priest told members of the National Federation of Catholic Physicians' Guilds.

Father Benedict Groeschel, director of the Office for Spiritual Development in the Archdiocese of New York, was banquet speaker at the group's annual gathering Nov. 10-13 in Augusta.

"Those of you who are older remember that there were many Catholic organizations in the '40s, '50s and '60s," he said. "And they existed because there was a certain obvious anti-Catholic prejudice and often professional organizations did not represent the Catholic point of view very well."

Father Groeschel said that with the coming of the Second Vatican Council and the election of a Catholic to the U.S. presidency, the need for Catholic organizations — and even for Catholic colleges and universities — was unwisely called into question.

"Somebody who knew something about history should have been able to say, 'Hold it! What goes around comes around!' So now we stand in a situation where we are becoming a counterculture force.... We are becoming outsiders again," he said. "I think that now there is a very great need for Catholic professional organizations.

"Many of the old Catholic organizations disappeared, but you did not disappear — and now a whole new age is beginning with all kinds of problems," he added.

Father Groeschel predicted that very soon the only mentally retarded people in the United States will belong to families of devout Catholics, Orthodox Jews and evangelical Protestants. He warned that the government might "try to get out of the care of the mentally retarded, as all other mentally retarded will die in the womb."

"This organization may be the very beginnings of a new movement of Catholic physicians to keep alive, in the professional world, values which the Catholic Church has maintained for 2,000 years," he said.

Dr. Edmund Pellegrino, professor of medicine and medical ethics at Georgetown University in Washington and director of the university's Center for Clinical Bioethics, received the federation's Linacre Award at the convention.

"The Christian physician — and here I also include nurses, paraprofessionals and all working in the health care field — as a person has a vocation to fulfill himself or herself in giving to others, to family, to friends, to neighbors, to strangers, just like any other human being would," he said in accepting the honor.

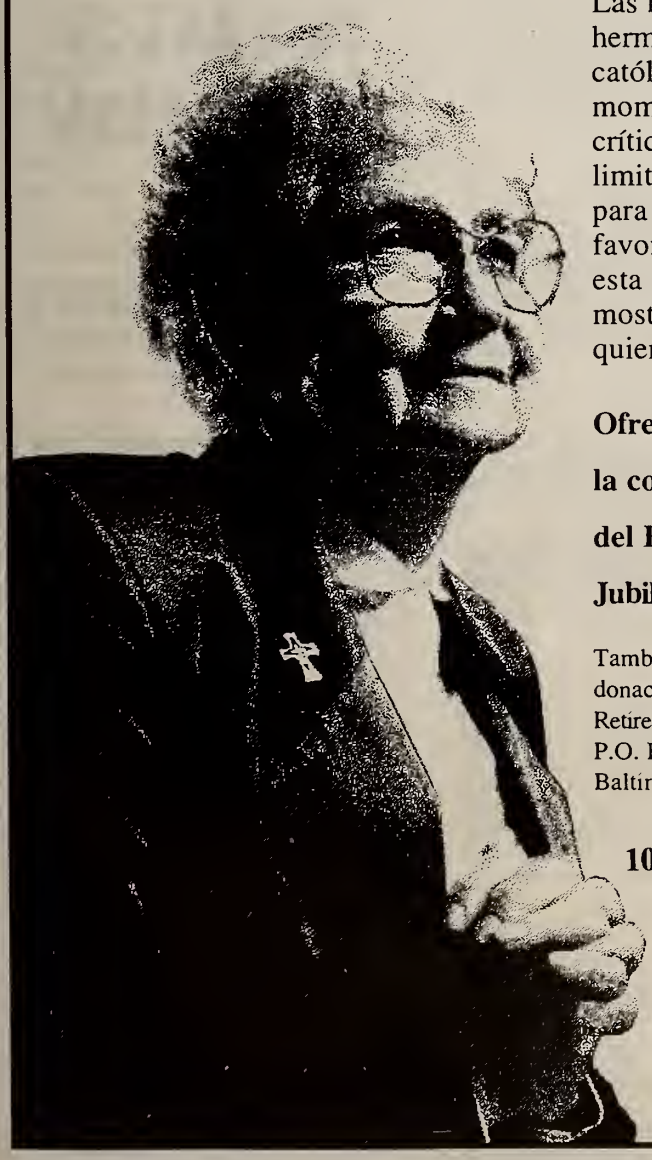
"But in addition, Christian physicians have a certain special way in which they should love — giving themselves, daily, in the work of healing, helping, curing and caring," Pellegrino added.

AIDS (From Page 2)

tween religious teachings about homosexuality and the lifestyles that contribute to the spread of AIDS, said South, a minister of the Metropolitan Community Church.

However, about half the nation's 4,000 organizations that offer services to AIDS victims are operated by religious groups. South said he was optimistic that as copies of the Council Call were distributed through a grass-roots network of service providers helping AIDS victims and their families, more denominations as a body would sign on to the document.

El momento de dar las gracias.



Las hermanas, hermanos y sacerdotes católicos enfrentan momentos financieros críticos debido a los limitados ahorros para su jubilación. Por favor, aproveche de esta oportunidad para mostrar su gratitud a quienes han dado tanto.

Ofrezca su donación a la colecta parroquial del Fondo para la Jubilación de Religiosos.

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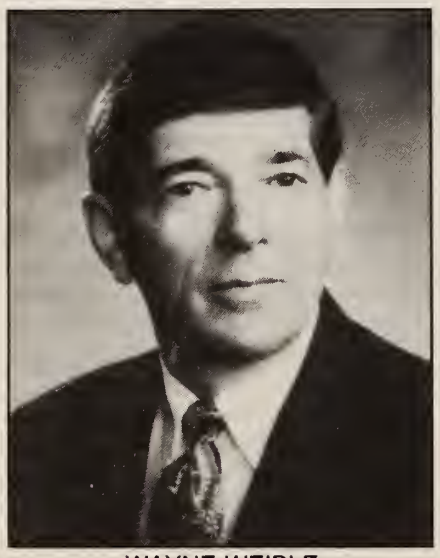
Diocesan News Briefs

Daily Reflections

NEW YORK — The Christophers, a non-profit organization based on the Judeo-Christian values of service to God and humanity, has published a new book, *Day by Day With Jesus*, featuring daily reflections and insights from people on their relationships with the Lord. The book is available for $6. To obtain a copy, write to The Christophers, 12 E. 48th St., New York, NY 10017.

Ecumenical Services

LENOIR — St. Francis of Assisi Catholic Church, St. Stephen Lutheran Church and St. James Episcopal Church will celebrate ecumenical services throughout Advent on Tuesdays at 7 p.m. The Dec. 6 service is at St. Stephen Lutheran Church, the Dec. 13 service is at St. Francis of Assisi Church and the Dec. 20 service is at St. Stephen Lutheran Church.



WAYNE WEIBLE

Lecture On Medjugorje

GREENSBORO — Wayne Weible, author of two best-selling books, *Medjugorje: The Message,* and *Letters From Medjugorje,* will speak at St. Paul the Apostle Church on Monday, Jan. 2 at 7 p.m. A convert to Catholicism three years ago, Weible is a former newspaper publisher and columnist who writes and lectures on Medjugorje and personal experiences from his 18 trips there.

College Names Trustees

BELMONT — Belmont Abbey College has named the following new members to its board of trustees for five year terms: Benedictine Father David Brown, Belmont Abbey Monastery procurator and theology instructor at the college; Edward J. Brown, III, president of Corporate Bank, NationsBank in Charlotte; Robert A. Preston, senior vice president and provost of Illinois Benedictine College, Lisle, Ill.; Roger R. Regelbrugge, president and CEO of Georgetown Industries; Michael E. Snyder, vice president of research and development for E.J. Snyder Inc.; and Benedictine Father Placid D. Solari, assistant professor of theology at Belmont Abbey College and subprior of the Belmont Abbey Monastery.

Survivors Meet

CHARLOTTE — "Survivors," a widow/widowers support group meets at the Catholic Center on the third Sunday each month from 4:30-6 p.m. Contact Suzanne Bach at (704) 377-6871 for more information.

'Light Up A Life'

GREENSBORO — Hospice at Greensboro will sponsor a memorial service, "Light Up A Life," Sunday, Dec. 4 at 5 p.m. at St. Pius X Church.

Yard Sale

HICKORY — A Knights of Columbus yard sale at St. Aloysisus Church is Saturday, Dec. 10 beginning at 8 a.m. The money will be used for community projects. Donations can be delivered to the activity center or call Steve Purcell at (704) 324-0136 for pick up. Items must be pre-priced.

Christmas Tree Sale

CHARLOTTE — Christmas trees and wreaths will be sold by the Knights of Columbus at St. Vincent de Paul Church Dec. 2-11. Sale hours are: Monday-Friday from 4 a.m.-9 p.m., Saturdays from 8 a.m.-9 p.m., and Sundays from 8 a.m.-6 p.m. Proceeds will go to charitable agencies.

Local Knights Are 'Stars'

BELMONT — The Knights of Columbus Council 11076 earned the distinction of Star Council, the organization's most outstanding award, for the 1993-94 fraternal year. The award recognizes overall excellence in the areas of membership recruitment and retention, promotion of the fraternal insurance program and sponsorship of service oriented activities.

Leadership Retreat

MAGGIE VALLEY — A weekend retreat for diocesan and parish leaders, "A Call to Lead with Joy and Hope," is Jan. 27-29 at Living Waters Catholic Reflection Center. Dorothy T. Foss will lead the retreat. Donation is $80. For information, call (704) 926-3833.

Sacred Music Performance

MONROE — A variety of classical religious songs and Christmas carols will be performed by Austrian tenor Horst Vetter in a concert of sacred music at Our Lady of Lourdes Church on Thursday, Dec. 8 at 8 p.m. The free concert will follow 7 p.m. Mass and is open to the public.

Hispanic Mass

ASHEVILLE — An Hispanic Mass will be celebrated at St. Eugene Church on Sunday, Dec. 4 at 7 p.m. The Mass is celebrated on the first Sunday of every month.

Solemn Novena

GREENSBORO — Vincentian Father William McKeon, director of the Vincentian Novena Preaching Apostolate, is conducting a solemn novena in honor of Our Lady of the Miraculous Medal at St. Mary Church beginning Saturday, Dec. 10. The novena, which includes prayer, Mass and confession, will be offered twice daily at 11 a.m. and 7 p.m through Monday, Dec. 19. A communal penance service will be offered at the concluding novena.

Amazing Grays Luncheon

CHARLOTTE — The St. Patrick Church Amazing Grays are planning a Christmas luncheon on Thursday, Dec. 8 after 12:10 p.m. Mass at Dilworth Inn, 1223 East Blvd. next to Harris Teeter. Cost is $5 per person. Bring an unwrapped gift for the St. Patrick Christmas Party.

Home Educators Meet

WINSTON-SALEM — Catholic Home Educators of the Triad will meet on Tuesday, Dec. 6 at 10 a.m. New members are welcome. For information, call Mary Beth Young at (910) 764-0629.

Holiday Sports Camp

BELMONT — Belmont Abbey College is sponsoring a holiday sports day camp for children ages 9-17 from Dec. 19-23 and Dec. 26-30 from 8:30 a.m.-4:30 p.m. The camp will offer aerobics, baseball, basketball, fitness, soccer, swimming, volleyball and tennis. The fee is $110 a week, discounts are available for families with more than one child. For information, call the Belmont Abbey Office at (704) 825-6672.

Bereavement Counseling Training

HICKORY — A bereavement counseling training program leading to certification will be conducted by Dr. Patrick Del Zoppo on Saturday, Dec. 10 at the Catholic Conference Center. For information, call the Lay Ministry Office at (704) 334-1805.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

Card Of Thanks

Thanks to Jesus Christ, the Blessed Mother, St. Joseph, St. Jude and Sister Faustina for prayers answered.
GK, LK, AES

Thanks to St. Jude for prayers answered and favors granted.
JDC

A CATHOLIC CHILDREN AND FAMILIES first CAMPAIGN

The fate of children, however, cannot be separated from the fate of their societies. As long as so many nations languish in poverty, the fate of many children will be grim.
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World and National Briefs

Converts Seen Drawn To Church By Vatican II Changes, Traditions

NEW YORK (CNS) — The Second Vatican Council changed the framework that draws outsiders to Catholicism, but the same features continue to attract them, according to a convert who has become one of the Church's most prominent theologians. "We made a spiritual emigration to the Middle Ages," said Jesuit Father Avery Dulles, speaking of people such as himself and Trappist Father Thomas Merton. But the Second Vatican Council recognized "the positive aspects of modernity" and encouraged Catholic philosophers to "get into constructive dialogue with modern schools of thought," Father Dulles said. Father Dulles, a professor at Fordham University in New York, delivered the annual Merton Lecture at Columbia University Nov. 16, which coincidentally was the anniversary of Father Merton's baptism in 1938 while a student at Columbia.

Arlington Diocese To Allow Only Male Altar Servers

ARLINGTON, Va. (CNS) — Citing altar boys as a recruiting ground for future priests, Bishop John R. Keating of Arlington said Nov. 21 that his diocese will continue to allow only male altar servers. The rule applies to all liturgies at parish and mission churches and elementary and high schools. The policy allows for limited exceptions, permitting female servers at college campus liturgies, in retreat houses, hospitals and nursing homes, in convents and at home Masses. Those responsible for liturgies in those places "are allowed but not required" to permit female servers, it says. At least one other U.S. Latin-rite diocese besides Arlington has decided to continue a male-only server policy. Bishop Fabian W. Bruskewitz of Lincoln, Neb., told his priests in a letter this summer that the existing policy prohibiting female servers was a good one and would remain in force.

More Groups Join Boycott Of Hoechst Products In RU 486 Fight

WASHINGTON (CNS) — More than two dozen groups, including Priests for Life and the Catholic-led Human Life International, have joined an expanded boycott of products associated with the parent company of the creator of the French abortion pill, RU-486. The boycott of products manufactured by Hoechst AG's subsidiaries — Hoechst Roussel Pharmaceuticals, Hoechst Roussel Agri-Vet and Copley Pharmaceuticals — was announced in July by the National Right to Life Committee and six other groups. Other groups participating in the boycott include Lutherans for Life, American Collegians for Life, Republican National Coalition for Life, Concerned Women for America, the Family Research Council, and the Christian Coalition.

Algeria Rejects Catholic Group's Peace Meditation Offer

TUNIS, Tunisia (CNS) — Algeria's government rejected an invitation by a Catholic group to attend talks with opposition groups in Rome, the official Algerian news agency APS reported Nov. 17. "Algerian problems ... should only be treated inside Algeria," APS, monitored in Tunis, said. "All conditions are available in the country to let the different political actors meet in full freedom and discuss the means and the best ways to end the country's crisis." The agency report, echoing the army-backed government's policy, was a response to an invitation by the Community of San Egidio to Algerian opposition movements and the government to hold talks in the Italian capital. The Rome-based lay Catholic group, which has a record of successful international peace brokering, said Nov. 17 the talks would seek to start a dialogue aimed at ending a conflict which Western experts say has killed up to 30,000 people since 1992.

Hungarian TV Withdraws Showing Of Scorsese's Last Temptation

BUDAPEST, Hungary (CNS) — Hungary's state-run TV pulled a controversial film about the life of Christ from its program schedule following protests by Catholic and Protestant church leaders. "The Last Temptation of Christ," by U.S. director Martin Scorsese, had been scheduled to air Nov. 17. The film has provoked international controversy since its release in 1988 for depicting a dream sequence in which Jesus gives up his role as Messiah to wed Mary Magdalene. But it shows him later rejecting that temptation. The vice president of state-run TV, Ference Szekely, refused to rule out showing the film at a later date. He said the decision not to show the film was made so as "not to inflame feelings or create a hot atmosphere around the TV."

Vatican Official Meets With Castro On Church Role In Cuba

HAVANA (CNS) — Cuban President Fidel Castro and a senior Vatican envoy discussed Pope John Paul II's ideas on the role of the Church in tackling social problems, especially helping the poor, a Cuban newspaper said Nov. 20. The Communist Party youth weekly *Juventud Rebelde* said Castro and Cardinal Roger Etchegaray met Nov. 18 in a cordial atmosphere. The meeting occurred near the end of a four-day visit to Cuba by Cardinal Etchegaray, president of the pontifical councils for justice and peace and *Cor Unum*, the Vatican's aid coordinating agency. It was Cardinal Etchegaray's third visit to Cuba in the past few years.

Vatican Reservations Over Cairo Conference Reaffirmed In Report

UNITED NATIONS (CNS) — Vatican reservations about the International Conference on Population and Development in Cairo, Egypt, were reaffirmed when the U.N. General Assembly reviewed the conference report Nov. 17-18. Archbishop Renato R. Martino, nuncio at the United Nations and leader of the Vatican delegation at Cairo, recalled that "the Holy See ultimately associated itself through a partial consensus" on "specific sections" of the conference document. But he reiterated and emphasized church objections to the treatment of abortion, the role of families and other topics.

Vatican Newspaper Urges Maximum Sentences In Sexual Violence Cases

VATICAN CITY (CNS) — The Vatican newspaper, citing an increase in sexual violence against minors, said courts should never be lenient on offenders, especially when the abuse is committed by those close to the victim. The newspaper also warned against any attempt to legitimize pedophilia as some kind of sexual right. "Justice requires that the crime of sexual violence be punished with the maximum sentences foreseen for criminals, with the exception of the death penalty and life imprisonment," said the article in the Nov. 20 issue of *L'Osservatore Romano*. It was written by Father Gino Concetti, a moral theologian. The article noted that reported cases of child prostitution and sexual abuse by parents and relatives are increasing and said it can be assumed that many more cases go unreported to police.

Pope, Boutros-Ghali Discuss Common Concerns For Peace

VATICAN CITY (CNS) — Pope John Paul II and U.N. Secretary-General Boutros Boutros-Ghali discussed their common concern for promoting peace and development in the world during a Nov. 22 meeting. The Vatican did not release details of the private audience, which took place while Boutros-Ghali was in Italy for a U.N.-sponsored meeting on organized crime. After the meeting, the U.N. leader told Vatican Radio, "the discussion was related to the relations between the Holy See and the United Nations." Both share the same objectives, he said: the peaceful resolution of conflicts throughout the world and the promotion of a development that includes social, as well as economic advances.

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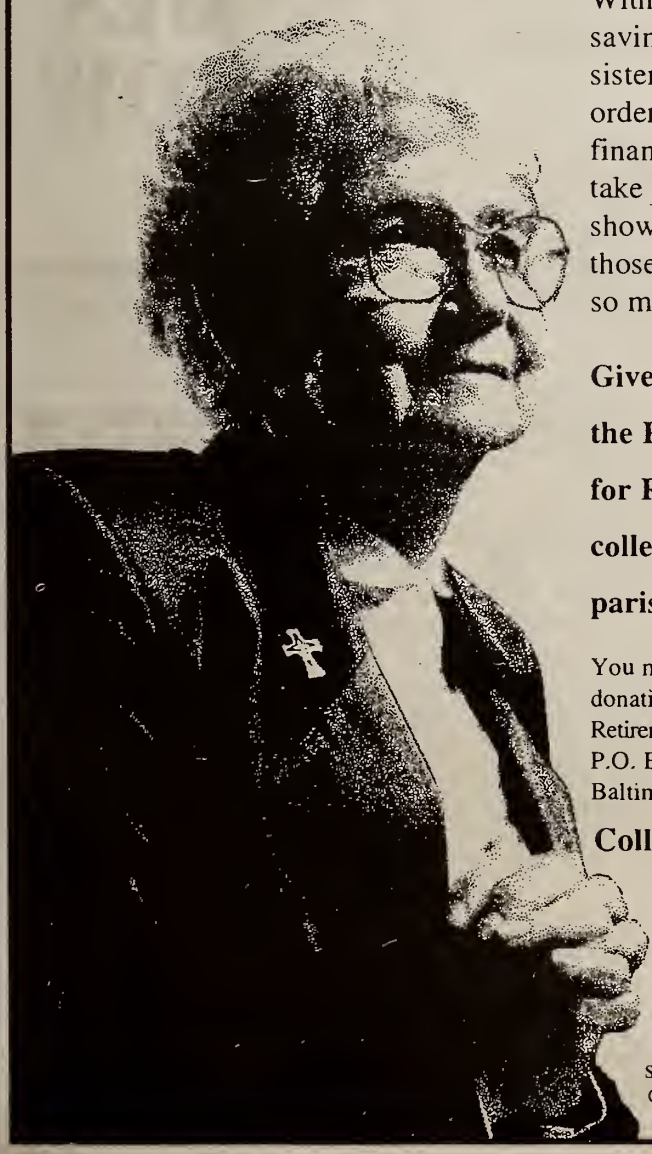

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Diocesan School Board Opening

The Diocese of Charlotte School Board has one board member position to be filled. The term is for the remainder of the 1994-95 school year and the 1995-96 school year. The Board is responsible for proposing policies to Bishop Curlin to enact in governing 16 schools.

The Board meets monthly from September to June on agreed upon dates from 6:30-9 p.m. at the Catholic Center in Charlotte. The remaining meeting dates for this school year are: 1/17, 2/21, 3/7, 4/4, and 5/2.

To have equity in representation, the position is designated to be filled by an applicant who is not from Charlotte.

Interested applicants should send by Dec. 16, 1994 , a letter and resume detailing parish and/or school involvement and state why you would like Bishop Curlin to appoint you to serve on the Diocesan School Board.

Send information to: **Diocesan School Board**
c/o Catholic Schools Office
The Catholic Center
1524 E. Morehead St.
Charlotte, NC 28207

Berry (From Page 1)

been on unless you're tough skinned. But he's also compassionate, big hearted, genuine, likeable and fun."

Berry has served on a wealth of notable community boards. They include — to name a few — chairman of American Red Cross, vice chairman of Family Service Travelers Aid and board member of the Greensboro Chamber of Commerce, Good Government League of the Piedmont, Governor's Commission of Human Relations, Elon Homes for Children and Shepherd House.

Honors include the Greensboro Interclub Council's "Outstanding Civic Leader" of 1979, Greensboro Credit Women's "Boss of the Year," National Oil Heat Institute's "Lamp Lighters Award" for outstanding contributions to the oil heat industry and the N.C. Oil Jobbers Association's Will Parker Memorial Award.

Berry credits his father and his Catholic faith for his "habits and traits." The late William Nathan Berry started Berico Fuels by selling coal off railroad cars to support his wife and 13 children. It seems he owed the bank $5,000 during the stock market crash of the Great Depression. Although all debts had been canceled, Berry's father later paid back the money and suggested it be split among former stockholders.

The Church, Berry says, set his life pattern and modus operandi of "do unto others as you have them do onto you." Educated in Catholic schools, Berry spent one year at the University of Notre Dame on a football scholarship before transferring to the U.S. Naval Academy. Graduating in 1943 during World War II, he was sent to the Pacific Ocean to fight the Japanese.

After the war, Berry joined a biracial group of Catholics at St. Benedict Church, Greensboro. The group's radical idea at the time was to bring blacks and whites together for worship.

Voicing his support for desegregation, Berry lost some of his business. Unfazed by the fallout, he headed the Human Relations Commission, which

JOSEPH L. BERRY

heard racial dispute petitions in the early 1970s.

Berry learned about racial inequities as a boy helping with the family business, shoveling coal alongside black people. "One black person I knew would have been a Phi Beta Kappa if he'd only had a chance," he says.

Tom Berry recalls an icy winter day that kicked in a busy the work schedule at Berico Fuels. An elderly lady had called to get her furnace fixed, but the part for it hadn't come in.

"I told her she needed to go somewhere warm for the night. Joe (his father) got wind that the lady was without heat. I called her back the next morning to find out if she was OK and she told me, 'I'm warm as toast. Mr. Berry came out yesterday afternoon and bought me an electric blanket.'"

On another hectic, winter day, the senior Berry asked his son what he could do. There were some 30 customers they couldn't get to that day and he could call and tell them.

"He was the last one in the whole world I should have asked. He can't tell anyone no." Berry slipped in 15 extra customers that day. "I was giving him a cross-eyed look, but if he tells me to jump, I ask how high. He blew the whole system that day. Everyone either got heat or they were comfortable and didn't need heat."

"He has a tender heart," says Berry's daughter, Bo Gibbs. "It's second nature to him to help people in need. He's a giver rather than a taker. My mother," she adds, "is just as special. I'm doubly blessed."

"He's a one-person St. Vincent de Paul show," says Paulist Father Bob Scott, former pastor of St. Paul the Apostle Church. "Very much community minded."

What does Berry consider his greatest accomplishment?

"I don't have a greatest accomplishment," he says. "I don't have any to begin with."

No one seems to agree.

Peace-Seeking Salvadoran Archbishop Dies Of Heart Attack

SAN SALVADOR (CNS) — Archbishop Arturo Rivera Damas of San Salvador, a critic of human rights abuses throughout the country's 12-year civil war, died Nov. 26 of a heart attack at age 71.

Hospital spokesman Dr. Raul Zeledon said Archbishop Rivera Damas was rushed to the hospital after a first heart attack but suffered another attack two hours later and died.

Archbishop Rivera Damas became head of the San Salvador Archdiocese after his predecessor, Archbishop Oscar Romero, was assassinated by a right-wing death squad as he celebrated Mass on March 24, 1980.

Archbishop Romero was targeted because he had demanded an end to army human rights atrocities and called on soldiers to disobey any orders to murder or repress citizens.

His death appalled Salvadorans like no other during the civil war that killed 75,000 people and pushed Archbishop Rivera Damas into one of the country's most politically sensitive jobs for the next decade.

Although less openly combative, Archbishop Rivera Damas continued his predecessor's tradition of using his Sunday homilies to condemn rights abuses by the army, right-wing death squads and leftist guerrillas of the Farabundo Marti National Liberation Front.

During the years when death squads were rampant and the army effectively ran the country, the sermons were one of the few open public signs of dissent. In 1990, he accused "unknown" persons of jamming radio broadcasts of the talks.

One of his latest campaigns, following the end of the war, was to take on the "dreadful" wave of violent crime which has erupted in the aftermath of the conflict. He linked the violence to large numbers of weapons distributed by the government to its civilian supporters and called on the post-war administration to take steps to remedy the situation.

Archbishop Rivera Damas was also credited by both rebel leaders and government officials with playing a key role in pushing the country toward peace accords in January 1992. During his long campaign to prompt peace negotiations he was accused by each side of favoring the other.

"His work is immense and all we could say about him would fall short, but he was the greatest defender of human rights," Maria Julia Hernandez, head of the San Salvador archdiocesan human rights office, said Nov. 26.

The archbishop stood up to threats and pushed for those who ordered the murder of Archbishop Romero to be named and brought to justice.

When army troops murdered six prominent Jesuit priests in November 1989 during the largest rebel offensive of the war, Archbishop Rivera Damas once again led calls for the killers to be named and punished.

Marx (From Page 6)

volunteers work tirelessly to restore an element of love, trust and hope. St. Ann's also offers them a very good education. When these girls go to school they find out they have good minds. They also find that they can turn their lives around when they're given loving encouragement, warmth and a listening ear. The high school of St. Ann's has a very high graduation rate among a group of girls who are mostly former dropouts. Some of the girls go on to college and may develop the necessary skills to get off of welfare and into the job market.

"I often think of Adrianne," Sister Josephine said. "She was failing math and she needed to pass if she was going to receive her diploma. So Sister Joan got a volunteer tutor for Adrianne who worked with her round-the-clock it seemed. Well, the day she passed her math test and found out that she was going to graduate, Adrianne ran into the office downstairs and got on the loudspeaker and announced to the entire building that she had passed the test. She had done it! We were all a part of that and everyone celebrated her victory."

As sister and I continued our tour of St. Ann's a teenager motioned to us as she picked up her 4-day-old son dressed in pale blue terry cloth pajamas. "Come on over here, Sister Josephine. You have to see my little boy," beamed the proud young mother. She handed the infant to Sister Josephine who cuddled the crying baby and gently rocked him to sleep.

At Christmas, I think we are not only invited to come before the Child Jesus lying in a crib of hay but also to come before the cribs of the babies at places like St. Ann's and reach out to them. In the bruised and broken bodies of these children we are reminded that what lies at the heart of Christmas is a child. We are also reminded that the Mother of this Child, like many of the mothers at St. Ann's, was a poor teenager without a home on the night her Son was born.

As we walk in the darkness of child abuse, violence and homelessness today, we must have faith that the brilliant star that guided three kings to a baby in Bethlehem all those years ago can still lead us out of the darkness and into the light. And I can't help but think what a radiant angel the proud graduate Adrianne would be heralding the news of the birth of Jesus to all those whose lives have been filled with the pain of child abuse, the anguish of abandonment or the sorrow of substance abuse and poverty. "You have nothing to fear! I come to proclaim good news to you — tidings of great joy to be shared by the whole people. This day in David's city a savior has been born to you, the Messiah and Lord."

Eileen Marx lives in Silver Spring, Md., and writes about matters of interest to Catholic families.

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Holy Childhood Association Helps Missionaries Meet Needs Of Poor

MOUNT AIRY — When Sister Ilaria arrived at her new position as director of Makeni Children's Center in Lusaka, Zambia, she was dismayed at the immensity of the task facing her. So many of the 350 children who came to the center each day were evidently undernourished, without adequate clothing, and in need of love and attention. She remembers wishing that Jesus would come and multiply the few slices of bread and the few kwacha (Zambian money) that she had been left to work with.

Then things started looking up. She was notified that the center was to receive funds from the Holy Childhood Association (HCA), a 150-year old Catholic children's mission organization. Zambian children would be receiving assistance thanks to contributions from the U.S. children involved in HCA. Sister Ilaria admits that when she learned the good news, she chastised herself, saying, "You woman of little faith, how could you imagine that you could care for these little children more than their Father in heaven?"

Thanks to HCA support, the Makeni Center has been able to feed the children who attend school there. As the average local laborer earns only about $40 a month, the rice, bread and milk the kids get at the center often mean the difference between malnutrition and health.

In developing countries like Zambia, Bangladesh and Colombia, lack of food means that 250,000 children a year go blind for want of vitamin A, 120,000 children each year are born impaired because of iodine deficiency — the world's major cause of mental retardation — and millions go hungry because there is only a little bit of porridge or rice to eat day after day. A malnourished child has no energy to learn and will stand instead of play, sit instead of stand, lie instead of sit.

Through the Holy Childhood, children across the U.S. make donations that help children like these get the nutritious food they need to grow up healthy. HCA members support schools, day care and feeding centers, and hospitals, institutions that feed, care for and educate children, in more than one hundred countries around the world. When they bring relief to needy children, these U.S. children also bring a message of hope — the good news that our Father cares about each of His little ones.

Adults can support the work of the Holy Childhood. To find out how, contact the diocesan HCA representative, Msgr. Arthur Duncan, Holy Angels Church, 1208 N. Main St., Mount Airy, NC 27030 or the HCA National Office at 1720 Massachusetts Ave. N.W., Washington, D.C. 20036.

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CATHOLIC
NEWS & HERALD

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From *The Catholic News & Herald* files, Msgr. John J. McSweeney and Bishop William G. Curlin in a photo taken April 12, 1994 following Bishop Curlin's canonical possession of the Diocese. Msgr. McSweeney begins a 3-month priestly theological and spiritual renewal program in Rome beginning Feb. 1, 1995.

Photo by JOAN KEANE

Chancellor Selected For Three-Month Study Program In Rome

By JOANN KEANE
Associate Editor

CHARLOTTE — Msgr. John J. McSweeney, chancellor and vicar general of the diocese, has been selected to participate in a three-month priestly theological and spiritual renewal program in Rome, Italy. The renewal program offers priests theological and biblical studies, while deepening their personal spirituality. The program is conducted by professors from the different pontifical universities in Rome.

"This is a wonderful opportunity for me to broaden my global vision of the Church," said Msgr. McSweeney. In addition to the studies, the program allows participants to frequently celebrate Mass with the Holy Father in his private chapel.

Msgr. McSweeney, who also has served since July as pastor of St. Thomas Aquinas Church in Charlotte, remains as chancellor and vicar general of the diocese.

"I am pleased to honor Msgr. McSweeney's request that he be allowed the privilege of studying in Rome," said Bishop William G. Curlin, bishop of the 46-county Diocese of Charlotte. "Msgr. McSweeney has brought extraordinary dedication to his ministry, as both chancellor and as administrator prior to my arrival as the third bishop of Charlotte," said Bishop Curlin. "He has been a strong support during my first months as the new bishop."

Ordained in 1974, Msgr. McSweeney was the first priest ordained in the Diocese of Charlotte, which was established in 1972.

On Aug. 20, 1993, Msgr. McSweeney was elected diocesan administrator following the appointment of former Bishop John F. Donoghue as Archbishop of the Archdiocese of Atlanta. Msgr. McSweeney served as administrator of the diocese for eight months until the installation of Bishop Curlin on April 13.

Msgr. McSweeney holds ecclesiastical honors including Prelate of Honor, bestowed by Pope John Paul II. He is the only priest in North Carolina to hold the honor of Papal Knight, Equestrian Order of the Holy Sepulchre. In 1992, he received the Dehon Distinguished Ministry Award, presented by the Province of the Priests of the Sacred Heart, Sacred Heart School of Theology in Hales Corners, Wis.

See **Leave,** Page 12

Pope Says Christians Should Give Witness During Advent

VATICAN CITY (CNS) — Preparing for Christmas should remind Christians of their duty to give clear witness against violence, racial hatred and disrespect for life, Pope John Paul II said.

Like St. John the Baptist, who proclaimed the coming of the Lord, today's faithful should announce moral truths to contemporary society, the pope said at a Sunday blessing Dec. 4.

The pontiff said he was referring to the "many serious situations" that plague modern society: moral indifference, a "contempt for human life in its first stages or as it proceeds to its natural end," racial hatred, violence, war, and intolerance.

All these are causes of "that desert of injustice, pain and desperation that is advancing in our society," he said.

"In the face of this scenario, the believer should, like the Baptist, make his voice heard in proclaiming the salvation of the Lord, fully adhering to his Gospel and witnessing it visibly in the world," he said.

The pope said parents have a primary responsibility to educate their children to be "courageous witnesses" of Christ's teaching.

All Christians should seriously reflect on their faith and their lives during Advent, he said, particularly through the sacrament of penance. As Christmas approaches, people should strive to give up the superfluous, search out the essential, and create a climate of silence and prayer, he said.

Coalition Sees Clinton Move On Embryo Research As Too Little

WASHINGTON (CNS) — Despite President Clinton's surprise announcement denying federal funds for the creation of human embryos for research purposes, a coalition representing pro-life, pro-family, medical and legal groups said Dec. 5 that all human embryo research should be banned.

"The manipulation and destruction of one set of human beings, even if done in the name of curing serious disease, is not morally neutral, it is morally repugnant," said a statement signed by more than 70 scientists, scholars, attorneys and leaders of pro-life or other groups.

"This injustice and the use of public money taken from Americans who are disgusted by such human experimentation cry out for a firm and clear repudiation by public officials," said the statement, released Dec. 5 at a press conference in Washington convened by the American Life League.

In a separate statement, the American Life League called Clinton's Dec. 2 announcement on embryo research "deceptive" and said the experimentation he banned is "only a small proportion of destructive research using human embryos."

The production of human embryos in private labs solely for experimentation and the production of "surplus" human beings for the in vitro fertilization process would not be affected, the American Life League said.

"I do not believe that federal funds should be used to support the creation of human embryos for research purposes, and I have directed that NIH not allocate any resources for such research," Clinton said Dec. 2.

Earlier, an official of the U.S. bishops' conference had been among those urging Dr. Harold Varmus, director of the National Institutes of Health, to reject proposals by the NIH Human Embryo Research Panel for funding embryo research.

Msgr. Robert N. Lynch, general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference, said the bishops' conference objects to all the experiments recommended for approval last September.

Just hours before Clinton's announcement, the advisory committee to the NIH director voted unanimously Dec. 2 to endorse the panel's proposals.

Under those proposals, research eligible for federal funds would include studies aimed at improving successful pregnancies, understanding the process of fertilization better, and aiding in the diagnosis of genetic problems in an embryo before it is implanted in the womb.

Research deemed unacceptable and "not to be federally funded for the foreseeable future" would include cloning, genetic diagnosis for sex selection, cross-species fertilization, development of human/nonhuman organisms and putting human embryos in animals for gestation.

"We object to all these experiments, primarily because almost all of them would involve our government in destroying human life at its earliest stages," said Msgr. Lynch.

"Some experiments actually would require that hundreds of human embryos be specially created in the laboratory for the sole purpose of being manipulated and then destroyed," he added.

"We urge you to reject this panel's recommendations, and to pursue instead federally funded projects which treat all human beings with the respect due to human subjects," Msgr. Lynch wrote.

Douglas Johnson, federal legislative director for the National Right to Life Committee, said after Clinton's announcement that the president, "after meditating on the recent defeat of ranks of pro-abortion incumbents, has suddenly displayed a spark of respect for the sanctity of innocent human life."

"We hope that spark will grow," Johnson added.

In its statement, the coalition urged Congress to "enact and enforce laws and

See **Embryo,** Page 3

Advent Reflection

By REV. MR. JAMES M. COLLINS

Advent is a time when Christians stand in anticipation and joy while waiting for the coming of the Messiah on Christmas. Advent is a time to reflect on Christ and how we are to live our lives in Christ.

In Luke's Gospel this Sunday, John the Baptist continues to proclaim the message of conversion to all the people. The crowds, tax collectors and soldiers, full of anticipation and wonder, ask John: "What are we to do?" John is telling the people to change their way of life. He is telling them to stop thinking so much about themselves and reach out to those in need. This, according to Luke's Gospel, is how ordinary people and the outcasts of society are to prepare for the Lord's coming. As a sign of their conversion the people are to give of themselves to the less fortunate of their society.

In Paul's letter to the Philippians, he tells us to rejoice. The fruits of our giving of ourselves to others will be a peace of mind and heart. For this we can rejoice and experience the joy of Christ while we anticipate His second coming. The most basic expression of our faith is our joy in living our lives according to the Gospel.

We too might ask the question: "What are we to do?" How do we show that we have experienced true conversion? What are the fruits of our conversion?

"What are we to do?" We are to be Christ to one another. In my ministry over the years I have tried to exemplify Christ in my life to others. I have listened to many life stories of pain and suffering; families in turmoil during crisis; parents experiencing heart ache over their children; people troubled by their past. I have experienced many struggles to overcome pain and suffering in my own life. The pain and suffering that comes with being a person with cerebral palsy — job discrimination, being looked at by people as if something is wrong with me and being told all my life that I could never do this or that. My experience has led me to Christ and to the experience of His love and joy in my life.

An example of my own conversion in one area of my life happened about 15 years ago. I was introduced to a girl with cerebral palsy in a day care for handicapped children. My initial reaction was that of fear and anxiety because up to this point I avoided being around others with cerebral palsy since they reminded me of my disability. I didn't know how to respond to this little girl. After a few minutes, I realized that this child is loved by God and that I should love her just the same. God filled my spirit and my heart with love and compassion toward this child. Through her I experienced the love of Christ in my life which led to the conversion of my own insecurities about my having cerebral palsy and being around persons with disabilities. So much so, that my fear and anxieties began to diminish and I became a volunteer worker for a period of time. My conversion also helped me understand Christ's acceptance and presence in my life. To experience acceptance and love as you are is, for me, the joy of life. It is in giving of myself to others in their pain and suffering that I experience the peace and joy that St. Paul talks about. Our being the image of Christ's love and forgiveness to one another will require us to give of ourselves by living out the Gospel values of love, justice and peace.

"What are we to do?" We are to reach out to the poor and disadvantaged of our society. We are to be examples of justice and peace in our homes and communities. This Advent you and I can make a difference in someone's life and experience a true conversion of heart by reaching out to one another in love. When you and I get to the point in our lives where we are not concerned for ourselves, but offer ourselves for the needs of our family and neighbors, then we have experienced true conversion in Christ. The fruits of our conversion will be a peace beyond all understanding in which we experience the love of Christ in and through one another.

Rev. Mr. Collins, a permanent deacon, is a seminarian for the Diocese of Charlotte. He is completing his studies at Sacred Heart School of Theology, Hales Corners, Wis., and will be ordained to the priesthood next June.

Teleconference Panelists Seek Ways To Deal With Violence

WASHINGTON (CNS) — Guns, gangs and government were three targets of a Dec. 3 teleconference on violence featuring a blue- ribbon panel of politicians, clergy and experts.

Playing the parts of concerned citizens, the dozen panelists were asked how they would counter the violence in fictional accounts of a husband's increasing abuse of his wife and the gang slaying of a 10-year-old boy for unknowingly wearing a rival gang's colors.

Panelists included former congressman Jesuit Father Robert Drinan, presidential adviser George Stephanopolous, Supreme Court Justice Sandra Day O'Connor, and Dolores Leckey, executive director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.

Father Drinan drew applause from the audience at the Washington National Episcopal Cathedral when he said, "The churches have to do something to get rid of the 70 million guns in this country." Such levels of gun possession are found only in the United States, he said, and "not in any civilized country — not England, not Canada or Japan. The churches have to crusade against guns."

Addressing the gang scenario, Isaac Fulwood, Washington's retired police chief, said it was not unusual for police to round up gang leaders for a summit to cool down the violence. But that is only a temporary measure, he said. "We have got to reinvent the community," Fulwood added. Because there is no structure in gang members' own families, he said, "gangs are their families."

Stephanopolous, assigned the role of City Councilman "Newt Stephanopolous" in one role-playing exercise, said he would say to citizens, "I'm going to tell you something you're not going to believe: I'm from the government and I'm here to help."

But he warned that government would not be able to do as much as citizens want it to do because of budget cuts. "The churches are going to have to pick up the slack," Stephanopolous said. "Because if they don't do it, nobody will."

Fulwood criticized the wave of "three strikes and you're out" proposals that would send a third-time convicted felon to prison for life.

Noting that his own brother was violently killed, Fulwood said violent criminals don't consider the consequences of their actions. "We ought to get to the front end of the cycle to prevent these things from happening," he said.

But O'Connor replied that judges should have the ability to "carry out the sentence that the people designed." She added that the wealthy should find it in their "enlightened self-interest" to help the poor in their community.

Leckey said churches "should rejoice" if they find themselves "inundated" by women and men seeking help in spouse- abuse situations. She said the U.S. bishops' pamphlet on domestic violence, *When I Preach ... Remember Me*, is particularly helpful. "Never underestimate the power of the pulpit," Leckey said.

Father Drinan praised the bishops' new pastoral message on violence, *Confronting a Culture of Violence: A Catholic Framework for Response.*

And United Methodist Bishop Felton May of Harrisburg, Pa., lauded the bishops' 1986 pastoral letter, *Economic Justice for All.*

Crediting the pastoral for its "proactive, not reactive" stance on issues, Bishop May said, "If these ideas were implemented, there'd not only be less violence in the U.S.A., but also less violence in the world."

Moderator Tim Russert, best known as host of NBC's "Meet the Press," said he was asked "why a nice Catholic boy ... would spend his Saturday afternoon here, at an Episcopal cathedral."

His answer: "I did this for my son. I hope that from some of the inspiration from this panel, some other 9-year-old boy will have the same kind of love that my son Luke knows, that they hear the sweet sounds of Christmas rather than gunfire."

The teleconference was shown live at hundreds of satellite downlink sites. The Catholic Telecommunications Network of America made it available on satellite, as did Episcopal and Methodist teleconference facilities.

It was also taped for future showing on PBS and the Faith & Values cable channel.

Council Of Churches Opposes Proposed Cuts In Food Programs

GREENSBORO — The executive board of the North Carolina Council of Churches, meeting on Nov. 29, expressed alarm and concern about a proposal in the U.S. Congress to limit and reduce nutrition and safety net programs for the poor.

"We deplore and protest the tendency to attack the poor instead of attacking poverty," said the board's statement. It said that to reduce support for the most vulnerable and disadvantaged persons in our society, especially for children, would be "utterly immoral."

The Council of Churches was responding to a proposed bill that would cap and diminish funding for school lunch and breakfast programs; food stamps; a nutrition program for pregnant women and infants; Aid to Families With Dependent Children and other programs for low-income people. The resolution contends that most entitlement spending, $5 out of $6, goes to persons with medium and high incomes, with only $1 out of every $6 going to the poor. "To target the poor in the effort to downsize government is radically unfair and would have cruel consequences," said the board.

Rev. Collins Kilburn, executive director of the council, said the council wants to appeal to newly-elected members of Congress, Republicans and Democrats, to refrain from action that would push destitute people further into destitution. "We are especially concerned about children, their mothers and families who need assistance, not punishment," said Kilburn. "We hope and pray that all of those who have been elected to public office will want to do justice, which in biblical terms means defending the cause of the poor and the needy."

The North Carolina Council of Churches is an ecumenical organization comprising 25 denominational bodies, including the Diocese of Charlotte, plus five individual congregations.

Belmont Abbey Hoopsters Head Into Holidays On Winning Note

BELMONT — Belmont Abbey College's men's basketball team heads into the holiday break with a winning record after a 71-56 road victory over Erskine Monday (Dec. 5). The Crusaders are 4-3 after the first seven games of the season.

The Lady Crusaders downed Erskine 76-64 Monday to remain undefeated after five games They wound up their preholiday schedule Thursday night (Dec. 8) at hone against Piedmont.

Post-holiday action for both teams begins at home Jan. 7 with the men meeting Newberry and the women facing Wofford.

The men played their first home game Nov. 30, beating Limestone 68-54 to avenge an earlier overtime loss to the Saints. Richard Loftis of Hendersonville and Marcus Caldwell of Lexington combined for 36 points to lead the Crusaders.

It was a different story Dec. 3 as Queens put on a defensive show to down the Crusaders 78-61. The Royals held the Abbey to just 38 percent shooting. Caldwell and Kris Clinton of Arlington, Texas, led the Crusaders with 10 points each.

The women, led by Seleeta Moore of Charlotte, Tina Easter of Lincolnton and Keesha Wilson of Gastonia posted a pair of home victories, downing Florida Southern 94-91 in overtime Dec. 1 and beating Queens 76-63 Dec. 3. The Lady Crusaders had to come from behind in both games.

Against Florida Southern, the Abbey railed by 22 points in the second half before Moore sparked the comeback, finishing with 29 points. Easter scored 22 points and Wilson contributed 16.

The Lady Crusaders were down six points at halftime against Queens before Easter and freshman Larae Allen of Millington, Tenn., pulled out the victory. Easter led the scoring with 17 points while Allen had 15 on perfect shooting with six of six from the field and three of three from the free throw line.

His Excellency, The Most Reverend William G. Curlin, is pleased to announce the following appointments in the Diocese of Charlotte:

Effective December 19, 1994
Rev. Msgr. Arthur L. Duncan, from Pastor, Holy Angels Church, Mt. Airy, to Pastor Emeritus, Holy Angels Church;

Rev. Msgr. Anthony Kovacic, Director of the Society for the Propogation of the Faith while continuing as Vicar for the Permanent Diaconate;

Rev. Mauricio W. West, from Parochial Vicar, St. Gabriel Church, Charlotte, to Acting Chancellor, Diocese of Charlotte, with residence at St. Gabriel's;

Rev. Richard C. Contiliano, from Parochial Vicar, St. Thomas Aquinas Church, Charlotte, to Pastor, Holy Angels Church, Mt. Airy;

Effective January 25, 1995
Rev. Msgr. John J. McSweeney, V.G., Sabbatical Studies, North American College, the Vatican;

Rev. Ignatius Zampino, OFM Cap., Pastor, St. Thomas Aquinas Church, Charlotte;

Rev. Thomas Crangle, OFM Cap., Parochial Vicar, St. Thomas Aquinas Church, Charlotte.

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

Embryo (From Page 1)

policies which forbid direct support" for human embryo research.

"Further, we urge that, as is done with other cases of civil rights violations, institutions or individuals be made ineligible to receive any public money as long as they conduct such unethical human embryo research," the statement added.

Signers included William A. Donohue, president of the Catholic League for Religious and Civil Rights; Dr. Thomas W. Hilgers, director of the Pope Paul VI Institute for the Study of Human Reproduction; Helen Hull Hitchcock, director of Women for Faith and Family; Father Frank A. Pavone, national director of Priests for Life; Sister Christine Setticase of the Daughters of St. Paul; and Father Paul Marx of Human Life International.

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(704) 334-2283

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

December 10
6 pm Preside at Hispanic Mass, Holy Trinity, Dobson

December 15
Hosting reception on behalf of the Friends of the Vatican Museum

December 24
Midnight Mass
St. Patrick Cathedral

December 25
10:30 am Mass
St. Patrick Cathdral

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U.S. Bishops Say Catholics Must Reach Out To Those With AIDS

WASHINGTON — Catholics must reach out to persons with HIV/AIDS because that is the "only authentic Gospel response" to the suffering and anxiety associated wit the AIDS/HIV health crisis, said Bishop John H. Ricard.

Bishop Ricard, who chairs the U.S. Catholic Conference Committee on Domestic Policy and is auxiliary bishop of Baltimore, made his comments in a statement issued to coincide with World AIDS Day, Dec. 1.

The same day the U.S. bishops' Catholic Communication Campaign formally released "Living with AIDS: An Occasion of Grace," a 30-minute video funded by the Catholic Communication Campaign. The video highlights what the Church can do as a practical response to the AIDS crisis and showcases parish and diocesan programs in Houston, Los Angeles, Hollywood, New York City, Albany, N.Y., and Rapid City, S.D.

"As a community of faith, we have a special role to play in responding to the suffering occasioned by HIV/AIDS, especially by emphasizing the worth and dignity of every human being. We must reach out with compassion to those affected by this disease and must stand in solidarity with them and their families," Bishop Ricard said. "The Gospel demands reverence for life in all circumstances. Thus compassion and love toward those infected with HIV is the only authentic Gospel response. Discrimination and violence against persons with HIV/AIDS are unjust and immoral and entirely contrary to Gospel values."

The statement also called on Cathlics to fight HIV/AIDS by:

- Promoting Church teaching on authentic human values pertaining to personhood and sexuality.
- Efforts to eliminate the causes of addiction.
- Educational programs about the disease and legitimate means of preventing its spread.
- Urging private and public agencies to deliver health and human services to people with AIDS "in a sensitive and nondiscriminatory manner" regardless of their ability to pay.
- Urging the U.S. government to respond to the worldwide dimension of the disease.

"Living With AIDS: An Occasion of Grace" can be purchased from the U.S. Catholic Conference Publishing Services for $19.95 plus $3.25 shipping costs by calling (800) 235-8722 or writing USCC Publishing Services, 3211 Fourth St., NE, Washington, DC 20014-1194.

Pope Says Church Must Welcome Disabled As Well As Care For Them

VATICAN CITY (CNS) — The Catholic Church's centuries-long care for people with disabling conditions must be linked to efforts to ensure that they are welcomed and involved in society, Pope John Paul II said.

"An authentically human world cannot be built if individuals and families are not put in a position to be in control of their own lives in a context of free and supported development inspired by universal and lasting values," he said.

He made his remarks during a Dec. 3 meeting with the Italian minister of family life and social development on the U.N.-proclaimed International Day of Disabled Persons.

Discussing the social situation of people with disabilities is appropriate because "it is not possible to effectively meet the needs and requirements of those with disabilities if their respective nuclear families are not involved," the pope said.

When, for whatever reason, the family cannot be counted on, "one must make every effort to find a substitute family or community experience that will offer the person the concrete possibility of being able to move with sufficient autonomy in our complex modern society," he said.

The family is the primary environment in which every person develops his or her identity and ability to relate to others, he said.

The experience of growth in a loving and supportive environment, Pope John Paul said, becomes even more important "for persons who encounter, during this development, more or less serious obstacles of various kinds."

The pope said while the Church will continue its tradition of direct assistance to people with disabilities, "it will not miss the opportunity to offer its support to every initiative that aims at promoting a culture of acceptance and solidarity, particularly toward those who risk, because of their handicaps, being placed at the margins of society."

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Prayer In Schools

With all the major issues facing the country, it begins to appear that the question of prayer in the public schools is going to come in for more than its share of attention in the next few months.

House Speaker-to-be Newt Gingrich, R-Ga., has promised that the House will vote by July 4 on a proposed constitutional amendment to permit prayer in the schools.

While such a step is touted by some as a means to reverse the nation's moral decline, not everyone sees it that way.

Jesuit Father Robert Drinan, a law professor and former congressman, says he feels the same way about the issue as he did when he voted against it in Congress 20 years ago. He believes the "difficulties of school prayer would outweigh the benefits."

That's the same stand the U.S. bishops took when they last addressed the issue in 1983. Speaking for the bishops, Msgr. Daniel Hoye who was then general secretary of the U.S. Catholic Conference said that allowing public school prayers could not "justify the problems it might create in terms of the American diversity of religious beliefs and traditions and the right of religious minorities in our pluralistic society."

Our society is even more pluralistic and diverse than it was in 1983. And Jesuit Father F. Michael Perko of Loyola University of Chicago says it is going to become even more pluralistic. And, he says, "As America becomes more pluralistic, it will make the confusion (over prayer) so far child's play in comparison."

Voluntary prayer is legal in schools as long as it is silent, private and not dictated by school officials.

Many of the proposals advanced so far for restoring prayer in the schools would allow school officials to designate the prayers which would be said.

It was just such prayers that were largely responsible for the development and growth of Catholic schools in this country. Bill Bassett , a law professor at Jesuit-run University of San Francisco, says Catholics formed their own schools because their children were "subject to many proselytizing influences in the public schools from reading the King James Bible or saying Protestant prayers."

Any bets on what kind of prayers will be said in public schools in this part of the country if the proposed amendment is approved?

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Pro-Life Corner

Respect Life

"The family is indeed sacred; it is the place in which life — the gift of God — can be properly welcomed and protected against the many attacks to which it is exposed ... In the face of the so-called culture of death, the family is the heart of the culture of life."
Pope John Paul II

The Respect Life Office Diocese of Charlotte. (704) 331-1720

Theologians Must Help People See Truth

The Pope Speaks
Pope John Paul II

VATICAN CITY (CNS) — Theologians must help the world see the beauty of the truth even when much of it is shrouded in mystery, Pope John Paul II said.

"Among the dangers which threaten contemporary culture, the most serious is the crisis of meaning and of the truth, which generates moral decline and despair," the pope said Dec. 2 during a meeting with members of the International Theological Commission.

Theologians, he said, must help people rediscover "the joy of the truth which saves and liberates."

"You must present to our contemporaries the beauty of the mystery of salvation and its power of liberation," the pope said. At the same time, he said, theologians must "face with courage new questions placed before the Church."

In order to carry out their double mission of helping people understand the faith and helping the church deal with new issues, the pope said, theologians must be faith-filled and prayerful people. "Spiritual life is, in effect, an indispensable condition for theological research," he said.

The commission, whose members study contemporary theological questions and advise the Vatican, was celebrating its 25th anniversary. The commission president is Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith.

The pope said the fact that the commission is not a section of the doctrinal congregation is a "guarantee of the necessary autonomy" theologians must have for their reflections.

At the same time, he said, the fact that the commission president is the head of the congregation "is a sign that the Church asks you to offer its magisterium a fruitful collaboration."

Pope Says Christians Must Free Themselves From Material Goods

VATICAN CITY (CNS) — All Christians are called to free themselves from the "tyranny" of money and material goods, Pope John Paul II said.

While following Christ requires putting God and neighbor ahead of the accumulation or attachment to things, some of the faithful are called to go further by renouncing ownership through the profession of a vow of poverty, he said Nov. 30 at his weekly general audience.

Through their vow, consecrated women and men respond to Jesus' call to the rich young man, "sell all you own ... and follow me," the pope said.

They also imitate the lifestyle of a poor person chosen by Christ as He fulfilled His ministry: becoming human, being born in a stable, working as a carpenter with Joseph, and detaching Himself from home and property to preach and heal, he said.

The vow of poverty and the communal sharing of goods has been esteemed throughout Church history, the pope said, but its relevance as a sign of total commitment to Christ continues to grow.

"Today, in a world where immense wealth and greed coexist with scandalous poverty, the Church seeks to follow Christ's own example of poverty and of loving concern for the poor," he said.

"Far from simply adding their poverty to that of the poor who fill the world," he said, consecrated men and women "are called to bring them true wealth, which belongs to the spiritual order."

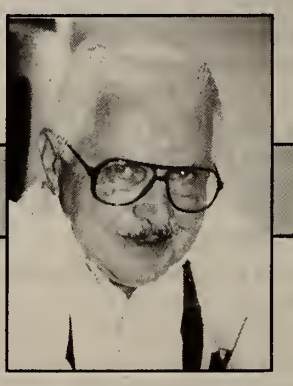
The Beatitude that promises the Kingdom of God to the poor does not refer just to those who are indigent, the pope said, "but rather to the humble who seek God and place themselves under his protection with trust."

"The poor in spirit are all those who do not place their trust in money or material goods, but instead open themselves to the Kingdom of God," he said. In Jesus' preaching He warned of a "double danger" of material wealth, he said. "With richness, the heart closes to God and closes also to one's neighbor."

Religious men and women, in addition to renouncing private wealth and ownership, free themselves from worldly goods to foster their prayer, contemplation and service to others, he said.

In addition to privately following the spirit of the vow, the pope said, religious communities must embrace poverty, avoiding every appearance of luxury and sharing what they have with other provinces and houses of their order and with the poor.

Merry Holiday?



Editor's Notebook
Bob Gately

I'm indebted to John Fitzgibbon of Swannanoa for calling my attention to this little gem.

He notes that Asheville is a very unique city. It's the only one in the United States, as far as he knows, that celebrates the Christmas season without even mentioning Christmas.

The theme of the festival in downtown Asheville this year is "Light Up Your Holidays." That's right. There's not the first mention of Christmas.

In a letter to the *Asheville Citizen-Times,* Fitzgibbon says that many Christians are boycotting the downtown stores for their Christmas shopping because they feel insulted. He says "It is too bad that the downtown merchants must suffer because of the insensitivity of the promoter's designation."

Fitzgibbon sent copies of his letter to 21 churches in the Asheville area and he hopes that other people will join his protest. He suggests that those who wish to do so write to the *Citizen-Times,* the Chamber of Commerce or to Ralph Young who is the chairman of the festival.

Sounds like a good idea to me.

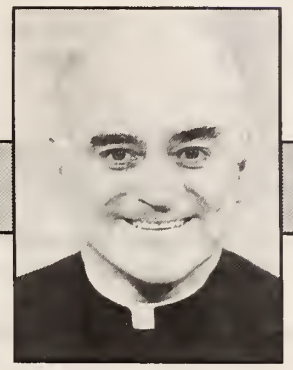
I know courts have ruled that displays of religious symbols or manger scenes on public property in connection with Christmas violate the separation of church and

See **Notebook,** Page 6

New Age Thinking

Light One Candle

Father John Catoir



Recently I visited a huge Barnes and Noble Bookstore. While browsing around I discovered that "New Age" books covered an amazing 60 shelves, whereas the whole section labeled "Christianity" had only 10 shelves. Imagine, all of Christian literature amounted to only one-sixth of the "New Age" books.

"New Age" thinking is essentially antagonistic to the teachings of the Church. The enthusiasm it engenders undermines revelation on many levels and encourages an unbridled, superstitious belief in anything and everything. Some of the titles I saw on the shelves were: *Dream Spells, Aroma Therapy, Numerology, Sacred Stones, Palmistry, Magical Herbalism, Alchemy Symbolism, Modern Witchery, Psychic Rituals* and *Universal Vibrations*—just to name a few. Admittedly, some are more harmless than others, but all of them smack of the occult.

There is a deep hunger out there for something more than materialism. The New Age literature seems to be meeting that need by offering a strange brand of pseudo salvific wisdom. In the early Church, Gnosticism in its various forms did the same thing. It was a return to paganism under the guise of pseudo-Christian enlightenment. Much of today's occultism has its roots in the Rosicrucians, a secret society prominent in the 17th and 18th centuries which lays claim to various forms of occult knowledge and power.

Some spiritual searching takes a more benign form. For instance, when the Beatles appeared on the scene in 1962, they pioneered the new fascination with Hindu and Buddhist mysticism. I found it fascinating myself. Pope John Paul II said: "The Church has a high regard for the precepts and doctrines of Hinduism and Buddhism...which although differing on many points from what the Church teaches and propounds, often reflect a ray of that truth which enlightens all men"(*Crossing the Threshold of Hope*, Knopf, 1994)

As the "Flower Children" of the 60's began seeking out gurus to learn more about the realm of the supernatural, many of them went off the deep end reading the books of psychics, channellers, and other strange oracles of the dark. This was not wise. When you open yourself to the world of darkness anything can happen. Consult your local newspapers about cults that ended in mass murders and mass suicides, proving once again that charismatic charlatans, under the influence of evil spirits, can manipulate innocent people.

A recent "New Age" best seller entitled *The Starseed Transmissions*, by Ken Carey has sold 100,000 copies. Carey claims to be a channel for a ghost who communicates words of questionable wisdom. Years ago we used to be suspicious of people who heard voices. Now they're best-selling authors.

Whereas once we worried about people who believed little or nothing, now we have to be concerned about people who believe anything and everything, sometimes to their own peril. Beware of cults and spirits of the dark.

(For a free copy of the Christopher News Note, "Hard Times, Hard Choices," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

Turner's 'Jacob' Good Family Entertainment

The Human Side

Father Eugene Hemrick

Turner Network Television rightly described the production of the biblical "Jacob" when they said, "It is a beloved Old Testament parable of devotion, integrity, redemption and faith." Better family entertainment we could not get! "Jacob" will be aired through Dec. 17.

There are a number of things I liked about it. First, Matthew Modine as Jacob artfully portrays kindness, compassion, suffering and faith, while remaining a very human being.

Unlike the lead characters in some biblical movies, Modine offers a certain naturalness which has the viewer not only admiring him, but feeling that the virtues he portrays could be imitated.

Beautiful Lara Flynn Boyle who plays Rachel does not let physical beauty overrun the beauty of a devoted and loving woman who not only supports her husband but who helps us sense what it was like for her when the couple was unable to have a child.

The most charming character in "Jacob" is Laban, Rachel's father who tricks Jacob into marrying his daughter Leah, and then has him work seven years to win Rachel's hand.

When we read about Jacob, it seems incredible that after being tricked he gave into Laban's demand to work. The scheming but lovable character of Laban, beautifully played by Giancarlo Giannini, credibly demonstrates how this could happen.

We realize that anyone who had benefitted from the goodness of a Jacob would hold onto him at any cost.

A number of biblical scholars today tell us that if we truly want to become one with the Bible we must imagine "seeing the place" where its stories took place and the people involved. "Jacob" aids our imagination with its desert scenes and authentic costumes. We get a real sense of what it must have been like during the nomadic life of Israel's patriarchs..

The two-hour presentation of "Jacob" excellently summarizes his life, starting with him taking the birth right from his brother Esau, and explaining his name, which means "attached to the heel." Scripture scholars tell us that although Esau was born first, Jacob was attached to his heel, and, as it were, tripped him up by clinging to it to get to his father Isaac's first blessing.

Esau's anger drives Jacob from Beersheba and causes him to journey to Laban in Haran. It is the beginning of his intimate journey with God.

Fatigued by his dispute with Esau and the desert's heat, he lies down on a rock and dreams about a ladder to heaven on which angels are descending and ascending. It is here that he hears God's promise that the land upon which he rests will be given to him and his descendants. Later his name will be changed from Jacob to Israel.

The movie's high point for me was its artful portrayal of the covenant between God and Jacob. No matter whether he is disappointed at not having Rachel as his first wife or is wrestling with an angel, Jacob's commitment to God comes through forcefully.

Most would agree that the meaning of commitment today has been greatly diminished. This is partly caused by seeing more commitments broken than kept in society as a whole. "Jacob" forcefully counters this, allowing us to imagine what commitment really implies through its artful portrayal of the workings of commitment between God and Jacob.

Father Hemrick is director of research for the United States Catholic Conference.

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Medication For Attention Deficit Disorder

Crosswinds

Martha W. Shuping, MD

Dear Dr.Shuping,

Your recent column on Attention Deficit Disorder drew my attention because my first-grade daughter is having attention-focusing problems. I would appreciate any recommendation you could make for books or reading material and especially information on the medications used for this disorder.

First of all, it's important to be sure that an accurate diagnosis has been made. Often, in a one-on-one situation with a doctor or other adult the child will be able to pay attention, even though there may be real problems in the classroom. So it's important that evaluation forms be completed by parents and teachers and scored by a professional to clarify the diagnosis.

Some brochures I sent you use the term "hyperactivity," which was an earlier name for this disorder. A more recent name is Attention Deficit Hyperactivity Disorder (ADHD) since many, but not all, children with the attention disorder are also hyperactive.

If children are having problems with attention to the point that the ability to learn is impaired, medication should be considered. I prefer to start with behavioral interventions, but if those don't turn the situation around fairly quickly, I think it is best to try medication even temporarily, rather than waste a whole school year and have the child fall further behind.

Of the medications, Ritalin is the most widely used for ADHD. It can be extremely helpful for some children. The change can be almost immediate and may be dramatic. Kids who were failing everything and never finishing any of their work may start making A's. The improvement is not always that great but it can be.

The medication apparently works by increasing the availability of a particular neurotransmitter normally present in everyone's brain but which is less present or less available in ADHD.

Ritalin is usually given after breakfast and after lunch. It lasts only about three to four hours, so two doses are needed to get through a school day. It's given after meals to prevent possible nausea or decreased appetite. Ritalin can cause difficulty sleeping but this isn't usually a problem since the medication should wear off by bedtime. Most children take Ritalin without experiencing side effects. Two other medications, Cylert and Dexedrine, are similar to Ritalin, but less commonly used.

See **Crosswinds,** Page 7

An Abusive Marriage And The Marriage Vows

Question Box

Father John Dietzen

Q. This past Sunday the Gospel said, "What God has joined together let no man separate." The priest then told of a woman who ran into the street to get away from her husband who was beating her and often her children. She was badly bruised and bloody. The people gathered told her to leave him and go to her mother's home. She said she would rather die than break her marriage vow. With that her husband came and began beating her and took her home. Our priest told us how weak we are running to the courts getting divorce after divorce. He seemed to be holding this woman up as an example of strength in marriage. There was no mention of the man's role in this marriage. And if that woman seeks a divorce to protect her life and very often the lives of her children how can that woman be considered the guilty one? If we interpret the words of Jesus the way the priest did, aren't we saying that Jesus condones beating women and that he would condone even the death of women at the hands of their husbands? I cannot believe this. It would be encouraging sin, it seems to me. (New York)

A. Let's pass by for now the priest's attitude and talk about the wife in his homily.

I admire such a woman's desire to be generous and faithful, but something serious about marriage vows got lost somewhere. When they were married, this woman promised to love her spouse, for better or for worse, for richer or for poorer, until death.

What love is shown in being a cooperator in her spouse's violence against her and her children? Blunt as it may sound, this is objectively what she does when she remains in such a destructive, violent situation.

Any husband who behaves this way toward his family is seriously sick. He has a gross personality disorder, which he is acting out on the nearest persons available. Certainly he is missing something essential in his commitment and relationship to his wife and children. To accept and adapt to such behavior is not what marriage vows mean.

Fidelity to the promise to "love for better or for worse" means, in this instance, doing everything possible to stop abusive behavior, not only for her sake and the children's, but for his sake as well.

Genuine "tough" love will say: This will not continue. For your sake as well as for ours, you need help. Get it. You must have some kind of long-range therapy. If he will not, her promises to love him, as well as the obligation to love herself and the children, do not require her to continue in a situation that allows his abusiveness to go on.

Someone may protest: There are hard things in every marriage; you learn to put up with them. True. The reason you put up with them, however, in marriage or any other good relationship, is that you are helping each other grow emotionally, spiritually and mentally.

That is clearly not happening here. The man is seriously hurting both himself and his family. And the mother, if she is capable of any alternative, is permitting harm, not only to herself and the children, but to her husband as well.

Marriage vows are meant to be kept. But if a spouse is brutally and destructively abusive, part of keeping those vows is to do whatever is possible to end the circumstances that make that abuse possible.

If this is the only way to move one's spouse out of an atmosphere that is destroying him and everyone else, the other spouse is being faithful, not unfaithful, to his or her marriage vows by following this course.

It may be the harder way, but the alternative is to make both of them dependent, in a very unhealthy way, on each other's needs and weaknesses. People in this kind of painful life need our prayers, for wisdom and courage for themselves, and for understanding in those around them, especially their families and religious leaders.

(A free brochure outlining basic Catholic prayers, beliefs and practices is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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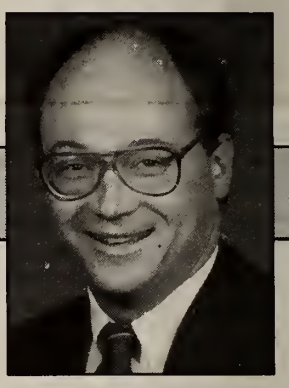
The Double Role Of Blessings

Stewardship

James Kelley



Catholics are taught to share their blessings as well as count them. The end of one year and the beginning of a new one can be a powerful time of reflection. Your gift to Catholic causes, your parish or the Diocese of Charlotte doesn't have to be in cash. While many find it convenient to write a check, there are other assets you may not have considered giving.

Do you own securities that have increased in value but don't return much in dividends? Have some of your holdings decreased in value, or are you thinking about selling some?

These blessings can be given to benefit people here in the Diocese of Charlotte without detracting from your present or future lifestyle. In fact, charitable giving may actually enhance your financial situation.

Let's take a look at George and Jane Porter, a hypothetical (but typical) couple whose marginal income tax rate rose to 36 percent with recent changes in the federal tax law. Compared to just three years ago, they will owe 5 percent ($1,250) more in taxes on their income.

Meeting with their tax adviser, they determine that an additional deduction of about $3,500 will offset the higher tax. George and Jane decide to make a special gift to a Catholic organization in the diocese whose work they support. Their adviser suggests a gift of securities to minimize an outlay of cash.

The securities have increased substantially from $7 to $35 a share over the 20 years the Porters have held them. By giving appreciated securities that have been owned for longer than a year, George and Jane benefit in the following ways:

- They are allowed a deduction for the current fair market value of the 100 shares of stock. At their 36 percent federal income tax rate, the deduction of $3,500 saves them $1,260.
- They do not incur capital gains tax on the increase in value. At rates as high as 28 percent, this tax would have cost them $784 if they sold the securities.
- They completely offset higher taxes without reducing their cash reserves. They can use the cash they preserved to purchase new securities and achieve a new cost basis for tax purposes.

Benefits such as these may make it possible for you to give more than anticipated to further Christ's work. Full deductibility of most gifts of appreciated property for taxpayers who itemize deductions, coupled with the tax deduction your gift creates, expands the incentives for charitable giving.

You may have heard that this deductibility is being eliminated in 1995 for gifts of appreciated property to *private* foundations. But the benefits to you of giving to the diocese, Catholic causes or your parish remain unchanged.

Your tax adviser can help answer any questions you may have about ways of giving and tax benefits, or you may wish to call or write me at the Diocesan Development Office, 1524 E. Morehead St., Charlotte, N.C. 28207 or call (704) 331-1709 or)704) 377-6871.

James Kelley is diocesan director of development.

Notebook (From Page 4)

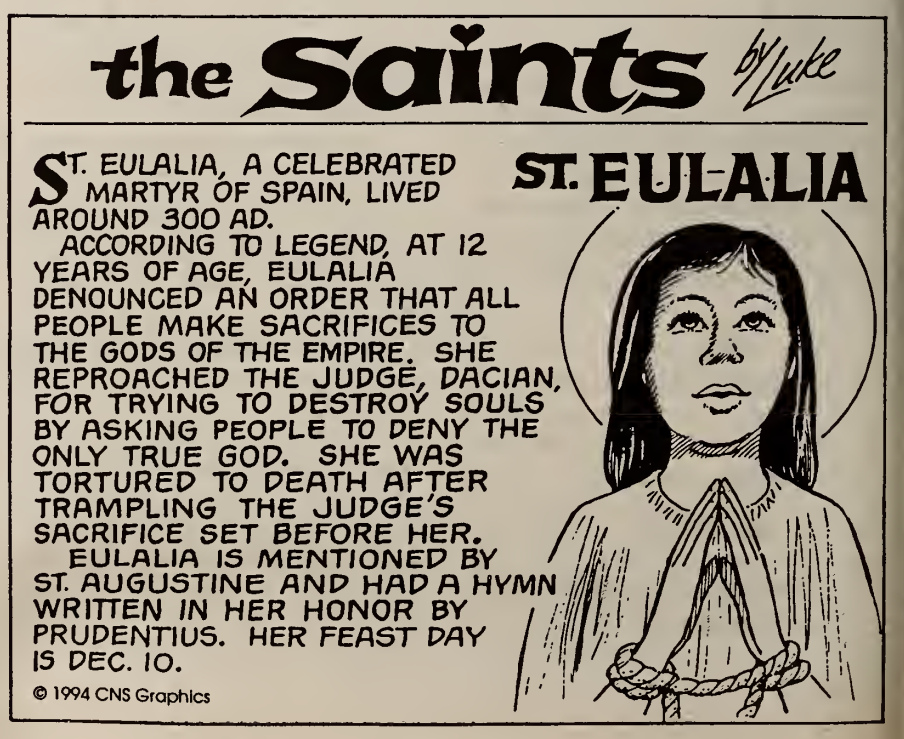
state but I have yet to hear of any court ruling out the use of the word Christmas.

Unless someone changed a few statutes while I was looking the other way, the legal name of the holiday is Christmas.

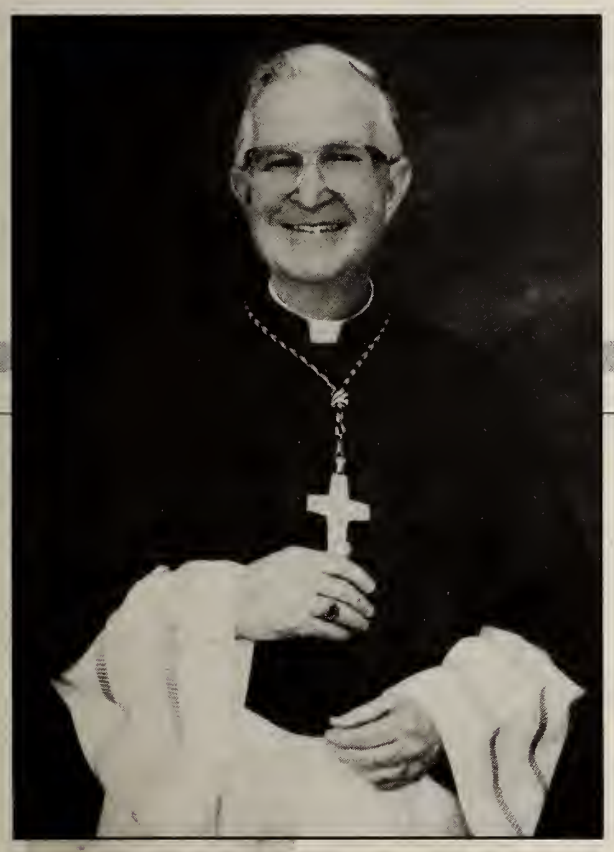
Our expression of opinion on California's Proposition 187 has brought in several letters on the subject — most of them disagreeing with us. I'm going to give it another week to see if any more come in before we print them — or at least those which space permits. So far most of them seem to fall within the 250-word limit.

As is our usual custom there will be no edition of *The Catholic News & Herald* between Christmas and New Year's. Our Christmas issue will be published Dec. 23 and the next issue after that will be published Jan. 6.

Please take this into consideration in seeking publicity for events taking place the first week in January. Items about them should be published in the Dec. 23 issue and the material should be in our hands by Dec. 14.



Bishop's Stewardship Report



to the people of God of the Diocese of Charlotte

For the fiscal year ending June 30, 1994

SENTIRE CUM CHRISTO

Dear Brothers and Sisters in Christ:

The annual financial report of the Central Administrative office of the Diocese of Charlotte for the fiscal year ending June 30, 1994, is presented in the following three pages. The contents of this report are the responsibility of the Diocese of Charlotte. To provide additional assurance about the reliability of the financial information contained in this report, the Diocese contracted Bobby T. Martin, CPA, P.A. to conduct an independent audit of this information.

As your bishop, I am accountable to you, the people of the Church of Charlotte, for the proper stewardship of funds. The following report shows that the Central Administrative Office of the Diocese of Charlotte is financially healthy. The numerous programs, ministries and support services provided by the Central Administrative Office of the Diocese (reference: Statement of Functional Expenditures and Schedule of Diocesan Support Appeal Expenditures) are dependent on your generosity. Your gifts to your parish, to the Diocesan Support Appeal and to special appeals fund the work of the Church. While much progress has been made since the founding of the Diocese of Charlotte 22 years ago, there remain many unanswered needs.

As the Statement of Activities shows, expenditures for the year amounted to 99.8% of total financial support received. In order to expand the programs and ministries of the diocese, additional financial support is needed. As we approach the joyful celebration of the Lord's birth and the beginning of another new year, I respectfully beg your continued commitment to the Church. It is only by your generous assistance that we can bring God's love through the many ministries of charity provided by the Church of Charlotte.

I beg God to bless you and all of your loved ones. May all who benefit from your charity call you blessed before the Lord. I am, as always,

Devoted in Christ,
+William G. Curlin

Most Rev. William G. Curlin
Bishop of Charlotte

Independent Auditors Report

Bobby T. Martin, CPA, P.A.
Certified Public Accountant
700 East Stonewall St. - Suite 665
Charlotte, North Carolina 28202

I have audited the Statement of Financial Position of the Central Administrative Office of the Catholic Diocese of Charlotte, as of June 30, 1994, and the related Statements of Activities, Functional Expenditures, and Cash Flows for the year then ended. These financial statements are the responsibility of the Diocese's Management. My responsibility is to express an opinion on these financial statements based on my audit.

I conducted my audit in accordance with generally accepted auditing standards. These standards require that I plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by Management, as well as evaluating the overall financial statement presentation. I believe that my audit provides a reasonable basis for my opinion.

In my opinion, the financial statements referred to above present fairly, in all material respects, the financial position of the Central Administrative Office of the Catholic Diocese of Charlotte at June 30, 1994, and the results of its operations for the year then ended in conformity with generally accepted accounting principles.

Bobby T. Martin, CPA, P.A.

Bobby T. Martin, CPA, P.A.
September 8, 1994

Central Administrative Office of The Catholic Diocese of Charlotte

Statement of Financial Position

June 30, 1994

ASSETS		
Cash and Cash Equivalents		$ 252,895
Pledges Receivable, Note 3		293,874
Assessments Receivable		160,991
Notes Receivable - Parishes, Note 2		1,418,224
Other Notes and Loans Receivable, Note 4		6,302,752
Investments (Market Value $ 6,411,038)		6,279,407
Property, Plant, and Equipment, net Note 6		8,447,593
Total Assets		**$ 23,155,736**
LIABILITIES AND NET ASSETS		
Accounts Payable		$ 265,850
Short-Term Advances		1,396,867
Note Payable, Note 7		600,000
Total Liabilities		**2,262,717**
Net Assets:		
Permanently Restricted:		
Endowment Fund	$ 127,966	
Deposit and Loan	1,806,151	
Custodian Fund	6,045,995	
Total	**7,980,112**	
Temporarily Restricted	**3,668,626**	
Unrestricted:		
Designated - Self Insurance	235,000	
Undesignated	9,009,281	
Total	**9,244,281**	
Total Net Assets		**20,893,019**
Total Liabilities and Net Assets		**$ 23,155,736**

Statement of Activities

Year Ended June 30, 1994

	Unrestricted	Temporarily Restricted	Permanently Restricted: Deposit and Loan	Permanently Restricted: Endowment	Total
Support and Revenue:					
Assessments	$ 837,235				$ 837,235
Contributions, Collections	62,386	$ 177,918			240,304
Investment Income	510,815	13,022	$ 104,391	$ 15,190	643,418
Rental Income	321,688				321,688
Health Benefits Collected	868,850	322,493			1,191,343
Property Insurance Collected	832,181				832,181
Lay Employees Benefits Collected	821,259				821,259
Tribunal Donations	31,105				31,105
Grants		206,389			206,389
Diocesan Support Appeal		1,806,000			1,806,000
Other Support-DSA Programs		103,492			103,492
Catholic Conference Center	291,778				291,778
Other	200,645	100,260			300,905
Net Assets Released From Restrictions	2,699,394	(2,699,394)			
Total Support and Revenue	**7,477,336**	**30,180**	**104,391**	**15,190**	**7,627,097**
Expenditures:					
Program	5,816,408				5,816,408
Administrative and General	1,646,635				1,646,635
Total Expenditures	**7,463,043**				**7,463,043**
Change In Net Assets	**14,293**	**30,180**	**104,391**	**15,190**	**164,054**
Other Changes in Net Assets:					
Cumulative Effect of Change In Accounting Principle		2,357,107			2,357,107
Interfund Transfers	593,026	1,281,339	(5,189)	(15,190)	1,853,986
Net Assets, Beginning	8,636,962		1,706,949	127,966	10,471,877
Net Assets, June 30, 1994	**$ 9,244,281**	**$ 3,668,626**	**$ 1,806,151**	**$ 127,966**	**$ 14,847,024**

The accompanying notes to financial statements are an integral part of these financial statements.

Statement of Functional Expenditures

Year Ended June 30, 1994

Program:	
Vocation Office	$ 211,159
Bishop's Office	292,042
Lay Employees' Health Benefits	366,418
Lay Employees' Retirement Programs	1,030,543
Property and Liability Insurance Programs	833,745
Grants	225,260
DSA Administration	80,394
Other DSA Expense	32,997
Priests' Benefits	586,501
Continuing Education	33,543
Catholic Conference Center	365,109
Other	8,430
Total Program	**$ 5,816,408**
Administrative and General:	
Administrative	1,187,540
Interest Expense	262,723
Rental Property Expense	79,935
Depreciation Expense	116,437
Total Administrative and General	**1,646,635**
Total Expenditures	**$ 7,463,043**

Schedule of Diocesan Support Appeal Expenditures

Year Ended June 30, 1994

Program Agencies:	
Diocesan Pastoral Council	$ 391
Media	121,205
School Superintendent Office	106,366
Permanent Diaconate	18,808
Family Life	14,265
CRISM	24,108
Catholic Schools Office	81,504
Faith Formation	348,234
Parish Lay Worship	4,900
PLW - Minority Grants	40,398
PLW - Evangelism	25,924
African-American Ministry	13,649
Hispanic Ministry	122,916
Hispanic Ministry - Outreach	53,573
Vietnamese Apostolate	58,164
Catholic Social Services	495,050
Campus Ministry	220,812
Total Program Agencies	**$1,750,267**

Statement of Cash Flows

Year Ended June 30, 1994

			Permanently Restricted		
	Unrestricted	Temporarily Restricted	Deposit and Loan	Endowment	Total
Cash Flows From Operations					
Change In Net Assets	$ 14,293	$ 30,180	$ 104,391	$ 15,190	$ 164,054
Adjustments to Reconcile Change In Net Assets Net Cash Provided by Operating Activities:					
Depreciation	116,437				116,437
Increases (Decreases) in Accounts Receivables	(160,991)	72,806			(88,185)
Increase in Accounts Payables	233,511				233,511
Increase in Short-term Debt	1,396,867				1,396,867
Decrease (Increase) in Interfund Receivables	(14,978)	280,853	(387,927)	(56,219)	(178,271)
Net Cash Provided by Operating Activities	**1,585,139**	**383,839**	**(283,536)**	**(41,029)**	**1,644,413**
Cash Flows From Investing Activities					
Purchase of Property and Equipment	(309,358)				(309,358)
Decrease In Investments	3,238,775			56,219	3,294,994
Net Cash Provided By Investing Activities	**2,929,417**			**56,219**	**2,985,636**
Cash Flows From Financing Activities					
Reduction in Notes Payable	(5,348,920)				(5,348,920)
Increase in Loans Receivable	(1,404,165)		137,486		(1,266,679)
Net Cash Provided (Used) by Financing Activities	**(6,753,085)**		**137,486**		**(6,615,599)**
Interfund Transfers	2,258,205	(383,839)	(5,189)	(15,190)	1,853,987
Increase (Decrease) In Cash	**19,676**		**(151,239)**		**(131,563)**
Cash, Beginning	199,343		151,239		350,582
Cash, June 30, 1994	**$ 219,019**	**$ –**	**$–**	**$ –**	**$ 219,019**

Notes To Financial Statements

June 30, 1994

(1) STANDARDS OF REPORTING

The accompanying financial statements have been prepared in accordance with generally accepted accounting principles and with **Accounting Principles and Reporting Practices For Churches and Church-Related Organizations**, recently adopted by the National Conference of Catholic Bishops. They include all administrative and program offices and departments of the Central Administrative Office of the Catholic Diocese of Charlotte (The Diocese) within the Piedmont and Western North Carolina Region. No provision for income taxes has been made since the Diocese is not subject to income taxes under the Internal Revenue Code.

The accompanying financial statements exclude the accounts of organizations of the Diocese such as parishes, schools, cemeteries, homes, and other institutions owned and operated by religious orders of men and women.

The value of properties such as church buildings, schools, rectories, and the like are not included in the accompanying financial statements.

The accounts of the Diocese are maintained in accordance with the principles of fund accounting. This is the procedure by which resources for various purposes are classified for accounting and reporting purposes into funds established according to their nature and purposes.

The assets, liabilities, and fund balances of the Diocese are reported in self-balancing fund groups as follows:

Unrestricted Funds - Funds available for and used both in the Diocese's regular activities and available for specific current expenditures entirely at the discretion of its officials.

Temporarily Restricted Funds - Funds available to meet current expenditures but only in compliance with restrictions specified outside the Diocese.

Permanently Restricted Funds include -

Deposit and Loan Funds - Principally funds which have been designated as available to be loaned, usually at a nominal rate of interest, for the mutual benefit of parishes and other organizations.

Endowment Funds - Funds wherein the donors have stipulated that the principal be invested and maintained intact and in perpetuity, with only the income earned from the investments available for expenditure.

Custodian Funds - Funds which account for assets entrusted to the Diocese only for the purpose of receiving, holding, investing and disbursing such assets upon the authority of the depositor.

2) LOANS AND RECEIVABLES FROM PARISHES

Loans and receivables from parishes at June 30, 1994 (with comparative figures for 1993) are summarized as follows:

	1994	1993
Deposit and Loan Funds:		
Diocesan loans	$ 206,175	$ 388,351
Apostolate revolving fund loans	1,212,049	1,167,359
Total, All Funds	**$ 1,418,224**	**$ 1,555,710**

(3) PLEDGES AND ACCOUNTS RECEIVABLES

The Diocesan Support Appeal campaign begins in the fiscal year prior to the expenditure of funds by DSA program agencies. At June 30, 1994, $293,874 in pledges out of a goal of $1,806,000 had not been collected. The Diocese has a history of collecting 100% of pledges, therefore, no provision for uncollectible pledges has been made. The majority of temporarily restricted net assets represents DSA income to expended in the next fiscal year.

Other receivables at June 30, 1994 are summarized as follows:

Unrestricted:	1994
Assessments receivable	$ 134,290
Accrued interest receivable	1,844
Miscellaneous	24,857
	$ 160,991

(4) NOTES AND LOANS RECEIVABLE

Other notes and loans receivable at June 30, 1994 (with comparative figures for 1993) are summarized as follows:

	1994	1993
Mecklenburg Area Catholic Schools	$ 5,829,517	$ 4,591,517
Note Receivable-Property	186,860	186,860
Other	286,375	393,478
	$ 6,302,752	**$ 5,171,855**

(5) RETIREMENT PROGRAMS

The Diocese of Charlotte Retirement Program for Lay Employees (The Lay Plan) became effective as of January 1,1981. The Lay Plan is a non-contributory defined benefit pension plan covering substantially all lay employees of the Diocese of Charlotte. The Diocese collects funds from the parishes based upon a percentage of the lay employees' salaries and remits the actuarially determined liability for future benefits to an insurance company under a group annuity contract.

Pension expense for 1994 was $685,173 (1993, $361,495) for the Lay Plan. Pension expense is based on actuarially computed normal service costs. It is the intent of the Diocese for the annual minimum funding to be the actuarially recommended contribution amount.

Accumulated plan benefits and plan net assets obtained from the latest actuarial report dated January 1, 1993 are presented below:

Actuarial present value of accumulated plan benefits	**$3,903,636**
Net assets available for benefits	**$5,019,276**

The rate of return used in determining the actuarial present value of accumulated plan benefits was 7%. The actuarial liability was determined based on assumed salary increases of 5% per year.

In addition to the Lay Plan the Diocese has also established the Diocese of Charlotte Clergy Retirement Plan (The Clergy Plan) to provide retirement benefits for priests within the Diocese. Annual collections from the parishes for this purpose are included within the Unrestricted Fund and designated for priests' benefits. At the discretion of the Diocese Pension Committee, which meets annually to review the status of the Plan, the Clergy Plan is funded by making periodic transfers to the Custodian Fund as funds held for others.

(6) LAND, BUILDINGS AND EQUIPMENT

Land, buildings and equipment at June 30, 1994 (with comparative figures for 1993) are as follows:

	1994	1993
Land	$ 3,067,018	$ 3,014,650
Future parish sites and other property	1,501,624	1,288,313
Buildings and improvements	1,135,881	1,092,202
Furniture and equipment	235,861	235,861
Rental property	214,574	214,574
Catholic Conference Center	2,802,600	2,802,600
	8,957,558	**8,648,200**
Less allowance for depreciation	509,965	393,528
	$ 8,447,593	**$ 8,254,672**

The Diocese records land, buildings and equipment at historical cost or fair value at date of gift. If additional property already in service is discovered or determined to belong to the Central Administrative Office of the Catholic Diocese of Charlotte, such property is recorded at historical cost, if available, or another reasonable basis.

Depreciation is computed on the historical cost of the property and equipment using the straight line method.

(7)

The notes payable at June 30, 1994 is due on demand and interest is payable at prime less 1/2% under a line of credit negotiated with a bank. At June 30, 1994, the unused line of credit available was $5,977,421.

(8) CONTINGENT LIABILITIES

Notes payable by Parishes and other Diocesan organizations to various banks and other lending institutions with unpaid balances at June 30, 1994 aggregating approximately $11,950,000 have been endorsed by Most Reverend William G. Curlin, Bishop of the Catholic Diocese of Charlotte.

(9) CHANGE IN METHOD OF REVENUE RECOGNITION

The timing of revenue recognition was changed from when the contribution is received to when the pledge is received. The effect of the change increased net assets by $366,680.

The Diocese adopted FASB 117 in the current fiscal year. The cumulative effect of the adoption was to increase temporarily restricted net assets by $1,990,426 and to decrease deferred restricted support and revenue by a corresponding amount..

Hail Mary Of Guadalupe, Empress Of The Americas, Pray For Us

By FIDEL MELO

Hello dear readers! I hope and pray that all is well with all of you there in the Charlotte Diocese. Because Dec. 12, the feast of Our Lady of Guadalupe, is coming soon, I'm glad to share with you a short history of the Guadalupe apparition of 1531.

At dawn on Dec. 9, 1951, an Indian convert, Juan Diego, was going to Tlatelolco (Mexico City) to attend Mass. As he was passing at the foot of Tepeyac Hill he saw a brilliant light on the summit and heard strange celestial music. Filled with wonderment, he stood still. Then he heard a feminine voice asking him to ascend. When he reached the top he saw the Blessed Virgin Mary standing in the midst of a glorious light and attired in heavenly splendor. The beauty of her youthful countenance and her look of loving kindness filled Juan Diego with unspeakable happiness as he listened to the words which she spoke to him in his Indian language. According to *Nican Mopohua*, a Nahuatl document, the Blessed Virgin told him in his own Nahuatl language: "My son, Juan Diego, where are you going?" He answered, "Noble Lady, I am on my way to the church at Tlatelolco to hear Mass." And then she said, "You must know and be very certain in your heart, my son, that I am truly the perpetual and perfect Virgin Mary, holy mother of the true God through whom everything lives, the Creator and master of heaven and earth."

"I wish and intensely desire that in this place my sanctuary be built, so that in it I may show and make known and give all my love, my compassion, my help and my protection to the people. I am the merciful mother of all of you who live united in this land and of all mankind, of all who love me, of those who cry to me, of those who seek me, of those who have confidence in me. Here I will hear their weeping, their sorrow and will remedy and alleviate their suffering, necessities and misfortunes. Therefore, go to the dwelling of the bishop in Mexico and tell him that I sent you and that it is my desire to have a sanctuary built here."

The bishop was reluctant to believe the Mexican man's story, so he returned to Tepeyac (Tepeyacac, in Nahuatl), found the Blessed Virgin waiting for him and told her of his failure. "I am only a poor man. I am not worthy of being there where you send me. Pardon me, my Queen, I do not want to make your noble heart sad. I do not want to fall into your displeasure."

She begged him to go back again. The bishop then requested that the Lady give him a sign. Juan reported this to her and she promised to give him the proof the bishop asked for. The Lady assured Juan that the next day she would give him the sign. Due to his uncle's illness, Juan Diego could not meet the Blessed Virgin for the promised sign.

Two days later, on Dec. 12, when he was going to the Tlatelolco Church, he had to pass by Tepeyac to bring a priest to his dying relative. The Blessed Mother came down the hill to meet him. She listened to Juan's excuse for not having come the day before. When he finished speaking she said: "It is well, youngest and dearest of my sons, but now listen to me. Do not let anything afflict you and be not afraid of any illness, accident or pain. Am I not here who am your Mother? Are you not under my shadow and protection? Do you need anything else? Your uncle will not die, be sure he is now well."

Having heard these words, he rejoiced and begged her to give him the sign for the bishop. She told him to climb to the top of the hill where he had seen her and spoken with her on three occasions. She said he would find many flowers blooming there which he was to cut and bring to her. Juan Diego did as he was told, although on this stony summit no flowers had ever bloomed before. He found a miraculous garden of roses which he cut as Our Lady had asked and took them to her. She arranged them in his mantle, telling him to take them to the bishop; that it was the sign that would persuade him to carry out her wishes.

When Juan Diego, radiantly happy, stood before Bishop Fray Juan de Zumarraga and told him of his encounter with the Blessed Virgin, he opened his mantle to show him the sign as the flowers cascaded to the floor. To the astonishment of the bishop and his companions there appeared the Virgin Mary's portrait marvelously painted in the most exquisite colors upon the course fabric of the Indian's mantle. Early on the same day she had also appeared to Juan's uncle and restored him to health as she had told Juan Diego she would do.

Our Lady of Guadalupe left her image imprinted on the cloak of an Aztec Indian, Juan Diego, who was her messenger. At that time, the apparitions of the virgin were needed as a symbol of unity to stabilize the conflict of the opposing Aztec and Spanish cultures. The miracle of Guadalupe is a living reality today and I think we are exhorted to be her messengers in the present time; to be her helpers — ambassadors of Jesus Christ's love. She wants us to meet a stranger or any other person to whom we have been a stranger; to make unity in charity the key of salvation. She asks us to share the Christian fraternity in our society with the love of Jesus Christ (Mt. 25: 35-40). With the same spirit, she brings us the faith in the treasures of salvation and with love and respect for each other's lives and cultures.

Greetings and prayers to all of you with God's love and a special blessing for our bishop, William G. Curlin.

Fidel Melo is a seminarian for the Diocese of Charlotte at St. Vincent de Paul Seminary, Boynton Beach, Fla. .

Archbishop, Layman Named To Extension Society Board

CHICAGO, Il. — A Southwestern archbishop and a Midwestern businessman, both with outstanding reputations, have been named to the Catholic Church Extension Society's board of governors.

Father Kenneth Velo, president of Catholic Extension, recently announced the appointments of Archbishop Michael J. Sheehan of Santa Fe, N.M., and John W. Croghan, chairman of the Lincoln Capital Management Company of Chicago.

"These gentlemen bring tremendous experience and commitment to Catholic Extension," Father Velo said. "Archbishop Sheehan has a great interest and understanding for missions in the United States because he has served in both Lubbock and in Santa Fe. John Croghan is a Catholic layman who has earned respect in business circles for his financial acumen and his expertise in investment banking."

Archbishop Sheehan, originally from Kansas, studied in Texas and abroad. In 1964, he was ordained in Rome and returned to Texas to serve as associate pastor of Immaculate Conception Parish in Tyler and as secretary of the diocesan tribunal.

In 1968 he returned to Rome to study canon law at Lateran University, earning a doctoral degree in 1971. Later that year he joined the staff of the National Conference of Catholic Bishops and the United States Catholic Conference and worked as assistant general secretary until 1976. From 1976 to 1982, Archbishop Sheehan served as rector of Holy Trinity Seminary in Dallas. While serving as pastor of Immaculate Conception Parish in Grand Prairie, Texas, Pope John Paul II appointed him as the first bishop of the Diocese of Lubbock.

In April 1993, the pope named him the apostolic administrator of the Archdiocese of Santa Fe. The following September he was installed as archbishop.

Croghan is chairman and founder of the Lincoln Capital Management Company, an investment management firm. He graduated with honors from Loyola University with a bachelor of science degree in 1952. He received his masters degree from Harvard University.

In 1992 he was elected to the Northwestern University board of trustees. He is a director for numerous organizations, including Evanston Hospital, Lindsay Manufacturing, Morgan Stanley Asia Pacific Fund, Morgan Stanley Emerging Markets and St. Paul Bancorp. He is a member of the finance council for the Archdiocese of Chicago. Croghan and his wife Rosemary are the parents of six children.

Crosswinds (From Page 5)

Although most professionals consider Ritalin the standard, first-line medication for ADHD, I have also had very good results with some antidepressants, particularly Imipramine. This. medication acts on a 24-hour basis, so you can usually use it once a day at bedtime. There's no need for the child to have to take medication at school and symptoms are controlled throughout the day. It may take a little longer (days or even weeks) to begin to work, but can be just as effective as Ritalin and a good alternative for children who have problems with Ritalin or other meds. The antidepressants also increase the availability of one or more neurotransmitters, although by a somewhat different mechanism.

Your doctor can give you additional information. If medication is prescribed, remember it's never the whole solution. You and your daughter's teacher should continue to work together with your doctor on a behavioral plan as well.

The book, *Dr. Larry Silver's Advice to Parents on Attention Deficit Hyperactivity Disorder*, goes into much more detail on various treatments available, types of professionals who can help, causes of ADHD, and how to know if your child has ADHD. Written by a medical doctor, it's readable and a great guide for someone trying to make the decisions that you are facing. The book, from the American Psychiatric Press (800-368-5777), costs $17.95.

For a wealth of practical things you can do as a parent to help improve attention, order the *Parent's Guide to Attention Deficit Disorder* (800-542-1673). The cost is $16, including shipping.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

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People In The News

Redemptorist Father Miller, Former *Liguorian* Editor, Dies At 81

LIGUORI, Mo. (CNS) — Redemptorist Father Louis G. Miller, 81, a well-known journalist, chaplain and parish missionary, died Nov. 19 at St. Anthony's Hospital, St. Louis, after suffering a heart attack. A funeral Mass was concelebrated by 30 Redemptorists and other priests Nov. 22 in the Liguori Mission House chapel. Burial followed in the Redemptorist cemetery. Father Miller was editor in chief of the Redemptorists' family-oriented monthly magazine, *Liguorian*, from 1961 to 1977. Born in Grand Rapids, Mich., in 1913, Father Miller followed three older brothers into the Redemptorist order.

Salvadoran Auxiliary Named Archdiocesan Administrator

SAN SALVADOR (CNS) — Auxiliary Bishop Gregorio Rosa Chavez of San Salvador was named Nov. 28 as archdiocesan administrator following the sudden death of Archbishop Arturo Rivera Damas two days before. Minutes after his appointment was made public, Bishop Rosa Chavez said that he accepted the responsibility, "placing my faith in God's help and in the help of the people I will serve." The announcement was made by archdiocesan vicar Msgr. Jose Ricardo Urioste Bustamante, who had met shortly before with the papal nuncio to El Salvador, Archbishop Manuel Monteiro de Castro. The San Salvador archdiocesan consultative council, comprised of six priests, voted to make the bishop administrator until a new archbishop is chosen.

Car Door Closes On Pope's Finger Before Mass With Cardinals

VATICAN CITY (CNS) — Pope John Paul II celebrated Mass with the new cardinals Nov. 27 wearing a small bandage on his right little finger. Vatican spokesman Joaquin Navarro-Valls told reporters the pope hurt his finger just before the Mass began. Getting out of the car to enter St. Peter's Basilica and vest for the liturgy, the pope's finger was closed in the car door. Pope John Paul's personal physician disinfected the finger and put a bandage on it before the pontiff put on the liturgical vestments and celebrated the Mass. The blood-stained bandage was changed after the Mass and before the pope led the midday Angelus prayer from his apartment window overlooking St. Peter's Square.

Cardinals See Greater Responsibility With Red Hats

VATICAN CITY (CNS) — U.S. Cardinals William H. Keeler of Baltimore and Adam J. Maida of Detroit joined the College of Cardinals Nov. 26 with the expectation of taking on greater responsibility in the church. In Rome to receive their red hats from Pope John Paul II, they were joined by close to 1,000 family members, friends and archdiocesan faithful for prayer, liturgies in historic Rome churches and sightseeing expeditions. In addition to the positions they hold now, all of the active cardinals are named to Vatican congregations and councils. But some of the 30 new cardinals probably will receive new assignments from the pope.

Cardinal O'Connor Says Killing Abortion Doctors Not Justifiable

VATICAN CITY (CNS) — At a Vatican conference on human life, Cardinal John J. O'Connor of New York examined the pragmatic and moral aspects of a highly sensitive topic: the killing of doctors who perform abortions. In a speech that looked at both pro and con arguments, Cardinal O'Connor offered a carefully worded judgment against the moral legitimacy of such assassinations and said they had damaged the pro-life cause. He gave the talk Nov. 25 at a conference sponsored by the Pontifical Council for Pastoral Assistance to Health Care Workers. It was apparently the first time a Vatican meeting has dealt with the controversial issue.

Vatican Puts Priest In Charge Of Cloistered Nuns' Abbey

BETHLEHEM, Conn. (CNS) — The Vatican has placed a Benedictine priest from Rhode Island in charge of the Abbey of Regina Laudis in Bethlehem, a cloistered community of Benedictine nuns. The priest, Father Matthew Stark, said he will serve a three-year term as delegate of the Holy See at the abbey. He said the appointment was made in June with the approval of Archbishop Daniel A. Cronin of Hartford, the archdiocese where the abbey is located. He said the Holy See was aware of allegations that arose in the late 1980s of cultlike leadership practices there, but contrary to some local speculation, he said he was not sent to investigate them. Mother Benedict Duss, 84, who founded the abbey in the 1940s, continues in her post as abbess.

This newspaper is printed on recycled newsprint and is recyclable.

Pope John Paul II presides over the beatification of five religious in St.Peter's Basilica. Among those now a step closer to sainthood was a Spanish nun whose relatives now live in Statesville. (CNS photo from Reuters)

Relative Of Statesville Family Among Five Beatified By Pope

On the brilliantly sunny morning of Oct.16, Pope John Paul II beatified five servants of God, two priests and three sisters. One of the sisters, Blessed Maria Rafols, is related to the Rafols family of Statesville. Among her relatives are Juan and Felita Rafols of Kerley Court and Isabel Rafols of Kelly Street. They are parishioners of St. Philip the Apostle in Statesville.

Born Nov. 5, 1781 in Vilafranca del Penedes, Spain, Blessed Maria was part of a simple, hardworking family. She attended a boarding school in Barcelona to complete her formation while maintaining a life of solitude, prayer and piety.

She then joined a group of 12 young women under the direction of Father Juan Bonal, administrator of Our Lady of Grace Hospital in Zaragoza. The community formed an apostolic association dedicated to serving the most helpless; the sick, mentally ill, abandoned children and disabled people.

At age 23, Blessed Maria was appointed superior. Displaying heroic effort, she often confronted hostility created by some of the hospital employees. During the Napoleonic wars, she labored in bombed ruins, endangering her life to save the sick and children. She even ventured into the enemy camp to plead with the French general for help with the sick and wounded.

Blessed Maria struggled tirelessly for the approval of her small community. Finally in 1825, the sisters took their first public vows. The victim of calumny, she was imprisoned during the Carlist War, later released and spent her remaining years at her foundling home. She died Aug. 30, 1853 at age 72.

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Scripture

Readings for the Week of December 11 - December 17

Sunday: Zephaniah 3:14-18; Philippians 4:4-7; Luke 3:10-18.

Monday: Any readings from Common of Blessed Virgin Mary.

Tuesday: Zephaniah 3:1-2, 9-13; Matthew 21:28-32.

Wednesday: Isaiah 45:6-8, 18, 21-25; Luke 7:18-23.

Thursday: Isaiah 54:7-10; Luke 7:24-30.

Friday: Isaiah 56:1-3, 6-8; John 5:33-36.

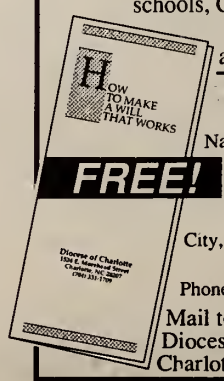
Saturday: Genesis 49:2, 8-10; Matthew 1:1-17.

Don't Let Your Will Age With You.

What's been happening since you last looked at your will? Have there been marriages, births or deaths in your family? Did you change jobs or retire from full-time employment? Are you thinking about ways to make a difference in people's lives through your faith?

Times change. People change. And as they do, so should your will, if it is to do the best job of distributing your property. Meet with your attorney to review your will every few years and after any major life changes. As you plan, focus on your goals for yourself, your family, and charitable interests such as your parish, Catholic schools, Catholic agencies or the diocese. All can find a place in your will.

Call or write today for information about planning and updating a will.



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Diocesan News Briefs

CHRISM Christmas Party

CHARLOTTE — The Charlotte Vicariate Retirees will have a Christmas Party on Saturday, Dec. 17 from 11 a.m.-2 p.m. at St. Ann Church. Cost is $4 per person. There will be lunch and door prizes. Bring an unwrapped toy or clothes for a child as a donation. Reservations are required by Dec. 13. Call Adele at (704) 331-1720 Monday, Tuesday, Thursday or Friday or after 6 p.m. at (704) 366-6026 for information.

Fifty Plus Christmas Party

CHARLOTTE — The St. John Neumann Church Fifty Plus Senior Club will have a Christmas party with live entertainment and door prizes in the church hall on Wednesday, Dec. 14 beginning at 11 a.m. The cost is $7 for members and $10 for guests. Bring a non-perishable food item as a food basket donation. Reservations are required. Tickets will not be sold at the door. For information, call Ann McIntyre at (704) 545-5046.

Ever Met An Angel?

CHARLOTTE — Have your encountered an angel? If so, Christian Mothers at St. Gabriel Church wants to hear from you. The group is planning a program on angels Jan. 5. If you believe you have met an angel, call Holly McRae at (704) 364-9789.

Adoration Of The Blessed Sacrament

CHARLOTTE — St. Thomas Aquinas Church has Eucharistic Adoration of the Blessed Sacrament on Fridays from 7:30-8:30 p.m. during the month of December.

Coping With Aging Parents

CHARLOTTE — Are you taking care of your aging parents in your home, theirs or another location? A support group meets at St. Gabriel Church Thursday, Dec. 15 at 7:30 p.m. in the family room to share methods of coping with aging parents. For information, call the church at (704) 364-5431 or Bernadette at (704) 573-9881.

New Year's Eve Party

KANNAPOLIS — The St. Joseph Church New Year's Eve Party is Saturday, Dec. 31 from 8 p.m.-1 a.m. in the Activity Center. Cost is $12 each or $20 per couple and includes admission, party favors, entertainment, mixers and breakfast. This event is BYOB and those attending must be 18 years of age or older. Tickets are for sale after Masses at St. James and St. Joseph Churches.

Advent Journey

CHARLOTTE — Mercy Sister Mary Hugh Mauldin will present the series, "Advent: A Journey Thorough the Eyes of Isaiah," at St. John Neumann Church Dec. 11 and Dec. 18 from 8:45-9:45 a.m. Catechist credit is given. Babysitting is provided. For information call (704) 535-4197.

Blessed Sacrament Devotion

BELMONT — Known for his 37 years of pastoral and Marian work, his television appearances on EWTN and his warm and delightful personality, Capuchin Father Sylvester of New Jersey will conduct a Eucharist Devotion of Forty Hours at Queen of the Apostles Church Dec. 17-19. All are invited to attend and share in the special graces of God's love, adoring Jesus, the Christ Child. For information, call Jan Rogers at (704) 825-5277 or 827-7593.

Local Knights Are 'Stars'

MORGANTON — The Knights of Columbus Council 9579 earned the distinction of Star Council, the organization's most outstanding award, for the 1993-94 fraternal year. The award recognizes overall excellence in the areas of membership recruitment and retention, promotion of the fraternal insurance program and sponsorship of service oriented activities.

Daily Reflections

NEW YORK — The Christophers, a non-profit organization based on the Judeo-Christian values of service to God and humanity, has published a new book, *Day by Day With Jesus*, featuring daily reflections and insights from people on their relationships with the Lord. The book is available for $6. To obtain a copy, write to The Christophers, 12 E. 48th St., New York, NY 10017.

Lecture On Medjugorje

GREENSBORO — Wayne Weible, author of two best-selling books, *Medjugorje: The Message,* and *Letters From Medjugorje,* will speak at St. Paul the Apostle Church on Monday, Jan. 2 at 7 p.m. A convert to Catholicism three years ago, Weible is a former newspaper publisher and columnist who writes and lectures on Medjugorje and personal experiences from his 18 trips there.

Survivors Meet

CHARLOTTE — "Survivors," a widow/widowers support group meets at the Catholic Center on the third Sunday each month from 4:30-6 p.m. Contact Suzanne Bach at (704) 377-6871 for more information.

Yard Sale

HICKORY — A Knights of Columbus yard sale at St. Aloysisus Church is Saturday, Dec. 10 beginning at 8 a.m. The money will be used for community projects. Donations can be delivered to the activity center or call Steve Purcell at (704) 324-0136 for pick up. Items must be pre-priced.

Christmas Tree Sale

CHARLOTTE — Christmas trees and wreaths will be sold by the Knights of Columbus at St. Vincent dePaul Church through Dec. 11 Sale hours are: Monday-Friday from 4 a.m.-9 p.m., Saturdays from 8 a.m.-9 p.m., and Sundays from 8 a.m.-6 p.m.. Proceeds will go to charitable agencies.

Leadership Retreat

MAGGIE VALLEY — A weekend retreat for diocesan and parish leaders, "A Call to Lead with Joy and Hope," is Jan. 27-29 at Living Waters Catholic Reflection Center. Dorothy T. Foss will lead the retreat. Donation is $80. For information, call (704) 926-3833.

Solemn Novena

GREENSBORO — Vincentian Father William McKeon, director of the Vincentian Novena Preaching Apostolate, is conducting a solemn novena in honor of Our Lady of the Miraculous Medal at St. Mary Church beginning Saturday, Dec. 10. The novena, which includes prayer, Mass and confession, will be offered twice daily at 11 a.m. and 7 p.m through Monday, Dec. 19. A communal penance service will be offered at the concluding service.

Holiday Sports Camp

BELMONT — Belmont Abbey College is sponsoring a holiday sports day camp for children ages 9-17 from Dec. 19-23 and Dec. 26-30 from 8:30 a.m.-4:30 p.m. The camp will offer aerobics, baseball, basketball, fitness, soccer, swimming, volleyball and tennis. The fee is $110 a week and discounts are available for families with more than one child. For information, call the Belmont Abbey Office at (704) 825-6672.

Bereavement Counseling Training

HICKORY — A bereavement counseling training program leading to certification will be conducted by Dr. Patrick Del Zoppo on Saturday, Dec. 10 at the Catholic Conference Center. For information, call the Lay Ministry Office at (704) 334-1805.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

Card Of Thanks

May the Sacred Heart of Jesus be adored, loved, glorified and preserved throughout the world, now and forever.
Sacred Heart of Jesus, have mercy on us.
St. Jude, worker of miracles, pray for us.
St. Jude, help of the hopeless, pray for us.

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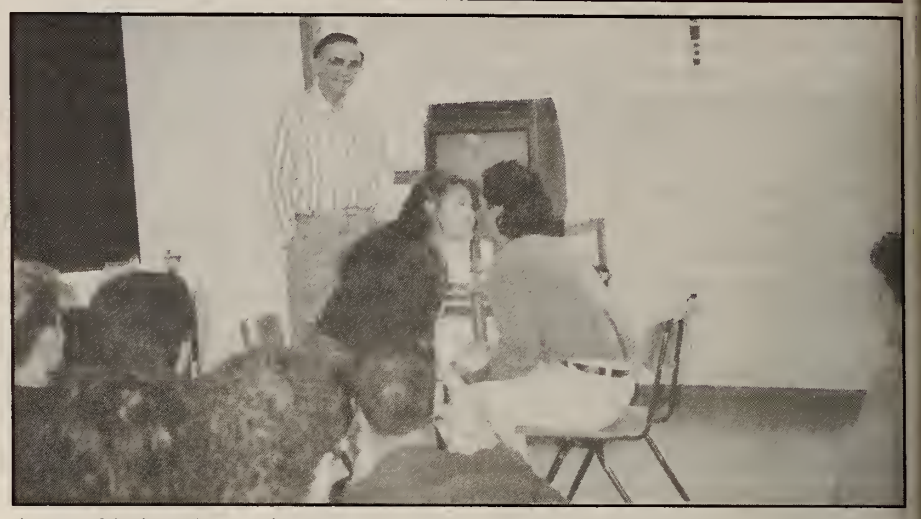
Comunidad Hispana
Comuniquémonos

Angel Rivera y su esposa Iris (no presente en la foto) dirigiendo una de las charlas del retiro para matrimonios y parejas en Kernersville. Foto por A. DE AGUILAR



Janet y Mariano Lara dándose un beso, como parte de una de las dinámicas en el retiro de integración matrimonial. Foto por A. DE AGUILAR

Renovando Nuestra Relación

Por ARTURO DE AGUILAR

"Doy gracias a Dios por haberme dado a la mujer más hermosa, pues la belleza es interior... y te pido perdón por la veces que no te he podido valorar". Esta frase, salida desde lo hondo del corazón, la dijo uno de los hombres que, junto a sus esposas, participaron del día de reflexión para matrimonios y parejas que se llevó a cabo el sábado 19 de noviembre en la Parroquia de Holy Cross, en Kernersville.

Iris y Angel Rivera, un matrimonio que vive en Orlando, Florida, fueron los que dirigieron este pequeño seminario de reflexión matrimonial. Fue pequeño porque sólo fue un día, pero su contenido y resultados fueron todo lo contrario.

Tuve el gusto de estar presente durante parte del seminario y fue una de las partes más hermosas. Durante esa parte todo el grupo de participantes compartió algunas de sus experiencias más profundas de su relación como pareja, como seres humanos, reconociendo virtudes y defectos.

Nuestros dos queridos amigos de Orlando realizan estos retiros como parte de su compromiso pastoral como ministros laicos. Ellos han estado viniendo a nuestra diócesis por varios años, participando no sólo en este tipo de ministerio, sino también en la evangelización de nuestra diócesis visitando a los hispanos en diferentes localidades. Esta vez el Padre José Waters los invitó, ellos cumplieron su misión y el resto está en manos de Dios.

Al seminario de reflexión asistieron cerca de veinte parejas de muchas comunidades, como Charlotte, Statesville, Greensboro y otros lugares.

Fue una experiencia maravillosa para los participantes. De acuerdo a una de las parejas, "Nunca había participado en algo así." "Creo que impactó mi vida como pareja", fue la frase que un matrimonio compartió al terminar el día. La presencia de Dios podía sentirse alrededor de los presentes y creo que el Señor tocó muchos corazones.

La temática del seminario fue la relación de la pareja entre sí y como familia para mejorar su comunicación y lograr conocerse mejor.

Entre algunas de las experiencias que hubo, una pareja anunció su próximo enlace matrimonial, otra pareja comentó la buena noticia de que pronto serían papás y muchos otros compartieron que manifestaron la palpable presencia del Espíritu durante todo el día.

Esperamos volver a tener a Iris y Angel pronto entre nosotros para que compartan ese don que el Señor les ha dado de dar testimonio de su compromiso matrimonial ante los demás.

El Bautismo (I)

Jesús envió a sus discípulos a anunciar la "Buena Nueva" y a bautizar: "Vayan pues, y hagan discípulos por todo el mundo bautizándoles en el nombre del Padre, del Hijo y del Espíritu Santo, enseñándoles a observar lo que yo les he ordenado. He aquí que yo estoy con ustedes todos los días, hasta el fin del mundo" (Mt 28:19ss). El Bautismo con el *agua* en el nombre de la Santísima Trinidad es, por lo tanto, el hecho que el Señor quiso para dar inicio a la existencia de la *nueva creatura* que nace en aquellos que aceptan y creen en la palabra de vida. Esta *nueva vida* nace de la participación en la muerte y resurreción de Jesús, que se realiza en el Bautismo mediante el signo del *agua* que es al mismo tiempo instrumento de destrucción e indispensable fuente de vida: "O ¿no saben ustedes que los que fuimos bautizados en Cristo Jesús fuimos bautizados en su muerte? Por medio del Bautismo fuimos, pues, sepultados junto con El en la muerte, y como Cristo fue resucitado de entre los muertos por medio de la gloria del Padre, así nosotros caminamos en una nueva vida" (Rm 6:3-4).

Unidos al Señor Jesús, en el misterio de su Pascua, los bautizados entran en la comunión vivificante de la Trinidad Santísima.

Dios Padre actúa con potencia en el Bautismo, como ha actuado en la resurrección del Hijo: "Con Cristo ustedes han sido sepultados en el Bautismo, y en El también fueron resucitados por la fe en la potencia de Dios que lo resucitó de entre los muertos" (Col 2:12).

Es el *Padre* que mueve los corazones a la conversión necesaria para recibir a Jesús y seguirlo: "Nadie puede venir a mí, si no lo atrae mi *Padre* que me ha enviado" (Jn 6:44). Y es la fe, generada por la atracción del Padre, que guía al creyente hacia el Bautismo: "Quien crea y sea bautizado vivirá, pero quien no crea será condenado" (Mc 16:16). A la fe solemnemente profesada en la celebración del Bautismo, *Dios Padre* responde concediendo al creyente el perdón de los pecados y la gracia de ser hijo adoptivo: el Bautismo nos hace hijos e hijas de Dios en el *Hijo Amado*, entregado por nosotros: "Todos ustedes son de hecho hijos de Dios por la fe en Cristo Jesús, puesto que han sido bautizados en Cristo, se revistieron de Cristo" (Gal 3:26ss).

Con permiso de los Padres de la Sociedad de San Pablo.

La Inmaculada Concepción

En Lourdes, Francia, en el año de 1858 Nuestra Santísima Madre se apareció a una niña llamada Bernardita. Se dirigió a ella con estas palabras: "Yo soy la Inmaculada Concepción".

Algunos años atrás el dogma de la Concepción de María fue declarado por su Santidad Pío IX. Parece que la Virgen decidió manifestarse para dejarnos saber que la Iglesia estaba correcta al reconocer este misterio como verdad de fe.

Muchas personas confunden o identifican la Inmaculada Concepción con el nacimiento de Cristo. Ellas creen que este dogma se refiere a Cristo, pero no es así. Esta *verdad de Fe revelada por Dios* reconoce que María fué preservada de toda mancha de pecado original desde su concepción. Esta es una gracia que Dios en su grandeza le concedió privilegiadamente en previsión de los méritos de Jesucristo.

María nunca cometió pecado alguno, por gracia de Dios y porque siempre fué fiel a su Señor. María, con su ejemplo, nos anima a vivir como ella lo hizo: engrandeciendo al Señor y con espíritu alegre en Dios nuestro Salvador.

El pasado 8 de diciembre celebramos este dogma que fue reconocido como tal en el año 1854 y desde esa fecha hasta hoy día se continúa celebrando como tal. El vigilar y orar con María nos acerca cada día más a su Hijo y nos reaviva y alimenta la fe, para así, día tras día, alcanzar a conquistar la felicidad a la que estamos llamados como hijos de Dios

La Epifanía

Por ARTURO DE AGUILAR

Esta celebración no es un tiempo litúrgico en sí, sino más bien una fiesta importante que está comprendida dentro de la Navidad. La Epifanía realza el hecho que Dios se ha hecho hombre, que se hace presente en nuestra naturaleza mortal.

Esta palabra proviene del griego *epiphaneia* que significa manifestación. Era utilizada por los romanos para designar una visita oficial del emperador. Su uso en el Nuevo Testamento se deriva de la tradición apocalíptica del Antiguo Testamento respecto a la *"venida del Señor"*. Aquí designa el día de Cristo, aunque la aparición de Jesús en la tierra no es la realización plena de la venida del Señor, pues no es hasta el fin de los tiempos, con la *Parusía,* que se espera la manifestación gloriosa de Cristo.

Tradicionalmente se ha asociado el texto de la visita de los reyes de oriente (Mt 2:1-12) con la Epifanía, pues es así que el evangelista nos da a entender la superioridad de Jesús ante cualquier otro señor de la tierra. También de ahí viene la costumbre de muchos de nuestros países latinos de celebrar el día 6 de enero a los famosos "tres reyes magos". Ese día se les da jugetes a los niños y se hace una fiesta.

La Iglesia celebra esta manifestación del Señor el 6 de enero diciendo en el prefacio de la misa propio para ese día: "Porque tu único Hijo, manifestándose en nuestra naturaleza mortal, nos restauró con la nueva luz de su inmortalidad". Celebramos pues a Cristo, *lumen gentium:* Luz de los pueblos.

To Our Friends

Workshop for couples conducted by Iris and Angel Rivera this past Nov. 19 at Holy Cross Parish in Kernersville. First of a two-part article about baptism. Explanation of the feast of the Immaculate Conception which we celebrated Dec. 8. Seminarian Arturo de Aguilar writes about the Epiphany.

World and National Briefs

Irish-Born Priest Convicted Of Conspiracy In Armored Car Heist

ROCHESTER, N.Y. (CNS) — A federal jury convicted an Irish-born priest and an illegal Irish immigrant of conspiracy in connection with a $7.4 million armored car robbery. Father Patrick Moloney, 62, a Melkite-rite priest, and Samuel Ignatius Millar, 39, who was smuggled into the United States illegally by one of his acquitted co-defendants, were taken into custody following the verdict Nov. 28. Both face up to five years in prison when they are sentenced Feb. 9. The other two defendants in the case, a former Rochester police officer and an unemployed New York City teacher, were acquitted of all charges in connection with the Jan. 5, 1993, heist.

Bishop Apologizes To Sex Abuse Victims, Offers Church's Support

LEXINGTON, Ky. (CNS) — Bishop J. Kendrick Williams of Lexington apologized to victims of sexual abuse, offered the Church's support and aid to victims, and urged all Catholics to "be wide awake" to signs of abuse within the Church family. He celebrated a Mass of Understanding and Healing Nov. 27 at Mary Queen of the Holy Rosary Church in Lexington, whose founding pastor was sentenced Sept. 30 to 10 years' probation on sexual abuse charges. Msgr. Leonard B. Nienaber, 87, pled guilty to 10 counts of sexual abuse of children. In all, 24 people brought 36 counts against the priest, who is serving his probation in an institution run by the Servants of the Paraclete, an order devoted to the care of priests.

Yes, Virginia, There Will Be A Madonna And Child Stamp In 1995

WASHINGTON (CNS) — Postmaster General Marvin T. Runyon has rescued the Madonna and Child stamp, reversing an earlier Postal Service decision not to issue the popular Christmas stamp in 1995. Runyon said, "Because the Madonna and Child stamp has occupied such an important place in our stamp program for so many years and is so meaningful to so many Americans, I have asked the Citizens' Stamp Advisory Committee to develop designs for a Madonna and Child stamp to be included in the 1995 program."

School's "No Pray, No Play" Rule Increases Pupils' Mass Attendance

AURORA, Ill. (CNS) — St. Joseph School's new "no pray, no play" policy has dramatically boosted Sunday Mass attendance and promoted students' critical thinking and writing skills. Implemented at the start of the new school year this fall, the policy makes attendance at Sunday services 50 percent of the religion grade for fifth through eighth grades. Each Monday students answer five written questions about the homily and Gospel message, so they won't be able to pass religion class unless they go to church. The nickname "no pray, no play" for the policy came about because students have to earn passing grades if they want to take part in extracurricular activities — and 90 percent of the Aurora school's students play sports.

Anti-Immigrant "Hardness Of Heart" Called A Conflict With Gospel

SAN FRANCISCO (CNS) — All levels and institutions of the Church should do everything possible to protect the rights and dignity of immigrants, said San Francisco Archbishop John R. Quinn. In a Nov. 29 pastoral letter, Archbishop Quinn said a spreading hardness of heart toward immigrants, which he called "appalling and so profoundly in conflict with the Gospel," is behind a wave of blaming immigrants for economic and social problems. A fruit of that attitude and of the recent passage of Proposition 187 is fear and humiliation that keeps people from seeking medical care and from sending their children to school, he said.

Archbishop Warns Against Creation Of Rocky Mountain "Theme Park"

DENVER (CNS) — Unchecked growth in Colorado could lead to the creation of a "Rocky Mountain theme park" surrounded by "a growing buffer zone of the working poor," says Archbishop J. Francis Stafford of Denver in a new pastoral letter. The letter, titled "The Heights of the Mountains Are His," was published in the Nov. 23 issue of the *Denver Catholic Register*, archdiocesan newspaper. It centered on growth in the state's Western Slope region, which includes such resorts as Vail and Aspen. "The task on the Western Slope is not to indict any particular group or shut down the tourist resorts in an effort to return to an imagined pristine past; but to encourage growth in a direction, and at a pace, and with a variety, that serves the maximum number of people who actually live and work there in the best possible way," Archbishop Stafford wrote.

Sarajevans "Tired, Fed-Up, Tough," Says CRS Director

WASHINGTON (CNS) — "Tired, fed-up, tough" is how Catholic Relief Services director Kenneth Hackett described the people of Sarajevo, the Serb-besieged capital of Bosnia-Herzegovina. They're tired coming into the third year of siege and another cold winter, Hackett said in a telephone interview from CRS headquarters in Baltimore Nov. 29. The daily struggle of finding enough food and enough fuel to make it through has taken its toll on the Sarajevans, he said. "You don't see any fat people," Hackett, just back from a visit to the Balkans where he took a look at CRS operations.

Vatican Asks Health Care Workers To Refuse To Honor Abortion Laws

VATICAN CITY (CNS) — In a document outlining moral guidelines for health care workers, the Vatican called on doctors and nurses to refuse to go along with laws that allow abortion. Health care personnel "are obligated to raise objections of conscience" to such laws and make clear their "civil but firm refusal," said the 122-page document. Titled, "Charter for Health Care Workers," the text was prepared by the Pontifical Council for Pastoral Assistance to Health Care Workers and released at the Vatican Nov. 23. It quoted extensively from previous Vatican documents and papal speeches, cataloguing norms and pastoral advice for medical personnel in dealing with such issues as terminal illness, organ transplants, genetic experimentation and procreation. The guidelines were framed by the principle that, in the Church's view, all health care must be performed in the service of life and with full respect for the human person.

Pope Discusses Middle East Peace Process With Egyptian President

VATICAN CITY (CNS) — Pope John Paul II discussed the ongoing Middle East peace process with Egyptian President Hosni Mubarak during a Nov. 23 meeting, the Vatican announced. Vatican spokesman Joaquin Navarro-Valls characterized the private audience as cordial and said the peace process and presence of the Catholic Church in Egypt were among "various themes" discussed. Egypt's population is about 90 percent Muslim. Catholics number about 206,000 of Egypt's almost 55 million citizens. The Vatican released no other details of the meeting.

Pakistani Catholic Acquitted, Freed After Blasphemy Conviction

LONDON (CNS) — Gul Masih, a Pakistani Catholic sentenced to death on charges of blasphemy against the prophet Muhammad, has been acquitted and freed, the London-based International Institute for the Study of Islam and Christianity reported. Masih's acquittal was announced at a Nov. 27 hearing in the high court in Lahore, Pakistan. Masih was accused of blasphemy against the founder of Islam in December 1991 by a member of a fundamentalist Sunni Muslim party after a dispute involving a water faucet. Despite the fact that several witnesses said they heard no derogatory remarks about the prophet Muhammad from Masih, he was found guilty at the November 1992 trial and sentenced to death.

Pope Says He Wants To Visit Sarajevo As Soon As Possible

VATICAN CITY (CNS) — Pope John Paul II said once again that he would go to the besieged Bosnian city of Sarajevo as soon as possible. The pope said he made the archbishop of Sarajevo, Vinko Puljic, a cardinal Nov. 26 as a sign of "my esteem for his courageous apostolic zeal." "At the same time, I want it to be a sign of my closeness to the Catholics of Sarajevo and the whole of Bosnia-Herzegovina and to all of the populations tried by the war which, in the last few days, has re-ignited and rages in a very worrying way," the pope said.

Priest Says Brazilian Troops Tortured Young Drug Suspects

RIO DE JANEIRO, Brazil (CNS) — Brazilian soldiers who participated in a drug raid on a Rio de Janeiro shantytown tortured young suspects with beatings and near-drownings, a Catholic priest said Nov. 28. "I saw about 15 youths lying on the floor of the church, their hands behind their backs with someone asking them questions," Father Olindo Antonio Pegoraro said. "There was blood, lots of blood on the floor of the church," he said in a television interview. He also said he saw soldiers forcing the heads of young men into a water tank and holding them until they almost drowned.

Vatican Newspaper Criticizes Proposed Broadcast Of Execution

VATICAN CITY (CNS) — The proposed televised execution of a death-row inmate in Ohio would be a "horrible and offensive spectacle" and an affront to human dignity, the Vatican newspaper said. "To televise the death penalty would expose to the mockery of public opinion a human being who, while guilty of serious crimes, remains a person and deserves respect for his life and his death," the newspaper, *L'Osservatore Romano*, said in a commentary Nov. 27. The article appeared after an Ohio judge sentenced 22-year-old Tyson Dixon, convicted of double homicide during a robbery, to die in the electric chair and said the execution should be televised live.

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Pope John Paul II welcomes Israeli Foreign Minister Shimon Peres to a private audience at the Vatican Dec.2.They discussed the Middle East peace process and bilateral ties. (CNS photo from Reuters)

Pope Discusses Middle East With Israeli Foreign Minister At Vatican

VATICAN CITY (CNS) — Pope John Paul II met Israeli Foreign Minister Shimon Peres Dec. 1, continuing his high-level meetings with the chief protagonists of the Middle East peace process.

"The most urgent problems for peace in the Middle East were examined" during Peres' meeting with the pope and a later meeting with Cardinal Angelo Sodano, Vatican secretary of state, said Vatican spokesman Joaquin Navarro-Valls.

He listed the problem areas as: "relations with the Palestinian people; relations with Lebanon; and the future of the Holy City of Jerusalem." Navarro-Valls said they also reviewed Vatican-Israeli relations following the establishment of full diplomatic relations.

At a press conference after the meeting, Peres was asked about the Vatican's continuing request for some sort of international protection of Jerusalem's character as a city holy to Jews, Muslims and Christians and for guarantees that it would be open to members of the three faith traditions.

"Jerusalem is politically closed and religiously open," he said.

"Politically, Jerusalem was never an Arab capital, and the Jewish people have never had a capital but Jerusalem," he told reporters. "Religiously, it is open to all religions and we intend to keep it (that way)," Peres said.

"On the Arab side, we hear more and more voices that say the interest of the Muslim world in Jerusalem is basically religious. King Hussein (of Jordan), for example, has suggested that the holy places will be under the sovereignty of the Almighty in heaven — not such a bad idea," Peres said.

In an earlier interview Peres said he was pleased that the Vatican-Israeli agreement signed in December 1993 recognized the distinction between political and religious questions in the Holy Land. The agreement said the Holy See, while exercising its moral authority, would remain "a stranger to all merely temporal conflicts," a principle applying "specifically to disputed territories and unsettled borders."

"Our aim is to establish with the Muslims the same understanding reached with the Vatican," the Israeli official told Telepace, an Italian Catholic television station, before his meeting with the pope. "We are not seeking controversy nor confrontation," he said. "We respect all that is holy for another person."

Navarro-Valls said the pope used the meeting to extend his personal congratulations to Peres on winning the 1994 Nobel Peace Prize along with Israeli Prime Minister Yitzhak Rabin and Palestine Liberation Organization President Yasser Arafat.

Peres told Telepace, "Arafat is not an enemy. He is facing terrible problems such as poverty, bitterness, population density," all of which make the smooth organization of a Palestinian-run territory very difficult.

"All of us together must help him overcome the obstacles and make (self-rule in) Gaza a great success," he said. Financial assistance from the international community and from Israel is essential to the peaceful progress of Palestinian self-rule, Peres said.

At the later press conference, Peres said Pope John Paul asked him about continuing violence and terrorist attacks in Israel and its occupied territories.

Peres told the pope he thought the solution lies in "overcoming extremism by a double effort: on the one side, that the spiritual leaders call for tolerance and, on the other side, that political leaders come and work for the improvement of the economic conditions."

"I do believe that the contribution of the pope to introduce tolerance among the different religions, between Jews and Catholics, is of great importance. I do believe it has had an effect, even on the Muslim leaders," he said.

But Peres said he thought it would be difficult to find any moderation among the members of the Palestinian Hamas movement. "Hamas is definitely committed to destroying the peace process," he said. "And if they are suggesting a dialogue, it is with rifles not with ideas."

Hannah's Sisters

CHARLOTTE — Hannah's Sisters, a support group for women who have experienced miscarriage or stillbirth, will meet Dec. 13 at 7 p.m. in the St. John Neumann Church library. Call Patsy Albrecht at (704) 536-3348 for information.

Cardinal: Catholic Education Needs To Be Unified Worldwide

ST. PAUL, Minn. (CNS) — Catholic education must be unified worldwide, although that doesn't necessarily mean it should be uniform, said Cardinal Pio Laghi, who heads the Vatican Congregation for Catholic Education.

While in St. Paul to receive an award, Cardinal Laghi told the *Catholic Bulletin*, newspaper of the St. Paul-Minneapolis Archdiocese, that Catholic education must be unified "in a way that respects cultures and evangelizes cultures."

"That means to inculturate the message of the Gospel, incorporate the values of the Gospel. It is unifying, but there is a diversity," he said in an interview. "What we expect in Catholic education in Italy can't be expected in an identical way in Japan or the United States or in Africa," he said.

Cardinal Laghi, former apostolic pro-nuncio to the United States, visited St. Paul to receive the first John Ireland Award from the University of St. Thomas. Named for the founder of the university and the first archbishop of St. Paul, the award was given for outstanding contributions to Catholic education. Cardinal Laghi said the Gospel will provide the unifying force for Catholics on any continent.

"That label, 'Catholic,' cannot be different," he said. "A Catholic in the United States is the same as one in Japan or Italy."

U.S. Catholic education faces particular challenges because of the dynamic nature of U.S. society, according to Cardinal Laghi. "People are moving in and out. But it's not so easy to move buildings." Migration to the suburbs has resulted in declining enrollment in inner-city Catholic schools and few Catholic schools are in the suburbs.

Those few schools "should be open to everybody, but preference should go to Catholic families," he said. "They have to adjust themselves to meet the needs of Catholic families."

Teachers in Catholic schools have an especially important role, he said. "A teacher in a Catholic school — I stress this point — does not have a job, but a vocation and a mission," he said.

The teachers must be grounded in values they will transfer to students, which is aided by specialized training such as that offered through the Murray Institute at St. Thomas, Cardinal Laghi said. The program provides tuition for Catholic school teachers to pursue a graduate degree.

Children are being brought up in the faith in Catholic school and that "bringing up" must continue into adulthood, Cardinal Laghi said.

"Particularly in the United States, they have to face living in a society where the majority are not Catholic and certainly are not practicing," he said. "I was surprised when I was here that so many people were unchurched. Our people have to continue to be brought up and grow in belief to be practicing and moral. I know moral is not easy in a society such as today."

Adults often become preoccupied with jobs, career and family and as a result sometimes "have the faith and morals of a child," he said. "That's not enough because that's not up to the status of an adult."

A good tool for continuing education, he said, is the new *Catechism of the Catholic Church*.

Acknowledging that Americans have a tradition of questioning authority rooted in the country's democratic foundation, Cardinal Laghi said Catholics are entitled to question the Church.

He recalled a common saying of times past when Catholics were expected to "pay, pray and obey." "Now, you're entitled to say 'why?' he said. "It's your system. But even Our Lady, the first thing she did to the angel was ask 'why?' It's not exclusive. Our Lady herself asked why."

Leave (From Page 1)

Currently, Msgr. McSweeney is a member of the board of directors of the National Catholic Development Conference, and the national advisory committee of Catholic Relief Services. Locally, he serves on boards for Good Shepherd Home Health/Hospice and Catholic Social Services Corporate Board.

In addition, Msgr. McSweeney has served as pastor of St. Ann Church in Charlotte; Queen of the Apostles Church in Belmont; and St. John the Evangelist Church in Waynesville. He also served as administrator of Charlotte Catholic High School.

Msgr. McSweeney has held diocesan positions of vice chancellor, director of planning and development, and vocations director.

Born in Oneida, N.Y., Msgr. McSweeney received a bachelors of arts in philosophy from Holy Apostles Seminary in Cromwell, Conn., where he also received a masters of divinity. He holds a masters of science from the University of Notre Dame and was awarded an honorary doctor of humane letters from Belmont Abbey College in 1993.

Msgr. McSweeney's leave begins Feb. 1, 1995. Bishop Curlin has appointed Father Mauricio West, parochial vicar at St. Gabriel, as acting chancellor effective Dec. 19, 1994.

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Public pressure from groups such as the Knights of Columbus put the stamp of approval on Madonna and Child.

Stocking, Santa Or Madonna And Child?
Knights Strive To Keep Christ In Christmas

By CAROL HAZARD
Associate Editor

A champion of causes, the Knights of Columbus is on a mission to keep Christ in Christmas.

In light of increasing pressures to banish religion from the public eye, the effort to remind people of Christ and His birth may seem unworldly. But the Catholic men's sevice organization is determined to let people know that Christmas is Christian not commercial in origin.

"The Knights are supposed to take a leadership role," says Deputy Grand Knight Charlie Bowling of St. Matthew Church, Charlotte. "With the tremendous pressures toward secularism, we have to keep in mind that without the Madonna and child, there wouldn't be a Christmas."

Members say their efforts are responsible in part for the U.S. Postal Service's decision to reissue the Madonna and Child stamp next year. Upon hearing a week before Thanksgiving that the stamp would be abandoned, the 1.6 million-U.S. member organization initiated a national letter writing campaign to rescue it.

"Because the Madonna and Child stamp ... is so meaningful to so many Americans, I have asked the Citizens' Stamp Advisory Committee to develop designs for a Madonna and Child stamp to be included in the 1995 program," Postmaster General Marvin T. Runyon said in an announcement reversing the decision.

The advisory commitee had recommended against the Madonna and Child stamp in favor of a Victorian-era angel as the 1995 holiday stamp. Although both will be available next year, Christians take note. The angel stamp will be issued without the word Christmas.

Never mind that Christmas is a Christian holiday. U.S. Postal Service spokesman Randy Wright says the reason the word Christmas will be omitted is so the stamp will be non-denominational.

"For many, Christmas is simply a secular holiday, but as Christians, we have an obligation to make sure the true message of Christmas is out there," says Father John Putnam, N.C. State Prior of the Columbian Squires, a Knights-sponsored boys' organization, and parochial vicar of Holy Family Church, Clemmons.

Something is out of whack, he says. "Separation of the church and state has gone above and beyond what was intended by the founders of our country and I don't think that's what the majority of citizens of this country want."

Willing to take a stand, the Knights for years now have advertised on radio and rented billboards at Christmastime with the message "Keep Christ in Christmas." Some 414 billboards are posted across the country with four in Charlotte alone.

The only way to measure the impact of the billboards is through hearsay, and the response has been positive, says N.C. State Deputy James Neely of High Point. "People appreciate the reminder," he says.

Protestant denominations have taken up the cause as well, promoting the message "Jesus is the reason for the season." However, no one organization has pushed harder to put Christ back into Christmas than the Knights, Neely says.

For example, the Squires have launched a successful religious Christmas card campaign. Started in Virginia in 1990, the N.C. State Council adopted the program this year as a statewide project and sold out of a card featuring the Holy Family. Proceeds will be used to fund charitable causes, such as Room at the Inn, a home for unwed mothers that opened in Charlotte this month.

The Knights also started "Light Up for Christ," a parish-based Christimas tree lighting ceremony to share the light of the advent season with their communities and the world around them. Parishes such as St. Matthew promote the Christian message by sponsoring a children's program called "Breakfast with Saint Nicholas."

See **Knights,** Page 11

Holiday Break

The Catholic News & Herald will take its usual holiday break and there will be no edition between Christmas and New Year's. The first issue after Dec. 23 will be published Jan. 6.

Pope John Paul Asks Women To Become 'Teachers Of Peace'

VATICAN CITY (CNS) — Promoting the dignity and gifts of women is essential to building peace in the world, Pope John Paul II said. "Women have the right to insist that their dignity be respected," the pope said in his message for the Jan. 1 celebration of World Day of Peace.

"At the same time, they have the duty to work for the promotion of the dignity of all persons, men as well as women," he said in the message, released Dec. 8 at the Vatican.

In the message, titled "Women: Teachers of Peace," the pope asked women "to become teachers of peace with their whole being and in all their actions."

"May they be witnesses, messengers and teachers of peace in relations between individuals and between generations, in the family, in the cultural, social and political life of nations, and particularly in situations of conflict and war," he wrote.

The pope expressed his hope that initiatives focusing on women in 1995, particularly next September's world conference on women sponsored by the United Nations, would help improve relations between women and men and contribute to peace in the world.

"Is it perhaps because men are so good at making war that the Holy Father addresses himself to women?" asked French Cardinal Roger Etchegaray at a Vatican press conference to present the message.

"He asks women to become protagonists for peace through an education which is not limited to children or adolescents," but also is aimed at helping men and women themselves have a change of heart and attitude, said the cardinal, president of the Pontifical Council for Justice and Peace.

"To be educators for peace, women must be able to recognize their own dignity so that they can transmit to others the values of that peace which they so ardently desire," the cardinal said.

The key passage in the pope's message, he said, is an affirmation that when women are able to fully share their gifts with the community a transformation takes place which highlights the unity of the human family.

Respect for the dignity of every human being from the moment of conception is the only guarantee of true and lasting peace in the world, Pope John Paul's message said.

"The violence which so many individuals and peoples continue to experience, the wars which still cause bloodshed in many areas of the world and the injustice which burdens the life of whole continents can no longer be tolerated," the pope wrote.

Education for peace is a lifelong process which must begin with each person seeking inner peace, he said. That peace comes from "knowing that one is loved by God and from the desire to respond to his love."

The message highlighted the special role mothers have as peacemakers through their care of their infants and their education of their children.

But recognizing the unique relationship between mothers and children does not mean ignoring the equally important role of fathers within the family, he said.

And, in fact, the pope said, it is a loving, respectful and supportive relationship between husband and wife which lays the foundation for their children to have respectful and self-giving relationships in adulthood.

The pope's message is built around an affirmation of the equal dignity of women and men and God's creating them to support one another with respect and with a recognition of their differences.

"Sadly, a long history of sin has disturbed and continues to disturb God's original plan for the couple, for the male and female, thus standing in the way of its complete fulfillment," the pope wrote.

See **Peace,** Page 11

Navy Chaplain Wins Japan's Top Community Service Award

SASEBO, Japan — Father Michael Stephen Klepacki, on leave from the Diocese of Charlotte to serve as a chaplain in the U.S. Navy, received the Zen Kokai "Good Deed" award on Nov. 26. The recognition honors Father Klepacki's contributions to the Japanese community.

The award was presented by the Japanese National Zen Buddhist Association during a special ceremony at the Meiji Shrine in Tokyo.

Father Klepacki, a Navy Reserve lieutenant commander, was one of eight foreigners selected to receive this year's award, which was established in 1955 to honor individual foreigners and groups who have made significant contributions in improving life in Japan.

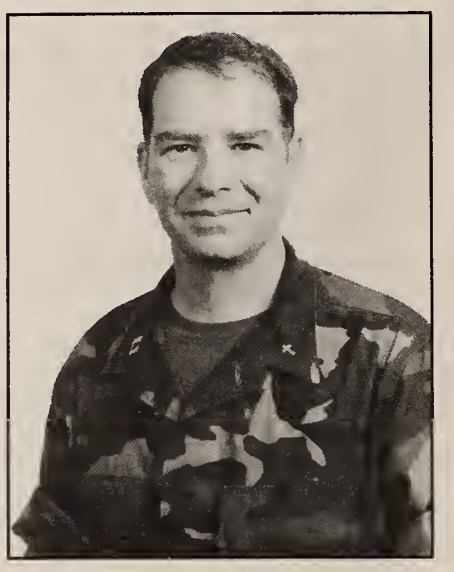
In the three years Father Klepacki has been stationed in Japan, he has organized projects for both local commands and visiting ships which benefit the Japanese community.

Along with the adopt-an-orphanage program, where various commands assist with clean-up, painting and planning fun activities for several local orphanages, visiting ships have also helped out at homes for senior citizens and group homes for the mentally and physically handicapped.

Father Klepacki has met with the city's parks and recreation department to try to come up with some projects to benefit the entire community, such as building a new gazebo or new picnic tables and benches at local parks.

Another idea he has been working on with the mayor's office is the "recycle a bicycle program," where base community members would be able to donate their old bicycles to be refurbished and given to local orphanages. Some of the bicycles would also be taken with the ships to be donated to orphanages in Korea, Hong Kong or the Philippines.

He has taken volunteers to monthly visits at a Hiroshima orphanage, along with planning holiday parties on the base. Another project was the adoption of a school for 250 mentally and physically handicapped teens and adults. Father Klepacki also coordinated clean-ups and repairs for a residential facility for senior citizens, along with holiday dinners for the residents.



FATHER MICHAEL KLEPACKI

Born July 13, 1950 in Asheboro, Father Klepacki spent part of his boyhood in Europe. After completing high school at the Notre Dame International School in Rome in 1968, he returned to North Carolina to enter Belmont Abbey College, where he received a bachelor's degree in psychology in 1972.

He worked as a funeral director for two years before entering the seminary at Mount St. Mary's in Emmitsburg, Md., While a seminarian, he served summers at parishes in Bryson City, Charlotte and Boone. He was ordained on Mar. 28, 1978 by former Bishop Michael J. Begley at St. Joseph's Church in Asheboro.

Father Klepacki was first assigned as a parochial vicar at Our Lady of Grace in Greensboro where he served until Sept., 1980. He was parochial vicar at St. Lucien in Spruce Pine until July, 1982, when be was named pastor of St. Joan of Arc in Asheville. In July, 1988, former bishop John F. Donoghue granted Father Klepacki leave to serve as a chaplain in the U.S. Navy.

Cathy Heimer, assistant editor of Sasebo Sounding, *Naval base publication in Saesbo, contributed to this article.*

Advent Reflection

By FATHER ANTHONY J. MARCACCIO

Candles come in all kinds of shapes, sizes and colors. Some are skinny. Some are fat. Some are tall. Some are round. Most are white, but some are purple and pink. Sometimes they are even scented.

The wax is what gives the candle its shape. Sometimes it can be so different that it does not look like a candle at all. The wax, when heated, becomes soft and can be shaped and formed by hands. Someone molds them according to their different functions, from birthday candles to beeswax altar candles.

No matter how different they may be, in order to be candles they must all have the one thing that makes them the same — the one thing that, despite all their differences, makes them candles. They have to have a wick to burn. If it doesn't have a wick — if it doesn't have a way to burn — then it is not a candle but something else. Perhaps a wax sculpture.

Candles seem to be such a strong symbol of this season; their multi-colors consumed as they mark the passage of time and burn in vigil for Christ's coming. People are a lot like candles. We come in different shapes, sizes and colors. We often seem to have different functions, some folks are happy birthday kinds of candles, some folks are altar candles and some are even scented. But through us all, and in the very core of who we are, there is a wick that runs through us. We are the same because of it. That wick, that core, is God's own divinity — given to us when He created us in His image and recreated us in Christ.

To be created in His image does not mean that some of us look more like God than others. What it could mean is that we are like God, similar to God, who is totally other and yet shares with us who He is. John's letter says that God is love (1 John 4:16). So God created us in this image, crafted and molded us around this core, this center of our being which is love. God created us a vessel as a means to share in the light of His love. In the beginning when He created us that was His plan — that we might know and serve that love in this world and enjoy its radiant splendor in the next.

When sin entered, the world seemed cold and shadowed in fear. The vessels of light wanted to shine and burn but could not for a candle cannot light itself.

And so, one evening, to a young woman God gave the star spark of the spirit promised to us long ago; the light, the life, the one we waited for. In the womb, God formed and molded a man like us except He was already on fire with this divine spirit of love and grace. He was and is the light shining in the darkness (1 John 1:5). In His light we see Light itself. In His love we find love; we find ourselves; we find our purpose: to burn with love. The love that we have waited for all Advent is the love that is Christmas — the love for Christ. The same love, the same light and the same glory that shined that night for the shepherds. The same flame that warned the hearts of Joseph and Mary and people ever since.

Soon we will celebrate the memory of that first Christmas: the mystery of the Incarnation, the Word made flesh; the Son of God and Son of Mary, our Brother, our Savior, the Way the Truth and the Life.

How good it is to make memory of the first Christmas and the marvelous work of God's birth as one of us. How good it is this Advent to be reminded of our beginning and the challenge given to all of us Catholic Christians —candles if you will — at the time of our own birth through baptism. That moment when the flame that hovered over us was the Spirit and not a star and the birthing place was a font not a manger. "Receive the light of Christ!" we were told as we became the adopted sons and daughters of God. "This light has been entrusted to you to be kept burning brightly. You have been enlightened by Christ. You are to walk always as a child of the light and keep the flame of faith alive in your heart. When the Lord comes, may you go out to meet Him with all the saints in the heavenly kingdom."

This baptismal prayer of ignition and anticipation is my Advent prayer for the People of God, who, like so many candles, are gathered around the Church dispelling the darkness of this world until Christ comes in glory.

Father Marcaccio is pastor of St. Margaret Mary Church in Swannanoa.

Three Conferences To Focus On Nurturing Peaceful Families

Families are invited to attend one of the Nurturing Peaceful Families conferences to be held during February in Arden, Greensboro, and Mint Hill. Conference planners hope the events help participants maintain a climate of peacemaking in their homes, the communities and the world.

"The conferences fit into the national and diocesan Campaign for Children and Families," said Scott Spivak, coordinator for the Justice and Peace Ministry, a sponsor of the events. "Finding ways for families to link their faith with their lifestyle has become a priority for our ministry and these day-long programs are ways to do that."

At each site, committees have been formed to work with the Justice and Peace Ministry to design their own gathering. "Each conference is unique," said Spivak, :because programming has been tied to local needs and there is so much creativity and expertise available in our parishes."

Individual themes are planned for each location.

A CATHOLIC CHILDREN AND FAMILIES first CAMPAIGN

In Greensboro, presenters plan, Peacemaking in the Family. This event will take place at Our Lady of Grace in Greensboro on Feb. 4 from 9 a.m.-2 p.m. The morning will be filled with peace activities — crafts, storytelling and bookmaking — for the whole family. In the afternoon — as children play cooperative games — their parents will attend a seminar on Peaceful Parenting: Communication is the Key, presented by Libby Jones, Our Lady of Grace school counselor. Contact Elaine Hoover, (910) 275-1522 for more information on the Greensboro conference.

See **Nurture,** Page 3

Area TV Channels To Air Family Theater Christmas Special

When a homeless pregnant woman is robbed on Christmas Eve, a young social activist intervenes while his affluent parents refuse to get involved in "The Journey," a half-hour Christmas special. It will air Dec.24 at 4:30 p.m.on WLXI-TV, Greensboro, and Dec. 25 at 7 a.m. on WCNC-TV, Charlotte.

A production of Family Theater, Hollywood, "The Journey" also interweaves the story of the first Christmas, when another homeless couple, Mary and Joseph, sought sanctuary in a crowded Bethlehem before the birth of the Christ Child.

The film stars acclaimed theater, film and Emmy award-winning actress Lois Nettleton as well as a richly diverse cast. It is a poignant, uplifting contemporary Christmas story for the entire family.

Peter Thompson, an Emmy nominee for "Quincy" and "The Ann Jillian Story," created the story, co-wrote the script and produced the film. Corey Allen, an Emmy winner for "Hill Street Blues," directed the film which was filmed at a number of locations in and around Los Angeles.

"The Journey" is one of a series of films funded for the award-winning Family Theater by a grant from the "Witnessing to God's Love" foundation in Holland.

A pioneer producer of family and religious dramas for four decades, Family Theater Productions, known for its slogan, "The family that prays together stays together," was founded in 1947 by Holy Cross Father Patrick Peyton to foster prayer and family values through the mass media. Father Peyton, the "rosary priest," died in June 1992 at age 83

Officers of Holy Cross Council of the Columbiettes in Kernersville with Territorial Deputy Ann DeRiso of Statesville at their installation. Pictured are (l-r) Peggy Kopp, secretary; Lois Lamendola, treasurer; Sally Lewis, sentinel; DeRiso; Chari Ward, financial secretary; Maureen Hueglin, president; and Linda Connor, vice president.

Columbiette Council Organized At Holy Cross In Kernersville

KERNERSVILLE — Thirty-nine charter members of Columbiettes, Holy Cross Council 8509, made first and second degrees on Oct. 8 at Holy Cross Church. The Columbiettes, an auxiliary of the Knights of Columbus, are a unified body of Catholic women who set the example through works of charity, devotion and promotion of Catholic values.

Members of the supreme council from New York, New Jersey and Florida, led by President Inez Dondero, performed the ceremonies and installed the officers. Ann DeRiso of Statesville, territorial deputy, worked many hours with the women of Holy Cross to help form the chapter.

Honored guests included Knights of Columbus State Deputy James Neely, State Warden Tony Petite, District Deputy Phil Lamendola, Liaison Vinny Connor, several Fourth Degree Knights and the Honor Guard headed by Al Knopp. As an auxiliary of the Knights of Columbus, the Columbiettes could not exist without the support of the Knights.

Council 8509 is the second council to be chartered in North Carolina. There are no state offices in North Carolina as three councils are needed to form a state council.

On Nov. 19, 10 women made their first degree, bringing the total membership at Holy Cross to 49.

Staff Writer/Photographer

The Catholic News & Herald will have an opening Jan. 1 for a staff writer/photographer. Journalism degree or equivalent experience, knowledge of desktop publishing in Windows environment with Word 6.0 and Pagemaker, strong knowledge of Catholicism. Good benefit package, salary negotiable.

Send resume, clips and references to:
Bob Gately, Editor
The Catholic News & Herald
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Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Cubans Jam Cathedral For Mass Celebrated By New Cardinal

HAVANA, Cuba (CNS) — An ecstatic crowd of several thousand Cubans crammed into Havana's cathedral and the small square outside to celebrate Mass Dec. 11 with Cardinal Jaime Ortega Alamino of Havana, Cuba's first cardinal in three decades.

The crowd, the largest gathering at the cathedral in years, interrupted frequently with loud applause as Cardinal Ortega delivered a homily urging hope and reconciliation amid current hard times on the communist-ruled Caribbean island.

Cardinal Ortega returned to Cuba Dec. 9 after being installed as one of 30 new cardinals appointed by Pope John Paul at a ceremony at the Vatican Nov. 26.

The Mass was attended by deputy Foreign Minister Isabel Allende, several visiting cardinals, members of the diplomatic corps and Cuban bishops and priests from across the country.

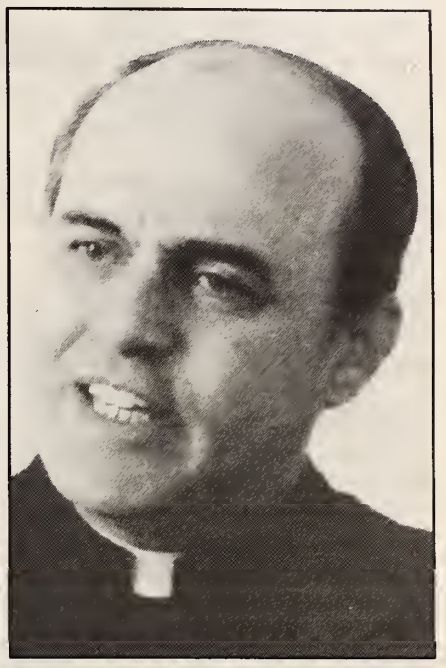
The Cuban flag and the yellow and white flag of the Vatican fluttered outside the building in front of the historic Cathedral Square, where hundreds of people stood to listen to the Mass on loudspeakers. A large banner proclaiming "Cuba has a cardinal again" was draped over the entrance. Cuba's last cardinal died in 1963.

The atmosphere after the Mass was festive and included — rare for Cuba where such activities have been discouraged — a short procession from the cathedral to a nearby building.

Cardinal Ortega was mobbed like a film star by people chanting "Cuba has a cardinal" as he emerged from the cathedral and walked the 150 yards behind the procession of bishops and priests.

In his homily, Cardinal Ortega reiterated themes of love, hope and reconciliation. He said his appointment had brought joy to more than just Catholic believers, in contrast to the "worries and anxieties" at the moment in Cuba, whose citizens are battling severe economic hardship.

By making the appointment, the pope had recognized that there was more to Cuba than rhythms, rum and tourists, Cardinal Ortega said to loud applause. "Here there is also a spiritual life," he said.



CARDINAL ORTEGA

Mention of the pope's desire to visit Cuba — the only Latin American nation he has not visited — also drew applause. Several years ago the Catholic Church and the government issued an invitation for the pope to visit, but the government has not firmed up the date.

In recent years, Cuban authorities have sought to ease relations with the Catholic and other Christian churches, with moves such as allowing practicing Christians to be members of the ruling Communist Party.

However, relations with the Catholic Church have continued to be tense at times. For instance, in September 1993 authorities were irritated by the bishops' frank call for political change.

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Nurture (From Page 2)

Bridges to Peace: A Day of Harmony for Families, will be held at St. Luke in Mint Hill on Feb. 11 from 9 a.m.-3 p.m. In the morning, families will browse through a peace exhibit of art and poetry, and then create their own shalom murals and engage in family activities, crafts and storytelling. During the afternoon, African-American storyteller Nooma Rhue is featured followed by a sing-a-long. Contact Pat and Willa Izzo at (704) 753-1615 for Mint Hill conference information.

At St. Barnabas in Arden, families focus on Building a Peaceful Family and World on Feb. 18 from 9 a.m.-3 p.m. The day's activities will focus on developing communication and conflict resolution skills. There will be cooperative games for children in the afternoon while parents attend Peacemaking in the Family, a workshop presented by Kathy Boyette, diocesan faith formation regional coordinator. Call Cathie Stout, (704) 684-6098 for St. Barnabas conference details.

Individual conference registration is $5 per family. "We've been able to keep it that low due to the generosity of the Belmont Abbey College Continuing Education Division, the Rascob Foundation for Catholic Activities and the Frank J. Lewis Foundation, who have provided the major funding," said Spivak.

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A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

It Was About Time

President Clinton's decision to dump Surgeon General Joycelyn Elders was long overdue.

The White House said last week that Elders had made one too many statements with which Clinton disagreed. The last straw apparently was her suggestion that school sex education classes should teach about masturbation. "The president thinks this is not something that schools should do," said Leon Panetta. the White House chief of staff.

It's surprising that it took Clinton this long to decide that Elders was a liability. Since her appointment she repeatedly has sharply attacked those who disagreed with her views — especially churches in general and the Catholic Church in particular.

Her statements on homosexuals, religion and traditional families had brought strong criticism from Cardinal James A. Hickey of Washington. In a letter to Clinton last spring, the cardinal said, "I hope you will agree that in our system of government it is highly inappropriate for civil officials ... to attack any specific religion or to single out for ridicule the views of any religious group."

The wonder is that Clinton made the appointment in the first place. Elders had been the health commissioner in Arkansas during his administration as governor. It would stand to reason that he must have been familiar with her views and that he knew they were at odds with those of the majority of Americans.

And if — for some strange reason — he wasn't aware of her views, he was warned that the appointment could be trouble.

William Donohue, president of the Catholic League for Religious and Civil Rights, opposed the appointment from the beginning. He said at the time that Elders had a record of anti-Catholic bigotry in addition to unconventional views about sex education, teen sexuality and other issues.

Following the resignation, both Cardinal Hickey and Donohue expressed hope that Clinton will replace Elders with a surgeon general who respects the values of most Americans and who does not bring to the job an anti-Catholic bias.

Keep your fingers crossed. But, given the track record on appointments so far, don't hold your breath.

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Pro-Life Corner

Respect Life

"When future historians look back on the people of our day and on the incredible loss of some 30 million lives by abortion, what will their verdict be on us? What will they say about us? Will they call us cowards who didn't speak up or will they call us true Christians who didn't keep silent?"

Father Frank A. Pavone
Priests for Life

The Respect Life Office Diocese of Charlotte (704) 331-1720

Youth Ministry Must Promote Vocations

VATICAN CITY (CNS) — Because young people naturally are seeking ways to give meaning to their lives, the Catholic Church's ministry to youth must include a strong promotion of vocations, Pope John Paul II said.

What is needed, he said, is "a Church which will know how to invite and to welcome the person who seeks a purpose for which to commit his whole existence."

The pope's message for the 1995 World Day of Prayer for Vocations was released Dec. 7 at the Vatican. The theme for the 1995 celebration, to be marked May 7 in most dioceses, focuses on the connection between youth ministry and the promotion of vocations.

Youth is a time of spiritual growth that leads young people to consider seriously the path God is calling them to take as they follow Jesus, the pope said. "It is in following Jesus that youth displays all the richness of its potential and acquires its full meaning," he said.

Following Jesus, he said, the young discover the value of self-giving, experience the truth and beauty of growing in love and come to see themselves as full members of the Church.

"It is in following Jesus that it will be possible for them to understand the personal call to love: in matrimony, in the consecrated life, in the ordained ministry" or in the missions, he said.

As young people mature and become more serious about discovering their true vocations, Pope John Paul said, they look for people who will listen to their problems and concerns and offer them solutions and values upon which they can build their futures.

"What is needed today is a Church which knows how to respond to the expectations of young people," he said. The Church must speak to their hearts, comfort them and inspire their enthusiasm, the pope said.

What is needed, he said, is "a Church which is not afraid to require much, after having given much; which does not fear asking from young people the effort of a noble and authentic adventure, such as that of the following of the Gospel."

Because youth ministry must aim to foster a dialogue between the young and God, it must include the pastoral care of vocations with specific references to the priesthood and religious life, the pope said. Even if an immediate response is not evident, he said, the proposals must be made.

"One must reject the temptation to a hurried impatience and an anxious worrying about the outcome and the rhythm of the growth of the seed," he said.

The Pope Speaks

Pope John Paul II

Pope Says Obedience Vows Extend To Religious Superiors

VATICAN CITY (CNS) — The obedience promised to God by members of religious orders extends to their superiors and in a particular way to the pope, Pope John Paul II said.

While this may at times be the source of problems, religious will find that practicing obedience can become "the secret of true happiness," the pope said at a general audience Dec. 7.

The pope said the promise of obedience made by men and women religious relates directly to the commitment asked by Christ when he chose His disciples. For religious, it is a way of participating in the work of salvation, he said.

"Religious must believe in God, who communicates His will to them through superiors. Even in cases in which the defects of superiors are apparent, their will, if not contrary to God's law or the (order's) rule, expresses the divine will," he said. "It is a question of faith," he said.

This principle has special application when it comes to the relationship between religious and the supreme pontiff, the pope said. He cited the "fourth vow" made by Jesuits, promising special obedience to the pope.

"This vow specifies a norm, which was and is implicit in any religious profession," he said. The particular allegiance to the pope is expressed in canon law, where the pontiff is described as the "supreme superior" of religious, and in the rules of several other religious orders, he said.

These are norms that, when embraced and followed with an attitude of faith, take religious well beyond a legalistic concept of obedience, he said.

Here We Go Again

President Clinton said he wouldn't commit American ground troops to help end the war in what once was Yugoslavia. He maintained — and I think he was right — that the better course would be to end the arms embargo and give the Bosnians and Croatians the weapons to fight Serbian aggression. Any U.S. participation, he said, would be limited to air support for U.N. peacekeepers and air strikes against any violators of U.N. safe zones.

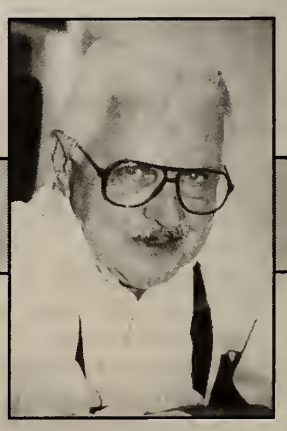
Our European allies sent in peacekeeping troops as did a number of smaller countries. Out of fear that their peacekeepers would be attacked by the Serbs they refused to go along with the air strikes.

So what happened?

The Serbs are ignoring the peacekeepers (except when they want to grab them as hostages) and are going merrily along with their creation of a "Greater Serbia" and their ethnic cleansing aimed at getting rid of Croatian Catholics and Bosnian Muslims.

Editor's Notebook

Bob Gately



Our allies and the other nations which have contributed ground troops now want to get them out. And guess who is supposed to bail them out.

See **Notebook,** Page 13

Faith Will Make You Free

Light One Candle

Father John Catoir

December is a month of expectancy. During Advent we await the great event of Christmas which is above all the revelation of God's love. "For God so loved the world that He gave His only Son." (Jn. 3:16)

This knowledge is a priceless gift. The knowledge of God's love frees us to see God in a new way. As we live in the splendor of God's love, we begin to realize that He does not analyze and dissect our faults. God does not judge us in the narrow context of time as we judge one another; rather, He cherishes and blesses us. He draws us into the vast mystery of His unchanging love and teaches us to love and forgive as He does.

Does His unconditional love mean that our sins count for nothing? No, they weigh us down, but they do not prevent Him from loving us. Jesus spoke so glowingly of the shepherd who leaves the 99 in search of the one lost sheep. (Mt. 18:13) In spite of our tendency to stray, the Lord accepts us and follows us like the Good Shepherd.

The knowledge of God's infinite love doesn't relieve us of responsibilities, but it does empower us to cope with the indignities of life. As we grow in grace we become more resilient. Indignities and insults may hurt, but they hold less power over us. When others offend us by their words or actions, we are more disposed to forgive. God gives us the inclination to respond with heroic charity.

The fallen human race is caught in a cocoon of misery, but there is always grace. When human beings use their freedom selfishly, they cause untold suffering. Selfishness is the enemy of happiness. But for those who trust God, there is always hope, healing and a new beginning. God is always there to nurture us and feed our deepest hunger. I hope you believe this to the depths of your being.

Daily life can be likened to a wheel bouncing along a bumpy road. At the circumference there is noise, friction, and pain, but at the center there is silence and serenity. In times of trouble, faith teaches us to draw strength from that untrembling center, the Holy Spirit. The Spirit teaches us to love and forgive even when we don't feel like it.

When Jesus said "The truth will make you free," among other things, He made a case for forgiveness. Forgiveness frees us from a litany of woes and purifies us from the toxic influences of hatred and resentment. Jesus taught us not only to forgive those who trespass against us, but to love them, even if they are our enemies and even if it means becoming a "fool for Christ." This is the heart of the Gospel message.

Forgiveness is an act of the will, it is not a set of good feelings. You forgive first, then good feelings may follow, but perhaps not for a long time. Before you are free of emotional pain, forgiveness begins to purify your soul. Peace of mind returns after the will to forgive is set.

In this hectic month of December, try your best to focus on the meaning of God's will for you. Forgive those who will take advantage of you in the next few weeks. Offer your suffering to the Lord and try to bring His love to everyone you meet.

(For a free copy of the Christopher News Note, "Living Joyfully," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

A Christmas Wish

The Human Side

Father Eugene Hemrick

At first glance, the message the November elections sent and the message of Christmas seem alike. Politicians pledged to restore peace by providing more police protection, jails and tough laws, while during Christmas we celebrate the righteous Branch of David who "shall execute justice and righteousness in the land."

But when we look closer the messages differ radically.

It is true, citizens need more protection due to the level of violence. Too many people are getting hurt. People are casting their votes for politicians who expound hard, swift justice.

Christmas on the other hand tells us that justice does not begin with hurt or hardness, rather it begins with the heart.

Early on in history, the lawgiver Solon realized that if Greece was to be civilized its citizens had to "interfere when wrongs were inflicted on their neighbors." They were not to stand by coldheartedly and let a situation deteriorate to the point of needing a judge. He ruled that all citizens were responsible for their neighbor.

The Greek poet Hesiod tells the story of a hawk capturing a nightingale, giving us another example of the heart of justice. "Wretched creature," the hawk says to the nightingale, "why are you crying? You are in the grip of one stronger than you, and you will follow me wherever I take you. If I decide to kill you I will, if not I will let you go."

Hesiod deplores the hawk's mentality and says might does not make right. No one because of greater strength, money or position has a right over another. In fact, the stronger are responsible for protecting the weaker.

The Old Testament prophets' vision of justice centers even more greatly on the heart. They wanted Israel to enjoy a good life. They compared this life to a happy marriage in which spouses remain true to each other, and the prophets gave us an image of Israel as God's bride.

The good life envisioned by Solon and Hesiod is one in which the more fortunate are expected to look after the less fortunate, and in which people act as a caring community.

The prophets saw the good life in terms of blessed harmonies and rhythms that lift the spirit, just as beautiful music or art do.

When the prophets spoke about the good life they were poetic, drawing upon images of beautiful pastoral scenes in which sheep and lions play together on rolling meadows.

But when the Israelites adored other gods or took advantage of widows and the destitute, cacophony would replace harmony, dehumanization would destroy Israel's nobility and a good marriage would go bad.

Then the cry went out for justice and for Israel to regain its self-respect and its respect for God. The prophets' burning desire was for good will and harmony among neighbors, as well as harmony with God.

No doubt 1994 has had its hurts as well as it joys for all of us. Hurt and the disharmony it spawns appear in many different guises: unemployment, marital feuding, an ungrateful child gone astray, chronic illness, an unfaithful friend, hurtful innuendos, the loss of self-respect.

Hurts cause pain because they lead us to feel unfortunate and ignoble. Often in such a position, we cry for tough and revengeful justice.

May Christmas be a time in which we cherish true justice — the justice which begins with a loving heart and desires nothing but the noble in life.

Father Hemrick is director of research for the U.S. Catholic Conference.

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Ask For God's Help With Holiday Stress

Crosswinds

Martha W. Shuping, MD

During the holidays there is an expectation of peace, harmony, warmth and love in every home, with families all enjoying each other. But, in spite of our best hopes and wishes, the holidays are not always happy times for everyone, and the best of us probably experience at least a few stressful moments.

Maybe you're angry at your ex-husband who will have the kids for Christmas again this year even though it's not really his turn. Or you're planning to spend Christmas with your parents because your mom wants to see the grandchildren, although it means dealing with your alcoholic father who always stirs up a lot of bad feelings in you. Maybe you're just mad at your husband because he invited some extra people without asking first and he should have known better than to invite his Aunt Millie, of all people. Or your sister or your mother-in-law made a hurtful comment last year at Christmas, but there's no point in discussing it because anyone who would say something like that obviously couldn't begin to understand anything.

If there's nobody in your life that you have a problem with thank God and pray for the rest of us. If somebody comes to mind who is a problem for you this Christmas, I have a suggestion.

I was talking to Norma Dearning at Christian Healing Ministries in Jacksonville the other day. She and I both encourage people to forgive others who have hurt us in order to be able to experience emotional healing. But, there are times when the hurts are too deep or it just seems too hard or you can't do it yet. So, Norma has a process she uses to help people who are stuck with all their bad memories and bad feelings.

Find a quiet time and space where you won't be interrupted at least for a few minutes. Make your hands into a cup and then imagine you are piling up all the hurts that come to mind. You can name the specific things that this person has done to you. All the things. Norma says it helps to actually say the things out loud while you make your pile. When you're done, open your hands so that everything falls out and give it to God. Let it all fall right into His hands. Let God take it all

See **Crosswinds,** Page 6

The Gifts Of Gold, Frankincense And Myrrh

Question Box

Father John Dietzen

Q. Scripture tells us that shortly after Jesus was born He was visited by three wise men (kings?) from the East, bearing gifts of gold, frankincense and myrrh. It stands to reason that these three men, having traveled a long way to pay homage to a king, would not present token gifts, but gifts of substantial value. Does tradition, rumor or legend give any clue as to what the Holy Family did with this newfound wealth? I realize this is not a major matter of faith, but it has bugged me, and maybe others would be interested. (Indiana)

A. Your question is considerably more interesting and significant than you might think.

For a start, why do we think the magi (astrologers?) came "shortly after Jesus was born?" The Gospel says only that the event occurred after Jesus' birth, during the reign of King Herod. (Mt. 2:1)

Did they come from the East? Matthew says only that "they saw his star at its rising." Nor are we told how many there were. Legend has come up with three, possibly because of the three gifts offered.

These are a small sample of the reasons most scholars of Scripture see this passage of Matthew as an example of what in Jewish literature is called "haggadic midrash," stories to spin out and clarify the meaning of a particular event or teaching.

These stories were meant to develop an understanding of a mystery. They were not intended to be taken literally. Such writing was quite common among Jews as an effective teaching tool.

In this understanding, the magi event would be a tale constructed by some early communities of Christian believers and placed in the Gospel of Matthew to illustrate a Christian awareness that Christ had come as savior for all people, not only for Jews.

As I said, this interpretation, or some variation of it, is commonly accepted today, and is supported by numerous Old Testament allusions and theological connections in the story of the three kings.

As for the money, it has been suggested that Joseph and Mary saved it for Jesus' bar mitzvah. As you say, the story just doesn't hang together with what we know of the obscure, simple life of the Holy Family.

That's one more reason for seeing the magi story as something other than straight historical reporting. In fact, this remarkable Gospel story becomes more profound, and spiritually much richer, when we open up the meanings that lie beneath the obvious literal explanation.

(A free brochure answering questions Catholics ask about baptism practices and baptismal sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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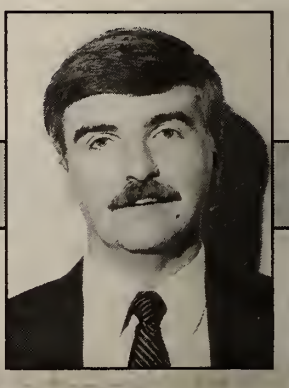
On The Threshold

Lifelines

Jim McInerney



We in the warm room, the fire burning bright,
We must remember that out in the night
Still there is wandering the wee Child of Light.
His little comrades, they hunger yet;
We in the warm room, we must not forget.

Irish Christmas Verse

This little rhyme reminds me of one of the stories my aunt told me about my father's home in Ireland during the early part of this century. At the beginning of Advent, my grandfather would light a candle and say a special blessing. The candle would then be placed in a window as a welcome to strangers.

My aunt told me that her father was too kindhearted. He took the meaning of the Advent candle literally — all year round. When beggars came to the farm he always had a handout for them. When tinkers (the Irish version of gypsies, very despised for their alleged dishonesty) passed through he always made them welcome, giving them food and a place to sleep for work.

I'm not sure where the custom of putting candles in our windows originated. We Irish like to claim every good tradition but I suspect that this one has so may claimants that it would be impossible to discover who thought of it first. But the point of the candle is what matters.

The Christmas candle in the window is a symbol of welcome. If this is true, then we should ask ourselves whom we are welcoming. Do we really want the poor to come knocking? What would happen if we opened the door on Christmas morning to find someone in need of a handout?

Would it spoil our Christmas? Or would we thank God for visiting us through the poor?

I recall listening to an interview of a friend of C.S. Lewis, the great British author. His friend said that Lewis had the habit of handing out money to every beggar who approached him.

His friends would find this quite annoying. They'd tell him that he wasn't doing the poor any good. "That bum's going to drink it," they'd say. Lewis would shrug and say, "If I kept it, I'd probably drink it, too." His friends would shake their heads, thinking him naive.

Lewis wasn't naive. He was practicing a very simple form of Christianity. What a beggar was going to do with the money wasn't his problem. What he was going to do with it was. Jesus said he must give to the poor, so he gave.

Lewis was like my grandfather. He had a lit candle in his window all year round. The poor knew it and they came knocking. In the book of Revelation Jesus says: "Here I stand, knocking at the door. If anyone hears me calling and opens the door, I will enter his house and have supper with him, and he with me." (Rev. 3:20)

Every day we stand on the threshold of opportunity to serve Christ by serving the poor. We also stand on the threshold of obligation. Giving to the poor is not optional for Christians. In addition to direct aid (handouts, food kitchens, etc.) we can volunteer in a nursing home or hospital, visit the sick, write that letter to a lonely relative who only hears from us at Christmas, help at an emergency pregnancy service, help our parish with some activity ... The possibilities are endless. The knocking never ceases. I think we should keep a candle in our windows all year round.

Crosswinds (FromPage 5)

and ask Him to pour out His love into those situations and memories that you've given him.

A next step is to lift up that other person and ask God for your heart's desire for that person.

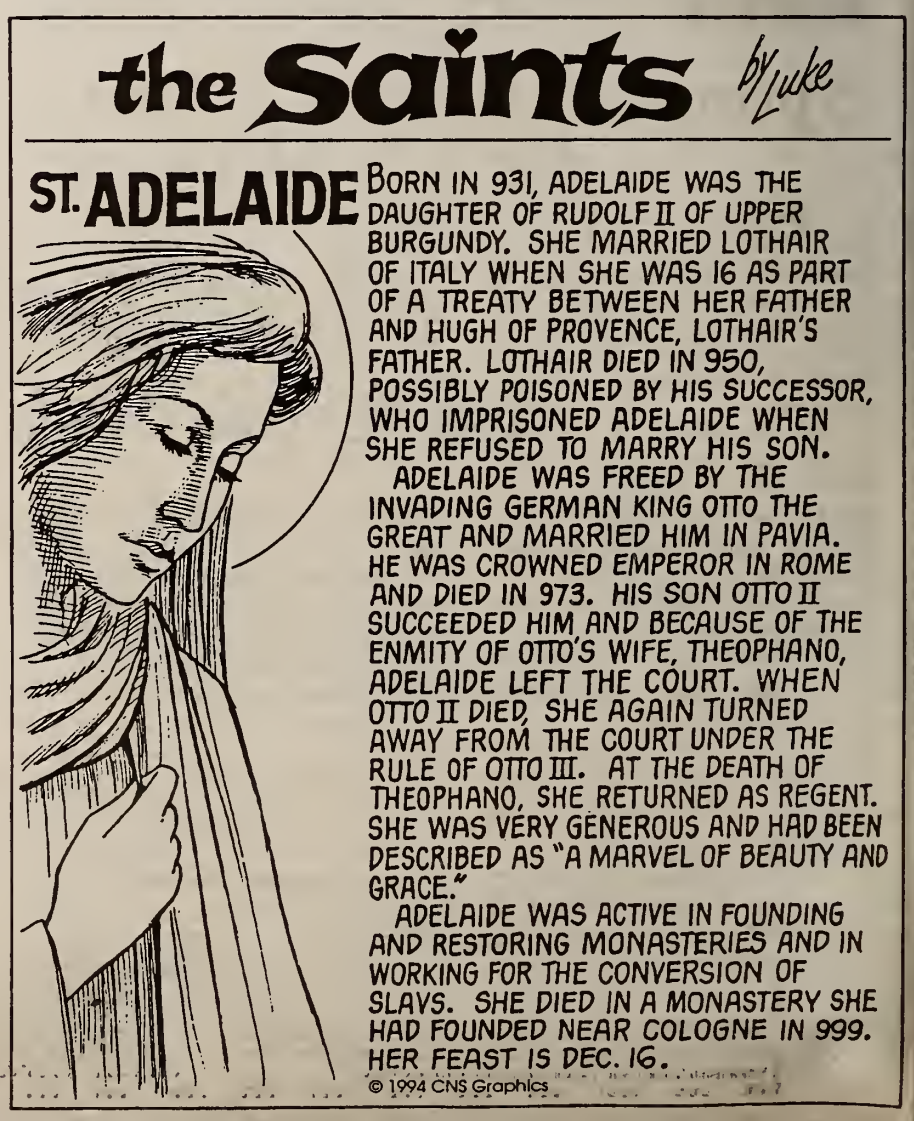
If you know that you have also hurt the other person or they have something against you, you can pile up those things in the same way and give them to God, too.

Finally, lift up yourself and your own needs to the Lord and ask Him for whatever you most need.

Norma sometimes does this with people she counsels and had not suggested this to be done alone. But it's a way that might work for many of us. Norma says she always sees a lot of healing when people pray this way.

In our decorations and our preparations we sometimes focus on the stable and the manger without thinking about *why* Jesus was born. He came to bring healing and reconciliation into our lives and relationships, so how could He refuse to give these gifts if we ask Him at Christmas? The messes we all make in our relationships can't always be fixed all at once or exactly according to our specifications. But if we find some things to give to God, we might be surprised at the gifts He'll give in return.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.



North Carolina Firm Has Rights

Papal Rosary Album, Popular In Europe, Available In U.S. Dec. 20

WASHINGTON (CNS) — An album of Pope John Paul II praying the rosary in Latin, a popular seller in Europe, is being rush-released for the U.S. market and will be available in major record stores Dec. 20.

The rush release is due to the demand stirred by news accounts of the rosary album's European popularity, according to a U.S. record company executive who is handling the album's distribution in North and South America.

In the first day orders were taken, 140,000 copies were ordered, said Tom Lipsky, label manager for International Star Records, a classical-oriented label in Zebulon, N.C. Record-store orders taken through Dec. 12 were to be guaranteed availability of the album by Dec. 20, he said.

The 85-minute album will be available as a two-compact disc set or as one double-length cassette. Suggested list prices were to be $19.95 for the CD and $14.95 for the cassette, although record chains regularly discount those prices.

The pope recites the rosary in Latin on the first disc. "He also sings certain stages of the rosary and hymns in Latin," Lipsky said.

On the second disc, English-language commentary is provided by an Irish priest, and commentary for the Spanish version by a Spanish priest, he added. Other languages will be made available in 1995, Lipsky said.

Among first-day orders for "The Rosary with Pope John Paul II" the ratio was 7-to-3 for English vs. Spanish, Lipsky told Catholic News Service.

The decision to rush release of the album was also due in part to the presence of bootlegged versions of the album on the market.

Those versions, Lipsky said, were taken from radio broadcasts of the rosary, as is the authentic version. But the bootleggers, in essence, stuck a microphone next to the radio speaker while the genuine version is taken from Vatican Radio's tapes. Vatican Radio broadcasts live the pope reciting the rosary in Latin the first Saturday of every month.

Lipsky said his company contracted with the Vicariate of Rome to market the rosary album. The album will have Pope John Paul's signature on the cover to further attest to its authenticity, he said.

Lipsky's company is also shopping the rights among U.S. labels to market historic classical performances from the Vatican Radio archives, he said.

The rosary album, in its first week of release in England in early December, hit number 53 on the pop charts.

In Spain, which released the album in March, it sold 75,000 copies in two days and has sold a total of 153,000, said Carmen Jimenez, international marketing manager of the Barcelona-based record company, Divucsa. In other countries, she said, the rosary album has just recently gotten into stores.

Vatican Radio will receive an as yet undetermined portion of the sales proceeds which it plans to donate to religious institutions, said Jimenez. Vatican Radio already has received Divucsa's November award for technical excellence for its recording work on the disc.

Jimenez said the papal disc is an effort to add religious recordings to Divucsa's catalogue. The company produces folk, pop-rock, classical and ballroom dance records.

In the pope's backyard of Italy, several recording companies sell records or tape cassettes of the pope reciting prayers and singing religious songs. These are recorded during public papal events and distribution is normally limited to religious gift shops near the Vatican or at famous religious sites in Italy.

Vatican Announces Pope's Schedule For Holiday Season

VATICAN CITY (CNS) — As workers labored under drizzling skies to erect a nativity scene in St. Peter's Square, the Vatican published a long list of papal commitments for the Christmas season.

The papal holiday preparations include a Dec. 11 blessing of nativity scene figures brought to the square by Roman families, schoolchildren and parishes.

University students in Rome are scheduled to join the pope Dec. 15 in St. Peter's Basilica for a special Mass in preparation for Christmas.

The list of appointments concludes Jan. 9 with the pope's annual address to the diplomatic corps accredited to the Vatican. Just two days later, Pope John Paul is scheduled to begin an 11-day trip to the Philippines, Papua New Guinea, Australia and Sri Lanka.

According to the schedule published Dec. 6:

• The pope will meet with Vatican officials, cardinals residing in Rome, members of the papal household and Roman clergy Dec. 22 to give his Christmas greetings.

• On Dec. 24 the pope celebrates midnight Mass in St. Peter's Basilica. The Mass is televised to millions of viewers around the world.

• On Christmas morning, the pope celebrates Mass in St. Peter's Basilica before his traditional midday blessing "urbi et orbi" (to the city and the world) and a speech from the balcony of the basilica.

• The traditional papal Mass of Thanksgiving marking the end of the year will be held Dec. 31 at the Jesuits' St. Ignatius Loyola Church in Rome.

• Pope John Paul will celebrate morning Mass Jan. 1 in St. Peter's Basilica to mark the feast of Mary Mother of God and the World Day of Peace.

• On Jan. 6, feast of the Epiphany, the pope will celebrate Mass in the basilica and ordain new bishops.

• On the Jan. 8 feast of the Baptism of the Lord, Pope John Paul II will celebrate Mass in the Sistine Chapel and will baptize several infants.

Sponsor a child at a Catholic mission for just $10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of cornstalks with a tin roof and a dirt floor. Her father struggles to support his family of six on the $30 a month he earns as a day laborer.

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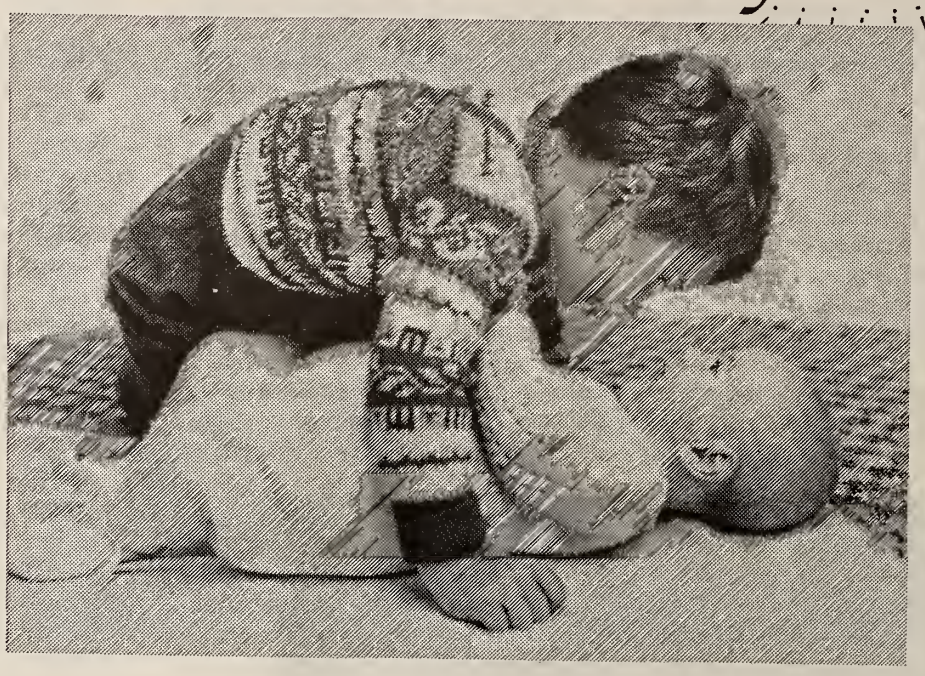
Children are naturals when it comes to *faith*



By Leif Kehrwald
Catholic News Service

"The leap of faith for a young child is easier than for most adults. I once heard a story of a 4-year-old boy who ... went up close to his new sister and asked his question: 'Quick, tell me where you came from. I'm beginning to forget."'

In his book, *The Spirituality of Children,* Robert Coles points out, through thousands of in-depth interviews with children and teens, that young people seem to have natural spirituality. This is rich and unique for each child.

Even children growing up in atheist and agnostic families often express an understanding and belief in God.

Small children have no trouble believing in that which is real but unseen. So, to a young child, God makes sense.

Pre-schoolers are like sponges when it comes to characters and figures that require creative imagination. They are eager to embrace Santa Claus, the Easter Bunny and the Tooth Fairy (even when it takes her several nights to deliver).

Pretending is the preferred style of play, and their imaginations are rich. The leap of faith for a young child is easier than for most adults.

I once heard a story about a 4-year-old boy who found himself wrestling with a deep philosophical question. It arose in his mind just about the time his baby sister was born.

Somehow he believed only his sister could provide the answer. In his logic he reasoned, "Adults have been around too long, they'll never remember. But she just arrived!"

So the boy asked his parents if he could talk to his new sister — alone. Their protective instincts made them reluctant at first, but they were also sensitive to the changes and confusion going on in his life. So they agreed.

The boy entered the baby's room and closed the door. Like any parent would do, his parents pressed their ears to the outside of the door. The boy went up close to his new sister and asked his question: "Quick, tell me where you came from. I'm beginning to forget."

Our family has a simple ritual at Mass on Sunday. After receiving Communion we each take a private moment to meditate and pray. The ritual started with our older son's preparation for First Eucharist. I mentioned that perhaps the first thing he might do after receiving his First Communion was to offer a prayer of thanks to God.

With a bit of parent modeling this practice evolved into an important Sunday ritual for us, especially for our younger son. After Communion, he slips into the pew, kneels down in a scrunchy kid way, buries his head in his arms and remains motionless for a good minute or two — no small feat for this active 9-year-old.

He emerges anxious to tell me about what he saw in his prayer. I've concluded that what he and Jesus exchange are not so much messages as "spiritualized crayon drawings." Typical for a child, his spirituality is a mix of feelings and images that are not too well focused, but real nonetheless.

■■■

Adults may try to intellectualize faith so as to understand it, but children don't need to do that. The images don't need to connect or "make sense" in the same way adults might wish, for a child is not burdened with doubts. Children seek meaning and truth and rootedness, just as adults do, but in their own childlike ways. Faith is a basic human need. While their behavior doesn't always show it, children have a natural bent toward the things of God.

How do we nurture a child's natural faith? How do we help children enrich and focus their spirituality?

The Advent season brings to mind three ways parents can do this.

First, children need to personalize faith and spirituality.

The Advent and Christmas season provide a perfect opportunity to focus on Christ as a person. Allow children to "adopt" the infant in the manger as their own sibling.

This also is a good time to teach children about the family of Jesus: Mary and Joseph, of course, but also the extended family of Elizabeth, Zechariah and John the Baptist.

The hope is that we can teach children that God is as close to us as our siblings, parents and other relatives, making our faith intimate and personal.

Second, Advent challenges us to explore the virtue of waiting. Children aren't always good at waiting, but they can enjoy counting down the days.

That's why children enjoy an Advent calendar and the ritual of the Advent wreath. You can build actions of charity or faith-learning into each day of the Advent calendar.

Third, Advent and Christmas provide ample opportunity for adults to serve as models of a faith that is not a slave to commercialism and materialism. It is normal for children to want toys and to hope Santa will grant their wishes.

But children can also understand and even become enthused when we show them that this is also a season of generosity toward others. Spirituality grows and matures through prayer and learning, of course. But we also grow in faith as we help others in genuine need.

Make no mistake. Children have great spiritual potential. Faith comes naturally in raw form.

But children need you and me to help them form their response to the tugging of the Spirit.

(Kehrwald is the director of family life for the Archdiocese of Portland, Ore., and a free-lance writer.)

FAITH IN THE MARKETPLACE

What signs of genuine spiritual concern have you witnessed in children or teens?

"My 10-year-old daughter said ... 'I'd like to meet someone that you already know.... I'd like to see (Jesus) face to face like you do.' I told her I had never seen him face to face; we have a really good relationship and I talk to him as a friend.... She had thought that my faith was strong because I was able to see him face to face." — Phyllis Lugering, Quincy, Ill.

"I see much more concern about the homeless than when I was growing up. Teens today are much more aware of the underprivileged. I see that as a spiritual concern." — Karen Talewsky, Rock Hill, S.C.

"Around here ... more teens are getting together just to talk and laugh rather than partying, drinking and (having) sex. I work at a Gas-Mart, and it used to be that the kids would come in on Saturday night and try to get booze. But now they come in and get sodas and talk." — Sharon Jones, Christopher, Ill.

"The way (teens) sign up for retreats at our parish. There's always a waiting list. They hear the others come back and talk about it, and that makes them interested." — Terry Boldoc Mesa, Ariz.

"I just did a retreat with a group of sophomores. What I got from them was their concern that they don't feel well-connected to the church. They want the church to reach out to include them. We see more and more teens coming forward to be trained as eucharistic ministers and lectors." — Steve Obarski, Kansas City, Mo.

An upcoming edition asks: Complete the following sentence: "What I need when I'm feeling bored or apathetic is ..." If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

SHARING THE JOURNEY

A PUBLICATION FROM THE OFFICE OF FAITH FORMATION

Ministries Nurture Relationships With Jesus

By CHRISTINE NEWNAN

In 1992, the Diocesan Office of Faith Formation evolved from the core ministries of religious education,

CHRISTINE NEWNAN

catechesis, youth ministry, young adult ministry, and justice and peace. All of these ministries share the basic vision of forming Catholic Christian believers in the development of their faith.

As expressed within our tradition, faith development is a process which involves a deep personal relationship with Christ Jesus expressed in the daily living out of our lives. Nurturing this development in faith in our Catholic "People of God," be they little ones, children, youth, young adults or adults is the specific mission of each of the ministries of Faith Formation.

Within the diocesan Office of Faith Formation there is a multi-talented team of dedicated professionals who willingly share their gifts of ministry. In the past few years we have seen our direct services expanded through regionalization efforts. We have two full-time regional coordinators and two part-time coordinators for Faith Formation. We also have diocesan coordinators for ministries with youth, young adults, justice and peace and the Order of Christian Initiation of Adults (OCIA).

Jane Keifer and Susan Brady are full-time Eastern and Southern Regional Coordinators. Peg Ruble and Kathy Boyette are part-time Central and Northern Regional Coordinators. Youth Ministry is coordinated by Paul Kotlowski, Young Adult Ministry by Elizabeth Bond and Justice and Peace Ministry by Scott Spivak. Assisted by the experience of Joanna Case, a program team member of the North American Forum of the Catechumenate and OCIA leader at St. Patrick Cathedral, we have initiated our ministry to the OCIA parish team leaders and members.

The Office of Faith Formation has also been blessed with people who do a wonderful job keeping all the business of our office running smoothly. Much thanks goes to Do Morris who recently retired, Pam Smith who has been with us for seven years and our newly hired secretary, Christabelle Pereira.

On any given day you may find these ministers engaged in a wide variety of services — visits to parish pastors, catechetical leaders, youth ministry leaders, community and family life leaders and young adult regional or vicariate meetings. You'll find them training and enriching the generous volunteers in parish ministries or traveling to meet with their peers in ministry for sharing and personal growth.

Through their efforts, we have seen many and varied opportunities for all the Catholic faithful in our diocese to grow in faith. Presentations, workshops, and local and national seminars and conferences have taken place within our diocese. These include a weekly summer scripture series, tri-diocesan conferences, catechetical and youth ministry training, leadership training for parish catechists and youth ministry leaders, adult enrichment, justice and peace conference, parenting sessions, sacramental programs for parents, sexuality workshops for catechists and youth ministers as well as for fathers and sons, and mothers and daughters, multi-parish confirmation retreats, Journey retreats for youth, adventure days, spring flings, Christian leadership programs and a yearly youth conference.

For the past five years, the National Catholic Education Association has offered regional institutes for the parish catechetical and youth ministry leaders in our diocese and has initiated a new personal spiritual enrichment program for leaders called *Shepherding the Shepherds*. The Office of Faith Formation recognizes the tremendous collaborative efforts of the Office of Lay Ministry facilitators and parish leaders in catechetical and youth ministry training and adult enrichment.

Christine Newnan is director for the Office of Faith Formation.

For all those who minister for the Lord we pray:

We waited for you
and you knelt down and
listened to us.
You filled us with a new song,
A hymn of unending praise!
You did not want us
to offer a sacrifice, but rather
to have our ears fully open
to hear your Word.

We cried out, "We are here."
We are here, God.
We are ready to serve you.

Adapted from Psalm 40: 2, 4, 7-10

Working For Justice Is Integral Part Of Faith Formation

By SCOTT SPIVAK

Working for justice and peace is an integral part of our faith and is the call of every Christian believer, not just the work of a few committed people on the fringes of parish life.

Before serving the Diocese of Charlotte as coordinator of the Justice and Peace Ministry, I worked as superintendent and project manager for construction-development companies in Alabama and North Carolina. Every morning on my way to work, I walked by a homeless man who sat on the sidewalk near the entry to my Alabama office. Sadly, I never asked his name.

I felt compassion for the man but offering him food or money did not provide him with a home nor answer my burning question — why is he homeless? I could have provided for his immediate needs, even directed him to the nearest shelter, but what was needed was to eradicate the root causes of homelessness. I have since returned to graduate studies in social ethics and now work within the Office of Faith Formation, an office whose vision is one of forming Catholic believers in the development of their faith, including the work of justice.

The Justice and Peace Ministry provides the people of our diocese with opportunities for education in Catholic social teaching and its biblical foundation, offering resources and conducting programs that assist Catholics in implementing the call to work for justice.

These opportunities and programs are described below:

1. Parish Social Ministry

The Justice and Peace Ministry, through a process, "Moving Faith Into Action," helps parishes develop dynamic parish social ministry. Staff work directly with Community Life Commissions, parish leaders, pastors and parishioners to assist in making the work of justice an integral part of parish life by helping develop effective social justice and social service activities and structures. This work includes:

·Educating Catholics on the Church's social teaching and its scriptural foundations.

·Training parish leaders in skills needed to generate effective responses to social injustices.

·Offering concrete vehicles for Catholics to become involved in the work of justice.

·Helping Catholics develop a spirituality which recognizes that following Jesus Christ demands taking the responsibility to transform the world.

2. Campaign for Human Development

The Justice and Peace Ministry coordinates the Campaign for Human Development (CHD), a unique and successful antipoverty program of the U.S. Catholic bishops. Based on the principles of empowerment and self-help, it provides financial and technical assistance to low income community groups seeking institutional change in the social, political and economic arenas.

3. Communication/Resource

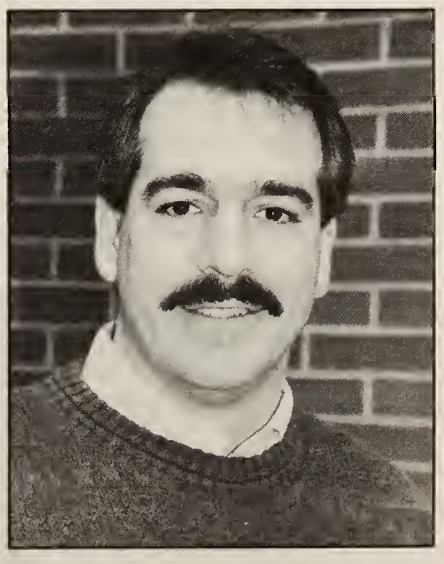
The Justice and Peace Ministry serves as a communication resource by publishing a bulletin, *The Common Good*, to share ideas and activities related to the work of justice (call or write for a free subscription) and assisting religious educators, catechists and parish leaders in their educational planning around themes of justice and peace.

4. Campaign For Putting Children and Families First

In their recent document, *Putting Children and Families First*, the U.S. bishops call us "to become a persistent, informed and committed voice for children and families." The Justice and Peace Ministry, in cooperation with Family Life Ministry, provides on-site parish introductions to the Campaign, liturgical celebrations, workshops, resource packets and opportunities for involvement through: *Nurturing Families for a Peaceful World*, *Caring Program for Children* and *Legislative Advocacy.*

5. Voices for Justice

Voices for Justice is a parish-based diocesan legislative network that helps Catholics become involved in public policy advocacy at state and national levels. Members become more informed and able to speak for the poor and politically powerless to promote just policies that respect the dignity and human rights of individuals.



SCOTT SPIVAK

6. Education for Action

This program offers Catholics opportunities to further their understanding of justice and the social mission of the church through conferences, workshops, gatherings and lectures that apply Catholic social teaching to contemporary issues on behalf of justice.

Scott Spivak is coordinator for the Justice and Peace Ministry. For more information call ***(704) 331-1714.***

Regional Offices Plant, Wate

Western Region 'Feeds The Fire'

By JANE KEIFER

The Western Regional Office of Religious Education in Asheville, the first of the regional offices, opened in July 1989. The vision and intention of the office at that time was to make the services of the main office in Charlotte available to the western region of the diocese. The region includes the Smoky Mountain and Asheville vicariates which are at least a four-and-a-half hour drive from Charlotte. Before the regional office was implemented, this distance made training and service to the various parishes difficult at best.

While the majority of the 19 parishes and missions in the Western area

The parishes and missions in the western area...witness for Christ in the Roman Catholic tradition in many rural areas of the diocese.

are small, even by Charlotte standards, they are the Church and an integral part of the Diocese of Charlotte. They witness for Christ in the Roman Catholic tradition in many rural areas of the diocese and need a liaison with the Chancery.

The monumental task of linking services to the western region was accomplished by visiting the pastors and catechetical leaders from each parish in the vicariate. Through the many training sessions that took place within the first two years of the regional office of faith formation, about 50 catechists and 10 coordinators became certified as parish catechetical leaders according to the standards set by the diocese.

In 1992, the Office of Religious Education was changed to the Office of Faith Formation, adding to its official responsibilities Youth Ministry, Young Adult Ministry, and Justice and Peace.

We opened the western regional office with a schedule of events that would be accessible to the people in the mountains. Speakers have been brought in for catechist and adult education. There is an annual overnight retreat for catechists and their spouses. A yearly Catechist Affirmation Liturgy is concelebrated by the bishop and many pastors from churches in the area. For the past three years the interdiocesan conferences were in Murphy and were attended by people from the Archdiocese of Atlanta and the dioceses of Charlotte and Knoxville.

Consultations are available to assist parishes in the selection of new textbooks or to answer questions from parents and catechists concerning the reception of sacraments and religious training for children of all ages. Parent workshops for sacramental preparation have been presented, as well as Lenten and Advent workshops and retreats.

Monthly meetings are planned so that parish catechetical leaders can network and share ideas. This type of networking is what led to the first interparochial confirmation retreat in the Smoky Mountain vicariate.

Much of our success has risen from the regional office vision in conjunction with the other offices in the diocese to serve the faith development of all Catholics in every way possible. Since Catholics are greatly outnumbered in these mountains, it is our vision that the "Church in the west" will bond to be-

It is our vision that the "Church in the West" will bond to become stronger witnesses to the

come stronger witnesses to the faith with dedication to spreading the Good News. Toward this end, on Nov. 5, 1994, nearly 200 people attended "Fire in the Mountains," an adult convocation at Junaluska Conference Center near Maggie Valley. The event was intended to motivate *all* Catholics to understand and undertake commitment to strengthening and sharing their faith. Meetings and training sessions are planned for the spring of 1995 to continue to feed the fire.

Jane Keifer is regional coordinator of the Western Office of Faith Formation. For information call ***(704) 255-8875.***

A blessing for all at the youth program Oct. 23 at St. Elizabeth Church in Boone.

Northern Region Sows New Seeds

By KATHY BOYETTE

The Northern Regional Office of Faith Formation is composed of 24 parishes and missions in the Greensboro and Winston-Salem vicariates. We are a diverse group of ministers, all answering God's call to share His Word with His People.

The northern region is experiencing a time of new beginnings. As regional coordinator for only a few weeks, I have been introducing myself to the various parishes and offering my assistance, meeting with many Faith Formation professionals. I am excited to share in their efforts.

"If we can nurture one another in prayer and spirituality then we...will be better able to share this with others."

My vision for our region is to bring everyone together on a regular basis to share ideas, collaborate efforts, and nurture one another. I will share my ideas with the Faith Formation leaders of each vicariate and collaborate with them on direction for this region. We will identify needs and areas of concern, then seek ways to work together to support each of our ministries. It is my hope that we can join together in our efforts to certify catechists, as well as foster adult formation opportunities. We will collaborate on retreats and other types of workshops in our region.

I hope to bring many opportunities for development to the Faith Formation leaders in areas they identify as needs. Keeping in mind our connection to one another, I intend to encourage them to keep in mind our connection to one another and with the diocesan offices so they can learn from each other.

One way to accomplish this is through a regional "newsheet." The newsheet will be a simple and readable forum for keeping directors of religious education, coordinators of religious education and youth ministers informed about diocesan news while allowing them a vehicle to share ideas and concerns. In it I will also share practical ideas and information that comes my way.

Another way of communicating is through regional and vicariate meetings. I will plan these meetings assisted by the Faith Formation leaders so that we can meet the needs of the many people involved.

It is my wish that all departments within the Faith Formation Office, as well as other applicable offices, will

KATHY BOYETTE

communicate and collaborate so that *together* we can best serve our regions. I work very closely with those serving on a diocesan level to insure that the northern region is informed, nurtured, and empowered. Then we will be able to better integrate our efforts in leadership development, justice and peace, and other faith formation areas. Serving as a communication and service liaison to the people of the Northern Region is an integral part of my ministry.

My strongest wish for our region is that we form a spirituality among ourselves which will keep us true to our work. If we can nurture one another in prayer and spirituality then we, as Faith Formation leaders, will be better able to share this with others. It is my hope that we will hold true to our mission of Faith Formation as an ongoing process and a personal transformation by experiencing it within ourselves — then going forth into our parishes to teach, give witness, and share the Good News.

Kathy Boyette is regional coordinator for the Northern Office of Faith Formation. For information, call ***(910) 954-2964.***

Celebrate Martin Luther King Jr. Holiday: Packet Available

The National Catholic Conference for Interracial Justice annual Martin Luther King Jr. Celebration Packet (NCCIJ) is available now to parishes, schools, religious orders, interested organizations and individuals in commemoration of the Martin Luther King, Jr. national holiday, Jan. 16, 1995.

This is the ninth year that NCCIJ is producing this packet. Its theme is "If You Want Peace, You Must Work For Justice." It focuses on the growing division among people which is brought about by:

·*Racial hostility*—moving away from community cooperation and collaboration.

·*Gender separation*—pitting men against women and vice-versa.

·*Generation gap*—exacerbated by the uncertainties of the future for the elderly.

·*Socio-economic differences*—looking down on the poor and the disadvantaged in their plight.

The packet contains several homilies, scriptural commentary, a bible celebration, suggestions for dialogue for small group discussion, music selections, suggestions for holiday observance, list of available literature and other resources. Of special interest to parishes with a multi-racial/multicutural membership are Prayers of the Faithful and Household Prayers of Service in various languages. Of added interest are topics for discussion on working toward and for justice for college students.

To order 1995 MLK Celebration Packet, send $12 to *The National Catholic Conference for Interracial Justice*, 3033 Fourth St. N.E., Washington, D.C. 20017, or call (202) 529-6480. Orders must be pre-paid. The cost includes postage and handling.

Faith In Diocese's Vineyard

Southerners Plow The Fields

By SUSAN BRADY

The work of Faith Formation as I see it very much resembles the work of a master gardener. We, who are out in the fields, plow the earth, prepare the soil and plant the seed. For the taking root, the increase and the blossom, we wait in trust for the action of God. We have programs galore, though we do not trust in the programs.

In many of the larger parishes there are two or three kinds of programs going on simultaneously in order to meet all the various needs. The reports from parishes beginning home-based catechesis is encouraging. Mary Ann Evanoff of St. Therese Church in Mooresville says, "Parents are really learning a lot from doing the home-based program ...and eager for more."

"St. Matthew's," says Monica Friedman, "after five years of many people, primarily Bill Martin, working very hard, has seen its Peer Ministry really take root and flower."

As a result of the theological updates mandated regarding penance and Eucharist, many parishes report that parents are grateful to find out in such a particular way how Vatican II has impacted us. Joan Mahoney of St. Vincent Parish reports, "Much healing is taking place in this educational process." Says Connie Milligan of St. John Neumann Church, "Most parents, after receiving the update on the sacraments remark, 'I wish I would have had this as a child.'"

SUSAN BRADY

My role as regional coordinator of Faith Formation is to gather together directors of faith formation from the different parishes within the vicariate to create community. Besides pooling their tremendous creative energy, they share their faith with each other, and their hopes. The words of St. Paul come true: *faith leads to faith.* My own faith is constantly rekindled at these meetings because these women are disciples continually looking for ways to make Christ "known, adored and loved."

Susan Brady is coordinator for the Southern Office of Faith Formation. For information call ***(704) 573-3602.***

The Lord said:
They seek me day after day and desire
to know my ways,
like a nation that has done what is just
and not abandoned the law of their God.
They ask me to declare what is due
them,
pleased to gain access to God.
"Why do we fast, and you do not see it;
afflict ourselves, and you take
no note of it?"

This, rather, is the fasting that I wish:
Releasing those bound unjustly,
untying the thongs of the yoke.
Setting free the oppressed,
breaking every yoke;
Sharing your bread with the hungry,
sheltering the oppressed and the
homeless;
Clothing the naked when you see them,
and not turning your back on your own.
Then your light shall break forth
like the dawn,
and your wound shall quickly be healed.
Isaiah 58:2-3, 6-8

Central Region Labors With Joy

By PEG RUBLE

When I was a child, my mother frequently enjoined me that "idle hands were the devil's workshop." I must have feared that devil devoutly, because I put these hands to work and they never seem to get a rest. Over the years I have found myself involved with preschool, Vacation Bible School, adolescent and adult education and elementary catechetics. From these volunteer commitments evolved an official ministry.

...Joint ventures are organized by the leaders to the benefit of the parishes and catechists as well as leadership.

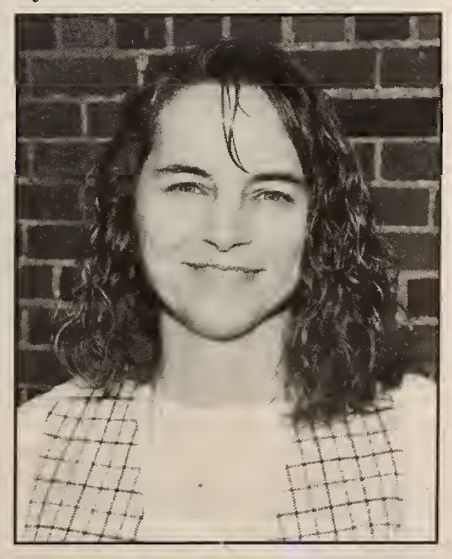
My current role is as diocesan coordinator of Faith Formation for the Central Region. This responsibility allows me to use my personal skills as a teacher and work toward my personal mission of advocacy. I provide the parish leaders with updates on diocesan policies, activities, and educational opportunities as well as facilitate a network of support and collaboration. By communicating with the 21 parishes and missions in my region I have the opportunity to share in the faith stories of many devoted and talented catechists who also keep that devil "at bay" with busy life-styles.

Most of the coordinators of parish programs have full- or part-time jobs in addition to their commitment to their faith community and families. They plan and implement faith formation programs from preschool to adult education. They are dedicated people who love the Lord and their Church and who take the call to evangelize seriously.

The parish leaders have invited me into their parishes to share a smorgasbord of activities. I have witnessed an adolescent prayer service focusing on commitment to a chaste life, a parish celebration for Confirmation candidates, adult education sessions on sacraments, a parish meal and teen and adult discussions on topical issues in the Church. I have seen many catechists advance in their knowledge and abilities. The parishes conduct classes on Scripture study for adults, plan festivals, children's liturgies, Christmas pageants, lock-ins for teens, socials with an ecumenical focus, community outreach efforts and retreats for people of all ages.

The Office of Faith Formation provides catechetical leaders with diocesan support, materials, official guidelines and direction, concentrating on facilitating a network within each vicariate. Collaboration and joint ventures are organized by the leaders to the benefit of the parishes and catechists as well as leadership. It is a joy to be part of this team of "laborers in the vineyard."

Peg Ruble is coordinator for the Central Office of Faith Formation. For information, call ***(704) 845-2649.***



PEG RUBLE

Voices for Justice

A Catholic Legislative Network

"We ask you to become more informed and active citizens, using your voices and votes to speak for the voiceless, to defend the poor and the vulnerable and to advance the common good. We are called to shape the constituency of conscience, measuring every policy by how it touches the least, the lost, and the left-out among us."
Economic Justice for All, U.S. Catholic Bishops

Who Are We?

Voices for Justice is a parish-based diocesan legislative network which helps Catholics become involved in public policy advocacy at state and national levels. Members speak on behalf of those who are poor or lack political power. The network is coordinated by the Diocesan Justice and Peace Ministry.

Why Are We Here?

Voices for Justice provides a way for Catholics in our diocese to act on their understanding that working for a more just society is an integral part of our faith. The network allows members to become more informed, to act on our faith and to be more effective in helping shape public policies that protect and promote human rights and dignity.

How Does It Work?

Members of the *Voices for Justice* network will receive an advocacy resource manual and occasional "Action Alerts" which include information about key social justice issues. They will then be able to make informed decisions and take action to influence public policy. Members will also receive suggested legislative action and pertinent Catholic social teaching to help bring a perspective based on faith and religious values to the issues being addressed.

Members agree to write a letter or make a phone call to their legislators in response to these Action Alerts. By committing only 30 minutes a month, members have the opportunity to help change some of the underlying causes of injustice in our communities.

Voices for Justice - Sign-Up Form

Name: _____

Address: _____

Phone (home and work): (h)_____(w)_____

Parish: _____

☐ Would like to add my name to the network

☐ Would like to help organize my parish network

Issues to be addressed (please check any of special interest)

☐ Children and Families
☐ Peacemaking/Peacekeeping
☐ Health Care Reform
☐ Other _____
☐ Poverty/Hunger
☐ Foreign Aid Reform
☐ Capital Punishment

Please return to: **Justice and Peace Ministry, 1524 East Morehead St., Charlotte, NC 28207**

Young Adult Ministry

'One Body In Christ'

By ELIZABETH BOND

Young adults are not only the future of the Church, but also very much a part of the Body of Christ. The Catholic community is enriched by young adults as much young adults are enriched by the Church: *The body is one and has many members, but all the members, many though they are, are one body: and so it is with Christ.* (1 Cor. 12:12)

Young adult ministry is a new concept for most people. There is a need among the faithful for a ministry directed specifically to people in their 20's and 30's which was not apparent 20 or 30 years ago. The young adult of today has different needs and concerns.

They are a diverse group, a cross-section of the population. They can be single, married, have children, widowed, divorced, discerning a religious vocation — and the list goes on. The only commonality found among young adults is that there isn't one.

They are people in a time of great transition. Unlike their parents and grandparents who were probably born and raised in the same town, today's young adults are more mobile. It is common to find a young adult alone in a strange town far from family, friends and parish.

Another characteristic of this generation is they tend to delay marriage and children until later in life. Many young couples who have children are coping with two jobs and dealing with stresses which did not exist 30 years ago.

This age group is characterized by a search for a faith that will meet their needs and address their life issues, even when that takes them away from the religion of their youth. In the past, people went to Church to find support and assistance in facing the challenges of life, but today the Church must go to the people.

The body is one and has many members, but all the members, many though they are, are one body; and so it is with Christ. (I Cor. 12:12)

In light of this understanding, my personal vision for young adult ministry in this diocese is a continued formation in the faith. Many young adults I come in contact with have expressed a feeling of betrayal on the part of the Church. The young adults who have been educated since Vatican II feel as though they were not given a fair opportunity to come to know and love our rich Catholic heritage. They are frustrated with their lack of knowledge of the faith and are snatched from the fold through very simple, common objections to their beliefs.

Their specific needs are often not unlike the needs of Catholics of other age groups. In light of the need expressed for more faith development, I have been invited to give presentations to young adult groups throughout the diocese. In May, I spoke to the group at St. Gabriel Church regarding the teachings of the Church on artificial birth control. I led a discussion with a group from Catholic Singles of Charlotte about how we can live in this world without compromising our faith.

I hope to continue to offer educational and faith related presentations like these to young adults who are interested in dealing with their specific life issues.

ELIZABETH BOND

Many leaders in young adult ministry across the country are very excited that a much needed step in the formation of a national plan for young adult ministry has been taken. I had the opportunity to be present at the National Catholic Young Adult Ministry Association (NCYAMA) Conference in Minneapolis the weekend of Oct. 14-16. I made contacts with young adult ministries from throughout the country and gained helpful insights into this relatively new ministry. I look forward to implementing many of the ideas I gleaned from other young adult leaders.

Everyone at the conference was filled with anticipation about the National Pastoral Plan for Young Adult Ministry. The plan was in response to a suggestion flowing from the Holy Father's visit to Denver for World Youth Day. The task of developing the plan was given to the Bishop's Committee on the Laity. A small steering committee was assembled to develop a strategy and outline of the plan. I had the opportunity to read this plan and offer input to a member of the steering committee.

The next phase of developing a National Pastoral Plan for Young Adult Ministry is for each bishop to meet with the young adults in his diocese to discuss their needs and to gain feedback on the rough draft of the pastoral plan.

In early 1995, I will organize a "town hall meeting" with Bishop Curlin and the young adults from our diocese. I am looking forward to this rare opportunity to have the undivided attention of our shepherd so as to foster greater understanding and communication with the young adult community of the Diocese of Charlotte.

Elizabeth Bond is coordinator for the Young Adult Ministry. For information, call ***(704) 331-1714.***

Youth Ministry

Belief Is Positive Life Force

By PAUL KOTLOWSKI

Just as the ministry of Jesus cannot be divorced from relationships, so it is with Youth Ministry. Only within the context of active relationships do values of forgiveness, patience, understanding, healing, trust, etc. come alive. To this end, Youth Ministry efforts within the diocese remain centered on the relational nature of our human condition.

"Total Youth Ministry" recognizes that the youth entrusted to us are simultaneously our blessing of today and our hope and promise of tomorrow. Youth efforts within the diocese are designed to, for, with and by youth addressing areas of scripture, worship, community building, guidance and healing, justice and service, empowerment and advocacy. Specific diocesan programs implemented and designed to meet these goals are described below:

• Journey Retreats

These diocesan sponsored encounter weekends are for youth grades 10 - 12. As peer ministered retreats, Journeys involve a team of young people who develop and implement presentations, prayer experiences, community building activities and discussions. The experience challenges participants to look seriously at their own lives, calling them to deepen their relationship with God and God's people, the Church.

"I grew up a lot that weekend and found things that I had searched for my entire life." commented Jerry Gardner, a past Journey participant.

"Journey helped me understand my faith and to know that I was not the only one... It gives me great pleasure to be a part of the Journey team and give back what I once received," said past participant Chrissy LaFrancis. *Feb. 24-26 and May 19-21*

• The Christian Leadership Institute

The aim of this institute is to provide an opportunity for young people to develop skills for leadership and Christian ministry. The week long experience challenges participants to share insights and knowledge through workshops, presentations, discussions, worship and organized social activities, all focused toward leadership. *June 18-23*

• The Annual Diocesan Youth Conference

This weekend event calls all youth of the diocese together each Spring for prayer, fun, music, learning and celebration. This year's theme is, "Woods Talk: Finding God in Nature." Last year over 320 youth took part. *April 28-30*

• Jr. High Spring Fling

This day event changes locations throughout the diocese each year. On the first Saturday of May, middle school students gather for age appropriate prayer, music, and fun. Last year over 150 students enjoyed this day, growing in the Lord and His people, the Church. *May 6*

• SPLUNGE
(Special People Living in Unique and Growthful Experiences)

This nationally recognized program provides high school youth with an inner-city service experience. Spiritual reflection and learning opportunities enhance experiences of Christian service to the poor, hungry and homeless. During the six day experience participants meet the challenge of a simple life style while broadening their understanding of central city issues, cultural diversity and differing life styles. Participants integrate scripture and with daily experiences, reflect on Church teachings and determine subsequent appropriate Christian responses to social concerns. SPLUNGE fosters social responsibility as it exposes youth to community services while meeting the call to evangelize. "SPLUNGE made me realize that I can live simply and I can be a better person now because I understand other people less fortunate than I," said Emily Thomas, an Immaculate Heart of Mary youth member. "SPLUNGE helped me realize that I am not better than anyone else," said Katie Luther from Our Lady of Highways. *July 18 - 23 (tentative)*

PAUL KOTLOWSKI

In order to become the positive life forces God intends us to be, we must believe in ourselves.

• Adventure and Challenge Days

In order to become the positive life forces God intends us to be, we must believe in ourselves. These outdoor experiences combine team building physical activities and individual challenges bolstering self-esteem and confidence and moving youth toward the realization that they are spectacular creations in God's image. *April 1-2 (adult); April 22-23 (senior high); Oct. 14-15 (grades 6-8); Oct. 21-22 (grades 9-12).*

Paul Kotlowski is coordinator for the Youth Ministry. For information, call ***(704) 377-6871.***

THE BREAD WHICH YOU DO NOT USE IS THE BREAD OF THE HUNGRY.
THE GARMENT HANGING IN YOUR WARDROBE IS THE GARMENT OF THE PERSON WHO IS NAKED.
THE SHOES THAT YOU DO NOT WEAR ARE THE SHOES OF THE ONE WHO IS BAREFOOT.
THE MONEY YOU KEEP LOCKED AWAY IS THE MONEY OF THE POOR.
THE ACTS OF CHARITY YOU DO NOT PERFORM ARE SO MANY INJUSTICES YOU COMMIT.

-ST. BASIL THE GREAT

When a child opens a door, be ready

By Linda Allison-Lewis
Catholic News Service

I like to think I'm fast on my feet when it comes to answers for my children.

Once when my son Scott was 5, he ran through the door as I was setting the table for dinner. He looked up at me and yelled the words, "Mom! What's faith?"

I sat him down at the table. "Scott," I began, "I'm going to answer your question with a question."

He nodded his little head without a clue of what I meant.

"Do you believe in God?" I asked.

"Yes," he said, matter offactly.

"Why?" I asked. "You've never seen God, have you?"

"No," he answered.

"Well, have you ever heard God?"

"No," he said with an uncertain look.

"Then how can you tell me that you believe in God if you've never seen or heard God?" I asked.

Scott thought for a moment. Suddenly he jumped up and slapped his little hands on his waist. "Because I just do!" he shouted at me.

I grabbed his face and kissed his forehead. "That's faith Scott! You got it!" I told him.

After that day I became more in tune with Scott and his own spirituality. I looked forward to nurturing the special moments that he, God and I shared. The moments were there; I just had to make certain I didn't let them pass unnoticed.

My 10-year-old daughter Noelle accompanied me and a friend a few months ago when we took a carload of clothing, toys and food from parishioners to a woman who lived in a poor part of town.

Children need adults "who listen carefully and ... nurture the beauty that is already there.... Walking through a door that a child opens up for us can be one of the most gratifying things we'll ever do."

Noelle laughed and played Barbies on the bed with the woman's little girl. Several days later Noelle said, "Mom, how do people like that know God loves them?"

I fought back tears as I asked God to help me to be more correct on my feet than fast on them.

"Through people, Noelle," I answered, "even people like you and me."

She smiled.

Noelle learned many things that night, and she thought about that situation a great deal. She began her own understanding about why so much of mom's work includes service to others.

I try hard to offset her occasional desires to be a little "material girl" by showing her how much happiness comes in serving those in need.

Every child is unique. But I believe each child will hunger for insights to a simple and beautiful spirituality. To grow in these instincts, however, children need parents, educators, youth ministers and community members who listen carefully and take opportunities to nurture the beauty that is already there.

One thing is certain. Whether the moment calls for being fast on our feet or correct in our wisdom, walking through a door that a child opens up for us can be one of the most gratifying things we'll ever do.

(Ms. Allison-Lewis works for Opportunities for Life, Kentucky's statewide pregnancy hotline, and is the author of "Keeping Up Your Spirits Therapy," Abbey Press.)

CNS photo by Frank Methe

FOOD FOR THOUGHT

Children "contribute to the growth in holiness of their parents," the new Catechism of the Catholic Church asserts (No. 2227).

The catechism doesn't explain how this happens. Some parents might say it happens when they learn to survive the tests of human patience that children pose!

The catechism does refer back to Vatican Council II's *Constitution on the Church in the Modern World* (No. 48), which stressed that children are "living members of the family" who "in their own way" contribute to their parents' sanctification.

"Living members"? Yes, and the catechism adds that children are "human persons."

One more thing: "Parents must regard their children as children of God" (No. 2222).

No, the catechism doesn't overlook the rights or gifts of parents. Still, the impression grows that if you overlook the rights and gifts of children you'll miss something important.

As human persons, children deserve respect, the catechism says. Coupled with affection, this leads parents to create homes where children learn what self-mastery and sound judgment look like, and where tenderness, forgiveness, fidelity and disinterested service are the rule (Nos. 2223; 2228).

Simple thoughts? Yes, but complex too. They deserve reflection as Christmas begins to focus attention on a child called Jesus.

42 **David Gibson, Editor, Faith Alive!**

FAITH IN ACTION

Author Robert Coles, a psychiatrist and professor at Harvard University, shows how children in the United States, Brazil and elsewhere struggle with moral conflict and moral choice in his book, *The Moral Life of Children* (Houghton Mifflin Company, 2 Park St., Boston, Mass. 02108. 1987. Paperback, $10.95), a companion to his best seller, *The Spiritual Life of Children.* One high school student said, for instance, that she thought "character meant being kind and good, even when there was no one to reward you for being kind and good." Coles notes how at times, a child's question casts light on the adult's own search for understanding.

Reflection: The child's "outer" life may be easy to see — with all its commotion or energy. To grasp the inner life of children, however, it is necessary to listen attentively and respectfully to their voices.

Do children know something we don't?

By Father John J. Castelot
Catholic News Service

The author of Psalm 8 made a seemingly irrelevant observation in the course of a prayerful meditation on the wonders of creation by saying, "Out of the mouths of babes and sucklings you have fashioned praise because of your foes, to silence the hostile and the vengeful."

But according to Matthew's Gospel, Jesus didn't consider this observation irrelevant. In Matthew's cleansing of the temple scene, when the children cried out "Hosanna to the Son of David," the indignant religious authorities protested: "Do you hear what they are saying?"

And Jesus answered: "Yes; and have you never read the text, 'Out of the mouths of infants and nurslings you have brought forth praise'?" (Matthew 21:15-16).

What is it about the child's instinct for faith that is remarkable?

One tragedy of our sophisticated and cynical society is the loss of a sense of wonder in the face of mystery, the loss of a sense of the totally Other. Wonder is an important element of prayer, and to children everything is wonderful.

They may not speculate about things in an abstract, intellectual way, but prayer is not philosophical — or theological — speculation. It is an awe-filled response to the wonderful works of God.

This may be why Jesus insisted that his followers become like little children, not childish but childlike. When children were being "brought to him that he might lay his hands on them and pray," the very adult and officious disciples scolded them.

"But Jesus said, 'Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these'" (Matthew 19:13-15).

Children possess another valuable asset: unquestioning trust, that trust we call faith. Trust in God's goodness and generosity is an essential attitude in prayer.

The little children who snuggled in Jesus' arms and looked up at his reassuring smile with big innocent eyes prayed without saying a word. They trusted the divine goodness shining in his eyes.

"O Lord, my heart is not proud.... I busy not myself with great things, nor with things too sublime for me. Nay rather, I have stilled and quieted my soul like a weaned child, like a weaned child on its mother's lap" (Psalm 131:1-2).

The innocent trust of a child is itself a prayer, a response to God's love and care reflected in the tender care of parents, who are themselves "sacraments," signs of God's all-embracing love.

"Fathers, do not provoke your children, so that they may not become discouraged," we read in Colossians (3:21). After all, if children have any conceptual image of God, it is that of a loving parent.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

USCC Pro-Life Spokeswoman Named To *Time* List Of 50 Young Leaders

WASHINGTON (CNS) — Helen Alvare, who serves as spokeswoman for the U.S. bishops on pro-life issues, has been named as one of *Time* magazine's 50 young leaders of tomorrow. The Dec. 5 issue of the magazine included Alvare, 34, in its list of members of Congress, entrepreneurs, scientists and activists age 40 and younger who the magazine's editors believe will make a difference in the country. "I was surprised and extremely thrilled that *Time* would pick any pro-life activist to be a part of what's going to lead America for the next 50 years," Alvare told Catholic News Service Dec. 2. She said she doesn't take her inclusion on the list as a personal triumph so much as a recognition that pro-life activism is being seen as a positive aspect of the country's future.

Former Nicaraguan President In Cuban Hospital For Heart Ailment

HAVANA, Cuba (CNS) — Former Nicaraguan president and Sandinista leader Daniel Ortega was resting in a Cuban hospital after a medical examination revealed he suffered a heart attack around three months ago, the Cuban news agency Prensa Latina said Dec. 1. The news agency quoted a spokesman of the Sandinista party as saying that Ortega was in satisfactory condition, but did not give further details. The party said earlier in a statement in Managua, Nicaragua, that Ortega was admitted into a specialized medical center "after a heart attack that he suffered approximately three months ago was detected during a medical check."

Thousands Attend Funeral Of Salvadoran Archbishop

SAN SALVADOR (CNS) — Thousands of Salvadorans, including President Armando Calderon Sol and other political leaders, jammed the Basilica of the Sacred Heart for the funeral of Archbishop Arturo Rivera Damas of San Salvador. "We expected a lot of people, but we never thought there would be so many," said Msgr. Ricardo Urioste, vicar of San Salvador. From the early morning hours Dec. 3, police cordoned off the streets surrounding the basilica, where the archbishop's body had lain for almost a week. Almost two hours before the Mass was scheduled to begin, the basilica was full. Mourners, including bishops from 21 countries and Salvadorans who had traveled from parishes around the country, spilled out onto the streets.

New Honolulu Bishop Will Minister In Life Of Parish, Lives Of Poor

HONOLULU (CNS) — At his installation Mass as fourth bishop of Honolulu, Bishop Francis X. DiLorenzo said his ministry and the ministry of Hawaii's Catholics will be carried out in the life of the parish and the lives of the poor. The bishop said he sees his apostolic role to teach, sanctify, and govern unfolding "when the laity, priest, permanent deacon, and religious meet Jesus regularly in both word and sacrament as well as in the poor." More than 800 people — among them 10 members of the hierarchy and 22 family members and friends from Bishop DiLorenzo's native Pennsylvania — witnessed the Nov. 30 installation ceremony in Honolulu's Co-Cathedral of St. Theresa.

Agca's Mother Meets With Pope To Seek Help In Son's Release

VATICAN CITY (CNS) — The mother of would-be papal assassin Mehmet Ali Agca met with Pope John Paul II and asked him to help convince Italian authorities to release her son from prison. The Vatican made no details available after the Dec. 3 audience, attended by Muzeyen Agca and another of her sons. It was her second meeting with the pontiff. In 1987, the pope assured the woman that he had forgiven her son, who shot and seriously wounded him in 1981. Agca is serving a life sentence in an Italian prison for the shooting and would be eligible for conditional release in 2005. Several justice ministers have refused requests to pardon Agca.

John McDevitt, Former Head Of Knights Of Columbus, Dies At 87

NEW HAVEN, Conn. (CNS) — John W. McDevitt, past supreme knight of the Knights of Columbus, was praised as "the very embodiment of a committed Catholic layman" following his death Dec. 6.

The praise came from Virgil C. Dechant, his successor as head of the Catholic fraternal society. McDevitt was supreme knight from 1964 to 1977.

"Under his leadership, the order weathered a sometimes confused and tumultuous period in ecclesiastical and secular history, and emerged from it even stronger, more united and more dedicated to the service of the Church and society than it was before," Dechant said.

McDevitt, a New Haven resident, was born Dec. 27, 1906, in Malden, Mass. He was superintendent of schools in Waltham, Mass., from 1942 until his election as deputy supreme knight of the Knights of Columbus in 1960.

He was a graduate of Boston College, where he earned bachelor's and master's degrees. Besides serving as school superintendent in Waltham, he also served as chairman and member of several school boards in Massachusetts and was a former chairman of the Massachusetts Board of Education.

In addition to numerous honorary doctorates and civic honors, McDevitt was named a Knight of the Grand Cross of the Order of St. Gregory the Great by Pope Paul VI in 1968. The next year, Pope Paul appointed him to Order of Pius IX, the highest papal honor that can be conferred on a Catholic layman who is not a head of state.

A funeral Mass was celebrated Dec. 12 at St. Mary's Church in New Haven, where the Knights of Columbus was founded in 1882. Another Mass was celebrated Dec. 14 at St. Mary's Church in Waltham, with burial at Holy Cross Cemetery in Waltham.

Robert Spaeth, Writer And 'Ultimate Teacher,' Dies At 59

COLLEGEVILLE, Minn. (CNS) — A funeral Mass was celebrated Dec. 2 in Collegeville at St. John's Abbey Church for Robert Spaeth, 59, well-known educator and writer who died Nov. 28 of a heart ailment at his home in Sauk Rapids. At the time of his death, Spaeth was professor of liberal studies at St. John's University, Collegeville. He had been dean of the College of Arts and Sciences from 1979 to 1988. Spaeth had a history of heart disease and had been hospitalized several times since October, when illness forced his return from Greece, where he was faculty director for a fall program in international studies for St. John's and the College of St. Benedict, St. Joseph, Minn. Author of five books, including *No Easy Answers: Christians Debate Nuclear Arms,* Spaeth was a frequent contributor to Minnesota publications and such national publications as *Commonweal*, the *National Catholic Reporter* and *The New York Times*.

This newspaper is printed on recycled newsprint and is recyclable.

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Scripture

Readings for the Week of December 18 - December 24

Sunday: Micah 5:1-4; Hebrews 10:5-10; Luke 1:39-45.

Monday: Judges 13:2-7, 24-25; Luke 1:5-25.

Tuesday: Isaiah 7:10-14; Luke 1:26-38.

Wednesday: Songs 2:8-14 or Zephaniah 3:14-18; Luke 1:39-45.

Thursday: 1 Samuel 1:24-28; Luke 1:46-56.

Friday: Malachi 3:1-4, 23-24; Luke 1:57-66.

Saturday: 2 Samuel 7:1-5, 8-11; Luke 1:67-79
Christmas Vigil: Isaiah 62:1-5; Acts 13:16-17, 22-25; Matthew 1:1-25 or 1:18-25.

GOD AND THE SICK AWAIT YOU

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Letters To The Editor

Proposition 187
To the Editor:

Your 11/25/94 editorial and Editor's Notebook on California's Proposition 187 was blindly judgmental and promises further polarization in this area.

Many people who are not bigots are very concerned about high taxes and think it's wrong to tax them for services for those who broke our laws to get into the country. We don't (and can't afford to) offer these services to the millions who respect our immigration laws.

Seemingly because 187 supporters disagree with your point, you glibly label them as gripped by "fear and hostility." It's wrong of you to make this generalization and to fail to acknowledge their legitimate concerns. It hurts your credibility and makes readers less likely to listen to other messages you may have.

Yours truly,
Jack James
Vilas

To the Editor:

Re: editorial Nov. 25, 1994 "We need more emphasis on social teaching" is a typical "dodge-the-issue" argument against doing anything about *illegal* immigrants into our nation.

Our forefathers came to this country under *legal quotas.* They did not steal across our borders in the night to steal from the taxpayers as the current *illegals* are doing besides adding to the dope trade and other elements of crime. When the border at El Paso was strictly regulated, crime in El Paso dropped 66 percent.

You people are endorsing hijacking the taxpayers of this nation! At my age, there are few surprises left in this life so I am not surprised at your intransigence in dealing with a serious national problem. Remember, your bedfellows in this case are those who seek to exploit cheap labor.

Sincerely,
Ralph MacDonald
Stoneville

To the Editor:

I read your comments regarding Proposition 187 in the Nov. 25 issue and believe you are being unfair to those that voted for the proposition. Although you do not specifically say so, you seem to be against Proposition 187.

Your unfairness comes about because this is a very complicated issue which has been allowed to exist for years and is costing the people of California billions of dollars and they appear to be fed up with a no solution problem that costs them more each year.

Unfortunately, you and some others do not address the fact that what is being talked about are illegal immigrants. The key word is illegal. If we are going to put up with this illegality please tell your readers what other illegalities they will have to support with their tax dollars.

Your unfairness also ignores the billions of dollars in tax moneys America sends to foreign countries each year. You also ignore the billions of dollars each year to private charities. This is the most generous country in the world and to hint that Catholics with their generous support each year of Church charities, CHD and others, do not follow Church social teaching is an insult. This is a complicated problem and people can honestly differ about means to solve the problem. The proposition is an attempt to stop illegal immigration not legal immigration.

Again, this is a complicated problem and we need people to put forth ideas for solutions not just hint that Catholics need more social teaching.

Yours Truly,
Philip Tierney
Charlotte

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

The Knights of Columbus remind people to "Keep Christ In Christmas" with billboards such as this one on South Boulevard In Charlotte. Photo by CHARLIE BOWLING

Knights (From Page 1)

As society moves toward religious neutrality, the youth have lost their Christian leadership, Charlotte District Deputy Jim Nass says. "If the government is going to take it away, we have to somehow bring it back and show the youth that someone cares."

Never mind what the government says the people want. Religious stamp sales indicate people are not as non-denominational as it may appear.

Postal workers say the Madonna and Child stamp always sells well. "We usually sell about half and half," with the Madonna and Child stamp making up 50 percent of sales and all other holiday stamps the remaining 50 percent, says Post Master Roger Armstrong of the Matthews Post Office.

The first religious Christmas stamp was a Madonna and Child in 1966 prompted by a four-year letter writing campaign initiated by the late Anthony Coviello, a parishioner at Our Lady of Mount Carmel Church in Waterbury, Conn.

The Madonna and Child series was interrupted in 1977 with a stamp showing George Washington in prayer but brought back by popular demand in 1978.

Peace (From Page 1)

"We need to return to this plan, to proclaim it forcefully, so that women in particular — who have suffered more from its failure to be fulfilled — can finally give full expression to their womanhood and their dignity," he said.

Pope John Paul said the journey of women throughout the world to claim their own dignity and have it respected has been long, difficult and "not without its share of mistakes."

"But it has been substantially a positive one, even if it is still unfinished, due to the many obstacles which, in various parts of the world, still prevent women from being acknowledged, respected and appreciated in their own special dignity," he said.

The pope made a special plea to women to continue helping other women who have yet to claim their full dignity or who are in situations where their dignity is denied. He also praised "the many courageous and far-sighted women" who have worked, sacrificed and suffered for the cause of peace.

U.S. Sacred Heart of Mary Sister Marjorie Keenan, an official at the justice and peace council, said she thinks that by not naming specific women, the pope was thinking of "the many, many, many women who have suffered the effects of war, carrying society forward even in the absence of men ... the world of women who work silently in favor of peace."

Within the Church, she said, she is confident "that the dignity of women announced and re-announced by the popes is making headway."

Placement Test Set

CHARLOTTE — The Charlotte Catholic High School placement test for incoming ninth graders is Saturday, Feb. 4 from 8:30 a.m.-11:30 a.m. on campus in the Begley Building.

A completed admissions application for new families is required in the Mecklenburg Area Catholic Schools office (MACS) by Jan. 27. Current MACS eighth graders are required to submit a $10 testing fee on the day of the test. Students needs to bring two #2 pencils.

In case of inclement weather, a radio announcement will be made. The postponement date is Saturday, Feb. 18. For more information, call (704) 335-1334.

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Pariente De Familia De Statesville Es Beatificada

En la brillante y soleada mañana del 16 de octubre, el Papa Juan Pablo II beatificó a cinco servidores de Dios, dos sacerdotes y tres hermanas. Una de las hermanas, la Beata María Rafols, está emparentada con la familia Rafols de Statesville. Entre sus familiares se encuentran Juan y Felita Rafols de Kerly Court e Isabel Rafols de Kelly Street.

La beata María nació el 5 de noviembre de 1781, en Villafranca de Penedes, España. Ella era parte de una familia simple y trabajadora. Asistió una escuela de internas en Barcelona para completar su educación mientras mantenía una vida de soledad, oración y piedad.

Ella se unió a un grupo de 12 mujeres jóvenes bajo la dirección del padre Juan Bonal, administrador del hospital de Nuestra Señora de la Gracia de Zaragoza. La comunidad formó una sociedad dedicada a servir a los más necesitados; los enfermos físicos y mentales, los niños abandonados y las personas incapacitadas.

A los 23 años, la Beata María fue nombrada superiora. Desplegando un efuerzo heróico, a menudo le hizo frente a las hostilidades creadas por algunos de los empleados del hospital. Durante las guerras napoleónicas ella trabajó en las ruinas bombardeadas, poniendo su vida en peligro para ayudar a los enfermos y a los niños. Ella inclusive se aventuró dentro del campo enemigo para implorarle al general francés ayuda para los enfermos y heridos.

La Beata María luchó incansablemente por la aprobación de su pequeña comunidad. Finalmente, en el año 1825, las hermanas tomaron sus primeros votos públicos. Víctima de calumnias, fue encarcelada durante la guerra carlista y más tarde fue puesta en libertad. Permaneció el resto de su vida en la casa madre de la comunidad. Murió el 30 de agosto de 1853 a la edad de 72 años.

Sigue La Lucha Contra La 187

LOS ANGELES (CNS) — Algunas semanas después de que la votación en la ciudad de Los Angeles, California, aprobara en las elecciones del pasado 8 de noviembre la controversial propuesta antinmigratoria 187, el cardenal Mahony de Los Angeles pide calma y razón. Dice que el reto de la corte será impedir que la medida tenga efecto.

El cardenal dijo en una declaración en Roma, durante una reunión en el Vaticano, publicada en su Arquidiócesis, que la aprobación de la Proposición 187 por un 59 % de los votantes "añade otro capítulo a la triste historia de California".

Esta Proposición negaría educación, servicios sociales y servicios de salud que no sean de emergencia a los inmigrantes. Los líderes católicos, en unión con representantes de otras regiones, se han opuesto decididamente a la iniciativa. Esta iniciativa que va "contra la decencia humana será negada por nuestras cortes y nunca será implementada permanentemente" dijo el cardenal.

Agrega la declaración que la Arquidiócesis de Los Angeles va a monitorear los retos de la corte a la Proposición 187 y "cooperará en un esfuerzo colectivo para anular los efectos sin precedentes de esta iniciativa. Como su impacto se realiza implementando regulaciones, haremos recomendaciones a las agencias arquidiocesanas sobre nuestros próximos pasos".

Nuevo Arzobispo Para Miami

MIAMI, Fla. — Después de una espera de más de un año la arquidiócesis de Miami ha recibido a su nuevo arzobispo, John Clemente Favalora, que fué nombrado por el santo Padre para administrar esa Iglesia local de Miami, Florida. El anterior arzobispo, Edward McCarthy renunció a su cargo al cumplir los 75 años de edad, conforme a los lineamientos del Código de Derecho Canónico

El obispo Favalora, antes de ser nombrado para administrar esta diócesis, era ya obispo de St. Petersburg, también en Florida y por ello está muy familiarizado con la zona. "Les aseguro que vengo a servir con un corazón amoroso", dijo él en el día de su presentación oficial.

A pesar de no hablar el idioma español, lo escribe y lo lee, pues ha tomado algunos cursos y también debido a su relación con la creciente población hispana en su anterior diócesis. "Lo leo bien pero no lo hablo tan bien" y añadió en español, "necesito practicar".

Monseñor Favalora se enfrentará a una comunidad de más de 1.2 millones de almas en la cual más de la mitad son hispanos o de descendencia hispana. El arzobispo John Favalora nació en New Orleans La. en 1935, ha sido vicecanciller, director del Diaconado Permanente, rector del seminario de Notre Dame y párroco en su diócesis natal, hasta que fué nombrado obispo de St. Petersburg .

La instalación en su nueva Arquidiócesis será el 20 de diciembre en la Catedral de Santa María.

El Bautismo (II)

Misterio del encuentro con el *Padre*, el Bautismo es también el encuentro con el *Hijo*, Jesucristo. En cuanto es participación en su muerte y resurreción, el Bautismo asocia al creyente con su Salvador en su camino pascual. Se actualiza así la más grande de todas las obras que el Señor ha realizado por nosotros: la Pascua de su hijo:"Si de hecho fuimos completamente unidos a El con una muerte semejante a la suya, lo seremos también con su resurreción" (Rm 6:5).

La vida del bautizado es una existencia *pascual*: unido a su Señor, el Cristiano vive la historia en una manera *nueva*, porque la experiencia del dolor y de la muerte se vuelve para él el camino en el cual puede experimentar la obra de la reconciliación con Dios y con los hermanos y hermanas, la misma obra que llevó a cabo Jesús con su pasión y resurreción.

Toda la existencia del bautizado es un vivir en Cristo y un experimentar su prescencia en nosotros: "Fuí crucificado con Cristo y no soy yo quien vive, sino que es Cristo quien vive en mí. Esta vida en la carne, yo la vivo en la fe del Hijo de Dios, quien me amó y se dió a sí mismo por mí" (Gal 2:20).

De modo que el bautizado no siente nunca la sensación de haber llegado al término de su viaje y vive su bautismo en una entrega continua y esperando la victora final de Dios: "No en el sentido de que haya yo conquistado el premio o que haya alcanzado la perfección; sólo me esfuerzo en correr para conquistarlo, porque yo también fuí conquistado por Cristo ... olvidando el pasado me lanzo hacia el futuro; corro hacia la meta para alcanzar el premio que Dios nos llama a recibir, allá arriba, en Cristo Jesús" (Fil 3:12-14).

(Con permiso de los Padres de la Sociedad de San Pablo)

El Tiempo Ordinario

Por ARTURO DE AGUILAR

Este es el cuarto artículo de la serie sobre el Ciclo Litúrgico que comenzamos hace tres semanas. Incluyendo el presente, faltan cuatro artículos más para terminar esta serie.

Además de los 5 tiempos *Adviento, Navidad, Cuaresma, Triduo pascual y Pascua*, que tienen un carácter propio y especial, hay treinta y tres o treinta y cuatro semanas distribuídas a lo largo del año litúrgico en las que no se celebra ningún aspecto particular del Misterio de Cristo.

Este período de tiempo que se conoce como tiempo ordinario recibe el nombre técnico de "*per annum*" (durante el año). Está dividido básicamente en dos períodos: el primero al terminar la Navidad y que sirve de puente entre ésta y la Cuaresma y oscila entre cinco y nueve semanas, dependiendo de la fecha en que se celebre la Pascua. El segundo período se inicia después del domingo de Pentecostés hasta que se da por concluido el año litúrgico, al comienzo del Adviento.

No por estar fuera del "cuerpo" del Misterio de Cristo, este tiempo deja de ser importante para nuestro contínuo caminar en la fe. Dentro de estas semanas se celebran otras fiestas menores en las que se conmemoran devociones a la Santísima Virgen y advocaciones del nombre de Jesús. Durante este tiempo es deber personal alimentarnos espiritualmente con la Palabra, en la celebración dominical de Cristo y también a través de otras actividades que nos conduzcan a un mayor desarrollo como cristianos.

Arzobispo De La Habana Instalado Cardenal

El pasado 26 de noviembre, en Roma, el Papa Juan Pablo II instaló a 30 nuevos cardenales. Entre los nombrados estaba el arzobispo de La Habana Jaime Ortega Alamino.

En un mensaje a los católicos y al pueblo de Cuba con motivo de su designación, el Cardenal Ortega dijo que "depués de superar esa impresión desconcertante que me han causado siempre los dones que reconozco inmerecidos, comencé a poner en orden mis ideas y lo primero que hice fue no pensar en mí, ni en mis límites, ni en la ausencia de merecimientos propios, sino en los otros".

"Ante todo pensé en la Iglesia, a la que sirvo con todo mi amor y toda mi pobreza y al mismo tiempo mi pensamiento y mi corazón se fijaron en Cuba, en mi patria querida", siguió diciendo en su mensaje. En su mensaje pidió las oraciones de todos para él poder cumplir este nuevo servicio al Señor y a su Iglesia.

El Cardenal Ortega nació en Jagüey Grande, estudió en el Instituto de Segunda Enseñanza de Matanzas, fue miembro de la Juventud Católica Cubana, hizo sus estudios teológicos en el Canadá francés, fue párroco en Cárdenas, Obispo de Pinar del Río y llegó a ser Arzobispo de La Habana el 20 de Noviembre de 1981.

Al concluir el mensaje dijo, "hay dos amores singulares que no puedo pasar por alto en estos instantes de recuento y oración: mi madre, que me ha acompañado la mayor parte de mis treinta años de sacerdocio. Ella es también un don incomparable que me ha hecho el Señor. Y mi madre del cielo: la Virgen de la Caridad, Patrona de Cuba que en su imagen de El Cobre es para todo católico cubano un símbolo patrio que conjuga dulcemente con abrazo maternal, el amor a Dios y a la Patria. Como Ella quiere ser la Iglesia en Cuba, toda de Dios, toda del pueblo".

To Our Friends

Second of two articles about the sacrament of baptism and its consequences in our lives as Christians. The Liturgical year, about the Ordinary Time, its significance and its length. The struggle of the Archdiocese of Los Angeles against Proposition 187 that would deny services, and education to illegal immigrants. John C. Favalora, former bishop of St. Petersburg, Fla., named as new archbishop of Miami. Pope John Paul II beatified Blessed María Rafols, related to the Rafols family of Statesville. Pope John Paul II installed 30 new cardinals including the archbishop of Havana, Jaime Ortega Alamino.

Guide: Finding Middle Ground Key For Religion In Schools

WASHINGTON (CNS) — A balanced perspective about religion can and should have a place in public schools, says an organization that focuses on First Amendment rights.

"Avoidance of religion and exclusion of religious perspectives is anything but neutral or fair," said Charles Haynes, editor of *Finding Common Ground: A First Amendment Guide to Religion and Public Education*, released by The Freedom Forum in Arlington, Va.

Leaving religion entirely out of classroom discussions of history, economics, literature and other subjects "gives students the false impression" that "religious traditions are marginal" writes Haynes in the guide's first chapter.

But as the guide continually emphasizes, religion can only be included in the public school curriculum within the framework provided by the Establishment Clause of the First Amendment, which says that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." That means a school's approach to religion must be academic, not devotional, and schools may neither promote nor inhibit religious belief or nonbelief.

The framework is clearly spelled out in the guide's reports, lists, legal explanations and question-and-answer sections. It is meant to help both school leaders and those parents who are critical of public schooling understand where they can find common ground.

The guide begins by acknowledging current tensions in schools. It describes classrooms as "battlefields in the culture wars that deeply divide our nation." And it says, "bitter clashes over such issues as religious holidays, equal access, religion in the curriculum, and religious practices have placed children and teachers in the cross fire of controversies and dissension."

To counter such tension, the guide provides strategies for both parents and administrators in one particular area of conflict — protests over textbooks. It urges parents to read the books before complaining about them, to think before banning, to talk with teachers first and to resist name-calling against their opponents.

It also advises teachers and administrators to solicit community input before choosing books, to put in place a written procedure for dealing with complaints, to respond privately to requested alternative assignments and, like the parents, to avoid name-calling.

The guide also outlines religious practices of major religions, listing special food or diets, medical restrictions, possible absences due to religious holidays and observances or rituals during school hours. It provides resources for teaching about religion in history classes and developing a curriculum to emphasize character education.

In a panel discussion following release of the guide, U.S. Secretary of Education Richard Riley said the publication could provide a means to build bridges between the "competing factions" around public schools.

"There is no area where we need more to extend ourselves, to learn to trust one another, to lower our voices and respect the civic rights of all Americans than in this public space where religion meets public education," he said.

Further information is available from The Freedom Forum, 1101 Wilson Blvd., Arlington, VA 22209. Phone (703) 528-0800.

Notebook (From Page 4)

They say they can't do it without U.S. help and President Clinton says he'll provide up to 25,000 American troops to cover the withdrawal.

If the arms embargo had been lifted two years ago and the peacekeepers had stayed home, the U.S. troops would not have been needed and we wouldn't be faced with the possible loss of American lives.

The whole situation in Bosnia has been mismanaged from the start. The Clinton administration has vacillated between bluster about how tough we were going to be and standing by and doing nothing.

Whatever the outcome finally is, this has not exactly been one of this country's most shining hours.

I just hope we can get out of the whole mess without American casualties.

A Christmas Carol Story Of Stewardship

By DAN CONWAY

We all remember the scene from old movies and TV specials. Two "portly gentlemen," as Charles Dickens calls them, enter the offices of Scrooge and Marley hoping to raise money "for the poor and destitute who suffer greatly at the present time of year."

They make their case, pointing our that "hundreds of thousands are in want of common comforts," but Scrooge is not impressed. "Are there no prisons?" the old miser asks. "Aren't the workhouses still in operation?" he snarls.

"Yes," one of the gentlemen replies, "I wish I could say they were not." Undaunted, the two gentlemen continue, "What shall we put you down for?"

"Nothing!" says Scrooge.

"You wish to be anonymous?" the gentlemen ask.

"I wish to be left alone!" says Scrooge.

The gentlemen leave with hearts full of sadness. They grieve for the poor and homeless "who would rather die" than suffer the humiliation of a 19th century English workhouse, but they also grieve for old Ebenezer Scrooge whose self-centered misery has blinded him to the simple joys of Christmas.

How many times have we heard similar versions of this same old story? How many times have we found ourselves playing the part of Scrooge — saying to those who ask for our time or our money, "Please don't bother me. I wish to be left alone."

Although he never used the word, Charles Dickens' wonderful story, *A Christmas Carol*, is about stewardship. It is about the joy of giving and about learning to care for (and be responsible for) all of God's creation. And, as Dickens makes very clear, *A Christmas Carol* is about more than just the sentimental (or commercial) "Christmas spirit" that comes and goes each holiday season.

Scrooge is not a good steward. He hoards what he has been given (time, talent and treasure), and he buries his gifts deep within himself. He cannot give or share, and the result is a twisted, self-absorbed misery. Along with his gifts and talents, Scrooge accumulates and hides all the hurts, resentments and disappointments of a lonely lifetime. In the end, nothing makes him happy. Nothing gives him peace.

There is only one thing that can save this miserable old man from the hell he has made for himself. Giving. Open, generous, unrestricted giving is the only cure for the likes of Ebenezer Scrooge. As long as he holds back asking, "What's in it for me?" Scrooge is condemned to live the life that he has fashioned for himself through many years of lonely self-centeredness.

Fortunately, Dickens believed in a God who is generous and forgiving. Old Scrooge is given one last chance to experience life as it was truly meant to be lived. The spirits who visit Scrooge (including Jacob Marley, a former business partner now condemned to haunt the spirit world in chains of his own making) help Scrooge to face painful truths about himself. And by caring enough to confront him with his selfishness, the spirits give Scrooge something far more valuable than all his gold; they give him a glimpse of who he was, who he is now, and who he could become — if only he would let go of his bitter resentment and embrace the joy of giving.

Recall that following this change of heart, as he hurries to join his nephew's family for Christmas dinner, Scrooge encounters one of the two "portly gentlemen" who had asked him for a contribution the day before. After greeting the gentleman so warmly that the man barely recognized the old miser, Scrooge whispers in his ear the amount of his pledge to help the poor and destitute.

"My dear Mr. Scrooge, are you serious?" cries the gentleman, "as if his breath were taken away."

"Not a farthing less," says Scrooge. "A great many back-payments are included in it, I assure you. Will you do me that favor?" he pleads.

And the most amazing thing happens. As the astounded solicitor tries to express his gratitude, stammering from both appreciation and disbelief, old Scrooge says it for him.

"Thank you," says Scrooge. "I am much obliged to you. I thank you 50 times. Bless you!"

In *A Christmas Carol*, Dickens wants each of us to discover what old Scrooge has to learn the hard way: that the only way to hold onto something is to give it away. This is the paradox of giving: the one who gives a gift (from substance and without counting the cost) is the one who is most grateful. Besides being a donor, the generous person is also a beneficiary. That's why Scrooge says thank you "50 times" and also why he asks the gentleman, quite sincerely, to do him a favor by accepting the gift.

Ever afterwards, Dickens says, it was said of Scrooge "that he knew how to keep Christmas well." Like any good steward, Scrooge kept it well by giving it away. And so, as Dickens observes at the conclusion of his story, "May that be truly said of us ... every one!"

Dan Conway is director of development for the Archdiocese of Indianapolis. Article reprinted with permission.

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MACS Search Committee
1524 E. Morehead St.
Charlotte, NC 28207

MACS
Mecklenburg Area Catholic Schools

Diocesan News Briefs

Liturgy Day Program

CHARLOTTE — The Liturgy Day Program for 1995 is Saturday, Feb. 11 at St. Patrick Cathedral. Call the Diocesan Office of Worship at (704) 437-3108 for details.

Foreign Aid

BOSNIA-HERZOGOVINA — As the war continues and winter approaches, Church World Service/CROP is stepping up its distribution of food, shoes, clothes, medicine, medical equipment, and health and school supplies in former Yugoslavia. CWS/CROP, an ecumenical service agency, is sending $50,000 for the local purchase of shoes and clothing, and is appealing for $200,000 more to continue to meet the needs of people most affected by war. Nearly 80 Carolina communities sponsor annual CROP Walks to support the agency's domestic and overseas work. To make a donation, write to Church World Service/CROP, Joseph Moran, 1006 Lamond Ave., Durham, NC 27701.

Crisis Assistance

CHARLOTTE — Requests for emergency financial assistance were up 11 percent this summer at Crisis Assistance Ministry, while expenditures for client aid rose 17 percent. "We are close to spending the well dry ...," said Caroline Myers, executive director. To make a donation, write to Crisis Assistance Ministry, 500 Spratt St (28206), P.O. Box 31616, Charlotte, NC 28231-1636.

Shelter Support

MURPHY — The Hurlburt-Johnson Homeless Shelter, nurtured and spiritually governed by the Cherokee County Ministerial Association, offers caring for people in crisis and fosters hope and acceptance amid difficulties. To make a donation, write to Hurlburt-Johnson Home, c/o Ingram Appliance, Betty Ingram, 119 Peachtree St., Murphy, NC 28906.

Crop Results

FRANKLIN — Thirty-six members of St. Francis of Assisi Church participated in the third annual Crop Walk and raised $1,081, the highest donation among participating area churches and schools.

Parish Cruise

BERMUDA — Parishioners and friends of St. Gabriel Church, Charlotte, are invited to join Father Ed Sheridan on a seven-day cruise to Bermuda. Air trip starts from Charlotte with ship boarding at New York. Ports are St. George and Hamilton, Bermuda, with three days of island exploration. For information and reservations, call Pat at (704) 377-1957.

Guadalupe Pilgrim Image

CHARLOTTE — To receive a blessed pilgrim image of Our Lady of Guadalupe, call Debbie Smith at (704) 531-2808, Sheila Lockhart at (704) 566-0842 or Lisa Revilla at (704) 573-1518.

Volunteers Needed

BREVARD — The Guardian Ad Litem program needs advocates for children involved in the court process as a result of abuse or neglect. Call Dick Murray at (704) 645-4044 or (704) 255-4736 for information.

Golf Tournament

CHARLOTTE — Sixteen members of the St. Vincent de Paul Senior Golf Association competed in a semi-annual golf tournament Nov. 16 at Revolution Park Golf Course. An informal dinner for members and their spouses was at Sharonview Country Club on Nov. 20.

The association is open to all retired members of St. Vincent de Paul Church. For information, call Joe Kenney at (704) 522-0376.

Healing Service

ASHEVILLE — Healing Masses at St. Joan of Arc Church are the first Thursday of every month at 7 p.m., followed by refreshments in the activity center.

Ever Met An Angel?

CHARLOTTE — Have your encountered an angel? If so, Christian Mothers at St. Gabriel Church wants to hear from you. The group is planning a program on angels Jan. 5. If you believe you have met an angel, call Holly McRae at (704) 364-9789.

Adoration Of The Blessed Sacrament

CHARLOTTE — St. Thomas Aquinas Church has Eucharistic Adoration of the Blessed Sacrament on Fridays from 7:30-8:30 p.m. during the month of December.

New Year's Eve Party

KANNAPOLIS — St. Joseph Church's New Year's Eve Party is Saturday, Dec. 31 from 8 p.m.-1 a.m. in the Activity Center. Cost is $12 each or $20 per couple and includes admission, party favors, entertainment, mixers and breakfast. The event is BYOB and participants must be 18 years of age or older. Tickets are for sale after Masses at St. James and St. Joseph Churches.

Advent Journey

CHARLOTTE — Mercy Sister Mary Hugh Mauldin will present the last segment of the series, "Advent: A Journey Thorough the Eyes of Isaiah," at St. John Neumann Church Dec. 18 from 8:45-9:45 a.m. Babysitting will be provided. For information call (704) 535-4197.

Blessed Sacrament Devotion

BELMONT — Known for his 37 years of pastoral and Marian work, his television appearances on EWTN, Capuchin Father Sylvester of New Jersey will conduct a Eucharist Devotion of Forty Hours at Queen of the Apostles Church Dec. 17-19. All are invited to attend.

Ecumenical Services

LENOIR — St. Francis of Assisi Catholic Church, St. Stephen Lutheran Church and St. James Episcopal Church will celebrate an ecumenical service Tuesday Dec. 20 at 7 p.m. at St. Stephen Lutheran Church.

Lecture On Medjugorje

GREENSBORO — Wayne Weible, author of two best-selling books, *Medjugorje: The Message,* and *Letters From Medjugorje,* will speak at St. Paul the Apostle Church on Monday, Jan. 2 at 7 p.m. A convert to Catholicism three years ago, Weible is a former newspaper publisher and columnist who writes and lectures on Medjugorje and personal experiences from his 18 trips there. For more information, call (910) 288-1484.

Leadership Retreat

MAGGIE VALLEY — A weekend retreat for diocesan and parish leaders, "A Call to Lead with Joy and Hope," is Jan. 27-29 at Living Waters Catholic Reflection Center. Dorothy T. Foss will lead the retreat. Donation is $80. For information, call(704) 926-3833.

Holiday Sports Camp

BELMONT — Belmont Abbey College is sponsoring a holiday sports day camp for children ages 9-17 Dec. 19-23 and Dec. 26-30 from 8:30 a.m.-4:30 p.m. The camp will offer aerobics, baseball, basketball, fitness, soccer, swimming, volleyball and tennis. The fee is $110 a week, discounts are available for families with more than one child. For information, call the Belmont Abbey office at (704) 825-6672.

Polish Mass

CHARLOTTE — St. Ann Church will have a Polish language Mass on Christmas day at 2 p.m.

Survivors

CHARLOTTE — Survivors, a widows/widowers support group sponsored by Catholic Social Services for people dealing with new or unresolved grief, meets the third Sunday of each month at the Catholic Center, 1524 E. Morehead St., from 4:30 p.m.-6 p.m. For information, call Suzanne Bach, (704) 377-6872.

Winter Coats

CLEMMONS — Holy Family Parish is collecting winter coats for FIRST (Forsyth Initiative for Residential Self-Help Treatment), a long-term, co-educational, self-help rehabilitation center for people who seek a life of independence, integrity and purpose. To donate, call Harold Reese, (910) 727-0330.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

A CATHOLIC CHILDREN AND FAMILIES first CAMPAIGN

Social institutions increasingly share many of the family's responsibilities toward children, but they can never take the place of families. Rather, social institutions — government at all levels, employers, religious institutions, schools, media, community organizations —should enter into creative partnerships with families so that families can fulfill their responsibilities toward children.

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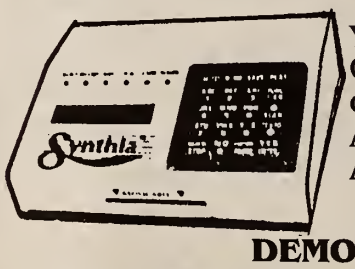

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World and National Briefs

Archbishop Compares Attitude On Bosnia To Appeasement Of Nazis

NEWARK, N.J. (CNS) — Inaction of the major world powers in the face of ethnic cleansing in Bosnia-Herzegovina recalls the superpowers' willingness to appease Adolf Hitler in the 1930s, said Archbishop Theodore E. McCarrick of Newark. Archbishop McCarrick, chairman of the U.S. bishops' Committee on Migration, wrote about Bosnia's plight in the Dec. 7 issue of *The Catholic Advocate*, his archdiocesan newspaper. "How can we walk away from ethnic cleansing, from rape and murder, from repeated vicious and deliberate attacks on helpless children and claim that we have accomplished anything positive for peace in the Balkans or for the establishment of a just order in the world?" he wrote. "Do we think that giving prizes to aggressors will satisfy their hunger for control and power any more now than it did in the 1930s? Be sure it will not."

Pro-Life Leaders Urge Stepped-Up Effort Against RU-486

BURLINGTON, Vt. (CNS) — Vowing to fight the introduction of the abortion pill RU-486 into the U.S. drug market, two national pro-life leaders visited the Vermont city chosen as a test site for the drug. Father Frank Pavone of the New York-based Priests for Life and the Rev. Philip "Flip" Benham of the national Operation Rescue organization addressed a pro-life rally at Our Lady of Grace Parish in Colchester Dec. 2 as part of a weekend of protests against the Burlington-area testing of RU-486. The leaders urged their audience to step up their pro-life activities and stop RU-486 from being approved for use in the United States by the Food and Drug Administration.

Judge Says Televising Execution Not Meant As Deterrent

CLEVELAND (CNS) — The Ohio Catholic judge who drew criticism from the Vatican for proposing that the execution of a man he sentenced be televised says his decision was not intended as a deterrent to crime. Cuyahoga County Common Pleas Judge Anthony Calabrese Jr. ordered that the execution of 22-year-old Tyson Dixon be open to all news media. Previous attempts to televise executions in the United States have failed. "I have never entered the debate of capital punishment as a deterrent; that's not part of my argument for allowing the televising," he said. Because the state of Ohio has not executed a death row inmate since 1963, the judge said, there is no way to determine whether capital punishment can prevent future murders. "But if we're going to have a death penalty to further the administration of justice in an orderly and swift manner, I feel it shouldn't be done in private," Calabrese told the *Catholic Universe Bulletin*, Cleveland diocesan newspaper.

Wisconsin Franciscan Health System May Link With Mayo Clinic

LA CROSSE, Wis. (CNS) — The Franciscan Health System based in La Crosse has signed a letter of agreement to pursue exclusive negotiations toward an affiliation with Mayo Clinic, 75 miles away in Rochester, Minn., in the neighboring Diocese of Winona, Minn. Also involved in the talks is Skemp Clinic, next door to St. Francis Medical Center. An affiliation would help create the integrated health care delivery system that best serves the public, said Dr. Brian Campion, Franciscan Health System president. "The face of health care is changing dramatically," Campion said. "The pressure to control costs and maintain quality demands change."

CRS Warns Of Simmering Rwandan Refugee Crisis In Zaire

BALTIMORE (CNS) — The international community must act to head off a refugee crisis brewing in Zaire that threatens reconciliation and reconstruction in Rwanda, according to the head of Catholic Relief Services. Kenneth F. Hackett, executive director of CRS, said a small number of Rwandan refugees in Goma, Zaire, is waging a campaign of violence and intimidation in the camps. About a third of the Rwandan population remains in camps outside their home country. Some are Hutus reluctant to return in fear of reprisals by the new Tutsi government. Others are intimidated by former Hutu militia who threaten people in the camps and have made delivery of relief supplies dangerous and erratic.

Death Sentence For Clinic Killer Called Part Of "Horrifying" Cycle

WASHINGTON (CNS) — The U.S. bishops' pro-life spokeswoman said the death sentence given to Paul Hill Dec. 6 for murdering a Florida abortionist is wrong because "you should not kill people to show that killing people is wrong." "But a judge has decided that the State of Florida should kill Paul Hill because Hill killed Dr. Britton because Britton killed unborn children. The cycle of violence is horrifying," said Helen Alvare. Alvare, director of planning and information for the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops, made the comments in a statement issued the same day as Hill's sentence. Circuit Court Judge Frank Bell ruled that Hill, a former Presbyterian minister, should die in Florida's electric chair for killing Dr. John Britton and clinic escort John Barrett outside the Ladies Center abortion clinic in Pensacola July 29.

Archdiocese Sells Retreat Center To Help In Sex Abuse Settlements

ALBUQUERQUE, N.M. (CNS) — The Archdiocese of Santa Fe has sold an Albuquerque retreat house to the Norbertine order, which plans to establish an abbey there. The $1 million sale proceeds will be used exclusively to finance settlements of outstanding clergy sex abuse lawsuits, according to archdiocesan chancellor Father Richard Olona. There are 80 active claims against the archdiocese. Another 60 have been settled, the archdiocese said in a statement announcing the retreat center sale. "The archdiocese is in serious financial condition and is doing everything it can to avoid bankruptcy," said the statement. "Also, the archdiocese cites the lack of cooperation of insurance companies in settling the suits."

Pope Says Iran's Catholics Deserve Freedom, Respect

VATICAN CITY (CNS) — Pope John Paul II said Iran's tiny Catholic community deserves freedom and respect as it seeks to operate in a predominantly Muslim society. The pope, meeting with three Iranian bishops Dec. 2, praised the Church for its valuable charity and social work in the Middle Eastern country. He said relations with the Muslim majority should be guided by accepted principles of interreligious dialogue. "This includes respect for the personal conscience, rejecting all coercion or discrimination in matters concerning the faith, freedom to practice and witness one's religion, and consideration and respect for all authentic religious traditions," he said. Catholics in Iran number only about 13,000 out of a total population of more than 57 million. They are served by 21 priests. Many Catholic missionaries were forced out of the country shortly after the 1979 revolution, which resulted in the installation of an Islamic state.

No "Outside Influence" In Pedophile Priest Case, Irish Report Says

DUBLIN, Ireland (CNS) — Irish attorney general Eaghan Fitsimmons said there is no evidence that "outside influence" was involved in a seven-month delay in processing warrants from the Northern Ireland police for the extradition of pedophile priest Norbertine Father Brendan Smyth. Father Smyth is serving a four-year sentence in Northern Ireland after admitting charges of indecently assaulting eight children. There was unsubstantiated speculation that Church officials had put pressure on the government to resist extradition. The delay in his extradition caused bitter political controversy. The coalition government of the Irish Republic, led by Prime Minister Albert Reynolds, collapsed after allegations that the prime minister had misled parliament.

Pope Names Administrators To Care For Rwandan Diocese

VATICAN CITY (CNS) — Pope John Paul II has named apostolic administrators to three dioceses in Rwanda whose bishops were murdered during the African nation's savage civil war. At the same time, the pope named apostolic administrators for another Rwandan diocese whose bishop has been missing since June and is feared dead, and for a fifth diocese whose bishop is in exile. The appointments were announced Dec. 3 at the Vatican. Before the fighting ignited in April 1994, about 3.3 million Catholics — 44 percent of the Rwandan population — lived in nine dioceses. Three of the country's remaining four bishops were named apostolic administrators of the vacant dioceses. A Rwandan diocesan priest and a Missionary of Africa were named to head the other sees.

Protest For Missing Husband Gets American Confined To Guatemala

GUATEMALA CITY, Guatemala (CNS) — A U.S. lawyer who recently ended a 32-day hunger strike aimed at forcing the Guatemalan government to release information about her rebel husband said the government has brought charges which bar her from leaving Guatemala. "I cannot legally leave," Jennifer Harbury told reporters in Guatemala City. "An order requiring me to stay here has been issued." Harbury launched a hunger strike in front of the national palace in October to force the government to disclose the whereabouts of her husband, rebel commander Efrain Bamaca Velasquez, but broke it off in November to travel to Washington for a meeting with officials. She returned to Guatemala Dec. 5 to continue her search, but was slapped with charges by the nation's attorney general for "making accusations without presenting evidence" against the Guatemalan army.

Melkite Archbishop Says Code Creates Problems With Orthodox

LONDON (CNS) — A prominent Eastern-rite Catholic archbishop said the marriage provision of the Eastern-rite Code of Canon Law is causing major problems for Catholic-Orthodox relations in his region. The code is "a new and serious obstacle in relations between Catholics and the Orthodox," said Melkite Catholic Archbishop Isidore Battikha, patriarchal vicar for Damascus, Syria. "It risks the end of rapprochement." The code, presented by the Vatican in 1990 but only translated into Arabic in 1993, has a new provision that the Catholic partner in a proposed mixed-faith marriage must declare he or she will do all in his or her power to ensure the children are raised Catholic. The code also says the non-Catholic partner must be informed of this declaration.

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Some Agricultural Practices Not Just, Rural Conference Told

DES MOINES, Iowa (CNS) — Some forms of agriculture practiced in the United States are contrary to the justice of God, a rural life activist said at a conference designed to address the growth of large-scale hog farming.

"In the midst of such a bountiful harvest this year, there is bitterness, because the return for the hard work done is incredibly meager, and the bounty will not go to those who need it most," said United Methodist Rev. Gil Dawes at the Nov. 30 conference.

Rev. Dawes, coordinator of PrairieFire Rural Action's Renewing Rural Iowa project, told the 100 assembled that agriculture has grown more industrialized since World War II.

"We find ourselves now confronted with a particular kind of this (consolidation of) agriculture in the hog confinement business," he said.

"It is not designed to produce jobs for the Midwest. It is not designed to help feed the hungry of the world. It's designed to make bigger profits for agribusiness and for international finance."

Large-scale hog farming, run by agribusiness, involves putting up to 100,000 sows on one farm, compared to the 100 sows raised by the average family farmer. Farmers are then contracted to tend to the sows.

"The issue is not just the smell," Rev. Dawes said. "Eventually, they will find a way to deal with that, and they may even manage to deal with the environmental danger. What we're not going to be able to change is the economic concentration of wealth in the hands of fewer and fewer people."

Bernard Evans, associate professor of pastoral theology at St. John's University in Collegeville, Minn., called upon participants to address issues that are dividing rural communities within their own congregations.

"I don't think there's any question but that the churches locally must interact with society," Evans said. "Any action to help build a just society by the local Church is an integral part of the preaching of the Gospel."

Often, rural congregations are afraid to raise controversial issues during worship for fear of creating divisions among the faithful, he said. "The divisions are already there," he added. "Let us begin to work on them."

Evans outlined five principles drawn from Catholic social teaching when attempting to deal with conflict within congregations: the dignity of the human person, the common good of society, the right of individuals to participate in decisions that affect them, the preferential option for the poor, and stewardship of natural resources.

In examining agricultural developments during this century, Evans said that "too often, the possibility of being able to do something is equated with the right" to do it.

The conference, sponsored by the Church Land Project, a joint venture of the National Catholic Rural Life Conference and PrairieFire Rural Action, was funded by a grant from the U.S. Catholic Conference's environmental justice program.

Pope Appoints New Cardinals To Vatican Congregations, Councils

VATICAN CITY (CNS) — In a follow-up to the November consistory in which he created 30 new cardinals, Pope John Paul II appointed the new members of the College of Cardinals to various Vatican congregations and councils.

In their role as the pope's closest advisers, each of the cardinals under retirement age is named a member of one or more Vatican offices.

Cardinal William H. Keeler of Baltimore will continue as a member of the Pontifical Council for Promoting Christian Unity, a position to which he was named in October. In addition, according to the papal appointments announced Dec. 12, the cardinal will serve on the Congregation for Eastern Churches.

Cardinal Adam J. Maida of Detroit was named a member of the Congregation for Clergy — where he previously had been a consultor — and of the Pontifical Council for the Pastoral Care of Migrants and Travelers.

Canadian Cardinal Jean-Claude Turcotte of Montreal was named a member of the Congregation for Sainthood Causes and of the Pontifical Council for Social Communications.

Pope Hopes Letter To Kids Helps Them Prepare For Christmas

VATICAN CITY (CNS) — Pope John Paul II said he hoped his upcoming letter to the world's children would help them prepare for Christmas and love Jesus.

The pope announced the letter Dec. 10 as he blessed nativity scene figurines of the baby Jesus held up by thousands of young people in St. Peter's Square.

Vatican sources said the letter, about 15 pages long and written in a simple style, would be released in mid-December. Designed to mark the end of the International Year of the Family, they said the letter touched upon the meaning of Christmas, the role of Jesus and the importance of holiness.

"It is a gift that I wanted to give you and your families: Read it attentively," the pope told the young people. "It will help you prepare better for the coming Christmas, and I am certain that it will also encourage you to follow and love Jesus more generously," he said.

He said he wanted to help children become "joyous messengers of His Gospel" for a peaceful world.

The pope emphasized in his talk that Advent should be a time of anticipation. Looking out over the square, where his own Christmas tree stood and where a nativity scene was under construction, he said all the activity "helps bring joy to the heart."

As he blessed the small figures of Jesus, he reminded the children that Christ's coming should be at the center of their Christmas and of their lives.

Ecuadoran Christmas...

Ecuadoran Indian children pray around a figure of the Infant Christ that rests on a bed of straw in a eucalyptus forest near Quito. The Indians celebrate a humble Christmas. (CNS photo from KNA)

20th Anniversary Response Set For Appalachian Pastoral

WHITESBURG, KY — Grass roots meetings on the 20th anniversary response to the 1975 Appalachian bishops' pastoral letter, *This Land is Home To Me*, are underway.

The anniversary response gained the support of the Catholic Committee of Appalachia at its annual meeting held in Marion, Va., Sept. 30 through Oct. 2. Members attending the sessions participated in a listening process.

Originally issued by all of the Catholic bishops of the Appalachian region at the suggestion of now-retired Bishop Michael J. Begley of the Diocese of Charlotte, the 1975 pastoral letter addressed the powerlessness of the poor in Appalachia.

According to church workers In the region, the situation of the poor has worsened during the past 20 years. Also, they note, social problems are compounded by growing ecological problems.

Grass roots meeting have already been held in Kentucky and Virginia with more sessions scheduled for this month and the first of the year in Tennessee and West Virginia.

The meetings invite grass roots organizations, community members, and business representatives to offer input on Appalachian issues since the pastoral's publication. Discussion is also aimed at the region's future concerns.

The 20th anniversary response will be ready for distribution in the fall of 1995.

The Catholic Committee of Appalachia represents Catholic dioceses stretched along the Appalachian Mountain chain from Rochester, N.Y., to Alabama and Mississippi, traversing Pennsylvania, Ohio, Virginia, Maryland, North and South Carolina, Georgia, West Virginia, Kentucky, and Tennessee.

For more information, contact Todd Garland, Catholic Committee of Appalachia, PO Box 953, Whitesburg, KY 41858 or phone (606) 633-8440.

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Volume 4 Number 17 • December 23, 1994

Christ, Our Savior is born

Merry Christmas: 'May His Love Live Within Our Hearts'

Christmas, 1994

My Dear Friends,

As we joyfully prepare to celebrate the birth of the Savior, I take this opportunity to thank you for the warm and loving welcome you have offered me as your new bishop. Your kindness and encouragement have proven special blessings from the Lord.

While directing a retreat for Mother Teresa some years ago in India, Mother shared the following reflection with me. "What is the great love God the Father has for us by sending His Son into a world that often rejects His love? Only in heaven will we fully understand the greatness of such love that our God should lay down His life for us sinners." He came to pay a debt He did not owe because we owed a debt we could not pay.

Christmas, therefore, is far more than bright-colored decorations and gifts for loved ones and friends; it is a time to pause and prayerfully reflect upon God's love for us and the return of love that we offer Him.

Jesus has identified Himself with everyone — even the least person upon the earth. By doing this, Jesus provides us the means of expressing our love for God. Pope John XXIII wrote, "Whoever has a heart full of love always has something to give." It is in giving to others that we reveal our love for God. Family, friends, and neighbors are the primary recipients of our love. Yet, our love must also reach out to the most vulnerable in our midst, especially the poor, the lonely and the homeless. It is in loving service of the least in our midst that we truly return God's love!

May our celebration of the Savior's birth bring us every grace from above. May His love live within our hearts and be revealed in the love that we give to others.

Merry Christmas and a Happy New Year!

+ William G. Curlin

Most Reverend William G. Curlin
Bishop of Charlotte

Sister Marie Gaffney, Superior Of Trinitarian Sisters, Dies At Age 65

By CAROL HAZARD
Associate Editor

PHILADELPHIA — The Missionary Servants of the Most Blessed Trinity have lost their beloved and highly respected reverend mother. The order's general custodian, Sister Marie Gaffney, died Dec. 15 from complications following surgery at age 65 at the motherhouse in Philadelphia.

A non-authoritarian leader, Sister Marie guided the sisters for six years with charity, humility, sacrifice, patience, simplicity, prudence and zeal, said Sister Miriam Fiduccia, coordinator of Family Life for the Diocese of Charlotte and one of three Trinitarian sisters serving here. "She exemplified the spirit of the order to a very high degree."

Never on a power trip, Sister Marie delegated responsibility and respected the competence of the people she worked with, Sister Miriam said. She also had a wonderful sense of humor. "She had an infectious laugh that buoyed the spirits of everyone."

Whenever someone died, Sister Marie would say, "Now, we have another intercessor in heaven," recalled Sister Miriam. The same can be said for Sister Marie, only this intercessor is "a very powerful advocate."

Sister Eileen McLoughlin, director of counseling services for Catholic Social Services in Charlotte, described Sister Marie as a leader who worked tirelessly toward consensus in the community. "She had a keen, intuitive mind, a compassionate spirit and a non-judgmental attitude," Sister Eileen said.

"Such a valiant woman," said Sister Miriam Picconi, pastoral associate at St. Thomas Aquinas Church, Charlotte. "Even though she was our major superior, she was never authoritarian. As Jesus did, she was the one who became the servant of all."

Always true to vows of poverty, chastity and obedience, Sister Marie would contrast these values with worldly

SISTER MARIE GAFFNEY

pursuits of posessions, passion and power, recalled Sister Miram Picconi. By doing so, she helped the sisters fulfill their charism to serve the spiritually and materially poor and abandoned. "This was some powerful, wonderful woman."

Born July 12, 1929 in Blakely, Pa., Sister Marie entered the Trinitarian convent at age 24 on Aug. 5, 1953. She made her first profession in 1955, and final profession in 1960. She was supervisor and administrator of N.Y. Catholic Charities from 1955-1969. She served on the National Conference of Catholic Charities, Washington D.C., from 1969-1972. She was administrator of Family and Child Services for Catholic Social Services in Philadelphia from 1972-1978.

Sister Marie became the general councilor for the Missionary Servants of the Most Blessed Trinity in 1978 as well as southern regional councilor for the order. From 1983-1988, she was assistant general cutodian, general councilor and councilor for Sisters in Ministry of Prayer as well as for sisters in Virginia and Maryland. She was appointed general custodian in 1988 and began her second term as general custodian in 1993.

High School Capital Campaign Closes In On $3 Million Goal

By JOANN KEANE
Associate Editor

CHARLOTTE — Victory is so close, Charlotte Catholic High School campaign volunteers can taste it. The $3 million capital campaign is within $500,000 of goal, and the clock is ticking toward the deadline.

CCHS Capital Campaign Update

With less than a week until the conclusion of CCHS's capital fund campaign, Jim Kelley, director of development, suggests the holidays may be the perfect time to return pledge cards for the campaign. "What a great Christmas gift; helping insure the educational future for our Catholic children," he says. With hundreds of pledge cards still to be collected, Kelley is optimistic that the goal will be reached by the end of the year.

Although the pledge drive is a major source of funds for renovating the 113,000-square-foot building and new construction for the stadium, fine arts building and gymnasium, Kelley reminds donors that other opportunities for donations still exist.

"In addition to the three-year pledges, memorials are an excellent opportunity to pay tribute to someone special," says Kelley. Individual memorials — ranging from $7,500 to $500,000 — place the honorees' names as perpetual reminders in significant locations throughout the new facility.

"To date, the campaign has been successful," says Kelley. "We owe debts of gratitude to hundreds of dedicated volunteers and to the generous individuals who recognize the importance of secondary Catholic education in Charlotte."

In particular, Kelley points to the success of CCHS students as phone-a-thon volunteers. Collectively, students raised more than $125,000. On Dec. 8, students set a goal of $50,000, vowing not to leave the phones until moneys were pledged. Though students were scheduled to conclude their calling by 9 p.m., they dialed until reaching their goal less than a half-hour later. "The kids went wild," says Kelley.

Meet The Artist

The artist featured on the front page of this issue of *The Catholic News & Herald* is Darlene Gardner, 33, a special volunteer at Holy Angels in Belmont. Darlene, who is mildly retarded and has cerebral palsy, was inspired to create and color her own Nativity scene by looking at various drawings of manger scenes and angels.

Darlene is a volunteer in the Little Angels Child Development Center, a child-care program for pre-school residents and the children of Holy Angels staff, and is a member of Great Adventures, a club which offers social, spiritual, recreational and service opportunities for adults with and without mental retardation.

DARLENE GARDNER

Vice Chancellor Appointed Vicar

African-American Ministry Raised To Diocesan Level

By CAROL HAZARD
Associate Editor

CHARLOTTE — In a move aimed at giving more visibility to the importance of African-American Catholics in the Diocese of Charlotte, Bishop William G. Curlin has named Rev. Mr. Curtiss Todd vicar of African-American Affairs.

The appointment, to be effective Feb. 1, elevates the ministry to a diocesan level. Rev. Mr. Todd, vice chancellor for the diocese since August 1993, will succeed Carl Foster who serves as director of African-American Affairs.

"I express my gratitude to Carl Foster who has served so generously and laid a good foundation on which Deacon Todd can now build a diocesan-wide ministry," Bishop Curlin said. The appointment was made so the ministry could be handled from the chancery.

"As vice chancellor, Deacon Todd touches the lives of all in the diocese and adds great importance to his new assignment as vicar for African-American Affairs," Bishop Curlin said. "I see this as a marvelous opportunity to extend the love of the Church to the community at large, especially the African-American community."

"I ask all for their prayers and support as we begin to more visibly honor, recognize and include the contributions of all African-American to the diocese and the Church," said Rev. Mr. Todd.

As vicar, Rev. Mr. Todd's first job will be to visit several parishes in the diocese and make a personal appeal for their support for a chapel honoring African-American heritage that will be built in the National Shrine of the Immaculate Conception, Washington DC.

REV. MR. CURTISS TODD

"It is time for our African-American brothers and sisters to speak for their love of the Blessed Mother by erecting a shrine in her honor," said Bishop Curlin. "I encourage everyone no matter what their nationality, race or ethnic background to give their support to this beautiful tribute."

Spearheaded by the nation's 10 African-American bishops and the National Black Catholic Congress, Our Mother of Africa Chapel is a nationwide project. Organizers hope to raise $2.5 million for chapel construction as well as endowments for programs to aid African-American communities.

The programs will address special concerns of African-American Catholics, such as family life, parish evangelization, vocation development, youth ministry, religious education and lay ministry training.

The largest Catholic church in the United States and one of the largest in the world, the national shrine houses 58 chapels and art work that celebrate the ethnic origins of American Catholics.

To make a donation, write to Our Mother of Africa Chapel, P.O. Box 28236, Charlotte, NC 28236.

Noel

The staff of *The Catholic News & Herald* wishes to all of our readers a joyous and blessed holiday season.

Merry Christmas
and
Happy New Year

Chancellor Sees Ministry As Service To People Of God

By JOANN KEANE
Associate Editor

CHARLOTTE — In his first meeting with Catholic Center employees, the new acting chancellor for the diocese asked for their support.

"We want each of you to share your unique gifts and contributions to build up, to improve, to challenge, to correct," said Father Mauricio West, former parochial vicar at St. Gabriel Church, Charlotte. "Together let us explore ways that we can be of better service."

On Dec. 19, Father West assumed the duties of chancellor from Msgr. John J. McSweeney, who leaves in February for a three-month sabbatical in Rome.

"I come to you as a priest, a man of faith," said Father West. "Like Bishop Curlin, I see priesthood as a share in the ministry of Jesus Christ; its hallmark therefore service in love ... Nothing we do here is more important."

Introducing Father West as his alter ego, Bishop William G. Curlin said the chancery is in place to serve the people of God, not the other way around. "We are here to support the people of God and our priests," said Bishop Curlin.

"Although I clearly see the ministerial aspects of my new responsibilities, I am equally aware of the pragmatic side," said Father West. "All operations must comply with acceptable standards of doing business, with the laws that govern our Church and society. There will be great emphasis on justice, professionalism, accountability and accuracy."

He said a professional group will review operations at the Catholic Center next spring. "This is extremely necessary as we position ourselves to take advantage of the opportunities, to meet the challenges, to fully open ourselves to the blessings of the 21st century."

FATHER MAURICIO WEST

Father West comes to the chancery after six years as business manager and associate pastor of St. Gabriel parish — the largest parish in the diocese — and brings a recently completed MBA from Queens College.

"I am very happy for Father Mo and the diocese," said Father Ed Sheridan, pastor of St. Gabriel. "He has good experience in administration, at both the college and at St. Gabriel."

Prior to his service at St. Gabriel, Father West spent 10 years at Belmont Abbey in faculty and administrative positions, including instructor of computer science, theology, and business and director of residential life and vice president for student affairs.

Diocesan CHD Committee Accepting Requests For Grants

The Campaign for Human Development (CHD) is accepting grant applications for economic and community development projects within the Catholic Diocese of Charlotte.

The CHD is the domestic anti-poverty, social justice program of the United States Bishops. Established in 1970, CHD's mission is to address the root causes of poverty in America through promotion and support of community-controlled, self-help organizations and through transformaitve education.

Organizations interested in securing grant applications can contact Scott Spivak, local director, Campaign for Human Development, c/o Catholic Diocese of Charlotte, 1524 East Morehead St. Charlotte, NC 28207 or call (704) 331-1714.

Application deadline is Feb. 17, 1995.

In 1994, the Diocese of Charlotte awarded $16,300 in local CHD grants to projects within the Diocese of Charlotte.

The 46-county Diocese of Charlotte serves more than 95,000 Catholics in 66 parishes, 23 missions, and five apostolates.

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3028 Providence Road

St. Patrick Catholic School
1125 Buchanan Street

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"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Guest Editorial

On Killing The Sick

"Image is everything," said a famous tennis player in a popular TV commercial a couple of years ago, and the more we observe the more we wonder if that line has not become the real slogan of modern society. It looks suspiciously as though we have become less concerned than ever with actually solving our problems, and more concerned than ever with feeling as though we have. The result is that we pursue supposed solutions that make us feel good about doing something, even though they only store up greater problems for the future.

A case in point is the string of three successes won by euthanasia advocates in the past year. First came the decision by a Michigan judge invalidating the state's law against assisted suicide. The judge cited in support of his decision the infamous Buck vs. Bell decision of the 1930s, in which the Supreme Court confirmed the right of a state to enforce involuntary sterilization of people judged to be mentally retarded. Then came the ruling of a Washington judge, citing Roe vs. Wade to throw out that state's law against assisted suicide. Finally, there came the passage in Oregon of an initiative to legalize physician-assisted suicide there.

Yet helping sick people commit suicide is not a solution to any really existing problem. As has been repeatedly shown, suicidal impulses in the sick are caused by depression, an eminently curable emotional disorder. Giving depressed people lethal injections may make us feel better, but it is hard to see how it's of any help to them.

What it does accomplish is the calling up of a whole set of new problems and the exacerbation of existing ones. For years we have been appalled at the growing incidence of teen suicide. Yet at the very moment we are trying to convince teens not to kill themselves, we send them a wholly different message: that killing oneself is a reasonable and accepted solution to pain and depression. It takes no genius to see the effect of that assurance on a hurt and depressed teen-ager.

Nor should we imagine that the only people who are going to die are the suicidal. For years now, the Netherlands has permitted euthanasia under a host of safeguards. The restrictions are supposed to insure that only those who repeatedly and consistently ask for it are euthanized. Yet the Dutch government itself admits that thousands of people are put to death in Holland each year without their consent. Somehow we can convince ourselves things will be different here. We can be so naive when we choose to be.

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Pro-Life Corner

Merry Christmas

The Respect Life Office Diocese of Charlotte (704) 331-1720

Love, Marriage Require Patience And Care

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II encouraged young adults to be patient in waiting for love and careful in making the commitment to marriage and a family.

"Contrary to what some would have you believe and to what is propagandized in various ways, love is a particular call to responsibility — responsibility first of all toward another person, who should never be disappointed," he said Dec. 15 at a Mass for Rome university students.

The pope advised deep prayer and discernment for those moving toward marriage and a family. The whole process involves a period of waiting, "for him or for her, and above all for love."

"Only love can truly make two young people understand that they are called to walk together in life," he said.

He said married love is a total giving without reserve, from a man to a woman and a woman to a man. The couple should see themselves as future parents, expanding their commitment to eventual children and the well-being of the whole family, he said.

"Experience teaches that the family can realize the expectations of young people, but it can also disappoint them," he said. He suggested that in the latter cases, the young people themselves were perhaps not fully aware of the responsibility required in marriage.

The pope said that in speaking about marriage he was drawing upon his own pastoral experience many years earlier, when he worked with young people as a priest in southern Poland.

"I was the one with whom young people shared the secrets of their hearts, the one with whom they spoke freely of their vocation to marriage and family life," he said.

He said his book, *Love and Responsibility*, which he wrote before becoming pope, grew out of this pastoral experience.

Pope Links Teaching Natural Family Planning To Christian Values

VATICAN CITY (CNS) — Natural family planning is not so much a technique to use "but a way of personal growth to follow," Pope John Paul II told a group preparing to become instructors in natural family planning methods.

"Your activity is not limited to explaining the scientific knowledge which permits people to ascertain the rhythms of female fertility with ever greater security and ease," the pope said Dec. 16.

Teaching the methods, he said, has the deeper aim of "promoting a human and Christian formation in the values of giving, love and life without which using natural methods for responsible procreation would simply be impossible," he said.

Pope John Paul told the group, "an authentic 'culture of love' requires that the sexual encounter between the man and the woman is seen not as an occasion for utilitarian enjoyment, but as an expression of the giving of persons to each other with the integrity of their corporal and spiritual dimensions and in generous and responsible openness to life."

We Hate To See Her Go

Editor's Notebook

Bob Gately

With this issue, *The Catholic News & Herald* loses one of its original staff members.

Associate Editor Carol Hazard is leaving us to become business editor of a daily newspaper in Columbus, Ga.

For Carol, it's a great opportunity to further her career. For us, it's a great loss.

Carol joined us as we were starting to put this newspaper together and was with us through all the trials and tribulations of getting it off the ground. Her untiring efforts were a big factor in bringing the paper to life.

During her three-plus years with us, she repeatedly has demonstrated her writing and editing skill. Her work has been recognized by her peers in the Catholic Press Association and by our readers who, after all, are the ultimate judges of our success or failure.

We are sure the readers of *The Catholic News & Herald* join us in wishing Carol well in her new position.

We're going to miss her.

This issue also marks the debut of a new column, "Family Reflections." The monthly column is written by the husband and wife team of Andrew and Terri Lyke.

The Lykes are residents of Matteson, Ill., and are coordinators of Marriage Ministry for the African-American community of the Archdiocese of Chicago.

See **Notebook,** Page 11

The God-Man

Light One Candle

Father John Catoir

Imagine a beam of light traveling at the rate of 186,000 miles per second. In less than two seconds it passes the moon; in eight days it reaches the sun; in 21 days it leaves our solar system; in four light-years it touches the nearest star, in 32,000 years it breaks free of this galaxy; in 170,000 light-years it arrives at the nearest galaxy. In view of the fact that there are millions and millions of galaxies, one can rightly say that the Creator of the universe is indescribably awesome.

Anthony Bloom, the Russian Orthodox archbishop of London, once remarked, "Theology is knowing God, not knowing about God, much less knowing what other people know about God." A person may have knowledge about God, and be theologically competent, but this is not the same as knowing God. To know God is to experience divine love. I can't explain it any further, either you have the faith or you have not.

God loves us so much that He wanted to be one with us. In an act of love, God assumed a human nature more than 2,000 years ago. He took His flesh and blood from a Jewish maiden and entered the human race at a particular moment in time, and in a particular place called Bethlehem. God's silence was broken by the sweet sound of a baby's cry. Almighty God chose to become a human infant sucking at His mother's breast. The mind boggles.

As Jesus grew in wisdom, age and grace, He became a man and spoke with authority. He taught us to love one another. He denounced all forms of hypocrisy. His enemies resented His criticism and eventually plotted His death.

The crucified Christ forgave His enemies and even made excuses for them: "Forgive them, Father, they know not what they do." In dying, He taught us that God loves us to the point of the folly of the cross.

As we reflect upon God's life among us, our hearts are filled with gratitude and wonder. Theology is the science which tries to explain the unexplainable. Jesus lives! The story of God's incarnation is ongoing. The risen Christ is forming us into His own mystical body. Intellectually we know that God's being permeates the universe, pervading and penetrating every atom, and we say with St. Paul, "In God we live and breathe and have our being." Our Creator is truly distinct from all Creation and yet He is closer to us than our own heartbeat.

How can we comprehend this mystery? At some point we must turn to the poets to explain the imponderable truths of revelation. Poets tell us that God is fire. God is a furnace of love and holiness. He burns to win our hearts and yet He always leaves us free. There are no love slaves in heaven.

This Christmas let us try to remember that the God who made the universe dwells among us. We are a wounded, sinful people, but God's Spirit renews and restores us every day. More and more we become living carriers of His divine love.

(For a free copy of the Christopher News Note, "The Words of Jesus," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father Catoir is director of The Christophers.

1994: Leave Your Brooding Behind You

The Human Side

Father Eugene Hemrick

One Sunday not long ago, our young deacon gave an inspiring homily. After Mass he must have received a dozen compliments before a sour parishioner came along and said, "You missed the entire point of the Gospel!"

As we walked back to the rectory I could see in his demeanor that this one negative comment deeply disturbed him and was destroying the impact of the compliments he had received.

This incident reminded me of the maxim: One negative occurrence can cause 1,000 goods to be forgotten.

As I begin to evaluate the year that is now concluding, that maxim is, as it were, kicking into high gear. I can't seem to get past all the negative events I have experienced this year in order to get to the year's blessings.

In Washington, we saw one person crash his plane into the White House, another person riddle it with bullets and an ex-policeman walk into the police department and kill three persons. Many of the cars in our neighborhood have been vandalized, and a walk through the neighborhood reveals bars on all the windows.

Add to this that the city has one of the highest infant mortality rates in the nation and that its general hospital had to dismiss hundreds of employees due to lack of funds, and you could begin to lose faith in humanity.

What is even more demoralizing is the realization that many people are coming to expect to be accorded less dignity in society.

But I recall the well-known writer, C.S. Lewis, saying that we should beware of brooding. Playing the devil's advocate, he skillfully shows how evil loves people who brood. Once in this mood, we can only see the whole world centering around self.

"We deserve much more than this," we tell ourselves as we brood. How to avoid this mood in the year ahead is the question.

Here again Lewis is a help, telling us that the essence of evil is not so much in doing it as in the decision prior to the act. Applying this to the brooding syndrome, we are counseled to prepare beforehand how we will meet the bad news that life inevitably deals everyone at one time or other.

And what are the best means for this? Pray! And pray in the way that prayer should be done!

Prayer is the struggle for the "real I" to meet with the reality of God. Prayer is saying, "May it be the real I who speaks, may it be the real Thou that I speak to." This is the prayer that precedes all prayer.

Once we pray this way, our question to God changes. We no longer ask, Why are all of these terrible things happening to me? Rather we are inspired to ask, "Lord what is Your will in all of this? How do I fit into Your present plans? What more should I be doing that is not being done?"

When we pray this way, we lift ourself out of self-crippling pity. Life's stifling negatives become instead God's challenge to us.

Heaven knows, it is better to leave 1994 in this spirit than to leave it in a spirit of brooding.

Father Hemrick is research director for the U.S. Catholic Conference.

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Help For Schizophrenics

Crosswinds

Martha W. Shuping, MD

My sister lives in North Carolina and sent me an article you had written about Rapha. I was interested because I have a son who has struggled with schizophrenia for about 17 years. He has been in and out of hospitals several times. He has a prescription for medication but he refuses to take it, although he is much better when he does. He has been off his medication for long enough that he is getting really bad and I'm afraid he will have to go to a hospital again. Is there a Rapha unit in our area (a midwestern state)? My son is working right now at very menial work. It's a shame, because he has two years of college and was a good student with a B+ average but now he has no motivation and has trouble keeping jobs.

The phone number I gave previously — (800)-45-RAPHA — was for Rapha-Southeast's Atlanta office where they can help people locate the treatment centers in our region and help arrange admission. In your case, the closest center is in Chicago. Call Rapha-USA at (800) 227-2657 for more information. In the event that your son does need to be hospitalized in the future Rapha would help arrange and pay for transportation to their Chicago center because of the distance involved for you. They typically do this when people come to a Rapha center from another state.

However, since your son is still able to work, hospitalization may not be the way to proceed right now. Insurance companies typically will not authorize hospitalization unless the illness has become very severe and all other treatment methods have been exhausted. However, you can discuss your concerns with your son's doctor, if he has one at this time, or with a Rapha counselor. If hospitalization is needed, they can help make the arrangements.

Schizophrenia is the result of a chemical imbalance, in which people make too much of a chemical known as dopamine. Most frequently, people with schizophrenia begin to develop the symptoms during young adulthood, often in their college years. Progressive loss of motivation and loss of ability to function in society (job, school, etc.) is typical. Unfortunately, often schizophrenics are reluctant to stay on the medication that could make a difference for them.

There may be many reasons your son refuses to take the medication. Some people don't like the various side effects and feel the medication doesn't make enough of a difference to be worth the aggravation. However, there are a couple of newer anti-psychotic medications that work differently form the older types which have been in use since the 1950s. The older drugs have been extremely effective for symptoms such as agitation and hallucinations but less effective on

See **Crosswinds,** Page 11

Sunday Mass On Television

Question Box

Father John Dietzen

Q. A priest in our parish told us we cannot fulfill our Sunday Mass obligation by watching Mass on television. I remember reading a long time ago that we can gain a plenary indulgence by spiritually uniting ourselves to a blessing given by the pope. If that is possible, why isn't it all right to attend Mass on television? (North Carolina)

A. The question is not whether it is permitted to watch Mass on television, but whether, as you put it, one can satisfy the Sunday Mass obligation that way.

First, the reason for the difference between Mass and a blessing is that receiving a blessing is a more private prayer or act, even though there are public aspects to it sometimes. The Mass is essentially not a private action in that way.

Some Catholics still do not realize that the obligation to Sunday Mass is not to hear or watch someone else do something. It is to be there to participate in it oneself, and share that worship with our fellow believers.

The Eucharist is an action, a celebration, of the Catholic community and cannot be substituted for by watching a television program, which is finally what a televised Mass is.

If we have a sufficient reason for not being present at a Sunday Eucharist, a television or radio Mass may help us to be there in spirit and to unite ourselves with our Lord in his sacrifice.

Such listening or viewing is, however, no substitute for being there.

Q. I have a question about our prayers and Masses for the dead. How long should these go on? My mother died over 50 years ago, my father 35. I realize my question is not a brilliant one, and I will obviously continue praying for them. But I am curious if our beliefs have anything to say about this. (Indiana)

We know very little about specifics of life after death, what things happen or when they happen.

As far as we are able to calculate, there is nothing like "time" in our sense of the word — hours, days, years — in eternity. We supposedly will be out of a framework where such measures of time make sense.

Thus, any answer to your question cannot be based on the duration of events after we die. As you may know, however, the Church in its prayers and liturgies basically just walks around that question and continues to pray always for those who have died.

The Eucharistic Prayers at every Mass are a good example.

At least two excellent reasons exist for this Christian tradition.

First, our prayers for the dead, as do all our prayers, go to a God who is eternal, who has no beginning and no end. For God there is no past or future. All, from the beginning of time to the end of the world, is one eternally present moment for Him.

When we pray, therefore, considering that universal reach of God's presence and being, our prayers are not limited by time. They extend back to the beginning of an individual's life through to the end and into eternity.

This is not speculation: It follows from what we know about God. Prayers we offer years after a person's death can be "applied" by God to when that person was still alive. This understanding is reflected often in official liturgical prayers for those who have died.

Second, our prayers for loved ones who have died are also prayers of thanks, praising God for His goodness to that individual and for all the good done for others through and in that person's life on Earth.

For both of these reasons, and there are more, your prayerful remembrances of your parents and others make excellent spiritual and religious sense. Keep it up.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped self- addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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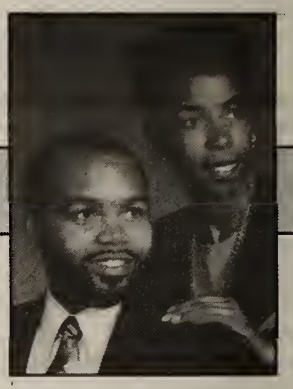
A Celebration For Everyone

Family Reflections

Andrew & Terri Lyke



It seems that each year the commercial hype begins earlier than the year before. Christmas is becoming more a celebration for the economy than a religious commemoration of the birth of Jesus. In our family we cling (desperately sometimes) to family traditions that help us to focus on the true meaning of Christmas. Gift giving is a part of our tradition, but it is only a small part of it. Among our many traditions are the Advent Wreath at our dinner table, decorating our home, the writing of the family Christmas letter that we send to hundreds of our friends and relatives, walking through our neighborhood singing Christmas carols, our family Christmas party and the added emphasis we put on being *Christians* in the midst of the secularization of the season.

However, there is a very special tradition we have that helps us to keep the season focused on Jesus in a special way. During the week between Christmas and New Years Day we celebrate *Kwanzaa*. Each day we focus on one of seven principles, the *Nguzo Saba*, that helps us to be better followers of Jesus.

Kwanzaa, which means "the first fruits of the harvest," was founded in the United States in 1966 by Dr. Maulana Karenga, an African-American educator. At the evening meal each day, a member of the family lights a candle. Each member shares a brief reflection on the *Nguzo Saba* principle for the day. We give thanks to God for that principle in our daily lives. We sing songs of praise and thanksgiving. Then we commit ourselves to living that principle more fully in the coming year.

For the past five years we have celebrated *Kwanzaa* with our parish family. Our parish is in a suburban, racially and ethnically diverse community. *Kwanzaa* has been a gift from our African-American culture offered to all members of the parish. A packet of suggestions on how to celebrate *Kwanzaa* is available to parishioners. We gather one evening during that week for a *Karamu* — harvest feast. There is music, food, a storyteller and praise to God as we celebrate the "harvest" of the passing year and hope for prosperity in the coming year.

Celebrating *Kwanzaa* helps us to keep the holiday season centered on values that help us to be a Christian family. Though it is an African-American celebration, *Kwanzaa* is a Christmas gift that we share with all our parish family. Our family and parish are so much richer because of this celebration.

For more information about celebrating Kwanzaa you may write us at P.O. Box 652, Matteson, IL 60443-0652, call (708) 481-4361, fax (708) 481-3501.

Andrew and Terri Lyke are coordinators of Marriage Ministry for the African-American community of the Archdiocese of Chicago.

Holiday Schedule

Because of the Christmas and New Year holidays there will be no issue of *The Catholic News & Herald* next week.

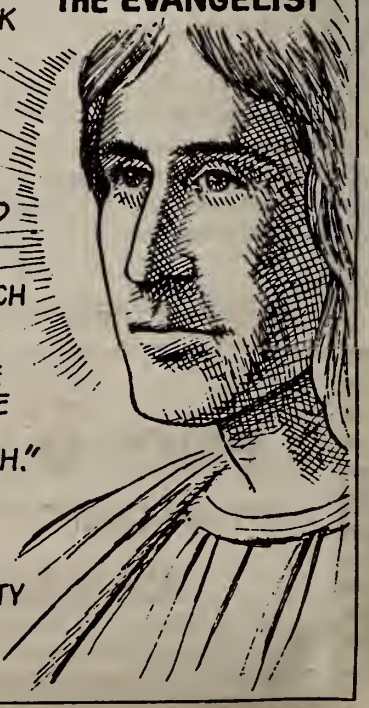
The next issue will be published Friday, Jan. 6.

Nguzo Saba

Dec. 26 — *UMOJA* (Unity)
Dec. 27 — *KUJICHAGULIA* (Self-determination)
Dec. 28 — *UJIMA* (Collective work and responsibility)
Dec. 29 — *UJAMAA* (Cooperative economics — shared wealth)
Dec. 30 — *NIA* (Purpose)
Dec.31 — *KUUMBA* (Creativity)
Jan.1 — *IMANI* (Faith)

the Saints by Luke

ST. JOHN
THE EVANGELIST



IT IS COMMONLY HELD THAT JOHN IS THE AUTHOR OF THE FOURTH GOSPEL AND THREE EPISTLES. HE IS SAID TO HAVE ALSO WRITTEN THE BOOK OF REVELATION. TRADITION HAS IDENTIFIED JOHN AS THE DISCIPLE DESCRIBED IN HIS GOSPEL AS "THE ONE WHOM JESUS LOVED." IT IS THIS APOSTLE WHO RECLINED BY THE SIDE OF CHRIST AT THE LAST SUPPER AND TO WHOM JESUS ON THE CROSS CONFIDED THE CARE OF HIS MOTHER.

ST. PAUL NAMES JOHN, JAMES AND PETER AS PILLARS OF THE CHURCH IN JERUSALEM. ST. JEROME WROTE THAT WHEN JOHN WAS TOO OLD TO PREACH HE WOULD SAY TO PEOPLE "LOVE ONE ANOTHER. THAT IS THE LORD'S COMMAND: AND IF YOU KEEP IT, THAT BY ITSELF IS ENOUGH."

JOHN IS OFTEN CALLED "THE DIVINE" BECAUSE OF HIS THEOLOGICAL BRILLIANCE AND IS REPRESENTED IN ART AS AN EAGLE FOR THE SOARING MAJESTY OF HIS GOSPEL.

HIS FEAST DAY IS DEC. 27.

© 1994 CNS Graphics

Entertainment

Ladybird, Ladybird

Gritty Film Depicts Child Custody Complexity

The title "Ladybird, Ladybird" (Goldwyn) refers to a nursery rhyme about a mother whose children are in danger, a central concern of this documentary-like, fact-based movie.

We come upon Liverpool Maggie (Crissy Rock) in a London pub where gentle Paraguayan immigrant Jorge (Vladimir Vega) immediately picks up on her inner anguish and wants to take care of her.

Over the course of their night together we learn in flashback that Maggie grew up with an abusive father and picked similar men in relationships, ending up with four young children by four different fathers ("I smell trouble and I go to bed with it," she confesses).

When a fire broke out in her children's room while she was out, her oldest son was seriously burned and Maggie was blamed for leaving them locked inside.

British social services placed the four in foster homes declaring them "at risk" under their mother's care. Though fiercely devoted to her racially mixed children, Maggie undermines her own frantic attempts to win back custody by unleashing her foul mouth and violent temper upon those in power who must decide whether she is a fit mother. She never learns how to make the system work for, not against, her.

With Jorge, however, some semblance of peaceful life begins. They want to have a baby, though Jorge is not free to marry her because he left a wife behind in Paraguay when he had to flee political persecution.

Joy at the birth of their daughter is short-lived when social workers again determine the infant to be at risk based on a neighbor's lies that the parents are violent toward each other. Determined to have a family, Maggie and Jorge have another daughter who is immediately torn from them in the hospital.

A postscript indicates the real-life couple went on to have three more children who they were allowed to keep, but that each day the mother longed for the six children that she was never allowed to see again.

Ken Loach directs a blistering, sometimes excruciating portrait of a woman who is her own worst enemy, abused by nearly all the men in her life only to be hurt by a child welfare system she expected to help her. The director offers no easy answers, though viewers are likely to wonder why Maggie remained so stubbornly out of control and unable to demonstrate a caring maternal nature when it most counted.

In fact, in boldly exploring the gray complexities of the government stepping into individuals' lives, there is room for understanding on both sides as Maggie's actual ability to care for her charges is open to question, just as the intentions of the punitive bureaucracy were actually well-meaning (as are the intentions of the punitive bureaucracy).

Lending lifelike immediacy to Maggie is Ms. Rock, a stand-up comic without previous acting experience — but guaranteed future roles based on this wrenching performance. So intense is her pain and lack of self-worth and so high her decibel level of rage one wishes the director spared viewers a few of her final tortured outbursts.

Almost saintlike by contrast is Vega, who gives Maggie the emotional support and calm guidance she desperately needs to survive each new tragedy.

All in all, this is a remarkable film, gritty and searingly honest in its depiction of the horrors of bureaucracy and the price one woman paid when she refused to play the game.

Though unrelentingly bleak and filled with screamed four-letter words and hate-filled confrontations, it is clear the movie's intent is to show the wounded humanity behind the man and woman at its center.

Due to constant rough language, brief but intense violence and unmarried cohabitations, the U.S. Catholic Conference classification is A-IV — adults, with reservations. Not rated by the Motion Picture Association of America.

"An Angel To Watch Over Me" – Joan Wester Anderson's book,"An Angel To Watch Over Me," is a collection of stories about the encounters children have had with angels. (CNS Photo)

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"The Endless Summer II" (1994)

The search for the perfect wave shows off the new wave of world class surfers (Pat O'Connell and Robert "Wingnut" Weaver) as they surf off the varied coastlines of Alaska, Costa Rica, Biarritz, South Africa, Brisbane and Bali. Director Bruce Brown's sometimes corny narration can't dampen his love of the sport in this upbeat, humorous and handsomely shot tribute to the art of surfing. Fleeting shots of topless bathers. **The U.S. Catholic Conference classification is A- II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Foreign Student" (1994)

A Parisian student (Marco Hofschneider) learns about campus life from a redneck Southerner (Rick Johnson) while falling in love with a black maid (Robin Givens) who can't believe they could marry and live without discrimination in Paris. Director Eva Sereny soft- pedals the prejudices of the era to deliver a look at a bittersweet romance and the clash of cultures surrounding it. Brief bedroom scene with shadowy nudity and rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Gaslight" (1944)

Sleek thriller set in Victorian London, where a rich young bride (Ingrid Bergman) is slowly being driven loony by her greedy husband (Charles Boyer), until an old friend (Joseph Cotton) ntervenes. Director George Cukor overplays the wife's passive acceptance of her mate's manipulations as she declines into a state of helplessness, but the contrived situation builds to an electrifying conclusion. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"How To Murder Your Wife" (1965)

A happily unwed cartoonist (Jack Lemmon) awakes from a drunken spree married to an Italian beauty (Virna Lisi). His initial antipathy turns into love until faced with murder charges when she disappears. The film's tongue-in-cheek praise of bachelorhood grows increasingly tiresome. Sexual innuendo and comic treatment of sexist views. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

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Christian Leaders Declare Jerusalem 'A

The following statement was signed by Latin-rite Patriarch Michel Sabbah and 11 other leaders of Christian communities in Jerusalem.

Preamble

On Monday, the 14th of November, 1994, the heads of Christian Communities in Jerusalem met in solemn conclave to discuss the status of the holy city and the situation of Christians there, at the conclusion of which they issued the following declaration:

Jerusalem, Holy City

Jerusalem is a city holy for the people of the three monotheistic religions: Judaism, Christianity and Islam. Its unique nature of sanctity endows it with a special vocation: calling for reconciliation and harmony among people, whether citizens, pilgrims or visitors. And because of its symbolic and emotive value, Jerusalem has been a rallying cry for different revived nationalistic and fundamentalist stirrings in the region and elsewhere. And, unfortunately, the city has become a source of conflict and disharmony. It is at the heart of the Israeli-Palestinian and Israeli-Arab disputes. While the mystical call of the city attracts believers, its present unenviable situation scandalizes many.

The Peace Process

The current Arab-Israeli peace process is on its way toward resolution of the Middle East conflict. Some new facts have already been established, some concrete signs posted. But in the process Jerusalem has again been side-stepped, because its status, and especially sovereignty over the city, are the most difficult questions to resolve in future negotiations. Nevertheless, one must already begin to reflect on the questions and do whatever is necessary to be able to approach them in the most favorable conditions when the moment arrives.

Present Positions

When the different sides involved now speak of Jerusalem, they often assume exclusivist positions. Their claims are very divergent, indeed conflicting. The Israeli position is that Jerusalem should remain the unified and eternal capital of the State of Israel, under the absolute sovereignty of Israel alone. The Palestinians, on the other hand, insist that Jerusalem should become the capital of the future State of Palestine, although they do not lay claim to the entire modern city, but envisage only the eastern, Arab part.

Lessons of History

Jerusalem has had a long, eventful history. It has known numerous wars and conquests, has been destroyed time and again, only to be reborn anew and rise from its ashes like the mythical phoenix. Religious motivation has always gone hand in hand with political and cultural aspirations, and has often played a preponderant role. This motivation has often led to exclusivism or at least to the supremacy of one people over the others. But every exclusivity or every human supremacy is against the prophetic character of Jerusalem. Its universal vocation and appeal is to be a city of peace and harmony among all who dwell therein.

Sign of peace: An olive branch in the Garden of Gethsemane, near the Old City of Jerusalem. Photo by JOANN KEANE

Jerusalem, like the entire Holy Land, has witnessed throughout its history the successive advent of numerous new peoples: they came from the desert, from the sea, from the north, from the east. Most often the newcomers were gradually integrated into the local population. This was a rather constant characteristic. But when the newcomers tried to claim exclusive possession of the city and the land, or refused to integrate themselves, the others rejected them.

For Christianity, Jerusalem is the place of roots, ever living and nourishing ... To be in Jerusalem is for every Christian to be at home.

Indeed, the experience of history teaches us that in order for Jerusalem to be a city of peace, no longer lusted after from the outside and thus a bone of contention between warring sides, it cannot belong exclusively to one people or to only one religion. Jerusalem should be open to all, shared by all. Those who govern the city should make it "the capital of humankind." This universal vision of Jerusalem would help those who exercise power there to open it to others who also are fondly attached to it and to accept sharing it with them.

The Christian Vision of Jerusalem

Through the prayerful reading of the Bible, Christians recognize in faith that the long history of the people of God, with Jerusalem as its center, is the history of salvation which fulfills God's design in and through Jesus of Nazareth, the Christ.

The one God has chosen Jerusalem to be the place where His name alone will dwell in the midst of His people so that they may offer to Him acceptable worship. The prophets look up to Jerusalem, especially after the purification of the exile: Jerusalem will be called the city of justice, faithful city (Is. 1:26-27) where the Lord dwells in holiness as in Sinai (Ps. 68:18). The Lord will place the city in the middle of the nations (Ez. 5:5) where the Second Temple will become a house of prayer for all peoples (Is. 2:2, 56:6-7). Jerusalem, aglow with the presence of God (Is. 60:1), ought to be a city whose gates are always open (Is. 11) with peace as a magistrate and justice as government (Is. 17).

In the Gospels, Jerusalem rejects the Sent One, the Savior, and He weeps over it because this city of the prophets that is also the city of the essential salvific events — the death and resurrection of Jesus — has completely lost sight of the path to peace (Lk. 19:42).

In the Acts of the Apostles, Jerusalem is the place of the gift of the Spirit, of the birth of the Church (2), the community of the disciples of Jesus who are to be His witnesses not only in Jerusalem but even the ends of the earth (1:8). In Jerusalem, the first Christian community incarnated the ecclesiastical ideal, and to us it remains a continuing reference point.

The Book of Revelations proclaims the anticipation of the new, heavenly Jerusalem (3, 12, 21, 2 cf. Gal. 4:26, Heb. 12:22). This holy city is the image of the new creation and the aspirations of all peoples, where God will wipe away all tears and "there shall be no more death or mourning, crying or pain, for the former world has passed away." (21:4)

The earthly Jerusalem, in the Christian tradition, prefigures the heavenly Jerusalem as "the vision of peace." In the Liturgy, the Church itself receives the name of Jerusalem and relives all of that city's anguish, joys and hopes. Furthermore, during the first centuries the liturgy of Jerusalem became the foundation of all liturgies everywhere and later deeply influenced the development of diverse liturgical traditions, because of the many pilgrimages to Jerusalem and of the symbolic meaning of the Holy City.

Madonna and
Jerusalem.

The pilgrimages slowly developed an understanding of the need to unify the sanctification of space through celebrations at the Holy Places with the sanctification in time through the calendared celebrations of the holy events of salvation (Egeria, Cyril of Jerusalem). Jerusalem soon occupied a unique place in the heart of Christianity everywhere. A theology and spirituality of pilgrimage developed. It was an ascetic time of biblical refreshment at the sources, a time of testing during which Christians recalled that they are strangers and pilgrims on earth (cf. Heb. 11,13) and that their personal and community vocation always and everywhere is to take up the cross and follow Jesus.

The Continuing Presence of a Christian Community

For Christianity, Jerusalem is the place of roots, ever living and nourishing. In Jerusalem is born every Christian. To be in Jerusalem is for every Christian to be at home.

For almost two thousand years through so many hardships and the succession of so many powers, the local Church with its faithful has always been actively present in Jerusalem. Across the centuries, the local Church has been witnessing to the life and preaching the

y Place Of Reconciliation For Mankind'

death and resurrection of Jesus Christ upon the same Holy Places, and its faithful have been receiving other brothers and sisters in the faith, as pilgrims, resident or in transit, inviting them to be reimmersed into the refreshing, ever living ecclesiastical sources. That continuing presence of a living Christian community is inseparable from the historical sites. Through the "living stones" the holy archaeological sites take on "life."

The City as Holy and as Other Cities

The significance of Jerusalem for Christians thus has two inseparable fundamental dimensions:

1. A holy city with holy places most precious to Christians because of their link with the history of salvation fulfilled in and through Jesus Christ.

2. A city with a community of Christians which has been living continually there since its origins.

the Church of the Assumption of Mary, Photo by CAROL HAZARD

Thus for the local Christians, as well as for local Jews and Muslims, Jerusalem is not only a Holy City, but also their native city where they live, whence their right to continue to live there freely, with all the rights which obtain from that.

Legitimate Demands of Christians for Jerusalem

In so far as Jerusalem is the quintessential Holy City, it above all ought to enjoy full freedom of access to its holy places and freedom of worship. Those rights of property ownership, custody and worship which the different Churches have acquired throughout history *should continue to be retained by the same communities. These rights which are already protected in the Status Quo of the Holy Places according to historical "firmans" and other documents, should continue to be recognized and respected.*

The Christians of the entire world, Western or Eastern should have the right to come on pilgrimage to Jerusalem. They ought to be able to find there all that is necessary to carryout their pilgrimage in the spirit of their authentic tradition: freedom to visit and to move around, to pray at holy sites, to embark into spiritual attendance and respectful practice of their faith, to enjoy the possibility of a prolonged stay and the benefits of hospitality and dignified lodgings.

A view of the City of Jerusalem as seen through a chapel window off Palm Sunday Road on the Mount of Olives. Photo by CAROL HAZARD

The local Christian communities should enjoy all those rights to enable them to continue their active presence in freedom and to fulfill their responsibilities toward both their own local members and toward the Christian pilgrims throughout the world.

Local Christians, not only in their capacity as Christians per se, but like all other citizens, religious or not, should enjoy the same fundamental rights for all: social, cultural, political and national. Among these rights are:

- The human right of freedom of worship and of conscience, both as individuals and as religious communities.
- Civil and historical rights which allow them to carry out their religious, educational , medical and other duties of charity.
- The right to have their own institutions, such as hospices for pilgrims, institutes for the study of the Bible and the traditions, centers for encounters with believers of other religions, monasteries, churches, cemeteries, and so forth and the right to have their own personnel man and run these institutions.

In claiming these rights for themselves, Christians recognize and respect similar and parallel rights of Jewish and Muslim believers and their communities. Christians declare themselves disposed to search with Jews and Muslims for a mutually respectful application of these rights and for a harmonious coexistence, in the perspective of the universal spiritual vocation of Jerusalem.

Special Statute for Jerusalem

All this presupposes a special judicial and political statute for Jerusalem which reflects the universal importance and significance of the city.

(1) In order to satisfy the national aspirations of all its inhabitants and in order that Jews, Christians and Muslims can be "at home" in Jerusalem and at peace with one another, representatives from the three monotheistic religions, in addition to local political powers, ought to be associated in the elaboration and application of such a special statute.

(2) Because of the universal significance of Jerusalem, the international community ought to be engaged in the stability and permanence of this statute. Jerusalem is too precious to be dependent solely on municipal or national political authorities, whoever they may be. Experience shows that an international guarantee is necessary.

Experience shows that such local authorities, for political reasons or the claims of security, sometimes are required to violate the rights of free access to the Holy Places. Therefore it is necessary to accord Jerusalem a special statute which will allow Jerusalem not to be victimized by laws imposed as a result of hostilities or wars but to be an open city which transcends local, regional or world political troubles. This statute, established in common by local political and religious authorities, should also be guaranteed by the international community.

Conclusion

Jerusalem is a symbol and promise of the presence of God, of fraternity and peace for humankind, in particular the children of Abraham: Jews, Christians and Muslims.

We call upon all parities concerned to comprehend and accept the nature and deep significance of Jerusalem City of God. None can appropriate it in exclusivist ways. We invite each party to go beyond all exclusivist visions or actions, and without discrimination, to consider the religious and national aspirations of others, in order to give back to Jerusalem its true universal character and to make of the city a holy place of reconciliatoion for humankind.

Born in a stable, Jesus was placed in a manger, a trough to hold hay for horses or cattle similiar probably to the one in Israel shown above.

People In The News

Edward Madigan, Former Agriculture Secretary, Dies

SPRINGFIELD, Ill. (CNS) — Edward Madigan, a Catholic who was agriculture secretary in the last two years of the Bush administration, died Dec. 7 of complications from lung cancer. He was 58. Madigan also served nine terms in Congress from Illinois and in 1989 lost a fight for House Republican whip to Rep. Newt Gingrich, R-Ga., who will be the speaker of the House in 1995. As agriculture secretary, he sought to make programs more farmer-friendly and improve nutritional education.

Fellowship Announces Scrooge, True Spirit Of Christmas Awards

PORTAGE, Mich. (CNS) — An interdenominational group, the Fellowship of Merry Christians, is giving its first Scrooge Award and True Spirit of Christmas Present Award. The Scrooge Award goes to the Jesus Seminar, a group of 150 religious scholars, for publishing a book during the 1993 Christmas season that cast "serious doubts about who Jesus is and what he said." The Fellowship of Merry Christians, based in Portage, announced the awards in their December issue of *The Joyful Noiseletter*. The True Spirit of Christmas Present Award was given to 82-year-old Sherwood Eliot Wirt of Poway, Calif., for his newly published book, *The Book of Joy*. Wirt is the former editor of *Decision* magazine, which he founded with the Rev. Billy Graham. His book focuses on joyful men and women of faith such as Rev. Graham, St. Francis of Assisi, and author and Holocaust survivor Corrie ten Boom.

Cloistered Nun, Photographer Among Winners Of *Parade* Contest

NEW YORK (CNS) — A cloistered nun from California and a longtime photographer for the St. Louis archdiocesan newspaper are among the 100 winners of the "American Family" photo contest sponsored by *Parade* magazine and the Eastman Kodak Company. It was the third win in a Parade/Kodak contest for Sister Mary of the Holy Spirit of Menlo Park, Calif., and the first for Richard C. Finke, a free-lance photographer who has worked for 30 years with the *St. Louis Review* newspaper. A record number of 240,500 amateur and professional photographers entered the contest, and the winners were announced in the Dec. 11 issue of *Parade*. Each winner received $100, with an additional $200 publication fee going to the 44 winners whose photographs were published in the Dec. 11 Parade. Neither Sister Mary's nor Finke's photos were published.

Controversal Italian Priest Reinstated By Archdiocese

GENOA, Italy (CNS) — A controversial Italian priest suspended from the active ministry in 1985 because of his political activities has been reinstated by the Genoa Archdiocese. The decision involves Father Giovanni Baget Bozzo, twice-elected as a European Parliament deputy on the Italian Socialist Party ticket without the required permission of his local bishop. Father Baget Bozzo, 69, is also well-known for his numerous newspaper and magazine articles critical of Pope John Paul II. His reinstatement was announced Dec. 12 by the Genoa Archdiocese after Father Baget Bozzo did not seek re-election to the European Parliament. His term expired last June.

Meeting With Pope Strikes A Chord With Holiday Singers

VATICAN CITY (CNS) — It was "Feliz Navidad, Papa," as Jose Feliciano and a holiday assortment of his fellow singers in Vatican City for the annual Christmas concert met with Pope John Paul II. "It was the biggest thing that could happen in my life," said Feliciano after meeting Pope John Paul Dec. 14, two days before the show opened. "He's a person I admire very much and I think he is one of the greatest popes of our time." Feliciano's song "Feliz Navidad" ("Merry Christmas") was a pop Yuletide standard for years. But concert organizers asked him to pick another tune. "I'm still trying to absorb it all," said gospel singer Thelma Houston, cousin of singing superstar Whitney Houston, who was scheduled to perform at the Dec. 16 concert with her group "The Sisters of Glory."

Catholic Astronaut Who Piloted 1971 Lunar Mission Dies

GULFPORT, Miss. (CNS) — Retired Air Force Col. Stuart Allen Roosa of Gulfport, a Catholic astronaut who piloted the 1971 Apollo 14 lunar mission, died Dec. 12 of complications from pancreatitis. He was 61. Roosa was stricken just before Thanksgiving while visiting one of his sons in Arlington, Va. He was on the astronaut support crew for the Apollo 9 mission and a backup command pilot for Apollo 16 and Apollo 17. Roosa never walked the moon, though. As the pilot for Apollo 14, he flew the command module "Kitty Hawk" around the moon, while fellow astronauts Alan Shepard and Edgar Mitchell trod the lunar surface. He was one of only six men to fly the command module on Apollo moon-landing missions.

Priest Says Money Is Church's Toughest Issue

ST. CLOUD, Minn. (CNS) — Other issues may get the headlines, but Msgr. Joseph M. Champlin, a widely known author and lecturer, says the most challenging issue in the U.S. church today is money — having enough money to do its job. "The big question is not about the ordination of women or married clergy or the decline in clergy or pedophilia or abortion or assisted suicide," Msgr. Champlin said. "All are vital questions," he added, "but money is the crucial one because without money we simply cannot carry on all the things that need to be done in a vital parish." Msgr. Champlin, a priest for 38 years, is nationally known as an author of numerous popular books about liturgy, marriage, family life, prayer, church stewardship and various other topics. His marriage preparation book, *Together for Life*, has sold more than 5 million copies.

Sarajevo Cardinal Criticizes World Leaders For Failure To End War

ZAGREB, Croatia (CNS) — In a Christmas message, Cardinal Vinko Puljic of Sarajevo criticized world leaders for failing to stop the fighting in Bosnia-Herzegovina. "We can complain deeply about politicians and about the powerful of the world because they avoid the right solutions," he said. "They delay the end of the war, so our tragedy continues." The message was published Dec. 13 by the Catholic Press Agency of the Zagreb Archdiocese. The cardinal also said Pope John Paul II's planned visit to Sarajevo was stopped by "intrigues of the military and the politically powerful." He did not elaborate.

Pope Names Coadjutor For Cardinal Daly In Armagh

DUBLIN, Ireland (CNS) — Pope John Paul II has named Msgr. Sean Brady, former rector of Rome's Irish College and currently a pastor in Ballyhaise, Ireland, to be coadjutor archbishop of Armagh, Ireland's primatial see. Archbishop-designate Brady, 55, will serve as coadjutor to Cardinal Cahal Daly, 77, who has been archbishop of Armagh, Northern Ireland, for four years. Bishop-designate Brady has the automatic right to succeed Cardinal Daly as archbishop but not as cardinal, although traditionally the archbishop of Armagh eventually has been appointed cardinal. The Catholic Information Office in Dublin denied reports Cardinal Daly was about to step down. On his 75th birthday, Cardinal Daly submitted his resignation as required by canon law. However, acceptance is up to the pope.

Cardinal Calls Civic, Church Leaders To Form Corps To Fight Racism

DETROIT (CNS) — Cardinal Adam J. Maida of Detroit issued a call to metro Detroit's business, civic and religious leaders Dec. 6 to develop an initiative to combat the effects of racism. Speaking at an ecumenical breakfast held to pay tribute to him, Detroit's new cardinal suggested one way of "moving beyond prejudice" would be by "making a deliberate commitment to affirm and strengthen already existing neighborhoods and communities." "As my fellow religious leaders know, community cannot be just an abstract concept; it must be local, concrete and specific. We need to nurture communities of place rather than communities of choice, to learn to accept lovingly all others as they are and where they are," he told more than 300 people who included Michigan Gov. John Engler and Detroit Mayor Dennis Archer.

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Scripture

Readings for the Week of December 25 - December 31

Sunday (Christmas) Midnight: Isaiah 9:1-6; Titus 2:11-14; Luke 2:1-4.
Dawn: Isaiah 62:11-12; Titus 3:4-7; Luke 2:15-20.
Day: Isaiah 52:7-10; Hebrews 1:1-6; John 1:1-18 or 1:5, 9-14.

Monday: Acts 6:8-10, 7:54-59; Matthew 10:17-22.

Tuesday: 1 John 1:1-4; John 20:2-8.

Wednesday: 1 John 1:5-2:2; Matthew 2:13-18.

Thursday: 1 John 2:3-11; Luke 2:22-35.

Friday: Sirach 3:2-6, 12-14; Colossians 3:12-21; Luke 2:41-52.

Saturday: 1 John 2:18-21; John 1:1-18.

Readings for the Week of January 1 - January 7

Sunday: Numbers 6:22-27; Galatians 4:4-7; Luke 2:16-21.

Monday: 1 John 2:22-28; John 1: 19-28.

Tuesday: 1 John 2:29-3:6; John 1:29-34.

Wednesday: 1 John 3:7-10; John 1:35-42.

Thursday: 1 John 3:11-32; John 1:43-51.

Friday: 1 John 5:5-13; Mark 1:7-11.

Saturday: 1 John 5:14-21; John 2:1-12.

His name shall be called... Prince of Peace.
Isaiah 9:6

Greetings from the Catholic News & Herald Staff

Pope Asks Prayers From Kids To Help Children Worldwide

VATICAN CITY (CNS) — In a Christmas letter to the world's children, Pope John Paul II requested prayers from young people to help ease the "unspeakable suffering" experienced by boys and girls around the globe.

"We must pray together and pray hard that humanity, made up of billions of human beings, may become more and more the family of God and able to live in peace," he said.

Citing war in the Balkans and ethnic strife in Africa, where children are daily made victims of a "raging" hatred, the pope said the pain in his heart moved him to ask young people for their spiritual help.

"You instinctively turn away from hatred and are attracted by love: For this reason the pope is certain that you will not refuse his request," he said in the 16-page letter, released at the Vatican Dec. 15. Said to be the first papal document in history specifically addressed to children, it marked the close of the 1994 International Year of the Family.

In style and substance, the text was an unusual departure from Pope John Paul II's writings. In relatively simple language, it mixed a homily on Jesus' life and a recounting of the pope's own childhood memories of Christmas with a stark appraisal of the state of the world's children.

The Vatican press office, in an introductory statement, described the letter as a "miniencyclical." It said the text contrasted with the sugary prose often present in children's literature and represented a true pastoral and educational document for children.

In it the pope said that while children are usually a joy to their parents and society, many today are suffering and threatened.

"They are hungry and poor, they are dying from diseases and malnutrition, they are the victims of war, they are abandoned by their parents and condemned to remain without a home, without the warmth of a family of their own," he said.

"How can we not care, when we see the suffering of so many children, especially when this suffering is in some way caused by grown-ups?" he said.

He said a basic point he wanted all children to understand was that God loves them. The letter also made clear the pope's own personal affection for younger people. He said that sometimes when he prays, "the faces of all the world's children pass before my eyes: from the East to the West, from the North to the South."

In explaining the meaning of Christmas, the letter evoked memories from the pope's own boyhood in southern Poland — the "peaceful feelings" the season would bring, the singing of carols around the nativity scene.

He traced the early life of Jesus, saying his dialogue with elders in the temple at the age of 12 was a good reminder to young people today of the value of catechism lessons. "Do you regularly go to these lessons at school and in the parish? Do your parents help you to do so?" he asked.

Above all, the pope wrote, Jesus loved children and recognized that the simplicity of their faith was a key to salvation. People who are destined to go to heaven, he said, are child-like: "full of trust, rich in goodness and pure."

The pope said one reason he was entrusting world problems to the spiritual efforts of young people was because God "eagerly awaits" their prayers.

"What enormous power the prayer of children has! This becomes a model for grown-ups themselves: Praying with simple and complete trust means praying as children pray," he said.

The papal letter explained the importance of the sacraments, emphasizing Holy Communion and again dwelling on the pope's own experiences as a boy. "I remember as though it were yesterday," he said of his first Communion in the local parish church.

Pope John Paul II holds a child during his visit to Uganda in 1993. The holy father released a special letter to children last week. (CNS file photo)

First Communion is a great family celebration, he said, and photographs of the event can bring back the emotions of those important moments.

Communion can also be the source of heroic spiritual strength for children, he said. He cited examples of child martyrs of the early church such as St. Tarsicius, who was slain as he carried the Eucharist to Christian prisoners in the third century.

The pope encouraged all children to be open to their calling in life, whether it may be marriage or perhaps a vocation to the priesthood or religious life.

He closed his letter with a prayer to the baby Jesus: "Raise Your tiny hand, Divine Child, and bless these young friends of Yours, bless the children of all the earth."

Notebook (From Page 4)

They have developed marriage enrichment and marriage preparation programs which they have presented to thousands of couples in the Chicago area and around the country.

As Lyke To Lyke Consultants, they have appeared before church, community and business audiences throughout the nation. They have appeared on Mother Angelica's Eternal Word Television Network, they have written articles for several national Catholic periodicals and their column runs in such Catholic newspapers as *The New World* in the Archdiocese of Chicago and *The Northwest Indiana Catholic* in the Diocese of Gary.

Andrew and Terri are the parents of two children — Andrea, 12, and Martin, 9. Andrew is the nephew of the late Archbishop James Lyke of Atlanta.

CCHS Senior Is Morehead Finalist

Kent Merdes, a senior at Charlotte Catholic High School, is a finalist for the Morehead Scholarship to the University of North Carolina at Chapel Hill. Merdes is one of 120 finalists from the U.S. and Great Britain, including 70 from North Carolina.

As a finalist for the four-year-all-expenses-paid scholarship, Merdes will be interviewed by the Central Selection Committee during a visit to Chapel Hill in February.

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Crosswinds (From Page 5)

things like motivation and ability to function. The older ones also can cause a number of nuisance effects ranging from over-sedation to muscle stiffness, tremors, or restlessness. However, two newer medications, Clozaril and Rispordal, seem to be much better in controlling the full range of symptoms including the problems with motivation and general functioning. While not without possible side effects (some potentially serious), many people tolerate these better than some of the older medications and for many people the improvement is dramatic.

Encourage your son to talk to a psychiatrist about the range of medications available, to see if an acceptable choice can be found for him. There is also the possibility of getting injections once a month for long-acting medication, which helps many people to avoid the cycle of repeatedly going off medication and then having to be hospitalized.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Staff Writer/Photographer

The Catholic News & Herald will have an opening Jan. 1 for a staff writer/photographer. Journalism degree or equivalent experience, knowledge of desktop publishing in Windows environment with Word 6.0 and Pagemaker, strong knowledge of Catholicism. Good benefit package, salary negotiable.

Send resume, clips and references to:
Bob Gately, Editor
The Catholic News & Herald
PO Box 37267, Charlotte, NC 28237.

Comunidad Hispana
Comuniquémonos

Jóvenes guatemaltecos que formaron el coro en la primera misa celebrada totalmente en español en la parroquia de San Carlos Borromeo, en Morganton, N.C.

El Padre Ken Whittington compartiendo con algunos de los miembros de la comunidad al terminar la Misa.

Morganton, Una Experiencia De Verano

Por ARTURO DE AGUILAR

"¿Hispanos? No, aquí casi no hay. Sólo tenemos una familia mexicana que asiste a la Misa en inglés y eso es todo, aunque a veces se ven algunos en los supermercados o en las gasolineras". Estas fueron las palabras del padre Ken Whittington la primera vez que hablé con él respecto a si había alguna comunidad hispana en la parroquia de Morganton, N.C., donde él es papárroco.

Hace poco más de dos años que estuve trabajando durante el verano en la parroquia de St. Charles Borromeo en Morganton. El director vocacional quería que estuviera en un ambiente cien por ciento americano, de modo que mejorara mi destreza en el idioma inglés y tuviera la experiencia de trabajar con una comunidad americana. Al principio me asusté pues me dijeron que ahí no había gente que hablara español y mi inglés no era suficiente bueno aún para comunicar todo lo que quería.

Mis conocimientos estadísticos me decían que en ese pueblito tenía que haber hispanos, por tanto comencé mi búsqueda. Al inscribirme en la escuela local para tomar clases de inglés al principio sólo encontré orientales, pero más tarde llegaron varios hispanos y ellos me dijeron donde podía encontrar más gente: en las canchas de baloncesto, en las lavanderías y a la salida del trabajo en una "fábrica de pollos", como ellos le llaman. Mi sorpresa fué grande cuando descubrí que hay más de 500 personas hispanas viviendo en Morganton y en los alrededores.

La mayoría de los hispanos en esa área son personas que han venido de Guatemala y algunos otros de Centro y Sur América. Entonces le comenté al padre que había "descubierto" un montón de gente que hablaba español y que no iban a Misa porque no entendían el inglés. Surgió la idea de organizar una Misa en español. Si él se animaba, yo le podía enseñar lo básico para hacerlo. Desde el primer momento el padre se mostró muy entusiasmado con la idea y comenzamos a practicar la Misa y las oraciones. Por otro lado, encontré un grupo de muchachos guatemaltecos que se reunían en las casas para cantar y les invité para tocar los cantos de la Misa y aceptaron gustosos. Comenzamos los ensayos por ambos lados, de la música y de la celebración. Sólo faltaba atraer a la gente, pero después de una invitación contínua en los supermercados, las lavanderías y "regando" la voz, lo demás estaba en manos del Señor.

La fecha de la Misa se acercaba y yo no veía mucha respuesta, pues poca gente me había asegurado que estaría presente. Así que pensé que había dejado mucho en las manos del Señor y quise ayudarle otro poco llendo de casa en casa (¡qué poca fe la mía!). Temí que no fuera nadie y que el padre se desanimara. Mi único consuelo era que cuando invité a los muchachos del coro, en vez de venir solo los seis que me dijeron que vendrían a los ensayos, llegaron como veinticinco. Su ánimo para preparar la Misa me alentó y pensé que con sólo el coro valía la pena celebrar la Eucaristía en español.

Finalmente el día de celebrar la Misa llegó y todo estaba listo, sólo faltaba ver si venía gente o no. Bueno, el final de la historia se las diré en la próxima edición y junto con ello les diré lo que ha pasado con la comunidad hispana de Morganton.

Mensaje de Navidad

Estimados lectores:

Hace días que estoy tratando de coordinar mis ideas para poder escribir unas líneas con motivo de la festividad que celebramos este domingo: el nacimiento del Hijo de Dios.

Al leer el Evangelio de San Lucas que corresponde a la Misa de medianoche me he puesto a reflexionar en los versículos que dicen: "De pronto, en torno al ángel, apareció una legión del ejército celestial, que aclamaba a Dios, diciendo: *Gloria a Dios en el cielo, y en la tierra, paz a los hombres que Dios ama*".

En tarjetas navideñas, en canciones y cuando queremos expresar paz y amor escribimos o decimos: "paz a los hombres de buena voluntad". Yo creo que estamos usando equivocadamente esa frase. Dios no da paz y no ama *sólo* a los que tienen buena voluntad. El ama y desea la paz para todos. Nosotros somos los que para hacernos dignos de ese amor y esa paz tenemos que cambiar, siguiendo la *voluntad* de Dios. Este es el verdadero sentido y mensaje de dicha frase.

Cuando en un día como este después de veinte siglos, todavía tenemos guerras, hambre, injusticias, divisiones en las familias y el crimen y las drogas son casi parte de nuestra vida diaria, somos nosotros los que no hemos aprendido ese mensaje.

Cuando en medio de esa noche oscura nace Jesús, es la voluntad de Dios que manda a su hijo para que nos traiga la luz que nos ilumine, la Buena Noticia que El nos ama y que quiere la paz para todos por igual.

Son mis deseos que aceptemos la voluntad de Dios, para ver brillar su gloria y esplendor en un mundo libre de sufrimientos, y llenos de esperanza podamos oir al coro celestial cantar *"Gloria a Dios en el cielo"*.

Con este mensaje quiero desearles a todos, en nombre del Padre Jaime, los miembros del staff y del consejo, unas navidades llenas de paz y felicidad en unión de todos sus seres queridos y que el niño Jesús sea la luz inextinguible que siempre les guíe.

Sinceramente,
Luis Wolf

Nota:
The Catholic News & Herald no se publicará la semana próxima. La siguiente edición será la del día 6 de Enero.

Pastoral Hispana Cumplirá 50 Años

WASHINGTON (CNS)—Han pasado casi cincuenta años desde que se creó la primera oficina para la pastoral hispana y es por ello que la Iglesia local de Estados Unidos está planeando una convocatoria nacional a ser llevada a cabo en San Antonio, Texas para el próximo año en el mes de junio.

Al dar su reporte a los obispos de la nación sobre el trabajo del Comité de Asuntos Hispanos, el obispo Roberto González de Boston, dijo que la convocatoria del 23 al 25 de junio próximo será una muestra del renovado compromiso con los hispanos, que son un tercio de la Iglesia en la nación.

Un comité de obispos está trabajando en una declaración sobre el papel de la prescencia hispana en la evangelización. El borrador de esta declaración será enviado a los obispos en enero para que realicen una consulta con los líderes de la pastoral hispana en sus diócesis.

Corrección

En el artículo "El Adviento" (Nov. 25) se dijo que la fiesta de Cristo Rey era parte del tiempo del Adviento y no es así, pues esta fiesta es aún parte de la última semana del tiempo ordinario. Además, dicha fiesta hace referencia primordialmente a la segunda venida gloriosa de Jesucristo y no tanto a la primera, como se podría interpretar. El verbo latino del que proviene la palabra "Adviento" se deletrea correctamente *advenire* y de esta palabra se derivó el sustantivo *adventus.*

Términos Teológicos

ABANDONO: ¿En quién hemos de confiar? Desde el principio de los tiempos, cuando Dios le prohibió al hombre comer del fruto del árbol de la ciencia, lo invita a *fiarse sólo de El* para discernir el bien del mal. Creer en la palabra divina es escoger entre dos sabidurías, fiarse de la de Dios y renunciar a poner la confianza en el propio sentir. Jesús nos invita a abrirnos, como los niños, al don de Dios. Es dejar todos nuestros controles en manos de Dios y decir: "Señor, has de mí lo que quieras".

To Our Friends

Luis Wolf gives his Christmas message to our readers. An article about Arturo de Aguilar's summer experience in the new Hispanic community in Morganton. The Hispanic Ministry in the United States will celebrate its 50th anniversary at a national convention in San Antonio, Texas, next June.

!Feliz Navidad!

SENTIRE CUM CHRISTO

Navidad de 1994

Mis queridos amigos:

Al prepararnos para celebrar alegremente el nacimiento de nuestro Salvador, aprovecho esta oportunidad para agradecerles la calurosa y cariñosa bienvenida que me han ofrecido como su nuevo obispo. Su amabilidad y estímulo han demostrado una bendición especial del Señor.

Hace algunos años, mientras dirigía un retiro para la Madre Teresa en la India, la Madre compartió conmigo la siguiente reflexión: "¿Qué amor tan grande es éste que Dios Padre tiene por nosotros, enviando a Su Hijo a un mundo que con frecuencia rechaza Su amor? Sólo en el cielo entenderemos completamente la grandeza de tal amor, que nuestro Dios da su vida por nosotros, pecadores." El vino a pagar una deuda que El no debía porque nosotros debemos una deuda que no podemos pagar.

Navidad, por lo tanto, es mucho más que decoraciones de brillantes colores y regalos para las personas amadas y los amigos; es una época para hacer una pausa y reflexionar piadosamente sobre el amor de Dios a nosotros y la devolución de amor que le ofrecemos a El.

Jesús se ha identificado con cada uno de nosotros, incluso la persona más insignificante sobre la tierra. Al hacer esto, Jesús nos proporciona la manera de expresar nuestro amor por Dios. El Papa Juan XXIII escribió "Cualquiera que tiene un corazón lleno de amor, siempre tiene algo que dar." Dándole a otros es que manifestamos nuestro amor por Dios. Nuestros familiares, amigos y vecinos son los que primero reciben nuestro amor. Sin embargo, nuestro amor debe llegar al más vulnerable en medio de nosotros, especialmente el pobre, el desolado y el que no tiene hogar. ¡Dando amor al los más insignificantes en medio de nosotros es que verdaderamente devolvemos el amor de Dios!

Que nuestra celebración del nacimiento de nuestro Salvador nos traiga toda gracia celestial. Que su amor viva dentro de nuestro corazón y se manifieste en el amor que le ofrecemos a los demás.

¡Feliz Navidad y Venturoso Año Nuevo!

+ William G. Curlin

Guillermo G. Curlin,
Obispo de Charlotte

Single, Pregnant Women Find Refuge In New Room At The Inn

By CAROL HAZARD
Associate Editor

CHARLOTTE — The Virgin Mary could find no room at the inn. But a pregnant mother with no place to go this Christmas found refuge at Room at the Inn.

A Charlotte home for unwed mothers, Room at the Inn opened this month and welcomed its first residents. "Beth Ann,"15 years old and six months pregnant, moved into Room at the Inn so she could find help making the right decisions.

Referred by Gaston County Crisis Pregnancy, Beth Ann is interested in putting her baby up for adoption. But she also needs some direction in life. Room at the Inn will help her with both.

"The two gifts we hope to give to our residents are a sense of personal responsibility and a home where Jesus is present," said Al Hodges, executive director. Although Room at the Inn is a Catholic ministry, the home helps single, pregnant mothers regardless of religious affiliation.

Residents are expected to cook and clean as well as contribute financially if possible. "Even if they can contribute only $2 a week, they need to feel ownership in the home," Hodges says. "If we really want these young women to change their lives, they need to be able to assume responsibility and to know that their hope lies in Jesus."

"This is a way for Catholics to put their faith in action, to reach out to all young women who are facing unexpected pregnancies," says Maggi Nadol, Respect Life coordinator for the diocese. "We feel this home helps complete the circle for those who believe in the sanctity of life." As director of residential services for Room at the Inn, Nadol — a registered nurse — will supervise the house staff and program.

The seven-bedroom, four-bath house off South Boulevard is expected to be filled within a couple weeks. "After months of hard work and the generosity of people throughout the diocese, we have made this dream come true," Hodges says. "I know it's Christmas, but if feels more like Thanksgiving with all the people who have helped made this possible."

Hodges extends a special thank you to "perpetual adorers who keep us in prayer" as well as the Knights of Columbus. The Catholic men's service organization donated almost all the furniture and contributed $2,000 from the N.C. State Council and another $4,000 from independent councils.

"I know if the Knights had been in Bethlehem 2,000 years ago, Jesus would not have been born in a manger," Hodges says.

The privately run Room at the Inn is not funded by the Diocesan Support Appeal or with tax dollars. It relies on private donations to operate on an annual $120,000 shoestring budget. "We're struggling but things are looking good," says Hodges.

Things are indeed looking good. The Raskob Foundation selected Room at the Inn last week for a $20,000 challenge grant. That means the Wilmington, Del.-based foundation will contribute $20,000 if the home can raise a matching amount.

The Raskob Foundation helps promising new projects with seed money. In order to be considered for a grant, a project must be listed in the Catholic Directory and a letter of support received from the local bishop.

"We are honored that we were chosen among hundreds of applications," Hodges says. "And we are grateful to Bishop (William G.) Curlin and Msgr. (John J.) McSweeney for their support and for making this grant possible." The Raskob Foundation receives some 1,200 applications and awards $4 million a year with 90 percent of the awards for $10,000 or less.

To donate, write to Room at the Inn, P.O. Box 30544, Charlotte, NC 28230-0544. All contributions are tax deductible.

Maggi Nadol (r), director of residential services for Room at the Inn, chats with one of the first residents of the home for unwed mothers. Photo by CAROL HAZARD

To Volunteer

CHARLOTTE — Connie McVey of Catholic Social Services, Winston-Salem, will conduct a volunteer training program for Room at the Inn at St. Ann Church, Charlotte, on Saturday, Jan. 7 from 9 a.m.-2 p.m. Pre-registration is not required. Cost for lunch and materials is $7.50. For more information, call (704) 364-4050.

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Diocesan News Briefs

K Of C Supper

HIGH POINT — The Knights of Columbus will sponsor supper and bingo Saturday, Jan. 14 at Immaculate Heart of Mary School. Parishioners, members of the school community and Christ the King parishioners are welcome. Babysitting is available at $1 per child.

First Saturday Devotion

BELMONT — Begin the new year with First Saturday Devotion Jan. 7 at the Lourdes Grotto at Belmont Abbey. Rosary is at 9:30 a.m., followed by confessions at 10:30 a.m. and Mass at 11:30 a.m. For details, call Terri or Phil at (704) 888-6050.

King Celebration Materials

A Martin Luther King, Jr. holiday celebration packet of resource materials is available for $12 from the National Catholic Conference for Interracial Justice, 3033 Fourth St. N.E., Washington, D.C. 20017.

St. Paul's Shelter

GREENSBORO—St. Paul's Emergency Night Shelter needs volunteers to serve and the loan of cots for the month of January. To help, call Rich Houseknecht at (910) 288-5291.

Winter Concert

CHARLOTTE — Celebrated recording artist John Michael Talbot will perform Saturday, Feb. 25 at St. Gabriel Church. Tickets are available at parish offices or from St. Ann Parish Evangelization Commission. Preferred seating tickets cost $15, general admission tickets cost $10 and tickets at the door will be sold for $12, if available.

Polish Mass

CHARLOTTE — St. Ann Church will have a Polish language Mass on Christmas day at 2 p.m.

CCHS Placement Testing

CHARLOTTE — The Charlotte Catholic High School placement test for incoming ninth graders is Saturday, Feb. 4 from 8:30 a.m.-11:30 a.m. on campus in the Begley Building.

A completed admissions application for new families is required in the Mecklenburg Area Catholic Schools office (MACS) by Jan. 27. Current MACS eighth graders are required to submit a $10 testing fee on the day of the test. Students need to bring two #2 pencils.

In case of inclement weather, a radio announcement will be made. The postponement date is Saturday, Feb. 18. For more information, call (704) 335-1334.

Winter Coats

CLEMMONS — Holy Family Parish is collecting winter coats for FIRST (Forsyth Initiative for Residential Self-Help Treatment), a long-term, co-educational, self-help rehabilitation center for people who seek a life of independence, integrity and purpose. To donate, call Harold Reese, (910) 727-0330.

Liturgy Day Program

CHARLOTTE — The Liturgy Day Program for 1995 is Saturday, Feb. 11 at St. Patrick Cathedral. Call the Diocesan Office of Worship at (704) 437-3108 for details.

Healing Service

ASHEVILLE — Healing Masses at St. Joan of Arc Church are the first Thursday of every month at 7 p.m., followed by refreshments in the activity center.

Adoration Of The Blessed Sacrament

CHARLOTTE — St. Thomas Aquinas Church has Eucharistic Adoration of the Blessed Sacrament on Fridays from 7:30-8:30 p.m. during the month of December.

New Year's Eve Party

KANNAPOLIS — St. Joseph Church's New Year's Eve Party is Saturday, Dec. 31 from 8 p.m.-1 a.m. in the Activity Center. Cost is $12 each or $20 per couple and includes admission, party favors, entertainment, mixers and breakfast. The event is BYOB and participants must be 18 years of age or older. Tickets are for sale after Masses at St. James and St. Joseph Churches.

Lecture On Medjugorje

GREENSBORO—Wayne Weible, author of two best-selling books, *Medjugorje: The Message,* and *Letters From Medjugorje,* will speak at St. Paul the Apostle Church on Monday, Jan. 2 at 7 p.m. A convert to Catholicism three years ago, Weible is a former newspaper publisher and columnist who writes and lectures on Medjugorje and personal experiences from his 18 trips there. For more information, call (910) 288-1484.

Leadership Retreat

MAGGIE VALLEY — A weekend retreat for diocesan and parish leaders, "A Call to Lead with Joy and Hope," is Jan. 27-29 at Living Waters Catholic Reflection Center. Dorothy T. Foss will lead the retreat. Donation is $80. For information, call (704) 926-3833.

Series On Relationships

CHARLOTTE — Mary Jo Holtzman, marriage and family therapist from Catholic Social Services, will facilitate a five-part series on "Keys to Loving Relationships" at St. John Neumann Church on Sundays, Jan. 15, 22, 29, Feb. 5 and 12, from 7-8:30 p.m. There is no fee and all are welcome. For information or pre-registration, call (704) 535-4197.

Ultreya Meeting

CHARLOTTE — The Cursillo movement will have a monthly Ultreya meeting at St. Gabriel Church in the Fellowship Hall Dec. 29 at 7:30 p.m.

Gifts Of Appreciation...

Children in faith formation classes at St. Thomas Aquinas Church in Charlotte recently donated some of their Halloween candy and personal items to Navy personnel aboard five ships taking part in the Haiti operation. EN2 Sipos and ET2 Stewart of the Naval and Marine Reserve Center in Charlotte pick up boxes containing the 1,000 packages to go to the ships. Perishable items like chocolate candy were donated to the Salvation Army soup kitchen. It is the second year for the program. In 1993, the gifts from the children went to Army troops in Somalia.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

Card Of Thanks

Thanks to the Sacred Heart of Jesus and St. Jude for prayers answered and petitions granted.

DO

Thanks to the Holy Spirit, the Blessed Mother, St. Jude and St. Anthony for prayers answered.

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World and National Briefs

Another Study Shows U.S. Church Giving On Decline

CHAMPAIGN, Ill. (CNS) — U.S. Christians continue to give less money to their churches, a new study says. In 1992 the average American spent three times as much on gambling as the average U.S. church member gave to church, it says. In an analysis of lifestyle costs, it suggests that one of the big reasons for a decline in church giving is that Americans are spending ever bigger chunks of their income on material comforts and luxuries. It was released Dec. 9 by Empty Tomb, a nonprofit Christian research and service organization in Champaign. Funding was provided by the Lilly Endowment, which gives extensive support to research in religion. The Catholic Church was not among denominations analyzed, but several other studies in recent years have shown that the typical Catholic gives considerably less to the Church than the typical Protestant and that Catholic rates of giving have been declining more rapidly than Protestant rates.

Provost Says In U.S. Anyone Can Succeed But Needs Right Tools

SAN JOSE, Calif. (CNS) — In the United States, where success is "not a matter of birth but of your own will," youths need to be given the right tools so "they can make it," the provost of Stanford University told a Catholic audience. Condoleezza Rice made the comments in a keynote speech to kick off an endowment fund drive for St. Elizabeth Seton School in the Diocese of San Jose. She is the honorary chairwoman of the funding campaign. "The best thing about America is that you can be anything you want to be. You're born with a blank slate and you always have a chance in this country," said Rice. She is the youngest, the first black and the first woman to serve as provost of Stanford. She was recently included among 50 people named as young leaders by *Time* magazine in its Dec. 5 issue.

CHD Gives Additional $800,000 In Economic Development Grants

WASHINGTON (CNS) — The Campaign for Human Development, the Catholic Church's domestic anti-poverty program, has awarded $817,183 in economic development grants to 35 low-income groups involved in creating jobs and businesses in their communities. Bishop James H. Garland of Marquette, Mich., chairman of the U.S. bishops' CHD committee, announced the national grants Dec. 9. With the newest grants CHD's total funding for 1994 has reached more than $8 million, the highest amount ever for a single year. Recipients of $7.2 million in self-help grants were announced in September. The total number of 1994 grants is 276. The projects are located in 46 states, the District of Columbia and Puerto Rico. There are funded projects in 117 Catholic dioceses.

Death Penalty No Deterrent, Florida Catholic Official Says

TALLAHASSEE, Fla. (CNS) — "The more we execute people, the more crime we have," said the executive director of the Florida Catholic Conference as a 10-year-old letter about the death penalty in Florida was reissued. The Catholic official, Thomas A. Horkan Jr., joined the Rev. Walter Horlander, executive director of the Florida Council of Churches, Nov. 29 in reissuing a Letter to Christians in Florida opposing capital punishment. The original letter was released in November 1984. It was issued again, Horkan said, because no one is saying anything against the death penalty. The letter, intended to stimulate discussion, is addressed to all Florida church members. "A moral consensus in opposition to the death penalty has developed within the leadership of our communions," said the letter signed by Florida church leaders, including the state's eight active Catholic bishops.

Michigan Supreme Court Decision Against Assisted Suicide Praised

DETROIT (CNS) — The Michigan Supreme Court's Dec. 13 decision upholding the state's ban on assisted suicide points up the need for "clear and continuing education on the moral issues involved in the debate," Cardinal Adam J. Maida of Detroit said Dec. 14. Catholic and pro-life leaders said they were pleased with the decision, which said there is no constitutional right to suicide and which affirmed a previous state law that had set penalties of up to five years in prison and a $10,000 fine for assisting in a suicide. The previous law expired in November, and the two houses of the Michigan Legislature failed in December to agree on a permanent ban.

Two U.S. Dioceses Enter Into Sister See Agreement

PEORIA, Ill. (CNS) — The Dioceses of Peoria and Rapid City, S.D., have entered into a sister-diocese relationship believed to be a first between U.S. dioceses. In a joint letter issued by Bishops John J. Myers of Peoria and Charles J. Chaput of Rapid City to Catholics in both dioceses, they characterized the relationship as one of "mutual assistance and care." Discussion about a sister-diocese arrangement started in 1993, following up on a suggestion once made by Cardinal Pio Laghi, former papal pro-nuncio to the United States, that dioceses with many priests help those with fewer priests. Peoria has 305 priests for its 207 parishes and missions; Rapid City has 77 priests for its 109 parishes and missions. Three Peoria priests filled in this summer for Rapid City priests who were vacationing or tending to business outside the diocese.

Timor Court Sentences Non-Catholic For Host Desecration

KEFAMENANU, Indonesia (CNS) — A district court in western Timor sentenced a Protestant to four years in jail after he was arrested for illegally consuming a consecrated host at a Mass in March 1994. Some 3,000 Catholics crowded streets outside the courthouse in Kefamenanu awaiting the verdict on Herman Kanu. Catholics in Atambua Diocese said they were satisfied with the verdict in the desecration trial, reported UCA News, an Asian church news agency based in Thailand. Kanu, 30, attended Sunday Mass at St. Nicolas Church in Kefamenanu March 27 and joined those receiving Communion. He was recognized as non-Catholic when parishioners saw him make the sign of the cross with his left hand before putting the host in his mouth.

French Bishops Invite Pope For 1996 Visit, 1997 Youth Day

PARIS (CNS) — The French bishops want to give Pope John Paul II a champagne tour of France in 1996 and host his 1997 World Youth Day in Paris. The invitations for the two papal trips were confirmed Dec. 13 by Bruno Valentin, assistant press officer for the French bishops' conference. No specific dates have been proposed for the 1996 and 1997 visits, and the Vatican has not officially replied yet, said Valentin. The pope is expected to announce the site of the 1997 youth event when he is in Manila, Philippines, Jan. 15 during the closing Mass of the 1995 youth day. Paris is the main site being considered for the 1997 event, said Church sources involved in planning the youth day.

Irish Deacon Ordained For Russia Where Most Priests Are Foreign

MOSCOW (CNS) — An Irish seminarian has become the first Catholic deacon ordained in Moscow since the 1917 Marxist revolution, and the first in a major part of European Russia since a formal Catholic Church structure was re-established in April 1991. Philip Andrews, who is expected to work in Russian parishes for much of his pastoral ministry, was ordained by Archbishop Tadeusz Kondrusiewicz, apostolic administrator of European Russia, at a special Mass attended by the Irish ambassador, family members and friends. Archbishop Kondrusiewicz has repeatedly warned that more Russian priests are needed to give permanence and legal security to the church's mission. A total of 54 priests from 15 nations are currently working in the country's 63 registered Catholic parishes. Two of the clergymen are Russian.

Families Of Disabled Need Help From Church, Pope Says

VATICAN CITY (CNS) — Families with disabled members deserve help from Church communities in overcoming emotional trials and forms of discrimination, Pope John Paul II said. The pope cited Gospel accounts of Christ's attention to the handicapped and said local churches should likewise welcome the disabled in their midst. "Liberating the human being from evil and from the discrimination caused by his difficulties requires the willingness to be with that person in order to share his condition," he said in remarks to an Italian movement for the blind.

Pope Tells Bosnian Widows Their Sacrifices Help Homeland

LORETO, Italy (CNS) — Pope John Paul II told widows from Bosnia-Herzegovina that their sacrifices and continuing faith in Christ would help bring peace to their homeland. The pope met Dec. 10 with 200 widows from Sarajevo and other parts of the former Yugoslav republic during a one-day visit to Loreto. The papal visit marked the end of a nine-month prayer campaign for Italy and the beginning of the 700th anniversary celebrations of the Holy House of Loreto, which tradition says was Mary's house in Nazareth, flown by angels to Italy in 1294 after a brief stop in Yugoslavia. During the visit, Pope John Paul spoke at length about the need for Italians — the vast majority of whom are baptized Catholics — to put their faith into practice in political, economic and social life.

Turkish Leader Warns Of Growing Gap Between Islam, West On Bosnia

LONDON (CNS) — Turkey's Prime Minister Tansu Ciller has told Western Europe that its actions in the former Yugoslavia are widening the gap between the traditionally Christian West and the Islamic world. "We should try to avoid a clash of cultures and religions," she said in an interview in the Dec. 9 London-based weekly newspaper, *The European*. "What is emerging in the Muslim world is a feeling that if the Bosnians had not been Muslims, but Christians, the European attitude would have been different," said Ciller. The murder of Bosnian Muslims goes against the European ideal of defending human rights "regardless of ethnic origin, religion, color or sex," she said.

Clinton Proposes U.S., Vatican Coordinate Humanitarian Efforts

VATICAN CITY (CNS) — President Bill Clinton has written to Pope John Paul II proposing a system of "humanitarian diplomacy" to better coordinate U.S. and Vatican aid efforts.

The early November letter praised the Church's "invaluable material and spiritual support" to suffering people throughout the world, sources told Catholic News Service in Rome.

Raymond L. Flynn, the U.S. ambassador to the Vatican, confirmed Dec. 14 that he had delivered a letter from Clinton to the pope in late November, but said he could not release the message.

Sources said Clinton told the pope that "in a world with too many man-made and natural disasters" the United States and the Vatican should explore ways to create "a system to facilitate information sharing."

The president specifically said that U.S. and Vatican aid efforts could be better coordinated and more effective if, through their diplomatic representatives, they shared "field reports" on humanitarian assistance needs, distribution possibilities and problems.

The letter reportedly said that the number and scale of humanitarian crises in the world has sorely taxed the international community's ability to respond. Available resources could be used more effectively, it said, if there were a better coordination of relief efforts.

One of Flynn's goals as ambassador has been to promote humanitarian assistance programs and to coordinate aid efforts with various Catholic charities operating in world trouble spots.

The ambassador said he was worried that foreign aid money to some of the most desperate parts of the world would be cut in the current U.S. budget battle. Those wielding the budget ax, he said, "think this is some kind of supervised welfare program."

"Those of us who have seen what U.S. aid is doing in Rwanda and Somalia — feeding starving children — we have to make sure people understand these are life-saving efforts," Flynn said.

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Shifting Gears

College Grad Jumps Off Fast Track To Join Jesuit Volunteers

By JOANN KEANE
Associate Editor

CHARLOTTE — The next step he takes could change the course of his life forever. At 23 years of age, Chris Keber is putting his professional dreams on hold to answer a calling to help others.

As one of the newest members of the Jesuit Volunteers International, Keber has accepted a challenge; taking a hiatus from his professional life, heading for Micronesia as a grammar school teacher for the next two years.

On Dec. 27, Keber boards a trans-Pacific flight. Five days later he'll arrive east of the international dateline, in the sub-tropical Pacific. Keber's New Year celebration coincides with a fresh approach to life.

He's not running away; life has been good for the 1993 Georgetown graduate with a major in international relations. Following graduation, he formed a limited partnership exploring land development. Recently, Keber watched a PBS election special — which he helped produce — air nationally. He planned to go to law school. Keber was fast-tracking.

In June, he went on a five-day silent retreat run by the Jesuits in Wernersville, Pa. Keber listened closely to his conscience, and to the words of his spiritual advisor. He left with newly discovered wisdom that sent him in pursuit of selfless service to others.

"I came to an understanding that I neither deserved nor earned any of the advantages I had received, and felt a strong calling to help others," says Keber, a 1989 Charlotte Catholic High School graduate.

Back in Washington, D.C., he continued discussions with his advisor, as his calling began to manifest. "Volunteering came up, and I started looking at different programs. The Peace Corps was one, the Jesuit Volunteers International the other," says Keber, who became disillusioned with the precise criteria outlined by the Peace Corps. Categorically, Keber is a young enthusiastic college grad hoping to make a difference. Had he been a civil engineer, the Peace Corps would have accepted and shipped him off immediately. Keber's background and desires made him a natural candidate for JVI.

JVI enlists lay volunteers for assistance in Jesuit-run provinces located worldwide. JVI is an independent organization, incorporated separately from the Society of Jesus. Volunteers work alongside Jesuits, assisting in schools, pastoral and social service projects. Since 1956, JVI in collaboration with Jesuits, has helped infuse spirituality into the volunteers at work, in community and prayer.

Keber pursued the Jesuit Volunteers International, and hoped for an assignment in Belize.

Timing became his enemy. It was August and Keber was ready and willing to go. Unfortunately, volunteer posts were nonexistent. JVI operates on a schedule similar to that of an educational institution; apply in the late fall, receive notification in the spring, with assignments beginning the following August.

JVI receives approximately 150 volunteer applications each year, mostly from recent, single college graduates. The two-year commitments are more than just Jesuit efforts to fill personnel vacancies in Third World and emerging countries. It is an encompassing experience for volunteers, as their own spirituality develops while in service to others.

CHRIS KEBER

"I was a little frustrated," says Keber. "I really thought that was what I was supposed to be doing."

He's down but by no means out. It is August; summer in the city and hot, as he waits for his morning bus. Although the dream of serving in the volunteer corps weighs heavily, he turns his thoughts to the PBS production.

He climbs on the bus and slumps into an available seat. A young woman settles next to him. Although trying to muster an opening line, Keber draws a blank. He's late for work, and a thousand thoughts cloud his mind. Ten blocks later, they strike up conversation. As fate would have it, she works in the Jesuit Volunteers office and recently returned from a two-year stint in Belize.

They meet for lunch and her stories convince him further; he must become a Jesuit Volunteer. She agrees it's bad timing. "As a parting shot, I say that if anything happens to open up — if anyone goes on medical leave or an emergency arises — I'm ready to leave in January," says Keber. "Put my name on the list," he says. "If anything happens, give me a call."

"The call came about 90 minutes after lunch," says Keber. A position had opened in Micronesia. The Jesuit Volunteers were trying to fill it immediately. By the way, it starts in January, the office tells Keber.

Keber spends the weekend in the library, researching Micronesia. Located halfway between the Philippines and Hawaii, his assignment takes him to a Third World country. This is no trip to Club Med. Keber's existence will parallel that of an islander. It's an isolated village, and the international relations major embraces the challenge. Four days later, an accepted volunteer, Keber undergoes a makeshift orientation, and a barrage of malaria and gamma globulin shots.

"As the meaning of the words set in, the depth of the commitment starts to become obvious," says Keber. "My life has been a pure frantic existence since I leaned about this. It's amazing what it takes to put your western life on a shelf and basically drop off the face of the earth for two years." Yet, Keber admits this is exactly what he should be doing.

Some say Keber is stepping off the fast track. He says this is his track.

Jesuit Volunteers International has its main offices on the campus of Georgetown University in Washington, D.C. It relies on donations to support lay volunteer efforts. The address is P.O. Box 25478, Washington, DC 20007.

Annual Prep Holiday Basketball Tourney To Benefit Holy Angels

BELMONT — The Third Annual Holy Angels Holiday Tournament, sponsored by Charlotte Catholic High School, is Wednesday and Thursday, Dec. 28-29 at Charlotte Catholic High School. Boys and girls basketball teams from Charlotte Catholic, Sun Valley, Providence Day and Piedmont high schools will compete in the events. Proceeds will benefit Holy Angels.

Several Holy Angels children will participate in a wheelchair basketball game with members of the Charlotte Catholic High School student council between the second and third games on Wednesday. At approximately 3 p.m Thursday, just before the girls' championship game., members of Holy Angels' Great Adventures, a club for adults with and without mental retardation, will play a basketball game against student council members. Half-time entertainment during the boys' championship game will feature the "Holy Angels Dance Troupe."

"The tournament will not only raise money to support the services and programs provided by Holy Angels, but will also be a great opportunity for members of the community to get to know us," said Regina Moody, executive director of Holy Angels.

After the tournament, the Kays Gary MVP Award, named in honor of the retired columnist for *The Charlotte Observer* and long-time friend of Holy Angels, will be presented to the most valuable male and female players of the tournament.

The first of four games begins at 3 p.m. Wednesday. On Thursday the first game begins at noon. The boys' championship game is at approximateely 4:30 p.m. Cost is $3 per day or $5 for both days of the tournament. Student admission is $2 per day.

The children have invited the players of all the high school basketball teams to visit them at Holy Angels before the tournament begins.

Pope Is *Time's* 'Man Of Year'

NEW YORK (CNS) — In naming Pope John Paul II its Man of the Year for 1994, *Time* magazine called him "a moral compass for believers and nonbelievers alike," forcefully reasserting a moral vision in a world where many see values declining.

"For such rectitude — or recklessness as his detractors would have it — he is *Time's* Man of the Year," the magazine said in its Dec. 26-Jan. 2 issue, out on newsstands Dec. 19.

Pope John Paul is only the second pope to be make *Time's* end-of-year cover. Pope John XXIII was Man of the Year in 1962, the year he opened the Second Vatican Council.

Time said Pope John Paul, as head of nearly a billion Catholics worldwide, has "the world's bully-est pulpit. Few of his predecessors over the past 2,000 years have spoken from it as often and as forcefully as he."

"His power rests in the word, not the sword ... He is an army of one, and his empire is both as ethereal and as ubiquitous as the soul," it said.

"John Paul sees it as his duty to trouble the living stream of modernity. He stands solidly against much that the secular world deems progressive: the notion, for example, that humans share with God the right to determine who will and will not be born," the magazine said.

It cited his successful opposition to language supporting abortion at this summer's U.N. International Conference on Population and Development as a "formidable and controversial example" of his influence on world affairs.

The papal conflict with prevailing secular policy and belief at the population conference exemplified the pivotal role he is playing in a global conflict over "different paths of reason and standards of truth," *Time* said.

"His major goals have been to clarify Church doctrine — believers may experience doubt but should be spared confusion — and to reach out to the world, seek contacts with other faiths and proclaim to all the sanctity of the individual, body and soul," the magazine said.

Michalski To Direct Half-time Show At Carquest Bowl

For the fifth consecutive year, Dr. Stanley F. Michalski, music coordinator for the Mecklenburg Area Catholic Schools, will coordinate the half-time activities of the Carquest Bowl football game Jan. 2 in Miami. The game will match West Virginia and South Carolina.

Michalski also will serve as a band adjudicator for the Junior Orange Bowl Parade Dec. 29 in Miami.

Michalski is a former conductor of bands at Clarion University in Pennsylvania. In recent weeks, he has served as guest conductor and adjudicator for musical events in Cary, N.C., Indianapolis and at the University of Illinois.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

December 24
Midnight Mass
St. Patrick Cathedral

December 25
10:30 am Mass
St. Patrick Cathdral

December 25
2 pm Mass at Holy Angels in Belmont, and visitation with the Sisters of Mercy Infirmary, Mercy Motherhouse, Belmont

December 31
Day of Recollection
Motherhouse of Dominican Sisters of Nashville

January 1
10:30 am Mass, St. Patrick Cathedral

January 3
Host luncheon for seminarians

January 7
6 pm – Bless new St. Luke Church, Mint Hill

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 18 • January 6, 1995

On The Road...

Father Frank Cancro, pastor of St. Eugene Church in Asheville (l), and Father Michael Mugai, director of development services for the Archdiocese of Nairobi, set off on their journey to Catholic communities in East Africa. (See story on Page 13)

Catholic Leaders, Pro-Lifers Condemn Anti-Abortion Violence

WASHINGTON (CNS) — Shootings at abortion clinics in the Boston area Dec. 30 and Norfolk, Va., Dec. 31, allegedly carried out by John C. Salvi III of Hampton, N.H., have prompted a barrage of condemnations and other reaction from church, government and pro-life leaders.

Cardinal Bernard F. Law of Boston called the Brookline, Mass., shootings, in which two people were killed and five wounded, "reprehensible acts of violence with absolutely no justification whatsoever."

Asking "those in the pro-life movement who express their commitment through prayerful presence at abortion clinics" to refrain even from peaceful protests, Cardinal Law said, "It is impossible to affirm the right to life of some while advocating violence against others."

The Pro-Life Office of the Archdiocese of Boston postponed its annual New Year's Eve prayer vigil, with director Barbara Thorp saying Dec. 30, "We feel it would be best to wait for a calmer time lest the purpose of this vigil be misunderstood."

Bishop Leo E. O'Neil of Manchester, N.H., said "the killing of people directly violates every Catholic moral principle concerning life." He too called for a temporary halt to peaceful protests outside abortion clinics.

"My own personal opinion is we should use every means in the political arena to make our position known and teach the public about the principles of life," Bishop O'Neil said at Mass Jan. 1.

Cardinal Anthony J. Bevilacqua of Philadelphia said, "No one is ever justified in adding to the violent deaths of unborn babies, already occurring at these clinics.... Along with abortions, such intolerable acts stain this Christmas season of peace, love and joy."

From Newark, N.J., Archbishop Theodore E. McCarrick said, "All our efforts to defend the right to life of innocent children in the womb are jeopardized and diminished by the actions of any individual who presumes to take from God the ultimate power over human life itself."

President Clinton, on vacation in Arkansas, ordered U.S. attorneys Jan. 2 to mobilize task forces with federal, state and local law enforcement officials to address security concerns at clinics within their jurisdictions.

In a statement, the president said, "Our commitment to the rule of law is being tested by those who believe that their opposition to abortion gives them the right to commit acts of violence, even murder."

From its Washington headquarters, the National Right to Life Committee issued a statement condemning the clinic shootings "in the strongest possible terms." The organization said it "opposes any use of violence as a means of stopping the violence that has killed more than 31 million unborn children since 1973."

Paige Cunningham, president of Americans United for Life, said the Chicago-based law firm and educational organization "emphatically condemns all violence at abortion clinics. Violence is not a solution to the abortion tragedy of 1.5 million deaths per year."

Benedictine Father Matthew Habiger, president of Human Life International, said from the pro-life, pro-family organization's Gaithersburg, Md., headquarters, "One should take up spiritual arms, not physical arms, in the fight against abortion."

See **Shooting,** Page 2

Sarah Sutherland, Benefactor Of Diocese, Dies At Age 93

By CAROL HAZARD
Associate Editor

WADESBORO — Every month a $300 check arrived faithfully at Sacred Heart Mission in the name of Sarah Divine Horne Sutherland.

Although comatose for the last several years, Mrs. Sutherland had arranged for the money to be sent as her offertory to a mission that she and her three sisters helped build in one of the smallest Catholic counties in the state. Her contribution nearly doubled the collection.

Mrs. Sutherland, who died Dec. 27 at age 93, was the youngest of the four sisters and the last to die. Her death marked the end of an era, said Spiritan Father Ed Vilkauskas, pastor of Sacred Heart Mission, Wadesboro, and Our Lady of Lourdes Church, Monroe.

Living legends, the Horne sisters were devout, pioneering Catholics who planted the seeds of Catholicism in a predominantly Baptist, rural area.

"They built Sacred Heart hook, line and sinker," said Father Vilkauskas. "They took intense personal interest in their projects, and wanted things to be done the right way." Some say they inspected every brick, allowing only the best to be used in construction.

"The Catholic Church rose out of nothing and they made it happen," said Father Vilkauskas. "They had a dream, hope and vision, and faith enough to invest in the future of the Church."

"I express my heartfelt and prayerful gratitude to Mrs. Sutherland and her family," said Bishop William G. Curlin. "They were magnificent benefactors to the diocese and pioneers for the Catholic Church."

Bishop Curlin celebrated the funeral Mass for Mrs. Sutherland on Friday, Dec. 30 at Sacred Heart Mission.

Shrewd businesswomen, the Horne sisters operated their father's cotton farm after he died in 1950 and parlayed their inheritances into sizable estates, said Dudley Partrick, a close friend and retired bank executive who handled their investments. Although Mrs. Sutherland's estate has not been probated, she and her sisters were always generous to the Catholic Church.

They gave their two-story family home and all its furnishing to the diocese. Mary "Virginia" Horne left her estate to the Church in North Carolina. Ann Horne Little left hers to Belmont Abbey College in Belmont, the only Catholic college in North Carolina, and Elizabeth Divine Horne divided her money between the Charlotte and Raleigh dioceses.

Nearly $2 million left by Virginia and Elizabeth is used, at their requests, to make low-interest construction loans to rural parishes in the Diocese of Charlotte.

"Through their gifts to the diocese, the sisters left a legacy to the Church so it can continue to grow," said Jim Kelley, director of the Office of Development. "More and more of our parishioners are following the example of the Horne sisters by remembering the Church in their wills and estate plans."

Described by some as tough characters, the sisters were the daughters of James Dudley Horne, a prominent Baptist businessman, and Sarah Augusta Divine Horne, a Catholic woman of great culture. Only two of the four married. None had children.

"Anyone who knew the Horne sisters knew they better not fool with them," said Partrick, a Sacred Heart parishioner. "You either had to love them or hate them. I adored them. They knew they could say whatever they wanted to me."

It is said that Mrs. Horne brought the Catholic faith to Anson County in the late part of the last century and the beginning of this century, and her daughters carried forth her conviction with passion.

Before Sacred Heart was built in 1946, the family was associated with St. James Church in Hamlet, one of the older parishes in the diocese. They traveled the great distance in those days of 25 plus miles to Mass. Some say they made the trip weekly.

Partrick said the sisters approached Bishop Vincent Waters, the late bishop of North Carolina, about building a church in Wadesboro in the backyard of their home in downtown Wadesboro. The prominent location was near two other mainline churches.

See **Sutherland,** Page 2

Religious Education At High SchoolsTo Be Evaluated

Charlotte Catholic High School and Bishop McGuinness High School have recently successfully completed an academic standards assessment by the accrediting agency, Southern Association of Colleges and Schools. As a follow-up to the assessment, an evaluation of the religious education programs at both high schools will be conducted under the auspices of the Catholic Schools Office. Nationally recognized religious education authorities have been contacted by the Catholic Schools Office and will be involved in the process. Bishop William G. Curlin and Dr. Michael Skube, superintendent of schools, are confident that the evaluation will be of great value to the schools. It will point out the accomplishments of religious education, insure the Catholic identity of programs, that teachings of the faith are upheld and Christian principles are maintained. The assessment will provide the schools with challenges in planning and implementing programs to meet the present and future needs of Catholic youth.

The Horne sisters of Wadesboro, major benefactors of the Catholic Church in North Carolina, shown with relatives and friends at a private audience with Pope Pius XII at the Vatican.

Sacred Heart Church in Wadesboro which was built largely through the generosity of the Horne sisters.

Sutherland (From Page 1)

The story goes that he agreed and they admonished him to keep his distance. "OK, girls, I will let you build this church, but you can not treat it like your own," he responded.

"They moved in the highest circles of society in an area where Catholicism was not accepted, but they never hid their Catholic faith and they always had great pride in it," said Msgr. William Pharr, pastor of St. Vincent de Paul Church, Charlotte, and former pastor of Sacred Heart..

"They held the small Catholic community together," said Msgr. Pharr. "They were the focal point." Some 30 Catholics were at Sacred Heart when Msgr. Pharr served as a parish priest from 1965-1970. Although the parish has not grown much since then, the sisters laid a "very strong foundation," he said.

All four sisters were born in Wadesboro about two years apart. Mrs. Sutherland was the only one to leave. She married Clifton Sutherland of Newport News, Va., in 1927, and the couple moved to New York City.

While in New York, Mrs. Suthlerand was president of The Robert E. Lee Chapter of the United Daughters of the Confederacy and recording secretary of D.A.R.'s Fort Greene Chapter. She also served as president of the D.A.R. Children of the American Revolution Society, and national organizing secretary of the Daughters of the American Colonists.

An active member of the Society of New England Women during World War II, she was one of the first volunteers and a dietitian aid assigned to the Methodist Hospital of New York City. Cited for her work as a sponsor for camps for underprivileged children, she worked as well for Aid to the Blind.

Mrs. Sutherland fell and broke her hip about 16 years, and never completely recovered, said Partrick. She spent her declining years in Wadesboro.

Christian Music Star To Perform In Charlotte

CHARLOTTE — Internationally acclaimed Christian musician, composer and author John Michael Talbot will appear in concert Saturday, Feb. 25 at 7:30 p.m. at St. Gabriel Church in Charlotte.

Talbot, the "Troubadour for the Lord," has sold millions of records in a Christian music career that has spanned 20 years. His albums were the first by a Catholic artist to be accepted by both Protestant and Catholic listeners.

The National Academy of Recording Arts and Sciences honored him in 1986 for his "special efforts and contributions in supporting programs that work toward elimination of starvation and suffering in the world." Mercy Corps International gave him its "Humanitarian of the Year" award in 1988.

Inspired by the teachings of St. Francis of Assisi, Talbot founded an international, Catholic based ecumenical community called the Brothers and Sisters of Charity. Its members follow a simple Gospel way of life either in their homes or in an integrated monastic community. It is based at the Little Portion Hemitage near Eureka Springs, Ark.

Advance general admission tickets for the Charlotte concert are $10 and are available at parish offices in the Charlotte area or from the St. Ann Parish Evangelization Commission. General admission tickets at the door (if available) will be $12.

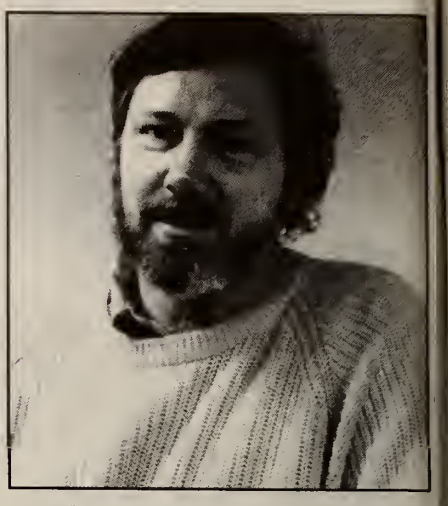
Sixth Annual Liturgy Day To Feature Father Roc O'Connor

CHARLOTTE — Jesuit Father Roc O'Connor is the featured presenter and musician at the Sixth Annual Liturgy Day Feb. 11 at St. Patrick Cathedral. His focus will be the Holy Week and Easter Vigil liturgies. He is the composer of the Easter Vigil music "Behold the Glory of God."

He offers this preview of his Holy Week and Triduum sessions: "The rites and scriptures of Triduum invite us to enter into the celebration of Jesus' death so that, 'dying with him we might rise with him.' Thursday and Friday focus on what the Christ has done for us in handing himself over to death. The struggle between life and death in the service of Light and the Vigil of the Word on Saturday ushers in our celebration of the victory of life for the whole Easter season, a victory which is still in process."

Father O'Connor has been writing, planning and performing liturgical music for more than 25 years and contributed to seven collections of the St. Louis Jesuits. Currently he serves as Catholic chaplain at Macalaster College and teaches Scripture at the Jesuit Novitiate in St. Paul, Minn.

In addition to the workshops by Father O'Connor, Liturgy Day will include workshops such as Taize prayer, liturgy and social justice and stained glass for all liturgical ministers. Printed and recorded resources for liturgy will also be available.



FATHER ROC O'CONNOR

The Liturgy Day is open to everyone involved in liturgy, including planners and presiders, musicians and leaders of song, ushers, greeters and Eucharistic ministers. The day is sponsored by the Diocese of Charlotte Office of Worship, the National Pastoral Musicians, the Rock Hill Oratory and the Carolina Catholic Bookshoppe of Charlotte.

Liturgy Day begins at 9 a.m. Bring a brown bag lunch. Drinks are provided. Registration is $15. For information contact the Office of Worship through St. Patrick Cathedral at 1621 Dilworth Rd. East, Charlotte, NC 28203 or call (704) 334-1805.

U.S. Bishops Ask Parishes To 'Confront Violence' In January

WASHINGTON (CNS) — Catholic parishes nationwide are being asked to focus on the growing culture of violence in the United States during the week of Jan. 15-22.

Beginning with the birthday of the Rev. Martin Luther King Jr. and ending with the anniversary of the Supreme Court decision legalizing abortion, the weeklong effort to offset violence through prayer, reflection and action is part of the U.S. bishops' ongoing Catholic Campaign for Children and Families.

The week is also intended as a local response to the bishops' statement, "Confronting a Culture of Violence: A Catholic Framework for Action," approved at their November meeting in Washington.

Bishop John H. Ricard, chairman of the bishops' Domestic Policy Committee, which developed the statement, said it "can be a time to unite the Catholic community around a central commitment to confront violence in all its forms."

"Something is fundamentally wrong when children are thrown from windows, driven into lakes and killed in their homes," said Bishop Ricard, who is active in urban ministry as Baltimore's auxiliary bishop. "The Catholic community has the values, presence and people to help overcome the violence which haunts our land," he added.

In early December, bishops, social action and other diocesan leaders received planning and liturgical resources, bulletin inserts, and other materials from the U.S. Catholic Conference to help them implement anti-violence activities.

In a letter accompanying the materials, Bishop Ricard said the new effort was intended to build on activities already marking the King holiday and Roe vs. Wade anniversary.

"Celebrations and reflections on Dr. King's legacy can gain new urgency and visibility in light of our call to pursue nonviolence in our homes, nation and world," the bishop wrote. "And our pro-life witness can be pursued as part of a consistent and comprehensive defense of human life."

The bishops' statement, calling for "a moral revolution" that respects life and restores a sense of right and wrong, cited abortion, the death penalty, crime and deadly weapons, and media depictions of violence as areas of concern.

The Catholic Campaign for Children and Families is an outgrowth of the bishops' 1991 statement, "Putting Children and Families First."

Shooting (From Page 1)

"The only way to stop this hateful cycle," he added, "is through prayer, education and peaceful protest."

Judie Brown, president of the American Life League in Stafford, Va., said pro-life leaders now have two obligations: "to recognize, publicly, that each human being's life is sacred from fertilization onward" and "to foster within our society a love and appreciation of the human person, no matter how small, no matter how weak, no matter how young or old."

Catholic leaders pledged prayers for the victims of this most recent abortion clinic violence.

At the site of the Norfolk clinic, where no one was wounded despite the two dozen shots Salvi allegedly fired, three dozen people gathered for a candlelight vigil Jan. 1 to honor people killed at abortion clinics. The vigil was sponsored by the Tidewater chapter of the National Organization for Women.

Sister Madonna Kolbenschlag To Present Annual Newman Lecture

SISTER MADONNA KOLBENSCHLAG

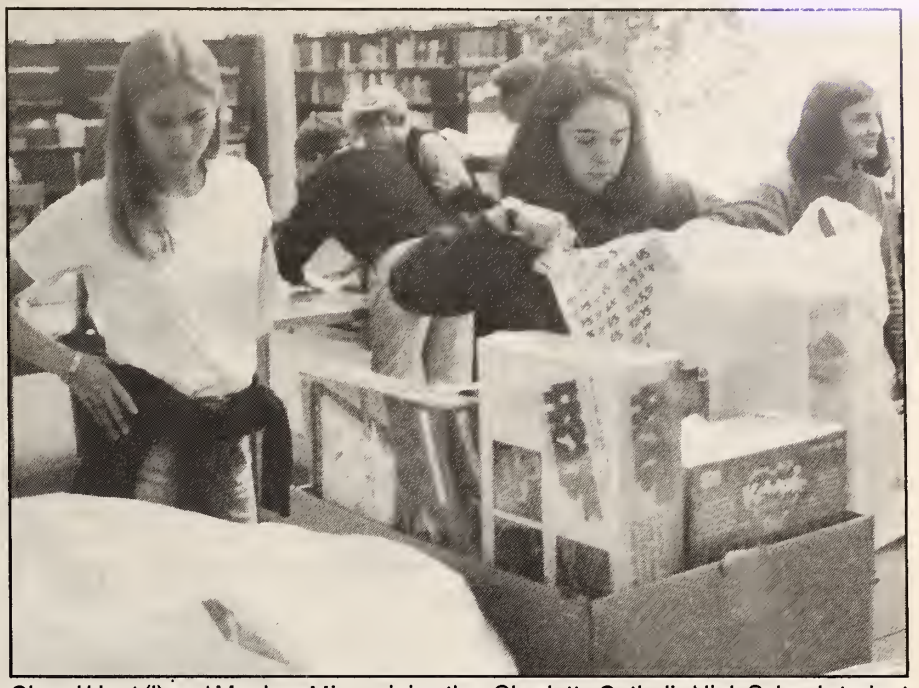
ROCK HILL, S.C. — Humility of Mary Sister Madonna Kolbenschlag, PhD. is the speaker for the 15th Annual Newman Lecture Saturday, March 4, 1995. Sister Madonna will offer morning and afternoon talks on "Peace and New Paradigms," "Spirituality of the Feminine (historical and contemporary)," and "Echoes from the East."

The 1995 Newman Lecture will be at Pope John Center at the Rock Hill Oratory, 434 Charlotte Ave. The lecture is open to all with no prior registration. All are welcome as guests of the Oratory. Parking is limited and carpooling is recommended. The Oratory hosts this annual lecture in honor of Cardinal John Henry Newman.

Sister Madonna is a social philosopher and the author of five books. Her first book, *Kiss Sleeping Beauty Good-Bye,* has been translated into five languages. Her most recent work, *Lost in the Land of Oz,* was recently published in a new, expanded edition. She has earned a doctorate in literature from the University of Notre Dame in addition to a second doctorate. in clinical psychology. She has taught at Notre Dame and Loyola University of Chicago. In the 1980s she served as a legislative aide and consultant in the U.S. House of Representatives. Sister Madonna was a senior fellow at the Woodstock Theological Center of Georgetown University and continues to write and lecture on women's development and gender issues as well as public policy, spirituality and religious affairs.

Currently, Sister Madonna serves as clinical psychologist and therapist on staff of West Virginia University Health Services in Morgantown, W.Va. She is a member of the Women's Commission for the State of West Virginia and the governing board of the Interfaith Center for Corporate Responsibility in New York.

The Newman Lecture will begin with morning prayer at 10 a.m. The afternoon session will begin at 2 p.m. The schedule includes Mass at noon. Bring a brown bag lunch or dine in nearby restaurants. For information, contact Newman Lecture, The Oratory Center for Spirituality, Box 11586, Rock Hill, SC 29731 (803) 327-2097.



Cheryl Hunt (l) and Meghan Mincer join other Charlotte Catholic High School student council members in preparing Christmas gifts for needy families in the Charlotte area. The gifts were distributed through Catholic Social Services.

Catholic Social Services Provides Cheer To 265 Needy Families

By EDUARDO PEREZ

Catholic Social Services brought Christmas cheer and love to 265 needy families in the Diocese of Charlotte. They were given food baskets and items such as clothing, sheets, dishes, and children's toys.

The Charlotte, Asheville, and Winston-Salem offices handled the distribution of the gifts under the supervision of Elizabeth Thurbee, diocesan director of CSS. Needy families were provided with necessities as well as the inspiration to continue the struggle to create better lives for themselves.

Families are chosen for the program through social workers who have contact with them. The act of choosing the families is one that clearly defines the Christian act of giving and kindness.

In many parishes around the diocese, paper angels were placed on Christmas trees as ornaments. Written on each angel were the items that a particular family needed. The families' identities were kept anonymous by lettered codes on the angel. Parishoners who attended the Masses during Advent were allowed to choose an angel and fulfill the needs written on it. The donations were turned over to Catholic Social Services for distribution..

The program has been a success because members of the community have a sense of helping their fellow man. Jane Anklin, who supervised the distribution in Charlotte, says, "The program has been a success because the number of families being helped has increased from last year."

This sense of community spirit was seen at Charlotte Catholic High School in Charlotte. For the eleventh straight year, the CCHS student body sponsored Christmas service projects to help needy families in the area with homerooms providing gifts for specific families.

In addition to this project, the student council adpoted a refugee family from Bosnia and provided it with a very special and happy Christmas. In total, the students raised almost $7,000 for eight families in Charlotte.

Martha Hadaway, a history teacher and student council adviser said, "This is what we are all about. We are a community which strives not only to learn about Christian values, but to implement them in our lives. These projects allow us to do just that."

The diocese offers various avenues for donating necessities or money to people in need. The program is year-round, but during the holiday season there is always an increase in help provided.

Thurbee says that "the main concern of the program is to focus on acute distress, food, and financial assistance that can be offered to families in need." Angel programs are not the only way to help such families.

See **Cheer,** Page 16

His Excellency, The Most Reverend William G. Curlin, is pleased to announce the following appointment in the Diocese of Charlotte:

Effective Immediately
Rev. Mauricio West, Vicar General, while continuing as chancellor of the Diocese of Charlotte.

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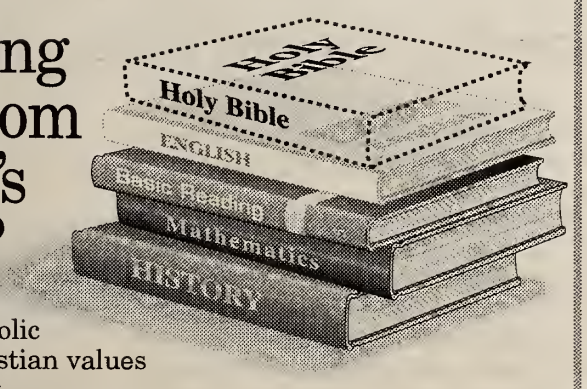

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3028 Providence Road

St. Patrick Catholic School
1125 Buchanan Street

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"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

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For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Time For New Tactics?

With what appears to be a pro-life majority in the new Congress and possibly in the North Carolina General Assembly, perhaps it is time to adopt new tactics in the fight against abortion.

Speaking at Mass Jan. 1, Bishop Leo E. O'Neil of Manchester, N.H., called for a temporary halt in peaceful protests outside abortion centers.

"My own personal opinion is we should use every means in the political arena to make our position known and teach the public about the principles of life."

Cardinal Bernard Law of Boston also called for a moratorium on even peaceful protests. The Pro-Life Office of the Archdiocese of Boston even postponed its annual New Year's Eve prayer vigil.

The action and the statements by Cardinal Law and Bishop O'Neil came in the wake of the latest violence at abortion clinics. Three shootings — all allegedly by the same young man — left two persons dead and five wounded at clinics in Brookline, Mass., just outside Boston. There were no deaths or injuries in the third shooting at an abortion center in Norfolk, Va. The suspect was arrested following the Norfolk shooting.

In requesting the moratorium, Cardinal Law noted that it is "impossible to affirm the right to life of some while advocating violence against others." Bishop O'Neil said that "the killing of people violates every Catholic moral principle concerning life."

The key word in the requests for a moratorium appears to be "temporary." Neither Cardinal Law nor Bishop O'Neil seems to be advocating a permanent halt to the prayer vigils which are common outside abortion centers around the country.

Most such vigils, including those in the Diocese of Charlotte, have been peaceful and have not resulted in any violence. But — let's face it — there is a lunatic fringe in the pro-life movement. Perhaps a moratorium will provide a cooling off period.

For the time being, pro-lifers can concentrate their efforts on lobbying for changes. Indications are that their pleas to national and state legislators may be heard for a change —provided the nuts with guns don't do anything to alienate the lawmakers.

When things calm down, there'll be plenty of time to renew the prayer vigils and other peaceful protests. As Barbara Thorp of the Pro-Life Office in Boston points out, waiting will ensure that the purposes of such vigils are not misunderstood.

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Pro-Life Corner

Respect Life

"Jesus became a child to teach us to love the child. And today He comes once again among us as the unborn child, and His own receive Him not. And it is to one of the unborn that God gave the greatness of proclaiming the coming of Christ on earth — the little unborn John in his mother's womb."

Mother Teresa

The Respect Life Office | Diocese of Charlotte | (704) 331-1720

Pope Recommends Spiritual Reflection

VATICAN CITY (CNS) — In an atmosphere of deep joy, the period between Christmas and the New Year should be a time when Christians make a new commitment to live their faith, Pope John Paul II said.

"Christmas is a time of reflection which cannot help but have an impact on all life," the pope said Dec. 28 during his weekly general audience. "From Christmas the new history of humanity began, a history in which human sin came into contact with divine salvation," he said.

By sending his son into the world, God entered the history of human events and showed that his presence, grace, love and mercy would be with humanity for all time, the pope said. "God has a project for the salvation of all and awaits our response," he said.

Pope John Paul told the thousands of visitors at his audience that he knew of the many concerns and attractions that can distract them from a serious meditation on the meaning of Christmas, and therefore the meaning of life.

The pope prayed that "each of us, every baptized person would be untiring witnesses of the Christian faith through word and example, constant prayer and generous charity toward all our brothers and sisters, especially the most needy."

According to figures released by the Vatican Dec. 28, Pope John Paul held 40 general audiences in 1994 — missing the Wednesday appointments only when he was out of Rome on pastoral visits, on vacation in northern Italy or recovering from the operation in April on his broken leg.

The Prefecture of the Papal Household said 434,780 people attended the general audiences during the year.

At the end of the Dec. 28 audience, Pope John Paul posed for a portrait with the family of Catherine and Raymond L. Flynn, U.S. ambassador to the Vatican. The Flynns' six children, on vacation from school and work, were all in Rome for the holidays.

Pope Tells Young Well-Wishers Their Cheers Keep Him Alive

CASTEL GANDOLFO, Italy (CNS) — A vacationing Pope John Paul II joked about his health, telling well-wishers their cheers would help keep him alive but that someday "the moment will arrive."

The Pope Speaks

The pope made the remarks during a light-hearted audience with several hundred pilgrims at his villa in Castel Gandolfo outside Rome Dec. 26. He was staying there a few days after presiding over a heavy Christmas schedule at the Vatican.

The 75-year-old pontiff, who is still recovering from a broken thigh bone, was greeted by chants of "Long live the pope!" from the many young people in the villa courtyard. As in past weeks, the pope replied humorously: "He's still alive! He's still alive and he even made it to Castel Gandolfo!"

"With these shouts it will be difficult to die. The enthusiasm of young people keeps me alive, but someday the moment will arrive," he said.

The pope frequently used a cane during the second half of 1994, and his lack of mobility prompted much speculation about his health. The Vatican has said Pope John Paul's overall health is fine; he plans to leave Jan. 11 for 10 days in the Philippines and other stops in the Far East.

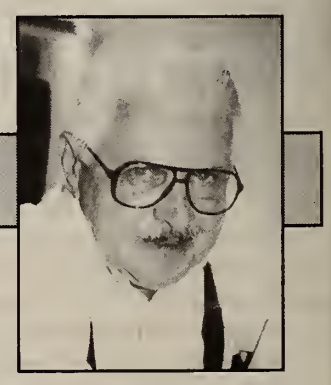
During his audience at Castel Gandolfo, a relaxed pontiff kept bantering with the crowd, at one point suggesting to a group of African nuns that they must have come to Italy to ski.

A Chance For Peace InThe Balkans?

Surprisingly, it appears that there is at least a possibility that there will be an outbreak of peace in what used to be Yugoslavia.

The various sides in the fighting in Bosnia-Herzegovina have agreed to a truce while they attempt to work out a settlement of their disputes. I'm not going to hold my breath while they try to settle arguments which have brought centuries of fighting and bloodshed to the area. But, at least, the killing seems to have almost stopped while they are talking.

And, just maybe, something actually will come of the peace talks.



Editor's Notebook

I've just received in the mail a copy of an open letter to American Catholics from Kenneth Hackett, executive director of Catholic Relief Services. We'll be printing the letter in full in the next issue, but it basically is a "Thank You" from CRS for the almost $8 million which American Catholics contributed to CRS relief efforts in war-ravaged Rwanda.

Hackett's letter tells what CRS is doing with the money to help the victims of the civil war and what it is doing to try to restore peace to the area.

I've had a few questions about what we are doing about replacing Carol Hazard who has left for a job with the secular press.

We have received applications from several candidates who are interested in the position. We are in the process of reviewing resumes and interviewing applicants. We hope to be able to pick Carol's replacement within the next couple of weeks.

By the way, don't be surprised to see Carol's byline on stories in the paper in the next few weeks. Several stories on which she has been working will be appearing from time to time.

Enjoy The Lord

Light One Candle

Father John Catoir

Prayerful ecstasy is a rarity for most of us, but I believe everyone can learn to enjoy the Lord to some degree. The first thing you have to know is that feelings are not really important. You never have to force feelings of any kind when it comes to prayer.

Most of us know more about pain than rapture. However, it is possible to be in pain and enjoy the Lord at the same time. It is through pain and sustained travail that we are born day by day to eternal life. We die a little each day and are reborn. In the process, God gives us His heart which constantly breaks open to release new graces — gifts without limit — bringing new life and refreshment to our whole being.

For your New Year's resolution may I suggest that you try to freshen your prayer with joy? Reading the Gospel is one thing, but hearing the heart of God is quite another. In one sense the Good News of God's love is a tenet of faith; but in a deeper sense it is a gift, and invitation to enjoy God's personal love. This experience goes beyond believing. It is more like knowing something in your bones.

After walking 10 miles in the hot sun, your body craves water and your mind conjures up the image of an ice-cold glass of delicious refreshment. But unless you actually drink the water, you can't know the satisfaction. Prayer is something like drinking that ice-cold water. Prayer is enjoying the Lord, absorbing His love, not by imaginary feelings, but by faith. We may never have the full beatific vision here on earth, but we can know God's love in a deep and satisfying way. There is a level of faith that is more than theoretical; it hears the voice of love speaking, dwelling within one's heart, pervading and permeating one's whole being. In my book, *Enjoy the Lord*, I tried to capture this insight.

At times, prayer can be an exalted human experience, a moment when you are lifted into the divine fire which seems to consume you in its light and warmth. At other times prayer can be a boring chore. The thing to remember is that wherever someone is alone in sorrow or in pain, the Lord is there in agony with them. All they have to do is rise in His glory and strength. Jesus wept over the world 2,000 years ago, and He is still weeping over us today. He comes to us in our pain with the words, "Peace be with you." Here is a little exercise to help you connect with the heart of God. Imagine the Lord speaking these words to you right now:

"Be at peace, My beloved. Trust Me. I will lead you higher. I will bathe you and sanctify you in My love. I am leading you away for the tyranny of time and fear. Your weakness and human limitations do not keep Me from loving you. You have nothing to fear from your fallen nature. I surround you with My vigilance. I protect you always.

"Live in My love. Let your soul be light as air, not heavy with worry and fear, but constantly rising and singing in My joy. I am the God of mercy and love. I hold you, I cradle you in My love, a love which never changes, a love which never withdraws. Enjoy My presence with you. Live on in My joy."

(For a free copy of the Christopher News Note, "Live Joyfully," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

The Modern Look Of That Old Neighborhood Spirit

The Human Side

Father Eugene Hemrick

How often have we heard that if the nation's old neighborhoods still existed we would not be experiencing so many family breakups — that nothing can match the old supportive neighborhood's effectiveness today.

The old neighborhoods were indeed supportive. But new forms of support exist today which shouldn't be overlooked.

I do, of course, recall the supportive style of my childhood neighborhood. It witnessed some family feuds, but family breakups were few and usually were kept quiet.

One reason was the closeness among neighbors. Mothers tended to be at home, saw more of each and knew immediately when there was trouble. Often they stepped in to help with common-sense counsel.

"There but for the grace of God go I," many seemed to realize. According to an unspoken code, neighbors were expected to throw out life preservers to each other when needed.

Not to be overlooked is the fact that almost everyone went to church.

Other factors helped to maintain family cohesiveness. Families were less mobile. They were not yet influenced by the secularism the TV age ushered in; radio programs portrayed family role models.

Furthermore, the workplace was more personal. Many entrepreneurs owned small neighborhood stores in which they sometimes gave more counsel than they sold groceries.

Big business moved at a slower pace and relied more on personal contact. The workplace had a family spirit which today's big businesses are trying to recapture — because it's good for business.

True as it may be that fewer old neighborhoods exist to provide support for family life, it is untrue that nothing matches their effectiveness. Today we are seeing the emergence of some new forms of support. One program is called "Promise Keeper."

It encourages men to carry a card with the following promises: "Stay committed to God's word, being ethical, pure and moral; reach out to other men who may need you; build your marriage on biblical values; support the mission of your church by lending time and resources to it; reach beyond racial and denominational barriers, and stay committed to influencing the world by being obedient to the great commandment."

On July 31, 1993, more than 50,000 men gathered in Colorado to pray and meditate on these pledges and to support each other.

This new program is one among thousands surfacing around the country. For example, we are seeing support groups for parents dealing with a dysfunctional child; neighborhood watch groups that protect and care for residents; Bible groups that apply the Bible to the workplace and the home; and volunteer services that reach out to people who are addicted to drugs and to people suffering from AIDS.

At the U.S. Catholic bishops' conference headquarters in Washington, a book such as *Aliens and Strangers No Longer* tells of a number of successful programs found in Hispanic parishes, and another book will do the same for African-American parishes. One program, for instance, collaborates with a local hospital to have a mobile unit provide medical help to the poor.

In many places the support found in the old neighborhoods has been replaced by contemporary forms of support — support inspired by the same spirit as in earlier times. Although the neighborhood population may be more mobile and the pace of life has quickened, these supports are driven by caring, God-loving, community-minded people with a personal touch.

If we take stock of all that presently exists in our neighborhoods, parishes and local communities, we will find the old neighborhood spirit is still alive, but it may go unnoticed by some because it has a modern look.

Father Hemrick is research director for the U.S. Catholic Conference.

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Schools Need Prayer

Crosswinds

Martha W. Shuping, MD

School prayer may soon be on the agenda of the new Congress. Since my daughter attends a Catholic school, this has never been a major concern for me, but I am curious about why some Catholics are fearful of school prayer. I thought about this as I read a story in *Guideposts* magazine by Rev. George Metcalf, who served as personal chaplain to Gen. George Patton during World War II.

During the Battle of the Bulge, Nazi ground forces were plowing through Allied lines. The Allies were desperate for air support but snow and fog prevented flying and crippled Allied resistance. On Dec. 22 General Patton asked his chaplain to come up with a prayer for fair weather. Chaplain Metcalf promptly consulted with Father James O'Neill, head chaplain of the Third Army. Together, they combined the Anglican *Petition for Fair Weather*, from the *American Book of Common Prayer,* with the *Prayer for Victory* from the Catholic missal: "Almighty and most merciful Father...Grant us fair weather for battle. Graciously, hearken to us as soldiers who call upon Thee, that armed with Thy power, we may advance from victory to victory...and establish Thy justice among men and nations."

General Patton immediately sent out the prayer with a Christmas greeting to everyone in the Third Army. Thousands of soldiers — Catholic, Protestant and Jewish — probably prayed that prayer. Apparently God wasn't offended by that hybrid Catholic-Anglican prayer offered by so many of varying faith traditions. On Dec. 23 the sky was bright and clear and Allied planes filled the skies. Nineteen weeks later the war was over.

So what does this have to do with school prayer? There's a battle going on in our schools. According to the *American Family Association Journal*, an estimated three million students are victims of in-school crime each month. This includes 2.5 million robberies and thefts, 282,000 assaults and 2,500 acts of arson.

See **Crosswinds,** Page 16

Post-Abortion Counseling

Question Box

Father John Dietzen

Q. You recently answered a question in your column regarding abortion. The writer had stated that following an abortion "I live daily with the pain and shame of what I did and six years later still pray for forgiveness."

While your response to her was excellent as far as it went, in assuring her that she is not excommunicated, I feel strongly that there is more that needs to be said.

As a psychiatrist, I frequently see women in my office who have been to priests repeatedly for confession following abortion, but who are unable to accept and receive the forgiveness that is offered. For women in this situation, it is often essential to have post-abortion counseling from a Christian perspective, with prayer for emotional healing.

Although many professional counselors have not received specific training in post-abortion counseling and may not know how to help, a growing number of professional counselors, psychiatrists, as well as priests and religious, are becoming educated and gaining experience in this very specialized type of counseling.

I would advise women with this type of problem to call the National Office of Post-Abortion Reconciliation and Healing at (800) 5WE-CARE. Staff at this number can refer women to counselors and support groups throughout the United States.

The video "Dear Children" by Liguori Press is also a powerful tool to explain post-abortion syndrome and show through interviews with real people how forgiveness and healing can be experienced. The book *Will I Cry Tomorrow?* by Susan Stanford, Ph.D., tells of the author's own personal experience in dealing with the pain and guilt of abortion, and shows positive steps that people can take to experience God's forgiveness and healing.

I would strongly encourage readers with this type of problem to seek additional help if confession alone has not been sufficient to bring resolution. Although God's forgiveness is freely given in the sacrament, there are often so many different emotional issues going on, and further help is often necessary.

A. I am grateful to this doctor for pointing out post-abortion realities that need to be dealt with, and that can even be encouraging to women (and men) who are trying to work their way through their recovery. The specific suggestions she makes are excellent ones.

Q. I was surprised to read your response concerning the difference in the dates assigned for the celebration of Easter (*pascha*). The Julian and Gregorian calendars have nothing to do with the two dates for the celebration. Those calendars, which presently differ by 13 days, are relevant only to fixed feasts. Easter is a movable feast. Thus, the two Easter feasts can occur on the same day, a week apart or a month apart. The celebration of the great paschal mystery historically has been a source of controversy not only between East and West, but in the Western Church itself, for example between the Celtic and Roman usage. In the Eastern tradition, Easter cannot be celebrated until after the Passover. If you haven't noticed, hundreds of thousands of Eastern Christians, Catholics and Orthodox, Byzantines, Copts, Ethiopians, Jacobites, etc., in the Western hemisphere, use the Eastern reckoning. The United States is not "our part of the Christian world." (Illinois)

A. Thank you for writing. It's interesting that after all these centuries the ancient Easter controversy is still a tender subject. As others also have pointed out, my words in that column were not as accurate and sensitive to Catholics of other churches as they could have been. I apologize for that.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main Street, Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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'...And God Bless The Ninja Turtles'

Family Matters

Eileen C. Marx

Last week my son Bobby began his prayers: "God bless Mommy, Daddy, Grandma Jane, Papa Jerry, Jo Jo, Papa Jim, all my aunts, uncles and cousins, all the little boys and girls who don't have any food and God bless the Ninja Turtles." Now wait a minute. How did the Ninja Turtles find their way into my 3 1/2-year-old's bedtime prayers?

For those of you who haven't been around a boy between the ages of 3 and 8, the Ninja Turtles were formed when a "mutagen" was spilled down a sewer and landed on four abandoned pet turtles. The Turtles love pizza; they have expressions like "Cowabunga, dude!" and they fight their archenemy, "The Shredder," with swords and the martial arts.

It seems that during the past few months, my son and his friends in the neighborhood and at nursery school have been fascinated by a world of good vs. evil. Whether it's Batman, Aladdin, Robin Hood or the Ninja Turtles, these little boys run around with their pretend swords, guns and other weaponry until they are certain that they got the "bad guys" once and for all.

My husband and I have become uneasy with this recent interest in "war toys" and I'm certain it's because of the violence and hatred that is tearing apart families, neighborhoods and cities throughout our country. It's challenging to combat the interest in war toys and super heroes as the TV industry, toy manufacturers, video producers and even the fast food chains capitalize on this lucrative market.

We don't have any real or pretend guns in our home and Bobby doesn't watch television cartoons. But we did purchase a sword or two in a weak moment and in a weaker moment we agreed to buy an audio cassette tape of the Ninja Turtles story and two plastic action figures of the Turtles. My husband and I both believe that if you completely forbid an activity, it only makes it all the more attractive to a child. But as parents we go through a real balancing act of encouraging a child's natural and necessary curiosity to explore a world of good and evil while ensuring that our children don't see mom and dad as condoning violence as a way to handle the real bad guys in life.

There are many different types of TV programs and videos that present a world of good and evil to children. Some are thoughtful and creative but the vast majority are mindless and violent. Today's children are bombarded with images of guns, fist-fights, weapons and technological warfare.

In recent months there has been increased discussion about the association between TV violence and an increased aggression in children. We've heard an awful lot about the rights of the TV industry to freedom of expression but not enough about the rights of children and the responsibility of the industry to contribute to a positive environment for kids. We need to be concerned about television's harmful effect on all children but especially on children in crisis. For children living in violent homes or neighborhoods, many TV programs reinforce brutality as a way to solve problems rather than showing children that there is another way.

As Bobby and his friends go about their imaginary play, I tell myself that this is all part of growing up. But I am haunted by images of the real world. It's not pretend when a 4-year-old girl is shot to death while watching a football game in Washington, D.C. And it's anything but make believe that every day in this country 135,000 children are bringing guns to school. And for the more than 30 children wounded by guns every day in America, no one is living happily ever after.

We can't blame TV for all our problems but it can overwhelm and frustrate parents who are trying to teach their children positive values abut respect and concern for themselves and others. As parents we have a responsibility to watch television with our children and take an active role in discussing the content of the programs. We should limit the time our children watch TV or videotapes and schedule educational and recreational activities outside the home whenever possible. If we find a program objectionable, we should write a letter to the station; it can make a difference. Most important of all, we should set examples of love, patience and understanding when dealing with frustrations and arguments in our own homes.

As we try to teach our children that there is another way to solve conflicts besides violence, the words from the greatest teacher of all tell us that love and forgiveness rather than hatred and revenge are the only way to true peace and salvation: "Love your enemies, do good to those who hate you. Blest too the peacemakers, they shall be called sons of God. You shall love your neighbor as yourself. If you forgive the faults of others, your Heavenly Father will forgive yours."

Bobby finished saying his prayers and we said good-night. I walked back into his room and said, "Do you really think we need to ask God to bless the Ninja Turtles, Bobby?" He smiled and replied, "Yes, because the Ninja Turtles are my friends and they help people who are hurt from the bad guys." Then Bobby sat up in his bed and said, "But don't worry, Mommy; they're just pretend."

Eileen Marx lives in Silver Spring, Md., and writes about issues of interest to Catholic families.

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Baptism of Christ

"It happened in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. On coming up out of the water he saw the heavens being torn open and the Spirit, like a dove, descending upon him. And a voice came from the heavens, 'You are my beloved Son; with you I am well pleased.'"
—Mark 1:9-12

Saints & Scripture

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Entertainment

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Charlotte's Web" (1973)

Charming animated musical version of E.B. White's classic fable about a piglet who develops from the runt of the litter into the county fair champ with a little help from his friends, most notably the spider of the title. Directed by Charles A. Nichols, the Hanna-Barbera production is a gentle introduction to the natural cycle of life that will entertain youngsters and most others in the family. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

"Coal Miner's Daughter" (1980)

Sissy Spacek, who does all her own singing, gives a warm and utterly winning performance as country star Loretta Lynn. In this semibiographical story, director Michael Apted depicts her life from poverty and obscurity in the Kentucky hills to undreamed of riches and success, escorted along the rocky road to stardom by her husband (Tommy Lee Jones). Frank language about sex and a wedding-night sequence rule out younger children. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Funny Face" (1957)

Elegant musical romance in which an American gamin (Audrey Hepburn) is turned into a top Paris model by a love-smitten photographer (Fred Astaire) in cahoots with his fashion magazine editor (Kay Thompson). Director Stanley Donen fleshes out the thin narrative with lovely musical numbers by George and Ira Gershwin as well as lots of gorgeous Paris scenery and a rainbow palette of color photography. Pleasant escapist fare for all but unromantic youngsters. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"Inside the Vatican" (1993)

In a series of four 55-minute programs, veteran actor Peter Ustinov presents a broad chronological history of the papacy beginning with St. Peter and the fourth-century basilica built by Constantine on his burial site, then following its development over the centuries under good popes and bad until closing with the renewed energies brought by the Second Vatican Council and Pope John Paul II as Christianity enters its third millennium. The Canadian television production directed by John McGreevy provides a pictorially rich account of the Christian roots of Western civilization, though its attempts to bring history alive by having Ustinov interview actors portraying period characters from Constantine to Martin Luther is a dramatic device that proves irritatingly off-setting. Despite a flawed treatment, appropriate for all. **(New Video, (800) 373-7373, boxed set of four videos, $59.95)**

"Outland" (1981)

It's high noon on a moon of Jupiter with Sean Connery playing a beleaguered federal marshal involved in an old-fashioned Western shootout with a team of killers sent to stop his investigation of Peter Boyle's deadly mining operation. Written and directed by Peter Hyams, the sci-fi movie lacks imagination but does have a sympathetic depiction of the friendship between the marshal and space doctor Frances Sternhagen. Moderately entertaining despite several scenes of intense violence. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R— restricted.**

"Little Women"– A mother gathers with her daughters for an intimate moment in the newest film version of "Little Women." Clockwise from top are Trini Alvarado, Susan Sarandon, Claire Danes, Kirsten Dunst and Winona Ryder. The U.S. Catholic Conference Classification is A-I — general patronage. The Motion Picture Association of America rating is PG —parental guidance suggested. (CNS Photo)

Immortal Beloved

Composer's Music Is Second To Romance

Who was the woman Ludwig van Beethoven left his entire estate to is the question posed and supposedly answered in the fanciful blend of mystery, romance and biography that comprises "Immortal Beloved."

Upon reading a love letter in which the maestro (Gary Oldman) left all to his unnamed "immortal beloved," Beethoven's loyal secretary (Jeroen Krabbe) determines to discover her identity.

Three of the many women in the composer's life come in for special scrutiny — a countess (Valeria Golino), a former lover (Isabella Rossellini) and the sister-in-law (Johanna Ter Steege) whom Beethoven maligned.

Writer-director Bernard Rose constructs a structure of emotional flashbacks to illustrate Beethoven's turbulent personal life. His ill-temperedness is seen as a sorry attempt to hide from the public his growing deafness, which was complete by age 30.

The movie, in fact, tries to get inside Beethoven's head, playing the din of endless buzzing noises he had to contend with even as he lost forever the ability the hear the sounds he created.

Throughout the film, the devoted secretary follows fragmentary leads as to the identity of the woman who won his heart, but gave not her hand.

For viewers it is an engrossing search, even if Rose's solution is sheer conjecture.

Somewhat surprisingly, his music plays second fiddle to the romantic liaisons the movie delicately explores.

Stunningly shot in Prague, Czech Republic, which doubles for Vienna and other European locations, the sumptuous visuals are a fitting match for the exhilarating soundtrack of all-Beethoven compositions.

Less appealing is the forbidding personality of the deaf genius as portrayed obliquely by a bewigged and self-obsessed Oldman. By contrast, Ms. Rossellini generates considerable warmth and a sad sageness as his spurned lover.

One gloriously surreal overhead shot will be remembered from this movie. It is of Beethoven as a child floating in a pool of water amid the galaxy's stars reflected all around him. With "Ode to Joy" playing in the background, he is at one with the universe and at home among the superstars of the firmament.

Due to brief nudity, numerous sexual references and an attempted suicide, the U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

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Making the connection with Christmas

FAITH alive!

By Brother Cyprian L. Rowe, FMS
Catholic News Service

CNS illustration by Robert McGovern

I recall one of my childhood Christmases that was a magical time in a world ablaze with lights of joy.

My cousin Ernestine and I sat on the subway replaying our lists of gifts already received and wondering aloud what more our relatives in Brooklyn would give to fill our bags.

Suddenly a young woman on the seat across the subway aisle started crying. Her sobs were loud, her body shook.

Everyone else was silent. They seemed frightened and perhaps some felt violated to be reminded of such great pain on Christmas.

Ernestine and I stared, frightened, silent, unable in our childhood of plenty to understand how Christmas would, could, ever have allowed such tears.

But now, so many years later, I believe I understand.

—The greater the outer exclamation of fulfillment, the greater the violence of being alone.

—The stronger the insistence on gifts to be given and received, on belonging, on being a part of something, the stronger the sense of being totally disconnected from what is going on in the world.

Everything becomes a piercing contradiction. The holidays become times of desolation for many.

In fact, God's Son — God's abundant love — is given to all. That is the message of Christmas. And the meaning of Christmas ennobles everyone.

But on that long-ago subway train, something important was revealed — not just about a woman who was suffering, but about myself and so many others. You might say that as the years unfolded in my life, the image of that woman caused me to meditate on how disconnected many of us are from the meaning of Christmas. We find it difficult to "get" the message of Christmas and what it says about us.

To the extent that we do not understand that God has lifted each of us and all of us to greatness, we human beings are in danger.

What is "inner poverty" in a time of plenty? It is the result of understanding oneself only in terms of images from the outside. It is the belief in images of wealth, fame, value, worth, goodness, achievement — all the things the world demands.

Whenever the acceptance of self depends on having all the things the world admires, a person is in great danger. That person is empty.

The person who has a poor image of himself or herself invariably gets a clouded image of God and God's love for him or her. It is hard for such a person to truly believe that he or she is lovable. "Therefore, how can God truly love me?"

How awful the contradiction at this season when God's love incarnates itself in the gift of Christ who ennobles all humanity and challenges all creation to understand the overarching love of the Creator.

Ernestine and I could not "understand how Christmas would, could, ever have allowed such tears. But now ... I understand. The greater the outer exclamation of fulfillment, the greater the violence of being alone."

My work as a psychotherapist is to help people discover "the inside of the inside." We must use our eyes and ears to understand God; the messages of the Lord must be decoded through the heart and mind.

To really be connected with others, whether in marriage, in the church or in society at large, people need a sense of their own necessity.

A few years ago, I began a special group therapy program aimed at a change in people's sense of self. These were the principles or ground rules of the sessions: All human beings are sacred; a person's psychiatric diagnosis is not a definition of that person's humanity; and, in God's creation there is no waste! Everyone is here for a mission that only he or she can accomplish.

In this program the participants and I started with prayer and ended with prayer. All prayer talked about genius — the call by God to creativity — to "increase and multiply," as I like to put it.

During meetings, we would not talk about illness — only about what the participants were doing and what each was planning to do so that their lives could be a contribution to themselves and to all others.

But I want to make clear that this was not the sort of "feel good" self-esteem meeting that had nothing to do but pat people on the back no matter what they did or did not do, or that never challenged the participants to live up to their specific gifts.

I tell of this therapy program at Christmas because Christmas is a time when inner poverty can be exchanged for plenty. It is a time when broken lives can be reclaimed and remolded.

This is a time to insist that Jesus' coming ends our search for an image.

The Almighty has spoken! Love has incarnated itself in the gift of Christmas! The person of faith knows that Christ's humanity ennobles all humanity and connects us to all others.

This is sanity. And this is a time for joy.

(Marist Brother Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland, Baltimore.)

FAITH IN THE MARKETPLACE

What is your principal image or idea of God?

"For the first 40 years of my life, I saw God as judge. But I find it much more helpful and less limiting to see God as spirit or 'ruah,' the Hebrew word for breath. This image for me does not put God in a box." — Anne Seckinger, South Bend, Ind.

"The first image that comes to me is a welcoming embrace but also sometimes a challenging shove. And it's not one image over the other but both at the same time." — Sister Theresa Torres, Kansas City, Mo.

"As a loving, forgiving God. The one who understands me as no one else can." — Marguerite Reed, Baker, Ore.

"I picture God as someone up there watching what you do. If you do good he rewards you and if you do bad, he punishes you." — Debby Phillips, Barnesville, Ohio

"God as Savior because I conceive of God as being pre-eminently merciful." — Richard Davies, Culver, Ind.

An upcoming edition asks: Why is it sometimes difficult to think before you act? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Christmas brings us back to reality

By Father Eugene LaVerdiere, SSS
Catholic News Service

"In those days a decree went out from Caesar Augustus that the whole world should be enrolled ..." (Luke 2:1).

With those words, a hush settles over the whole church. The words touch some of the deepest memories we have, recalling Christmases in our early childhood.

The story brings to mind fond memories of Christmas Mass in our earliest years. For me, that was in a little wooden country church in Maine. At the time I thought the church was big.

And the manger we had at home beneath our Christmas tree was like a miniature of the one in church. My father, who knew what a stable had to look like, made the stable in his little shop out in the garage. No store-bought stable would have been good enough!

Our idea of God lies nestled deep in these personal images and memories of Christmas. There are times when God may seem remote, even abstract. Not at Christmas! Christmas brings us back to reality.

At Christmas, God is Emmanuel, "God-with-Us," in the person of a homeless child. In that child we see God as the shepherds saw God, not in a powerful adult, the likes of a Caesar Augustus, but in a helpless infant dependent on Mary and Joseph.

Our Christmas image of God says a lot about God. It says that, for all God's glory and grandeur, God comes close to us in the person of Jesus.

More than that, in Jesus, God becomes human like all of us, subject to joy, grief, illness, hunger and thirst.

The same image says a whole lot about human beings. Consider the stunned surprise of one who hears it for the first time: "You mean God can be just like us?!"

That is what the image of "swaddling" indicates. Every child was swaddled, wrapped in swaddling bands at birth. That is what John's Gospel says in a statement that never ceases to startle: "And the Word became flesh and made his dwelling among us" (John 1:14).

The image actually shapes the way we view ourselves as human beings.

Imagine what it must be like for a little boy or girl when there is never anyone just like him or her who is really important and respected.

I wonder what it does to a child's self-image when the teacher, for example, is always like somebody else, never like him or her. Imagine the pride of a child who can point to a teacher everybody admires and say, "That is how I am going to be when I grow up!"

If God can take on our human condition, becoming just like us in Jesus, that gives all of us someone we can look up to, regardless of our race, ethnic background or sex. Our Christmas image of Jesus as a homeless child tells us that pain, hunger, thirst and cold are part of the human condition God took on in becoming flesh.

Our image of Jesus as a helpless child gives every child someone to look up to: "God became just like me!"

What would it be like for us had God not become just like us? What would the world be like without Christmas?

What would the world be like without the image of a child wrapped in swaddling cloths and lying in a manger?

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

CNS illustration by Joan Hyme

FAITH IN ACTION

In *Advent Thirst ... Christmas Hope, Prayer and Meditation for the Journey* (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1994. Paperback, $4.95), Sister Anita M. Constance of the Sisters of Charity of St. Elizabeth notes: "We may be convinced of the necessity of prayer in our lives, but sometimes we feel it 'doesn't seem to be working' for us. Maybe we're tempted to throw the blame on God." Sister Constance suggests that perhaps the problem is that we think we've done our part by praying, now God has to do his. "We may be looking at prayer as a contract with God, rather than the experience of a relationship," she adds.

Reflection: Sister Constance urges people to ask themselves these questions in preparation for Christ's birth: "Am I open to God with my needs or do I fear disappointment? Am I uncomfortable with the silence of God at times? What must I hear so that I might trust that God is near?"

Christmas isn't just for children

By Father John J. Castelot
Catholic News Service

When I was a child Christmas meant holidays, yummy food, multicolored lights, presents, warm family love, and, of course, church. There was so much of the childlike about the celebration of Christmas that it took a long while to realize that this is really a very adult affair with very adult implications.

In fact, the childhood associations of Christmas are so strong that they often obscure the event's grownup seriousness. But, finally, it comes down to this: "God so loved the world that he (actually) gave his only Son, so that everyone who believes in him might not perish but might have eternal life" (John 3:16).

Jesus himself was the ultimate — and positively stunning — revelation of God's love for everyone, even me. Jesus' birth was the beginning of this revelation, which was to reach a climax on the cross.

The upstretched arms of the baby in the manger were to become the outstretched arms of the all-embracing crucified Jesus.

Over the years I have come to treasure the awe-filled words of the very adult Paul: "I live by faith in the Son of God who has loved me and given himself up for me" (Galatians 2:20). That is what Christmas means to me now. That is the Gospel in a nutshell, the thrilling good news.

In the third Mass for Christmas Day we read "another" Christmas story, which is not really a story but a stirring proclamation: "In the beginning was the Word ... and the Word was God.... And the Word became flesh and made his dwelling among us" (John 1:1,14).

The Word was made flesh. This is what we really celebrate at Christmas: the incarnation, the enfleshment of the eternal Word who was God. It is in the human flesh of the Word, in his whole human activity, that we get to know God.

And everything that Jesus did cries out the message of God's love: healing; compassion for the poor, the hungry and the helpless; forgiveness; all-embracing concern.

We cannot see God, we cannot see the Word, but we can see the Word made flesh. In seeing him we get to know what God is like. We come to appreciate God's selfless love for us and the invitation to love God in return: to love God and all of our brothers and sisters.

To me, Christmas still means all the wonderful things of my childhood, but those things no longer drown out the song of Luke's angel:

"For behold, I proclaim to you good news of great joy that will be for all the people. For today ... a Savior has been born for you who is Messiah and Lord" (Luke 2:10-11).

(Father Castelot is a Scripture scholar, author, teacher and lecturer.)

FOOD FOR THOUGHT

Jesus was born "into a poor family," the new Catechism of the Catholic Church notes. It needs to be noted, however, that "in this poverty heaven's glory was made manifest" (No. 525).

Still, it is "no wonder that secular historians (of the time), caught up by more stirring events and by famous personages, first made only passing, albeit significant, references" to Jesus, Pope John Paul II comments in his November 1994 apostolic letter for the jubilee of the year 2000. On the first Christmas, the Word of God became one of us — but did so in "the greatest humility," the pope writes.

If "heaven's glory" was manifested that first Christmas, it still ought to be noted that the story of Jesus' birth is a story of love. In this story we learn something about God.

We learn that from that point on in history people have known that if they were searching for God, God also was searching for them, the pope explains. The incarnation of the Son of God attests to this search by God, he adds.

What is the motive for this search? Love, the pope indicates. God's choice to search us out is "a choice made in love."

David Gibson
Editor, Faith Alive!

FAITH alive!

People In The News

Bring God Into Family, Mother Teresa Says In Message For New Year

NEW YORK (CNS) — Mother Teresa of Calcutta has expressed hopes that in 1995 Americans will bring the "presence of God into our families" through prayer. The 1979 Nobel Peace Prize winner's hopes for the new year were contained in a message published in the Dec. 25 issue of *Parade* magazine. It also featured messages from Holocaust survivor Elie Wiesel, who won the Nobel Peace Prize in 1986, and Amara Essy, a Muslim who is foreign minister of the Ivory Coast and president of the General Assembly of the United Nations. "The family that prays together stays together, and if you stay together, you will love one another," Mother Teresa wrote. "If you pray, your heart will become clean, and a clean heart can see God."

Cardinal Noted For Work On Social Justice Documents Dies At 91

ROME (CNS) — Italian Cardinal Pietro Pavan, an important contributor to historic church documents on social justice, died Dec. 26 at Rome's Gemelli Hospital at age 91. An influential adviser to Pope John XXIII and a leading theological expert at the Second Vatican Council, Cardinal Pavan was named a cardinal in 1985. His death leaves 165 members in the College of Cardinals, of whom 120 are under 80 and therefore eligible to vote in a conclave. The funeral Mass was celebrated Dec. 29 at St. Peter's Basilica. Cardinal Pavan worked on a number of conciliar and pontifical documents throughout his career but declined to claim any credit for those signed by a pope.

Catholics United For Faith Names New President

STEUBENVILLE, Ohio (CNS) — Catholics United for the Faith has named Curtis A. Martin to succeed James Likoudis as president of the organization upon Likoudis' retirement Jan. 1. Likoudis, of Buffalo, N.Y., has been a leader in CUF for most of its 26-year history and has been president for the past decade. He will remain associated with the organization as president emeritus. Martin, 33, is director of the new CUF headquarters established last fall in Steubenville, the H. Lyman Stebbins Center for Lay Formation. He has a master's degree in theology from the Franciscan University of Steubenville and is one of the regular speakers in a conference series organized by CUF to promote the new *Catechism of the Catholic Church*. Stebbins, who died in 1989, founded CUF in 1968 as an organization of lay Catholics devoted to the support and defense of church teaching.

Jerusalem Patriarch Boosts Peace Talks In Christmas Message

JERUSALEM (CNS) — In a Christmas sermon, Jerusalem Latin-rite Patriarch Michel Sabbah urged Middle East peace negotiators to complete their work so that Christians, Muslims and Jews can emerge from a climate of fear and violence. The patriarch offered thanks to God for the progress made so far in Israeli-Palestinian peace talks, which have led to partial Palestinian autonomy. But he said no one can hide the fact that the region's people still live in "fear, uncertainty and anguish" about the present and the future. The patriarch criticized those who are "taking advantage of a certain vacuum of authority" in the transition period to Palestinian autonomy, sowing fear and violating human and property rights.

'Empower Poor Women,' Bishop Says In Peace Statement

WASHINGTON (CNS) — In a reflection on the Church's 1995 World Day of Peace, Bishop Daniel P. Reilly praised U.S. women's leadership in peacemaking but said "many obstacles must be overcome if women are to realize fully their vocation as peacemakers." He called for empowerment of poor women, an end to sexism and violence against women, justice in the workplace, and support for women in home life. Bishop Reilly, of Worcester, Mass., issued his two-page statement on women and peace Dec. 28 as chairman of the U.S. bishops' International Policy Committee. In a message three weeks earlier, Pope John Paul II outlined the theme of women as teachers of peace and peacemakers for 1995 observances. Jan. 1 is the papally established date of the observance, but many local peace day activities take place later in the year.

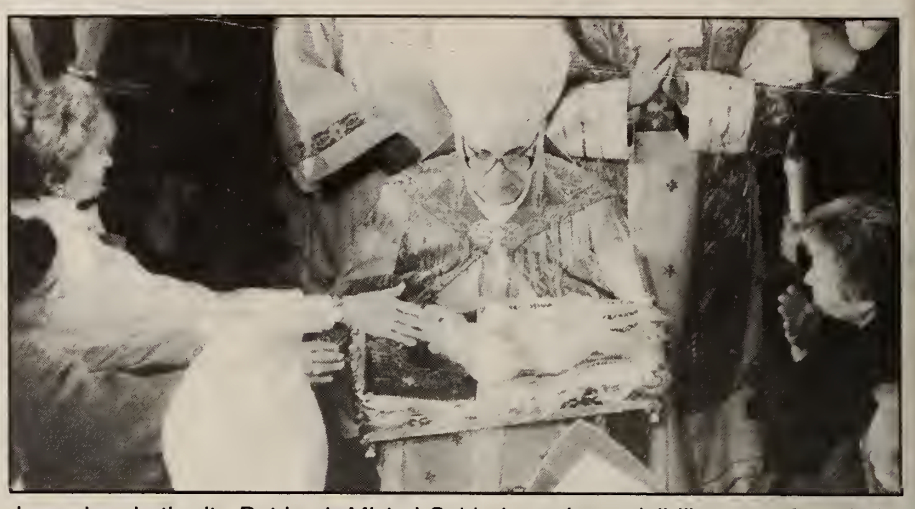
Pope Says Catholics Must Show Charity To, Solidarity With Poor

VATICAN CITY (CNS) — For the Church to preach the Gospel message effectively to contemporary culture, its members must demonstrate charity and solidarity with the poor, Pope John Paul II said. "Always, but especially in an age like ours, evangelization must pass through the witness of charity," the pope told a group of Italian missionaries Dec. 23. "One communicates hope by demonstrating a tenacious and joyous capacity to be close to one's neighbors, especially when they are poor, young, alone or marginalized," he said.

Cardinal Says Northern Ireland Conflict Can Be Resolved Gradually

MAYNOOTH, Ireland (CNS) — Cardinal Cahal Daly, primate of all Ireland, said he believes the views of people on both sides of the Northern Ireland conflict can be reconciled gradually. Intermediate positions can be found between the views of Nationalists, who want Northern Ireland to be united with the Republic of Ireland, and Unionists, who want the province to remain part of Great Britain. "What may not be possible in the short term can become possible in the longer term," the cardinal said in an interview with at St. Patrick's College, Maynooth.

Midnight Procession...



Jerusalem Latin-rite Patriarch Michel Sabbah carries a doll likeness of the baby Jesus during midnight Mass Dec. 24 at St. Catherine's Church in Bethlehem. Worshippers reached out to touch the doll as the procession passed. (CNS photo from Reuters)

Card Of Thanks

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Scripture

Readings for the Week of January 8 - January 14

Sunday: Isaiah 60:1-6; Ephesians 3:2-3, 5-6; Matthew 2:1-12.

Monday: Isaiah 42:1-4, 6-7; Acts 10:34-38; Luke 3:15-16, 21-22.

Tuesday: Hebrews 2:5-12; Mark 1:21-28.

Wednesday: Hebrews 2:14-18; Mark 1:29-39.

Thursday: Hebrews 3:7-14; Mark 1:40-45.

Friday: Hebrews 4:1-5, 11; Mark 2:1-12.

Saturday: Hebrews 4:12-16; Mark 2:13-17.

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Pope's Christmas Message

VATICAN CITY (CNS) — Here is the Vatican's English translation of Pope John Paul II's Dec. 25 message *urbi et orbi* (to the city and the world).

1. "The Lord Jesus, when He prayed to the Father 'that they all may be one' (Jn 17:21), ... implied a certain likeness between the union of the divine Persons and the union of God's children in truth and charity." Thus we read in the Pastoral Constitution of the Second Vatican Ecumenical Council *Gaudium et Spes* on the Church in the Modern World (No. 24).

After revealing to human reason the inaccessible perspectives of faith, the council continues: "This likeness reveals that man, who is the only creature on earth which God willed for itself, cannot fully find himself except through a sincere gift of himself" (ibid.).

2. Today is the day of the Lord's birth! The Father has given us His Son: for this indescribable gift we are full of joy.

The Son of God, conceived by the power of the Holy Spirit in the womb of the Immaculate Virgin Mary and born in the stable at Bethlehem, chose to enter the world within a family, the Holy Family of Nazareth. Before the crib, the eyes of the heart and of faith look intently upon this family: upon Jesus, Mary and Joseph.

During the whole Christmas period our eyes will rejoice at the mystery of the Holy Family, just as children rejoice when they look at the crib, recognizing in it a kind of prototype of their own family, the family within which they came into the world.

How many cribs there are in the world! In churches, in public squares, as here in St. Peter's Square, in homes and even in workplaces. The birth of the Lord gladdens us, the mystery of the Holy Family gladdens us. Everyone wants to share in this joy: this is the joy which today we want to wish everyone.

3. My Christmas message this year is addressed especially to families. At the end of this year particularly dedicated to them, our thoughts return there, to the mystery of the Holy Family from which the celebration began.

The papal legate will go once again to Nazareth, on the feast of the Holy Family, to conclude solemnly this year in the place sanctified by the humble and hard-working presence of Mary, Joseph and Jesus.

With this message, I would like to call to mind what I said to the families of the world last February in the special letter addressed to them. I wish to give thanks for all the fruits which the Year of the Family has produced in the individual ecclesial communities and the countries of every continent.

Countless initiatives have been promoted during these months on behalf of the family, and the crowning of these took place in the unforgettable gathering of families from all over the world here, in this square, on 8 and 9 October last. With great joy we celebrated then that great feast in which the family — the little domestic Church — was seen in a truly universal manner. It could be seen how much creative commitment was poured out in favor of the dignity of marriage and the family, according to the expression of *Gaudium et Spes*, and in promoting initiatives on behalf of their sanctity.

Recalling all this, there rises from the depths of my heart this supplication: Family, O Holy Family, guide us with your example and protect us!

4. Jesus prays to His heavenly Father that all may be one (cf. Jn 17:21): this prayer comes to His lips the day before His Passion. But it is a prayer which He already carries in Himself at the moment of His birth: Father make it so that "they may be one even as we are one" (Jn 17:22). Was He not praying at that moment also for the unity of human families? He was certainly praying above all for the unity of the Church; but the family, sustained by a special sacrament, is the vital cell of the Church, indeed, according to the teaching of the fathers, it is a little domestic Church. So, Jesus prayed from the very time of His coming into the world that all who believe in Him might give expression to their communion starting with the profound unity of God's plan for conjugal love, from which the family takes its origin (cf. Mt 19:4-6).

We can therefore hold that Jesus prayed for the sacred and fundamental unity of every family. He prayed for "the union of God's children in truth and charity." Having given the "sincere gift of Himself" in coming into this world, He prayed that all people, in founding a family, would become, for the good of that family, a sincere mutual gift of self: husbands and wives, parents and children, and all the generations which make up the family, each individual making his or her own particular contribution.

5. Family, O holy family — the family so closely united to the mystery which we contemplate on the day of the Lord's birth — guide with your example the families of the whole earth!

To those families I now wish to send a greeting and the good wishes which spring from the mystery of the Lord's birth.

Son of God, who came among us in the warmth of the family, grant that all families may grow in love and work together for the good of all humanity through the commitment of faithful and fruitful unity, through respect for life and the quest for fraternal solidarity with everyone.

Teach them therefore to renounce selfishness, deceit and the unscrupulous quest for their own gain. Help them to develop the immense resources of heart and mind, which increase when it is You who inspire them.

6. But, as I look at families in the light of Christmas, I cannot but turn my thoughts to the greater human family, unfortunately torn by persistent forms of selfishness and violence.

The tragedy of war in many parts of the world continues to produce countless victims even among innocent and defenseless people. How can we not think of the endless conflict which, within the heart of Europe, is tearing apart the Balkans? New centers of tension threaten to involve other regions of the world, such as the Caucasus, where the situation is becoming ever greater cause for concern; Angola, which continues to be prey to the convulsions of a fratricidal struggle which has never died down; Rwanda, which, after sustaining grave and profound wounds, is trying to rise from the abyss into which it has been thrown by irrational passions; Burundi, also a country beset by alarming uneasiness. And what are we to say of the Sudan with its "forgotten" war and of Algeria, where murderous violence holds the whole people hostage? And the very land where Jesus was born, does it not continue to be a theater of conflicts and a place of division?

May my good wishes for peace reach all the people on this day which celebrates the Prince of Peace. May it particularly reach families, children, women, old people, the handicapped, who are often helpless victims of selfishness and neglect by society.

I ask the Lord, tiny and defenseless as he appears before us in the crib, to inspire in every heart tenderness and compassion:

7. Wipe away, Baby Jesus, the tears of children!
Embrace the sick and the elderly!
Move men to lay down their arms
And to draw close in a universal embrace of peace!
Invite the peoples, O merciful Jesus,
To tear down the walls created
By poverty and unemployment,
By ignorance and indifference,
By discrimination and intolerance.
It is you, O divine child of Bethlehem,
Who save us, freeing us from sin.
It is you who are the true and only savior,
Whom humanity often searches for with uncertainty.
God of peace, gift of peace for all of humanity,
Come to live in the heart of every individual and of every family.
Be our peace and our joy!
Amen!

Please pray for the following deceased priests during the month of January:
Reverend Arthur J. Racette, 1975
Monsignor Lawrence Newman, 1981
Monsignor Eugene H. Livelsberger, 1987
Reverend Bernard J. McDevitt, 1942
Monsignor Michael A. Irwin, 1952
Reverend Charles E. Sweeney, 1958
Reverend Robert J. MacMillan, 1962
Reverend Cletus J. Helfrich, 1971
Reverend Philip J. O'Mara, 1975
Monsignor Charles J. O'Connor, 1976
Reverend Kenneth L. Parker, 1976
Reverend Thomas E. Curran, 1983
Monsignor Edward T. Gilbert, 1983
Reverend Herman Grones, OSB, 1936
Reverend Matthew Graz, OSB, 1942
Reverend Gerard Rettger, OSB, 1944
Reverend Benedict Rettger, OSB, 1952
Reverend Maurus Bucheit, OSB, 1975
Reverend Paul Milde, OSB, 1979

Letters To The Editor

Thanks for help

Dear Bishop Curlin,

On behalf of the parish community of St. Elizabeth Church in Altadena, Calif., I wish to extend our most sincere gratitude for your donation to programs for earthquake recovery in the Archdiocese of Los Angeles which includes the Altadena/Pasadena community.

We wish to acknowledge the wonderful show of solidarity expressed by you to the parishioners of St. Elizabeth Church during our time of suffering and need. We appreciate your kindness, and we hope and pray that this is the beginning of a special and long term relationship with your Catholic community and ours.

As a personal expression of thanks from St. Elizabeth Church and our pastor, Father Richard Prindle, we would like to extend an open invitation to you and to your community to worship with us should you ever visit the city of Los Angeles or the Altadena/Pasadena community.

Wishing you the Lord's blessings and our heartfelt gratitude,

Charles A. Mitchell, Chairperson
St. Elizabeth Pastoral Council
Altadena, Calif.

Criticism not justified

To The Editor:

I was sorry to read in the Dec. 9 *News & Herald* of your criticism of Asheville's "Light Up Your Holidays" festival for not using the word "Christmas" in its theme. At last count, there were five significant holidays included in this festival: Thanksgiving, Hanukkah, Christmas, Kwanzaa and New Year's Day.

Even my young sons are aware of the inequity of school holidays for their Jewish friends who celebrated Hanukkah early in December. Shall we add insult as a community by Christianizing the entire festival? (Your editorial on school prayer on the same issue would suggest not!)

Had you investigated the Asheville festival you would have discovered that "Light Up Your Holidays" is a vehicle for promoting more than 70 cultural, religious, recreational and service events in the Asheville area during the holiday season. Many are blatantly and delightfully Christian, such as our Christian Ministries' "Return to Bethlehem" pageant, involving hundreds of local church volunteers; a Lutheran German Advent service; the musical, "Jesus, the Heart of Christmas" at a local Methodist church and First Baptist's orchestral and choral "Magnificat."

Unlike many community "Christmas" events, Asheville's festival doesn't shut down at the end of the shopping season. It continues during the Church's traditional Christmas season with a Kwanzaa celebration, a New Year's Eve family-oriented, alcohol-free "First Night" party and even a "Twelfth Night" choral concert on the feast of the Epiphany!

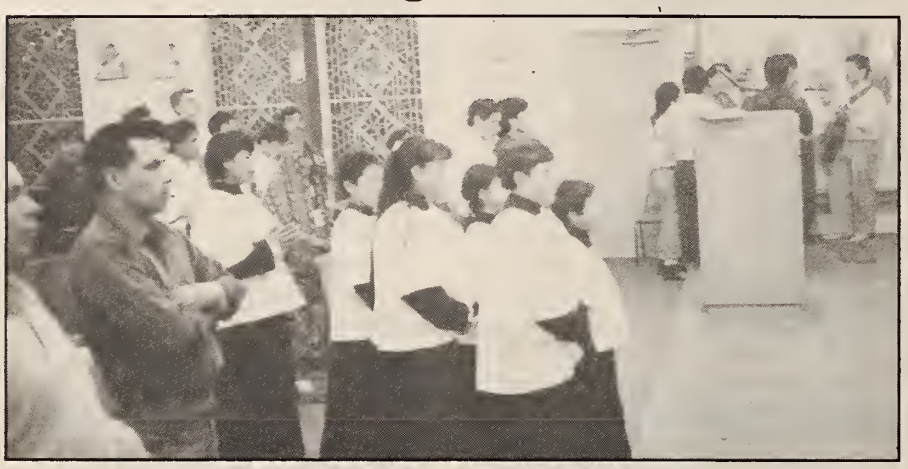
Christmas is alive and well in Asheville and heavily promoted in the "Light Up Your holiday" festival.

Sincerely,
Ann Lazar
St. Joan of Arc Parish

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

Comunidad Hispana
Comuniquémonos

Morganton, Una Experiencia de Verano



Grupo de acólitos guatemaltecos que sirven en las Misas en español los domingos en la iglesia de San Carlos Borromeo en Morganton. Foto por A. DE AGUILAR

El padre Ken Whittington con Lilia y John Wanless que trabajan como líderes voluntarios en la comunidad de Morganton. Foto por A. DE AGUILAR

Por ARTURO DE AGUILAR

(Continuación)

Todo estaba preparado para celebrar la primera Misa en español en la parroquia de San Carlos Borromeo en Morganton. Sólo faltaba que llegara la gente. Algunos miembros de la comunidad americana, curiosos por la novedad de participar en una Misa en otra lengua se hicieron presentes. Mi temor era que, de no asistir nadie, el padre perdería el interés en volver a realizar algo así por los hispanos y la comunidad (que aún no existía), no tendría ni siquiera la posibilidad de nacer.

A pesar que el padre no habla casi nada de español, su habilidad con el latín y alemán, unida a la de componer música (pues él es músico de profesión) le facilitaba el pronunciar y entender lo que tenía que decir. Debido a esto no parecía estar nervioso. Además, yo le iba a ayudar en caso que se le dificultara algo. Cuando entramos en la procesión, nuestra sorpresa fue grande, pues nos encontramos ante una asamblea, de por lo menos 170 personas, cantando fervorosamente. La celebración fue muy bonita y motivó mucho al padre, que hasta prometió celebrar una Misa mensual en español.

Eso fué todo lo que pude hacer por la gente hispana en ese momento, pues la misión que se me encomendó no me permitía envolverme más. Aunque no pudieron evitar del todo que yo participara con los hispanos, pues como decimos, "la sangre llama" y casi a diario me "escapaba" para visitar algunas familias guatemaltecas.

No creí que realmente el padre fuera a continuar la Misa en español, pero para mi sorpresa, después de algunos meses me enteré que se estaba llevando a cabo una Misa mensual y partir de este verano pasado, comenzó a celebrarla semanalmente. La gente ha respondido positivamente a los esfuerzos del padre Whittington por servir a la comunidad, que ahora si existe. Ahora hay catequistas para preparar los niños para la primera comunión, un grupo de oración y otro de reflexión bíblica. El coro cada día canta mejor y sigue aumentando su repertorio de cantos pues se reúnen para ensayar.

Hace algunas semanas tuve la oportunidad de visitar este lugar después de mucho tiempo y participar con ellos de la Cena Eucarística. Pude palpar la presencia de Nuestro Señor en medio de la comunidad. La gente participa activamente en los cantos y en las lecturas. Hay muchos acólitos que han sido preparados por el mismo padre Ken.

El mayor número de los que asisten a Misa son guatemaltecos y son personas muy entregadas y religiosas. Tuve el gusto de saludar a varios conocidos y de enterarme que el ánimo del padre está creciendo pues ahora ha comenzado a celebrar la Misa para la naciente comunidad de laosianos que hay en esa localidad.

Por último, quisiera hacer mención de una pareja que coopera muchísimo en Morganton, ellos ayudan al padre a traducir la homilía, las oraciones y a organizar cualquier actividad que se vaya a llevar a cabo. Ellos son Lilia y John Wanless. Ellos son el puente entre la comunidad americana e hispana. En nombre de toda la comunidad de Morganton les damos las gracias no sólo a ellos, sino también al padre Ken, a los jóvenes del coro y a todos los que comparten la riqueza de los dones que el Señor les ha dado a ellos.

Me considero parte de esta comunidad no porque yo haya sido un instrumento de Dios para comenzar una de sus obras, sino porque me ha tocado ver su nacimiento. La Misa semanal es los domingos a las cinco de la tarde y quien guste asistir es bienvenido.

Escuela de Ministerios

El próximo curso de la Escuela de Ministerios se llevará a cabo el próximo 14 y 15 de enero. El tema será "Pequeñas Comunidades de Base" y la profesora Ondina Menocal del Instituto Pastoral del Sureste (SEPI) se encargará de dirigir la clase

Las clases se ofrecerán en el Local del Centro Católico de Charlotte y cada sesión empezará a las 9 a.m., hasta las 5 p.m. el sábado y hasta las 4 p.m. el domingo.

El costo de inscripción es de $10, pero esto no debe ser impedimento para asisitr al taller.

Como siempre le pedimos inscribirse lo más pronto posible, pues es necesario saber el número de personas que asistirán.

Para inscribirse pueden llamar a la Oficina del Centro (704) 335-1281, o escribir al CCH, 2117 Shenandoah Ave., Charlotte, NC 28205.

Voluntarios Trabajan Con Matrimonios

Por el PADRE JOSÉ WATERS

Era la noche del lunes, ocho hombres se sentaban alrededor de una mesa en un salón donde se daba clases de religión a los niños cada domingos. El local pertenecía a la iglesia metodista de Statesville.

Los hombres parecían disgustados por tener que ir allí cada semana por seis meses. Decían grocerías y se quejaban de todo. Eran personas de diferentes niveles de vida, de diferentes pueblos y tenían diferentes tipos de trabajo.

Pero estos ocho hombres tenían algo en común. Por haber golpeado y maltratado a sus esposas los jueces los habían condenado a asistir a estas clases especiales para aprender a vivir mejor con sus cónyugues.

¡Que diferencia hay entre este grupo de hombres obligados por la corte a asisitir a reuniones con el propósito de aprender a vivir más unidos a sus esposas y los grupos de parejas que voluntariamente han asisitido a retiros y a otras reuniones que se les ha ofrecido en el mes de mayo, durante los últimos tres años, en la casa de retiros de Maggie Valley!

Angel e Iris Rivera han llevado a cabo estas conferencias para matrimonios desde hace varios años. Con residencia en Orlando, Florida, ellos han ofrecido su servicio como voluntarios en varias parroquias de esta diócesis durante los últimos siete años. Su trabajo incluye visitar hogares para animar a la gente a vivir mejor su fe católica hasta dar retiros de tres días para matrimonios.

Durante los meses de octubre y noviembre de 1994 reunieron personas de seis diferentes centros para dialogar acerca de como recibir en sus casas a miembros de otras religiones y poder contestar sus preguntas. Además dieron un día de retiro para matrimonios y parejas en Kernersville el pasado mes de noviembre. (Ver artículo "Renovando nuestra relación" en el *Catholic News and Herald* del 9 de diciembre de 1994).

Este mes de enero, Angel e Iris desean volver a trabajar con parejas casadas y no casadas, para que estas últimas se animen a casarse. Además, desean pasar unos días en varios centros donde han dado pláticas para organizar grupos de estudio.

Para obtener más información del trabajo de esta pareja y de sus actividades durante el mes de enero me pueden llamar al teléfono (704) 632-8009, o escribirme a la siguiente dirección: Padre José Waters, 655 W. Main Ave., Taylorsville, NC 28681.

Seminaristas mandan saludo

Fidel Melo y Arturo De Aguilar, seminaristas de la Diócesis de Charlotte, que se encuentran de vacaciones fuera del país, les mandan a todos un saludo y les desean muchas felicidades en estas fiestas pascuales y un venturos año 1995. Ellos les piden que sigan rezando por ellos y por sus estudios y ellos, a su vez, siguen rezando por toda la comunidad de la Diócesis de Charlotte.

To Our Friends

Arturo de Aguilar writes about the new Hispanic community of Morganton which is formed mainly by Guatemalans living in that area and the support given to them by Father Ken Whittington, the pastor of St. Charles Borromeo Parish. Father Waters writes about the work of Angel and Iris Rivera with married and unmarried couples. Jan. 14-15 is the date for the next Lay Ministry session and the theme is "Small Base Communities." Fidel Melo and Arturo De Aguilar, seminarians of the diocese, send their greetings to the community.

Baptism being celebrated in a small Christian community of the Kikuyu tribe in Kenya.

Culture, Worship Meet In Africa

By FATHER FRANK CANCRO

Since the Second Vatican Council, many parts of the world have made attempts to balance the world-wide and local natures of the Church. Africa, in particular, has led the Church in developing unique cultural responses within the context of our universal communion. The best expressions of this are found in the Eucaharistic liturgy. In east Africa, where more 100 tribes and 40 different languages prevail, this has been a formidable task.

At the recent Synod for the Church of Africa at the Vatican, the bishops of the continent were unanimous in their commitment to meaningful liturgical worship. They stated that it should draw on the traditions of tribal song, dance, and practices that are compatible with the Catholic faith. This commitment was colorfully celebrated in masses during the Synod in St. Peter's Basilica by different tribal groups and their traditions from around the continent.

In Zaire, for instance, a Zairian rite is being developed that incorporates tribal welcoming dances in the opening rites of the Mass. In the Wuomo tribe, the tribal dance and song to welcome the king is performed as part of the Eucharistic acclamation. Warriors form an honor guard in the sanctuary area. In Malawi, where an ancient dance and procession herald the birth of a ruler, the Book of the Gospels is carried in a large pot on the head of the reader. After processing around the altar, it is removed from the pot to the songs and cheers of the assemble. The pot symbolized the womb. The book, Christ.

In the United States, we may have an inkling of this experience if we grew up in an ethnic church or neighborhood. Overall, however, America has no specific culture of its own. It has been hard to develop cultural adaptations in this country similar to those in Africa. Involving the everyday actions of our home and family is not the norm in our parish weekend worship.

In one community on the Kenyan coast, holy water is sprinkled on the people and throughout the building at the beginning of Mass. This action imitates a tribal cleansing ritual: warding off evil and blessing the site where people have gathered. One native priest is excited to have discovered a plastic squirt bottle to accomplish this rite in his church. He said he had never found anything which "sanctifies the far corners of this church the way this bottle does." His people agree.

I can testify that this simple village church in Shanzu *is* a holy place!

Father Frank Cancro, pastor of St. Eugene Parish in Asheville, recently concluded a trip to east Africa which included time spent in varied tribal church communities.

Catechism, Cairo Conference Voted Top News Stories Of 1994

WASHINGTON (CNS) — Catholic editors voted the new "Catechism of the Catholic Church" as the top religious news story of 1994, and named the U.N. conference on population and development in Cairo, Egypt, as the year's second most significant story.

Pope John Paul II, who canceled a planned 1994 visit to the United States and the United Nations because of health concerns, emerged as the top newsmaker of the year in the annual year-end poll conducted by Catholic News Service among subscribing editors.

Runners-up in the newsmaker category were Father Jean-Bertrand Aristide and Catholic women.

The poll was the 33rd annual survey of editors of CNS client newspapers. Participating editors included one in Great Britain, marking the first time that a client outside North America had voted in the survey. This year's ballots were distributed Dec. 2 and the deadline for returns was Dec. 9.

Editors were asked to vote for the top 10 news stories from a list of 27 selected by CNS editors and the top five newsmakers from a list of 11. Votes were weighted by the ranking editors gave — 10 points for a first-place vote, nine points for second, etc., and five for top newsmaker, four for second, etc.

With 45 editors submitting ballots, the maximum points a story could have received was 450. The most a newsmaker could receive on the five-point scale was 225. Fractions in the point count are the result of an editor ranking two or more stories as a tie.

When the first editors' poll was conducted in 1962, the overwhelming choice for top story for that year was the opening of the Second Vatican Council. Last year, editors voted World Youth Day and clergy sex abuse as the top religious news stories.

Here is the editors' choice of top 10 stories and top five newsmakers of 1994, followed by points received in the weighted ballot count and, in parentheses, the number of first-place votes received.

STORIES:

1. Catechism, 333.5 (20 first-place votes).
2. Cairo Conference, 249.5 (2).
3. Health Care, 191.5 (3.5).
4. Rwanda, 180 (5).
5. Bosnia, 135 (2).
6. Haiti, 129 (0).
7. Refugees, 115 (2).
8. Ordination of Women Debate 108 (0).
9. Elections, 103 (0)
10. Abortion, 96.5 (1.5)

Just edged out of the top 10 were Euthanasia, with 95 points; and Pope's Health, with 93 points. Inclusive Language and Violence both received two first-place votes but only totaled points in the 70s, below the top 10 cutoff. Also, stories on clergy sex abuse, Northern Ireland and South Africa each received one first place vote.

NEWSMAKERS

1. Pope John Paul II, 192 (26).
2. Father Jean-Bertrand Aristide, 120 (6).
3. Catholic Women, 114 (6)
4. President Clinton, 91 (4)
5. Cardinal Joseph Ratzinger, 41 (0)

Helen Alvare was only two points behind Cardinal Ratzinger, with 39 points and two first-place votes. Cardinal William H. Keeler also received one first-place vote but did not make the top five.

Maryfield Nursing Home Awarded $80,000 From Duke Endowment

HIGH POINT — David Hayworth, vice president of Maryfield Nursing Home's board of directors, has announced that the long-term care facility has received an $80,000 appropriation from The Duke Endowment for assistance with the $1.6 million resident room renovation project now in progress. The drive has generated $1,516,585.33 or 94 percent of the $1.6 million goal to date.

A $100,000 challenge gift by Hayworth ignited the fund-raising effort in November. A gift from Margaret Hayworth Dalton in memory of her mother, Myrtle H. Barthmaier, furthered the success of the program. The High Point family of Herman and Louise Smith donated $500,000 to the project in May. The Duke Endowment gift is the fourth largest received during the campaign. Since 1964, the endowment has awarded $565,000 to Maryfield for its health care facilities.

Founded in 1924 by North Carolina industrialist James Buchanan Duke, The Duke Endowment is one of the nation's largest private foundations with assets totaling more than $1 billion. It provides assistance to non-profit hospitals and child care institutions in the Carolinas, rural United Methodist churches and retired ministers in North Carolina and Davidson College, Duke, Furman and Johnson C. Smith universities.

Eugene W. Cochrane, Jr., director of the endowment's hospital division, said, "We are pleased to join with other donors to help make these needed improvements possible. We understand that the fund drive is going well, and hope our gift will encourage other contributions."

"The room renovation project is a source of pride for the entire Maryfield community. The largest percentage of the project is being funded by individual contributions. The generous support of The Duke Endowment, coupled with our other donors, serves as a wonderful affirmation of the service Maryfield has provided for 57 years," commented Maryfield administrator Poor Servants Sister Lucy Hennessy.

Maryfield was founded in 1947 by five members of the Poor Servants of the Mother of God from England. In 1950, Maryfield Nursing Facility became a non-profit corporation and purchased the former George T. Penny home and 10 surrounding acres. Today, Maryfield is nestled on 60 acres of land in High Point. Maryfield, Inc. also includes 27 homes in Maryfield Acres, the retirement community section of the nursing home.

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Diocesan News Briefs

Family Planning Series

WINSTON-SALEM — A series of four natural family planning classes will be taught by the Couple to Couple League beginning Sunday, Jan. 22 at 2 p.m. at St. Leo Church in the Bishop Begley Activity Center, conference room A. The sympto-thermal method taught is safe and effective. Attendance at the first overview session is without obligation to finish the series. For information and registration call (910) 764-0629 or (910) 766-7519.

March For Life

GREENSBORO — A bus will depart from Greensboro on Sunday, Jan. 22 for the annual March for Life which is Monday, Jan. 23. For details call Mary Kay Rose at (910) 299-3109.

Survivors Meet

CHARLOTTE — A support group sponsored by Catholic Social Services for widows and widowers dealing with new or unresolved grief meets on the third Sunday of each month from 4:30-6 p.m. at the Catholic Center. Call Suzanne Bach at (704) 355-6872 for information.

Volunteers Needed

WINSTON-SALEM — Volunteers are needed Tuesday and Wednesday evenings from 7-8:30 p.m. for programs that serve the Hispanic community at Belview Recreation Center. Call Pat Stepney or Jon Sundell at (910) 727-2176 for information or to volunteer.

Family Workshop

GREENSBORO — A workshop, "Peacemaking in the Family," will be conducted at Our Lady of Grace Church on Saturday, Feb. 4 from 9 a.m.-2:30 p.m. Family activities are scheduled for the morning. The afternoon will consist of cooperative games for children and a seminar for parents. Cost is $5 per family. For information or a registration form, contact Sister Angela at (910) 722-7001.

Hospital Volunteers Needed

CHARLOTTE — Mercy Hospital needs volunteers to work in the gift shop and to assist patients' family members in the In and Out Surgery Waiting Room. For information call Nancy Mead at (704) 379-5000.

Newcomers Brunch

GREENSBORO — The Single, Divorced and Remarried Catholics Newcomer's Brunch is Sunday, Jan. 15 at 1 p.m. at Shoney's on Stanley Rd. For information, call Tommy at (910) 449-5858 or Brenda at (910) 292-4114.

Prayer For Peace

WINSTON-SALEM — A scriptural rosary is recited at St. Leo the Great Church in the convent chapel at 11:40 a.m. each Wednesday.

K Of C Supper

HIGH POINT — The Knights of Columbus will sponsor supper and bingo Saturday, Jan. 14 at Immaculate Heart of Mary School. Parishioners, members of the school community and Christ the King parishioners are welcome. Babysitting is available at $1 per child.

King Celebration Materials

A Martin Luther King, Jr. holiday celebration packet of resource materials is available for $12 from the National Catholic Conference for Interracial Justice, 3033 Fourth St. N.E., Washington, DC 20017.

St. Paul's Shelter

GREENSBORO — St. Paul's Emergency Night Shelter needs volunteers to serve and the loan of cots for the month of January. To help, call Rich Houseknecht at (910) 288-5291.

CCHS Placement Testing

CHARLOTTE — The Charlotte Catholic High School placement test for incoming ninth graders is Saturday, Feb. 4 from 8:30 a.m.-11:30 a.m. on campus in the Begley Building.

A completed admissions application for new families is required in the Mecklenburg Area Catholic Schools office (MACS) by Jan. 27. Current MACS eighth graders are required to submit a $10 testing fee on the day of the test. Students need to bring two #2 pencils.

In case of inclement weather, a radio announcement will be made. The postponement date is Saturday, Feb. 18. For more information, call (704) 335-1334.

Winter Coats

CLEMMONS — Holy Family Parish is collecting winter coats for FIRST (Forsyth Initiative for Residential Self-Help Treatment), a long-term, co-educational, self-help rehabilitation center for people who seek a life of independence, integrity and purpose. To donate, call Harold Reese, (910) 727-0330.

Healing Service

ASHEVILLE — Healing Masses at St. Joan of Arc Church are the first Thursday of every month at 7 p.m., followed by refreshments in the activity center.

A Call To Lead

MAGGIE VALLEY — A weekend workshop, "A Call to Lead with Joy and Hope," is Jan. 27-29 at Living Waters Catholic Reflection Center. This leadership development workshop is designed so that all who minister and bring their giftedness to leadership can be energized by learning new ways to communicate and listen, expand decision making skills and discover ways conduct more effective meetings. The format will include presentations, small group process and prayer.

Dorothy T. Foss, whose degrees are in psychology and theology, leads the workshop. She is involved in the ministries of leadership development, communication and spiritual formation. The workshop begins Friday at 7:30 and ends after lunch on Sunday.

For information, call Sister Jean Linder at (704) 926-3833.

Single Catholics Meet

GREENSBORO — Greensboro Single Catholics will meet Tuesday, Jan. 10 from 7:30-9 p.m. at Our Lady of Grace Church. Marian Father Mark Lamprich will speak to the group on the topic of Modern Asceticism.

Irish Children's Program

GREENSBORO — An informational meeting for those interested in hosting a child from Belfast for a six-week period this summer is Monday, Jan. 9 at 7:30 p.m. at Holy Trinity Episcopal Church. For further information, call (910) 299-8853 or (910) 282-0543.

Celebrate Life

GREENSBORO — Bishop William G. Curlin will celebrate the third annual "Gift of Life Mass" at St. Paul the Apostle Church on Saturday, Jan. 28 at 10:30 a.m. Everyone is invited to join in prayer for the unborn and their mothers as well as to praise, honor and thank God for the gift of life. To attend the luncheon after the Mass, call the church office at (910) 294-4696.

Evening Art Classes

CHARLOTTE — Classes in art will be offered at St. Ann Church on Thursday evenings from 6:30-9 p.m. beginning in mid-January. Cost is $3 per lesson. For information call Nancy Stempien at (704) 523-9260, evenings.

Series On Relationships

CHARLOTTE — "Keys to Loving Relationships," a five part series facilitated by marriage and family therapist Mary Jo Holtman from Catholic Social Services, begins Sunday, Jan. 15 at St. John Neumann Church. Call (704) 535-4197 for details.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

Employment Opportunities

School Principal: St. Michael's Catholic School is pre-K through eighth grade, enrolls 230 students with a professional staff of 25 and is located in Gastonia, N.C., a growing metropolitan area about 20 miles west of Charlotte. St. Michael's is fully accredited by the state of N.C. and Southern Association of Colleges and Schools. Applicant must have a master's degree in educational administration or related field, a minimum of five years teaching/administrative experience and be a practicing Catholic. Start date is July 1, 1995. Excellent benefits. Salary is negotiable depending on qualifications and experience. Send resume, references and salary expectations by Feb. 15, 1995 to: Search Committee, St. Michael's School, 704 St. Michael's Ln., Gastonia, NC 28052.

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World and National Briefs

Religious Groups On Both Sides Of Cable Law's Must-Carry Provision

WASHINGTON (CNS) — Religious groups have lined up on both sides of the Cable Act of 1992's must-carry provision, which mandates that cable operators guarantee space for all local broadcast stations. On one side is the U.S. Catholic Conference and the Trinity Broadcasting Network. Trinity has parlayed a growing string of low-power local broadcast outlets into a network with access available to an estimated 80 percent of the U.S. population. On the other side are cable's Faith & Values Channel and Atlanta Interfaith Broadcasters, which claims that the must-carry provision cuts them out of cable access, since cable operators are faced with more cable channels than their systems can carry.

Race, Sex Bias Accusations Brought Against Catholic Schools

PHILADELPHIA (CNS) — A Philadelphia archdiocesan high school has been taken to federal court over charges of race discrimination, and policies of the Catholic sports league have come under fire at another school from the father of a girl taken off her high school wrestling team. In the race discrimination case, parents of five black former and current Archbishop Carroll High School boys' basketball players contend that the basketball program discriminated against black players. Meanwhile, at Kennedy-Kenrick High School, Angel Vandegriff, a junior, was told by the school's athletic director that under Catholic League sports guidelines girls could not compete in wrestling. In a December match, she pinned two boys.

Cleveland Shops Promote Social sciousness, Assist Poor Artists

CLEVELAND (CNS) — The simplicity of the cross is striking: two pieces of wood with a figure of the risen Christ in iron and wire. Perhaps even more striking is how the cross came to a Cleveland gift shop. Made in El Salvador by high school boys learning a trade to support their families, the cross was purchased by Humility of Mary Sisters Margaret Cessna and Josie Chrosniak for Heartbeats, their ministry and business. The cross is one of hundreds of items made by women, minority and Third World artists that Heartbeats sells, returning proceeds to the artists, who need both financial and emotional support.

Retreat Center Idea: Think Tank Or Laugh Factory?

PORTAGE, Mich. (CNS) — The president of the Fellowship of Merry Christians is floating the idea of a retreat center — he calls it an "advance center" — that would bring peace on mirth and good will to all. The House of Laughter, as fellowship head Cal Samra calls it, would be named after Lazarus' house in the Holy Land. Byzantine tradition has it that Lazarus, raised from the dead by Jesus, laughed heartily for years afterward. The house would feature continuous "playshops" with "comedians, humorists, cartoonists, clowns and musicians coming from all over the country to share their gifts and trade stories and songs," Samra said. Describing the House of Laughter in the fellowship's January newsletter, Samra said it "would be a popular oasis for lay people, pastors and health professionals."

Christmas Blessing...

Pope John Paul II overlooks a crowd of about 50,000 gathered at St. Peter's Square for the traditional Christmas blessing *urbi et orbi* Dec.25. The pope called for peace and respect for the family and asked for prayers for those living in areas of conflict and war. (CNS photo from Reuters)

Oregon's Assisted-Suicide Law Blocked By Federal Judge's Ruling

EUGENE, Ore. (CNS) — A federal judge ruled Dec. 27 that Oregon may not implement its physician-assisted suicide law until a court decides whether it is constitutional. U.S. District Judge Michael Hogan, in a 27-page decision, upheld his earlier preliminary injunction blocking Measure 16, which Oregon voters approved in November, 51-49 percent. Had the law taken effect, Oregon would have been the first jurisdiction in the world to permit patients to take lethal doses of prescribed drugs if two doctors agreed they had less than six months to live. "Surely, the first assisted suicide law in this country deserves a considered, thoughtful constitutional analysis," Hogan wrote in his ruling. No trial date was set.

Peace Prize Winners To Issue Tolerance Appeal From Auschwitz

WARSAW, Poland (CNS) — Nobel Peace Prize laureates are preparing to issue a worldwide "Appeal for Tolerance and Understanding" during the 50th anniversary of the liberation of the Nazi concentration camp, Auschwitz. Plans for the Jan. 26 appeal from Krakow's Wawel Castle were confirmed by the office of Polish President Lech Walesa, who was awarded the 1983 Nobel Prize as leader of the then-outlawed Solidarity movement. The president's office said the main sunset commemoration at the site of the Auschwitz-Birkenau camp complex would occur Jan. 27, attended by heads of states whose citizens were among the camp's estimated 1.5 million mostly Jewish victims.

Philippines Preparing For Papal Visit Media

MANILA, Philippines (CNS) — The Philippine government is gearing up to accommodate the estimated 750 foreign and local journalists who are expected to cover Pope John Paul II's visit to the Asian state Jan. 12-16. The ground floor of the Philippine International Convention Center, adjacent to the site of one of the two public papal Masses, will be the main press center and will be available for use by all accredited media personnel. The government is providing the center with computers, fax machines and hand-held communications equipment, Father Ariston Sison of the Communications Committee for the Papal Visit said.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

January 9 - 12
Retreat,
Bishops of Region IV

January 14
10:00 - 12:30
Mini-retreat
Permanent Deacons
at Queen of the Apostles,
Belmont

January 14
4:00 pm
Preside,
Martin Luther King Jr.
Celebration, Our Lady of
Consolation, Charlotte

January 15
10:00 am
Install Father Richard
Contiliano as pastor,
Holy Angels Church, Mt. Airy

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WINTER FILM SERIES
Wednesdays, Jan. 18, 25 and Feb. 1 and 8, 1995
Fr. David Valtierra, C.O.

Our fourth mid-winter festival of films that serves as a starter for reflection and discussion on key themes of contemporary faith and culture. We view the films together, share popcorn and provocative discussion.
$15/series Pre-registration welcome
$5/session

JOURNAL RETREAT
8 p.m. Friday, Feb. 3 to 5 p.m. Saturday, Feb. 4, 1995
Fr. Conrad Hoover, C.O.

An opportunity at the beginning of a new year to let loose of the past and to say YES to the future. On this retreat we will affirm that we have choices we can make and that God does indeed invite us to participate in the ongoing works of conversion (transformation) in our lives. It is only then that we are truly free to live in the present -- which is where life is lived anyway! Bring your Bible, your journal and your unfolding self.
$50 Pre-register by Jan. 20
$20 commuters

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Martin Luther King Celebration At Our Lady Of Consolation Jan. 14

CHARLOTTE — The African-American Affairs Ministry is sponsoring the tenth annual Martin Luther King Jr. Celebration at Our Lady of Consolation Church on Jan. 14.

Father John Payne, associate pastor of St. Augustine Church in Washington, D.C. will present a workshop on "What Is Our African Heritage And Why Should We Be Proud Of It?" He will deal with the heritage of African-American Catholics, emphasizing rich cultural background and key roles ancestors played in the early development of Christianity.

The Cultural Movement Dance Company, from Goldsboro, will perform some ritual and tribal dances, relating them to present day African-American culture.

Mattie Reed, curator and director emeritus of the African Heritage Center at North Carolina A&T State University, will facilitate "African Arts and Crafts And Their Influence On Present-Day Art Forms And Design." Reed lived in Africa for 13 years and has an extensive collection of arts and crafts acquired during her visits throughout the continent. She will display many items fro her collection and demonstrate how African art has influenced art design in our society.

Cost at the door is $12 for adults and $10 for individuals 16 and younger. Pre-registration is $10 for adults and $8 for those under 16. To pre-register, send check payable to the Ministry for African-American Affairs by Jan. 10 to Edward Hood, 1125 Rollingwood Dr., Charlotte, NC 28207.

Providence Day Cagers Edge Charlotte Catholic In Tourney

By JAY OSTENDARP

The 1994 Holy Angels Tournament, played at Charlotte Catholic High School Dec. 28-29, saw Providence Day School sweep both the boys and girls titles from CCHS.

Providence Day's Mark Shuler, the tournament's most valuable player for the second straight year, scored six points in overtime to halt a thrilling comeback effort by the Cougars, 61-54. Catholic junior Andy DeVillers led the cougars with 22 points, and senior Wes Tubel chipped in 14, including the tying bucket with under five seconds left in regulation.

Trailing by six with 48 seconds left, the Cougars mounted a frenzied comeback behind solid defense and poise. Catholic pressured the Chargers into a turnover and some missed foul shots to set up easy baskets by DeVillers, junior Mike Falencki, and Tubel.

"We just did everything we could do to let them back into it," Charger coach Dave Price said. "We just made some mistakes...But thank goodness we came back in overtime."

Providence Day used a four-point possession resulting from an intentional foul call to jump ahead early in the overtime period. They never looked back in bolting to the six-point victory.

Catholic advanced to the final by topping Piedmont High School 53-49 a day earlier. Falencki scored a game-high 26 points in the cougar win, and Tubel and Devillers added eight each.

Catholic's girls advanced to the final by thumping Piedmont 50-41 behind Karen Hinson's 16 points. The Cougars were defeated in the final by Providence Day 45-35. Hinson added 14 in the final to earn a spot on the All-Tournament team.

In the final, the Chargers used an early 10-point run in the third quarter to go ahead by 12 Providence Day's Whitney Porter and Dena Forcucci combined for 30 points to down the Cougars, and Porter walked off with the tournament MVP trophy. Natalie Holst added eight points for the cougars.

The big winner in this tournament, however, was not a basketball team at all. The Annual Holy Angels Tournament is the only high school basketball tournament in the state from which all proceeds directly benefit charity. In this case, Holy Angels, a Catholic residential and development center for severely mentally and physically handicapped children located in Belmont, received more than $4,000 from the tournament. Proceeds were raised from gate revenues and raffle ticket sales.

Jay Ostendarp is public relations director for Charlotte Catholic High School.

Prison Outreach

HICKORY — An individual from each parish in the Diocese of Charlotte is requested to attend the Prison Ministry Conference Saturday, Jan. 21 from 9:30 a.m.-3:30 p.m. at the Catholic Conference Center. Participants will aquire information about the ongoing efforts of the Prison Ministry. Lunch is provided. For a reservation, call (704) 377-6871 by Jan. 15 and leave a message for Bill Matevie, Prison Ministry coordinator.

Family In Focus

Preaching with Families in Focus, a resource book with homily starters for the Sundays of 1995, is available from the National Association of Catholic Family Life Ministers. The book costs $8 and can be obtained by calling the Family Life national office at (513) 229-3324. For additional information call Trinitarian Sister Miriam Fiduccia, Family Life Ministry, at (704) 343-9954.

Cheer (From Page 3)

Thurbee says, "All of our offices also have individual parishoners who want to sponsor needy families throughout the year."

By working within the different ministries of the Church and with social workers, the distribution of goods is a program that has enriched lives.

Erin White, the office manager for the Ashville office says, "The success of the program is due to the community being more aware, the conseling that is provided to the needy families, and especially to the work that different Church ministries do for the families." Families are not only given assistance, but are also followed up on a monthly basis to see if they are improving themselves within the community.

Eduardo Perez is a freelance writer and a parishioner of St. Patrick Cathedral in Charlotte.

Pope Calls Algeria Missionary Murders 'Barbaric Assassination'

VATICAN CITY (CNS) — The murder of four Missionaries of Africa in Algeria Dec. 27 was a "barbaric assassination," Pope John Paul II said as he asked for prayers for an end to violence in the North African country.

"I pray to God that the sacrifice of the four religious would become the seed of reconciliation and peace and lead all to the choice of dialogue and mutual understanding without which there is no future for a truly human society," the pope said Dec. 28 at the end of his weekly general audience.

The pope told the thousands of visitors in the Vatican audience hall that "another dramatic event has occurred to sadden the festive climate of our Christmas celebrations: the barbaric assassination of four 'White Fathers' yesterday in Tizi-Ouzou, Algeria."

The victims were identified as French Fathers Jean-Marie Chevillard, 69, Alain Dieulangard, 75, and Christian Chessel, 36, and Belgian Father Charles Deckers, 70. Their murders brought to eight the number of Catholic missionaries killed in Algeria in 1994.

The Algerian government blamed Islamic guerrillas for the murders, which followed by less than 24 hours the killing of four Algerian fundamentalist airliner hijackers by French commandos.

More than 10,000 people have been killed in political violence in the country since January 1992, when government authorities canceled a general election Islamic fundamentalists were poised to win. The fundamentalists launched a rebellion aimed at overthrowing the government and installing an Islamic state.

In late 1993, the bishops of Algeria appealed for dialogue to end what they called "the hellish cycle of violence and repression" in the country.

At the audience and in telegrams to the archbishop of Algiers and the superior general of the Missionaries of Africa, also known as the White Fathers, the pope offered his prayers for the tiny Catholic minority in Algeria and for the missionary priests and religious who continue to work there despite increased attacks on foreigners.

The pope said the Missionaries of Africa "confirm with this new tribute of blood their love for the African continent."

In the telegram to Archbishop Henri Teissier of Algiers, he prayed the slain religious would be given "the peace of the kingdom as a reward" for the work they carried out "with courageous fidelity before the Christians and the Algerian people whom they loved."

"I give thanks for the total gift which these priests made of themselves to the Church in Algeria and to the people whom they wanted to serve to the very end," the pope said in his telegram to Father Gotthard Rosner, superior general of the Missionaries of Africa.

The murders followed the killing in November of two Spanish Augustinian nuns who were shot by guerrillas in the Bab-el-Ued section of Algiers. The nuns, whose names were given as Sister Esther and Sister Caridad, had lived in Algeria for 30 years and had refused all urgings to leave for their own safety.

Last spring a French brother and nun were gunned down at the Marist cultural center in the capital. Assumptionist Sister Paule-Helene Raymond, 67, and Marist Brother Henri Verges were killed May 8 by two young assailants who apparently gained entry under the pretext of using the library.

The Missionaries of Africa were founded in Algiers in 1868 by the then-French colony's archbishop, Charles M. Lavigerie. The order adapted local dress in designing the distinctive white habit worn by its members.

Crosswinds (From Page 5)

Other in-school crimes include rape, extortion and murder. Reportedly half a million students say they're afraid at school, and no wonder. A survey of 700 schools, mainly in small cities and suburbs, found one in four schools reporting death or serious injury last year due to school violence.

Besides the violence, there are other problems. In many U.S. schools, pregnant girls are assisted to obtain abortions without their parents' consent. In some elementary schools children 10 years old and younger are given condoms. Consider also our whole culture in which movies, TV and music promote violence and promiscuous sex. Drugs are accessible even to grade-school kids.

And we're worried that our kids are going to be harmed by the prayer of another Christian denomination?

Historically, there may have been some reasons for concern because of anti-Catholic prejudices which in some cases still exist. At the same time, look at what we've done in our own diocese to foster dialogue and shared prayer with Lutherans, Episcopalians and Southern Baptists. Many of us have worked and prayed side-by-side with Christians of all denominations in crisis pregnancy ministries, respect life activities, as well as in community services at shelters, soup kitchens and clothing closets. My experience is that we can pray together.

The offending prayer which led to the abolishment of school prayer reads: "Almighty God, we acknowledge our dependence upon Thee and we beg Thy blessing upon us, our parents, our teachers and our country." I see school prayer as a genuine opportunity for children and teachers — the front lines in this war — to ask for God's help, which they clearly need.

The American Family Association, whose members includes Christians of all denominations, including a number of Catholic bishops, is actually opposed to "state-mandated, state-written prayer," but is sponsoring a petition drive to support legislation to allow "student-led, student-initiated voluntary prayer." It's an idea worth considering.

When my husband (a lifelong member of the United Church of Christ) was in high school, the National Honor Society members took turns preparing a brief daily devotion to be read over the P.A. system; a project which the students had initiated and an arrangement which could allow our Catholic kids an opportunity to be a positive influence in their schools.

If you do oppose school prayer in any form, consider committing yourself to daily intercessory prayer for our children and our schools — they need it.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

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The new St. Luke Church in Mint Hill which was blessed Jan.7 by Bishop William G. Curlin. See story and additional photos on Page 2.) Photo by STEVE UZZELL

Cardinal Promises Moratorium On Protests If Abortions End

NEW YORK (CNS) — In response to calls for a moratorium on protests at abortion clinics following the killings at two Boston- area clinics, Cardinal John J. O'Connor of New York said he would agree "on condition that a moratorium be called on abortions."

In his homily Jan. 8 at St. Patrick's Cathedral, he noted that Cardinal Bernard F. Law of Boston had made the "prudential judgment" for a moratorium on protests in the Boston Archdiocese.

Cardinal O'Connor said that he might issue a similar call if he were Boston's archbishop, and in any case would follow Cardinal Law's example of initiating scheduled periods of prayer in churches for the cause of human life.

But in the New York Archdiocese, such prayer periods will be "in addition to any prayer vigils that responsible individuals or groups believe that they should conduct legally and nonviolently," Cardinal O'Connor said.

He also called the monthly rosary vigils led by Bishop Thomas V. Daily of Brooklyn at abortion clinics "wonderful examples of peaceful processions and prayers."

The cardinal's homily was implicitly a response to criticism in a full-page ad published by Planned Parenthood of New York City in *The New York Times* Jan. 5 and a public letter issued by the agency's president, Alexander C. Sanger, the same day. However, neither of those was mentioned directly.

"Words Kill" was the heading of the ad, which said "words of hate pulled the trigger" in the abortion clinic killings, and that "leaders of the extreme religious right are heedlessly using a war of words to inspire killing."

"The clearest example occurred," the ad asserted, "when New York's John Cardinal O'Connor issued a backhanded apology for the attackers by stating 'you cannot prevent killing by killing,' thereby labeling abortion providers as killers."

In the letter, Sanger repeated criticism of the comment one "cannot prevent killing by killing," and asked Cardinal O'Connor to "call upon your movement to refrain from any actions at clinics or at doctors' homes."

"In the current atmosphere, I fear that clinic prayer vigils are misinterpreted by those with murder in their hearts as providing legitimacy or even holy sanction for violent acts (which they see as the answer to the prayers)," Sanger said.

The cardinal's spokesman, Joseph Zwilling, wrote Sanger that his charges had been based on twisting a single statement out of context. He added, "I found your *Times* attack despicable and your letter an exercise in sophistry."

Without mentioning Sanger, Cardinal O'Connor said he could not imagine that "any decent person or organization" would revive tactics described in a book by Bernard N. Nathanson, a doctor who came to reject abortion after a period of directing an abortion clinic in New York.

He said that in a chapter on "Catholics" in *The Abortion Papers: Inside the Abortion Mentality*, Nathanson detailed how he and other abortionists "designed strategies and propaganda explicitly to discredit the Catholic Church ... and to revive all the old anti-Catholic fears and prejudices."

Cardinal O'Connor also said he could not imagine that "anyone could believe that in New York today such tactics could dissuade the Church from continuing to appeal for the unborn or the aged and the vulnerable — for all whose lives are threatened."

"Fair-minded people" would not want an "act of madness" to be used to "demonize" the many nonviolent people in the pro-life movement or end the movement, he said.

See **Protests,** Page 4

Large Diocesan Group To Join Washington March For Life

The national March for Life Jan. 23 in Washington, D.C., will draw two busloads of participants from the Diocese of Charlotte.

Maggi Nadol, Respect Life coordinator for the diocese, said she expects about 90-100 Catholics from the diocese to take part in the march and rally and in the Prayer Vigil for Life and Masses at the Basilica of the National Shrine of the Immaculate Conception.

Bishop William G. Cuirlin plans to join the group in Washington for some of the events. He will remain in Charlotte Sunday, Jan. 22, for the annual Mass for the Unborn at 3 p.m. at St. Gabriel Church. Bishop Curlin will be the principal celebrant and homilist. The bishop also will be the principal celebrant and homilist at a similar "Gift of Life" Mass at 10:30 a.m. Saturday, Jan.28, at St. Paul the Apostle Church in Greensboro.

One bus, sponsored by St. Lawrence Council of the Knights of Columbus, will leave Asheville for Washington at 6 a.m. Sunday and will return to Asheville late Monday night. A bus sponsored by the diocesan Respect Life Office will leave the Catholic Center in Charlotte at 7 a.m. Sunday and will stop in Statesville and Winston-Salem to pick up additional passengers. Both buses will arrive in the Washington area late Sunday afternoon.

Following dinner Sunday night, members of both groups will go to the upper church of the basilica for an 8 p.m. Mass. Cardinal Roger Mahony of Los Angeles, chairman of the NCCB Secretariat for Pro-Life Activities, will be the principal celebrant and homilist. All bishops and priests attending the march are invited to concelebrate the Mass.

The National Rosary for Life will follow the Mass in the upper church. At 11 p.m. there will be a night prayer and exposition of the Blessed Sacrament in the basilica's crypt church. Members of Seminarians for Life will lead Holy Hours in the crypt church throughout the night from midnight to 5:45 a.m. As in past years, many members of the Diocese of Charlotte delegation plan to take part in the all-night vigil in the crypt instead of staying at motels.

See **March,** Page 13

Despite Getting Older, Pope Tells Pilgrims He Feels Good

VATICAN CITY (CNS) — A relaxed Pope John Paul II told Polish pilgrims that despite growing older, he feels pretty good.

"The hair is still in, and the head isn't doing so bad either," he said Jan. 7, a few days before embarking on his longest foreign trip in five years.

"They say the pope is getting old and that he's not able to walk without a cane. But somehow, he keeps going on and on," he said. "So if people are interested in these things in Poland, tell them: This pope isn't doing so badly."

The 74-year-old pontiff, who was still walking tentatively following thigh bone surgery in 1994, has joked publicly about his age and physical condition in recent weeks.

He was scheduled to depart Jan. 11 for a 10-day visit to the Far East, including World Youth Day celebrations in the Philippines. The trip was expected to test the pope's leg and his overall stamina.

The pope made the remarks to pilgrims who accompanied two new bishops he had ordained the previous day. Recalling his own outdoor activities — especially canoeing and skiing — as a young priest and bishop in Poland, the pope joked about the latest crop of bishops.

"It seems to me this new generation is weaker. I ask the new bishops: So, do you canoe? And they answer with a yes that is not very convincing. Then I ask them: Do you ski? And they respond: A little," he said.

"That's what they should say about me in the future: Not only was he pope, but he skied and canoed. And sometimes he broke his leg," he said.

St. Luke Parish Celebrates In New Parish Center

By JOANN KEANE
Associate Editor

MINT HILL — It's not unusual for a parish to pull all the bells and whistles for the arrival of the bishop; although most are more discrete than the fanfare surrounding St. Luke parish's dedication on Jan. 7. Parishes rarely factor shrill alarms and fire trucks into their celebration plans.

Nonetheless, alarms buzzed, and the fire station answered the burning question, *"just how long an emergency response would take?"*

The scenario was innocent enough. At the conclusion of Mass, the Holy Eucharist was taken in procession from the main altar to the Eucharistic chapel for placement in the tabernacle. Billowing incense set smoke alarms wailing.

Bishop William G. Curlin and Father Joseph Mulligan, pastor of St. Luke, seemed to take it in stride. "All the alarms went off when we mentioned your name," joked Father Mulligan to Bishop Curlin.

For the 450 families of St. Luke parish, the spirit of the Lord was definitely on fire. After seven years of celebrating Mass in a shopping center, the faithful — of Mint Hill, eastern Mecklenburg and western Union Counties — have room to set down roots, with plenty of land for future expansion.

Bishop Curlin offered congratulations to the parishioners for creating "this beautiful place of worship."

In his homily, he reminded parishioners, its not just the building to be celebrated, rather the celebration of people of faith coming together.

"This is a holy place. Not made of wood, but made of your flesh and spirit," said Bishop Curlin. "You come to celebrate God's presence in you. This is what brings us together," said Bishop Curlin. "Because of the Jesus that walks in you, this is a sacred place."

The new $650,000 pastoral center, with 8,600 square feet, houses room for worship, educational and social functions. A separate Eucharistic chapel is set up for daily Mass.

Father Mulligan is quick to point out this is not the permanent church. With about half of the 15 acres developed, there's ample acreage for his dream to take shape. Down the road, he hopes to expand the pastoral center to satisfy educational and pastoral needs, build a courtyard, and play space for children, a picnic pavilion, add a meditation path and stations of the cross.

But that's a dream away. Today, parishioners savor their new home, two miles from the shopping center, where they spent seven years celebrating Mass sandwiched between video and drug stores.

Photo left: Bishop Curlin seems amused by the sounding alarms. Father Mulligan doesn't appear to share in the humor of the situation.

Below left: Rev. Mr. George Szalony holds incense as Father Mulligan returns the Holy Eucharist to the tabernacle.

Photos by Joann Keane

Above: Rev. Mr. George Szalony pours crism oil on the new altar with Father Joseph Mulligan, pastor, and Bishop William G. Curlin.

Below: Father Mulligan sprinkles the congregation with holy water.

Below: Bishop Curlin greets parishioners, Karen Charton, Jean MacKinlay and two of the youngest parish members.

St. Joseph's Hospital Announces Plans For Major Expansion

ASHEVILLE — St. Joseph's Hospital's $10.5 million expansion and renovation project, financed largely by tax-exempt bonds and corporation reserves, will begin this spring.

St. Joseph's Hospital Foundation is campaigning publicly for $2.25 million needed to balance the costs not covered by available funds. Asheville attorney and former mayor, Louis Bissette Jr., will chair the capital fund drive called "Caring Is Our Tradition."

In a ceremony in December, the plans were announced by J. Lewis Daniels, hospital president and C.E.O. as the hospital's large statue of St. Joseph was moved to a pedestal visible from Biltmore Avenue.

Hospital staff, hospital guild, volunteers, board members and medical staff have pledged more than $1 million toward the campaign's goal.

Daniels said that the centerpiece of the expansion will be a 20-bed critical care facility to be built at the north end of the hospital. The new facility will have larger and more private rooms designed to accommodate the latest in technical equipment for critically ill patients, a special procedures room, larger family waiting rooms, two private consultation rooms and more space for medical support services.

Other renovations include fire and safety improvements and an elevator between the critical care unit and the intermediate "step-down" units on the ninth and tenth floors.

An outpatient surgical suite for laser and laparoscopic "no-stitch" surgery to be added to the present One Day Surgery Center will be the first of its kind in Western North Carolina.

The Outpatient Care Center will be expanded to meet the growing demand for services and the Emergency Department will be redesigned to improve treatment time for non life-threatening problems and to allow patients more privacy.

Daniels said, "These important projects have been under consideration for many years and study reports confirmed the need. Through the generosity of people...they are becoming a reality."

Mercy Sister Mary Veronica Schumacher, board chairman, noted that the capital fund campaign is the first since the modernization project in 1974 when the main tower was opened.

"Much has changed in the way illnesses are treated at St. Joseph's," she said. "What has not changed is the compassionate care we give all our patients."

Bissette said the building campaign will seek help from many people in the are served by the hospital and beyond, including business and industry, charitable foundations, financial institutions and individual friends of St. Joseph's.

Designers for the new critical care facility are the Asheville architectural firm of Bowers, Ellis and Watson, P.A.

A group of leaders of a small Catholic community in East Africa plans for an upcoming meeting.

African Church Has Something To Teach Us About Families

By FATHER FRANK CANCRO

When Catholics gather throughout East Africa, it is always with a sense of being a family. This Church is representative of some 100 tribes with 40 different languages. They are bound together by their faith in Jesus Christ and by organizations known as *jumuiya:* small Christian communities.

These communities exist in most parishes in Kenya, Tanzania and Uganda. They are places where "the life of the Church touches the hearts of the people," according to Cardinal Maurice Otunga, Archbishop of Nairobi. With churches many miles apart and very crowded on Sunday, these smaller gathering of 30-50 people are the places where a family finds support as it struggles to survive. These communities are havens in loneliness, confusion and doubt. They are places where people are free to talk about their faith. In these communities, the material needs of the less fortunate members are met and the ministry of prayer is undertaken for the sick and the homebound. Children are educated in the faith. The sacraments are prepared for in these small groups.

A parish may have as many as 20 such communities. They can take many shapes. Some are formed around specific neighborhoods. One (in Kenya) meets weekly during the lunch hour for employees of the state-run railway system. In the town of Thika, another community is formed around members of the Kikuyu tribe so that language and customs are familiar. In Arusha, Tanzania there is one specifically designed for young people.

Small Christian communities usually meet on a weekly basis in an open area near the home of one of the leaders or in a *chumba* large enough to accommodate the group. There is singing, dancing and talking. Often a group will devise a play on a religious theme. One meeting I attended featured a group of actors portraying how Christians can help each other when a member faces an alcoholic spouse at home. The play was serious, funny and poignant. Meetings never conclude without food!

Churches throughout east Africa are charged with the pastoral care of congregations that encompass large, sprawling slums in the city or vast tribal lands in the up-country. On Sunday, people walk down long, uneven, red clay roads or catch *matatus* (RV-type buses painted brightly and driven just as colorfully) to travel many miles to church. Between Sundays, under the leadership of fellow Christians, people gather in friendship. They work at knowing each other more intimately as members of the family of God.

We in America are challenged to look at ways that the baptismal service of all believers can be heightened and the life of the Church made more personal. Africa, I believe, offers us a model that can teach us to be a family in a new and exciting way.

Father Frank Cancro, pastor of St. Eugene Parish in Asheville, recently concluded a trip to East Africa which included a study of small Christian communities there.

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

THE CHANCERY

January 4, 1994

Dear Friends in Christ:

We are all surrounded by needs — in our families, communities and churches. It is sometimes difficult to look beyond our own thresholds to the needs of the larger community, but we are called to reach out in faith beyond our personal and national boundaries to share our resources with those who are in even greater need.

The weekend of January 21-22, 1995 has been designated for the National Collection for the Church in Latin America. For many whose resources are already stretched thin, it might be difficult to imagine how a single contribution can make any real difference to hundreds of thousands of our brothers and sisters in Latin America. Each contribution, when combined with contributions nationwide, creates a significant change in the Caribbean, South and Central Americas and Mexico, where the Church struggles in extremely difficult circumstances to bring the gospel message to the poorest of the poor.

Grants from this collection are used to pay for the essentials that bishops, religious and lay leaders in Latin America need for their pastoral work. Even small donations may provide things that we take for granted — paper, books, places to meet — which are often beyond the means of a church to provide for its own people. These funds also provide leadership training for seminarians, men and women religious, permanent deacons, catechists and lay leaders who are badly needed in Latin America where the average is one priest for every 7,000 Catholics.

Please do all you can to further the Church's work in Latin America. Reach out in faith to our brothers and sisters who stand in great need of our prayers and support.

Wishing you God's blessings I am,

Sincerely yours in Christ,

Mauricio W. West

Reverend Mauricio W. West, V.G.
Chancellor

1524 E. Morehead Street Charlotte, N.C. 28207

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Help For Latin America

The Caribbean region, South and Central America and Mexico are undergoing sweeping economic change. Rising inflation, privatization of government services and opening borders for international trade are creating catastrophic conditions for the most vulnerable members of society — the very poor. Many farmers and other rural workers are being forced to move to overcrowded urban areas where living conditions continue to deteriorate. More than 50 percent of the people in Latin America live in poverty.

In an area of the world which is 80 percent Catholic, the Catholic Church is a primary source of hope for a large portion of Latin Americans.

For the last 20 years, Catholics in the United States have played a significant role in the work of the Church in Latin America. Their financial contributions have helped to improve the quality of life, to share the Gospel message and to uphold human dignity in the region.

Contributions to the annual Collection for the Church in Latin America — to be taken up this year the weekend of Jan. 21-22 — are used to support innovative programs planned and implemented by religious and lay leaders in dozens of countries.

Last year, more than $4 million in grants from the collection were used to support 292 projects in 23 countries. But the recipients of the grants are not the only ones to benefit. Father James Ronan, director of the U.S. bishops' Secretariat for Latin America which promotes the annual collection, says the need to give is as great as the need to receive.

"While the Church invites the North American faithful to contribute their resources to the poor, the poor give back the immeasurable gift of their prayerful acceptance," says Father Ronan "This relationship between North America and Latin America is one of the great expressions of our living faith."

With our large number of Catholics of Latin American origin, the Diocese of Charlotte always has been generous in meeting the needs of the Church in Latin America.

We hope that generosity will continue when the collection baskets are passed in our parishes and missions next weekend.

The need is greater than ever before.

THE CATHOLIC NEWS & HERALD

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Pro-Life Corner

Respect Life

Saturday, Jan. 14 — Rally and March for Life across from the Governor's Mansion, Raleigh. Contact Joe Nelli (704) 864-6632.
Sunday, Jan. 22 — Mass for the Unborn, St. Gabriel Church, Charlotte, 3 p.m. Bishop William G. Curlin, principal celebrant and homilist. All are welcome.
Sunday, Jan. 22 — Depart for national March for Life, Jan. 23 in Washington, D.C. Leave from the Catholic Center, Charlotte, Jan. 22 at 7 a.m. Return Jan. 23 after the march. For more information, call (704) 377-6871.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Large Families Better For Vocations

The Pope Speaks

Pope John Paul II

CASTEL GANDOLFO, Italy (CNS) — The larger a family is, the easier it is for family members to accept the vocation to the priesthood or religious life of one of its members, Pope John Paul II said.

"We know what the family means for each one of us — a healthy, Christian, strong family — because our priestly vocation depends on the family in which we were born," the pope said Dec. 30 during a meeting with seminarians. He said smaller families tend to find it difficult having a member go off to the religious life.

Some 850 seminarians and seminary staff members from more than 50 countries were meeting near Castel Gandolfo — the papal summer residence where Pope John Paul was spending the week between Christmas and New Year's Eve — for a convention sponsored by the Focolare Movement.

The mostly lay movement, with separate sections for men, women, families and youth, was founded in Italy in 1943. The Italian word "focolare" means hearth. The term connotes "something very simple and profound: it says there is a togetherness," the pope told the seminarians.

"The seminary vocation is not a vocation to isolation, but a vocation to be lived together — outside of the family, without a family because of celibacy, but to be lived for others in a wider family," he said.

"In general," the pope said, vocations to the priesthood or religious life come from large families "because in smaller ones it is more difficult to accept the decision for a vocation of a son or a daughter. The family, one could say, defends itself in these cases."

"The vocation wins out even if the child is an only child, but it is more difficult psychologically," said the pope, who entered the seminary after his mother, only brother and father had died.

Pope Encourages Religious To Make Time For Prayer

VATICAN CITY (CNS) — Pope John Paul II encouraged the world's religious to make time for personal prayer, even when their schedules are heavy with apostolic activity.

"In the Church, no commitment to the works of the apostolate, even the most necessary and urgent, can ever excuse us from the duty of raising our hearts and minds to God in prayer," he said at a general audience Jan. 4. It was one in a series of audience talks on consecrated life.

The pope said God wants "homage of the heart before the homage of activity," and the Church has always recognized that members of religious orders must set aside time every day for community and personal prayer. Religious are imitating Christ, who even in the most intense period of his ministry took time for solitary prayer, he said.

In recommending personal and community prayer for religious, the pope said neither should predominate to the point of excluding the other. Likewise, he said, silent and vocal prayer are useful as long as both are "prayers of the heart."

He said prayer should be humble and private, but not without an effect in daily life. Interior prayer, he said, naturally tends to extend into the external words and actions of the person.

The pope noted that some religious orders are dedicated completely to prayer and said the Church needs this type of intense prayer to fulfill its mission.

In fact, he said, contemplative religious who pray for the Church "often obtain graces and heavenly help for the Church that is much greater than those obtained through action."

Protests (From Page 1)

Disputing charges that his own pro-life work incited violence, the cardinal reiterated "for the record" his total rejection of violence. "Anyone who would make such charges would have to be desperate indeed, and has my sincere sympathy," he said.

"I categorically denounce the hypothesis that to kill an abortionist is justifiable in order to save babies," Cardinal O'Connor said. "I have publicly denounced the violence of an abortion clinic bomber."

He added that he had "signed every renunciation of the use of capital punishment" issued by the bishops statewide or nationally, denounced even verbal violence in strikes and condemned violence directed against people because of their sexual orientation.

Responding to frequent allegations that pro-lifers are not concerned about the welfare of people after they are born, Cardinal O'Connor cited the record of the New York Archdiocese in child care, education of poor and minority students, provision of housing for senior citizens and maintenance of "the largest number of beds designated for persons with AIDS in the private sector in the U.S."

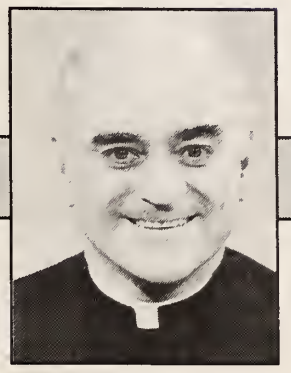
"That the Church cares as deeply about the born as about the unborn should be obvious to all," he said.

Editor's Note

Because of the importance of Cardinal O'Connor's statement in answer to Planned Parenthood, we dropped the Editor's Notebook column this week in order to make room for it.

The column will return in the next issue.

The Jews And Homosexuality



Light One Candle

Father John Catoir

The current debate on homosexuality in the Jewish community was reported in the July 1994 issue of a Jewish bimonthly intellectual magazine called *Tikkun.* Reuven Kimelman, associate professor of Jewish Studies at Brandeis University, opposed homosexual behavior and especially homosexual marriage as a threat to the cohesiveness of the family, while a gay rabbi, writing under the pseudonym Yaakow Levado, contended that Kimelman's arguments are nothing more than a rhetorical tool which has been used against gays for centuries.

Kimelman insisted correctly that sexual behavior needs a moral framework. "If personal feelings are accepted as the criterion for overturning a biblical prohibition," he wrote, "every leak in the dike can become a flood." He argues that everything in our culture and tradition demands that the sexual drive be channeled into the discipline of a family commitment and that the bonds between husband and wife and between parents and children be considered sacred.

To most Catholics these arguments are irrefutable, but Rabbi Levado contended that gay people, especially gays in a committed relationship, are no threat to the normative family. He accuses Kimelman of fostering an anti-gay public policy, insisting that as important as the family is to the historic enterprise of the Jewish people, family is not the goal of religious devotion, but a means of accomplishing it. The goal of the Torah, fidelity to Yahweh, cannot be accomplished exclusively in or through the family. "Family as a goal," he asserted, "directs our attention away from the widow, the unmarried and the divorced."

Rabbi Levado also rejected Kimelman's idea that non-procreative sex is bad sex. "While procreative sex is clearly an important value, sexual pleasure does not lose its legitimacy in non-procreative settings. For Jews, sexual expression is not merely an appetite, but a central means to affirm and celebrate each other as images of God. Sex as a communication of loving has enormous power to affirm human dignity."

Though gay himself, Rabbi Levado made this uncomplimentary observation about the promiscuous life style of the highly vocal and visible minority of gays who equate gayness with exhibitionism. He said, "This misrepresents gay life ... most gays are mainstream, often closeted and out of the public eye ... after two decades of the gay liberation movement, gays have not even begun to communicate who they are."

Recently, upon learning that his brother was gay, Bishop Thomas Gumbleton of Detroit offered his own perspective in the *National Catholic Reporter.* He said, "Every one of us has to come to terms with Church teaching and apply it to our own conscience. I don't make any judgments about a gay person's conscience...if that person comes to Communion, I can't refuse."

Most priests would agree, but the issue is not merely on of respecting another's conscience. Jesus Himself said, "Judge not that you not be judged." The more basic issue being debated in Judeo-Christian circles is whether or not the biblical prohibition against homosexuality is a transcendental truth.

(For a free copy of the Christopher News Note, "Christians and Jews," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

The Impact Of Priests On The Church's Future

The Human Side

Father Eugene Hemrick

Just as observers and commentators are always hard at work analyzing which way the winds are blowing in government and politics, observers of the ecclesiastical scene seem to work overtime attempting to predict what the Church's future holds. Here's my tip for this latter group:

Use the number of priests and their quality as your primary indicators.

Priests are the vital link between bishops and the laity. Without qualified priests, a bishop's most insightful teachings remain on paper, and without a sufficient number of priests, bishops lose a vital connection to and with the laity.

There is no Eucharist without priests, and without the Eucharist the heart of Church life is missing.

Of course, some people might point to Japan and a time in its history when priests were martyred, arguing that the laity were able to carry on the work of the Church without priests. That's true, but it must be remembered that this was a time of persecution. History repeatedly has shown that times of persecution produce remarkable faith.

Today, even though a growing number of priestless parishes are operating well, the fear remains that some of these parishes will lose a sense of the Mass, which more than any other action of the Church keeps Catholics united.

No matter what other indicators are used to predict the Church's future, I believe the best ones are the number and quality of priests we will have.

But those who want to look into the Church's future probably ought to concentrate more on the quality than the number of priests. This tip comes directly from Pope John Paul II.

He believes priests should be keen discerners of our culture. For he believes that culture shapes our lives — that much of what culture offers us is genuinely valuable, but that much in culture also deceives us and needs to be purified. Culture is complex. Priests need to be able to take this complexity into account, assessing not only the dangers of culture but its richness.

This ability on the priest's part goes a long way toward enabling him to communicate with the people he serves — to hear them and to speak with them or to them.

It makes a difference when the priest not only knows about the pressures of daily life, but understands what causes those pressures, what their danger points are and what faith offers that can keep us human as we cope with them.

Consider also the priest's role in helping to create a sacred moment when celebrating the sacraments. When offering reconciliation, priests have the opportunity to truly facilitate unity between the penitent and Christ. The quality of priests matters here.

Preaching makes a difference too. So the importance of relating the Gospel to life in this world is a factor to consider when discussing the quality of priests.

And it makes a difference if priests know the Gospel itself well — if the Bible is the soul of their theology, as the pope said it should be in his recent apostolic letter announcing plans for the year 2000.

Again, in attempting to gaze into the future, consider the importance that priests know history and see where our current history fits into the fuller scope of salvation history.

It is a pretty sure bet that to the degree that the Church has priests who do these things and serve in these ways, the hierarchy and laity will move in a healthy or not so healthy future direction.

Father Hemrick is director of research for the Unied States Catholic Conference.

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When And What To Tell An Adopted Child

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

My husband and I adopted a baby last year. Katie (not her real name) is now 15 months old. At what age should we tell her she is adopted?

Most adoption experts how agree it's preferable for adopted children to "always" know about the adoption from the time they are little so that they can grow up with this as an accepted, normal part of their family experience with no secrets. This means telling the child early on, even before the child is fully able to understand. There are different ways to do this, but you might start with a story.

"Once upon a time, a long time ago, God decided to make a baby named Katie. It made God really happy and excited to think of all the wonderful things He could put inside Katie — a happy little smile, fast legs for running, the bluest eyes that anyone had ever seen and a really special heart to love with." (As she gets older, you could mention other gifts that you discover — strong muscles for swimming, a great singing voice, a talent for drawing.)

"Well, God was so happy when He looked at the baby He'd made, full of all these special surprises, that He sang and danced, and then he tucked Katie away in a secret place inside a first mama where she grew and grew until it was time to be born."

Then you can tell Katie how her first mama loved her — even if you know little or nothing about the birth mother. She loved Katie enough to give her life and you may know of specific loving words or actions that can be woven into the story. (The birth mother may have given the baby a gift or said something loving that the social worker repeated to you.) Stick with the truth but the loving and positive truth.

Tell her the first mama talked to a friend (the social worker) to make up a plan for Katie's future, to find the right parents to adopt Katie, and how you had been waiting for a baby. You can fill in some of the details of how it was arranged, how you first met, how you loved her. It's a great story. Add some snuggles and kisses and she'll probably ask for it over and over.

You can start now and, as Katie begins to understand the words, she'll grow into an understanding that she was

See **Crosswinds,** Page 11

The History Of Creeds

Question Box

Father John Dietzen

Q. During the study of the creed in our RCIA (Rite for the Christian Initiation of Adults) group, one candidate questioned the need for two creeds, the Apostles' Creed and the Nicene Creed we recite at Sunday Mass. I was not satisfied with the answer we came up with. When were these two creeds written? Why are there two? Are there others? Do other denominations use these creeds? (Illinois)

A. A creed (from the Latin *credere*, to believe) is simply a list of religious doctrines held by a particular group. Some can be shorter, hitting just the basics; others are longer and more detailed. Thus, while we are more familiar with the two you mention, Christians have had several of both kinds over the past 2,000 years.

The first ones, in fact, which we find already in the New Testament, contain only a few words. In his letter to the Philippians, for instance, St. Paul tells us that the climax and summation of our Christian response to the incarnation and the saving death of Jesus is: Jesus Christ is Lord (2:11).

We find this same proclamation of faith reflected or alluded to elsewhere in the New Testament dozens of times.

Another was the simple: God has raised him (Jesus) from the dead. This formula, too, is repeated often in the Acts of the Apostles, and inferred repeatedly in other places.

This does not imply that other important beliefs are not contained in the Scriptures. Paul makes clear, however, that these two were (and, of course, still are) the core of Christian faith. "If you confess with your mouth that Jesus is Lord," he says, "and believe in your heart that God raised him from the dead, you will be saved" (Romans 10:9).

As time went on, a variety of urgent circumstances prompted Christians to develop more detailed and specific lists of their beliefs.

Under what conditions, for example, should Christians allow others to become members of their faith community? What "bare bones" truths, handed down from the apostles about Jesus and his teachings, should new Christians be required to profess before being accepted for baptism?

By around the beginning of the third century, catechumens approaching the waters of baptism needed to respond "I believe" to three fundamental questions, framed in words very similar to the Apostles' Creed. With minor differences, these same questions, or "baptism promises," form part of our baptism liturgy to this day.

Some time later, perhaps in the fourth century, the formula of faith based on these questions, the Apostles' Creed, pretty much reached its final form.

Another circumstance giving rise to credal statements was found in the various doctrinal controversies within the Christian communities.

Through most of the fourth century, for example, the Church wrestled fiercely against teachings which began with a priest named Arius directly attacking fundamental beliefs about the divinity of Christ and the Holy Trinity.

Bishops and theologians at the first ecumenical council in Nicea (325) developed a more extended profession of faith aimed particularly against Arius and his followers. Fifty-six years later, the ecumenical council of Constantinople (381) modified that profession somewhat, ending up with what we commonly call the Nicene Creed.

These creeds were formed, of course, many centuries before the Protestant Reformation. Both of them, the Apostles' Creed particularly, have a place in the worship of many, if not most, Protestant congregations today.

It is worth noting that these early creeds and other expressions of faith during the first 1,000 years of Christianity are seen today as having increasing importance in the movement toward Christian unity, especially between the Eastern and Western Catholic Churches.

Most of us, I believe, do not recognize the enormous significance of the creed we profess together each Sunday. Framing the foundational truths of Christian faith as they do, they are among the most majestic achievements of those who have gone before us as followers of Christ.

(A free brochure, in English or Spanish, outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage, is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Reviving Rwanda — Thanks To American Catholics

Guest Commentary

Kenneth F. Hackett

By KENNETH F. HACKETT

In this season of hope, I wanted to take the opportunity to thank members of the Catholic community across the United states for their generous contributions to Rwanda, a tiny, East African nation whose people have suffered an incredible toll of sorrows in the past year.

When the crisis in Rwanda erupted with a renewed civil war in April, Cardinal William Keeler appealed to you to help save thousands of men, women and children caught up in a whirlwind of violence that claimed up to a million lives by mid-summer. Many of those who survived were left destitute and far from their homes. They were tired, sick, hungry, traumatized and bereft of hope. Your hard-earned dollars have made and are making a tremendous difference in their lives. Without question, you have helped make it possible for many Rwandans who had given up to yearn for a new opportunity to rebuild shattered homes and families.

Your generous donations, and we estimate that the Catholic community has given nearly $8 million toward this cause, also underscored your faith in the ability of Catholic Relief Services (CRS) to respond effectively to this crisis. We are profoundly grateful for your support. Many people had never heard of Rwanda before the killings began in April, yet they reached into their family budgets to help others in a country whose history of ethnic conflict defies logical explanation. Why did you give so freely? Because, as American Catholics, you understand that we are all members of a human family. When one part of that family suffers, even in a far corner of the globe, there is a need to step in and help heal wounds. In doing so, you epitomized the spirit Pope John Paul II has described as the "full power of Christian charity."

As I reflect on this support from U.S. Catholics, I can't help thinking of the many stories that exemplify your bountiful generosity. For example, I recall the elderly widow in Gary, Ind., who turned over part of her monthly pension check to "help the children in Rwanda." I think of the Baltimore man who pressed a $50 bill into the hand of a parish priest whom he'd never met. The man's sole request was that the Church "do something for Rwanda." I recall the 8-year-old Michigan boy who squirreled away quarters from a lemonade stand so he could donate nearly thirty dollars toward Rwandan reconstruction efforts. The list goes on and on and continues to grow even today. Having given so much you may rightly wonder how CRS is using these resources.

I am proud to report that progress is being made in Rwanda today under extraordinarily difficult circumstances. Working with Catholic partner agencies from around the world, CRS is currently providing food and other assistance to more than 270,000 Rwandans, including thousands of "unaccompanied" children who were separated from their parents during last spring's turmoil. CRS has provided seeds and hoes to more than 15,000 farm families in northern Rwanda so they can plant new crops and eliminate the need for food aid. We have also provided local Church agencies with training and equipment to help restore their ability to dispense humanitarian assistance. Regrettably, ethnic strife and violence continue and could at any time re-ignite a conflagration. Your continued help is needed to keep the process of peacemaking and reconstruction on track.

CRS is doing its part to avert the next catastrophe in Rwanda by working through the local church to help foster reconciliation among the Hutu and Tutsi ethnic groups. Our staff of 25 professionals are working to organize meetings between rival factions under Church auspices. All these efforts are aimed at moving Rwandan society forward on issues that include not only relief and reconstruction, but the healing of that country's social wounds. Only then can the Rwandan people fulfill their longing for peace, justice and long-term development.

As we contemplate the many challenges facing Rwanda, there can be no doubt that the country faces a long, rocky road to recovery. In order to achieve success, the international community, working in concert with local leaders and agencies such as CRS must do its part to remove the threat of violence that is keeping thousands of Rwandans from returning to their homes. You, the American Catholic community, can help by keeping public pressure on governments and international organizations to do more to move this process forward. Lastly, in thanking you once more for your financial support this year, I hope you will join me in praying that one day soon the people of Rwanda can celebrate Christmas in a revived homeland that is at peace with itself and its neighbors.

Kenneth Hackett is executive director of Catholic Relief Services.

This newspaper is printed on recycled newsprint and is recyclable.

St. Hilary

Raised in idolatry, Hilary converted to Christianity and became Bishop of Poitiers against his will. He actively fought Arianism and suffered exiles and persecutions. He died around 368. Hilary was one of the leading and most respected theologians of his time. He was proclaimed a doctor of the church in 1851. His feast is Jan. 13.

Saints & Scripture

© 1995 CNS Graphics

Entertainment

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"The Adventures of "Sherlock Holmes" (1939)

Mysterious doings in fog-bound London keep Holmes (Basil Rathbone) and Watson (Nigel Bruce) busy safeguarding a client (Ida Lupino) while Professor Moriarty (George Zucco) prepares to snatch a priceless jewel from the Tower of London. Director Alfred Werker laces the suspense with sinister settings which help sustain the narrative to its satisfactory conclusion. Brief violence and some menace. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"Captain January" (1936)

Loveable orphan Shirley Temple is cared for by lighthouse-keeper Guy Kibbee until the loss of his job forces him to seek out the child's rich relatives. Director David Butler covers the bases with occasional song-and-dance numbers, some playful humor and a capable supporting cast (Slim Summerville, Buddy Ebsen and Jane Darwell). Easygoing, unpretentious family fare. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

"Here Comes the Groom" (1951)

Affable journalist (Bing Crosby) comes home with two war orphans after three years in France to find his fiancee (Jane Wyman) about to marry a millionaire (Franchot Tone). Director Frank Capra's musical comedy suffers from a surfeit of cuteness, a tired plot and an aging Crosby, though Wyman is surprisingly good in a lightweight role and Alexis Smith. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Johnny Belinda" (1948)

Turn-of-the-century drama about a deaf mute (Oscar-winning performance by Jane Wyman) who is taught to read and sign by a new doctor (Lew Ayres) in a poor Nova Scotia community, then raped by a drunken fisherman (Stephen McNally) and threatened with the loss of the child she bears as a result. Director Jean Negulesco makes good use of the isolated rural setting in telling the story of a young woman who overcomes the inner isolation of her physical disability as well as unenlightened prejudices. Several scenes of stylized violence, including the off-screen sexual assault. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"The Secret Life of Walter Mitty" (1947)

Uneven Danny Kaye vehicle from James Thurber's story of a mild-mannered proofreader of pulp fiction whose daydreams turn perilously real when he helps a young woman (Virginia Mayo) save Holland's national treasures from a gang of cutthroats (led by Boris Karloff). Director Norman Z. McLeod turns Thurber's whimsy into broad comedy featuring frantic buffoonery, much mugging and a couple of Kaye's distinctive songs. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"Smilin' Through" (1941)

Glossy Victorian sudser in which an Englishman (Brian Aherne) devotes himself to raising an orphaned niece (Jeanette MacDonald), then is embittered when she falls for the son (Gene Raymond) of the man who had killed the Englishman's bride on their wedding day. Directed by Frank Borzage, the fanciful romantic melodrama counterpoints the young people's courtship with the uncle's tragic love, all sweetly embellished by MacDonald's rendering of period ballads. Heavy sledding for youngsters. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"They Shall Have Music" (1939)

Sentimental melodrama features violinist Jascha Heifetz coming to the rescue of a bankrupt music school in New York's slums. There's plenty of classical music and a game cast (Joel McCrea, Andrea Leeds and Walter Brennan), but the manipulative script keeps tripping over its own bathos. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"I.Q."– Master genius Albert Einstein (Walter Matthau) tries to find a true love for his niece, Catherine Boyd (Meg Ryan), in the romantic comedy "I.Q." The U.S. Catholic Conference Classification is A-II— adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested. (CNS Photo)

The Madness of King George

Monarch Portrayed On Brink Of Insanity

"The Madness of King George" explores — in often comic terms — a period in English monarch George III's reign when he was close to insanity.

Set in 1788, George calls Queen Charlotte (Helen Mirren), the mother of his 15 children, "Mrs. King" and blithely refers to himself as "England."

Though his wife is supremely devoted to him, his heir (Rupert Everett), the prince of Wales, sees in the king's increasingly violent and irrational outbursts an opportunity.

With Parliament's approval, the prince is appointed regent, with the powers of a king, as the monarch is treated for apparent madness.

The queen is not amused though some members of the court are happy to scheme in their own self-interest behind the royals' backs.

The obsequious court doctor is at a loss how to proceed as the king brooks no orders from anyone. That is, until the strong-willed Dr. Willis (Ian Holm) appears on the scene and takes charge in no uncertain terms.

Undaunted by his patient's regal status, Willis decides the king has been so pampered so long he has no self-discipline and so gives free rein to manic behavior. Daring to approach the king as an equal, the doctor uses intimidation and physical restraints to gradually bully his patient into submission and self-control.

Restored to dignified public behavior, the king reclaims his throne and reminds his queen and progeny that as royals they must be stable examples of family life to their trusting subjects.

Combining sumptuous visuals with a nearly galloping pace, director Nicholas Hytner intertwines comedy with tragedy, dominated by Nigel Hawthorne's title performance.

Effectively displaying a broad range of emotions, Hawthorne puts a touching human face on an confident ruler horrified to realize he is on the very brink of madness. Starting out robust and vigorous, Hawthorne gradually reveals the frailer aspects of George's mind and body that have imperiled his reign — and the government as a result. Most personal and disturbing to him is the loss of the American colonies, so he simply forbids mention of it.

Just as splendid are Ms. Mirren as his compassionate wife and Holm as the formidable doctor determined to effect a cure. Everett, too, is suitably smarmy as the conniving prince who has secretly taken a Catholic bride, which is illegal without his father's permission.

The royal plotting and court intrigues are rendered in dialogue of acid-tongued wit, even when some of the supporting characters are somewhat underdeveloped, given the focus on George's immediate family. There is also much attention paid to the king's physical eliminations for clues to his mental condition, which fits easily into the movie's sprightly tone.

A costume drama that generally puts the monarchy in a kindly light, "The Madness of King George" is buoyant and entertaining without trivializing its characters.

Because of some crude sexual innuendo and intermittent toilet humor, the U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.

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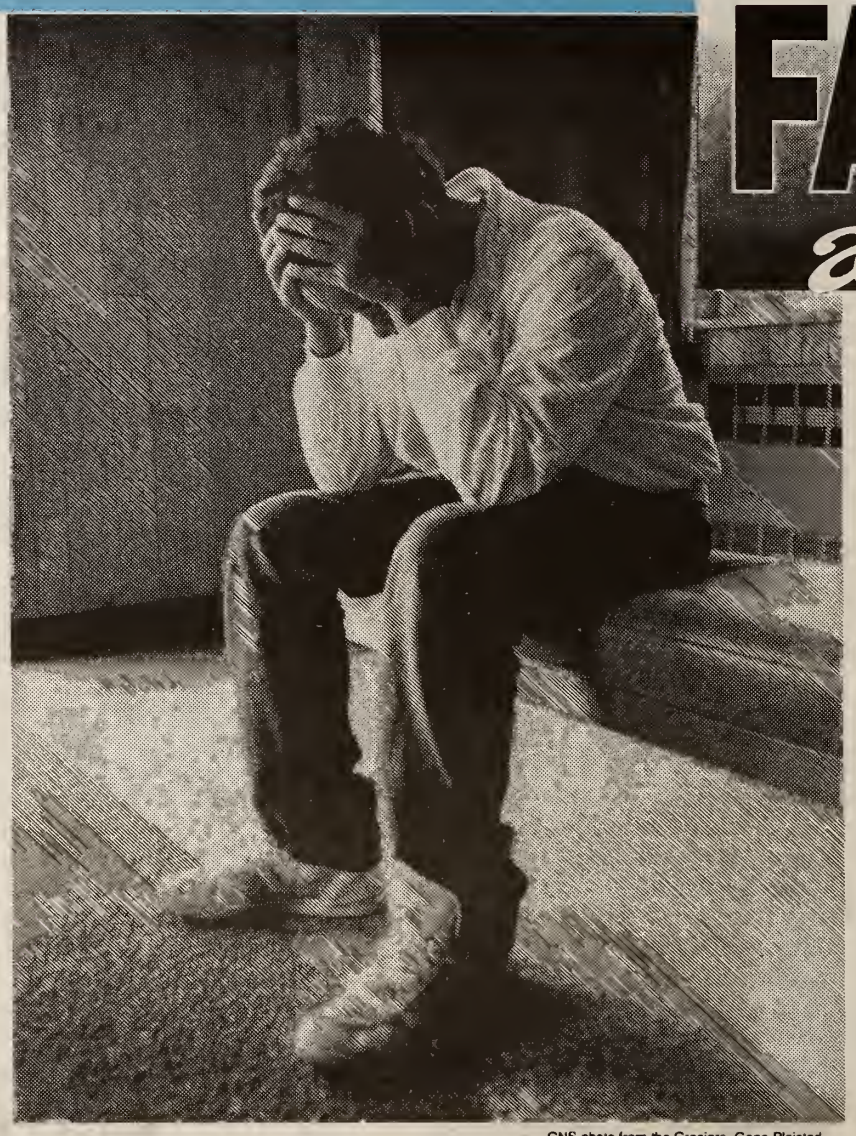

CNS photo from the Crosiers, Gene Plaisted

FAITH alive!

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By Father David K. O'Rourke, OP
Catholic News Service

Hope is the unknown virtue, I suspect.

St. Paul says there are three great virtues: faith, hope and love. Most people have pretty good ideas about what faith and love are. But what is hope?

I suspect that many of us would have a harder time coming up with a definition for "hope." Maybe it is easier to illustrate hope than to define it.

I know a man, a good man I believe, who is not religious. He is a loyal and generous friend, a good father and I think his neighbors would consider him a good citizen.

Several years ago he went through a family crisis that burned him badly. He and his wife separated and then divorced. During their marriage she had developed a drug addiction that went from bad to worse, finally taking over her life.

He was reluctant to separate from her, but finally decided it was his only option. Sadly, in my part of the world this has become a common situation.

I guess I assumed he would find someone else and marry again. But I learned he had no such intention. And I discovered that after his painful years of suspicion and confrontation and counseling, and then the separation and the divorce, he felt little of what I call hope.

My second story is brief and closer to home religiously speaking. Recently, a member of my parish was seriously injured. It was one of those injuries where there isn't much doctors can do other than to wait and pray with the rest of us. And we did gather to offer prayers for his recovery.

In each of these two stories, people felt helpless.

My friend could not do anything to cure his wife, and we could not do anything to cure our injured parishioner. But my friend also saw his situation was hopeless. He did not see room for hope.

Our parish group, by contrast, did not experience that same hopelessness. Our hopefulness is not medical; our religious tradition gives us something that, left on our own, we probably would not come up with. It makes us conscious of hope.

The virtue of hope is the conviction that whatever we have to face in the years to come, God will be with us.

That conviction, like faith, is God-given. We cannot claim credit because we have it. And I think we would be wrong to fault my friend, or anyone else, because he may not have it.

The realization we need, I think, is that hope, like faith, may be God's gift, but we can try to strengthen that gift.

We can try to cultivate the human foundation on which God's gift of hope can grow. But how?

Start by paying more attention to hope. Realize that there is such a reality as hope — that it is more than just a fantasy or a pipe dream. It is possible to take charge not just of our present situation but our future as well. We need to remind ourselves of this ability.

I wonder if my friend, so sadly familiar with hopelessness, has thought much about its opposite: hopefulness.

It is possible to become so focused on the present moment that we think little about the future. We don't deny the capacity to shape our future, we just don't give it that much thought. But the effect is the same: underestimating our ability to give direction to our future.

Many people have been so victimized by events over which they really may not have much control in the present moment — family problems, economic downturns, health situations — that the control they could have over their present and their future doesn't come into view.

Counselors tell us that the turning point in many marriage and family crises comes when people realize that they do not have to be victims in their own lives. Hopefulness then can grow.

But there is something more that people must do: Make a connection between taking charge in the present and having cause for hope in the future. This doesn't always happen.

For a Christian, this might involve consciously reflecting on areas that he or she has taken charge of in life, then pondering areas in the future that are going to be troubling and asking, "Can God be with me then?" The answer, of course, is yes — if we allow it.

My friend did a remarkable job of taking charge of his family and his life at a difficult time. Yet, he is not hopeful.

This friend has not made a connection between his own remarkable abilities to take charge of his life and to manage his affairs, and his ability to look to the future with hope. Perhaps his hurts are still a little too fresh.

One recommendation to him — and others like him — is to spend time meditating on hope and attempting to envision its very possibility.

I hope that his innate goodness and love of life eventually will open the door to a hopeful future for him.

(Father O'Rourke is pastor of St. Dominic's Church in Benecia, Calif.)

"Many people have been so victimized by events ... that the control they could have over their present and their future doesn't come into view.... The turning point ... comes when people realize that they do not have to be victims."

FAITH IN THE MARKETPLACE

What played a key role in restoring hope for you at a difficult time?

"Close friends in my parish who supported and encouraged me in times of unemployment ... in both spiritual and practical ways — through prayer and phone calls, and even job-prospect leads." — Jim Rupp, Warwood, W.Va.

"During a difficult time changing jobs and moving to a new city, with many small children, I unexpectedly stumbled on a small Christian community in my new parish. They became my support system. We've been through everything together." — Stephanie Russell, Milwaukee, Wis.

"A passionate trust in God — an increasing trust, not a static trust. The worst thing is to give up all hope in God. What prevented me from doing that is focusing on the total humanity of Christ, which for me is a mainstay of my trust." — Tina Belthuizen, South Bend, Ind.

"Going on a Marriage Encounter. We had been married for about 14 years. After the stress and hubbub of raising kids, the retreat ... was a turning point in my marriage and my relationship with my family. My relationship with God also became much more personal." — David Lay, Steubenville, Ohio

"I faced two deaths in our family in an eight-week period.... What restored hope to me was entering into the mystery of the Eucharist even more than in the past. The Mass of the Resurrection gave me hope in the resurrection, and this restored my perspective." — Father Doug Leonhart, Milwaukee, Wis.

An upcoming edition asks: Think of spiritual life as an 'awakening.' What do you think the Spirit is awakening you to? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.W., Washington, D.C. 20017-1100.

Having survived before, I'm hopeful now

By Linda Allison-Lewis
Catholic News Service

I have a close friend I'll call Sue. We met years ago through a 12-step program for families who live with a member's gambling addiction. Sue taught me a lot about hope at a time when I frequently felt hopeless.

Sue told me a story once that may sound ridiculous to people unfamiliar with gambling problems. Her husband's gambling addiction before entering his own 12-step program had progressed to the point of financial ruin for her family, despite his good job and income.

Bills were not paid, and eventually the water was turned off. Sue had several small children, and she shared the hopelessness she felt because no money was forthcoming to have the water turned back on.

For several days the family waited until the neighbors went to bed so they could use their water hose, run it through the window, flush the toilet and fill the bathtub.

I asked Sue how she survived those hopeless days trying to care for her children without water. She told me how she began by praying hourly for God to meet her needs. And she tried not to project — to imagine — what would happen in the coming days, but chose instead to have faith that as she helped herself, God would help her care for her family.

When I asked her to sum it up for me, I discovered that her formula for hope was called "faith."

Her faith in God, her husband's ability to obtain help and her own desire for a better life paid off. Today Sue continues to live one day at a time with a tremendous faith that God will help her through any situation.

Another close friend suffers from leukemia. She is at the point where she must soon make a decision about a bone-marrow transplant.

She sings at church — beautifully, I must say! I listened to her last week and felt sorry for both of us, wondering how I could ever stand not being able to hear her voice.

I fought back tears as I thought about the good and bad days she has. But I have learned that more often than not it is she who ministers to me through her illness and the way she deals with it.

We both are youth ministers for the same region, and we are busy women with families to care for. When I see her overworked or feeling tired I always say something out of my own fear for her. She is quick to tell me that God will give her the strength to do whatever is necessary.

My friend carries on her tasks with a faith that is instructive. In fact, she amazes her doctors by insisting that her life is totally in God's hands. I am always humbled by her circumstances and how she handles them.

All people experience times when they feel hopeless because the answers just aren't there yet. These can be the most trying and difficult times in which to cope.

For me, however, a glance back in time reveals that God already has brought me through many hopeless times. That makes me realize that this will surely happen again.

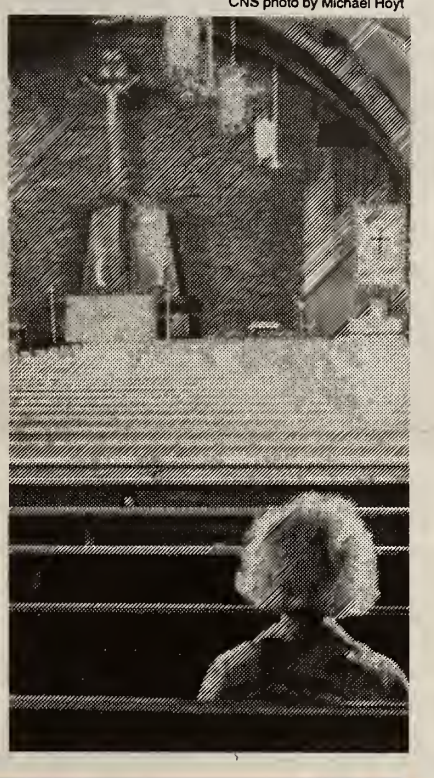
In this way, faith grows. Faith gives birth to hope.

And, with any luck, my faith becomes contagious to others, just as my friends' faith has been contagious to me. Thus the pilgrimage into hope continues.

(Linda Allison-Lewis is the author of "When the Stakes Are Too High" for families living with gambling addictions and "Keeping Up Your Spirits Therapy" from Abbey Press.)

"For me ... a glance back in time reveals that God already has brought me through many hopeless times. That makes me realize that this will surely happen again.... Faith gives birth to hope."

CNS photo by Michael Hoyt



FAITH IN ACTION

"'Hope' is a small word with enormous promise. We undertake nothing without it," writes Father Joseph Sullivan in *Good Morning, Lord, Everyday Prayers for Everyday People* (Twenty-Third Publications, 180 Willow St., Box 180, Mystic, CT 06355. Paperback, $9.95). "Where there is creativity and enterprise, there is still hope," he writes in one prayer. In another, he asks: "What do the tranquil know that I don't? The elusive disposition of mind and heart? Resignation to your holy will? Clear conscience? Knowing when to be satisfied?"

Reflection: "The darkest night cannot hide your saving light," Father Sullivan writes in one of his prayers. He adds: "In our heavy moods we forget at times how much you love us, how truly near you are, even though you may feel distant. We neglect to look up and see your light." This week I will watch for God's light in the darkest nights.

FOOD FOR THOUGHT

To feel no hope is to feel trapped. But what traps you? And how do you get out of the trap?

There are many possible responses. For example, when bad things happen to good people, the good people may begin to feel that God has abandoned them; this may yield to a loss of hope and become a trap.

A first step out of it is to reflect on our idea of God. Who said God is only present when things go well?

When bad things happen, try to see whether God is bringing something good from it. The new Catechism of the Catholic Church suggests that hopeful people don't underestimate God's goodness (No. 2091).

Again, people may get trapped by their sense of over-responsibility for everything and everyone. They may become discouraged and hopeless by realizing they can't resolve all the problems afflicting those they love.

A way out of this trap is to trust: Leave something up to God; recognize that God works through others as well as through you. Anyway, would God want the weight of impossible demands to crush you?

The new catechism suggests that not becoming discouraged by difficulties is a sign that hope is alive (No. 1818).

David Gibson, Editor, Faith Alive!

Turn to the flip side of trust for hope

By Father John J. Castelot
Catholic News Service

Hope is the flip side of trust.

The Israelites hoped because they took seriously God's promise to be faithful to them. Actually, they hoped even when there was no ostensible reason to hope — when, as far as they could see, their situation was hopeless.

It is easy to be upbeat and hopeful when everything is going well. But what are people supposed to do when things seem a hopeless mess?

The whole history of God's people is a story of indomitable hope. It began with Abraham, who "believed, hoping against hope, that he would be 'the father of many nations,' according to what was said, 'Thus shall your descendants be.'

"He did not weaken in faith when he considered his own body as (already) dead (for he was almost 100 years old) and the dead womb of Sarah. He did not doubt God's promise in unbelief."

Abraham, we are told, "was empowered by faith" and was fully convinced that what God had promised he was also able to do" (Romans 5:18-21).

This was how the history of God's people began, and this was how it continued: with unwavering hope in spite of crushing defeats and bitter disappointments. Repeatedly threatened with extinction by powerful empires like Egypt, Assyria and Babylonia, driven into the hopeless darkness of exile, the people were repeatedly rescued by their God.

After the Israelites' astonishing liberation from exile in Babylon and their return to their homeland, where the situation was often depressing, the prophet known as Third Isaiah gave voice to their continued hope:

"Look down from heaven and regard us from your holy and glorious palace! Where is your zealous care and your might, your surge of pity and your mercy? O Lord, hold not back, for you are our father.... You, Lord, are our father, our redeemer you are named forever.... For you have hidden your face from us and have delivered us up to our guilt. Yet, O Lord, you are our father" (Isaiah 63:15-16; 64:6-7).

Centuries after all the oppressive empires that had appeared invincible had been consigned to the dustbin of history, God's seemingly helpless people lived on. Their trust in their Father had been repeatedly vindicated.

And people still live in hope, because God's love for them is a proven love. This gives them a basis for continued hope. As long as people trust God, they will survive in spite of overwhelming odds. Trust begets hope.

And, as Paul assures us, this "hope does not disappoint, because the love of God (for us) has been poured into our hearts through the holy Spirit that has been given to us" (Romans 5:5).

(Father Castelot is a Scripture scholar, teacher, author and lecturer.)

FAITH alive!

People In The News

University Senior Named Best Art Education Student In Nation

DAYTON, Ohio (CNS) — At the age of 7, Laura Hall converted her playroom into a classroom — complete with her own bulletin boards. "I was ready to be a teacher," recalls the University of Dayton student with a laugh. "My poor little sister, I'd always play school with her and force her to be the student." When Hall graduates in May with a bachelor's degree in fine arts with certification to teach K-12 art education, she should have her pick of classrooms to teach in. She recently was named the country's best undergraduate art education student by the National Art Education Association.

Cardinal Kim Says He Hopes To Visit North Korea In 1995

SEOUL, South Korea (CNS) — Cardinal Stephen Kim Sou Hwan of Seoul said North Korean Catholics have invited him to visit them and he hopes to make the trip in 1995. "I got, indirectly, an invitation from Catholics in North Korea to visit them," the cardinal said. His remarks were reported by UCA News, an Asian church news agency based in Thailand. "I want to make (the trip) personally, if my visit can be helpful and necessary for the reunification of our nation," said Cardinal Kim. 1995 marks the 50th anniversary of Korean independence. Cardinal Kim, 72, heads the Archdiocese of Seoul and is apostolic administrator of Pyongyang, capital of North Korea.

Married And Armed, Suspended Priest Still Performs Ministry

BAGUIO CITY, Philippines (CNS) — Although he exchanged the vestments of a Divine Word priest for the uniform of a communist soldier 15 years ago, and then got married, Conrado Balweg says he continues to function as a priest. Balweg told reporters in Baguio, northern Philippines, that he still celebrates Mass and administers sacraments with the permission of the local bishop or pastor wherever he is. He said that he never left the priesthood and is still listed in the Divine Word directory as a priest, reported UCA News, an Asian church news agency based in Thailand. But retired Bishop Cesar Raval, the former bishop of Bangued who handled Balweg's case in the late 1970s, told UCA News Dec. 13 that he was expelled from the order and has no Church sanction to perform as a priest.

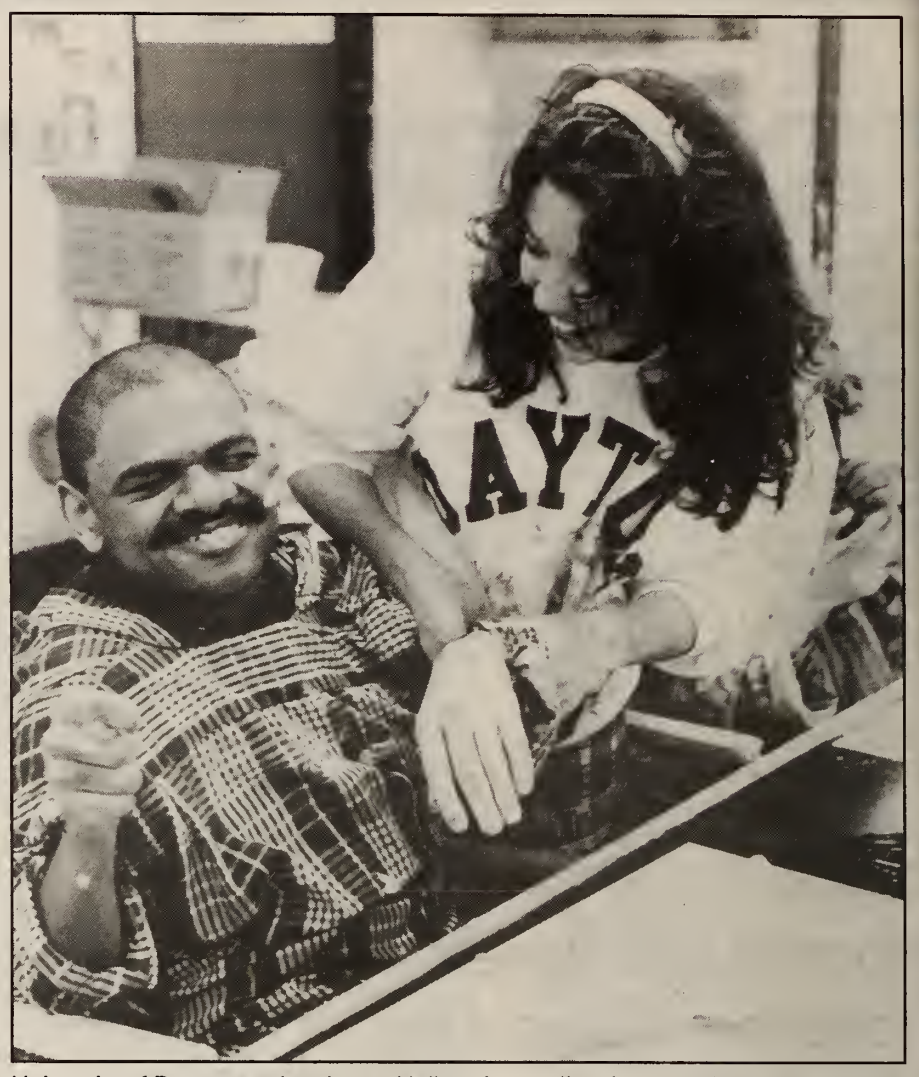
Connecticut Pastor Wins Firefighter Of Year Award

NEW BRITAIN, Conn. (CNS) — Father Thomas Berberich is truly a fiery priest. Although he has never called down fire and brimstone from the pulpit, the pastor of St. Francis of Assisi Parish has sped to many a burning house. In fact, Father Berberich has done such a good job with those who enter burning buildings and other hazardous areas that the 28,000-member Connecticut Fireman's Association awarded the 62-year-old priest its "Firefighter of the Year Award" for his 35 years of dedication to the fire service in the state. "When I got the award, I didn't know what to say," Father Berberich told the *Catholic Transcript*, archdiocesan newspaper of Hartford. "Nothing means more to me than this because it is from all the firemen in the state. I'm humbly proud. I hope to be in the fire service until I can no longer stand up."

Cardinal Bernardin Meets Accuser, Tells Of Reconciliation

CHICAGO (CNS) — Cardinal Joseph L. Bernardin met with Steven J. Cook, the man who falsely accused him of sex abuse, for two hours in Philadelphia Dec. 30, the Chicago Archdiocese announced Jan. 4. The cardinal released a four-page statement on the meeting. "In accordance with Steven's wishes," he said, "I would like to tell you about this grace-filled meeting which brought closure and peace to both of us." The cardinal said he hoped this story "will give to anyone who is hurt or alienated the inspiration and courage to be reconciled."

Best In Art...



University of Dayton student Laura Hall assists a client in an art therapy class. Hall was named the nation's best undergraduate art education student. See story this page. (CNS photo)

Cardinal Says 1994 Was Time To Proclaim Family, Life, Women

VATICAN CITY (CNS) — The international Year of the Family was an opportunity for the Catholic Church to proclaim the value of the family, respect for human life and the dignity of women, said Cardinal Alfonso Lopez Trujillo. The cardinal, president of the Pontifical Council for the Family, marked the end of the 1994 celebration, presiding at Masses in the Holy Land at Nazareth and at Cana. The texts of his homilies were released at the Vatican. At the Dec. 30 liturgy in Nazareth, Cardinal Lopez Trujillo told the congregation that Pope John Paul II has "an ardent desire to come personally, as a pilgrim of love and peace on the threshold of the third millennium, to this land blessed by the presence of the Lord."

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Scripture

Readings for the Week of January 15 - January 21

Sunday: Isaiah 62:1-5; 1 Corinthians 12:4-11; John 2:1-12.

Monday: Hebrews 5:1-10; Mark 2:18-22.

Tuesday: Hebrews 6:10-20; Mark 2:23-28.

Wednesday: Hebrews 7:1-3, 15-17; Mark 3:1-6.

Thursday: Hebrews 7:25-8:6; Mark 3:7-12.

Friday: Hebrews 8:6-13; Mark 3:13-19.

Saturday: Hebrews 9:2-3, 11-14; Mark 3:20-21.

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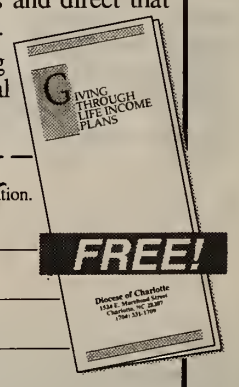

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Letters To The Editor

Peter's Pence
Dear Bishop Curlin,

At the direction of the Holy Father, I am writing to acknowledge the 1994 Peter's Pence offering of $44,653.89 which you forwarded to the Apostolic Nunciature.

His Holiness is deeply appreciative of the sentiments of attachment to the See of Peter which the Church in Charlotte has manifested by placing this gift at his disposal.

As a token of his gratitude, the Holy Father cordially imparts his Apostolic Blessing to yourself and to the priests, religious and laity of the Diocese of Charlotte.

I am happy to have the occasion to renew the assurance of my fraternal regard.

Sincerely yours in Christ,
Cardinal Angelo Sodano
Secretary of State

Thanks from CRS
Dear Bishop Curlin,

On behalf of the CRS Staff and the overseas poor whom we serve, I would like to thank you for recent contributions totaling $10,037.71 from the people in the Diocese of Charlotte. As requested, these monies have been deposited for our emergency relief efforts in Rwanda.

Our work elsewhere in Central and East Africa continues. In Sudan, we are responding to the needs of men, women, and children who have been forced from their homes due to intense fighting of that country's prolonged civil war.

This situation is not hopeless and we appreciate the generosity and commitment from the people in your diocese. Your contributions have made a difference to others in our world.

Sincerely,
Ken Hackett
Executive Director
Catholic Relief Services

Clerical garb
To the Editor:

With reference to the "Vicariate Priests Meet" photograph in the Oct.14 *Catholic News & Herald,* our Lord God must have been very pleased to have visibly recognized one of his priests, Father Peter Jugis, in his priestly garb. Bravo, Father Jugis!

Sincerely yours in Christ,
Enid K. Hageman
Winston-Salem

Pope Says World Needs Catholic Teachers As Vital Moral Resource

VATICAN CITY (CNS) — The world needs Catholic school teachers, especially members of religious orders, who can help students by their work and example "to encounter and experience the love and mercy of God," Pope John Paul II said.

"In our age a serious challenge to announcing the Gospel is religious indifference," he said in a Jan.. 2 talk to the general chapter of the Union of St. Catherine of Siena of the Missionaries of the Schools.

When modern societies give students an example of living as if there were no God, he told the sisters, the mission of Catholic teachers increases in importance "for forming young generations in the true Christian faith and for helping them accept and practice all the requirements of the Gospel with sincerity, conviction and courage."

The pope said three temptations have become "almost typical" of the modern age: "autonomy without limits, hedonism and confusion."

In response, he said, religious who teach are called to "the constant commitment to their own sanctification, a serious theological and professional preparation, and a lifestyle of kindness and love for all, especially for the young who feel a need to be understood, loved and guided in a secure and convincing way."

St. Benedict The Moor Parish Celebrates African Festival

By WILLIAM K. ACH

WINSTON-SALEM — St. Benedict the Moor Parish recently celebrated *Kwanzaa*, a non-religious, non-political African festival focusing on African unity.

Dr. Maulana Ron Karenga, chairman of the Black Studies Department of California State University at Long Beach, introduced the festival in 1966. It is celebrated Dec. 26-Jan. 1.

On the banks of the Kwanza river in Angola where the festival began, locals give annual thanks for the first fruits of the harvest. The word *Kwanzaa* is Swahili for "first fruits." It is a time for people everywhere to reflect on their African ancestry. *Kwanzaa* celebrants number 18 million world-wide.

Kwanzaa symbols are: a candleholder called a *Kinara*, a straw place mat, a cup, some fruits, vegetables and an ear of corn. The *Kinara* holds seven candles: one black, three red and three green. Black symbolizes the color of black people; red, the blood of ancestors; green signifies land, life and new ideas. The fruits and vegetables stand for the harvest; the straw mat, foundation; the ear of corn, the children of the family; the communal cup is used for libations.

The themes of *Kwanzaa* are remembering, reassessment, recommitment, rewarding and rejoicing. The seven foundational principles are *UMOJA* (unity), *KUJICHGULIA* (self-determination), *UJIMA* (collective work and responsibility), *UJAMAA* (cooperative economics), *NIA* (purpose), *KUUMBA* (creativity), and *IMANI* (faith).

Each day of *Kwanzaa* is dedicated to one of the seven principles. In the evening, family or community members light one of the candles. Libations are then poured for the elders and each person in the group calls out the name of a deceased person of African descent who has had an influence on his or her life.

Visitors entering the room are greeted with the words, "*Habari, gani?*" which is Swahili for "What's the news?" The visitors respond by repeating the principle being observed for that day. At the end of each day's ceremony, the people end with a unified cry of "*Harambee!*" which means "Let's all pull together!"

See **Kwanzaa,** Page 13

Pope Prays That 1995 Will Be Year Of Peace Everywhere

VATICAN CITY (CNS) — Pope John Paul II prayed that 1995, which marks the 50th anniversary of the end of World War II, would be a year of peace for people everywhere.

"It is never with weapons in hand that a more human world is built," the pope said Jan. 1 during his midday Angelus address. The Catholic Church celebrates the first day of the new year as the feast of Mary, Mother of God, and as World Peace Day.

In his Angelus talk, the pope offered special prayers for "Rwanda, with its still uncertain future; Burundi, which is living through difficult moments; Liberia, where peace is far from being a reality; and Sierra Leone, shaken by recent fratricidal battles."

Fides, the news agency of the Congregation for the Evangelization of Peoples, reported Dec. 30 that at least 241 Church personnel were killed in Rwanda in 1994: three bishops, 101 priests, 45 religious brothers, 64 women religious and 28 lay workers. The figure does not include Catholic school teachers and those who worked for Church health and relief agencies.

Pope John Paul also prayed for peace and respect for human rights in the breakaway Russian province of Chechnya and in Bosnia-Herzegovina, where he said that in at least one town Catholics, including minor children, had been captured and forcibly sent to the front lines of the fighting or to concentration camps.

"May the Lord grant us his peace. This is our constant prayer, which must be supported by concrete gestures and initiatives," the pope said at a morning Mass in St. Peter's Basilica.

"How many are the occasions for reflecting on the urgency of making peace," he said.

"For example, 1995 calls to mind the end of the deadly events of the Second World War. Fifty years also have past since the terrible tragedy of (the atomic bombing of) Hiroshima and Nagasaki, which left deep marks on the consciences of people of our time," the pope said.

"Recalling those events and looking at the regions of the world where, unfortunately, fighting continues, how can we not hope that the new year would finally bring to every part of the earth peace so long desired," he said.

"Prince of Peace," he prayed, "you came into the world to offer reconciliation and authentic peace to men and women, give us your peace; make us all peacemakers."

The pope's homily and his message for World Peace Day, which was sent to all the world's heads of state after its release Dec. 9, focused on the role of women as teachers of peace.

He prayed that Mary, who gave birth to the Prince of Peace, would "support women in their natural vocation as teachers of peace in the family, in society and in every social context."

Following the 1994 international Year of the Family, the pope said he wanted to "underline the importance of the role and mission of women, called to be witnesses, messengers and teachers of peace."

He said he hoped that using Mary as a model, all Catholic women would "take up their tasks in the Church and the world and offer their decisive contributions to the realization of the divine design for all humanity."

On New Year's Eve the pope presided over the celebration of vespers and the singing of the "Te Deum" in thanksgiving for the past year.

In his homily during the evening prayer service at Rome's St. Ignatius Church, attended by the mayor of Rome and other city and national officials, the pope focused on how Romans and the Church in Rome lived the past year.

He gave thanks to God, who "calls us to form a family of families and, in that way, to face united the serious problems of this city today, beginning with that poverty" which Jesus himself experienced at the time of his birth: "the lack of housing, especially for young families, and the lack of work for many of its inhabitants."

Pope John Paul asked Romans to reflect on their family life over the past year.

"Are you healthy? Are you strong with that strength with which God has infused you through the sacrament of matrimony? Are you fully aware of your mission? Have you welcomed the wise teaching of the encyclical *Humanae Vitae (On Human Life)* on responsible fatherhood and motherhood?" he asked.

Strong families are essential for the future of the city, the pope said.

Crosswinds (From Page 5)

loved and intended by God, not a mistake or accident; that she was loved by her first mother, not rejected; that she belongs in your family and that she can trust you to be truthful.

As she grows older, she may ask questions about her birth parents. To the extent that you know, answer her questions but don't give her any more than she is asking. At some point, she may want to now what her birth mother was like, and perhaps you have a biography from an agency that said she was a good swimmer and liked to read.

Starting to tell the story now, and continuing to repeat it from time to time, will make this true story an accepted part of Katie's life and will give you a chance to get comfortable telling it. Knowing the story from an early age should give Katie a good foundation for developing a healthy sense of identity and self-esteem.

For parents who may already have waited until a child is older — this is not bad or wrong. This is something that certainly has been done in different ways that have worked for different families.

But, since you have the opportunity to tell you child now, at 15 months, I think it will be the easiest and most enjoyable way for all of you.

And for readers with children who are not adopted, you can still tell the part about how God thought them up and made them. Kids love it and it's fun.

One final caution is that if you know something seriously negative about the birth mother, Katie doesn't need to know now. You might discuss this further with an adoption worker if there are issues of abuse or neglect (which is not usually the case with infant adoption).

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Comunidad Hispana
Comuniquémonos

Fiesta de Nuestra Señora de Guadalupe

El pasado mes de diciembre se celebró la fiesta de Nuestra Señora de Guadalupe, Emperatriz de las Américas. En muchas localidades se hicieron festejos especiales, los cuales incluyeron la celebración de la santa Misa. Insertamos en esta página algunas fotografías que ilustran algunas de estas actividades.

Miembros de la comunidad que asistieron a la catedral de San Patricio en Charlotte donde se celebró la Misa, con un desfile de banderas que fueron llevadas por personas con los trajes típicos de sus países y con la asistencia del Obispo Guillermo Curlin. (Foto por LUIS WOLF)

En Kannapolis hubo una procesión de varias millas por las calles de la ciudad hasta la iglesia. Aquí vemos a algunos de los participantes y a dos jóvenes llevando una imagen de la Virgen adornada con flores. (Foto por VIVI MORENS)

Grupo de niños cuando iban a presentar flores a la Virgen en la Misa de 10:30 en la Antigua Iglesia de la Asunción en Charlotte. (Foto por LUIS WOLF)

Dos niñas llevan la bandera mejicana durante la procesión en honor de la Virgen, en la ciudad de Kannapolis, el pasado 11 de diciembre. (Foto por VIVI MORENS)

To Our Friends

An article in the series about the Sacrament of Confirmation and its meaning for us as Catholics. Pictures of the celebration of Our Lady of Gadalupe's feast last month in different communities.

La Confirmación

"En Jerusalén los apóstoles supieron que los samaritanos habían aceptado la Palabra de Dios, y les mandaron a Pedro y a Juan. Estos vinieron y oraron por ellos para que recibieran el Espíritu Santo..." (Hech 8:14-17).

Los apóstoles no fueron a bautizar, sino a imponer las manos a los que habían recibido el bautismo para participarles el Espíritu Santo. Es por ello que podemos decir que el sacramento de la Confirmación es el sacramento que confirma el bautismo y participa de manera especial el Espíritu Santo, para vivir mejor en la fe, dando testimonio y anunciando el evangelio de salvación al ser humano.

"La confirmación nos vincula más estrechamente a la Iglesia, nos enriquece con la fuerza del Espíritu y con ellos quedamos más estrictamente a difundir y defender LA FE como verdaderos *testigos de Cristo*, por la palabra juntamente con las obras" (L.G. 11).

La unión entre los crsitianos es fruto de la presencia del Espíritu Santo. El mismo Espíritu, presente en los corazones de los hombres es la causa fundamental que une el cuerpo místico de Cristo.

La confirmación puede ser llamada también el *Sacramento del Espíritu Santo* dado a que es éste el que se nos da aquí de una manera especial y eficaz. Solamente el Espíritu nos da la fuerza necesaria par defendernos del demonio y vivir como hijos de Dios.

Para poder llegar a ser verdaderos testigos de Cristo, es necesario haber visto a Cristo, no con los ojos físicos, que a veces nos engañan, sino con toda nuestra vida. Las pruebas verdaderas de la prescencia de Cristo en nosotros nos las da el Espíritu Santo. En los momentos difíciles, cuando hace falta heroísmo para vivir como cristianos, el Señor nos asegura la presencia y compañía del Espíritu Santo.

Encuentro Sub-regional en Charleston

El próximo Encuentro Sub-regional será en la Catedral de St. John the Baptist en Charleston, SC. el día 21 de enero de 1995 de 9:00 am a 5:00 pm para clarificar y re-enfocar nuestras metas pastorales de acuerdo con el Plan Pastoral Nacional.

Este encuentro es para directores diocesanos, miembros de consejos o comités pastorales, coordinadores de comunidades o ministerios y personas involucradas con el Plan Pastoral.

Para más información llamar a Luis Wolf al (704) 335-1281.

ATENCIÓN SALVADOREÑOS

Si su permiso de trabajo expiró el 31 de diciembre de 1994:

La oficina de Inmigración ha extendido el permiso de trabajo hasta el **30 de septiembre de 1995.**

Se les invita, para explicar todos los detalles, a una reunión en la Oficina del Catholic Center el jueves 19 de enero de 1995 a las 7:30 p.m. Esta oficina se encuentra situada en el 1524 E. Morehead St., casi esquina a Kings Drive en la ciudad de Charlotte.

Applications Being Accepted For Next Permanent Diaconate Class

The diocesan Office of the Permanent Diaconate is accepting applications for the class of 1999. Men accepted for the class will begin formal classes in September 1996 with ordination in the spring or summer of 1999.

The deadline for applications is March 1. The screening process will begin this spring and will be completed in the spring of 1996. Those selected will be notified by June 1996. The three-year formation process swill consist of classes twice each month except during the summer.

Msgr. Anthony Kovacic, vicar of the Permanent Diaconate, said he already has heard from several men who are considering in the program.

Men who wish to enter the program should send applications through their pastors to the Vicar of the Permanent Diaconate, 411 Dogwood Lane, Belmont, NC 28012.

In order to be accepted as a candidate for ordination to the Permanent Diaconate, a man must:

1. have completed the first year of the two-year Lay Ministry program before applying for the diaconate and must complete the program before being accepted into the Permanent Diaconate formation program;

2. be at least 32 years of age (minimum age for ordination is 35) and no more than 60 years of age (the bishop may dispense one year from the minimum);

3. be a Roman Catholic of sound moral character, mature faith, and have a sense of vocation to service. If he has been received into the faith or returned recently to the practice of the faith, he must be a practicing Catholic for at least five years;

4. have attained a minimum of at least a high school diploma or its equivalent and have the ability to do advanced academic work;

5. be of sound physical and mental health and be willing to take the necessary physical and psychological examinations;

6. have already demonstrated active service, apostolic involvement and leadership among the People of God;

7. be attuned to a renewed Church in the spirit of Vatican II;

8. have proven stability in his secular employment and family life;

9. if married, have the enthusiastic support of his wife and family;

10. possess the potential to develop the ministerial skills required as well as being able to relate to people regardless of race, color, ethnic background, sex, economic condition;

11. be prayerful and open to further spiritual formation;

12. have the support of his pastor/sponsor who will welcome his ministry;

13. be able to represent the Church with dignity and intelligent service;

14. if unmarried, be willing to accept celibacy;

15. if married, be willing not to remarry in the event of his wife's death;

16. be willing and able to devote the necessary time to the formation program and be willing to take part in the ongoing program of education after he is ordained.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

January 14
10:00 - 12:30
Mini-retreat
Permanent Deacons
at Queen of the Apostles,
Belmont

January 14
4:00 pm
Preside,
Martin Luther King Jr.
Celebration, Our Lady of
Consolation, Charlotte

January 15
10:00 am
Install Father Richard
Contiliano as pastor,
Holy Angels Church, Mt. Airy

January 22
3:00 pm
Pro Life Mass, St. Gabriel,
Charlotte

January 22
6:00 pm
Catholic/Lutheran Meeting,
Burlington

January 23 - 24
Pro-Life March, Washington, DC

January 27
7:00 pm
Confirmation, St. Mary, Shelby

January 28
10:30 am
Pro-Life Mass
St. Paul the Apostle,
Greensboro

January 28
3:00 pm
Mass - Vietnamese New Year,
St. Ann, Charlotte

Kwanzaa (From Page 11)

The feast of *Karami* is celebrated on Dec. 31. A lavish meal is prepared, music is played and the people dance. Inexpensive hand-crafted gifts are exchanged each day of the festival.

At St. Benedict the Moor, illustrated brochures describing the themes and symbols of Kwanzaa were distributed with the parish bulletins during Advent. The final insert described the Jesse Tree. Decorations, representing the seven foundational principles, were placed in the sanctuary and a poster depicting a map of Africa surrounded by images of major African cities was hung above them.

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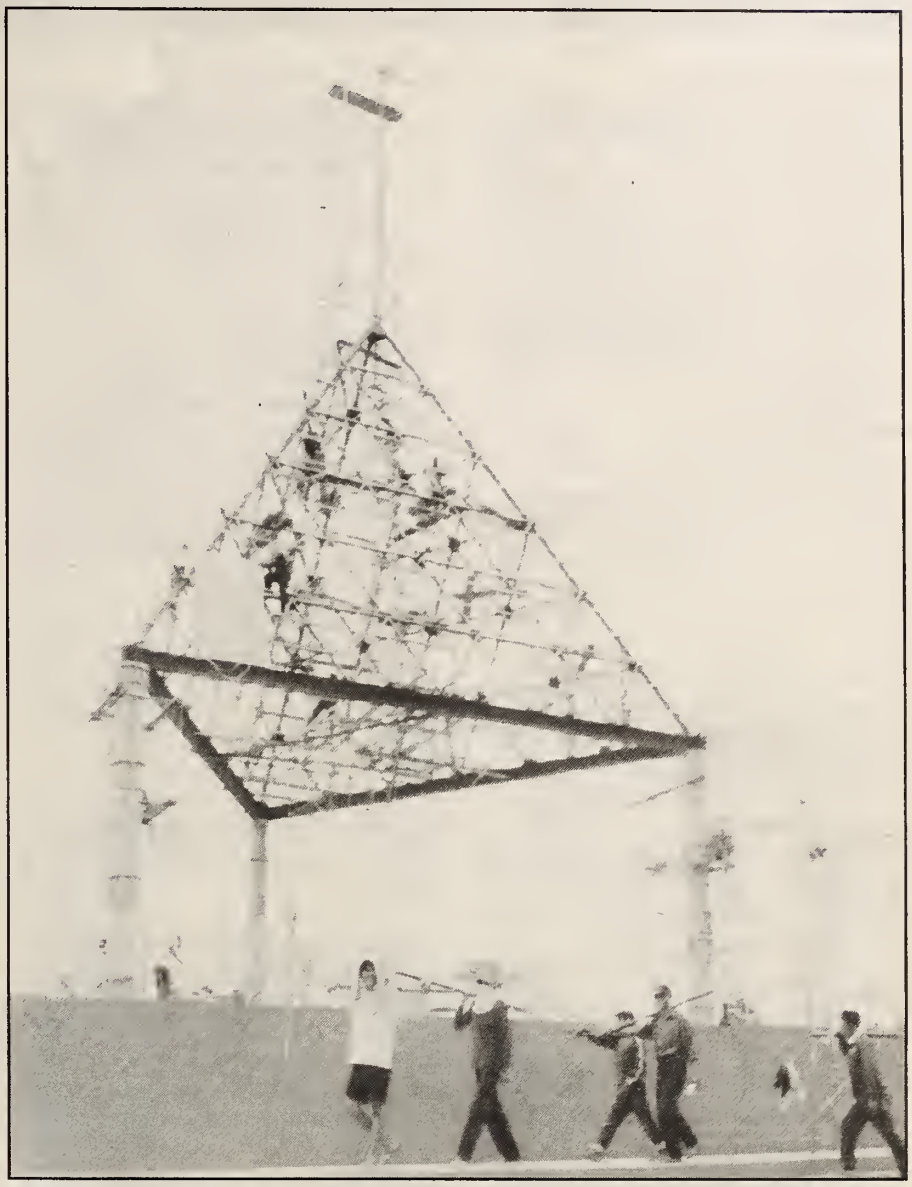

Filipino workers construct the edifice at the seaside Philippine International Convention Center where Pope John Paul II will celebrate Mass during his Jan.12-16 visit to Manila for World Youth Day. (CNS photo from Reuters)

Under 'Last Judgment' Fresco, Pope Baptizes 19 Infants

VATICAN CITY (CNS) — Standing under the colossal artwork of Michelangelo's "Last Judgment," Pope John Paul II baptized 19 infants on the feast of the Baptism of the Lord. The pope prayed their lives would lead them to the glory of heaven depicted in the fresco.

During his homily at the Jan. 8 Mass in the Sistine Chapel, the pope told the babies' parents and godparents that the fresco "shows the joy of those who chose Christ and followed him, as well as the desperation of those who refused him."

The large mural presents "persons who, with the docility of divine grace, were made instruments of good and signs of the love of God for their brothers and sisters, alongside creatures who, having disobeyed the Lord, are moving toward eternal damnation," the pope said.

The newly restored fresco is "an invitation to reflect and walk on the way of fidelity to Christ and his Gospel," he said.

The pope said Jesus' baptism in the Jordan marked the beginning of a new creation. "Heaven, which the sin of Adam closed, was opened; the Spirit descended upon Jesus 'in bodily form like a dove'; and the Father's word of love was heard."

The sacrament of baptism, he said, flows from "the love of the Father who loves us in his son Jesus, died and risen for our salvation."

"It is by virtue of the death and resurrection of Christ that these infants today will be freed from original sin and be reborn to new life," the pope said.

"Incorporated into Christ, they will become adopted sons and daughters of God and, therefore, heirs of eternal life and temples of the Holy Spirit; inserted in the Church, they will be called to collaborate in its mission in the world."

Pope John Paul prayed the parents and godparents would be loving and courageous teachers of the children, showing them the meaning of life, helping them to learn and love the truth, "building with them the authentic future of humanity and the civilization of love."

Later, in his midday Angelus address, the pope turned his focus to the world's Catholic youth and his upcoming trip to the Philippines for World Youth Day. The theme of the celebration, which the pope will attend Jan. 12-15, is "As the Father sent me, so I send you."

March (From Page 1)

Cardinal Bernard Law of Boston will be the principal celebrant and homilist at a Monday morning Mass in the upper church. Again, all bishops and priests in attendance are invited to concelebrate.

Following the Mass and breakfast, participants will leave for the noon march and rally. After the rally, members of the diocesan delegation will lobby members of the North Carolina congressional delegation in their offices.

"The March for Life is an opportunity to be a public witness for life," said Nadol. "The recent incidents at abortion centers do not mean we are to be silent about the killing of our unborn brothers and sisters. Our Constitution protects our right to peaceful assembly and our faith demands that we stand on the side of truth."

Diocesan News Briefs

Twelve Steps Retreat

HOT SPRINGS — A retreat, "Twelve Steps to Wholeness," is Feb. 24-26 at the Jesuit House of Prayer for male members of A.A. recovering through the Twelve Step process. Eighteen spaces are available. Requested donation is $70. For information or reservations, write to the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call (704) 622-7366.

Prison Outreach

HICKORY — An individual from each parish in the diocese is requested to attend the Prison Ministry Conference Saturday, Jan. 21 from 9:30 a.m.-3:30 p.m. at the Catholic Conference Center. Participants will acquire information about the ongoing efforts of the Prison Ministry. Lunch is provided. For a reservation, call (704) 377-6871 by Jan. 15 and leave a message for Bill Matevie, Prison Ministry coordinator.

Winter Film Series

ROCK HILL, S.C. — A mid-winter festival of films will serve as a starter for reflection and discussion on key themes of contemporary faith and culture at the Oratory on consecutive Wednesdays from Jan. 18 through Feb. 8. The cost is $5 per session or $15 for the series. For information call the Oratory at (803) 327-2097.

Retreat For Women

BELMONT — Father John Hopkins of the Legionaries of Christ will conduct a retreat for women based on the spiritual exercises of St. Ignatius at Belmont Abbey College beginning at 6 p.m. Friday, Feb. 3 through 4 p.m. Saturday, Feb. 5. The cost is $90 and includes lodging and meals. For information, call Ann Potter at (704) 366-5127 or (704) 365-3858.

Family In Focus

Preaching with Families in Focus, a resource book with homily starters for the Sundays of 1995, is available from the National Association of Catholic Family Life Ministers. The book costs $8 and can be obtained by calling the Family Life national office at (513) 229-3324. For additional information call Trinitarian Sister Miriam Fiduccia, Family Life Ministry, at (704) 343-9954.

World Marriage Day

Sunday, Feb. 12, has been designated World Marriage Day by Pope John Paul II. Liturgical suggestions for the celebration of this day can be obtained by calling Trinitarian Sister Miriam Fiduccia, Family Life Ministry, at (704) 343-9954.

Marriage Encounter

HICKORY — The Marriage Encounter Weekend is at the Catholic Conference Center Feb. 3-5. For information call Mike and Denise Mays at (800) 632-4856.

Perpetual Novena

CHARLOTTE — There is a perpetual Novena to the Blessed Mother at St. Vincent de Paul Church on Mondays at 8:30 a.m. For information, call Eva at (704) 542-1614.

Family Planning Series

WINSTON-SALEM — A series of four natural family planning classes will be taught by the Couple to Couple League beginning Sunday, Jan. 22 at 2 p.m. at St. Leo Church in the Bishop Begley Activity Center, conference room A. The sympto-thermal method taught is safe and effective. Attendance at the first overview session is without obligation to finish the series. For information and registration call (910) 764-0629 or (910) 766-7519.

Hospital Needs Volunteers

CHARLOTTE — Mercy Hospital needs volunteers to work in the gift shop and to assist patient's family members in the In and Out Surgery Waiting Room. For information call Nancy Mead at (704) 379-5000.

Prayer For Peace

WINSTON-SALEM — A scriptural rosary is recited at St. Leo the Great Church in the convent chapel at 11:40 a.m. each Wednesday.

Shelter Help Needed

GREENSBORO — St. Paul's Emergency Night Shelter needs volunteers and cots for the month of January. To help, call Rich Houseknecht at (910) 288-5291.

Survivors Meet

CHARLOTTE — A support group sponsored by Catholic Social Services for widows and widowers dealing with new or unresolved grief meets on the third Sunday of each month from 4:30-6 p.m. at the Catholic Center. Call Suzanne Bach at (704) 355-6872 for information.

Winter Concert

CHARLOTTE — Celebrated recording artist John Michael Talbot will perform Saturday, Feb. 25 at St. Gabriel Church. Tickets are available at parish offices or from St. Ann Parish Evangelization Commission. General admission tickets cost $10 and tickets at the door will be sold for $12, if available.

CCHS Placement Testing

CHARLOTTE — The Charlotte Catholic High School placement test for incoming ninth graders is Saturday, Feb. 4 from 8:30 a.m.-11:30 a.m. on campus in the Begley Building.

In case of inclement weather, a radio announcement will be made. The postponement date is Saturday, Feb. 18. For more information, call (704) 335-1334.

Coats Are Needed

CLEMMONS — Holy Family Parish is collecting winter coats for FIRST (Forsyth Initiative for Residential Self-Help Treatment), a long-term, co-educational, self-help rehabilitation center for people who seek a life of independence, integrity and purpose. To donate, call Harold Reese, (910) 727-0330.

Evening Art Classes

CHARLOTTE — Art instruction will be offered at St. Ann Church on Thursday evenings from 6:30-9 p.m. beginning in mid-January. Cost is $3 per lesson. For information, call Nancy Stempien at (704) 523-9260, evenings.

Series On Relationships

CHARLOTTE — The second session of the five part series, "Keys to Loving Relationships," facilitated by marriage and family therapist Mary Jo Holtman from Catholic Social Services, continues Sunday, Jan. 22 from 7-8:30 p.m. at St. John Neumann Church. Babysitting is provided. Call (704) 535-4197 for details.

Celebrate Life

GREENSBORO — Bishop William G. Curlin will celebrate the third annual "Gift of Life" Mass at St. Paul the Apostle Church on Saturday, Jan. 28 at 10:30 a.m. A luncheon will follow in the Fellowship Hall. Everyone is invited to join in prayer for the unborn and their mothers as well as to praise, honor and thank God for the gift of life. To attend the luncheon after the Mass, call the church office at (910) 294-4696.

King Celebration

HICKORY — The annual Martin Luther King, Jr. Day celebration is at St. Aloysius Church Sunday, Jan. 15 at 3 p.m. The event is sponsored by area churches to remember and recognize the contributions of Dr. King. A community choir will provide music.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

Workshops Planned On FamilyPeace

Belmont Abbey College Continuing Education and the Justice and Peace Ministry present "Nurturing Peaceful Families," a series of three conferences for families and those who work with families. The first conference, "Peacemaking in the Family," is at Our Lady of Grace Church in Greensboro Saturday, Feb. 4 from 9 a.m.-2 p.m. For information or registration, call Elaine Hoover at (910) 275-1522.

"Bridges to Peace," is at St. Luke Church in Mint Hill Saturday, Feb. 11 from 9 a.m.-3 p.m. For information or registration, call Pat or Willa Izzo (704) 753-1615.

"Building a Peaceful Family and World," is at St. Barnabas Church in Arden Saturday, Feb. 18 from 9 a.m.-3 p.m. For information or registration, call Cathie Stout at (704) 684-6098.

Registration forms are also available from the Justice and Peace Ministry, 1524 E. Morehead St., Charlotte, NC 28207, (704) 331-1714.

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World and National Briefs

Catholic Schools Give More Bang For The Buck, New Survey Shows

WASHINGTON (CNS) — Catholic elementary schools are able to educate their students at less than half the cost of government- sponsored schools, according to a new finance study. The National Catholic Educational Association report, "Balance Sheet for Catholic Elementary Schools: 1993 Income and Expenses," shows that the average per-pupil cost for Catholic school students was $2,044 in the 1992-93 school year, compared to the $5,352 per-pupil cost at a government-sponsored school, as estimated by the U.S. Department of Education. "Too often those promoting educational reform imply student performance is dollar-driven," said Robert Kealey, executive director of the NCEA's elementary schools department. "This study shows that Catholic schools succeed when spending less than half the amount allotted to government-run schools," he added.

Notre Dame Study Says Church Attendance Polls Are Way Off

NOTRE DAME, Ind. (CNS) — Two University of Notre Dame sociologists have found more evidence that Mass attendance by U.S. Catholics on a typical weekend is far below the 50 percent range commonly reported in polls. "Weekly church attendance for U.S. Catholics is much closer to 25 percent than to 50 percent," said researchers Mark Chaves and James Cavendish. That brings into question the wide use of such polls as if they represented an accurate description of religious practice, they said. Figures drawn from actual head counts of Mass participants in 48 dioceses indicate that only 26.7 percent of the nation's self-described Catholics attended Mass on a typical weekend in 1990, Chaves and Cavendish said.

Capitol Hill Prayer Service Kicks Off New Congress

WASHINGTON (CNS) — As the first Republican-controlled Congress in 40 years was about to take office, several dozen members and their families prepared for the job at an ecumenical prayer service. Shortly before the 104th Congress was sworn in Jan. 4, soon-to-be House Speaker Newt Gingrich of Georgia was joined by fellow Republicans as well as Democrats for a prayer service at St. Peter's Catholic Church, just a couple of blocks from the House side of the Capitol. At the prayer service, 11 members of Congress — one Jewish and the rest Protestant — read Scriptures or offered prayers for themselves, their work and their families. Accompanied by the Pine Forge Academy Choir of Pine Forge, Pa., they asked for guidance, peace, understanding and reconciliation.

Alleged Abortion Clinic Killer Seeks To Contact Bishops

NORFOLK, Va. (CNS) — Alleged abortion clinic shooter John C. Salvi III asked to see a Catholic priest and said he wanted to contact Boston's Cardinal Bernard F. Law and several other Catholic bishops, his court-appointed attorney told reporters in Norfolk Jan. 3. Cardinal Law was among the first to denounce the Dec. 30 shootings which killed two clinic workers and wounded five at two abortion clinics in Brookline, a Boston suburb. The cardinal called the shootings "reprehensible acts of violence with absolutely no justification whatsoever" and urged a moratorium even on peaceful prayer vigils at Boston-area abortion clinics as a way of helping to cool passions. His moratorium call provoked wide discussion. Some religious and pro-life leaders backed it at least as a temporary local measure. Others said there was no need for a moratorium on peaceful demonstrations in their areas.

Algerian Muslims, Christians Mourn Slain Missionaries

VATICAN CITY (CNS) — Thousands of Algerian Muslims and Christians attended funeral services in the Algerian town of Tizi- Ouzou for three of the four Missionaries of Africa slain Dec. 27 by Muslim extremists. In a brief homily, Archbishop Henri Teissier of Algiers recalled that the priests chose to live in the Cabilia region of Algeria, where "the population welcomed them with great emotion," Vatican Radio reported Jan. 2. The Berber Cultural Movement and the Rally for Culture and Democracy party called on their supporters to pay tribute to the slain priests. Berbers are the indigenous people of North Africa. They comprise 25 percent of Algeria's population, which is mostly Arab.

Major Donation Boosts Korean Catholic T.V. Project

SEOUL, South Korea (CNS) — Forty anonymous Korean Catholic donors have given more than 5 billion won (US$6.32 million) to help the Church-operated Pyongwha Broadcasting Corporation launch a special cable television channel in early 1995. About $31.6 million is needed to begin operations on March 1 for a cable TV project that the South Korean government had approved in 1993, reported UCA News, an Asian church news agency based in Thailand. The Archdiocese of Seoul has earmarked about $12.6 million for the project. When plans for a nationwide 30-channel cable television system were announced more than a year ago, the government said that Pyongwha Broadcasting Corporation would operate Channel 33, a slot dedicated to religious and values education programming.

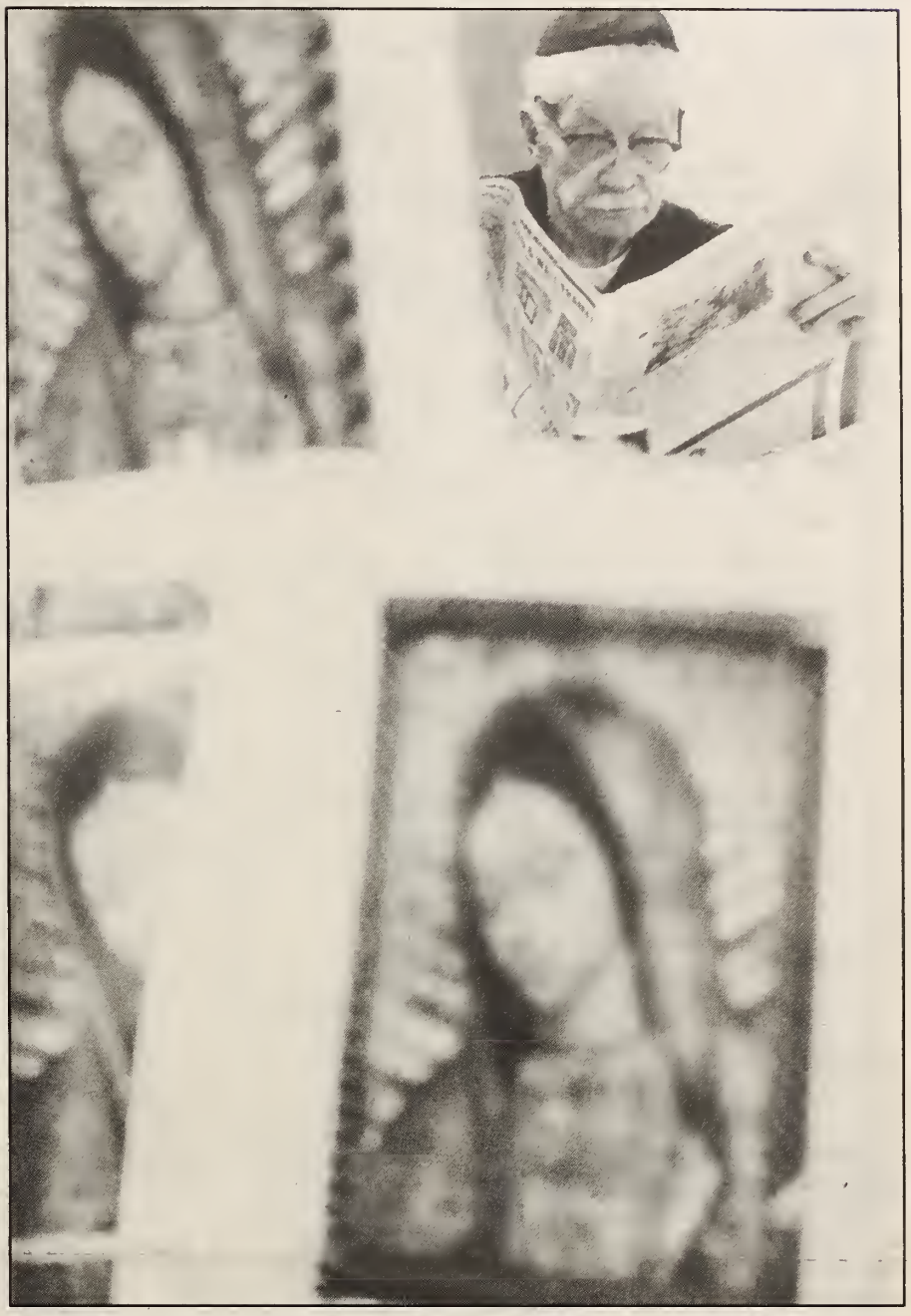
Manila School Closings During Papal Visit Stir Controversy

MANILA, Philippines (CNS) — The Philippines government's decision to close public schools during Pope John Paul II's Jan. 12-16 visit has apparently stirred a controversy. Education Secretary Ricardo Gloria denied what he said were charges of "religious favoritism" being shown toward the Catholic Church in the decision to suspend classes for the visit. He said the move aims to encourage all Filipino youth to participate in the Jan. 10-15 World Youth Day Congress, which is for all young people, UCA News, the Thailand-based Asia church news agency, reported. "I am appealing to everybody to give the young children and the youth the opportunity to join this very important event," Gloria said. Around 83 percent of the 62.8 million Philippines population is Catholic. Protestants account for 9 percent and Muslims 5 percent.

Planned Parenthood Ad Called A 'Crass Attempt' To Raise Money

WASHINGTON (CNS) — A full-page ad in The New York Times that says Catholic leaders "incite terrorism and death" by their words against abortion is a "crass attempt" to use the Dec. 30 shootings at abortion clinics to raise money, according to the head of the U.S. bishops' pro-life office. Gail Quinn, executive director of the bishops' Secretariat for Pro-Life Activities, commented Jan. 5 on that day's advertisement in which Planned Parenthood of New York City solicited contributions for additional security at abortion clinics. "We reject Planned Parenthood's crass attempt to use Friday's murders to scapegoat the Catholic Church in order to fund raise and to silence public discussion of what abortion is — the destruction of innocent human life," Quinn said.

Around Mary...



Capuchin Father Carroll Warner is surrounded by banners of Our Lady of Guadalupe while reading a newspaper at the St. Francis Friary in Washington. The banners will be distributed — one to each state — through the Queen of the Americas Guild, an Illinois-based organization seeking to build an English information center near the Basilica of Our Lady of Guadalupe in Mexico City. (CNS photo by Nancy Wiechec)

Arafat Meeting First For Head Of Pontifical Mission For Palestine

NEW YORK (CNS) — The president of the Pontifical Mission for Palestine met with Palestinian leader Yasser Arafat for the first time Dec. 28. Msgr. Robert L. Stern, who is also general secretary of the Catholic Near East Welfare Association, said Arafat received him warmly in his Gaza office, and at the end of their meeting gave him the traditional Middle Eastern embrace and kiss on both cheeks. Although Arafat presumably knew something about the Pontifical Mission's work, the meeting was the first opportunity to give the president of the new Palestinian Authority a direct account of current and past services provided to Palestinians, he said. In a Jan. 4 interview at his New York office, Msgr. Stern said the meeting was arranged by Afif Safieh, a Latin-rite Catholic who is the Palestinian representative to the United Kingdom.

Vatican Newspaper Calls Texas Execution 'Monstrous, Absurd'

VATICAN CITY (CNS) — The Vatican newspaper condemned as "monstrous and absurd" a Texas execution and said the failure to grant the executed man a new trial was "a serious defeat for justice." Jesse D. Jacobs, 44, was put to death by lethal injection in Texas Jan. 4 after requests for a reprieve were denied by the U.S. Supreme Court. Although Jacobs initially confessed to the 1986 murder, he later proclaimed his innocence, and the prosecutor in the case said he did not commit the crime. Despite the doubts raised, appeals courts ruled against a new trial on technical grounds, saying they could not overturn a jury's error. The U.S. Supreme Court concurred. "This execution was not only incredible, but monstrous and absurd," said the commentary by Father Gino Concetti, a moral theologian, in the newspaper *L'Osservatore Romano.*

Czech Court Rules That Cathedral Belongs To Catholic Church

PRAGUE, Czech Republic (CNS) — After five years of dispute, a Czech court has ruled that Prague's St. Vitus Cathedral is the property of the Catholic Church. However, the decision is being contested by city council officials and members of parliament, who say the cathedral was built for nonreligious purposes and should belong to the government. Opponents said they will appeal.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 20 • January 20, 1995

Deacons Gather...

Bishop William G. Curlin and Msgr. Anthony Kovacic greet Rev. Mr. Ron Caplette following a mini-retreat for permanent deacons held Jan. 14 at Queen of the Apostles in Belmont. Rev. Mr. Caplette is a permanent deacon for St. Joseph Church in Newton. Msgr. Kovacic is vicar for permanent deacons.

Photo by JOANN KEANE

Cardinal Bernardin Warns Of Trend To For-Profit Health Care

CHICAGO (CNS) — In a talk to Chicago business leaders, Cardinal Joseph L. Bernardin warned that "our health care delivery system is rapidly commercializing itself and ... abandoning core values that should always be at the heart of health care."

Those developments have created an "extremely turbulent competitive environment in health care" in which the very existence of not-for-profit institutions is threatened, he said.

He argued that business and community leaders "have an urgent civic responsibility to preserve and strengthen our nation's predominantly not-for-profit and health care delivery system."

The Chicago cardinal made his comments in a speech Jan. 12 to the Harvard Business Club of Chicago. He spoke just two days after the Columbia/HCD Healthcare Corporation, the nation's largest for-profit health care owner and operator, announced a deal to acquire three nonprofit hospitals in Chicago.

The corporation — the result of a series of acquisitions and mergers by businessman Rick Scott, who in the late 1980s had just two hospitals in Texas — entered 1995 with 199 hospitals and 128 outpatient surgery centers in the United States, England and Switzerland. It recently announced its intention to begin acquiring nonprofit institutions to expand its market position in key areas.

Cardinal Bernardin told the Chicago leaders that he was speaking not as a professional in health care but as a community leader, as an archbishop with pastoral responsibilities in 20 Chicago-area Catholic hospitals, and as a member of the board of trustees of the Catholic Health Association, a national organization representing more than 900 Catholic health care facilities across the country.

"Not-for-profit hospitals ... represent more than three-quarters of the nonpublic acute-care general hospitals in the country," Cardinal Bernardin said. "Not-for-profit hospitals are the core of this nation's private, voluntary health care delivery system, but are in jeopardy of becoming for-profit enterprises."

One of the major threats to the nonprofits, he said, is the "body of opinion that contends there is no fundamental distinction between medical care and a commodity exchanged for profit."

He urged business leaders to recognize major distinctions that need to be maintained between health care delivery and the free enterprise model of providing goods or services for a profit.

He emphasized that he was not criticizing the free enterprise system itself: "We are all beneficiaries of the genius of that system.... It's contribution to American society has been most beneficial."

But "not all of society's institutions have as their essential purpose earning a reasonable rate of return on capital," he said. He cited the family, education and the whole range of social services as areas where the primary purpose of the social institutions involved is not profit but the good of the persons served — "the advancement of human dignity."

"The primary end or essential purpose of medical care delivery should be a cured patient, a comforted patient and a healthier community, not to earn a profit or a return on capital for shareholders. This understanding has long been a central ethical tenet of medicine," the cardinal said.

See **Health,** Page 2

Diocese Honors Dr. King

Annual Celebration Draws Large Crowd

By JOANN KEANE
Associate Editor

CHARLOTTE — Eddice Martin donned a peach batik kaftan with matching headwrap. The parishioner of St. Benedict the Moor in Winston Salem was bedecked in native African garb, and couldn't have been prouder.

Like many of her counterparts attending the 10th annual memorial birthday celebration for Dr. Martin Luther King, Jr., Martin wore the ensemble to symbolize her heritage.

Colorful kinte cloth cast a bright backdrop on an otherwise dreary day. Outside, threatening weather provided a steady rain, but it did not dampen the spirits of the 175 gathered at Our Lady of Consolation for the annual diocesan celebration.

For those in attendance, the day was more than just a celebration of Dr. Martin Luther King, Jr., it was an educational experience. Young and old came together for workshops focusing on African contributions to the Catholic Church and the rich culture of African Americans.

"We're becoming more aware of our heritage and want to learn more about our beginnings," said Sandy Murdock, parishioner of Our Lady of Consolation and chairperson of the African American pastoral council.

See **King,** Page 16

Chloe Russell holds an African bracelet while Otelia Young examines some of the artifacts of African arts and crafts on display during the 10th annual diocesan Martin Luther King Jr., birthday celebration held Jan. 14 at Our Lady of Consolation in Charlotte. The collection comes from Mattie Reed, Curator and Director Emeritus of the African Heritage center at North Carolina A&T State University.

Photo by JOANN KEANE

CRS Field Representative Says New Troubles Plague Rwanda

BALTIMORE (CNS) — The mood has changed in Rwanda since a bloody civil war erupted last April, and it's not a change for the better, reports Anne Smith, a Catholic Relief Services field monitor in Rwanda.

"The people are trying very hard to get back to a normal life, and it does feel normal. But that's the strange part, because murderers are walking the streets," Smith said. Neighbors have killed neighbors, and the guilty parties continue to live among their other neighbors.

According to Smith, justice is slow in coming due to the lack of policing and organization in the country. Yet justice is essential, she said, for the country to be whole again. "Until justice is carried out, these people will not live peacefully," Smith told the *Catholic Review*, Baltimore's archdiocesan newspaper.

Smith monitors CRS feeding programs that serve about 18,000 people, including 8,000 children, considered vulnerable. The numbers include the elderly and sick.

CRS started the program last July after centers were established to help children who were either orphaned or separated from their families in the war. The centers receive 60 tons of food a month, including sugar, beans, rice, oil, salt and powdered milk.

Smith, who spent three years in Rwanda with the Peace Corps, has been working with CRS since July.

She said Rwandans must also deal with the return of refugees who left the country in the late 1950s and early 1960s because of political and ethnic tensions then. These Rwandans bring with them money and possessions, while those who were displaced in the last year have no possessions.

"The Rwandans who are returning after 30 years are optimistic," Smith said. "They have been waiting for this day for a long time. Some of them are even taking over businesses in Rwanda.

"The others lost family, friends and possessions. They were witness to all the horrible events and suffered the most. There is definitely conflict between the two groups."

However, what may be Rwanda's biggest problem lies just over the border in neighboring Zaire. There in refugee camps, thousands of Rwandan government troops are training for a possible raid on their homeland.

Johnny Knippel, pictured with his parents, John and Teresa Knippel, received his Eagle Scout award in a recent ceremony at St. Francis of Assisi Church at Franklin. The award is the highest given by the Boy Scouts.

Franklin Youth Receives Eagle Scout Award At Parish Ceremony

FRANKLIN — On Oct. 30 at St. Francis of Assisi Church, Johnny Mira Knippel, son of John and Teresa Knippel, was awarded the rank of Eagle Scout. The Boy Scouts' highest award is attained by only 2 percent of Scouts.

Johnny's 21 merit badges, position as Senior Patrol Leader for his troop and work on a church beautification project earned him the rank of Eagle Scout.

At the awards ceremony he was presented with letters of congratulations from President and Mrs. Clinton, U.S. Sens. Lauch Faircloth and Jesse Helms, N.C. Sen. Bob Carpenter, U.S.Rep. Charles Taylor and Bishop William G. Curlin. He was given a U.S. flag which flew from the Capitol by Taylor and a N.C. Senate pin by Carpenter. The Eagle Badge was presented to him by his father, who received his own Eagle award in 1969. The invocation and closing prayers were offered by Father Richard McCue, pastor of St. Francis of Assisi. Refreshments were offered after the ceremony for family and friends.

Johnny, a member of Troop 229, is a sophomore honor student at Franklin High School and a candidate for confirmation in the spring.

Polish Bishop Criticizes Failure To Name Ambassador To Vatican

WARSAW, Poland (CNS) — An official of the Polish bishops' conference said the fact that Poland has left the ambassadorship to the Vatican vacant for the last nine months is a mark of disrespect for the pope.

"It is, to put it mildly, astonishing that Poland, which has a Polish pope for the first time in history, which initiated diplomatic relations with the Holy See after many very difficult years for the whole of Eastern Europe, and which plays host to an apostolic nuncio who is also a Pole, does not even have its own ambassador there," said Auxiliary Bishop Tadeusz Pieronek of Sosnowiec, secretary-general of the Polish bishops' conference.

In an interview with Poland's official press agency, Bishop Pieronek said the current situation "looks as if Poland either cannot find a candidate or does not wish to fill the ambassador's post anyway."

"From the viewpoint of people concerned with diplomacy, the situation is not only strange, but ridiculous," he added.

Polish Premier Waldemar Pawlak said he had asked the Foreign Ministry "as a matter of urgency" to nominate a candidate for the post, which has been vacant since the death last April of Henryk Kupiszewski.

However, Foreign Ministry officials said they received no response from Pawlak to a recommendation they made last October.

A spokesman for Polish President Lech Walesa said the president had asked Pawlak "many times" to fill the vacancy. In mid-January, the premier's office again said it was awaiting a new nomination from the Foreign Ministry.

Health (From Page 1)

He argued that the central goals of health care "are best advanced in a predominantly not-for-profit delivery system" because the very reason for being of nonprofit institutions is to improve the lives of those they serve.

The not-for-profits play an essential role in assuring wide access to medical care, guaranteeing a patient-first medical ethic, keeping health care focused on the needs of the whole community, and promoting an ongoing spirit and practice of volunteerism in health care, he said.

He argued that they also best fulfill an important function in American society of "mediating structures" which stand between the individual and the state and between the individual and "the rougher edges" of a capitalist economy.

"The need for mediating institutions in health care is great," he said. "Private sector failure to provide adequately for essential human services such as health care invites government intervention. While government has an obligation to ensure the availability of and access to essential services, it generally does a poor job of delivering them."

The First Arrival...

Bishop William G. Curlin holds the first child born to a resident of Room at the Inn, a new home for unwed mothers. Joining the bishopin greeting the new arrival is Father Conrad Kimbrough, chairman of the home's board of directors.

Photo by JOANN KEANE

Pope Says Evangelization Is Priority But Must Not Be Imposed

MANILA, Philippines (CNS) — Pope John Paul II told Asian bishops that as the third millennium approaches, evangelization remains the highest priority of the Church, but "evangelization must never be imposed."

In an address to the Sixth Plenary Assembly of the Federation of Asian Bishops' Conferences, the pope said that "the act of faith and reception into the communion of the Church through baptism must always be entirely free," reported UCA News, an Asian church news agency based in Thailand.

He told more than 150 bishops at San Carlos Seminary in Manila Jan. 15 that evangelization "involves love and respect for those evangelized. While ever insisting on the Church's right and duty to proclaim with joy the good news of God's mercy, Catholics must carefully avoid any suspicion of coercion or devious persuasion."

"If the Church in Asia is to fulfill its providential destiny, evangelization as the joyful, patient and progressive preaching of the saving death and resurrection of Jesus Christ must be your absolute priority," he said.

"Accusations of proselytism — which is far from the Church's missionary spirit — and a one-sided understanding of religious pluralism and tolerance should not be allowed to stifle your mission to the peoples of Asia," he said.

The pope said that "rapid technological progress and economic growth have revolutionized the face of Asia" since the bishops' federation began in 1970.

Noting that the "transformation of the spiritual landscape" is "even more striking than Asia's material progress," the pope said, "Religious indifferentism and exaggerated individualism now threaten the traditional values which, generally speaking, bestowed meaning and harmony on the life of individuals and on the communities they composed.

"The forces of secularization tend to undermine your rich religious and cultural heritage. This great continent is at a spiritual crossroads."

The pope's presentation, delivered on his behalf and in his presence by Filipino Cardinal Jose Sanchez, prefect of the Vatican's Congregation for the Clergy, came about halfway through the Federation of Asian Bishops' Conferences' 10-day plenary.

Pope John Paul said he asked Cardinal Sanchez to read his talk, so as to expedite the delivery. When Cardinal Sanchez finished, the pope said, "What I wrote, I wrote, and it should be read," but added, "what I meditated on should also be revealed."

He then spoke of the need in the near future for a synod of Asian bishops, just as the African bishops met in synod last year. Though he did not intend, he said, to be called "the pope of synods," he strongly favored holding synods "as a fruit of Vatican II."

Pointing out that the first millennium had many synods, he said Vatican II was creating this new synod era of the Church, and as he meditated on the third millennium, "I thought of the need to return to the synod experience."

The *ad limina* visits of every bishop to the pope are one form of sharing, he noted, as are praying and eating together, "but we also need to meet as representatives of the whole collegium of bishops."

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State Deputy Jim Neeley (l) of High Point accepts a plaque honoring him from Ken Conroy (c) and Jim Nass of the Knights of Columbus council at St. Matthew in Charlotte. The presentation was made during the Knights' state mid-year meeting Jan. 6-8 in Charlotte. A first degree exemplification during the meeting was named in Neeley's honor. Photo by CHARLIE BOWLING

Knights Of Columbus Push For Vocations At Mid-Year Meeting

By CHARLIE BOWLING

Religious vocations were the central theme as more than 250 Knights of Columbus met recently at the University Hilton in Charlotte. Four priests spoke to representatives of more than 83 parish councils about the need for new vocations for priests, sisters and brothers in North Carolina.

Father Joe Yaeger, chaplain of Roxboro Council 11235, told about his unusual calling after working in several unsatisfying jobs. Vocation directors for both the Raleigh and Charlotte Dioceses, Father John Rinalli and Father Frank O'Rourke, respectively, thanked the members for their financial support of seminarians and others working toward the religious life.

Father Robert T. Lawson of Pinehurst, state chaplain of the Knights, urged everyone to get behind this year's national theme, "In Solidarity With Our Priests." He ended his remarks with his usual cheer, "Long live the pope!"

State Deputy Jim Neely of High Point reported that "Operation Lamb," the Knights' collection for mentally retarded children, has banked more than $645,000 thus far and is expected to exceed last year's collection. Local councils distribute 85 percent of the net contributions in their own areas, while the state Knights of Columbus responds to needs on the state level.

The pro-life efforts of the Knights focused on the "Room at the Inn," a home for expectant mothers that recently opened in Charlotte. Kean Degnon and Albert Hodges reported that the Inn's first baby is expected at any time.

Local councils were urged to participate in the Free Throw Contest for boys and girls by state chairman Bill Carter. Awards are presented to regional and state winners each year..

The Bishop Greco Council in Clemmons will host the 1995 State Basketball Tournament Feb. 11 at Mount Tabor High School in Winston-Salem. Grand Knight Jim Gildein encouraged entries by the Jan. 28 deadline.

Charlie Bowling is a parishioner of St. Matthew Church in Charlotte.

Trinitarian Father Keane,Former North Wilkesboro Pastor, Dies

SILVER SPRING, Md.— Trinitarian Father Roderick Keane, former pastor at St. John Baptist de LaSalle Parish in North Wilkesboro, N.C., died Dec. 29 at Holy Cross Hospital in Silver Spring after a period of declining health. He was 80.

Father Keane served as pastor at St. John from 1976 to 1985. During his 50 years as a priest, he served in several North Carolina parishes, including St. Joseph at Asheboro. After leaving North Wilkesboro, he served in semi-retirement in Georgia and then retired to St. Joseph Church in Holy Trinity, Ala. Prior to his final illness, he resided at the Father Judge Missionary Cenacle, his order's senior ministry residence in Adelphi, Md.

Following a vigil service Jan 2 at the Father Judge Missionary Cenacle, a Mass of the Resurrection was concelebrated Jan. 3 at Holy Trinity Mission Seminary in Silver Spring. His body was taken to Alabama for a vigil service Jan. 4 at Holy Trinity and a concelebrated Mass of Christian Burial Jan. 5 at St. Joseph Church. Burial followed in the order's cemetery at Holy Trinity.

FATHER KEANE

Cardinal Submits Resignation At Age 75 But Expects To Remain

NEW YORK (CNS) — Cardinal John J. O'Connor, who offered his resignation on his 75th birthday Jan. 15, said he thought he had a "good shot" of still being in his post when Pope John Paul II makes his planned visit to New York this fall.

Canon law says a bishop who has reached 75 is to present his resignation to the pope. Whether or when it is accepted is solely up to the pope.

Cardinal O'Connor said he had not been told anything about what might be planned for him, but observed that naming and installing a successor for a see as major as the New York Archdiocese normally required several months.

Commenting to reporters Jan. 13, Cardinal O'Connor said he would write his required letter on his birthday, and mail it to the nuncio in Washington for transmittal to the pope. "Then I will just wait."

"I love my job," he said. While some days he might wish the pope would hurry and name a successor to take over the administrative and financial headaches, he said, most of the time he is happy serving as New York's archbishop.

Special TV features were aired and The New York Times ran a front-page story on the 75th birthday of the cardinal, who appears to remain healthy and bears up well under a rigorous schedule.

Reporters asked him to reflect on and identify the best and worst features of his 11-year tenure and to confess any mistakes he thought he had made.

Cardinal O'Connor stressed enjoyment of his role as priest — saying Mass, preaching, hearing confessions and other activities.

If he had it to do over, he said, he would spend more time with people in the parishes. He has visited virtually all 413 parishes of the archdiocese, but noted he would have liked to be out of the office more. "In this position you tend to get bogged down in administration," he said.

A native of Philadelphia, the cardinal told his archdiocesan weekly, *Catholic New York*, that he planned to continue living in New York after his retirement. All previous archbishops of New York have died in office, so having a retired archbishop around would be a new experience for the archdiocese.

The cardinal, who will presumably continue to have responsibilities in Rome after retirement, said he planned to stay busy writing, accepting speaking invitations and continuing his association with the Sisters of Life, a new order he established to concentrate on pro-life issues.

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A DECADE OF EVANGELIZATION 1990 - 2000 Diocese of Charlotte

Editorial

Moral Leadership

Robert P. Casey, whose term as governor of Pennsylvania ended this week, apparently will continue to speak out as a private citizen on issues which concern him and which should concern most Catholics.

In an appearance at a Jesuit-run prep school in Philadelphia, the outspoken pro-life Democrat called for new moral leadership for the United States.

Casey told the students at St. Joseph's Preparatory School that the November elections signaled a "tidal wave" of national discontent.

"Anyone who tells you the unease in this country, the genesis of that tidal wave, was limited to economic concerns is missing a very basic point. The vast majority of Americans recognize that our problems are fundamentally spiritual and moral in character."

Casey went on to say that "this country today is in dire need of true leadership, moral leadership of a high order which makes no apology for speaking in those terms."

Casey has been speaking in those terms for some time. His stand against abortion made him a virtual nonperson at the 1992 Democratic national convention where he was denied the right to speak.

But, while he is not exactly the most popular person in the world among the present leaders of his party, he could be one of the most popular among the party's rank and file. And that popularity could be translated into votes if he seeks the party's presidential nomination in 1996.

Catholics always have been a mainstay of the Democratic Party although many turned their backs on the party because of its stand on abortion and other moral issues. A man like Casey could be the one who brings them back.

There already have been suggestions that he should seek the presidency. It's almost a safe bet that those suggesions will continue in coming months as the countdown to the 1996 election begins.

Casey so far has turned away questions about his future political plans. As he puts it, "Oh, I've got toget a job."

Hopefully, while he's job hunting, he'll keep right on speaking out about the moral issues.

It would be hard to find a man better suited to that task.

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Pro-Life Corner

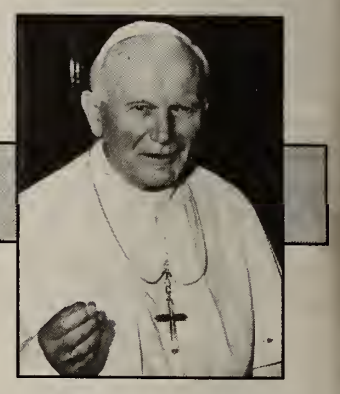
Respect Life

Sunday, Jan. 22 — Mass for the Unborn, St. Gabriel Church, Charlotte, 3 p.m. Bishop William G. Curlin, principal celebrant and homilist. All are welcome.
Sunday, Jan. 22 — Depart for national March for Life Jan. 23 in Washington, D.C. Leave from the Catholic Center Charlotte at 7 a.m. Return Jan. 23 after the march. For more information, call (704) 377-6871.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Missionaries Essential To Modern Church

The Pope Speaks



Pope John Paul II

VATICAN CITY (CNS) — Pope John Paul II praised the missionary activity of religious worldwide, saying their work in spreading the Gospel is an essential contribution to the modern-day Church.

The pope, speaking at a general audience at the Vatican Jan. 11, said the rich history of missionary effort illustrated how efforts at personal sanctification among religious should be balanced by apostolic work on behalf of the whole Church.

The missionary work performed by many religious orders is a sign of divine generosity toward the Church, and "we should be truly happy when this sign is so frequent, as in our own time," he said.

The pope emphasized that balancing prayer and apostolic work was a constant challenge for religious, including those active in the missions. All members of religious orders should recognize that the aim of their vocation is never limited to personal sanctification, he said.

At the same time, religious should be the first in the Church to "resist the temptation of sacrificing prayer to action," he said.

The pope noted that some religious missionary orders fall directly under papal authority. This is a measure to improve the quality of apostolic work and does not dispense religious from the respect and obedience due to local bishops, he said.

Pope Expresses Respect For Buddhism Before Flying East

VATICAN CITY (CNS) — In an apparent effort to defuse Catholic-Buddhist tensions on the eve of his visit to the Far East, Pope John Paul II expressed deep respect for Buddhism and said he hoped his trip would bring the two religions closer together.

The pope made the unusual remarks at a general audience at the Vatican Jan. 11, several hours before he was scheduled to depart Rome for a 10-day visit to the Philippines, Papua New Guinea, Australia and Sri Lanka.

Some Buddhist leaders in Sri Lanka had threatened to boycott the papal events because they were unhappy with the pope's description of Buddhism in his recent book, *Crossing the Threshold of Hope*. Among other things, the pope wrote that Buddhism could be considered an atheistic religion with an almost exclusively "negative" doctrine of salvation.

At the end of his audience, the pope said he was looking forward to meeting representatives of other religions in Sri Lanka, including Buddhists, and he asked a blessing upon them. "I am happy to take this opportunity to assure the followers of the Buddhist religion of my deep respect and my sincere esteem," he said.

"I hope the visit to Sri Lanka and the other countries can strengthen dialogue and understanding between religions, favoring an increasingly intense collaboration toward peace and solidarity between peoples," he said.

Vatican officials had earlier downplayed the pope's comments in his book, saying the pontiff was trying to clarify issues for Christian readers, from a Christian viewpoint. They said his respect for Buddhism should never have been doubted.

"The Holy Father in no way intended to hurt the Buddhists," said Vatican spokesman Joaquin Navarro-Valls. He said the pope's use of the word "negative" referred to the Buddhist's emphasis on detachment from the world and was not a judgment of the Buddhist religion.

In Sri Lanka, an island-nation off southeastern India of about 18 million people, Buddhists comprise about 70 percent of the population, while Christians make up about 8 percent.

Drink Holy Water And Shed Pounds...Huh?

Editor's Notebook

Joann Keane

The headline seemed intriguing enough. As I perused the grocery checkout tabloids, this gem seemed to jump from the page; "Shed those Christmas pounds with Holy Water diet."

New year, I thought, its the time of year for new resolutions. Self improvement, after all, improves the body, mind and soul.

Some find the self-imposed resolutions to be the toughest to monitor.

Ellen quit smoking. With all due congratulations and best wishes, five days into her New Years' resolution, Ellen feels like she's climbing the walls. The nicotine still infiltrates her body, and the craving for *just one* cigarette is about to send her over the edge. She says she screams to God, "Take the image of the cigarette out of my head." At the same time, she realizes her *modus operandi* isn't quite on target.

But as the nicotine slowly filters from her body, other entities enter the picture. Ellen's not alone as she turns to candy and other foods as a substitute. Anyone who's known an ex-smoker marvels at the sudden increase of weight. Its a Catch-22 of sorts; no cigarettes, no calorie-filled substitutes.

Giving up the smoke is a top contender among resolutions. Perhaps dieting tops the list. And every magazine claims the best diet.

For those lacking the will-power to resist sweet temptation, a recent supermarket tabloid story lured readers with the secret of successful dieting.

See **Notebook,** Page 6

The Loyal Opposition

Light One Candle

Father John Catoir

Loyalty is more than a rubber stamp. It involves fidelity to the Holy Spirit.

Pope John Paul II has been described as a "restoration pope" by Cardinal Ratzinger, the prefect of the Sacred Congregation for the Doctrine of the Faith. Some think this means we are turning back the clock to the days of Cardinal Ottaviani, a good man to be sure, but one who thought that loyalty meant protecting the status quo at all costs.

In 1958, Pope John XXIII rejected the advice of Cardinal Ottaviani and the entire Roman Curia when he announced his intention to convene the Second Vatican Council. The pope's futuristic thinking legitimized open debate on many issues. Cardinal Ottaviani thought this was a threat to good order. At issue was the validity of the concept of loyal "opposition" within the Catholic Church. Pope John XXIII had opened the door to freedom of discussion, but those in the Curia considered any opposition to their thinking to be disloyal and disrespectful We are not speaking here of solemn doctrinal teachings, but rather of reformable Church teaching.

Up until 1960 the Holy See had followed the policy: "Error has no rights." By 1964 many of the so-called errors of the day won the approval of the Council Fathers. One of the most controversial issues on the agenda at Vatican II was that of religious freedom. Jesuit Father John Courtney Murray, whom Cardinal Ottaviani opposed mightily, was the champion of that debate. Father Murray managed to persuade the Council Fathers and Pope Paul VI to pass the groundbreaking "Declaration on Religious Freedom."

The loyal opposition had been vindicated, but the sweet smell of victory did not linger long. In a few years, the restoration policy took over as the spirit of Cardinal Ottaviani returned. Some corrections were needed in the post-conciliar Church, of course, to reestablish the authority of bishops over theologians who were bold enough to consider themselves the final arbiters of truth, but the process of restoration might have gone too far. Open debate on controversial issues should not be viewed as a breach of ecclesiastical tact or a sign of disloyalty. Disagreement with certain reformable teachings might be a sign of the Holy Spirit at work. Growth and change have always been a part of Church life.

There is a climate of fear in the Church today which causes many to abandon their conscience, however prayerfully they may have arrived at their conclusion. A Church in fear of reprisal may make sense if one presumes the People of God to be a static society, no longer open to change or growth, but a living Church needs honest dialogue to stay alive and avoid stagnation.

Recently, Cardinal Angelo Sodano, the Vatican Secretary of State said: "If one loves Christ, one must love the Church and not criticize its leaders ... Love does not criticize." Is this what loyalty demands? Charity and loyalty are essential values, but they are not necessarily mutually exclusive terms.

(For a free copy of the Christopher News Note, "Live Joyfully," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

A Philosophy Of Train Travel

The Human Side

Father Eugene Hemrick

In his book, *Orthodoxy*, the versatile and iconoclastic English author, Gilbert Keith Chesterton, put his finger on one of the today's most maddening problems when he wrote: "Imagination does not breed insanity. Exactly what does breed insanity is reason ... The madman is not the man who has lost his reason. The madman is the man who has lost everything except his reason."

According to Chesterton, our balance is best kept alive when we can still enter into the world of fairy tales which supplant reason with imagination.

Fairy tales instill in us the exciting notion that once upon a time something beautiful happened, and they inspire us to dream about how a similar happening might once again occur. Thanks to fairy tales, our minds are set free to pretend.

Whenever I travel Amtrak between Washington, D.C., and Chicago on the Capitol Limited, Chesterton's wisdom is confirmed. As the train pulls out of the station, problems that have been badgering me are left behind on the platform.

The poetic takes over, and in Chesterton's words, "instead of trying to cross an infinite sea of ideas and make them finite, I float easily atop their infinity."

So many times I have arrived at my destination refreshed by the respite that is one of the benefits of a journey by train, a respite that sets my mind free!

Of all the means of transportation available, I believe that travel by train is the one that best puts time on your side — allowing time to begin to work for you rather than against you.

When I board the Capitol Limited in Washington, I have 17 hours I can call my own before arriving in Chicago. Time is at my service. I can kick off my shoes, delve into a relaxing book, listen to soothing music or just peer out the window and absorb the countryside.

If I get sleepy, I can frame the scenic Allegheny Mountains in my mind as I doze, just as the American painter, Thomas Cole, framed his famous early American mountain panoramas.

Since the beginning of humankind, mealtime has always been the best time for countering the fatigue of an exhausting day. Mealtime can refresh our physical, psychological and spiritual energies like no other event in our life. Too frequently today, its potential is shortchanged because meals either are rushed or turned into working sessions.

On the train, a meal can last as long as you want it to last. The gentle sway, scenic vistas and unhurried atmosphere create the respectful environment a meal needs to exercise its energizing powers.

At times I have heard people at the conclusion of a train journey say that they would never take a train again because it was too slow. It always seems to me that their impatience is a sign that they've forgotten how to enjoy time.

Chesterton would agree with the modern slogan, "Taking a train is the civilized way to go!" And were he alive he would add, no doubt, that "it is one good way to cultivate a free-floating imagination that works best when given time."

Father Hemrick is director of research for the United States Catholic Conference.

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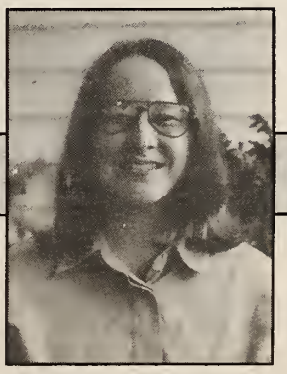
Young People May Learn From Mistakes

Crosswinds

Martha W. Shuping, MD



Dear Dr. Shuping,

My son, Tony, (not his real name) is a freshman at a small private college which he chose himself. Although he has the ability, he failed all of his first semester classes. Tony admitted that he has been staying out late every night at clubs or at parties and has missed classes to sleep late. His father and I are sick about it. We are not wealthy, and we paid more than $6,000 for that semester he wasted. I worked a second job to earn part of the money. I didn't want Tony to have to work because I wanted him to have time to study. He says he will do better next semester, but his father doesn't want to pay for another semester. We haven't paid any of the fees yet, but they are due later this month. I'm not sure what we should do.

It's possible that Tony really would learn from the shock of failing and would make more effort next time. But he could also do the same thing all over again, and you would end up wasting even more money. One of the big problems is that it's your money, not his. He hasn't worked and invested his own money in his education. If it were his own hard-earned money, he might decide not to spend it on school at all right now, but if he chose school and paid the tuition himself, he would be more likely to follow through with the studying part. He wouldn't throw away his own money so easily.

Suppose you don't pay the current tuition bills. He couldn't go back this semester, but that doesn't mean he can't get an education. Let him live at home and go to work now to start earning part of his college money, then in the spring and summer he could try community college while living at home. It would give him an affordable way to try out college again and see if he really has the interest and ability. If he does well, you and your husband could consider whether you want to contribute to another semester at the private school next fall, but expect him to be responsible for some of his expenses.

The minimum wage job he is likely to get will probably provide some motivation for him to want to study for something more interesting and better paying for the future.

It does often happen that when young people go away to college they may try out their new freedom in ways they later regret and they often learn from their mistakes. However, with the partying every night, you may also want to watch to see whether this settles down or whether perhaps he may be developing a problem with alcohol that may need treatment.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

The Day After

Lifelines

Jim McInerney

All right, I admit it. I was happy about the outcome of the Nov. 8 elections. I got home from work that day expecting to perform my usual election ritual: a few beers and snacks in front of the television until I got too tired to stay awake.

I didn't get to bed until 2 a.m. and when I woke up the next day, or rather, three and a half hours later, I was refreshed. To see so many pro-abortion candidates go down in defeat was an answer to years of prayer.

But when the afterglow of victory faded, I was left with a dreadful feeling and this thought: "Are we going to be betrayed again? Is this 'triumph' going to be a repeat of 1980?"

Although 1980 wasn't as extensive a victory for the pro-life forces, we did manage to elect a president. I remember going to a pro-life victory party the next day. Most of us present were Democrats, but we celebrated what we thought was a decisive win for the babies.

Then the political reality of "consensus building" and beltway politics took over. The new conservative administration and Republican-held senate leadership said in effect, "We have to tackle the fiscal and foreign policy issues first, then we'll get to the social issues." In other words, "We've got more important things to do first."

They never did get around to doing much for the babies. Twenty-one million abortions and another "great conservative victory" later, I find myself asking, is Newt Gingrich going to be another Ronald Reagan? Are we pro-lifers going to be betrayed again?

In 1980, I was a liberal. I was not impressed with Ronald Reagan, but I voted for him because of his strong stand against abortion. In 1994 I was a conservative, but my votes went only to those candidates, liberal or conservative, who were opposed to abortion.

There are millions of voters like me. Although we care very much about welfare reform, the economy, etc., we believe that the most fundamental issues facing our nation are moral and that *they* come first.

I am glad that the Reagan and Bush administrations were responsible for the collapse of the "evil empire" of the Soviet Union. But what did they do to defeat the evil empire here at home? Very little.

I like Newt Gingrich. I think his ideas are sound. But I am troubled, as I was with Reagan, with his sense of priorities. If he, and the so-called "Religious Right" think that welfare reform is more important than abortion, then we pro-lifers have been betrayed again.

The creators of this country believed that the foundation of our republic was built not on democracy, but on the virtue of its people. Democracy is merely a means of transferring power. Virtue is what shapes the character of the citizens who do that transferring. A nation that permits wholesale abortion on demand might be very democratic, but it cannot be very virtuous.

Perhaps I am being too pessimistic. Maybe Newt and his gang, after fulfilling the "Contract with America," will turn their attention to stopping abortion. Maybe there is some secret strategy we don't know about. I remember being told this back in the early '80s. Maybe.

We might be able to look back in two or four years and say that Nov. 8, 1994 was the beginning of the end of the failed liberalism I used to believe in. But if we can't at the same time say that it was also the beginning of the end of abortion, then we will have gained nothing. In that case, I will say, I'd rather see a socialist America that doesn't kill babies, than a conservative America that does.

A Parental Blessing During A Wedding

Question Box

Father John Dietzen

Q. My son is getting married and I am wondering how to give a parents' blessing to the couple. My sister and I were married at the same time, and our father had us kneel and pray and blessed us. It meant a lot, and I would like to do this for our son. Can you suggest anything that would help us to know how to do something like this? (Iowa)

A. First of all, no officially approved ceremony is necessary for the blessing you mention.

Either by yourselves or in conjunction with the parents of your son's fiancee, you could prepare and minister such a blessing using Scripture passages, prayers (traditional or some you make up) and other appropriate words and actions.

As parents and as fellow Christians, this would be a wonderful and proper way for you to express your love, prayers and hopes for the bride and groom.

Your question gives me an opportunity again to call attention to a marvelous book, published about six years ago under the auspices of the bishops of the United States, *Catholic Household Blessings and Prayers.*

This excellent volume contains numerous varieties of blessings, celebrations of special times and seasons, and prayers, all designed for use within family surroundings.

In a section titled "Blessings Related to Marriage" you will find just what you're looking for, the blessing of an engaged couple, to be celebrated by both families if possible, perhaps at a meal together.

The Foreword and Introduction briefly discuss family prayer and how to use the book to the best spiritual advantage.

Since we're on the subject, a few lines are worth quoting. "Begin to pray beside your children even when they are very young.

"Pray in your own words, by all means, but pray especially the words of the Church. Pray because you yourself need to pray. Then, as your children grow, invite them into this prayer.

"Bless them each night. Pray at the table with them each evening. Let them hear you singing the songs of faith and reading the holy Scriptures.

"Let them know that fasting and almsgiving, care for the poor and the sick, and daily intercession for justice and for peace are what you hold most dear."

This publication is the response of the American bishops to a 1984 *Book of Blessings* published by the Vatican Congregation for Divine Worship, which suggested that local churches adapt and expand the rites for local use.

The idea of lay men and women giving "official" blessings of the Church perhaps still seems strange to some Catholics. While priests or deacons, if they are present, normally preside at blessings, the Church does not exclude others from doing so.

Lay men and women, says the Vatican edition, "in virtue of the universal priesthood, a dignity they possess because of their baptism and confirmation, may celebrate certain blessings ... by use of the rites and formularies designated for a lay minister.

"Such laypersons exercise this ministry in virtue of their office (for example, parents on behalf of their children) or by reason of some special liturgical ministry or in fulfillment of a particular charge in the Church" (*Book of Blessings*, General Introduction 18).

Catholic Household Blessings and Prayers is a spiritual asset in any home, not only for families but for individuals and couples without children as well. It is published by the U.S. Catholic Conference, and should be available through any bookstore.

(A free brochure, in English or Spanish, answering questions Catholics ask about baptism practices and baptismal sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, 704 N. Main Street, Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Notebook (From Page 4)

The Holy Water Diet tells the tale of a Texas priest who contends the holy water diet is a sure fire way to melt the pounds away. "Let the power of prayer keep you slim," says the Texan. "It works in the same way it protects us from sin," A teaspoon of holy water before the meal keeps potential fatties from overindulging.

The same "newspaper" contained an article about the heavenly marriage of John F. Kennedy and Marilyn Monroe. *Take your cues on reality accordingly.*

I showed the holy water article to a priest. He howled with laughter. Where in the world did this story come from, he asked, as I sheepishly admitted to purchasing the tabloid, for research, I added.

No, this won't work, it's absurd, he said, the smile never leaving his face; although I suspected he anticipated a run on water blessings.

Ellen's got a long way to go. Some say the urge to smoke never leaves. It's an addiction, after all. But, she's doing great, and hasn't succumbed to *just one cigarette*. The food cravings, she says, are another story.

Perhaps Ellen should keep a vial of holy water nearby, just in case.

SKIFEST '95

BOONE — The annual Appalachian State University Catholic Campus Ministry SKIFEST is Jan. 27-29 at St. Elizabeth Church. Skiing is at Appalachian Ski Mountain and Hawksnest. SKIFEST activities include a slumber party, ice skating, movies, a local band, games and more. For information, call Father Damion Lynch at (704) 262-0970 or (704) 264-8338.

St. Paul's Conversion

As Saul was nearing Damascus, a light from the sky suddenly flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?"

He said, "Who are you sir?" The reply came, "I am Jesus, whom you are persecuting. Now get up and go into the city and you will be told what you must do."
— Acts 9: 3-7

Saints & Scripture

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Do Sponsorship Programs Really Work?

By SISTER BARBARA MAYER

Many people are skeptical about sponsorship programs. They have doubts about whether the children or elderly really exist or if benefits actually reach them.

One sponsor recently said that her adult children have been chiding her for aiding an elderly woman in Costa Rica through Christian Foundation for Children and Aging (CFCA), a Catholic sponsorship organization that assists more than 45,000 children and elderly around the world. Mrs. John Kuhn decided to become a sponsor for Doña Gloria Contreras, a woman in her 60's, about two years ago because her own mother was elderly and in a nursing home. Her children did not believe that Doña Gloria was a real person.

Last Christmas, the Kuhns were in Costa Rica for a wedding and decided to try to locate Doña Gloria. With the assistance of a family friend they found the woman and traveled to see her in Corina Rodriguez, a town near San Jose. They thought they would only stay about half an hour, but the project coordinator told them that Doña Gloria would be hurt if they did not stay longer. Doña Gloria wanted to prepare refreshments and introduce them to her family and neighbors. The Kuhns could not speak Spanish, but ended up staying about three hours, communicating largely through hugs and smiles.

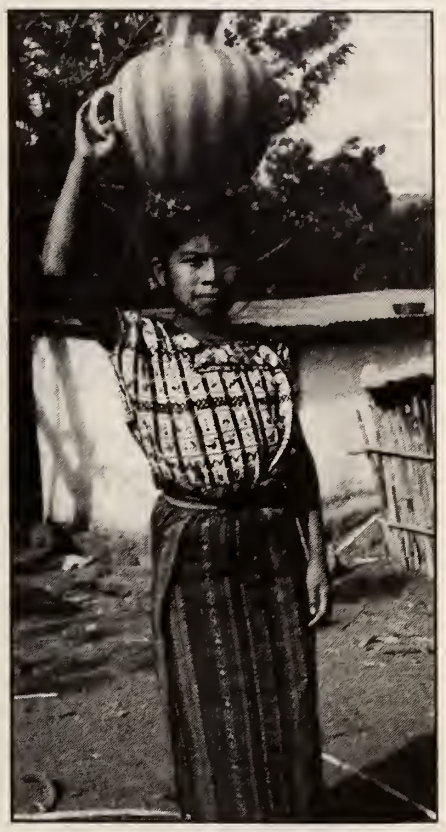
"It was gratifying to see how our small contribution was making a big difference in Doña Gloria's life," Kuhn said. "We had a wonderful visit and I'm so glad we had a chance to get to know each other." Her children don't ridicule her anymore.

Christian Foundation for Children and Aging takes seriously its responsibility of being a bridge of friendship and compassion between sponsors and the people they assist. They strive to keep their administrative costs below 11 percent so that maximum benefits can reach the children and elderly. Moreover, the staff works tirelessly with missionaries, clergy and religious whom they trust to use the funds in the best way possible.

People become sponsors for a variety of reasons, but for most sending help for an individual person rather than making a general donation to the missions is very appealing. People like the personal touch of getting letters and pictures of the child or elderly person they are helping. More than 80 percent of CFCA sponsors have continued their support for at least two years. Almost 5,000 have been sponsors for five or more years.

A woman who has been a sponsor for eight years recently shared what it has meant to her in her life. "Actually, I have never stopped to count the years," Cheryl Manrique said. "What I have counted, however, are the beautiful snapshots I receive of little Gina every year. For the sponsor, it is such a joy to receive those photographs and watch the growth of your child from one year to the next."

Mrs. Manrique, who is an opera singer and pianist, asked CFCA to pray that she would get a piano. "Our good Lord has graciously blessed me with musical gifts, but I have not been able to afford a piano," she said. "And without one I simply can't progress as I feel called. Every few years, a negative thought comes which taunts, 'Why are you sponsoring a child year after year? You could have purchased a wonderful piano by now if it hadn't been for your ceaseless donations.' But then I think about one day standing before God and I ask myself which will be more important, having a piano or helping a child in need."



With the help of her sponsor, Manuela now has a chance for education.

The sacrifices sponsors make and the letters they send are often inspiring and very moving. A letter arrived recently from Mrs. Jud Fredericks of Chalmette, La., which told about her own son who died in a school track accident and the boy she sponsors.

"Narsaiah Dara reminds me so much of my precious son. He was 12 years old when he died. Narsaiah's birthday happens to be in August and my son's birthday is Aug. 4. My son, Anthony Joseph, loved running and I understand that Narsaiah enjoys running too. I pray Narsaiah Dara continues to dream of the future, work hard and develop the strongest self-esteem anyone could have. Please tell him to study hard, learn as much as he can about his world and the universe around him."

By giving life to another child, this mother is doing something constructive with her grief. Narsaiah will never fill the void left by her son, but he will help to heal her loss.

Some of our sponsors aid more than one person. Chuck and Jenny Nicholson of Dallas, Texas, currently sponsor 11 children and two elderly persons.

Before becoming sponsors, the Nicholsons did a lot of research on sponsorship programs. "We found the CFCA gave the most to kids with the least amount of overhead," Jenny Nicholson said. "We know our money is being put to good use."

"We think this is a good way to show others God's love and to increase our children's awareness of the less fortunate," she added.

CFCA wants to be accountable for the trust these sponsors place in their efforts to aid the poorest of the poor. They welcome inquiries and questions and invite interested persons to participate in one of their retreat trips to Guatemala or El Salvador to see first-hand how sponsorship funds are being used.

For more information about CFCA, call (800) 875-6564 or write CFCA, One Elmwood Ave., Kansas City, KS 66103.

Benedictine Sister Barbara Mayer is a member of the CFCA staff.

Sponsor a child at a Catholic mission for just $10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of cornstalks with a tin roof and a dirt floor. Her father struggles to support his family of six on the $30 a month he earns as a day laborer.

Now you have the opportunity to help one very poor child like Marta through *Christian Foundation for Children and Aging* (CFCA), the only Catholic child sponsorship program working in the 23 desperately poor developing countries we serve.

For as little as $10 a month, you can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. *You can literally change a life!*

Through CFCA, you can sponsor a child with the amount you can afford. Ordinarily it takes $20 a month to provide a child with the life-changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can.

CFCA will see to it from other donations and the tireless efforts of our dedicated Catholic missionaries that your child receives the same benefits as other sponsored children.

To help build your personal relationship, you will receive a picture of your sponsored child, information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. Become a sponsor today!

CFCA
Catholic Child Sponsorship

☐ **Yes, I'll help one child:**
☐ Boy ☐ Girl ☐ Teenager ☐ Any in most need
My monthly pledge is:
☐ $10 ☐ $15 ☐ $20 ☐ $25 ☐ Other $_____.
I will contribute:
☐ monthly ☐ quarterly ☐ semi-annually ☐ annually
☐ Enclosed is my first contribution of $_____.
☐ I cannot sponsor now but I enclose my gift of $_____.
☐ Please send me more information.

203

Name _____ (please print)
Address _____
City \ State\ Zip _____
Phone _____

Financial report available on request/ Donations are U.S. tax deductible

Christian Foundation for Children and Aging
One Elmwood Avenue / P.O. Box 3910
Kansas City, KS 66103-0910 / (800) 875-6564

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A balanced faith that looks INWARD and OUTWARD

By Father Robert L. Kinast
Catholic News Service

"Some people are too busy to pray. Some people are too busy praying to help others in need. I was determined to find a happy medium."

The speaker was a devout Catholic, retiring after a long career as a social worker.

I wanted to know where that happy medium is found. "It's in the mystical body of Christ," he replied. "If I didn't believe in that, I would have burned out long ago."

I was surprised by his answer, but I shouldn't have been. The mystical body of Christ, one of the oldest and most profound of doctrines, reminds us that we are united to each other in real, spiritual ways and that we affect each other even though we may not always be aware of it.

In other words, we're not isolated individuals. We're connected.

When someone prays, acts in faith, acknowledges God's presence, serves others, practices virtue, that person contributes these experiences to the larger mystical body.

This spiritual strength is then available for others to draw upon when they face a crisis, are asked to make a sacrifice or try to discern the right thing to do.

You might call this a network of spiritual interaction. The private prayer of a cloistered nun in India might provide the very courage needed by a community organizer in Mexico to win justice for village workers.

All worlds come together in the mystical body.

In the mystical body each person is expected to contribute what he or she can, based on personal gifts and circumstances:

—Some are in a position to be more active, others to be more contemplative.

—Some are able to articulate a principle persuasively, others are able to make it work in practice.

The whole body is built up by each member's contributions, as St. Paul proclaimed long ago (1 Corinthians 12).

This does not mean, however, that we should take for granted our connections within the mystical body or contributions to it. There are steps we can take to balance our world of personal faith, directed inward, and our world of public faith, directed outward to others.

Three basic steps should prove helpful in working toward this balance.

1. First, meet your immediate responsibilities.

This is where people's lives are centered, where they have the most direct impact. For most people, immediate responsibilities include their relationships — to spouse, children, other family members, close friends. It also means their work, neighborhood and civic activities, as well as care for the environment.

The world of immediate responsibilities is the world of personal prayer, participation in liturgy, Bible and spiritual reading, and conscientious moral decisions.

CNS photo by Michael Hoyt

These may seem like small activities without much influence on the larger world. Within the mystical body, however, there is no limit to the effect of a positive action.

When Martin Luther King Jr. was asked during the sanitation strike in Memphis, Tenn., what strikers should do to ensure justice in the future, he told them to be the best sanitation workers they could be.

Fulfilling immediate responsibilities advances ultimate causes.

2. Second, take advantage of opportunities to do something "extra" when they arise. Often these are appeals to serve as a volunteer.

The challenge is to know how much "extra" a person can do when so many requests and demands are made. A good friend of mine expresses it this way:

"I am concerned about many things but I can care about only a few."

That's why some people serve by focusing on a single issue like abortion or hunger. It also is why some people attempt to identify their talents carefully; one person, asked to teach in the parish religious education program, responded by saying she felt more qualified to become a facilitator for one of the parish's faith-sharing groups.

"There are steps we can take to balance our world of personal faith, directed inward, and our world of public faith, directed outward to others.... First, meet your immediate responsibilities."

Naturally, people's circumstances change over the years. Thus, one married couple was very involved in Catholic schools and family devotions when their children were growing up. Now, taking care of their own parents, the couple is more active serving in programs for the aged.

3. The third and most difficult step is to integrate one's personal world of faith with the public world of faith.

—A parish lector I know does this by studying the Bible texts she is to read at Mass and using them for personal prayer.

—A business executive does this by always concluding staff meetings with a question about how their decisions will affect the community's poor and needy.

The temptation to measure the value of one's private, spiritual acts by tangible results on a large scale must be resisted here, however. This is the temptation to think that your concern and prayers are worth little unless all poverty is eliminated, all child abuse prevented, all exploitation stopped.

A better approach is expressed by the bumper sticker urging people to think globally and act locally.

A retired social worker put it another way. "Just do what you can and watch what happens." Spoken like a true member of the mystical body.

(Father Kinast is an author and director of the Center for Theological Reflection, Indian Rocks Beach, Fla.)

FOOD FOR THOUGHT

If I set aside quality time for meditation, am I depriving others in my life of the quality time they need from me?

As a parent, I feel confident that this question is familiar to every other parent. Parents have moments of imagining that time taken for themselves is time taken away from children.

But I think of many others — for example the justice workers and social servants who sense that no amount of activity on behalf of others is enough.

"Meditation is above all a quest," the new Catechism of the Catholic Church says. "The mind seeks to understand the why and how of the Christian life" (No. 2705). And by engaging "thought, imagination, emotion and desire," meditation mobilizes the faculties needed to "strengthen our will to follow Christ," it says (No. 2708).

Meditation isn't inaction. In fact, meditation can improve the quality of all our action as Christians.

Is it part of the human condition to be suspicious that time for oneself represents a form of selfishness? Maybe. Still, I've come to believe that time for personal meditation and time for others are simply two sides of one coin. Each needs the other.

David Gibson,
Editor, Faith Alive!

FAITH alive!

Stop! Begin to regain your focus

By Brother Cyprian L. Rowe, FMS
Catholic News Service

"At 8, I have to let John off at the bus and at 8:10 Sherrie has to take the school bus. There's no creamer in the office, so I'll have to get that. On the way to the store, I'll try to figure out what to do for my next client."

Thus another day begins, littered with a million "things" to do. The world falls out of focus again.

God, faith, purpose: All are swallowed up into the quicksand of a day that lurches forward on the pogo stick of necessity and habit.

Your world begins to wobble like a top running out of momentum. A sense of pain or confusion may become the force that causes you to stop and to question life.

Life's ultimate question is still "who" in one of its forms: Who made me? Whose am I? To whom must I send back all the labors of my life?

A person who feels lost must make a commitment to stop and to bring answers to those questions into the center of life: into mind and heart; into all the interchanges between people; into the ways that things are used.

To refocus and begin to find balance in your life, ask yourself, "Who am I?" You are a person of a particular age and culture. You live in a particular place with particular people. Do these mean anything? Do these realities define you or do you define them? Do you get confused about this?

That confusion can be cleared up only by asking and answering the "why" questions. What is needed to give focus to life is the conviction that you have a mission.

"The" question for refocusing your life is still, "Why did God make me in the way God made me?" This question invites a person to look inward, into an imaginary space between the self and the world. Ultimately a person is led to ask, What can — or should — we do for one another? Why are we here together?

Asking why God made us leads us toward understanding that while human life is lived in community, it must at some awesome points be shared, alone, with the Spirit, who whispers in and through the silence!

Part of this process of asking why God made us is asking what specific gifts the Lord has given us, and why. How can these gifts benefit God's creation in the everyday world?

A pattern is needed: being with others at times; being by oneself at other times. Remember that even Jesus walked with his people, but withdrew at times for prayer — alone.

The "hidden life," that private time when the "why" questions are asked in order to shine some light on our action and vocation in the world, must be lived daily. It must be lived in the pockets of all parts of the day — in those moments between tasks when you ask: "Why am I doing this? How is this related to God's kingdom?"

Stop! That's the first step.

But remember that ultimately a balanced life of faith flows from the realization that it is the Spirit who works. So, as you ponder these questions — Who? Why? — give yourself over to the Spirit and ask to be shaped, directed for your daily life. Your meditation reveals that you are not self-sufficient.

Give the Spirit time — and place.

(Marist Brother Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland, Baltimore.)

FAITH IN THE MARKETPLACE

How does private prayer aid your relationship with others?

"Prayer focuses me on who I am in relationship to who God is. In doing that, it takes away my sense of self-sufficiency. When I see my need for God, it helps me be more compassionate and patient with others." — Janis Erb, Roanoke, Va.

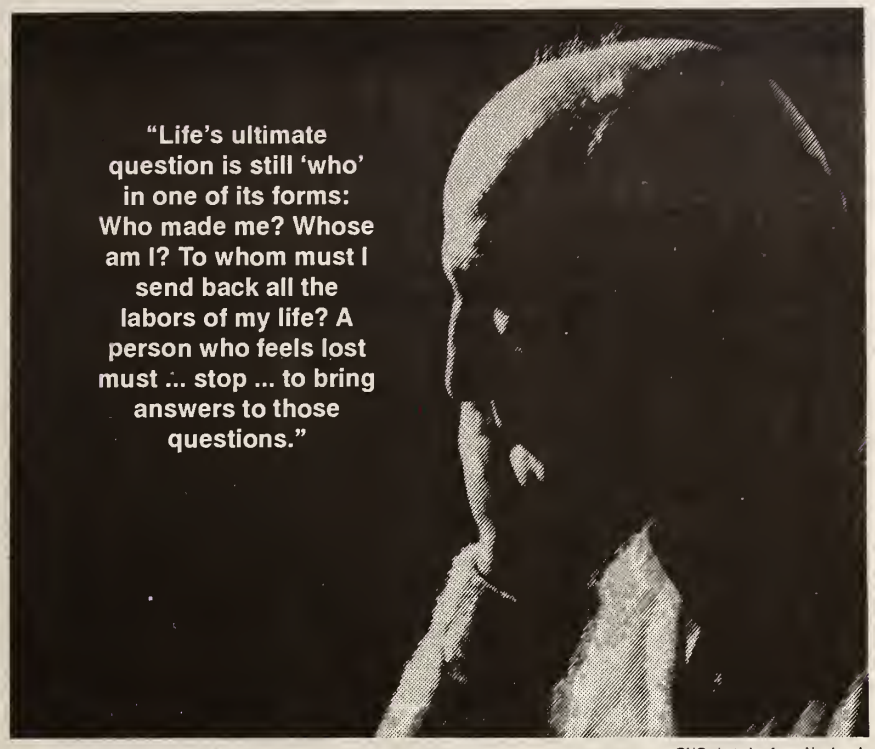
"Prayer makes me more open with others. It strengthens my confidence in dealing with other people." — Frank Senka, Christopher, Ill.

"When I pray for others, it opens up my heart to them and helps me make friends with them." — Brian Cain (age 7), Mt. Olivet, W.Va.

"When you pray and you're comfortable with yourself and God, it carries over to all your other relationships. The peace I find in having a quiet time with God helps in getting along peacefully with everyone else." — Chuck Richard, Christopher, Ill.

"My prayer is an important way for me to draw close to others. I make a special effort to remember all my friends and benefactors in my prayers." — Frances Fordyce, Uniontown, Pa.

An upcoming edition asks: "Get a life!" So the slogan goes. What is your idea of getting a life? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.W., Washington, D.C. 20017-1100.



CNS photo by Anne Nordmark

The way to sharpen your vision

By Father John J. Castelot
Catholic News Service

All work and no play makes Jack a dull boy. Similarly, all work and no pray makes anyone dull.

Work is important. What, for instance, is more important than raising a family? But work is absorbing, time-consuming, demanding.

Unless a person takes time frequently to reflect prayerfully on the purpose of work, it can become frustrating, maddening. Why am I knocking myself out like this? Does anyone care? Does God?

Feverishly busy as Jesus was, he had to find time for prayer. Mark tells us of a typical day, a day whose work began when most people were ready to call it a day: after sunset.

Crowds flocked to Jesus with their troubled friends, and he tended to them all. As on another occasion, "the crowds gathered, making it impossible for them even to eat" (Mark 3:20).

The work that began at sunset left him exhausted, but also exhilarated. Popularity like that can be unsettling.

Sleep brought some relief. Then, "rising very early before dawn, he left and went off to a deserted place, where he prayed" (Mark 1:35).

But he couldn't call even his solitude his own. His disciples tracked him down and reproached him: "Everyone is looking for you!"

They had a lot to learn. All they could see was the enthusiasm of the crowd and an opportunity to exploit it. They didn't stop to ask: "For what?" They did not realize that work had to be balanced by prayer if it was to make any sense.

Jesus could have scolded them for this, but he said simply: "Let us go on to the nearby villages that I may preach there also. For this purpose have I come."

Prayer had sharpened his vision, given him fresh insight into his purpose. It made his work meaningful.

This was not an isolated instance. The Gospel of Luke shows Jesus frequently at prayer.

—"In those days he departed to the mountain to pray, and he spent the night in prayer to God" (6:12).

—"He took Peter, John and James, and went up the mountain to pray" (9:28).

—"He was praying in a certain place, and when he had finished, one of his disciples said, 'Lord, teach us to pray'" (11:1).

Someone was getting the message!

By his example, Jesus taught the need for prayer — the importance of pausing in the midst of our legitimate activity and talking things over with God.

We have to balance action and reflection. This is essential for sanity, emotional and spiritual health.

St. Benedict gave his followers a simple formula for keeping balance: "Work and pray." Both are of the essence.

(Father Castelot is a Scripture scholar, author, teacher and lecturer.)

FAITH IN ACTION

"Silence is the ground of human involvement," and that is "why we need to help one another become inwardly quiet," writes Martin Helldorfer in *Prayer When It's Hard to Pray* (Twenty-Third Publications, Mystic, Ct. 06355; $7.95, paperback). This is a book of many brief reflections on prayer. The author, a psychologist and psychotherapist, says: "When quieted we are invited to become attentive to the beauty and goodness of life. We will also see its violence and injustice. Before long persons of prayer are led back to the marketplace where their presence is so necessary."

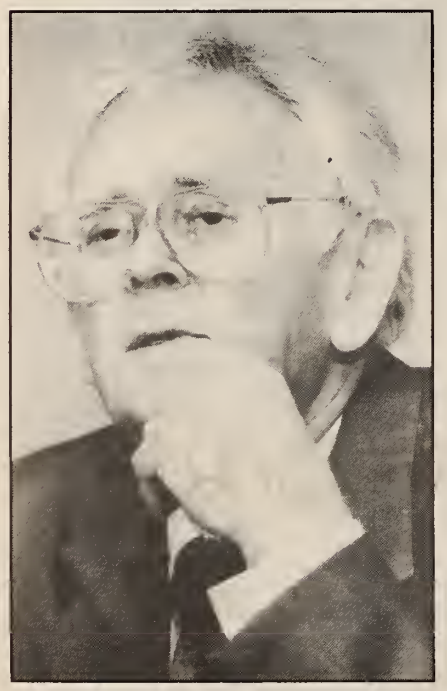
Reflection: "Prayer involves learning to rest," writes Helldorfer. Do we know how to rest, or why? Helldorfer says: "Stop for a moment; sit down and rest; look closely. The world breaks open. We see what was unseen. The more contemplative we become, the more we notice.... But the world seldom opens without a moment of rest."

FAITH alive!

People In The News

Pope A Parishioner Of Orthodox Church In Lenin's Hometown

WARSAW, Poland (CNS) — Pope John Paul II has been made the first honorary member of a new Russian Orthodox parish in the hometown of communist icon Vladimir Lenin for supporting construction of a local Orthodox cathedral. Poland's Catholic Information Agency said a medal conferring the honor had been sent by the parish council supervising the project in Ulyanovsk, a town on the Volga River, 500 miles southeast of Moscow, in Russia's Mordova Republic. The decision followed Pope John Paul's donation of $10,000 for the new Cathedral of the Resurrection, in response to a request from the council chairman, Protodeacon Aleksij Skala. The donation, personally handed over by the Vatican's outgoing nuncio to Moscow, Archbishop Francesco Colasuonno, is believed to be the first ever made by a pope for the construction of an Orthodox place of worship.



Joe Slovo, South African political figure whose death was mourned by the country's religious leaders. (CNS photo from Reuters, October 1994)

Religious Leaders Mourn Death Of Anti-Apartheid Figure

JOHANNESBURG, South Africa (CNS) — The death of Joe Slovo, chairman of the South African Communist Party and a leading figure in the African National Congress, drew expressions of regret and tributes for his work from several leading South African religious figures. "His dedication and selflessness in carrying out his duties right to the end made him a role model for anyone committed to building the new South Africa," Archbishop Wilfrid Napier of Durban said of Slovo, 68, who died of bone marrow cancer Jan. 6 in Johannesburg. Archbishop Napier is vice president of the Southern African Catholic Bishops' Conference. Slovo was housing minister in South Africa's government of national unity, an important post as the country seeks to redress the injustices of apartheid, which included severely substandard living quarters for millions of black African citizens.

Priest Leaves $1 Million Estate To Pontifical College In Ohio

COLUMBUS, Ohio (CNS) — The Pontifical College Josephinum, the only pontifical college outside Italy, has received the largest gift in its history, a bequest estimated at approximately $1,250,000 from the estate of a Toledo diocesan priest. Father Blase J. Cupich, president and rector of the college in Columbus, said a new fund set up with the bequest of Father Virgil J. Riedlinger will provide as many as 10 students a year with full or partial scholarships. Born in 1910, Father Riedlinger was ordained in Toledo in 1939 and served in a number of parishes there until his 1976 retirement. He died in last June. A spokeswoman for the college said Father Riedlinger's large estate apparently was the result of shrewd stock market investments and a simple life style that included growing his own vegetables and canning fruit.

Pope Appoints New Exarch For Armenian Catholics In U.S., Canada

NEW YORK (CNS) — Pope John Paul II has appointed Father Hovhannes Tertzakian, rector of the New York Armenian Catholic cathedral, as the new exarch for Armenian Catholics in the United States and Canada. Bishop-designate Tertzakian, 70, succeeds Bishop Nerses Setian, whose resignation as exarch was accepted in October 1993, when he turned 75 years old. The appointment was announced Jan. 7 in Rome. Bishop-designate Tertzakian has been rector of St. Ann Armenian Catholic Cathedral in New York since 1986. Bishop Setian appointed him pro-exarch in 1989. In 1990 he was also made chancellor of the exarchate.

Father Barnabas Ahern, Leading Bible Scholar, Dies

CHICAGO (CNS) — Passionist Father Barnabas Mary Ahern, an internationally renowned Scripture scholar, theologian, ecumenist, teacher and retreat leader, died of pneumonia at the Passionists' Immaculate Conception Monastery in Chicago Jan. 9. He was 79 years old and had been living at the monastery since 1989, when failing health and Alzheimer's disease forced him to stop teaching. He was buried Jan. 16 at All Saints Cemetery in Chicago following a funeral Mass at Immaculate Conception Church. Father Ahern, who taught Scripture for decades in the United States and Rome, was one of a group of top U.S. Bible scholars who led a movement in the 1950s and '60s to popularize the use and understanding of the Bible among Catholics.

Spanish Bishop Says Opus Dei's "Power" Comes From Prayer

ROME (CNS) — The head of Opus Dei, Spanish Bishop Javier Echevarria Rodriguez, said the power of his organization is based more on prayer than on alleged worldly influence. "We don't consider ourselves supermen, but people like everyone else — able to make mistakes, but capable also of loving God utterly in everyday life," he said in an interview with the Italian newspaper *Avvenire*. Bishop Echevarria, 62, was one of 10 prelates ordained by Pope John Paul II in an Epiphany liturgy at the Vatican Jan. 6. Unlike most of the bishops, who will administer dioceses, he heads the Opus Dei personal prelature, whose worldwide membership includes some 75,000 lay people and 1,500 priests. and offices.

BISHOP JAMES T. MCHUGH

Camden Bishop Issues Guidelines For Peaceful Abortion Protests

CAMDEN, N.J. (CNS) — Pro-life demonstrations "must always reflect Gospel values and be law-abiding," said Bishop James T. McHugh of Camden in issuing guidelines for peaceful demonstrations at abortion clinics. "Neither the diocese nor the parish promotes or condones any conduct which is illegal or unlawful. We wish to give public witness to our beliefs about the dignity of the human person, the sanctity of human life and the wrongfulness of abortion," he said. The guidelines were issued Jan. 4 in response to the late-December shootings at abortion clinics in the Boston area and in Norfolk, Va.

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Scripture

Readings for the Week of January 22 - January 28

Sunday: Nehemiah 8:2-4, 5-6, 8-10; 1 Corinthians 12:12-30 or 12:12-14, 27; Luke 1:1-4, 4:14-21.

Monday: Hebrews 9:15, 24-28; Mark 3:22-30.

Tuesday: Hebrews 10:1-10; Mark 3:31-35.

Wednesday: Acts 22:3-16 or Acts 9:1-22; Mark 16:15-18.

Thursday: 2 Timothy 1:1-8 or Titus 1:1-5; Mark 4:21-25.

Friday: Hebrews 10:32-39; Mark 4:26-34.

Saturday: Hebrews 11:1-2, 8-19; Mark 4:35-41.

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Christian Unity Week Caps Active Ecumenical Year

WASHINGTON (CNS) — As Catholics and other Christians gather to pray for Christian unity Jan. 18-25, they can reflect on 1994 as a year of intense ecumenical activity on many fronts.

Among the significant ecumenical advances in 1994, even a short list would have to include:

— A major international Catholic-Lutheran agreed statement on "Church and Justification."

— A Catholic-Assyrian accord ending church-dividing differences that go back more than 15 centuries.

— A U.S. Catholic-Orthodox statement settling the difficult issue of "uniatism."

— Pope John Paul II's strong emphasis on church unity and ecumenism in his apostolic letter on preparations to mark the start of the third millennium of Christianity.

The theme for this year's Week of Prayer for Christian Unity is "Communion in God — Life Together." The theme reflects a strong focus of churches in recent years on the need to translate the growing expression of common faith among theologians into concrete shared life and witness on the local level.

The yearly week of prayer for unity was begun in 1908 by Father Paul Wattson, an Episcopalian convert to Catholicism who formed the Graymoor, or Atonement, friars as a Franciscan religious order dedicated to Christian unity.

Originally called the Church Unity Octave and later the Chair of Unity Octave, the week of prayer was extended throughout the Catholic Church in 1916 by Pope Benedict XV.

Since the Second Vatican Council in the 1960s, when the Catholic Church really entered into the Christian ecumenical movement, it has become an occasion for innumerable interfaith services in which Catholics, Orthodox and Protestants come together in common prayer for unity. Since 1966 the Faith and Order Commission of the World Council of Churches has joined the Vatican as official co-sponsor of the week.

This year's joint message of U.S. Christian leaders for the week celebrates "the progress that has been made through common witness, through dialogue on the essentials of the Christian faith and through the renewal of our worship."

At the same time, it says, the wars and other painful divisions and in human society today make "even more poignant the failures of communion among our divided Christian churches."

"Is Christ divided?" the message asks. "If there is one Christ," it adds, "those loyal to him must find ways to serve the unity of the church. Is not the gift of communion in God a call to share life together?"

"The very fact we set aside a week of prayer for the unity of the Christian church is a witness to the need for more study, more collaboration and more spiritual conversion, if the unity Christ willed is to be realized," the message says.

Among the ecumenical advances of 1994, the Catholic-Assyrian accord last November was issued as a formal "Common Declaration" by Pope John Paul II and Patriarch Dinkha IV of the Assyrian Church of the East. They declared that Catholics and Assyrians share a common faith in the divine and human nature of Christ, in effect ending the Christological differences that have divided the churches since the Council of Ephesus in 431.

With its "Church and Justification" text, the Lutheran-Roman Catholic International Dialogue addressed one of the most fundamental points of division between Roman Catholics and the churches of the Reformation.

In December the leaders of the Lutheran Church in Germany presented the pope with a declaration that their church's 16th- century condemnations of Roman Catholicism do not apply to the modern church. They expressed hope that an analogous Roman Catholic document would be approved soon.

Many hope a mutual lifting of Catholic and Lutheran condemnations, a project under active consideration on both sides for more than a decade, can be completed by 1997, the 450th anniversary of the Council of Trent's decree on justification condemning what Catholics then understood to be Lutheran teachings.

At one level Catholic-Anglican relations came up against another stumbling block in 1994 when the Church of England, mother church of the Anglican Communion, ordained its first women priests. But authorities on both sides were agreed that it was a serious issue needing further ecumenical discussion and that dialogue on other issue of faith and church life should continue.

The Vatican took a major step toward approval of earlier Anglican-Catholic consultations last March when it said that no further work is needed for the present to clarify the statements of substantial agreement on Eucharist and ministry contained in the 1982 Final Report of the first Anglican-Roman Catholic International Consultation.

In addition, the second consultation, which began its work in 1982, issued a major joint statement on ethics, affirming that even when their churches differ in judgments on certain moral issues, they share a common ground of fundamental Christian moral principles.

The Disciples-Roman Catholic International Dialogue issued an agreed statement, "The Church as Communion in Christ."

The World Council of Churches announced "Return to God: Rejoice in Hope" as the theme of its next world assembly, to take place Aug. 24-Sept. 7, 1998 in Harare, Zimbabwe.

In the United States, the national Catholic-Orthodox dialogue has played a strong role in trying to maintain dialogue and constructive relations between Catholic and Orthodox bodies amid the strains following restoration of religious freedoms in Eastern Europe and the nations of the former Soviet Union.

Its statement on uniatism affirmed and reinforced a 1993 international dialogue statement on the legitimacy and spiritual rights of those Eastern churches that have historically reunited with Rome, while at the same time recognizing that a reunion of the churches today must take a different approach.

Brother Jeffrey Gros, associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs, cited among other important U.S. ecumenical developments:

— A joint pilgrimage last November of eight U.S. Episcopal and Catholic bishops to Canterbury and Rome.

— A decision by the Southern Baptist Convention at its meeting in June to approve the continuation of the Catholic-Baptist conversation. It was the first time that the conversation, which has gone on for 20 years, was given convention-level approval.

— A first ever gathering of black and white Pentecostal leaders, who met in Memphis, Tenn., to found a new ecumenical organization of U.S. Pentecostal churches.

Stewardship A Series Of Taps On The Shoulder For Parishioner

By PAT MILLAR

Stewardship a way of life

Stewardship for me has been a series of quiet taps on the shoulder.

The first tap came from my family when I was growing up. Even before I understood the word stewardship, I saw my parents as living examples of good stewards. So much of their time, talent and treasure was dedicated to us children. They used everything they had to educate, train and support us. I watched them pray and seek God in their lives and they passed that on to us.

One family tradition we all shared was that of praying before meals. We even said our prayer aloud when we ate at a restaurant. As a child, I sometimes felt strange doing that, but from my parents' example and gentle insistence, I learned that one could live quietly and still give witness.

Five children kept my parents busy, yet they were involved in the church and community. Dad had a talent for finances and he often served in that capacity. Mom directed her energies toward the school. No matter the circumstances, there was always room for one more at our table or one more in the house. They simply shared whatever they could.

The second tap on the shoulder came when I got married and had my own children. I learned to follow in my mom's footsteps. The questions my sons asked challenged me to claim the beliefs of our faith and to try to share them. As the boys grew, I had more time to offer outside our home. I worked on parish committees, school projects, with the Boy Scouts and community organizations. From this I gained a real sense of belonging.

I felt another tap when we moved to North Carolina. This pulled me out of my routine and challenged me to start anew. About this time, I received a subscription to the magazine, *The Word Among Us*. In it are recommended Scripture readings for each day. At first I didn't use it because I thought I didn't have time. Then one day I picked it up and I was hooked. It took only a few minutes to read the brief section in the Bible and the commentary in the magazine. In using my time this way, I grew in my knowledge of God and His message. He was bringing me closer to Himself. When I was invited to be a eucharistic minister at St. Leo Church, I decided to do it because I was there on Sunday anyway. That really wasn't the best motivation, but God called me from where I was at the time and used me as I was.

About two years ago, I was laid off from work. While I was trying to decide what to do, a friend invited me to Crisis Control. I was placed in the pharmacy and trained as a technician.

See **Stewardship,** Page 13

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Grupo de niños de segundo grado en una clase de catecismo con sus catequistas, las cuales son miembros de la comunidad americana de Biscoe, que ayudan al padre Clarke en el apostolado hispano de su misión (Foto de A. DE AGUILAR)

Un enamorado de los hispanos en Biscoe

Por ARTURO DE AGUILAR

Como en muchos de nuestros países, escuché llamar a la Misa con el ya tan antiguo sonido de la campana, aunque ésta es una muy pequeña. El padre Jerry, o Gerardo, como a él le gusta que le digan, se encarga de que se escuche cada domingo a las 12 p.m.

En mi recorrido por la diócesis, hace algunas semanas fuí a parar a la comunidad de Biscoe, N.C. que se encuentra al este del estado y es una de las misiones que limita con la diócesis de Raleigh. Según los cálculos del padre, en los alrededores de esa población hay más de dos mil hispanos, que en su mayoría son mexicanos. Casi todos trabajan en algunas tejedoras de prendas de vestir o en la fundidora local.

El padre Gerardo Clark, religioso de los Oblatos de San Francisco de Sales, empezó la comunidad hace un par de años. Con algunos fondos de la diócesis y otras ayudas que el padre buscó, fué posible adquirir una antigua capillita protestante y ahí continuó celebrando la Misa, que ya antes celebraba en otra capilla prestada. Con el tiempo, la comunidad ha ido creciendo y ha sido posible hacerle muchos arreglos al edificio, que últimamente se renovó casi del todo.

El padre Gerardo habla español bien y lo ha ido mejorando a través de su trabajo y contacto diario con hispanos. Hace algún tiempo viajó a México con varias de las familias de la misión donde visitó y conoció varias ciudades de ese país y de paso pudo practicar aún más su español.

Junto a la comunidad hispana, que es mayoría, hay una pequeña comunidad americana que comparte todas sus actividades con la primera. Al platicar con algunos de los miembros americanos pude descubrir que tienen un gran sentido de responsabilidad por la comunidad hispana. "Ellos saben que el apostolado de nuestra misión es el colaborar y servir a la comunidad hispana, peregrina en este país" dice el padre Gerardo, al preguntarle como es la relación entre ambas comunidades. Existe una relación armoniosa y de cariño que les permite crecer juntos como una sola Iglesia.

El padre ha tratado de formar grupos de reflexión, de aprendizaje de inglés, de computadoras y algunas otras cosas más para la comunidad hispana. Algunas han funcionado y otras no, pero él no se da por vencido y sigue animosamente tratando de servir a sus fieles. Cuando visité la comunidad pude compartir con un grupo que se reúne para hablar sobre el alcoholismo, las drogas y las consecuencias en los hijos. También pude visitar los grupos de niños en su clase de catecismo dominical.

El Padre Gerardo Clarke "llamando" para comenzar la misa de 12, en español, que se celebra los domingos en la misión de Nuestra Señora de las Américas. (Foto de A. DE AGUILAR)

Esta es la segunda vez que tengo la oportunidad de compartir con la gente en Nuestra Señora de las Américas, el nombre de la misión en Biscoe, y disfruté mucho al tener la posibilidad de confirmar una vez más que la comunidad hispana está creciendo más y más a través de la diócesis y que hay muchos sacerdotes interesados en apoyar y conocer más nuestra cultura.

Como digo en el título de este artículo, el padre Gerardo es un enamorado de los hispanos porque el ama su ministerio entre nosotros y da todo su tiempo y cariño a su comunidad. "he contratado a una secretaria bilingüe que me ayuda a resolver y escribir cuando no puedo con algo, además así la gente se puede acercar con la confianza de que encontrará a alguien que les entiende bien", me dijo el padre.

Después de terminada la celebración Eucarística salí a platicar con algunas de las personas y todos me dijeron lo mismo, que pueden sentir el amor con el que el padre Gerardo les trata y les recibe. Por esto es que muchos de ellos no extrañan su parroquia en su país de origen pues se sienten "como en casa" al asistir a Misa.

Biscoe es una comunidad joven que aún tiene mucho futuro y que con el apoyo del padre Gerardo y mucho ánimo seguirá adelante. Esperemos que cada persona que llegue a Bisco pase a formar parte de la comunidad para engrandecerla y hacerla crecer con la riqueza personal que cada uno posee y que Dios ha puesto en nosotros para hacerla producir al ciento por uno.

Al caer la tarde en Bisco yo tuve que volver a Belmont pues el próximo día yo tenía mis clases, pero me quedó un "buen sabor de boca" al comprobar una vez más que somos bienvenidos en estas tierras lejanas de nuestra patria y que hay muchas personas, como el padre Jerry que están enamoradas de los nuestros..

Bautismo (III)

El bautismo ha sido descrito como misterio del encuentro con el *Padre* y con el *Hijo* y es tambien misterio del encuentro con el *Espíritu Santo*.

El Nuevo Testamento habla de un Bautismo en el *Espíritu* (1 Cor 12, 13; Tt 3, 5) y llama al "nacer desde lo alto" un nacimiento del agua y del *Espíritu*.

En el *Espíritu* se realizan el perdón de los pecados y la adopción filial: "Que ustedes sean hijos lo atestigua el hecho de que Dios ha enviado a sus corazones al *Espíritu* de su hijo que clama: Abba, Padre". (Gal 4, 6).

En el *Espíritu* el bautizado está conformado al Hijo, Jesucristo, en la plenitud de su misterio: "Si alguien no tiene el *Espíritu* de Cristo, ése no pertenece a Cristo" (Rm 8, 9).

Es en el *Espíritu* que el cristiano forma un solo cuerpo con aquellos que, como él, han sido bautizados en nombre de la Trinidad: "En realidad, todos nosotros hemos sido bautizados en un único *Espíritu,* pero para formarnos en un único cuerpo. Judíos y griegos, esclavos y libres" (1 Cor 12, 13).

Gracias al don del *Espíritu* recibido en el Bautismo, el cristiano sabe que ya no está solo, porque en realidad forma parte de la familia de los hijos e hijas de Dios, en la cual el *Espíritu* comunica a cada uno sus dones en vista del bien común y ayuda a todos a vivir en comunión con Cristo y con los hermanos.

Vivir como bautizados significa, entonces, vivir en la aceptación mutua y en el mutuo servicio de caridad, al mismo tiempo, dando testimonio delante de los hombres del don que se realizó en Cristo y en el *Espíritu.*

El Bautismo nos da la alegría de ser y sentirnos verdaderos hijos e hijas amados del Padre, llamados a vivir en el seguimiento de Cristo, continuamente renovados e inspirados por el *Espíritu Santo.*

(Con permiso de los Padres de la Sociedad de San Pablo)

El Papa nombrado 'Hombre del Año' por la revista *Time*

NUEVA YORK (CNS) — Al nombrar al Papa Juan Pablo II como su Hombre del Año para 1994, la revista "Time" lo calificó de "una brújula moral para los creyentes y los no creyentes por igual", que reafirma con energía una visión moral de un mundo en el que muchos ven que los valores decaen.

"Por tal rectitud—o temeridad como sus detractores lo definirían — él es el Hombre del Año de Time", dijo la revista en su edición para la semana del 26 de diciembre al 2 de enero que salió a los estanquillos de publicaciones el 19 de diciembre.

El Papa Juan Pablo es solamente el segundo Papa que haya llegado a las carátulas de Time para fin de año. El Papa Juan XXIII fue el Hombre del Año en 1962, en cuyo año inauguró el Segundo Concilio Vaticano.

Time dijo que el Papa Juan Pablo, como cabeza de casi mil millones de católicos en todo el mundo, tiene "el púlpito más sobresaliente del mundo. Pocos de sus antecesores durante los 2,000 años últimos han hablado desde el mismo tan a menudo y con tanta energía como él".

"Su poder descansa en la palabra, no en la espada ... El es un ejército de una persona, y su imperio es tan etéreo y ubícuo como el alma", dijo la revista.

"Juan Pablo ve como su deber el poner en dificultades a la corriente viviente del modernismo. El se yergue sólidamente contra gran parte de lo que el mundo secular estima progresista: La noción, por ejemplo, de que los seres humanos comparten con Dios el derecho a determinar quién nacerá y quién no nacerá", dijo la revista.

La misma mencionaba su oposición con éxito a la fraseología que apoyaba al aborto en la Conferencia Internacional de las Naciones Unidas sobre Población y Desarrollo, efectuada en el verano pasado, como un "ejemplo formidable y controvertido" de su influencia sobre asuntos mundiales.

El conflicto papal con la política y las creencias seculares predominantes en la conferencia sobre población ejemplificó el papel central que él viene desempeñando en un conflicto global sobre "diversos senderos de razón y normas de verdad", dijo Time.

"Sus objetivos principales han sido los de aclarar la doctrina de la Iglesia — los creyentes pueden experimentar duda, pero debe evitárseles la confusión — y proyectarse hacia el mundo, procurar contactos con otras creencias y proclamar a todos la santidad de la persona humana, cuerpo y alma", dijo la revista.

To Our Friends

An article about the work Father Gerard Clarke is doing at Our Lady of the Americas Mission in Biscoe. Third article in a series about baptism. Pope John Paul II named "Man of the Year" by *Time* magazine.

Pope: Wars Symptoms Of World's 'Despair And Pain'

VATICAN CITY (CNS) — In his annual "state of the world" address, Pope John Paul II said the continued killing in Bosnia-Herzegovina and the new outbreak of war in the Russian province of Chechnya were symptoms of the "despair and pain" that afflict many people across the globe.

At the same time, the pope heralded recent peace moves in the Middle East, South Africa and Northern Ireland, saying the international community should take these lessons of successful negotiation to heart.

The pope delivered the wide-ranging speech Jan. 9 to international diplomats accredited to the Holy See. Like previous years, he tried to balance hopeful signs with an honest evaluation of global iniquity and suffering.

"Alas, there are still rising today from this world too many cries of despair and pain, the cries of our brothers and sisters in humanity, crushed by war, injustice, unemployment, poverty and loneliness," he said.

The diplomatic community in general and the United Nations in particular have the responsibility and the means to help change the situation, he said.

"I am convinced that though war and violence are alas contagious, peace is equally so. Let us give it every chance!" he said.

"One does not write peace with letters of blood, but with the mind and the heart!" he said. Dialogue is needed to face complex problems involving social disintegration, "predatory" nationalism and acts of aggression, he said.

The pope's sharpest comments came in his review of the Bosnian fighting, which he described as a "pitiless war" that in a way seems like "the shipwreck of the whole of Europe." The biggest failure in the face of Bosnian suffering would be international indifference, he said.

"There are aggressors and there are victims. International law and humanitarian law are being violated. All of this demands a firm and united reaction on the part of the community of nations," he said. In no case should a solution simply endorse territorial conquests obtained by force, he added.

In more cautiously worded comments, the pope said the battles in Chechnya posed serious questions for the international community about "the means to be taken in order to ensure genuine coexistence between different peoples." He said negotiation, at times internationally supported, remains the only legitimate way to preserve harmony in these "ethnic, religious and linguistic mosaics of our world."

The pontiff, citing numerous pockets of war and suffering in Africa, appealed for a "major effort of international solidarity" toward the continent. He said he was alarmed that aid to Africa had dwindled considerably in 1994. Of the world's 40 poorest nations, 30 are African, he pointed out.

He urged an end to power struggles based on race and ethnic makeup, and an end to the arms trade which has helped fuel the deadly fighting in places like Liberia, southern Sudan, Somalia, Angola and Rwanda.

The pope referred to recent killings in Algeria, claimed by Islamic radicals, as an example of a "brute force which is not even sparing the small Catholic community." Four missionary priests were slain in late December, in an attack claimed by a radical Muslim group.

The pope described South Africa as a positive highlight of the 1994 international scene, citing free multiracial elections and the improved post-apartheid political climate in the country. It offers a good example of a spirit of reconciliation and compromise, he said.

The recent cease-fire in Northern Ireland was another "happy development" following difficult negotiations, he said. He encouraged both sides to find a political solution based on forgiveness and mutual respect.

Likewise, the pope hailed progress in Middle East peace negotiations, while noting that situations of confrontation and exclusion persist in the region. "The Palestinian people are still waiting to see their aspirations fully satisfied. Lebanon has not yet recovered its full sovereignty," he said.

Turning to Latin America, the pope said he hoped people in Haiti and Cuba would find "the most appropriate paths to consolidate democratic life."

While Latin America is experiencing the beginnings of economic growth, he said, vast social reforms are needed to eliminate "the real cancers of poverty and injustice." He called drug trafficking and crime on the continent "as subversive as the guerrilla movements of the past."

The pope noted the continuing social and economic renewal taking place in China and Vietnam, but complained that Catholics who generously contribute to both countries still face restrictions on the practice of their faith.

He encouraged the United Nations on its 50th anniversary to keep developing the tools of diplomacy and intervention. But he cautioned against the use of the economic embargoes, saying it is an act of force that often punishes civilian populations.

The pope also took the opportunity to defend the Vatican's stand at the 1994 International Conference on Population and Development in Cairo, Egypt. The Vatican opposed wording on abortion, the family and reproductive health, eventually gaining some allies and winning concessions in a final text.

A Chechen woman walks by a burning gas pipeline in Grozny as she transports water to her home. People in the Chechen capital are suffering from a lack of water, electricity and food. (CNS photo from Reuters)

Officials Deny Speculation That Pope Will Visit San Francisco

SAN FRANCISCO (CNS) — Church officials have denied speculation that Pope John Paul II plans to visit San Francisco in June in connection with the 50th anniversary of the founding of the United Nations in San Francisco.

Archbishop John R. Quinn of San Francisco and Msgr. Robert N. Lynch, general secretary of the National Conference of Catholic Bishops, said they had no knowledge of any plans by the pope to visit San Francisco.

The *San Francisco Chronicle* daily newspaper said Jan. 9 that the papal trip to San Francisco would be part of an ecumenical celebration of the U.N. anniversary.

Pope John Paul visited San Francisco as part of his 1987 pastoral visit to the United States. After he canceled last fall's trip to U.N. headquarters and three U.S. cities, Church officials said he would visit the United Nations this fall instead.

Stewardship (From Page 11)

This job has brought me face to face with the poverty and needs of some of our people. It has deepened my understanding of the material blessings I have in my life. Our family is covered by a good health plan which includes prescription medicines. I don't have to choose between eating or taking necessary medication. That's the choice many of the clients at Crisis Control must make.

It isn't always easy to give. I had to get used to going to an unfamiliar area of town. I found myself uncomfortable with the realization that I had so much and others had so little. Through the giving of my time at Crisis Control I learned humility and my understanding that everything I have and experience is a gift from God has deepened.

I realize that many of you are already familiar with good stewardship by the way you live your lives. Perhaps some of you are like me and can grow by being more deliberate about your stewardship. I invite each of you to consider the best use of your time, talent and treasure. From my experience I know that whatever is given will be returned in abundance.

Pat Millar is a parishioner at St. Leo the Great Church in Winston-Salem.

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Diocesan News Briefs

CCHS Celebrates

CHARLOTTE — Charlotte Catholic High School will celebrate Catholic Schools Week Jan. 30-Feb. 3 with the theme "Schools You Can Believe In." Students and faculty have scheduled events all week and a special Mass on Wednesday, Feb. 1 at 9:35 a.m.

Junior Class Mass

CHARLOTTE — The Charlotte Catholic High School Junior Class Mass is Sunday, Jan. 22 at 5:30 p.m. in the gymnasium. All Juniors and their families are invited.

Support Group Meets

CHARLOTTE — Pathfinders, a support group for the separated and divorced, meets each Tuesday at St. Gabriel Church from 7:30-9 p.m. Call Martin at (704) 523-1708 for information.

Economic Justice Program

CHARLOTTE — The adult education program at St. Peter Church will present "Sunday Into Monday: The Relevance of Religious Faith to Economic Life" with Jesuit Father William Byron on Monday, Jan. 23 at 7:30 p.m. Father Byron is director of the Center for Advanced Study of Ethics, a teacher at Georgetown University and the author of several books.

Spring Theater Tour

CHARLOTTE — St. Gabriel OWLS seniors' club will visit Myrtle Beach March 21 for three days of shows, touring and golf. Friends are invited. For details, call Lou at (704) 541-6855.

School Registration

WINSTON-SALEM — Registration for Catholic families for the 1995-96 school year at Our Lady of Mercy School is Thursday, Feb. 2 from 8 a.m.-2 p.m. Open registration is Friday, Feb. 3 Bring copies of birth certificate, baptismal certificate and child's social security number. Registration fee is $75 ($25 deposit at time of application).

Hospice Volunteer Training

GREENSBORO — A series of training sessions for patient/family hospice volunteer work is Feb. 18-March 16 on Mondays and Thursdays from 6-8:30 p.m. at the hospice facility. For information call Mil Hendrix at (910) 621-2500.

Officer Honored

BELMONT — Belmont Abbey College has established the M. Terry Lyles Memorial Scholarship in honor of the Charlotte-Mecklenburg police officer and 1983 graduate of the college who was slain in the line of duty. The scholarship will be presented each year to an Abbey student in need of financial assistance to honor the compassion Officer Lyles demonstrated in his life and career. The first award of $2,000 is scheduled for the fall of 1995.

MELANIE DOULE

Student Makes Splash

WASHINGTON -- Former Charlotte Catholic High School student Melanie Doule led the women's swim team from Catholic University with a championship in the 200 butterfly recently at the National Catholic Collegiate Championship at the University of Notre Dame. She broke the school record by 3.38 seconds and qualified for the NCAA Division III championships. She also qualified in the 400 individual medley, breaking the school mark by 23.28 seconds.

Parent-Teacher Conferences

CHARLOTTE — Charlotte Catholic High School parent-teacher conferences are Thursday, Jan. 26 at 1:30-3:30 p.m. and 6-8 p.m. Teachers will be available for consultations and no appointments are necessary.

Family Workshop

GREENSBORO — A workshop, "Peacemaking in the Family," is Sunday, Feb. 4 from 9 a.m.-2 p.m. at Our Lady of Grace Church. Family activities are scheduled for the morning. The afternoon will consist of cooperative games for children and a seminar for parents. Cost is $5 per family. For information or a registration form, call Elaine Hoover at (910) 275-1522 or the Justice and Peace Ministry at (704) 331-1714.

"Dreams" Retreat

HOT SPRINGS — Jesuit House of Prayer offers "Dreams: Ministers of the Spirit," a weekend retreat led by Dr. Eileen Riodan March 3-5. The requested donation is $70. For information or registration contact Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, or call (704) 622-7366.

Discernment Weekend

MAGGIE VALLEY — A weekend retreat directed by Jesuit Father Andrew Novotney, "Discernment of Spirits," focuses on key moments of discernment by Jesus in the Gospels and includes discussions of St. Ignatius of Loyola's rules for discerning is March 3-5 at the Living Waters Reflection Center. The cost is $80. For registration information call Franciscan Sister Jean Linder at (704) 926-3833.

Winter Film Series

ROCK HILL, S.C. — A mid-winter festival of films that will serve as a starter for reflection and discussion on key themes of contemporary faith and culture is at The Oratory on consecutive Wednesdays through Feb. 8. The cost is $5 per session or $15 for the series. For information call The Oratory at (803) 327-2097.

Retreat For Women

BELMONT — Father John Hopkins of the Legionaries of Christ will conduct a retreat for women based on the spiritual exercises of St. Ignatius at Belmont Abbey College beginning at 6 p.m. Friday, Feb. 3 through 4 p.m. Saturday, Feb. 5. The cost is $90 and includes lodging and meals. For information, call Ann Potter at (704) 366-5127 or (704) 365-3858.

Family In Focus

"Preaching with Families in Focus," a resource book with homily starters for the Sundays of 1995, is available from the National Association of Catholic Family Life Ministers. The book costs $8 and can be ordered by calling the Family Life national office at (513) 229-3324. For additional information call Trinitarian Sister Miriam Fiduccia, Family Life Ministry, at (704) 343-9954.

World Marriage Day

Sunday, Feb. 12, has been designated World Marriage Day by Pope John Paul II. Liturgical suggestions for the celebration of this day can be obtained by calling Trinitarian Sister Miriam Fiduccia , Family Life Ministry, at (704) 343-9954.

Perpetual Novena

CHARLOTTE — There is a perpetual Novena to the Blessed Mother at St. Vincent de Paul Church on Mondays at 8:30 a.m. For information, call Eva at (704) 542-1614.

Winter Concert

CHARLOTTE — Celebrated recording artist John Michael Talbot will perform Saturday, Feb. 25 at St. Gabriel Church. Tickets are available at parish offices or from St. Ann Parish Evangelization Commission. General admission tickets are $10 in advance and $12 at the door, if available.

Liturgy Day Program

CHARLOTTE — The 1995 Liturgy Day Program 1995 is Saturday, Feb. 11 at St. Patrick Cathedral. Call the Diocesan Office of Worship at (704) 437-3108 for details.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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World and National Briefs

Los Angeles To Build New Cathedral For Year 2000

LOS ANGELES (CNS) — Cardinal Roger M. Mahony of Los Angeles announced Jan. 6 that a new St. Vibiana Cathedral will be built to replace the current structure, which has stood for nearly 120 years but was seriously damaged by last year's earthquake. The announcement came almost one year after the quake of Jan. 17, 1994, which was centered north of Los Angeles and caused billions of dollars of damage to the area. The new cathedral, slated for completion in 2000, will cost $45 million. Two foundations have pledged a combined $35 million to the effort, and the archdiocese intends to collect another $10 million in a pledge drive.

U.S. Delegation To Visit Rome On Inclusive Language

WASHINGTON (CNS) — Four U.S. Scripture scholars — two of them bishops — are to meet in Rome this month with counterparts named by the Vatican on the use of English inclusive language in Scripture and the liturgy. The consultation stems from a Vatican decision last year to reverse its former approval of liturgical use of two inclusive-language Scripture translations in the United States. Another inclusive-language text adopted by the bishops for liturgical use has been sitting in Rome awaiting final approval for more than two years. Bishop Donald W. Trautman of Erie, Pa., head of the U.S. delegation, told Catholic News Service by telephone Jan. 9 that some details of the meeting were still being worked out.

Court Will Decide Whether St. Pat's Day Parade Can Ban Gay Groups

WASHINGTON (CNS) — The Supreme Court has agreed to decide whether the sponsor of Boston's St. Patrick's Day parade may exclude homosexuals. The 1994 parade was canceled by its sponsor, the South Boston Allied War Veterans Council, rather than obey a Massachusetts court ruling that said a homosexual group could not be excluded. The state trial court had said the event was a recreational activity open to the public and therefore could not exclude participation based on sexual orientation. In July, the Massachusetts Supreme Court agreed, saying the organizers violated a public accommodation law by refusing to let the Irish-American Gay, Lesbian and Bisexual Group participate.

Total Catholics In Congress Sets Record; More GOP Catholics Too

WASHINGTON (CNS) — At a record 149, there are seven more Catholics in the 104th Congress than two years ago, and a greater percentage of them are Republican than in previous sessions. According to Congressional Quarterly, Catholics constitute the largest single denomination, as they have for decades, although Protestants dominate as a group with 344. The Senate has 21 Catholics, the House 128 — a shift since 1992 from the 23 Catholic senators and 119 Catholic members of the House when the 103rd Congress began. Of this session's Catholics, nine senators and 54 members of the House are in the GOP, the most Catholic Republicans ever in Congress.

Clinic Shootings' Impact On March Turnout Unclear, Organizer Says

WASHINGTON (CNS) — There may be no way to assess the impact of the late-December abortion clinic shootings in Massachusetts and Virginia on the Jan. 23 March for Life until that day, said the march's organizer. "I don't have any kind of feel" on turnout, said Nellie Gray, who has organized the march each year since it began in 1974. This will be the 22nd such march. While the turnout may be affected, Gray said, the march's tone will remain the same. "I think it will be a very prayerful march for all the victims of abortion: the preborn, the victims in the 'abortatorium,' the reported alleged shooter."

Misinformation, Slow Assimilation Said To Fuel Immigrant Furor

WASHINGTON (CNS) — Mistaken perceptions and problems with assimilation are behind much of the recent hostility toward immigrants in the United States, according to Linda Chavez, a former aide in the Reagan and Carter administrations and now director of a Washington think-tank. In an informal meeting with reporters Jan. 9 at the Center for Equal Opportunity Chavez heads, she said inaccurate beliefs about ther impact of immigration fuel the sense that an immigration crisis exists in the country.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

January 22
3:00 pm
Pro Life Mass, St. Gabriel, Charlotte

January 23 - 24
Pro-Life March, Washington, DC

January 27
7:00 pm
Confirmation, St. Mary, Shelby

January 28
10:30 am
Pro-Life Mass
St. Paul the Apostle, Greensboro

January 28
3:00 pm
Mass - Vietnamese New Year, St. Ann, Charlotte

January 29
9 am Mass
St. Peter Church, Charlotte

Card Of Thanks

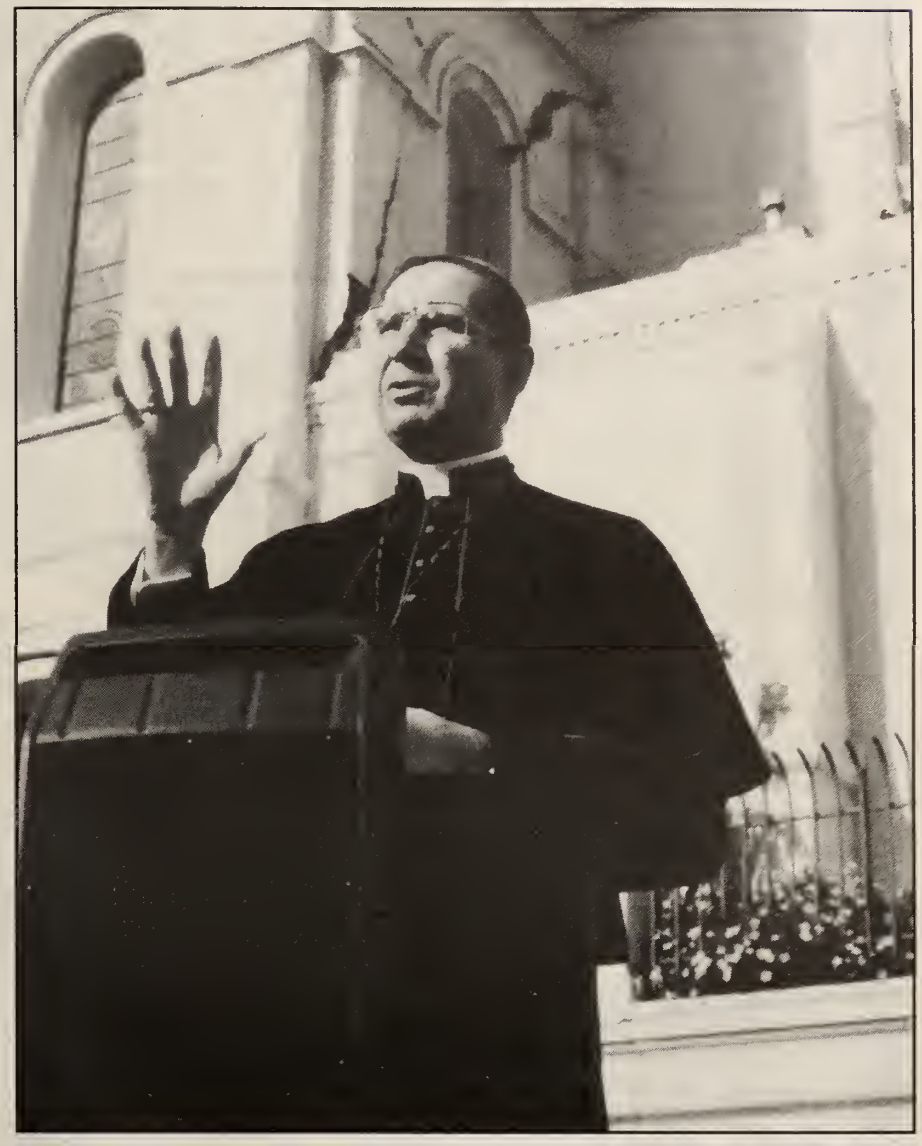
Thanks to the Virgin Mary, St. Ann and St. Jude for prayers answered and favors granted.

JAG

May the Sacred Heart of Jesus be adored, loved, glorified and preserved throughout the world, now and forever.
Sacred Heart of Jesus, have mercy on us.
St. Jude, worker of miracles, pray for us.
St.Jude, help of the hopeless, pray for us.
Thanks

JMM

Cathedral Plan...



Cardinal Roger M. Mahony of Los Angeles announces plans for a new cathedral to replace St. Vibiana Cathedral which was seriously damaged in the 1994 Los Angeles earthquake. The 120-year-old cathedral will be torn down to make room for the $45 million new structure. (CNS photo by Tod Tamberg, *The Tidings*)

Pope Ordains 10 Bishops, Thanks Them For Gift Of Service

VATICAN CITY (CNS) — Pope John Paul II, ordaining 10 new bishops on the feast of the Epiphany, thanked them for putting their gifts at the service of Christ and the Church. He prayed that the new bishops, including Bishop Raymond L. Burke of La Crosse, Wis., would continue to be faithful witnesses to the truth and effective shepherds. The pope also offered special prayers Jan. 6 for the Eastern-rite Catholics and Orthodox preparing to celebrate Christmas the next day and for full unity between the churches.

Polish, German Bishops Abandon Plan For Joint Auschwitz Document

WARSAW, Poland (CNS) — The Polish and German bishops have scrapped a joint declaration marking the 50th anniversary of the Allied liberation of the Nazi concentration camp at Auschwitz for fear of creating a wrong public impression about blame for the camp. Instead, both bishops' conferences will release separate statements urging Catholic reconciliation with Jews. Bishop Stanislaw Gadecki, chairman of the Polish bishops' Commission for Dialogue with Judaism, told Catholic News Service the joint document had been completed in time for the late-January anniversary, but the decision to not release it had been made by both episcopates.

Priests, Government Official Discuss Mexican Poverty

MEXICO CITY (CNS) — Mexican priests who met recently with the country's new interior secretary said the official was surprisingly open to a sincere discussion about the plight of Mexico's poor. Several clergy who work in impoverished areas met with the official, Estaban Moctezuma, on Jan. 5 and 6. A Mexico City archdiocesan official said afterward that the secretary indicated he is prepared to open continuing talks on the issue. Father Manuel Zubillaga, director of the archdiocesan Caritas office, said Jan. 6 that Moctezuma displayed a "desire to open up a space for dialogue with social activists."

Pope Welcomes Clinton Proposal For Teamwork On Relief Efforts

ROME (CNS) — Pope John Paul II said he welcomed President Bill Clinton's proposal for U.S.-Vatican teamwork on humanitarian relief efforts in world trouble spots. The pope said such cooperation could aid victims of disease, war and natural disasters across the globe, according to U.S. Ambassador to the Vatican Raymond L. Flynn. In a letter to Clinton Jan. 4, Flynn said the pope personally expressed his appreciation of the president's idea and voiced his hope that there would be important opportunities to coordinate aid efforts. Flynn also cited a written papal response to Clinton, quoting the pontiff as saying: "The Holy See is deeply committed to drawing the attention of Catholics and all people of good will to the unity of the entire human family and to the urgent need for practical solidarity with our many disadvantaged brothers and sisters."

King (From Page 1)

For the youth, the symposium prompted self-exploration along with insight into the uniqueness of African American history ... "Our youth miss a lot because they did not grow up in the 60s," said Murdock. "They don't understand the struggle; to them its just another part of history. Those of us who grew up in it, have a true sense of what Dr. Martin Luther King stood for because we lived during his lifetime." Although the youth grasp an account from history books, they need to hear the history from their elders, said Murdock.

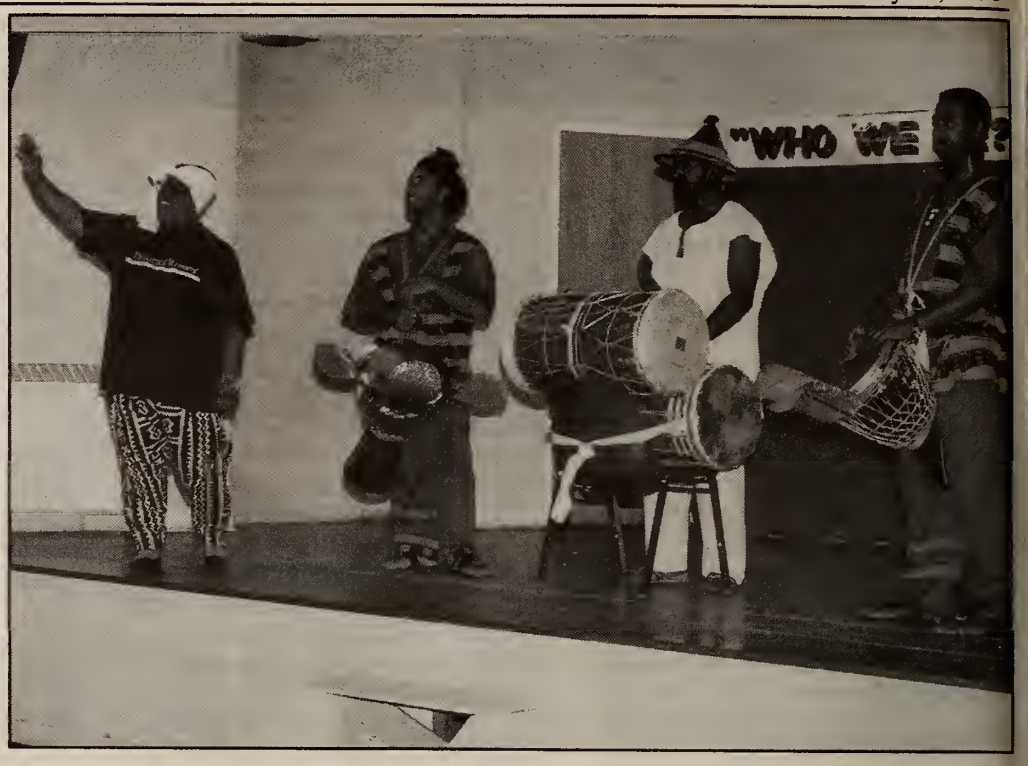
Moreover, the Martin Luther King celebration took participants back beyond the 60s, to explore the rootstock of African American Catholicism.

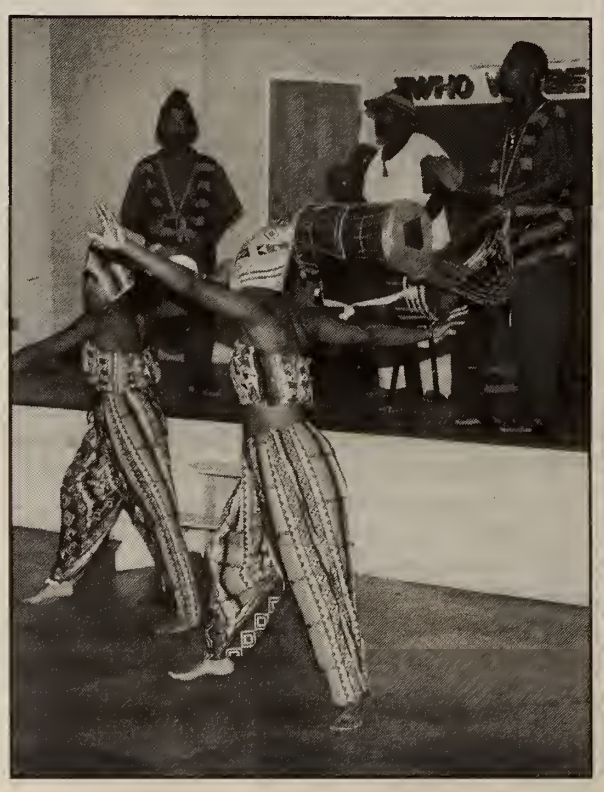
In his workshop, "What is our African heritage and why should we be proud," Father John Payne, associate pastor of St. Augustine Catholic Church in Washington, D.C., reminded participants of the African contributions to the Church. Many aspects of the liturgy and doctrine of the Church come the continent of Africa, said Father Payne.

In that mode, conference attendees were treated to "Reflections of our spirituality through African dance," presented by the Cultural Movement Dance Company of Goldsboro, showed the musical relationship of the African drumbeat to popular American music. Ritual and tribal music came to life, while participants explored the meaning and expression behind the rhythmic beat.

"As we explore the historical past, we begin to see God through our own perspective," said Father Cecil Tice, pastor of Our Lady of Consolation. "Once we make that connection, we can lay more claim to our own church. There is reason to be proud of cultural contributions. And once that connection is established, it's easy to understand how all (cultures) work together."

"We want our children to know our history, that we came from Africa and we are proud of that," said Eddice Martin. "We have to have pride."





Photos above and below: Members of the Cultural Movement Dance Company from Goldsboro perform ritual and tribal dances during the 10th annual diocesan birthday celebration of Dr. Martin Luther King. Photos by JOANN KEANE

Study Finds Lay Ministry Programs Burgeoning

WASHINGTON (CNS) — Lay students who are currently pursuing degrees in U.S. Catholic graduate ministry programs outnumber Catholic seminarians enrolled in the nation's theological schools, a new study said.

As increasing numbers of trained lay ministers take up leadership roles in parishes, "there is a virtual revolution in how ministry functions in the Catholic Church in the United States," according to the 19-page executive summary of the study.

It found that lay students finishing their ministry degree are more likely than beginning students to view the Church primarily in terms of servant, communion and sacrament.

Graduating students also were more likely than incoming students to see the Church in egalitarian terms, were slightly more likely to attend Mass daily and read the Bible daily and were "significantly more embracing of social justice attitudes," the study said.

Large majorities of incoming students favored ordaining women to the priesthood and dropping the celibacy requirement for ordination, but even larger majorities of the graduating students held those positions.

Nearly two-thirds of the students working for degrees in ministry said they hoped to get a salaried position in ministry or religious education after they earned their master's degree, and almost half hoped to find work in a parish setting.

Seventy percent of the students were female and most students were between the ages of 35 and 50, the study reported.

Funded by a Lilly Endowment grant to the Loyola University Institute for Ministry in New Orleans, the study had two major components: a survey of graduate ministry students in U.S. Catholic colleges and universities in 1992-93 and a review of the programs themselves in the 43 institutes that participated in the study.

The study of students is titled "Ministers of the Future." The study of the programs is called "Education for Ministry." The executive summary highlighting the findings of both is titled "A Same and Different Future."

The institutes — 43 of the 50 that belong to the Association of Graduate Programs in Ministry — reported a combined enrollment of 3,317 students working for graduate degrees in the fields of theology and ministry.

Small percentages of these were seminarians, permanent deacons, priests or ordained ministers of another denomination, and a substantial minority were religious brothers and sisters, but lay women and men formed a clear majority of the students.

When noncredit and continuing education students — those not aiming for a degree — were counted as well, the total enrollment in the ministry institutes rose to 6,302. In 1992-93 there were 2,915 Catholic seminarians in all the nation's theological schools combined.

One key problem the study found was a lack of parish or diocesan financial assistance to students. "Less than 1 percent of both the incoming and graduating students receive 50 percent or more tuition assistance from the diocese. The same holds true for parish support," the study said.

"Yet, as the number of diocesan priests continues to decrease, graduate ministry students form the pool of professionally prepared persons who can offer leadership in parish and diocesan settings," it said.

The study said lack of tuition aid to lay students could be a significant factor in dropout rates from programs.

In the institutions surveyed, there were 1,152 incoming students and 825 graduating students. The study found that 73.6 percent of the incoming students surveyed were laypersons, while only 56.2 percent of the graduating group were lay. Men and women religious — whose religious communities picked up the tuition tab — accounted for 17.5 percent of the incoming group but 33.7 percent of those graduating.

Barbara Fleischer, associate professor of pastoral theology at Loyola University and author of the student study, told Catholic News Service that the study itself, covering only one year, gave no data on dropout rates or reasons, but in the Loyola program the most common reason students give for dropping out is finances.

The survey of students was conducted in detailed questionnaires given to each new student enrolling in a program during the 1992- 93 school year and to each student graduating from a program during that year. The responses of seminarians, who represented about 11 percent of the incoming group and 15 percent of the graduating group, were treated separately.

Questions designed to assess theological knowledge, pastoral skills and formation for ministry through comparisons between incoming and graduating students indicated that the institutes were achieving their own goals and the expectations of students in most areas.

"Incoming students most wanted to increase competence in their ability to engage in critical reflection connecting Christian tradition and contemporary experience," the study said. "Apparently the graduate programs do well in meeting this need since this item received the highest gain score ratings by the graduating students."

On a series of questions about professional and relational skills important to ministry, "all graduating student ratings were significantly higher than incoming student ratings with the exception of the ability to 'balance work and leisure activities,"' the study said.

It reported that 28.6 percent of ministry students already have a graduate degree in another field and that most have prior work experience. One-third have worked as teachers.

MACS Admissions Meeting

CHARLOTTE — The Mecklenburg Area Catholic Schools informational kindergarten and transitional kindergarten admissions process meeting is Wednesday, Feb. 1 at 7 p.m. at Our Lady of the Assumption School. For information, call the MACS admissions office at (704) 335-1334 ext. 2.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 21 • January 27, 1995

The Name Game

St. Ann Student Picks Name For New Middle School In Charlotte

By JOANN KEANE
Associate Editor

CHARLOTTE — Michael Vinton was a bit confused. At 9:30, barely into the school day, his mother took him from St. Ann School. "Why?" questioned the 11-year-old. His mother concocted a ruse about his father, as they drove away in silence. Her white lie took more turns as she explained a quick stop at the Catholic Center was needed to pay late tuition.

Michael was quietly perplexed.

Adding to the confusion, St. Joseph Sister Helene Nagle, St. Ann principal, was roaming the Catholic Center halls, and newly named middle school principal Jerry Healy appeared with school superintendent Dr. Michael Skube.

Michael's suspicion mounted. His father came down the hall. "Why is he here?" thought Michael, as the clues began to fall into place.

"As long as you're here, would you like to meet the bishop?" Michael was asked. *His day was unusual enough already.* "Sure," he replied, with a note of uncertainty in his voice.

"Congratulations, buddy," said Bishop William G. Curlin to Michael. "I understand you named the new middle school."

At long last, Michael's Friday mystery was solved.

Sixth grader Michael's entry in Mecklenburg Area Catholic Schools' "Name the New Middle School" contest was selected for the soon-to-be middle school on Park Road.

Holy Trinity Catholic Middle School was selected from more than 200 entries in the contest open to current 5th, 6th and 7th grade MACS students. Contestants comprise the first classes to enter the new middle school for its first term nex fall.

Rising middle school students were asked to submit name suggestions. From St. Agnes to St. Xavier, the names ran the gamut.

One student thought of Mother Teresa, because "she's such a good example for us all." Another suggested Elizabeth Seton, to honor the first American saint. Many suggested Charlotte Catholic Middle School, others honored retired bishop Michael J. Begley, the first bishop of the Diocese of Charlotte.

"All the suggestions were fantastic," said Healy, currently St. Gabriel principal. "Students gave a great deal of thought to their submissions, and backed up their suggestions with thoughtful rationale."

Yet, once the selection committee read off the names, there was no question. Holy Trinity struck a cord with all committee members. Bishop Curlin agreed, and officially approved the name. Although five MACS students suggested versions of Holy Trinity, a random drawing picked Michael.

"I didn't want to name it after a saint," said Michael. There are so many schools named for saints already, Michael rationalized. "I thought of suggesting something original."

See **Name,** Page 13

Michael Vinton, a sixth grader at St.Ann School, receives congratulations from Bishop William G.Curlin (above) and from his fellow students (left) after being named winner of the Mecklenburg Area Catholic Schools contest to name the new Catholic middle school in Charlotte. Photos by JOANN KEANE

Prison Ministry Not Easy But Growing In Diocese

By KATHLEEN SCHMUGGE

HICKORY — Prison Ministry is neither an easy nor popular ministry, but it is becoming a rapidly growing ministry in the Charlotte Diocese. The Prison Ministry Conference on Jan. 20 at the Catholic Convention Center drew more than 30 enthusiastic participants from various parishes throughout the diocese. Last year less than a handful attended. Why the sudden increase? Each person seemed to have a unique reason, but one thing was certain: they all came together to explore a Christian solution to current social problems.

"I could pay you no higher compliment than to associate your task with that visitor from God who visited Peter in prison and brought him forth into freedom," said Bishop William G. Curlin in a letter of support that set the tone for the day.

Patricia Kersey, the first speaker, emphasized the need for love and compassion for the incarcerated. She showed her ability to live up to her words when she discussed her own visits and correspondence with some of the most notorious prisoners on death row.

Bill Matevie, Prison Ministry coordinator for the Diocese of Charlotte, was like the wise sage. He offered some practical advise about sincerity. "I don't have a step-by-step procedure on how to minister to those in prison ... but I can say that they know when it's a snow job; when you are just shoving a Bible at them or if you really care."

Matevie emphasized the ministry was not about eliminating punishment for criminals. "There is a need for penalties. People must be held responsible for their actions. However, there is not a need to judge. I love the person and let God do the judging."

Rev. Walter Dennis, chaplain at the Mecklenburg County Jail, was able to give some powerful testimony on how he used the struggles in his own life to reach the people in prison — his congregation. "They can't turn away form love and forgiveness. They can't turn away from God," he said.

See **Prison,** Page 3

Peaceful Fight For Life Emphasized

WASHINGTON (CNS) — In a rousing kickoff to the annual March for Life, newly elected members of Congress took the stage with their incumbent colleagues in vowing to cut off funding for Planned Parenthood and reverse laws or administrative mandates that make abortions more readily available.

Before a crowd estimated by the National Park Service Police at 45,000, March for Life president Nellie Gray read a letter to the president of the National Abortion and Reproductive Rights Action League, responding to her request that the march be canceled.

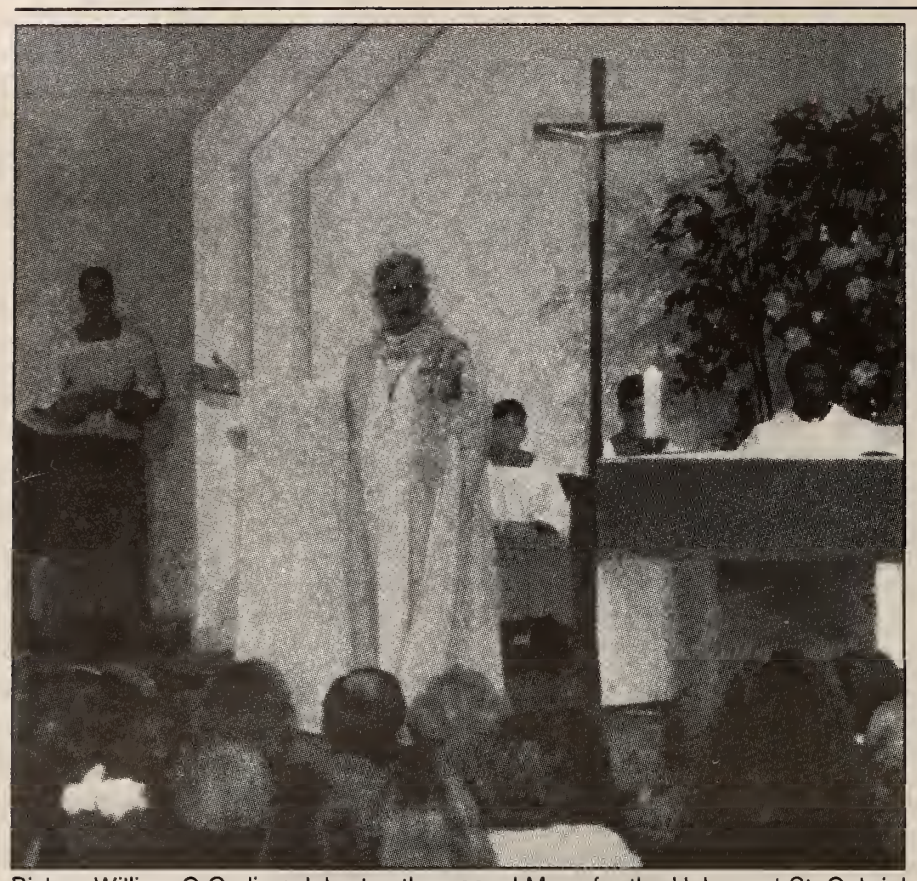
"You and I walk on opposite sides," Gray read from her letter. "There is no in-between position."

Supporters of legalized abortion had been apprehensive about the event in light of the December murders of two Massachusetts abortion clinic employees. There apparently were no security problems, although measures such as the use of official access passes were more conspicuous than in previous years.

NARAL president Kate Michelman had asked Gray to cancel the march out of concern that such gatherings posed a danger to well-meaning people on both sides of the abortion debate.

In her response, Gray told Michelman that she empathized with her deep feelings of hurt over the deaths of two Massachusetts abortion clinic employees. But, she said, the violence of abortion brought out such killings, not the overwhelmingly peaceful movement to oppose abortion. "You and I suffer because society suffers," Gray added.

See **March,** Page 3



Bishop William G.Curlin celebrates the annual Mass for the Unborn at St. Gabriel Church in Charlotte on the 22nd anniversary of the Supreme Court's Roe vs.Wade abortion decision. Photo by EDUARDO PEREZ

1,000 Attend Mass For Unborn On Anniversary Of Roe Vs. Wade

By EDUARDO PEREZ
Staff Writer

CHARLOTTE — On the 22nd anniversary of the Supreme Court's Roe vs. Wade decision legalizing abortion virtually on demand,, approximately 1,000 pro-lifers came together at St. Gabriel Church in Charlotte for the sixth annual Mass for the Unborn. Bishop William G. Curlin reminded the congregation that the day's event was not to condemn the pro-choice movement, but to allow love and freedom to enter our Christian lives.

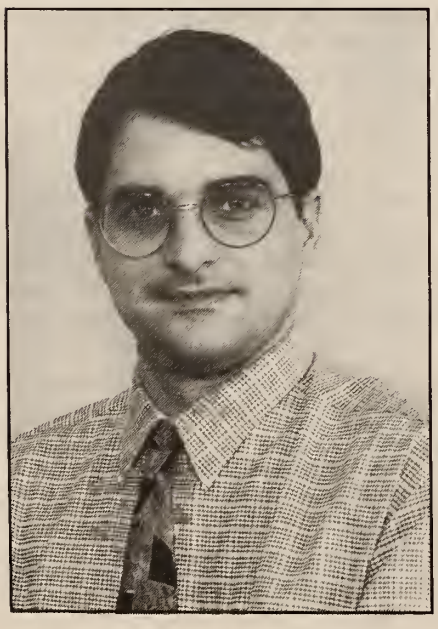
In silent vigil, the congregation prayed for the unborn and for the day that the Supreme Court overturns the 22-year-old ruling. Importantly enough, the message of the day was to pray for the respect of life; both born and unborn.

The Mass was successful in bringing the Catholic community together to pray not only for the unborn children of the world, but to pray for the resolution of abortion, said Lisa Hiner, a parishioner of St. Vincent de Paul in Charlotte. "It is important for Catholics to join together in the pro-life movement. If we don't start as a Church and community who will?" she said.

The proceeds from the offerings at the Mass will go to the Room at the Inn, a new home for unwed mothers who have elected to have their babies rather than abort them.

The celebration preceded the annual pro-life march that took place the following day in Washington, D.C.

Welcome Aboard...



Eduardo L. Perez, 24, has joined *The Catholic News & Herald* as a staff writer. He graduated from Belmont Abbey in 1993, with a major in English. While at Belmont Abbey, he was a contributing writer to the student publication, *Abbey Voice.* Perez is a native of West Palm Beach, Fla., where he spent summers and school breaks working in archives of the West Palm Beach Diocese. Most recently, he worked in customer service for a home infusion therapy organization. Perez is a parishioner at St. Patrick Cathedral.

Alabama Archbishop Escapes Mugging

MOBILE, Ala. (CNS) — Archbishop Oscar H. Lipscomb of Mobile thwarted an armed assault outside his home Jan. 15. His clerical garb may have saved him from death or serious injury.

The 63-year-old archbishop said that when he returned to his residence at night from a parish meeting, he felt a hand on his shoulder as he was about to unlock his back door. He turned to find a young man waving a gun at him wildly and muttering incoherently.

Archbishop Lipscomb said he felt outraged at being attacked "in my own back yard and at my own back door" and tried to take the gun away from his assailant. After a brief struggle, he said, the gunman regained control of the gun, pointed it at him and threatened to kill him.

Then the man apparently noticed the archbishop's clerical attire and asked if he was a priest. "Yes, I'm the archbishop," Archbishop Lipscomb answered. He said the man replied, "That's the only reason you are going to live." Then he backed away and fled to the street.

Archbishop Lipscomb said he went inside right away and called the police, fearing his still-armed assailant might try to attack someone else in the area.

Apart from a slight cut on his thumb the archbishop suffered no injuries. As of Jan. 23 police had no leads about his attacker.

Diocesan educators meet with ACE officials from the University of Notre Dame to discuss placement of ACE teachers in Charlotte diocesan schools. Pictured are (front, l-r) Sean McGraw, associate director of ACE; Holy Cross Father Timothy Scully, ACE director: Franciscan Sister Mona Wingert, assistant superintendent of schools; and Joseph Puceta, principal of St. Patrick School, Charlotte; (rear, l-r) St. Joseph Sister Helen Nagle, principal of St. Ann School, Charlotte; Dr.Michael Skube, superintendent of schools; Jerry Healy, principal of St. Gabriel School, Charlotte; and Patricia Murphy, principal of Our Lady of the Assumption School, Charlotte. Photo by JOANN KEANE

Alliance For Catholic Education To Benefit Diocesan Schools

By EDUARDO PEREZ
Staff Writer

CHARLOTTE — Bringing motivated educators into diocesan schools is the commitment of an alliance comprised of the University of Notre Dame, the Department of Education of the United States Catholic Conference, and the National Catholic Education Association.

Alliance for Catholic Education is working with the Diocese of Charlotte to bring fresh perspectives into classrooms across the diocese. Through ACE, young men and women commit themselves to an experience as teachers. The program provides young people with the opportunity to take teaching one step further, as a vocation.

ACE seeks to develop highly motivated and committed young educators to meet the needs of our country's Catholic elementary and secondary schools. In alliance with the other organizations, ACE targets locations which face challenges in education. The program deals with the essence of teaching; giving time, energy, and knowledge.

In its first year, more than 200 students from the University of Notre Dame applied for the program. Only 40 of the best teachers — with a variety of majors — were chosen. The teachers are in the ACE program for two years, which also serves as a master's program in conjunction with the School of Education at the University of Portland.

Holy Cross Father Timothy R. Scully, director of the ACE Program, says, "It has been very touching for me to be involved with ACE. Some of our best graduates have given two years of their lives, and maybe have even decided to become educators for the rest of their lives."

The teachers live together in community. There, they can share their experiences of frustrations and triumphs. During their two years, the teachers are assigned a mentor teacher for support. Support is the heart of the ACE program.

The program starts in the summer with an eight-week training program at Notre Dame. There, teachers learn how to integrate classroom realities with the latest theories of education.

In its first year, ACE placed 40 teachers throughout dioceses in Oklahoma, California, Florida, and Alabama. In this, its second year it will place an additional 40 teachers throughout the Carolinas, Georgia, Florida, Mississippi, and Texas.

ACE reached the Diocese of Charlotte through the United States Catholic Conference. Dr. Michael Skube, superintendent of schools for the Diocese of Charlotte, says, "The program addresses the needs of smaller dioceses in the South and Southeast who do not have a large Catholic population. These are the dioceses who have a need for teachers that have been trained in Catholic Schools."

As Skube points out, with higher enrollments and individuals transferring into the area, Charlotte needs 10 to 25 new teachers a year. "ACE gives us the opportunity of having four teachers of quality from Notre Dame come into our area for two years in order to make our students better equipped in their learning," says Skube.

Currently, ACE is identifying teachers to place within 10 dioceses. The Diocese of Charlotte is in the process of providing ACE with information to explore diocesan needs, and how to match requirements. If all goes well, the teachers will be here in August to get settled in for the new school year.

With the increasing need of improving our educational system, there is always a need of having teachers from Catholic University who have been grounded in faith, theology, and in what we are trying to do in the everyday life of our classrooms, said Skube. Not only can ACE be a significant measure of improvement in our educational system but the teachers themselves can be a sign of hope to all of us, he added.

Join In Celebrating The Good News In Catholic Education

By DR. MICHAEL SKUBE

The 21st annual national Catholic Schools Week is Jan. 29-Feb. 4, and our 14 elementary and two high schools look forward to celebrating the good news of Catholic education with activities ranging from community service projects, assemblies, and school Masses.

This year's theme, "Catholic Schools: Schools You Can Believe In," holds a dual meaning. In addition to offering students the opportunity for excellence in education, Catholic schools prepare our young people with the rudiments necessary to live a Christian life.

The four colors comprising this year's Catholic Schools Week logo are very meaningful as well. Each color represents an element of nature; blue for water and sky, green for plant life, orange for fire and yellow for sun. The figure represents all those touched by Catholic schools: students, teachers and parents. The book the figure holds represents the academic excellence of Catholic schools and the bible. The sunburst behind the figure represents the dawn of a new day. The logo emphasizes the positive, futuristic, view of Catholic schools.

Thousands of buttons bearing the logo have been distributed and people are encouraged to wear them on "National Appreciation Day," which is Wednesday of Catholic School Week.

High academic standards are especially important in North Carolina, where 40 percent of public school elementary students score below grade level on standardized tests. Catholic school students score 97 percent at or above grade level and only 3 percent score below grade level.

Join in celebrating Catholic schools contributions to the lives of children, parents, parishioners and the community during Catholic Schools Week, Jan. 29-Feb. 4.

I would like to share with you a few facts about the Catholic schools in the Diocese of Charlotte:

• There are 14 elementary schools and two are high schools. A middle school will be added next year.

• Enrollment for the last five years has increased as follows:

1989-90 — 4,560
1990-91 — 4,818
1991-92 — 4,873
1992-93 — 5,159
1993-94 — 5,614
1994-95 — 5,857

A total of 1,297 students have been added to the enrollment since 1989. Enrollment has increased by 243 students since last year. There are 4,933 elementary students and 924 high school students.

• The student body consists of 2,887 boys and 2,970 girls.

• Nineteen women religious, two priests, 60 lay men and 346 lay women teach in our schools.

•The largest diocesan schools are all in Charlotte. All Saints has 643 students, Charlotte Catholic has 605 students and St. Gabriel has 560 students. The smallest schools are Immaculata in Hendersonville with 202 students, Asheville Catholic with 226 students and St. Michael in Gastonia with 231 students.

• Members of the Diocesan Board of Education are: Everett Walker, president; Joseph Marinello, vice president; Kathleen Duquette, secretary; Linda Kennedy, teacher representative; Sister Helene Nagle, principals representative; Father Thomas Walsh, pastors representative; Albert Allan, Nanci Case, Frederick Dobens, Pamela Fulbright, Keith Hiller, Robert Janda, Hussin Sadak, Jill Sullivan and Michael Skube.

•Catholic schools save local and state taxpayers $30,022,982 annually. The per pupil public school expenditure for 1992-93 was $5,126. This figure, multiplied by the 5,857 students in Catholic schools, is a $30 million savings, not including the expense of building more schools to accomodate additional students.

Dr. Michael Skube is superintendent of diocesan schools.

March (From Page 1)

More than a dozen representatives and senators — part of a freshman class of abortion opponents numbering about 40 — took the microphone at the Jan. 23 rally on the Ellipse that annually precedes the march from the White House to the Supreme Court.

Rep. Linda Smith, R-Wash., said she is one of the growing number of women who are now opposed to abortion after having "bought the lie" in the 1970s that legalizing abortion would be good for women. She said her mind was changed permanently after her own two pregnancies.

Several other speakers reiterated the peaceful emphasis of most organizations fighting abortion.

"We must not ever tolerate terrorism in the pro-life movement," said Rep. Robert K. Dornan, R-Calif. "Bombers and assassins are not part of our movement. Two wrongs do not make a right. We are lovers of life and don't countenance terrorism of any kind."

After about a dozen mostly freshman members of Congress spoke briefly about their intention to fight abortion legislatively, Rep. Christopher Smith, R-N.J., who is co-chairman of the Congressional Pro-Life Caucus, said he had no illusions about the fight ahead being easy just because there are more members on his side. "This past election was merely a down payment on 1996," said Smith.

Five U.S. Catholic cardinals and dozens of bishops were among participants who came from across the country to rally under darkening skies as temperatures hovered in the 30s with a brisk wind.

Los Angeles Cardinal Roger M. Mahony, chairman of the bishops' Committee on Pro-Life Activities, said Cardinals James A. Hickey of Washington, Anthony J. Bevilacqua of Philadelphia, Bernard F. Law of Boston and John J. O'Connor of New York were there to reiterate the Catholic Church's commitment to peaceful but unwavering opposition to abortion.

In a prayer concluding the rally, Cardinal O'Connor asked God to give everyone the same profound appreciation for life shared by those who joined the march.

Among participants introduced for the first time at the event were a California woman whose twin brother was aborted in 1970. At the time her mother had the abortion, neither she nor the doctor realized there was a second fetus, which continued to develop normally.

As in years past, signs and banners announced participants' sentiments. Among the messages they conveyed: "We're taking back the future"; "Abortion clinics are Satan's workshops, run and supported by Satan's helpers"; "A person's a person no matter how small" (a quotation from a Dr. Seuss book, *Horton Hears a Who*); "Impeach the czarina and her husband too"; "Pregnancy lasts nine months, abortion is forever"; "Babies: Don't leave hospitals without them"; "Choice before sex, not after"; and "If the issue were slavery, would there be such a thing as pro-choice?"

The march commemorates the anniversary of the Supreme Court's Jan. 22, 1973, Roe vs. Wade decision legalizing abortion virtually on demand. This year's march was held the day after the actual anniversary so participants could make use of a business day to lobby members of Congress.

Prison (From Page 1)

The rest of the speakers added individual perspectives, but they all shared something with their audience. That was the ability to forgive the criminal, an essential part of the ministry.

The participants in the conference also added their own dimensions. Julie Whicard from St. Pius X Church in Greensboro has been trying to become involved with the ministry since she was 14 years old. She said that doors seemed to always close on her. Now, as a young adult, she came to the conference with great enthusiasm and joy to be able to fulfill this childhood dream.

Rev. Mr. Edward Morovich, a permanent deacon at Our Lady of the Rosary Church in Lexington, has been involved in prison ministry since 1986. "It was an area that was in need of volunteers and I have been involved ever since." He even has recruited his wife.

Others had more personal reasons for becoming involved such as family or friends who were in prison. One gentleman actually had a sister who was a murder victim and he came to rid himself of the anger. Evelyn Bernesser, who chairs the Prison Ministry for St. Aloysius Church in Hickory, had a very compelling story about how she became interested. She attended an ALANON meeting at a prison for a friend's son when she was approached by a young man. He put his hand on her shoulder and said that he was going to be released from prison soon. He was frightened that he would not know how to be a good father to his infant son. Before she could answer or help him, the meeting ended and the prisoners had to go back to their cells. When she returned a few days later he was already gone. "I often pray for him and feel I can make it up to him by helping others in a similar situation," she said.

Everyone at the conference shared a sincerity and a commitment to a group of people often forgotten or hated. The ministry can also assist victims and their families as well. A number of good ideas were generated at the conference: start a bible study, bring Communion, write or visit a prisoner, bring entertainment, teach someone to read or simply pray for a prisoner or someone working in the ministry. The list is endless.

Kathleen Schmugge is a freelance writer in Taylorsville and a parishioner at St. Aloysius Church in Hickory.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Editorial

Why We're Celebrating

Next week, Jan. 29-Feb. 4, Catholics across the country will be celebrating Catholic Schools Week 1995 with the theme "Catholic Schools: Schools: Schools You Can Believe In."

What are we celebrating and why?

Catholic Schools Week, which began as a pilot project in 1973, is an annual celebration of the important role of the nation's Catholic elementary and secondary schools in providing a well-rounded education for America's young people. It became an annual event in 1974.

Catholic schools are proud of their educational network that emphasizes intellectual, spiritual, moral, physical and social values in their students. Catholic education goes beyond preparation for a secular life. It also prepares students for a Christian life.

The purpose of Catholic Schools Week is to build community awareness of, and involvement in, Catholic schools. Dioceses and schools use it as an opportunity to encourage parents to take advantage of the education benefits of Catholic schooling. It also gives schools a chance to interest citizens in volunteering their time and talent to their local Catholic schools.

Catholic schools provide their quality education at a lower cost than do the nation's public schools. The average per-pupil cost of Catholic elementary education is $2,044. In contrast, the U.S. Department of Education places the per-pupil cost for government-sponsored schools at $5,352.

All of the nation's taxpayers have reason to join in the celebration of Catholic Schools Week. Parents of Catholic elementary school students last year provided a financial gift of $15 billion to local state and federal governments. That's approximately what it would have cost those governments if the almost two million Catholic elementary school students had attended public schools.

A major highlight of Catholic Schools Week comes next Wednesday, Feb. 1. It's National Appreciation Day. Maybe some of our non-Catholic friends will join us in our celebration. They can show their appreciation for the tax break they receive because of Catholic schools. There are plenty of Catholic Schools Week buttons available if they want to wear them to show their gratitude.

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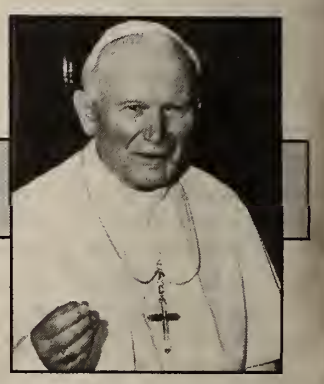
Pope Defends Church Position On Women

The Pope Speaks

Pope John Paul II



SYDNEY, Australia (CNS) — Pope John Paul II beatified a feisty Australian nun Jan. 19 and defended the Church's position on women's roles in Church and society as a reflection of God's plan for humanity.

"A mistaken anthropology is at the root of the failure of society to understand church teaching on the true role of women," the pope said during a morning prayer service with the Sisters of St. Joseph of the Sacred Heart and their lay associates.

Sister Mary Helen MacKillop, whom the pope beatified at an evening Mass, co-founded the order, known in Australia as the "Brown Joeys" because of their pre-Vatican II habit. A "joey" is a young kangaroo.

Sister Mary Helen had repeated run-ins with Australian bishops in the late 1800s over the community life and missions of her sisters. She was even excommunicated for five months by a local bishop.

But, the pope said, she was "a faithful daughter of the Church," a woman who knew that in addition to educating and nursing the poor, she was called to show them the way to new life in Christ.

Public criticism of the Church's teaching about women, he said, is based on the mistaken notion that equality between men and women means there are no differences between them.

Women's role "is in no way diminished but is in fact enhanced by being related in a special way to motherhood — the source of new life — both physical and spiritual," the pope said at the meeting in the neo-Gothic St. Mary's Cathedral.

The pope acknowledged the Church "faces the challenge of finding fresh and creative ways of recognizing and integrating the specific charisms of women, which are essential to building up the body of Christ in unity and love."

In improvised remarks at the end of the prayer service, the pope said Christ calls women religious to be His bride and the spiritual "mother of many children."

Pope Expresses Sympathy For Japanese Earthquake Victims

VATICAN CITY (CNS) — Pope John Paul II expressed his deep sympathy for victims of a devastating earthquake in Japan that left thousands of people dead, injured or homeless.

The pope, who was visiting Australia during a trip to Asia and the Pacific, offered a blessing Jan. 18 to all those engaged in relief and reconstruction in the stricken region, about 300 miles west of Tokyo. The quake hit early Jan. 17, leveling thousands of buildings in the port city of Kobe.

The pontiff was "deeply saddened by the news of the devastation caused by the tragic earthquake" and wanted to convey his "deep sympathy to the civil and religious authorities and to all affected by the disaster," said a telegram sent in the pope's name by Cardinal Angelo Sodano, Vatican secretary of state.

"With fervent prayers for the victims and their families he asks almighty God to grant consolation and strength to the homeless and the injured," it said. The text of the message was released at the Vatican.

The quake was the most deadly in Japan since 1948. Officials said they expected the death toll to climb as relief workers searched for bodies beneath collapsed buildings.

In Kobe, a city of 1.5 million, the tremor upended highways, destroyed docks and cut communications. Some 100,000 people spent the night in relief shelters, as emergency workers battled gas fires throughout the city. Lesser damage was reported in the nearby cities of Kyoto and Osaka. The quake was barely felt in Tokyo.

TV Must Have Something Better To Offer

Editor's Notebook

Bob Gately

I find it hard to believe that all three major television networks can't find anything better to fill several hours of daytime programming with than the opening of the O.J. Simpson murder trial. I find it even harder to believe that they actually are considering devoting hours of broadcast time to even more segments of what they are billing as the "trial of the century."

I can understand, up to a point, CNN devoting a lot of time to the trial. It is an all-news network and the trial is news. But even in this case, I'm sure there is more significant news which could be covered.

I'll admit that what ABC, CBS and NBC are replacing with the trial are largely soap operas and syndicated talk shows run by their local affiliates and not exactly the best of programming.

I'm also sure that the networks will claim they are "only giving the viewers what they want." And that's probably true — at least for a lot of people. But I think that those people want to see the Simpson trial because the media have been hyping it ever since Simpson was arrested last summer.

While the network news divisions are carrying the trial, the TV talk shows and syndicated "news" shows continue to produce sensation after sensation. Some of their "revelations" may even have some basis in fact. But a lot of them are just so much garbage being aired in an attempt to boost ratings.

At least the jury is now sequestered and can't see or hear the latest bits of sensationalism. But I still wonder if those jurors will be considering what they heard earlier on television instead of the evidence placed before them.

The Church Is One Communion

Light One Candle

Father John Catoir

In a real sense the universal Church is not one church but a "communion" of churches. This idea has become central to the Church's self-awareness in recent years due to the prominence given it in the texts of the Second Vatican Council. The Church as *Communio* or *Fellowship* is the key concept in the renewal of ecclesiology and in the advance of ecumenism.

According to the official teachings of the Roman Catholic Church, the People of God are in reality not one, but a communion of churches. In a letter to all the bishops of the world, the Congregation for the Doctrine of the Faith explained that in spite of apparent differences, all the Christian churches are part of the Body of Christ, and therefore all are part of one spiritual communion. The same document teaches that if visible unity is ever to be attained between the churches it will have to be based on the Holy Eucharist. "The Eucharist is the creative force and source of communion among the members of the church precisely because it unites each one of them with Christ himself...Because there is one bread, we who are many are one body for we all partake of one bread." (I Cor. 10:17)

How many Christian churches make up this communion? There is only one Roman Catholic Church, though it has a Latin and an Eastern rite. There are 28 Orthodox (Eastern) Churches, and over 20,000 Protestant denominations. All of these churches are manifestly divided from one another, but together they do form the one Body of Christ.

We are one primarily because each individual Christian has a relationship with the Father (through Christ and the Holy Spirit).

Although we have not yet attained visible unity, we do have a two-fold invisible unity: we all partake of the *Fellowship* (the *Communio*) by virtue of our Baptism which enables us to participate in the Divine Nature and we all have a spiritual relationship with one anther as children of our heavenly Father. In spite of all the schisms, heresies, reformations and counter-reformations of past centuries, we still have a spiritual relationship with one another which is called a *Koinonia.*

The word *Koinonia* (*Communio* or *Fellowship*) is found frequently in Holy Scripture: "They devoted themselves to the apostles' teaching and fellowship" (Acts 2:42). St. John writes, "...truly our fellowship is with the Father and with His Son Jesus Christ ... If we say that we have fellowship with Him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as He Himself is in the light, we have fellowship with one another." (I Jn. 1:3, 6-7)

I find it interesting that the Latin Vulgate translation of the word *Communio* never appears as a synonym for *Ekklesia* (the Church). Why? Because *Communio* is broader in scope, and is conveyed better in such Scriptural texts as: "I am the vine you are the branches" and "the Body of Christ."

The bottom line is this: we are all one in Christ; and therefore we are all brothers and sisters under one Father in heaven. The Church Unity Octave is a small step in the right direction to make this fellowship a visible reality.

(For a free copy of the Christopher News Note, "Making Peace With The Past," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

The American Family: A Community In Crisis

The Human Side

Father Eugene Hemrick

Are we getting overaccustomed to the statistics on family life today? Are we hearing so much about family-life changes that we're losing the ability to make sense of them?

At present, more children are being raised in single-parent families than ever before. That's one statistic. Again, there's the divorce rate. Since 1952 it has risen to 40 percent of first marriages.

Recent studies reveal that couples are marrying later and divorcing earlier, women are having fewer children and it is typical to have both parents working.

The Woodstock Theological Center at Georgetown University published a report recently on the American family as a community in crisis. The report poignantly demonstrated the significance of statistical trends on family and marriage.

Three out of four teen-age suicides occur in one-parent households; five out of six adolescents caught up in the criminal justice system come from one-parent families. Eighty percent of adolescents in psychiatric hospitals come from broken homes.

More and more we see behavioral problems that, statistically speaking, seem to have a family root. They include withdrawal, immaturity and overdependency, being too nervous to concentrate, aggressiveness, including lying, cheating, meanness to others, temperamental outbursts and incessant demands for attention, and anxiety and depression.

Where do we begin to counter these trends?

I believe we start by assessing our own thinking on the value of the family and its underpinnings.

How much do we realize St. Thomas Aquinas' principle that we are essentially social beings? As individuals, we grow and mature only to the extent that we participate in various social communities — a wholesome family, church, neighborhood, friends and workplace partners.

How much do we value family solidarity and believe that from it are transmitted the beliefs and dispositions needed to support oneself and to contribute to one's community?

Do we believe the family is the place where we learn our first lessons on relationships among persons, which are essential not only to private life but to public life as well; the place we learn or fail to learn to love; the place we learn the give-and-take that is essential to life?

How well do we realize that a family is not an interest group, but a form of faith community — that it best models the eucharistic community as a community bound together in love, where each member cares for the others?

How well do we understand that the family is not an isolated unit, but is very much a social institution which depends on church, neighbors, media, and civil and economic laws, and that everyone with a role in these areas must bear the family in mind and contribute to it?

In the movie "Schindler's List," Schindler cries out that he could have saved more Jews from extermination if only he had tried harder. A Jewish friend comforts him with the words, "The day you began to save one of us was the day you began to save the world."

If each day we could bring just one more person to believe that fully grasping the realities of family life is our best means of preserving it, it could be the beginning of the reversal of many ominous trends.

Father Hemrick is director of research for the United States Catholic Conference.

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Sharing The Care Of An Alzheimer's Patient

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

When my husband's mother was diagnosed with Alzheimer's Disease we insisted that she come and live with us. The arrangement worked out well at first, but lately I'm exhausted. Every day she's able to do less and less for herself. She's in diapers now and has to be changed frequently. I have to bathe and feed her, too. She's so confused that she has to be watched constantly. Last week she took her hearing aid out of her ear and tried to eat it because she thought it was candy! She gets up at night and has fallen several times.

Initially my husband's brothers promised to help out, but they had no idea what would be involved. It would be great if they would just stay with her for a few hours a week so that I could get out of the house, but they don't even come to visit any more. They say there's no point, since Mom doesn't recognize them. My husband and I are struggling financially, too. Her Social Security check doesn't begin to cover what we spend on her. I really love Mom, But I don't think I can go on like this much longer.

Taking care of an elderly parent can be draining, especially if you feel that you are doing it alone. Some Alzheimer's patients may require 24-hour care in the later stages. If your husband's family had to hire a certified nursing assistant to take even one shift, they would soon realize the value of the services that you are providing. When you first made the decision to take care of your mother-in-law, none of you knew what you were getting into. Now that you know, it's time to have another family meeting and re-evaluate the arrangement.

A nursing home is not necessarily a bad alternative. Some patients do best in a group environment where they can have more social stimulation. However, I believe that caring for a parent or grandparent at home can be a rewarding experience if it's shared by the whole family. Your husband's brothers may be reluctant to stay with their mother because they aren't sure what to do.

See **Crosswinds,** Page 6

Receiving The Eucharist More Than Once In A Day

Question Box

Father John Dietzen

Q. Several of our group are puzzled about how often we can go to Communion in the same day. One has been told we can go whenever we attend Mass. Someone else said we should only receive once a day. Are there different rules in different places? Why is there any limit on how often we should receive the Eucharist in a day? (Indiana)

A. As those of us who are older may remember, for a long time the rule and practice was that people should receive Communion only once a day.

Some years ago those rules were considerably relaxed, allowing Communion more than once on a number of specified occasions, like weddings, funerals or Masses with baptism or anointing of the sick. Also, if someone served a ministerial role such as lector or cantor at a second Mass, he or she could receive Communion again.

The new Code of Canon Law (1983) says simply that anyone who has already received the Eucharist may receive it again on the same day only during a eucharistic celebration (c. 917). Then, in 1984, the Vatican Commission for the Interpretation of Canon Law ruled that Communion should not be received more than twice a day.

This series of events may explain why people have differing perceptions of the rule.

In other words, one may now receive Communion at Mass on Saturday morning, for example, and at the anticipated Sunday Mass Saturday evening; or at a morning funeral and an afternoon wedding Mass.

As you suggest, one might wonder why the Church concerns itself at all about the number of times a day people receive the Eucharist. There are two reasons.

The first, and most basic, is that normally Communion should be received whenever one participates in the Mass. This, I believe, is well understood by most Catholics today.

Reception of Communion is an integral part, not an optional extra, in the celebration of the Eucharist. While this is true for everyone, it is particularly applicable to those with official ministerial roles for that liturgy.

On the other hand, the Church knows from experience that some Catholics are tempted to treat sacred things, even the Eucharist, in a nearly superstitious manner. I once knew a woman who was proud of the fact that she managed to attend 11 Masses, at least the "essential" parts, every Sunday.

The once-a-day rule in the past, as well as the clear, if broader, regulations today, hope to deter people from collecting Communions in a similar way.

The present policy trusts that people's deeper and fuller awareness of the meaning of the Eucharist will discourage any abuse, and at the same time prompt them to receive Communion whenever it is appropriate, even more than once a day.

(A free brochure answering questions Catholics ask about receiving the Holy Eucharist is available by sending a stamped self- addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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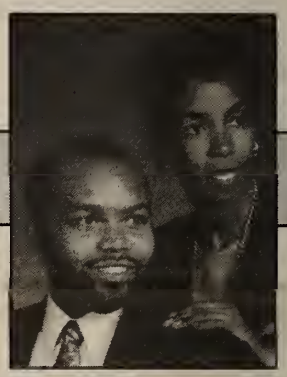
Holiday Has Special Significance For Writers

Family Reflections

Andrew and Terri Lyke



Celebrating the Martin Luther King holiday has special significance for us. Besides honoring the memory of a great American leader of our time, this holiday stirs in us memories of a time that helped to shape our present family life. No, we aren't talking about the civil rights era. The time we refer to was a weekend we spent in Washington, D.C., in the early 1980's at a national rally for making Dr. King's birthday a national holiday.

People from across the country converged on our nation's capital to support this endeavor. We were among the thousands who gathered to speak in one voice, led by Stevie Wonder, and make Jan. 15 a national day of remembrance.

We arrived from Chicago and stayed with Andrew's cousin, Davene, her husband, Harrison, and their two young children, Njedeka, a 4-year-old girl. and Nkosi, an 18-month-old boy. We had been married for a few years and were doing our best to avoid having children. The idea scared us, quite honestly. The world as we saw it then was perilous to families with children. All we saw was the hardship and sacrifice raising kids demanded. We were living in the "Kingdom of Thingdom" and having kids would cut into the D.I.N.K. (Double-Income-No-Kids) lifestyle we were enjoying. We weren't sure we were the kind of stuff good parents are made of. Still, we were feeling the need to allow our love to be fruitful. Spending time with Davene and her family was just the thing we needed to push us over the edge.

Nkosi was a rambunctious toddler approaching in stride the "terrible twos." Njedeka was inquisitive and loquacious, questioning us constantly about any and everything. What was most impressive was the teamwork Davene and Harrison used in parenting their children. In that short weekend we saw their teamwork excel and struggle. What transcended all was the aura of love that imbued their apartment and family setting. The struggle was obviously worthwhile to them and made us long for such challenge in our loves.

The rally was successful. Having participated in it, we feel somewhat a part of history. Dr. King's birthday has become a national day of solemn remembrance. Its expression is developing and becoming ingrained in American culture.

Our visit was successful in other ways, too. We went home inspired by the love Davene and her family welcomed us into. We were encouraged to make our future parenting a team effort. Though we have our struggles, we wouldn't trade our two kids and the family life we share for anything, not even the "Kingdom of Thingdom."

Andrew and Terri Lyke are coordinators of Marriage Ministry for the African American community of the Archdiocese of Chicago.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

January 28
10:30 am
Pro-Life Mass
St. Paul the Apostle,
Greensboro

January 28
3:00 pm
Mass - Vietnamese New Year,
St. Ann, Charlotte

January 29
9 am Mass
St. Peter Church,
Charlotte

February 1
7:30 pm
Meet with Pastoral Council,
St. Therese, Mooresville

February 2
9 am – Mass
Our Lady of the Assumption
School

February 5
2 pm
Belmont Abbey for beginning
of Perpetual Adoration of
the Blessed Sacrament

Crosswinds (From Page 5)

It's important for you to explain her routine and go through it with them until they feel comfortable. If they prefer, they can contract with a home healthcare agency to take over their share of Mom's care. Still, I would encourage them to visit regularly. If they see her on a consistent basis, she's more likely to remember them. Even if she doesn't know who they are she can still enjoy their visits. Your mother-in-law has reached a stage of her life where she no longer has the cognitive abilities that she used to. However, her spiritual and emotional capacities are probably as great as they ever were. She can appreciate love and respect even if she forgets someone's name.

Your husband's brothers are probably having a hard time adjusting to the fact that their mother no longer seems like the person that they grew up with. There are a lot of changes that they will have to get used to and they may have to get to know their mother all over again. Despite the inherent difficulties of this stage of life, it can be a time of great spiritual growth. Your mother-in-law may seem confused but her detachment from the world is also an opportunity for her to develop her spiritual potential. I saw this happen with my own grandmother who suffered a stroke. As she lost her ability to communicate with the family she grew in her ability to pray. By the time she died, the only words that she was able to speak were words of prayer — especially the prayers of the rosary.

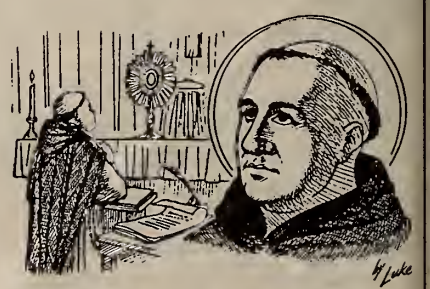
Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Card Of Thanks

In grateful acknowledgement to St. Jude and the Holy Spirit for the guiding hand and blessings I have received in my faith and trust.

LC

St. Thomas Aquinas



Thomas Aquinas, a Dominican priest, lived from about 1225-1274. He is probably the greatest theological master of Christianity, and his thought dominated Catholic teaching for seven centuries after his death. St. Pius named Aquinas a doctor of the church. In 1880, Leo XII declared him patron of all schools, colleges and universities. His feast is Jan. 28.

Saints & Scripture

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Entertainment

Murder In The First

Petty Thief Kills After Being Tortured In Prison

NEW YORK (CNS) — A public defender puts Alcatraz and its supervisors on trial when one of its convicts kills another in the loosely fact-based period drama "Murder in the First."

In 1938 petty thief Henri Young (Kevin Bacon) made an aborted attempt to escape Alcatraz.

A fellow convict ratted on him and Young was caught in the act, thrown into solitary confinement in a pitch-black underground dungeon and deprived of clothes, toilet, bed, and any communication for three hellish years. The only contact with guards and associate warden Glenn (Gary Oldman) was in the form of regular sadistic beatings which left him lame and physically and emotionally scarred.

Dumped back into the general prison population, Young immediately used a spoon to stab and kill the con who betrayed him.

Undaunted by everyone's assumption that Young was a gas chamber shoo-in, novice public defender James Stamphill (Christian Slater) takes the case. After meeting with his timid and uncooperative client, the attorney becomes convinced the illegal years of inhumane torture turned Young into a killer.

Jeopardizing his own career, Stamphill uses this notion to in effect put Alcatraz, its keepers and by implication a government policy that ignored rehabilitation and prisoners' rights, on trial and before the public eye.

Director Marc Rocco gets strong performances from Bacon and Slater in this gritty tale of massive injustice that resulted in actual penal reform.

Rocco does overuse the moving camera technique, continually circling the imprisoned client and lawyer, almost to distraction. Yet the drama's realism is well-realized and Oldman's casual bloodletting of his prisoner is aptly horrifying.

In a scene many will find unnecessary, Stamphill smuggles in a prostitute to the 28-year-old virgin, though she is unable to seduce the anguished prisoner.

Bacon's harrowing interpretation of the half-deranged and terrorized convict is at the heart of the story while Slater's intermittent narration is at times overbearing and ends on a too- smug note of morality triumphing over decades of accepted evil.

Fleshing out the script are details of the two main characters' personal lives — a missing sister, a duplicitous brother, office politics and a rocky romance that relieve some of the ugliness of the vicious prison scenes.

Such grim violence puts "Murder in the First" in the adult category — and for those looking for more than light entertainment.

Because of a gory stabbing, several scenes of vicious beatings with shadowy nudity, an attempted sexual encounter, a reference to masturbation and recurring rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Becoming Catholic"– Actress Fay Dunaway, seen here in the NBC TV movie "A Family Divided," says she is taking classes to become a Catholic. (CNS photo from NBC)

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Black Sunday" (1977)

Palestinian extremist group plots to commit a terrorist atrocity at the Super Bowl while Israeli agent (Robert Shaw) tries frantically to avert it. Director John Frankenheimer's thriller is exciting enough but it unfortunately exploits political and other issues for the sake of entertainment. Some intense violence. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Hollywood: Licensed to Kill" (1994)

Comparing the graphic mayhem in today's movies with that of the gladiatorial games in ancient Rome, this 30-minute video decries screen violence for contributing to actual violence in American society. Produced by Christian fundamentalist Eric Holmberg, the video adds another voice to the considerable number of those warning about the harmful effects of violent images on society and its members, though it does so in a moralistic fashion which limits its audience only to the already converted. **Because of some violent screen clips, it's not for youngsters. (American Portrait Films, P.O. Box 19266, Cleveland, Ohio 44119, $19.95 plus $3.95 shipping)**

"The Shadow" (1994)

Empty adaptation of the pulp novel-radio series in which a 1930s playboy and secret crimefighter (Alec Baldwin) joins forces with his mind-reading girlfriend (Penelope Ann Miller) to prevent a power-mad villain (John Lone) from detonating a catastrophic bomb in Manhattan. Director Russell Mulcahy's plodding adventure fantasy is awash in glamorous art deco decor but its throwaway plot fails to come to grips with the title character's dual nature. Some stylized but nasty violence and fleeting sexual innuendo. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Texas" (1941)

Dandy Western about a genial pair of ex-Rebs (William Holden and Glenn Ford) who wind up on opposite sides in a war between ranchers and rustlers, as well as rivals courting the same gal (Claire Trevor). Director George Marshall turns the formula plot into robust entertainment with plenty of frontier action, paced by zesty humor, intriguing plot twists and offbeat characters (local booster George Bancroft and laconic dentist Edgar Buchanan). Vigorous stylized violence and underhanded dealings. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Trial by Jury" (1994)

Derivative melodrama in which a mobster (Armand Assante) on trial for murder has a corrupt ex-cop (William Hurt) intimidate a juror (Joanne Whalley-Kilmer) by threatening the life of her child unless she votes to acquit him. As directed by Heywood Gould, the narrative steadily disintegrates into a cliche-ridden gangster movie as the frightened woman cooperates, then resorts to murder in order to guarantee her family's continued safety. Intermittent violence, some sexual innuendo and occasional rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Wolf" (1994)

Bitten by a dying wolf he's accidentally run over, a Manhattan book editor (Jack Nicholson) fears he is turning into a fanged beast capable of attacking his estranged wife (Kate Nelligan), traitorous colleague (James Spader) or new love interest (Michelle Pfeiffer). Director Mike Nichols' elegant take on a classic monster myth may not scare anyone but will engross viewers in Nicholson's performance as the anguished wolfman trying to cling to his diminishing humanity. Brief but intense violence, implied affairs and intermittent rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

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FAITH alive!

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What *integrity* looks like

By Father Robert L. Kinast
Catholic News Service

Shortly after the fall of the Berlin Wall, Leonard Bernstein conducted a rousing performance of Beethoven's ninth symphony with members of the London, New York, Berlin and Moscow orchestras. The ninth symphony concludes with a chorale singing of Beethoven's arrangement of the poem "Ode to Joy."

For this occasion Bernstein changed the word "joy" (in German, "freude") to "freedom" (in German, "friede"), citing scholars who believe that was the word in the original poem. "I think this change is very appropriate for the occasion," Bernstein said, "and it does not violate the integrity of the composition."

What did he mean? Integrity comes from the word "integer." "Integer" literally means untouched, unsoiled, undamaged. More positively it refers to something which remains intact or complete despite changes which might occur.

A brief lesson from elementary mathematics (which is the limit of my math knowledge) confirms this. In math, an integer is a whole number. It's not a fraction; there's nothing missing or lacking. To be integral, to have integrity, is to include everything which is essential and to leave nothing necessary out.

For Bernstein, the integrity of the ninth symphony is to perform it the way Beethoven intended. This does not mean a slavish adherence to the score but a powerful interpretation of its meaning, played out in circumstances Beethoven could never have imagined.

Integrity for Christians is similar.

■■■

To live the Christian life with integrity is to live as Jesus intended. This means many things, but above all it means putting beliefs into practice. This is one of the greatest challenges Christians face.

It is not enough to recite prayers and say amen to doctrines, though this is certainly part of the integrity of the Christian life. It is equally necessary to act on the motives of prayer and practice the principles of doctrine.

This is what Jesus meant when he said, "Not everyone who says to me, 'Lord, Lord' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven" (Matthew 7:21).

The same point is made just as forcefully in the letter of St. James: "So also faith of itself, if it does not have works, is dead" (James 2:17).

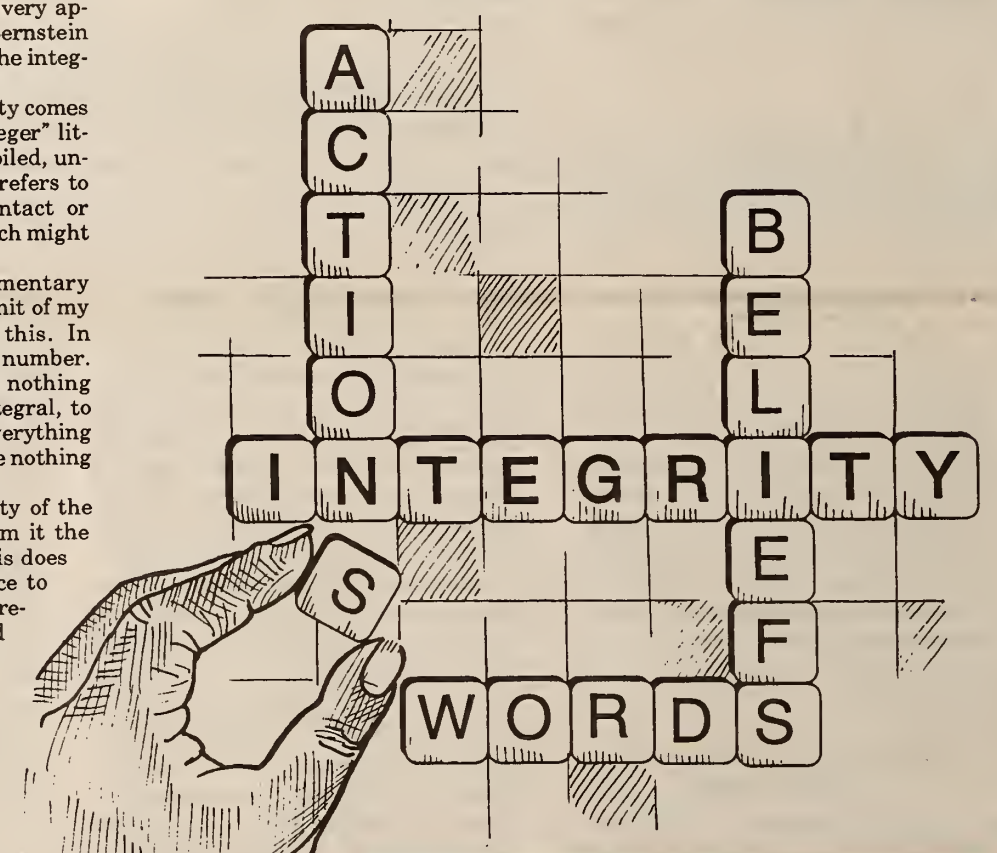
Apparently the early Christians were not much more successful at integrity than contemporary Christians.

Why is it so hard for Christians to practice the integrity of word and deed, of ideal and practice?

First, the Christian message is so personally appealing. The image of a loving, parentlike God who enters fully (integrally) into our life and calls each of us by name to a banquet-like feast is mesmerizing. Individuals can spend all their time and energy caught up in thinking about, but not necessarily acting upon, the meaning and implications of this inexhaustible mystery.

Second, the practical side of Christianity is very demanding. It is moving to hear Jesus speak of loving our neighbor — until we are confronted with obnoxious, self-centered, annoying neighbors. It is admirable to hear Jesus tell us to turn the other cheek — until we are mugged or a loved one is violated by a criminal.

"Why is it so hard for Christians to practice the integrity of word and deed, of ideal and practice?... It is admirable to hear Jesus speak of loving our neighbor — until we are confronted with obnoxious, self-centered, annoying neighbors."



It is consoling to listen to Jesus describe how God takes care of the birds of the air and the flowers of the field — until we measure our financial security against the cost of raising a family, caring for elders and providing for retirement.

Third, integrity may require Christians to be countercultural when most us would prefer to feel at home in our culture. It's uncomfortable being called an enemy of women for defending the rights of the unborn. It's frustrating to be called soft on crime for opposing the death penalty and wanting to deal with the sources of crime rather than the symptoms.

It's annoying to be ridiculed for caring about the poor and unemployed or advocating care of the environment.

Such pressures make integrity a challenge for Christians.

■■■

Even the most sincere and committed Christians do not always show consistency between what they say and do.

This type of human inconsistency causes some to accuse Christians of being hypocrites. A hypocrite deliberately deceives people, pretending to be or act one way while actually being the opposite.

But inconsistency is not hypocrisy; it is human failure, and Christians are as acquainted with failure as anyone. Some, however, find it hard to deal with the inconsistencies in their lives. They think they should always be perfect. As a result, they may become rigid, self-righteous and intolerant of any alternative viewpoints.

Jesus was not kindly disposed toward people with such an attitude. He saw them diminishing their own lives and imposing unfair burdens on others. In their claim to integrity they were missing important parts of life.

Jesus preferred to mingle with those who had plenty of failures but were willing to admit them and keep working toward a new, more integral life. Jesus, I think, would have loved the way Bernstein preserved the integrity of Beethoven's ninth symphony.

(Father Kinast is the director of the Center for Theological Reflection, Indian Rocks Beach, Fla.)

FAITH IN THE MARKETPLACE

What can make it difficult to act in accord with one's beliefs?

"Overwhelming opinions from other people — being unsure of where you stand yourself. We try to please others because we're afraid of being alone if they reject us." — Tina Lyons, Quincy, Ill.

"When you have strong beliefs, it implies more responsibility to take action. That involves the risk of pain. So I'm afraid that if I act on my beliefs it will take me out of my comfortable little world ... and run the risk of encountering pain." — Lynn Tropio, Tempe, Ariz.

"Family pressures — people that are close to you and that you love and respect. If you feel that it would not set right with them, that can make it difficult to act in accord with your beliefs." — Monica Hohner, Chicago, Ill.

"Pressures of society. Too many people are too concerned about what others think and say." — Monica Cherniak, Goshen, Ind.

"People pride themselves on their own self-sufficiency. This myth gets extended to egoism and gratification of self. Our consumerism makes objects and things more important than people.... (And) there is a terrible rivalry, a need to get ahead at all costs." — Bob Sipos, Little Silver, N.J.

An upcoming edition asks: In your own life, how can you follow the Beatitudes by being a peacemaker? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Why "Do as I say, not as I do" doesn't work!

By Mary Jo Pedersen
Catholic News Service

Parents unknowingly develop integrity in their children by modeling it in everyday situations. Take for instance the dad who returned the $5 dollars to the theater cashier when she gave him too much change. Children learn what "integrity" means without ever hearing the word.

A young mother of three small children packed up all the kids and drove back to the grocery store to return the package of gum her littlest boy took from the checkout counter.

In teaching virtue, an old Spanish proverb holds true: "An ounce of mother is worth a pound of clergy." When parents tell the truth to the patrolman who stops them, the example speaks louder to their pre-teen children than words can.

Or watching parents pass up snacks between meals during Lent because they are fasting impresses kids with the fact that their parents' beliefs about Lent are pretty important to them.

Integrity means your words and your actions match up!

We all appreciate meeting a person we can really trust, one who keeps his word. This kind of integrity develops slowly over the years when children see parents and other significant adults who keep their word.

The dad who says he'll go sledding with the kids, then gets hooked on a game on television, or who says he'll be home at 5 and never arrives until 6 can make an important negative impression without realizing it.

Nobody's perfect and some parents are too hard on themselves. But time has proven that "Do as I say, not as I do" just doesn't work!

It's almost as if integrity is learned by osmosis!

Being a person of integrity doesn't come easily. Sometimes what we "believe" is difficult to "do." In an instant-gratification and me-first culture, we're tempted to compromise Christian values of sacrifice, fidelity and honesty.

Integrity requires self-discipline.

Parents help children develop this foundation for integrity by affirming children when they follow through on chores they agreed to do or when they are honest with friends.

Children also learn self-discipline when they are taught to suffer the logical or natural consequences of their mistakes. Thus, a 16-year-old who ran over a neighbor's lawn on a muddy day with his motor bike was required to pay $15 to the neighbor to replace the ruined sod.

"Integrity means your words and your actions match up!... Integrity requires self-discipline.... Integrity begins at home."

As children get older, there are more opportunities to learn from parents about integrity. When all the other college-age boys were pocketing their summer earnings from mowing lawns, one father made his sons report their earnings and pay taxes on them. "It's the law," he said. "You might as well get used to it, it'll never get easier to pay taxes."

Parents cannot pass on integrity like they do red hair. But good example and responsible parenting can help develop future adults who understand what integrity is and value it as something to work toward.

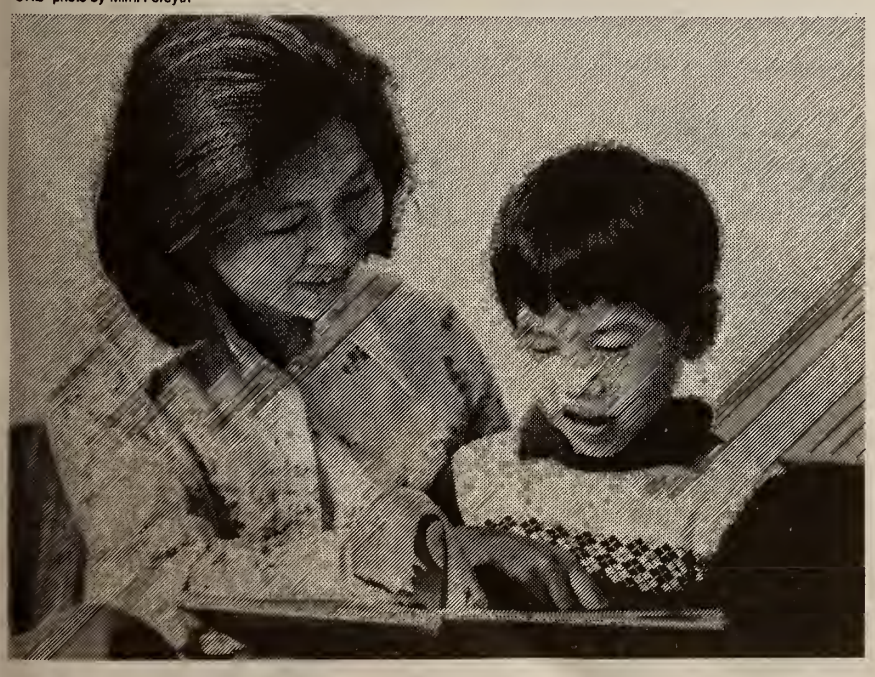
No one ever "has" perfect integrity. But it's a virtue children and parents can always gain a greater measure of.

Of course, before any one of us can become "whole" (from the word "integer," meaning whole or complete) we must love ourselves as we are. That's why children who do not experience the security of knowing they are loved and cared for are at a great disadvantage for being "whole."

Like so many other virtues, integrity begins at home.

(Ms. Pedersen is the coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

CNS photo by Mimi Forsyth



FOOD FOR THOUGHT

Your vocation to integrity isn't a curse, though practicing integrity — matching actions with belief — sometimes feels painful.

—Just ask the parent who finds (believes) he must say no to the plan his teen's social group has concocted for next weekend.

—Just ask the employee who felt compelled to (believed she should) question the rightness of a supervisor's decision and was met with a blank stare — or retribution.

People might not like it, might feel threatened by it or might just find you a curiosity if you act with integrity. Some will welcome the effort. But don't look to integrity for the praise it earns.

Integrity must balance self-respect with respect for others. Doing what you believe is right doesn't mean you get to run people over with a truckload of your views and doesn't mean you never have to listen.

For me, integrity is linked to freedom. "The more one does what is good, the freer one becomes," says the new Catechism of the Catholic Church (No. 1733). This is worth thinking (praying) about: that doing what is good is a path to freedom. That suggests that acting with integrity is a big responsibility, leading to fuller adulthood.

4 **David Gibson, Editor, Faith Alive!**

How basic goodness repairs brokenness

By Father John J. Castelot
Catholic News Service

The prophets often warned people where their faults could lead them. One frequently cited danger was a lack of integrity, of "wholeness." There was a split in people's lives between what they professed to believe and how they actually behaved. They were cracked, broken, not whole.

Such lack of integrity makes people inconsistent, unreliable, and strains interpersonal relationships. God's people were to be holy — whole — as God was holy. God was their model of integrity, of consistency. Would God break trust with the people?

Yet "this people ... honors me with their lips alone, though their hearts are far from me" (Isaiah 29:13).

David was admired, among other reasons, for his integrity. He had principles and lived by them, sometimes at great cost to his perceived self-interests.

King Saul feared David's popularity and made frequent attempts on his life. Saul was a tragic character — broken, unwhole. Deep down he loved and esteemed David, but Saul's paranoia, his fear of losing his own prestige, drove him to homicidal, and eventually suicidal, lengths. A lack of integrity is perilously self-destructive.

David, on the other hand, was known for his wholeness and consistency in this relationship. He had a deep conviction that the king, as the Lord's anointed, was worthy of respect, a "sacred" person. This conviction led him to make difficult decisions.

On more than one occasion he had Saul at his mercy. He could have killed him and put an end to his murderous harassment. It would have been so easy, and so tempting, but David would have destroyed his own integrity and lowered himself to the level of his assailant.

David stuck to his principles and maintained his integrity. He could live with himself and hold his head high.

No human being is perfect, and David was a very human being. His scandalous affair with Bathsheba led him to commit murder to "save face." Passions of all sorts can tear down a person's integrity, lead him to act contrary to his own convictions.

But, David's basic integrity enabled him to acknowledge his fall from the heights and to climb back to his former status, to restore his integrity.

Peter was genuinely devoted to Jesus as friend and leader. But fear and the desire to save his own skin led him to deny his deeply held convictions, to deny Jesus himself: "I do not know this man" (Mark 14:71).

The Rock cracked under pressure and sacrificed integrity to self-interest. But, like David, Peter's basic goodness enabled him to repair his brokenness and become once again strong, firm and reliable (Luke 22:32).

(Father Castelot is a Scripture scholar, author, teacher and lecturer.)

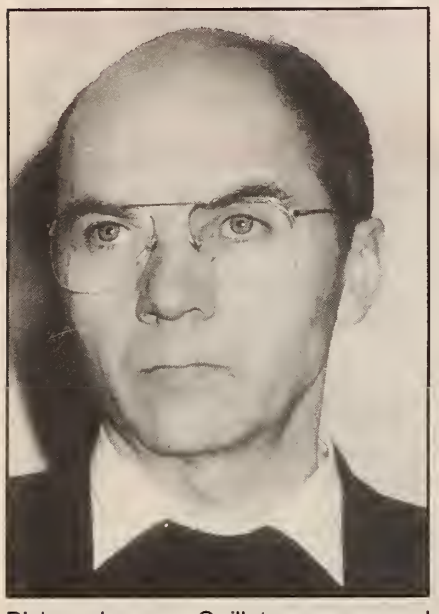
FAITH IN ACTION

In *The House of the Lord: Stories From the Family Room* (Sheed and Ward, 115 E. Armour Blvd., Kansas City, Mo. 64141-6492. 1993. Paperback, $7.95), Phyllis Calvey tells the Gospel story of the man who went to his first son "and said, 'Go and work in my vineyard today, my son.' He said, 'I won't!' But afterward he changed his mind and went. Then the father approached the second son with the same request. He said, 'All right, sir' — but he never went. Which of these two did what his father wanted?"

Reflection: It isn't enough to go to Mass "if we leave here and never do what (the Lord) asks us to do in memory of him," writes Ms. Calvey. It's not surprising that saying yes to what Jesus asks entails a struggle, she says. For "Jesus never expects easy things." Why is it sometimes a struggle to match my actions with my belief?

FAITH alive!

People In The News



Bishop Jacques Gaillot was removed from pastoral governance of the Diocese of Evreux, France. (CNS photo from Reuters)

Controversial French Bishop Ousted

VATICAN CITY (CNS) — A French bishop whose controversial statements on married priests, AIDS and homosexuality caused him trouble with the hierarchy was removed from his job by Pope John Paul II. The Vatican announced Jan. 13 that Bishop Jacques Gaillot was removed as head of the Diocese of Evreux, while retaining the title of bishop. The Vatican said Bishop Gaillot had ignored several warnings from Church officials. After learning of the decision, Bishop Gaillot said he had no intention of leaving the Catholic Church. "I feel a bit shut out now. I will try to serve as best I can with other outsiders," he said. The 59-year-old bishop said he planned to say his farewells in Evreux, then retreat to a monastery to consider his future.

Steven Cook Sees Cardinal He Once Accused As 'New Friend'

PHILADELPHIA (CNS) — Steven J. Cook of Philadelphia says he has a new friend — Cardinal Joseph L. Bernardin of Chicago, the man he once accused of sexually abusing him. "It almost feels like I have a new friend now in Cardinal Bernardin," he said in a Jan. 6 telephone interview with *The Catholic Standard and Times*, Philadelphia archdiocesan newspaper. "I'm very impressed by the man and ... by our meeting. It was grace-filled. I went to him to apologize to him, the man, not to him as a church representative or as a leader of a church." Cook, 35, and Cardinal Bernardin met for two hours in Philadelphia Dec. 30, the cardinal revealed Jan. 4 in a four-page statement on the meeting. Cook, who has AIDS, had filed a $10 million lawsuit in November 1993 accusing Cardinal Bernardin of having sexually abused him once in the mid-1970s, when Cook was in high school in Cincinnati and Cardinal Bernardin was archbishop there. On Feb. 28, 1994, at Cook's request, a federal judge in Cincinnati dismissed all claims against Cardinal Bernardin.

Catholic Group Reaches $1.5 Million Mark In Grants To Religious

SILVER SPRING, Md. (CNS) — A laity-led campaign that raises funds for retired religious gave $226,753 in grant awards to Catholic religious orders during 1994. The lay campaign, Support Our Aging Religious, known as SOAR, has given over $1.5 million in grants since it was established in 1986. In 1994, SOAR awarded grants to 22 religious communities from California to Massachusetts. SOAR, which has its headquarters in the Washington suburb of Silver Spring, is separate from the Tri-Conference Retirement Office and its Retirement Fund for Religious campaign. An annual national collection for the campaign has raised about $150 million since it started in 1988.

Mercyhurst Trustee Gives $1 Million To College

ERIE, Pa. (CNS) — Mercyhurst College trustee Dr. Barrett C. Walker and his wife, Catherine McDonough Walker, have given the college $1 million. Half will be used to establish the Barrett Walker School of Business at the school run by the Mercy Sisters. The remaining half will finance the Catherine McDonough Walker Research Center, an addition to the campus library. The gift is part of Mercyhurst's $6.2 million private campaign. A Pittsburgh native and graduate of the University of Pittsburgh School of Dentistry, Walker moved to Erie in 1956 after a stint in the U.S. Air Force. He practiced dentistry for 20 years before becoming an investment entrepreneur.

Yeltsin Expected To Name Press Secretary As Vatican Ambassador

MOSCOW (CNS) — Russian President Boris Yeltsin is expected to name his personal press secretary as the country's new ambassador to the Vatican. Confirmation of the appointment of Vyacheslav Kostikov, whose candidacy has been endorsed by the Foreign Ministry, was expected in late January. The appointment is widely seen as underlining the importance attached to the Holy See by the Russian government. In an interview with *Izvestiya*, Kostikov said he chose the Vatican assignment after being offered "propositions which were more prestigious and on a larger scale."

Sister Ann Gillen, Advocate For Soviet Jews, Dies Of Cancer

ROSEMONT, Pa. (CNS) — Sister Ann Gillen, human and religious rights advocate and founder of the Interreligious Task Force on Soviet Jewry, died of cancer Jan. 14 in Rosemont, where she made her final vows as a Sister of the Holy Child Jesus 47 years ago. Sister Ann, who was 76, was buried Jan. 16 at Calvary Cemetery in West Conshohocken, Pa., following funeral services at her community's New Sharon Chapel in Rosemont. In a eulogy at her funeral, Rabbi James A. Rudin, national interreligious affairs director of the American Jewish Committee, said he was angered when someone commenting on Sister Ann's death said it was a shame she had left no children. He said he answered that Sister Ann had "600,000 children — Jews who came out of the Soviet Union and found freedom in Israel."

Pax Christi Hires New National Coordinator

ERIE, Pa. (CNS) — Catholic layman Michael Affleck has been named the new national coordinator of Pax Christi USA, the U.S. arm of the international Catholic peace movement. He succeeds Benedictine Sister Anne McCarthy, who resigned in August, citing differing agendas and structural problems within the organization. Affleck, who is to begin at Pax Christi at the end of January, made a three-year commitment with the option to continue, according to Nancy Small, chair of the Pax Christi USA National Council. He has most recently been international issue coordinator for Greenpeace International's ozone campaign. He holds a master's degree in theology and a doctorate in education.

Employment Opportunities

Secretary, Diocesan Office of Faith Formation: Secretary to the Director of Faith Formation. Secretarial qualifications and knowledge and experience using Microsoft Word for Windows. Please send resume to: Chris Newnan, Diocesan Diector of Faith Formation, 1524 East Morehead Street, Charlotte, NC 28207.

Development Director: Bishop McGuinness High School in Winston-Salem, a vibrant institution serving the Piedmont Triad, seeks a development director to assume control of established public relations, institutional advancement and fund-raising programs. Effective July 1,1995. Qualifications include appropriate academic/employment backgrounds in public relations, communications, development. Seeking evidence of success in specific efforts related to these functions, in the solicitations of grants and major donor gifts. Candidate must possess excellent communication skills (oral and written). Position requires high level of enthusiasm and energy coupled with collaborative leadership skills. Application deadline March 1, 1995. Send to: George Repass, Principal, Bishop McGuinness H.S., 1730 Link Rd., Winston-Salem, NC 27103.

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Scripture

Readings for the Week of January 29 - February 4

Sunday: Jeremiah 1:4-5, 17-19; 1 Corinthians 12:31-13:13 or 13:4-13; Luke 4:21-30.

Monday: Hebrews 11:32-40; Mark 5:1-20.

Tuesday: Hebrews 12:1-4; Mark 5:21-43.

Wednesday: Hebrews 12:4-7,11-15; Mark 6:1-6.

Thursday: Malachi 3:1-4; Hebrews 2:14-18; Luke 2:22-40 or 2:22-32.

Friday: Hebrews 13:1-8; Mark 6:14-29.

Saturday: Hebrews 13:15-17; Mark 6:30-34.

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A woman wanders in a daze through the burned-out ruins of Kobe in western Japan Jan.18 after the country's worst earthquake in nearly 50 years. (CNS photo from Reuters)

Bishops Urge American Catholics To Respond To Japanese Quake

SEATTLE (CNS) — American Catholics are called to respond to the Japanese earthquake by helping to bring "the reality of God's continued presence" to its victims, Archbishop Thomas J. Murphy said at a special Mass for quake victims Jan. 18.

"Yet, we cannot stand by idle and do nothing if we want to help reveal God's presence to the victims of the Japanese earthquake," the Seattle archbishop said at the Mass at St. James Cathedral.

"We can remember them in our prayer," he added. "We can contribute resources for earthquake relief. We can express our sympathy to relatives and friends who live among us in our own communities. We can renew our awareness that we are all members of God's family and share the tragedy that has touched the people of Japan."

The Jan. 17 earthquake, centering on the port city of Kobe, killed more than 4,000 people and left more than 20,000 injured.

"When tragedy takes place among others who share the human condition, it impacts every human being on the planet," Archbishop Murphy said in his homily.

"Today we gather in sorrow and grief for those who have died and suffered from the earthquake in Kobe," he said. "But we also gather in the hope that God will reveal new life to those who have suffered."

Cardinal Roger M. Mahony of Los Angeles told Archbishop Paul Hisao Yasuda of Osaka in a Jan. 17 letter that the televised images of the destruction in Japan "brought back vivid memories to us here in Southern California as we were forced to deal with a similar catastrophe just one year ago."

He pledged prayers for the victims of the quake, as well as funds "to assist you and your people rebuild your lives, your homes and your religious facilities."

In a separate letter to priests of the archdiocese, Cardinal Mahony asked for a special collection in area parishes Jan. 21-22 for quake victims. Cardinal John J. O'Connor also urged priests in the New York Archdiocese to hold a special collection for quake relief efforts.

Donations can be sent to Japan Earthquake Relief, c/o Msgr. Terrance Fleming, Archdiocese of Los Angeles, 1531 West 9th St., Los Angeles, CA 90015 (to go directly to Archbishop Yasuda), or Japan Relief, Archdiocese of New York, Chancery Office, 1011 First Ave., New York, NY 10022 (to go to the Vatican Embassy in Washington).

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Sister Madonna Kollenschlag, H.M.

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Churches Serve As Center Of Earthquake Response Efforts

NISHINOMIYA, Japan (CNS) — Nakayamate Catholic Church in downtown Kobe, although heavily damaged, was the center of Catholic disaster response efforts in the city, where an earthquake left thousands dead and homeless.

Intact churches and convents in the area and in unaffected parts of the Osaka Archdiocese served as shelters for those made homeless, as did public buildings and schools. Some also served as makeshift morgues. There are 54,000 Catholics in the archdiocese, spread among 81 parishes.

UCA News, an Asian church news agency based in Thailand, reported that Archbishop Paul Hisao Yasuda of Osaka was directing Catholic relief efforts. Nakayamate Church and the archbishop's residence in Nishinomiya, a badly hit area between Kobe and Osaka, were centers for supplying essentials.

Collections of food and clothes were distributed by motorcycle, bicycle and, whcre streets were impassable, on foot. Kadoma Catholic Church in Osaka, 12 miles east of Kobe, established a supply distribution center. Young volunteers came by the thousands to assist in relief efforts.

Amid the loss of life and massive destruction with physical damage being estimated at $50 billion, people helping each other was the one bright spot, especially as criticism of the government's response — and anger — mounted.

The earthquake, measuring 7.2 on the Richter scale, devastated the Kobe area at 5:46 a.m. Jan. 17.

A crippled transportation network, disrupted water service and cold weather hampered relief efforts and caused great hardship for survivors, who faced shortages of food, water and sanitation facilities.

Overloaded passenger trains approached the earthquake area as close as possible, and people carrying supplies walked up to 15 miles to bring help to relatives and friends.

There was also help from other countries. It included Swiss disaster teams with dogs trained to search for survivors and U.S. Air Force planes based in Japan transporting blankets and other needs. The government, however, waited before accepting some offers of assistance and declined others, further fueling criticism of its disaster response.

International media reported survivors being angered by what they said were slow and inefficient government relief efforts. The governor of the Hyogo prefecture, which includes Kobe, reportedly waited four hours after the earthquake hit before asking Japan's Self Defense Forces for help.

"We should have asked the Self Defense Forces for help much earlier," Deputy Chief Cabinet Secretary Nobuo Ishihara was reported as saying. "The government was late in assessing damage and late in adopting measures."

Local churches and other church property were damaged but no priests or religious were reported killed or missing.

Enrollment Climbs In Many Dioceses,Some Build Schools

WASHINGTON (CNS) — Catholic schools in San Antonio seem to reflect a nationwide trend: in the '80s, two high schools closed and one became coed, but in the past two years, two elementary schools have opened.

"It goes around in circles," said Sister Antonio Heaphy, a Sister of the Presentation of the Blessed Virgin Mary and associate superintendent of schools for the archdiocese. Sister Antonio attributes increased enrollment and the demand for new schools to "positive advertising" and tuition grants.

In a telephone interview with Catholic News Service, she added that parents are looking for alternatives in education. "American education is going down, not competing well with other countries, therefore people are looking beyond public education."

Enrollment in the 51 Catholic schools in the San Antonio Archdiocese increased by 729 students during the 1994-95 school year, the fifth year of increases following a 15-year decline. These numbers mirror statistics reported by the National Catholic Educational Association in Washington.

According to the NCEA, Catholic school enrollment, which peaked in the '60s, declined sharply in the '70s and then leveled off in the '80s, has increased nationwide since 1992. However, since 1988, overall enrollment has remained fairly steady at around 2.6 million students.

Although complete NCEA figures were not yet available for the 1994-95 school year, officials report that 9,000 new students attended Catholic schools during the previous year.

Sister Catherine McNamee, president of NCEA and a Sister of St. Joseph of Carondelet, credits growing numbers to marketing. "Catholic schools have found success simply by broadcasting their own success stories," she said.

During the current school year, new Catholic schools have opened in the Indianapolis, Washington and Denver archdioceses and the Arlington, Va., Diocese, to name a few.

In the Diocese of Fall River, Mass., two Catholic schools with kindergarten through second grades opened in former Catholic school buildings, one that closed in the '50s and the other which closed in 1971. The schools plan to add a grade yearly.

Many of the new Catholic schools are starting out small. In the Indianapolis Archdiocese, with more than 900 new students this school year, the two new schools include both preschool and kindergarten programs, and one of the schools has a first grade. The schools are the first to open in the archdiocese since the early 1970s.

Catholic schools in the Washington Archdiocese have an increased enrollment of 6 percent for 1994-95. Enrollment has increased in the past three years, following a gradual decline since the '70s. This school year, the archdiocese opened its first Catholic elementary school in 30 years with kindergarten through third-grade classes.

See **Enroll,** Page 13

Comunidad Hispana Comuniquémonos

Mexico Lindo y Querido...

Por ARTURO DE AGUILAR

"...Si muero lejos de ti, que digan que estoy dormido y que me traigan a ti..." Así continúa la canción, que para los mexicanos es como un himno. Aunque debido a la situación de mi país no creo que mucha gente tenga la oportunidad de morir lejos, pues por las circunstancias que se están pasando allá, es como para morirse al momento.

Gracias a Dios tuve la oportunidad de viajar nuevamente a mi patria durante las vacaciones de diciembre y reunirme con mi familia para la Navidad. Esta Navidad, que quizás sea una de las últimas que pueda pasar con mi familia debido al compromiso con mi nueva Familia (entiéndase diócesis de Charlotte), fué muy alegre en compañía de mi madre, mis tres hermanas y sobrinos. Celebramos algunas de las tradicionales posadas con rosario, ponche y piñatas, hicimos un intercambio de regalos y el amanecer del día 25 arullamos al "Niñito Dios" y repartimos dulces.

Antes de la media noche, a pesar de que mi familia no es muy religiosa, logré convencer a algunos de ellos a asisitir a Misa y así lo hicimos. Fuimos a la iglesia conocida como "el Ranchito", en la ciudad de Toluca, que está a cargo de los padres Carmelitas. La Misa fué presidida por un padre chileno que entregó una hermosa homilía al pueblo.

Una de las ideas que la homilía de la Misa de Navidad grabó en mí fué que, a pesar de que Dios pone en nuestras manos una nueva oportunidad de salvación, de vida nueva, ésta no la podemos aprovechar solos, es decir, como individuos particulares, sino como comunidad. Participando los unos con los otros de este don que Dios pone en nuestras manos, este regalo que es su Hijo, es como podemos salir triunfantes en nuestro caminar por la vida.

Todos me dicen que México es un país que tiene un gran potencial, que podemos salir adelante y superar todos nuestros problemas, pero en mi reflexión personal yo descubro que no sólo México tiene ese potencial, sino todos los países de América. Nombre el país y el potencial está ahí. El futuro está en su gente, en su comunidad. Solamente unidos es como podremos hacer florecer ese don de Dios. Es en nuestra unidad donde radica nuestra fuerza como pueblo, como familia latinoamericana.

A pesar de la desolación y el negro panorama que se cierne en el futuro de muchos de nuestros países, aún tenemos esa esperanza de que parte de la solución a nuestros problemas está en nosotros mismos y la podemos controlar. Podemos comenzar aquí mismo desde el lugar donde estamos viviendo y trabajando, tratando de crear comunidad, participando de toda nuestra capacidad humana y compartiendo los dones que el Señor ha puesto en nosotros.

Espero que todos ustedes hayan pasado una Navidad armoniosa, que este año nuevo les sonría, que pongan todo su esfuerzo para trabajar por una humanidad mejor y, en concreto, por una comunidad viva, donde quiera que se encuentren. Ojalá tengan pronto la posibilidad de visitar sus países de origen y recordar sus buenos tiempos. Y si el Señor nos pide cuentas, o como decimos en México, "entregar el equipo", que tengamos la oportunidad de volver a nuestras respectivas patrias, aunque sea como dice nuestra canción, diciendo que estamos dormidos.

(Arturo De Aguilar es un seminarista de la Diócesis de Charlotte).

Erección de Diócesis en Costa Rica

CIUDAD DEL VATICANO. — El Santo Padre ha elevado a categoría de diócesis el vicariato apostólico de Limón, Costa Rica, con la misma denominación y configuración territorial, y está bajo la autoridad de la sede metropolitana de San José de Costa Rica.

Como primer obispo titular de esta nueva diócesis el Papa Juan Pablo II nombró al presbítero José Francisco Ulloa Rojas, quien nació en Cipreses de Oreanmuno, arquidiócesis de San José. Fué ordenado sacerdote el 19 de diciembre de 1964 y fué a Roma donde realizó una especialización en ciencias sociales. Por cuatro años vivió en Monterrey, Mexico donde trabajó en el movimiento "Por un Mundo Mejor". Al retornar a su patria fué director espiritual en el seminario central, profesor de homilética y teología pastoral y más tarde rector de dicha institución. A nivel latinoamericano, fué presidente del OSLAM (Organización de Seminarios Latinoamericanos).

Su consagración como obispo titular de la nueva diócesis de Limón será llevada a cabo en los últimos días del presente mes.

Mensaje de la LIX asamblea de la conferencia episcopal colombiana

Con motivo de la celebración de la fiesta de la Sagrada Familia el periódico *El Observatorio Romano* publicó el mensaje de la asamblea plenaria de los obispos colombianos. Aquí reproducimos algunas de las partes más importantes de dicho documento.

"Los obispos de Colombia, como un recuerdo de amor y veneración a la familia de Nazaret, de Jesús, José y María, peregrina, furtiva y radicada como extranjera en Egipto, conscientes del deber de la Iglesia católica de atender integralmente a todas las personas y grupos, determinamos estudiar la situación de tantos colombianos y extranjeros que por los motivos más diversos se alejan de su hogar de origen y se movilizan a lo largo y ancho del territorio nacional y aún fuera de él.

El mejoramiento y crecimiento de los medios de transporte, los cambios económicos y políticos de los países, y en muchos casos, la maldad humana han causado y propiciado que hoy se vaya de un lugar a otro con más frecuencia. Los casos de movilidad que más duelen son los de aquellos que, perseguidos hasta la muerte en su propio hogar por agentes de la violencia y el mal, tienen que huir sin rumbo fijo en búsqueda de la paz y el apoyo, casi siempre sin encontrar una mano amiga que les oriente y acoja.

Todo el mundo tiene derecho a movilizarse y tiene derecho también a permancer en el lugar propio o regresar a él. El Estado tiene el deber de garantizar esos derechos y la Iglesia católica, como Madre, debe acompañar a sus hijos dondequiera que estén y ofrecerles el evangelio de Cristo, que ilumina la vida, la misericordia divina que acoge en la dificultad y el culto que nos une a Dios.

Por eso nosotros los obispos colombianos hacemos llegar nuestra voz de pastores a todo ciudadano, a toda persona sensible ante lo social, a los fieles cristianos, a los sacerdotes, a las entidades oficiales y gubernamentales a trabajar unidos, comprometidos en la solidaridad y la caridad para ayudar a aquellos que voluntaria u obligadamente salen del marco de su comunidad y sufren de continua o cíclica separación...

Finalmente nos dirigimos nuevamente a la sagrada Familia de Jesús, José y María, que también vivió en exilio por amenazas de muerte, que desde el cielo miren y protejan a todos nuestros itinerantes y viajeros, deportados y desplazados. Y que los hogares de los colombianos permanezcan alertas para abrir las puertas y los corazones a los hermanos que en el cuerpo y alma sufren la lejanía y soledad"

Nuevo periódico en español en New Jersey

WEST NEW YORK, New Jersey (CNS) — "Nosotros" es el nuevo periódico quincenal en español que comenzó a ser publicado en New Jersey a el pasado mes de diciembre. El editor de dicho periódico espera llenar el vacío que dejó el cierre del periódico "Nuevo Amanecer" a mediados del año anterior.

Alberto Romero, diácono permanente que edita este periódico católico independiente dijo que desea que "Nosotros" tenga un efecto nacional y preste servicios al nordeste de Estados Unidos. El tiraje de dicho periódico actualmente es de 5,000 ejemplares, incluyendo suministros a los vendedores de 2,000 ejemplares en la zona metropolitana de Nueva York.

Con el cierre de "Nuevo Amanecer" por la diócesis de Brooklyn, Romero, su ex-editor, dijo que "el periódico católico más cercano está en Washington", refiriéndose al "Pregonero", semanario publicado por la arquidiócesis de Washington.

Romero dijo que ha escrito a los obispos hispanos de los Estados Unidos y a los directores de las oficinas hispanas para que ayuden a promover al periódico. Aunque "Nosotros" acepta subscripciones individuales, prefiere ordenes del periódico a granel. Uno de los objetivos de la declaración de misión de "Nosotros" decía que el periódico espera "fomentar la habilitación de la comunidad hispana para conservar sus valores culturales cristianos, a medida que se unen al crecimiento de la Iglesia católica en los Estados Unidos".

Película muestra destacada escuela hispana

CHICAGO (CNS)— Los padres y el personal de la escuela de Santa Inés de Bohemia, en las vecindades de Little Village de Chicago Ill., siempre creyeron que su escuela era especial, y ahora el resto del país podrá ver por qué.

Un grupo cinematográfico está pasando muchas horas en la escuela para preparar un documental sobre las escuelas católicas que prosperan debido a su sentido de comunidad. La película, que incluirá también otras escuelas del país, saldrá al aire para la próxima primavera por la cadena NBC-TV.

El documental está siendo financiado por la Campaña de Comunicación Católica de los obispos estadounidenses.

Santa Inés es la mayor de las escuelas elementales hispanas en la arquidiócesis de Chicago, con 625 alumnos. Casi todos son de ancestros mexicanos. La gran mayoría de los graduados de Santa Inés asiste a las escuelas secundarias católicas. El noventa y cinco por ciento de ellos se gradúa de secundaria y la mayoría de ellos continúan en las escuelas superiores.

To Our Friends

Article by Arturo De Aguilar about his trip to Mexico and a message about community spirit. News about a newly created diocese in Limón, a city in Costa Rica and some information about its new bishop. Message of Colombian bishops about violence, family and immigration. A Spanish newspaper starts in the New Jersey-New York area with 5,000 issues every two weeks. A Catholic Hispanic school in Chicago is recognized for its community work and for being part of a movie project sponsored by the Catholic Communication Campaign.

Judge Pope's Health By His Talk, Not His Walk

COLOMBO, Sri Lanka (CNS) — The key to judging how Pope John Paul II is feeling is not the time it takes him to walk somewhere without a cane, but the time he spends talking without a text.

The principle, widely accepted by journalists, was validated by the pope Jan. 14 during an evening prayer vigil for World Youth Day in the Philippines. "I speak with improvisation when I am enjoying something," he told the young people.

Although his walk was often little more than a shuffle during his Jan. 12-21 visit to the Philippines, Papua New Guinea, Australia and Sri Lanka, he rarely limited himself to the prepared texts of 31 speeches and homilies.

Nor did he stick to English in his off-the-cuff remarks. Aware that many priests at his Jan. 16 meeting with church workers in Papua New Guinea were foreign missionaries, the pope gave greetings in Italian, French and Polish as well.

Flying overnight Jan. 11 from Rome to Manila, the pope explained to journalists that he uses a cane because, even nine months after undergoing surgery to replace a broken right thigh bone, his leg is not strong enough to support him.

He also said he uses it to club people who don't obey him and said he might even use it on a journalist.

Vatican spokesman Joaquin Navarro-Valls insisted the leg is not painful, but "there is only limited movement. The pope gives an impression of frailty which is much greater than the reality."

By the time the pope arrived to summer showers in Sydney, Australia, Jan. 18, he had an obvious tan, but looked tired in the mornings.

A Vatican source said the pope — like the dozens of officials in the Vatican entourage and the 50 journalists traveling with them — was sleeping reasonably well given the fact each stop of the visit took place in a different time zone, four-and-a-half to 10 hours ahead of Rome.

None of the hundreds of photographers covering portions of the trip got the now-classic shot of Pope John Paul kissing the ground at an airport arrival ceremony. The papal gesture was expected only in Sri Lanka, the one country on the trip the pope had not previously visited.

Six hours before landing, Navarro-Valls said the pope was planning to return to the tradition, which was given a symbolic substitute when Pope John Paul visited Zagreb, Croatia, in September, about four months after his surgery.

But when the pope arrived in Colombo, he did what he had done in Zagreb, bowing from the waist to kiss soil held up in a bowl.

He stopped for about 20 minutes to pray and rest in a Catholic Church on the road from the airport into Colombo and looked weary and unstable as the ceremony began. The combination of hot and humid weather plus a knee-length woven blossom necklace appeared to weigh him down, but by the end of the ceremony he seemed to be feeling better.

Most of the altar platforms used during the trip included an elevator or lift backstage to save the pope climbing stairs. Where he had to use steps, the pope relied on railings or on aides for support.

But high papal spirits were obvious in his improvised remarks, many of which were humorous.

Before beatifying the Josephite Sisters' co-founder, Mother Mary MacKillop, he told members of the order about a conversation he had before leaving Rome.

Someone asked, "You are going to Sydney, why?"

"Because of Mary," the pope said he answered.

"You have intention to marry her?" the person said. "'No,' I said, 'I have intention to beatify her.'"

Besides, the pope told the sisters, "She could be my great-grandmother."

Pope John Paul II waves to a crowd at St. Thomas University in Manila as he descends a grandstand on an elevator Jan. 13. The elevator was to save him from walking down steps. (CNS photo from Reuters)

Name (From Page 1)

His first thoughts were of his former parish in Ohio, Holy Name of Jesus. Trinity kept creeping into his mind, and he combined the two.

Michael received a $100 Savings Bond for his efforts. An engraved photo plaque — with Michael and Bishop William G. Curlin — will hang inside Holy Trinity Catholic Middle School to honor Michael and his selection.

Holy Trinity Catholic Middle School is located at 3100 Park Road, the current site of Charlotte Catholic High School, which relocates to Pineville-Matthews Road.

MACS is a regional system of Catholic schools — five elementary and one high school — serving Mecklenburg County Catholics. With the addition of Holy Trinity Catholic Middle School, the system will have seven schools.

Enroll (From Page 11)

In the neighboring Arlington Diocese, St. Andrew the Apostle School in Centreville, Va., is one of three diocesan schools to open since 1993. The school, which already has waiting lists for almost every grade, began with kindergarten through seventh grade.

"We're probably the only parish in the U.S. starting a new school with the whole program," said Msgr. John Hannan, St. Andrew's founding pastor. He said original plans called for kindergarten to third grade, but since "the demand was clear," he said, "we decided to go for K-7."

With many diocesan schools increasing their enrollment or adding preschool and pre-kindergarten programs, building expansion has been inevitable.

In Indianapolis, archdiocesan schools were offered incentive grants to open new classrooms. Twenty-four schools received grants to open new classrooms for 1994-95, with the potential to serve over 400 additional students. During the three years of this program, a total of $152,500 has been awarded to schools, financed by individual donors who want to see the schools grow.

Enrollment in the Diocese of Charlotte, N.C., went up by 243 students in the current school year. In the past four years, 1,046 more students have attended local Catholic schools. For the next school year the diocese will open a new middle school and expand one of its two high schools to accommodate twice the amount of students.

But despite expansion and increased enrollment, some Catholic schools still do not have enough students or finances to stay open.

In January, the Sisters of Charity of Nazareth announced that in June they would be closing Presentation Academy, the oldest continually operating school in Louisville, Ky. Although many factors contributed to the sisters' decision to close the school, the bottom line was finances, according to Sister Elizabeth Wendeln, congregation president.

"Presentation has required over a millon dollars in subsidy from the Sisters of Charity of Nazareth in just the past six years to continue operation," she told *The Record*, the Louisville archdiocesan paper. "The congregation cannot continue to provide that influx of funds."

And the Diocese of Providence, R.I., which reported an increase of 745 students over last year, also announced it would merge two elementary schools to form a consolidated elementary school in Central Falls. However, Christian Brother Daniel Casey, superintendent of schools in Providence, said he did not anticipate any more school closings in the immediate future.

Retrouvaille Weekend

CHARLOTTE — Retrouvaille is a program designed to provide help and support to married couples who are undergoing difficulties in their relationships. The next weekend is March 3-5 in Charlotte. To register or receive more information, call Nick and Irene Fadero at (704) 544-0621.

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Diocesan News Briefs

Annual Barbecue

HAMLET— St. James Parish will hold its annual pit-cooked pork and chicken barbecue at the church Friday, Feb. 3, from 11 a.m.-7 p.m. Plates will be $5 each. Eat in or carry out. For delivery of 10 or more plates, call (910) 582-0207 after 8:30 a.m. Feb. 3. For more information, please call Marvin Enderle at (910) 997-5841 or (910) 997-3111.

Clothing Drive

ASHEBORO — St. Joseph Parish will participate in the Greensboro Vicariate Community Life Network project, "Aid to Homeless Children in Central Europe," collecting clothing for 80 children in a home sponsered by the Catholic Church in Vilnus Lithuania. Donations of clothing and cash will be accepted Feb. 4-5 and Feb. 11-12.

Kindergarten Admissions

CHARLOTTE — Mecklenberg Area Catholic Schools will have an informational meeting regarding the Kindergarten and Transitional Kindergarten admissions process for the 1995-96 school year. The meeting will take place in the multipurpose room of Our Lady of the Assumption, on Shamrock Drive, at 7 p.m. Wednesday, Feb. 1.

Summer Program

GREENSBORO — The Piedmont Irish Children's Summer Program is seeking local families to open their homes and hearts to a Catholic or Protestant boy or girl, aged 9-13 from Belfast, Northern Ireland, for six weeks during the summer (June 21-Aug. 2). A family may choose age, gender, and religion. One parent must be in the home during the time the children are in the United States. For more details please call (910) 299-8853 or (910) 282-0543.

Journey Into Lent

CHARLOTTE — The Fifth Annual Day of Reflection is Saturday, March 11 at St. Gabriel Church in the parish center. Mary Ann Getty will present the program, "Becoming a Pilgrim: Nurturing a Biblical Image," beginning at 9 a.m. Mass is at noon. The afternoon session is from 2 p.m.-4 p.m. The event is co-sponsored by the Oratory. Cost is $15. Bring a bag lunch and a Bible. For information and registration, call Andrew Getz at (704) 362-5060.

Monastery Taking Shape

BOONVILLE — New Creation Monastery needs men and women as monks or hermits. The monastery is taking shape on four wooded acres 30 minutes west of Winston-Salem and 90 minutes north of Charlotte. Participants must be self-supporting or work outside part-time. Daily Eucharist, Liturgy of the Hours, spiritual direction and retreats are offered. For information contact Father John Hoover 1433 Richmond Hill Rd., Boonville, N.C. 27011 or call (910) 699-4005.

Office Volunteer

CHARLOTTE — The Justice and Peace Ministry is seeking a volunteer to assist with general office administration in the Charlotte office. Computer skills helpful but not necessary. For information, call Scott Spivak at (704) 331-1714.

Religion Camp

ROCK HILL, S.C. — Applications are available for the Oratory Religion camp, a week-long experience in residential Christian living at Camp York. The camp is open to children under 13 in grades 2-7. The fee is $90. The first session is July 9-15 and the second session is July 16-22. To apply, contact The Oratory Religion Camp, P.O. Box 11586, Rock Hill, SC 29731. For information call Father William Pentis at (803) 327-3236.

Spring Theater Tour

CHARLOTTE — St. Gabriel OWLS seniors' club will visit Myrtle Beach March 21 for three days of shows, touring and golf. Friends are invited. For details, call Lou at (704) 541-6855.

School Registration

WINSTON-SALEM — Registration for Catholic families for the 1995-96 school year at Our Lady of Mercy School is Thursday, Feb. 2 from 8 a.m.-2 p.m. Open registration is Friday, Feb. 3 Bring copies of birth certificate, baptismal certificate and child's social security number. Registration fee is $75 ($25 deposit at time of application).

Hospice Volunteer Training

GREENSBORO—A series of training sessions for patient/family hospice volunteer work is Feb. 18-March 16 on Mondays and Thursdays from 6-8:30 p.m. at the hospice facility. For information call Mil Hendrix at (910) 621-2500.

Family Workshop

GREENSBORO — A workshop, "Peacemaking in the Family," is Sunday, Feb. 4 from 9 a.m.-2 p.m. at Our Lady of Grace Church. Family activities are scheduled for the morning. The afternoon will consist of cooperative games for children and a seminar for parents. Cost is $5 per family. For information or a registration form, call Elaine Hoover at (910) 275-1522 or the Justice and Peace Ministry at (704) 331-1714.

"Dreams" Retreat

HOT SPRINGS — Jesuit House of Prayer offers "Dreams: Ministers of the Spirit," a weekend retreat led by Dr. Eileen Riodan, March 3-5. The requested donation is $70. For information or registration contact Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, or call (704) 622-7366.

Discernment Weekend

MAGGIE VALLEY — A weekend retreat directed by Jesuit Father Andrew Novotney is March 3-5 at Living Waters Reflection Center. "Discernment of Spirits" focuses on key moments of discernment by Jesus in the Gospels and includes discussions of Ignatius of Loyola's rules for discerning. The cost is $80. For registration information call Sister Jean Linder at (704) 926-3833.

Winter Film Series

ROCK HILL, S.C. — A mid-winter festival of films that will serve as a starter for reflection and discussion on key themes of contemporary faith and culture is at the Oratory on consecutive Wednesdays from through Feb. 8. The cost is $5 per session or $15 for the series. For information call the Oratory at (803) 327-2097.

Retreat For Women

BELMONT—Father John Hopkins of the Legionaries of Christ will conduct a retreat for women based on the spiritual exercises of St. Ignatius at Belmont Abbey College beginning at 6 p.m. Friday, Feb. 3 through 4 p.m. Saturday, Feb. 5. The cost is $90 and includes lodging and meals. For information, call Ann Potter at (704) 366-5127 or (704) 365-3858.

Family In Focus

Preaching with Families in Focus, a resource book with homily starters for the Sundays of 1995, is available from the National Association of Catholic Family Life Ministers. The book costs $8 and can be ordered by calling the Family Life national office at (513) 229-3324. For additional information call Trinitarian Sister Miriam Fiduccia, Family Life Ministry, at (704) 343-9954.

World Marriage Day

Sunday, Feb. 12, has been designated World Marriage Day by Pope John Paul II. Liturgical suggestions for the celebration of this day can be obtained by calling Trinitarian Sister Miriam Fiduccia , Family Life Ministry, at (704) 343-9954.

Interfaith Coalition

CHARLOTTE — The Third Annual Interfaith Coalition Conference on Aging is March 20 from 9 a.m.-5 p.m. at St. Gabriel Church. Faith stories, spirituality and aging will be discussed and 13 congregational programs will be presented. Cost is $12 and includes lunch. Deadline for registration is March 1. For more information call Suzanne Bach at (704) 377-6871.

Latin Mass

ASHEVILLE — A Mass in Latin will be celebrated at the Basilica of St. Lawrence, D.M. on Sunday, Feb.5 at 5 p.m. The Mass will be preceded by Solemn Vespers at 4:30 p.m. All are invited to attend.

Winter Concert

CHARLOTTE — Recording artist John Michael Talbot will perform Saturday, Feb. 25 at St. Gabriel Church. Tickets are available at parish offices or from St. Ann Parish Evangelization Commission. Tickets are $10 in advance and $12 at the door, if available.

Liturgy Day Program

CHARLOTTE — The 1995 Liturgy Day Program is Saturday, Feb. 11 at St. Patrick Cathedral. Call the Diocesan Office of Worship at (704) 437-3108 for details.

Actors/Singers Needed

GREENSBORO — Auditions are being held for several chorus and speaking roles for "Francis - The Saint From Assisi." This musical production, based on the life of Saint Francis, will be presented March 17-19 in Newport News, Va., under the auspices of the Franciscan Center. This is the fourth year of this production, staged previously in Greensboro, Charlotte, Wilkes Barre, Pa., Boston and Syracuse, N.Y. The 30 actors and musicians are all volunteers who delight in bringing the message of St. Francis to light the lives of others. Contact George Gates at (910) 852-4454 or Pat Spivey at (910) 282-1948 for details.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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World and National Briefs

Getting A Lift...

A helicopter carrying Pope John Paul II moved over a packed Luneta Park in Manila Jan. 15. Because millions of people jammed roads, the pope had to switch from his popemobile to the helicopter to reach the site of an outdoor Mass. (CNSphoto from Reuters)

Pope Flies To Mass Site For Crowd Estimated At 4 Million

MANILA, Philippines (CNS) — Pope John Paul II's popularity had its price on a muggy Sunday morning in Manila. Not even the pope riding in an armored popemobile could part the sea of faithful gathered to attend his Jan. 15 Mass closing World Youth Day. "It's an excess of success," said papal spokesman Joaquin Navarro-Valls as Vatican and Philippine officials were weighing their options: either use a helicopter to fly the pope in over the crowd or use a boat to bring him in behind the seaside altar at Luneta Park. The pope arrived by helicopter an hour later than scheduled. Navarro-Valls said police estimated the crowd at 4 million people. If the figure was accurate, it would be the largest crowd ever gathered at an event presided over by Pope John Paul, he said.

Cross Display By Ku Klux Klan Will Be Considered By Court

WASHINGTON (CNS) — The constitutionality of a Ku Klux Klan display of a cross near the Ohio Statehouse will be considered by the Supreme Court in a case about the right of citizens to display religious messages on public property. The court agreed Jan. 13 to hear Capital Square Review and Advisory Board vs. Pinette, a case that arose from the Klan's 1993 request to erect a 10-foot cross as a Christmas display in a Columbus park near the state capitol. The city's review agency refused, but a court agreed to let the Klan put up the display for several days. Ultimately, the 6th U.S. Circuit Court of Appeals upheld lower court rulings that barred the advisory board from prohibiting the display of a cross. The Supreme Court will hear arguments in the case and should issue an opinion before the session is recessed in July.

Catholic Charities USA Seeks Donations For Flood Victims

ALEXANDRIA, Va. (CNS) — Catholic Charities USA is seeking donations to help those affected by the floods in California, which have caused an estimated $300 million in damages, forced 3,000 people out of their homes and left 11 people dead as of Jan 13. "The floodwaters are still high, and more rain is expected ... so it will be some time before officials can determine precise needs," said Jane Gallagher, director of disaster response for Catholic Charities USA. A series of storms caused the severe flooding in both Northern and Southern California that forced thousands of people to evacuate and severely damaged crops. President Clinton has called 34 California counties federal disaster areas, and Transportation Secretary Federico Pena announced an initial $5 million in federal funding to pay for repair to roads and bridges.

Belleville Bishop Rules On Six Clergy Accused Of Sex Abuse

BELLEVILLE, Ill. (CNS) — Bishop Wilton D. Gregory of Belleville announced the suspension of a priest and the disposition of five other cases of previously suspended diocesan clergy accused of sexual misconduct. At a press conference Jan. 13 he said a permanent deacon and three priests who were suspended pending investigations will not be returned to ministry, but one suspended priest will be returned to ministry. He said he followed the recommendations of the Diocesan Fitness Review Board in all the cases. Bishop Gregory said the review board is not investigating any other new cases at the present time. With the latest series of decisions, the Belleville Diocese has permanently removed a total of eight priests because of allegations of sexual abuse of minors, has reinstated one and has two cases not yet finally resolved. All involved claims of misconduct that allegedly took place from about 10 to 25 years earlier.

Moratorium On Abortion Clinic Protests Urged In Four States

BOSTON (CNS) — Following the lead of Boston Cardinal Bernard F. Law, the heads of Catholic dioceses in Massachusetts, Vermont, New Hampshire and Maine have urged a moratorium on peaceful protests and prayer vigils outside abortion clinics in their states. "We hope that this moratorium might create an atmosphere in which civil discourse between those who oppose abortion and those who favor it might be encouraged to the benefit of women, their children and our society as a whole," said a Jan. 17 statement signed by the heads of the eight church jurisdictions that make up the Province of Boston. The language was similar to a statement issued Dec. 30 by Cardinal Law following shootings at two Boston-area abortion clinics. John C. Salvi III, a Catholic from New Hampshire, was charged in the shootings, which killed two and wounded five others.

Missouri Pro-Lifers Use TV, Radio To Get Message Out

JEFFERSON CITY, Mo. (CNS) — A Missouri pro-life group called the Vitae Society knows the power of video and audio and is using the media to change minds and save lives. The society cites studies that show a marked shift to the pro-life side of the abortion debate after its use of television and radio spots in four Missouri media markets. A Springfield-Branson market poll showed a 16 percent shift in attitudes from support of legal abortion to a position favoring protection of the unborn. The analysis showed that greatest shift occurred among the ads' target audience of people ages 18-34, but the survey crossed all lines of age, gender, denomination and marital status in the disagreement expressed with the statement that "abortion is a woman's personal choice."

One Court OKs No-Gay Parade, U. S. Supreme Court Still To Rule

BOSTON (CNS) — A federal court has ruled that a Boston veteran's group may exclude homosexuals from the St. Patrick's Day parade that it organized specifically as a protest of an earlier judgment against the group. U.S. District Judge Mark Wolf ruled Jan. 17 that the South Boston Allied War Veterans Council does not have to include the Gay, Lesbian and Bisexual Group of Boston in a parade March 19, two days after St. Patrick's Day. The event was planned as a protest against earlier lower court rulings that would have forced the veteran's council to admit homosexual groups to the traditional parade. An appeal of the previous rulings is due to be heard by the U.S. Supreme Court this spring as a separate case.

Talk Of Huge Welfare Cuts Scare Charities, Catholic Official Says

DES MOINES, Iowa (CNS) — Jesuit Father Fred Kammer has some news for members of Congress, Democrat and Republican alike, who think that private charities can pick up the slack if drastic cuts are made in public assistance to the poor: It just ain't so. Father Kammer, who has served as president of Catholic Charities USA since October 1992, says he's frightened by talk in Washington of huge cuts in welfare programs. "They scare me very much, and that fear is shared by the other charities," he said in an interview with *The Catholic Mirror*, Des Moines diocesan newspaper, before conducting a retreat for members of the diocesan Catholic Charities board. "There are conversations in Washington about cutting welfare by $40 (billion) to $60 billion," Father Kammer said. "There's no way that private charities can pick up the load (that would result) from such big government cutbacks."

Lower Welfare Benefits For New Residents Argued In Supreme Court

WASHINGTON (CNS) — It would be constitutional to tax newcomers at a higher rate to prevent people from moving into a state to take advantage of lower taxes, a California deputy attorney general told the Supreme Court Jan. 17 in defending a two-tiered welfare law. In a case being watched by Catholic and other social activists for its implications for welfare reform, Theodore Garelis argued that the state could constitutionally require new residents who moved from states with a higher tax rate to pay more than established residents. At issue in Anderson vs. Green is a 1992 California law that says people who have lived in the state less than 12 months may receive welfare benefits only equal to the amount paid by whatever state they lived in previously.

Russian Catholic Leader Urges Church Help For Suffering Chechens

WARSAW, Poland (CNS) — European Russia's apostolic administrator said Church members must pledge to do everything possible to "bring help and comfort to the suffering" in the breakaway southern republic of Chechnya. The administrator, Archbishop Tadeusz Kondrusiewicz, said that such aid would begin as soon as humanitarian relief supplies could be sent from Moscow. In an interview to be published in the American Catholic weekly *Our Sunday Visitor*. Archbishop Kondrusiewicz said the conflict in Chechnya was "not a religious war, but a war of politicians" and said he believed all Russian religious groups would be courting disaster if the war were allowed to acquire a religious dimension.

Pope Arrives In Paupua New Guinea, Urges Reconciliation

PORT MORESBY, Papua New Guinea (CNS) — Pope John Paul II, on the second leg of a four-nation, 10-day trip, arrived in Papua New Guinea urging reconciliation among the nation's people. He offered prayers for the inhabitants of Bougainville, a copper-mining area on an island off the east coast of Papua New Guinea, torn by four years of guerrilla warfare. "To you, people of Bougainville, I send a special word of encouragement," the pope said upon his arrival Jan. 16 in the capital, Port Moresby. "If you have been treated unjustly, I invite you to remove bitterness from your hearts. If you bear arms unjustly, I urge you to put them down and seek reconciliation," he said. Bishop Luke Matlatarea of Bereina told journalists the fighting in Bougainville has been "scaled down" in the last six months.

Vatican Says "Underground" Chinese Catholics Not Forgotten

MANILA, Philippines (CNS) — Members of the underground Catholic Church in China will not be forgotten during World Youth Day despite the presence of a delegation from the government-approved church, the Vatican spokesman said. Chinese Catholics who secretly recognize the pope as the head of the Church "are here, but there has been no official contact with them up to this point," the spokesman, Joaquin Navarro-Valls, told reporters Jan. 13. The fact that members of the government-approved church — which does not maintain ties with the Vatican — are welcome at Pope John Paul II's Manila celebration "does not mean we will ignore the presence of Catholics from the underground," he said. "At the same time, we do not want to expose them," he said, because it would put them at risk with China's communist government. Navarro-Valls said he had heard there were between 40 and 60 underground Catholics from mainland China attending World Youth Day events.

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St. Ann Session Will Show Work Of St. Vincent De Paul Society

CHARLOTTE — St. Ann Parish will host a conference Feb. 25 for persons interested in learning more about the work of the St. Vincent de Paul Society, an organization formed to help alleviate the suffering of the poor.

The theme of the conference will be "Spirituality and the Poor: An Introduction to the St. Vincent de Paul Society."

Speakers at the conference will include John E. Allen of Tampa, Fla., southeastern regional chairman of the society, and Sheila Bissonette, executive director of the society in the Archdiocese of Atlanta. Allen is a cousin of Msgr. Richard Allen, pastor of St. Ann. The conference will open with a morning worship service and will conclude with a luncheon in the parish social hall.

The St. Vincent de Paul Society was founded by Frederic Ozanam in France in 1835. Its membership originally consisted of college students in Paris who sought to help the suffering in their community by the personal involvement of its members.

From that modest beginning, the society has become an international Catholic organization with more than 750,000 members in 112 countries. Placed under the patronage of St. Vincent de Paul, the society derives its inspiration from his thinking and work.

The St. Vincent de Paul Society at St. Ann is less than two years old. President Bill Prall says, "When Msgr. Allen proposed that we start a Vincentian group at our parish, many people questioned whether it was needed. After all, we have organizations like Crisis Ministry, Traveler's Aid and Catholic Social Services. When he asked me to help, however, I decided to give it a shot. I remembered that I had personally been helped by the society when I was a schoolboy in Detroit and I thought it would be a way to express my gratitude."

"When I look back over the past two years," Prall continues, "I can say with some satisfaction that we have made a real difference in the lives of people. In our quiet, anonymous way, we have helped families in our own parish and in greater Charlotte when they needed it most. It makes such a difference when we go right to people's homes. Beyond financial help, these visits are a source of encouragement and hope to people who are suffering."

Msgr. Allen feels that the society makes his job as pastor easier. The society's organization and guidelines, coupled with the practical experience of its members, gives him confidence when he asks the Vincentians for assistance. He says there also are times when people may prefer to share sensitive issues with a lay person. The society also can provide follow-up that is precluded by a pastor's schedule.

"The real value of St. Vincent de Paul Society, however," says Msgr. Allen, "is more than just helping the poor. Perhaps the greatest value is the spirituality it develops in its members as they become involved with those who are suffering."

For more information about the conference, call St. Ann's parish office at (704) 523-4641.

Belmont Abbey Runner Jenny Dowd Wins Academic Honor

COLUMBUS, Ohio — Belmont Abbey cross country star Jenny Dowd received the Woody Hayes National Scholar Athlete Award at a banquet Jan. 20. The senior from Brandon, Fla., was one of six recipients of the award named in honor of the late Ohio State football coach.

The University Sertoma Club of Columbus presents the awards annually to one male and one female athlete from each of the NCAA's three divisions. Dowd was one of the winners in NCAA Division II.

A native of Columbus whose family moved to Florida when she was 12, Dowd said she was "very overwhelmed. Growing up in Columbus, I had heard of Woody Hayes but I never heard of the award."

During her four-year cross country career, Dowd was an All-Carolinas Conference selection and conference runner of the year four times. She was an All-American as a senior and an Academic All-American as a junior.

She has been on the President's Academic List or the Dean's List for her entire Belmont Abbey career. She was student government secretary for two years and is senior class vice president and chairperson of the College Union Board. Dowd also is coordinator of the Gaston County Special Olympics and has participated in the Habitat for Humanity program.

After graduation from Belmont Abbey in the spring, she plans to seek a graduate degree in sports management.

Lady Crusaders Still Unbeaten

BELMONT — Belmont Abbey's unbeaten women's basketball team won all three games last week to run the Lady Crusaders' season record to 12-0. They are currently No. 21 in the NAIA national rankings.

They opened the week with a 92-72 non-conference victory at Newberry as Seleta Moore hit for 20 points while Wendy Morrow had 19 and Tina Easter 18.

The Abbey returned to Carolinas Conference action and took over sole possession of first place with an 87-73 victory over Coker. It was Coker's first conference loss of the season. Easter led the Lady Crusaders with a season high 29 points while Wilson contributed 17.

The Lady Crusaders wound up the week with a 92-71 conference win over St. Andrews. Moore led the way with 22 points while Easter had 19 and Wilson scored 14.

The men's team split a pair of conference games during the week. The Crusaders lost 64-53 to Coker and the came back to down St. Andrews 70-69.

Coker's defense, one of the best in the conference, dominated the game against the Abbey. Only three Crusader players managed field goals during the game. Jake Robinson led the Abbey with 23 points and Kris Clinton had 11.

A three-point basket by Charles Clemmons with seven seconds left provided the winning margin against St. Andrews. Jeff Brookman led the Crusaders with 32 points.

The Catholic News & Herald
Salutes
Catholic Schools
In The
Diocese of Charlotte

All Saints
Asheville Catholic
Bishop McGuinness
Charlotte Catholic
Immaculata
Immaculate Heart of Mary
Our Lady of the Assumption
Our Lady of Grace
Our Lady of Mercy
Sacred Heart
Saint Ann
Saint Gabriel
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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

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Photo © Jim Carpenter

February 5 to April 2

1995 Diocesan Support Appeal

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Widowed / Separated / Divorced: Ministry helps widowed, separated and divorced Catholics heal and grow in faith. / **page 3**

Refugee Office: Catholic Social Services' Refugee Office has received national acclaim. Services provided by this ministry reach hundreds of immigrants and refugees annually. / **page 5**

We Are His Hands: "The hallmark of Catholic identity is that we are very generous. There seems to be no limit to our willingness to help a worthy cause," says Bishop William G. Curlin in a question and answer interview. / **page 12**

Fiscal Responsibility

Financial Needs Increase For Growing Diocese

By CAROL HAZARD

Gifts made to the Diocesan Support Appeal are in good hands.

"We are very conscious of the fact that people are entrusting us with their gifts to the diocese," says fiscal manager Bill Weldon. In other words, the budget is closely monitored.

"No carte blanche increases are made," Weldon says. All increases must be justified with line items reviewed in detail to determine their merit. "Every item is looked at from the perspective of cost benefit: Does the value justify the spending?"

Consider this: Last year's goal was less than the budget. That's because funds from other sources were available for use, so the chancery asked the people only for what was needed.

Hence, this year's DSA goal of $2,022,000 may seem like a jump, since it's up 12 percent from 1994. However, the budget rose only 6 percent. Funds from other sources are not available this year to make up the difference.

"We're holding costs to the line," says Weldon.

Administrative costs for the DSA are 4 percent of the total budget. Compare that with 10-12 percent administrative costs for most direct mail fundraising campaigns, and the DSA is money well spent.

The 6 percent increase will cover funding for new programs, additional staff and personnel costs. For example, a growing Catholic Hispanic population in the Asheville and Morganton areas has created the need for an additional staff position.

What's more, government cutbacks mean the Church is taking on more responsibility in areas such as refugee resettlement. "We're stepping in where the federal government has pulled out, enabling us to provide needed services so refugees can become self sufficient and not a drain on the community," says Elizabeth Thurbee, director of Catholic Social Services.

Bill Weldon

The CSS program — which helps resettle about 325 people a year — is considered one of the best in the country. Although previously self supporting with funding from the U.S. Catholic Conference and Office of Refugee Resettlement, the Refugee Office needs an additional $31,000 to make up for governmental cuts.

"That doesn't take the place of all the money we've lost but we've reorganized our program so we'll be able to provide the minimum necessary services," Thurbee says.

CSS will receive $720,000 from the DSA budget, approximately one-third of total CSS operating costs and about one-third of the total DSA goal.

The agency touches the lives of 6,000 people a year. Core services include counseling, pregnancy support, adoption, foster care and case management to help people with acute needs. The CSS umbrella also covers diocesan ministries of Respect Life, Family Life, Catholic Retirees Invited To Special Ministries (CRISM), Prison Ministry and Natural Family Planning.

As the diocese grows, the needs grow. So, too, does the budget. "Growth is indicative of vitality and progress," says Weldon. "That's a good place to be."

Carol Hazard is a former associate editor for The Catholic News & Herald.

Evangelization Guides Lost Sheep Back To The Fold

By CAROL HAZARD

GREENSBORO — Just when he needed the Church the most, the Church let him down. Stung by a divorce, Les Scheer turned to his parish for help. He was told to pray, but the advice didn't work for someone who was suicidal.

Born and raised Catholic, Scheer believed marriage was forever. He discovered after 27 years of marriage that it wasn't always so. His wife didn't want him and neither it seemed did the Church.

Scheer, however, would come to find out that he was wrong. The Catholic Church is buoying him up now, and Scheer is trying to give back as much as he can. The once lukewarm Catholic serves as a Eucharist minister along with his second wife, Sherrie, a convert to the faith. He's also sponsoring a divorced man who wants to join the Church.

What's more, he's broken through his protective barrier, reaching out to people in Christian love and welcoming newcomers to the faith.

If it weren't for his wife's interest in Catholicism nor the warm reception he received at St. Paul the Apostle Church, Scheer would be an uninvolved Sunday bench warmer, he says.

Unable at first to find help at the Catholic Church, Scheer "ended up" at First Baptist Church in Greensboro in a divorce recovery program. He met his wife-to-be at the weekly meetings.

Her reaction to her first Mass was disbelief. "Being a liberal Baptist, Sherrie was taken aback by the structure," recalls Scheer. Even so, she wanted to learn more.

She attended inquiry meetings not to join the Church but to satisfy her curiosity. The faith made sense to her, so much so that she decided to receive instruction through the Rite of Christian Initiation for Adults. The RCIA is sponsored by the Office of Evangelization, which is funded by the Diocesan Support Appeal.

Evangelization is more than reaching out to the unchurched. It's mending fences in its own backyard, bringing healing to inactive, alienated or angry Catholics. Pope Paul VI in his 1975 "Evangelic Nuntiandi" targeted the inactive and alienated in his blueprint for evangelization in the Church.

Not to make converts, the purpose of evangelization is to share the Good News.

"We make it very clear that we're not there for the purpose of making Catholics," says RCIA team member Dee Parkes. "We trust in the Lord to do that. We're there to walk their journey with them — if it's for one month, six weeks or six months — and to plant whatever seeds He wants planted."

More than teach, RCIA team members listen. Specifically, they listened to Scheer.

"Sherrie wanted me to be her sponsor, but I was still struggling with what I believed," recalls Scheer. He was also coping with what he perceived as rejection by the Church for his divorce. "I wanted support, understanding and guidance, and I didn't get it," he says.

Les Scheer, a parishioner of St. Paul the Apostle in Greensboro found evangelization to be more than just reaching out to the unchurched.

Although he didn't get it then, he got it eventually and he got it from the RCIA team. "They didn't trash me or tell me to go away. They listened."

His acceptance and his experience as a potential sponsor marked a decisive turn in his faith journey. "It was almost as if I were becoming Catholic myself," he says. "As I went through the process, I became more involved."

Scheer says his problem was never with Church creed. Rather, it was with his perception of the Church as a spiritual support entity. "The Church is anti-divorce, which is fine, but like it or not, it happens."

We make it very clear that we're not there for the purpose of making Catholics. We trust in the Lord to do that. We're there to walk their journey with them.

The Church's first obligation is to listen to each story, to be understanding and compassionate in helping people who feel alienated or angry, says Oblate Father Jim O'Neill, pastor of St. Paul the Apostle Church. "We have to try to work with each situation and bring about healing. Maybe as individuals we have failed and sometimes we don't take the time to listen."

The Lord asks the Church to reach out as He did to all people, especially those who are hurting, he says. "We need to let them know they are loved by the Lord as much as we are able to with all our human foibles."

Even so, not enough is done to reach out to people in second marriages, he says. A delicate situation, remarried Catholics are not permitted to receive communion if their first marriages have not been annulled. If not handled properly, hurts can be magnified.

"A pastor's burden is to strengthen the stouthearted and welcome the alienated," Father O'Neill says. "We need to reach out to the lost sheep."

Scheer was lost. Someone reached. And Scheer was brought back to the fold.

Carol Hazard is a former associate editor for The Catholic News & Herald.

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Diocesan Support Appeal Kicks Off Campaign During The Weekend of February 4-5

By JOANN KEANE
Associate Editor

When Bishop William G. Curlin speaks, he does so from the heart. In his homilies, he often reminds the faithful to look deeply as the Jesus in each of us reaches out to the Jesus in others.

As Catholics, we are baptized in the Spirit and commissioned to serve. Whether that takes us to a soup kitchen, or to the bedside of an individual dying with AIDS, we are called to respond to those in need.

To heed the words of Christ is to understand — that truly — "We are His Hands." In each word and deed, the living Jesus shines through our every action, and our faith is confirmed.

This year, the Diocesan Support Appeal adopted "We are His Hands" as the theme for the 1995 campaign. It's more than an enticing catch phrase; it epitomizes our Catholic faith.

"The DSA enables us to put into practice the Beatitudes given by our Lord," said Bishop Curlin. "Our outreach in service of our neighbors is the measure by which we, as disciples of Christ, recognize Christ and serve Him in even the least of our brethren."

The DSA enables us to put into practice the Beatitudes given by our Lord. Our outreach in service of our neighbors is the measure by which we, as disciples of Christ, recognize Christ and serve Him in even the least of our brethren.

Over the next eight weeks, parishioners of the 89 parishes and missions will be reminded of the good works that result from their generosity. The campaign kicks into full gear with this edition of The Catholic News & Herald and via video, to be shown in all parishes and missions the weekend of February 4-5. Parishioners receive a letter next week from Bishop Curlin, asking for support.

Thousands of individuals within the 46-county Diocese of Charlotte reap the benefits of the DSA. Thirty social service, multi-cultural, educational and special ministries draw portions of their budgets from DSA funding.

From pre-baptismal instruction to outreach to migrant workers, the ministries prove time and time again that "We are His Hands."

"Year after year, our parishioners witness the good works and are quick to respond in kind," said Father Mauricio West, chancellor and vicar general. "Historically, the DSA — a major source of funding for many ministries — has accepted the challenge of providing for the ever-changing needs of our expanding diocese."

The 1995 DSA goal of $2,022,000 is an increase over last year's goal. "The increase is the result of diocesan growth," said Jim Kelley, director of development. "More individuals in our parishes mean increased needs and services." Yet Kelley points out, "the DSA is not just a fund raising campaign, but an opportunity to educate the people of our diocese."

"As our parishioners see how the ministries impact their daily lives, they will further understand the importance of their support," said Father West. "DSA dollars stay in — and assist — people in our Diocese."

Last year, almost half of all diocesan households contributed to the campaign. "We see a continued increase in the number of families and individuals that contribute," said Kelley.

Each parish and mission fulfills its DSA commitment by reaching individual goals (see page 11) based on weekly offertories. Contributions above and beyond the set goal are returned to the parish. In turn, if the parishes fall below the goal, they still must meet the assigned target.

"The DSA provides an important opportunity for people to give of their treasure," said Kelley. "As stewardship becomes more ingrained in people's lives, they respond generously with time, talent and treasure in gratitude to God for their many blessings."

"We ask individuals to consider giving from their hearts," said Father West. "As we respond as people of God, we in turn give to our faithful, our community."

"Mother Teresa has written a prayer that asks 'Christ to shine through us,' and be so in us that every soul we come in contact with may feel Christ's presence in our souls," said Bishop Curlin. "Then we shall begin to shine as Jesus shines... as a light to others."

As the light of Christ reaches a full flame, it permeates to the outside world, and is exemplified through works of our hands. "By bringing ministry stories to life, individuals realize their support — in fact — will help change lives," says Kelley.

Widowed, Separated and Divorced Program Offers Hope And Healing

By EDUARDO PEREZ
Staff Writer

Ten years ago Martin Ketterer was going through a separation from his wife. Those may have been the most difficult days of my life, recalls Ketterer.

He sought counseling through the Widowed, Separated, and Divorced program offered through Catholic Social Services. In 1987, Ketterer went on a retreat the program offers and his life has changed ever since.

Ketterer has not only gone through the program, but is a facilitator to others who need encouragement. According to Ketterer, the main focus of the program is peer support.

"We provide people in need with the opportunity to improve themselves and conquer their difficult situations, no matter what they are," says Ketterer, who has since remarried.

The program is run by the office of Family Life, under the auspices of CSS.

Trinitarian Sister Miriam Feduccia, coordinator of Family Life says, "Widowed, Separated, and Divorced provides support for people to unite and recognize they are not alone in their struggles."

Elizabeth Thurbee, director of Catholic Social Services says, "The Widowed, Separated, and Divorced program enables the Family Life Ministry to make an effort in helping members in the Catholic community." The participants of the program become aware that they are important in the life of the Church, says Thurbee.

In addition to parish programs, an annual retreat brings group members together for a weekend of support.

The 1995 retreat will be August 5-6 at the Catholic Conference Center in Hickory, NC. Supported by the Diocesan Support Appeal, CSS sponsors the retreat. It allows individuals who have lost loved ones to receive encouragement and self-help. Suzanne Bach, director of the retreat and who has also been through the retreat as a divorcee, says the program works. "Through spirituality, difficult circumstances that people go through can lead to wonderful aspirations," says Bach.

The retreat focuses on the stages and styles of grief. As Bach points out, the grieving process that someone experiences after losing someone dear to them may take 3-5 years.

"Not only does the weekend retreat allow people to grieve with others who have similar situations, but it gives people the opportunity to include God in their grieving," adds Ketterer.

CSS also offers different programs for the widowed. Parishes in the Diocese have different meetings that focus on the loss of loved ones. Ketterer is part of PathFinders at St. Gabriel Church, a program that nurtures and encourages people who have undergone separation or divorce to follow God's way in their lives.

Life changed drastically for Jim Coogan after his wife passed away. It seemed that along with his wife, friends were also gone. He felt empty, needing to share with people his feelings.

Coogan, who was married for 33 years before his wife passed away in 1993 was referred to the program by Bach. Coogan made the retreat in 1994. "It has enabled me to come to grips with the reality that my wife is gone," Coogan

See **Widowed,** Page 12

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Catholic Social Service's Refugee Office is nationally acclaimed for its service to immigrants and refugees. Pictured above are staff from the Charlotte office. See story page 5.
Photo by Eduardo Perez

Why I Give

Three Parishioners Tell Why They Support DSA Efforts

By SUSAN ROYSTER

Holy Angels Church in Mount Airy

As a young girl, I attended a Catholic church and elementary school in St. Louis, Missouri. I took for granted that just about everyone I knew was Catholic and all Catholic churches had schools. I have always been a part of a large parish. That changed when I began living in Pilot Mountain in Surry County, North Carolina.

We do not even have a Catholic church in our town, let alone a school. The church we attend, Holy Angels in Mount Airy, is beautiful but small, much like the church on "Little House on the Prairie." My husband, Mike who is a Baptist, and I have three sons: twins aged 17 and a 12-year-old. Our children have always attended public schools but are being raised Catholic.

By giving to the Diocesan Support Appeal I am hoping that someday my children's children will experience the shared faith community that I had growing up. Maybe my family's donation will help a young person keep the faith and add to the number of practicing Catholics in our state. Some of our donation goes to youth programs for all the children, rich or poor. In order for our church to continue to grow, we must start with our youth and give them a good understanding of the church so they can develop a real love for God and one another.

Another reason we give is out of gratitude. We have truly been blessed by God with a wholesome family, healthy children, good jobs and our own home. Giving to the DSA is one small way we can thank God for what He has given to us.

By BILL BLOCK

St. William Church in Murphy

When the annual DSA rolls around each year, I usually go through a process of asking myself why I should participate. Since my parish is assessed a fixed amount, does it make any difference if I give? Being a small

See **Why I Give,** Page 12

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Respect Life

Pro-Life Corner

Abortion is the ultimate act of imposing one's views on another human... the baby in the mother's womb.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Declaration Overcomes Historical Divisions

The Pope Speaks

Pope John Paul II

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Jan. 25.

Dear Brothers and Sisters,

The highlights of my recent pastoral visit to the Philippines, Papua New Guinea, Australia and Sri Lanka were the celebration of the 10th World Youth Day in Manila and the beatification of three outstanding witnesses to the faith: Peter To Rot, catechist and martyr; Mother Mary MacKillop, a courageous religious devoted to the needs of the poor; and Father Joseph Vaz, the apostle of Sri Lanka. I ask you to join me in praying that this pastoral visit will yield an abundant harvest of faith, of Christian commitment and of vocations for the spread of the Gospel in Asia and Oceania.

This year's Week of Prayer for Christian Unity, which concludes today, has had as its theme the words of Christ: "I am the vine, you are the branches. He who abides in me, and I in him, he it is who bears much fruit, for apart from me you can do nothing" (Jn 15:5). Our Lord speaks of the communion of life and love which unites him with all who have been baptized as members of his body. The ecumenical movement seeks to deepen awareness of the fundamental communion of believers in Christ, based on baptism, and to overcome the divisions which have developed in the course of history. An example of the promising results of ecumenical dialogue can be seen in the recent Christological declaration between the Catholic Church and the Assyrian Church of the East. As the year 2000 approaches, all Christians are called to work together so that the living communion of all the branches will reflect more clearly the image of the true vine, Jesus Christ.

I am pleased to greet all the English-speaking pilgrims and visitors present at today's audience. Upon you and your families I cordially invoke grace and peace in Christ our savior.

Editor's Notebook

Joann Keane

This week, the Diocesan Support Appeal takes center stage, as we devote this entire edition to the annual support appeal. Eight of the 30 ministries — largely dependent upon the generosity of the diocesan faithful — are highlighted. Over the course of the eight week campaign, we'll focus on other ministries, each accented by the soon-to-be familiar "We are His Hands" logo. This year, $2,022,000 must be raised for ministries to sustain their life changing works. It's an ambitious campaign, but then again, our diocese is blessed with individuals who rise to the occasion. Bishop William G. Curlin likens the campaign to the Beatitudes. "The DSA enables us to put into practice the Beatitudes given by our Lord," said Bishop Curlin in an interview with The Catholic News & Herald. "Our outreach in service of our neighbors is the measure by which we, as disciples of Christ, recognize Christ and serve Him in even the least of our brethren."

The DSA kicks off its campaign this weekend, and parishioners will view a video that further examines some of our wonderful diocesan ministries. Video producer Gail Hunt Violette has captured the essence of the "We are His Hands" theme, and deserves a round of applause.

Speaking of applause, one behind the scenes individual — the unsung hero — of the campaign deserves some public accolades. Pat Signs, associate director of development, has devoted untold hours to pulling this campaign together. Since August, she's been scurrying back and forth between the electronic and print media. Although she smiles graciously when told, "don't worry, we're on schedule," she silently fretted. Not to worry, Pat, the paper's been mailed, the printed material is at hand and videos are ready to roll this weekend. Thank you, Pat, for your patience and all your hard work.

❑ ❑ ❑

Editor Bob Gately underwent surgery this week to remove a carcinoma from his neck. The cancer wrapped itself around an artery, and part of his vocal cord had to be removed during the 7-hours of surgery. He's resting comfortably at Presbyterian Hospital and hopes to be released soon. Bob says radiation will begin in a few weeks. Please keep Bob in your prayers, and join us as we wish him a speedy recovery.

❑ ❑ ❑

With this week's DSA edition, several stories got back-burnered until the edition of February 10. Next week, we'll report on the divestiture of Mercy Health Services in Charlotte. After decades of hospital operation, the Sisters of Mercy of North Carolina have transferred ownership. There's good reading coming on Wake Forest students who have traded their school vacations to roll-up their sleeves and help Mother Teresa in Calcutta. We'll also report on the Vietnamese New Year celebration held Jan. 28 at St. Ann parish in Charlotte. Over 1,000 members of the Vietnamese community celebrated Mass with Bishop Curlin; it's a wonderful testament to the cultural diversity that fills this diocese.

Bridging International Waters

Refugee Office Offers Assistance To International Population

By EDUARDO PEREZ
Staff Writer

Every day more than 1,500 immigrants and refugees arrive in America. That's approximately half a million individuals annually. From ports of entry, they make their way into cities and towns across this vast country, including Charlotte.

Here, they find a Refugee Office renowned for its service and support. The Refugee Office — under the Catholic Social Services umbrella — provides assistance and resources that lead to self-sufficiency and productivity.

The mission of the Refugee Office is to provide quality services and a caring support system which enables refugees to become self-sufficient, self-reliant, and productive members of society. The office serves as a liaison between the refugee population, other service agencies, and the local community.

In 1992, the Refugee Office was the recipient of the Excellence In Service award, given by the United States Catholic Conference. Three years later they still strive to provide excellence by helping newcomers succeed in our communities.

Elizabeth Thurbee, director of Catholic Social Services says, "The program not only brings refugees into the United States, but makes them feel welcome in our community." Most of them are forced out of their homes by war and political persecution. The refugee office provides them with the primary necessities to be successful in this country, says Thurbee.

Since 1975, the office has been resettling refugees from all around the world: Vietnam, Cambodia, Laos, Poland, Romania, Armenia, Ethiopia, Liberia, Somalia, Yugoslavia, Nicaragua and Cuba. In 15 years the office has placed approximately 5,000 refugees within the Diocese.

Over 300 refugees go through the office annually and 95 percent are successfully placed in the work force. Cira Ponce, director of the Refugee Office says, "Success has been possible through the work of a diligent staff, dedicated volunteers, a receptive community, and the willingness and determination of the refugees to personally succeed."

The office provides basic services. The resettlement process has two stages; pre-arrival planning and post-arrival services. Initial housing with all furnishings and food, as well as an airport reception with an interpreter are provided even before the refugees step foot into the office. Some post-arrival services include health needs, Immigration and Social Security registration, banking and home management, and community orientation.

For Sally Schrader, a case worker at the office, the experience of working with refugees has been a rewarding one. "For me, the most satisfying thing to see is how people's lives change for the better and that somehow I've been part of their success," says Schrader.

Besides these services, the refugees are also provided with employment. By working with many employment agencies and employers in the Diocese, we are giving the refugees the opportunity to establish themselves in the community, says Sonia Hayden, Volunteer Coordinator.

Volunteer opportunities and internships are available through Hayden. Volunteers provide services such as teaching English as a second language and setting-up apartments. "Our volunteers are an essential part of the Refugee Resettlement process," says Hayden.

In past years, the program has been funded by the U.S. Catholic Conference and Office of Refugee Resettlement. The state government distributed federal funds into the program. Currently, ORR is focusing their funding on other programs throughout the United States that have larger refugee problems. The governmental cuts left the Refugee Office with a deficit of $31,000.

This year, funding is being made possible in part by the Diocesan Support Appeal. "We are delighted to have the opportunity to receive DSA funding to assist us in our continuing mission," says Ponce.

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1995 - 1996 DSA Budget

Catholic Social Services

Diocesan Ministries

Disaster Relief, Natural Family Planning, Respect Life, Prison Ministry, Disabled Commission, Indigent Burial	$35,158.00
CRISM	17,299.00
Family Life, Retrouvaille, Widowed, Separated And Divorced Programs	48,036.00
Hispanic/Migrant Outreach (see Multi-cultural services), Refugee Resettlement Program	31,460.00

Regional Services — *counseling, pregnancy/support, foster care, adoption, crisis intervention*

Western Regional Office, Asheville	93,854.00
Charlotte Regional Office, Charlotte	177,911.00
Piedmont Triad Office, Winston-Salem	133,798.00
Administration	99,041.00

Multi-Cultural Ministries

African American Ministry	16,346.00
Hispanic/Migrant Evangelization	157,237.00
Vietnamese Ministry	48,442.00
Hispanic/Migrant Outreach	83,443.00

Educational Ministries

Faith Formation	377,919.00
Catholic Schools	191,294.00
Campus Ministry	209,692.00
Evangelization	29,309.00
Office of Worship	4,558.00
Lay Ministry	34,682.00

Special Ministries

Media Center	115,757.00
Permanent Diaconate	33,267.00
Diocesan Pastoral Council	2,800.00
Program Total	1,941,303.00
Campaign Expenses	80,697.00
Total	$2,022,000.00

1995 DSA Agency Phone Numbers

Social Service Ministries	
CRISM	(704) 331-1720
Family Life	(704) 331-1720
Social Service Administration	(704) 331-1720
Disaster Relief	
Natural Family Planning	
Parish Outreach	
Persons With Disabilities	
Prison Ministry	
Respect Life	
Refugee Resettlement	
Widowed, Separated, Divorced	
Social Services, Asheville	(704)255-0146
Social Services, Charlotte	(704) 343-9954
Social Services, Winston-Salem	(910) 727-0750
Educational Ministries	
Campus Ministry	(910) 759-5018
Catholic Schools	(704) 331-1718
Evangelization	(704) 289-2773
Faith Formation	(704) 331-1714
Justice and Peace	(704) 331-1714
Religious Education	(704) 331-1714
Young Adult	(704) 331-1714
Youth Ministry	(704) 331-1723
Lay Ministry	(704) 334-1805
Office of Worship	(704) 458-3006
Multicultural Ministries	
African American	(910) 697-2400
Hispanic/Migrant Evangelization	(704) 335-1281
Hispanic /Migrant Outreach	
Asheville	(704) 255-0146
Winston-Salem	(910) 727-0705
Vietnamese	(704) 529-0553
Special Ministries	
Diocesan Pastoral Council	(704) 331-1702
Media Center	(704) 331-1717
Permanent Diaconate	(704) 825-3698

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'We Are His Hands' — The

DSA Ministries Enr

St. Leo The Great Church, Winston-Salem

The Diocesan Support Appeal helps fund 30 ministries ar counties within the Diocese of Charlotte in being the 'Hands of Two parishes and some of their DSA-supported ministries in all parishes benefit from the DSA. St. Leo the Great Chur communities made even stronger by various DSA-supported mi

Joan Whelen, Linda Quade, Bob Whelen and Joan Frazer prepare Thanksgiving baskets for Catholic Social Services.

Jack Faulkner, Frank Roscana, Nancy Wilson, June Drake, Mary Lib Daye and Frank Dessel visit prisoners at Forsythe County Jail.

The photos on this page depict some of the DSA supported ministries at St. Leo the Great Church. The ministries are (clockwise):

- **CSS Outreach**
- **Prison Ministry**
- **Youth Ministry**
- **Catholic Retirees Invited to Special Ministry (CRISM)**
- **Catholic Schools**

Photos By CAROL HAZARD

Youth group members Mike Dedo, Philip Aylor, Meghan Maguire, Laura Hoeing, Keri Prybylo, Stephanie Moser, Kristie Petterson, Kristin Dickson and Annie Birkel prepare to go "on the road" with leaders Charlotte Egger and Moye Lowe.

Emily Hoeing, Jane Hammond, Andrew Palmer and teacher, Mrs. Patti, enjoy their work at St. Leo School.

CRISM—Members of the"Golden Club," (sitting) Agatha Zingalis, Theresa Wires, Ann Politowski, Jeannine Moss, (standing) Tom Zingalis, Katherine Labosky, Neal McInerney, Stanley Politowski plan their trip.

995 Diocesan Support Appeal

Parish Communities

ies. Many of these assist parishes and missions throughout the 46
in the local church.
lighted on these pages. They serve as examples of the ways people
nston-Salem and St. Joseph Church in Newton are vibrant faith

St. Joseph Church, Newton

Suzanne Jolly, with children Michael and Felicia, receives communion at the monthly Hispanic Mass.

Permanent Deacon, Ron Caplette, prepares the bread and wine at Mass.

The photos on this page depict some of the DSA supported ministries at St. Joseph Church. The ministries are (clockwise):

- **Hispanic Ministry**
- **Permanent Diaconate**
- **Family Life Ministry**
- **Lay Ministry**
- **Faith Formation**

Allisandro Te and Hue Vang draw a picture in their kindergarten Faith Formation class.

Scott Gilfillan and Frank Cogger participated in the Lay Ministry program sponsored by the DSA. Here, they are pictured with Frances Nunziata at a bible study class.

Family Life — Father Hokanson congratulates Bill and Marie Miller on their 50th wedding anniversary.

Comunidad Hispana
Comuniquémonos

"Somo Sus Manos" La Campaña de Solicitud de Ayuda para la Diócesis empieza el fin de semana del 4 y 5 de febrero

Por JOANN KEANE
Editora Asociada

Cuando el Obispo Guillermo G. Curlin habla, lo hace de corazón. El nos recuerda en sus homilías que profundicemos para que el Jesús que está en nosotros llegue al Jesús que está en los demás.

Como católicos somos bautizados en el Espíritu y comisionados a servir. Ya sea ayudando a un vagabundo o ayudando a un individuo que se muere de AIDS, siempre estamos llamados a ayudar a todos los necesitados.

Hacerle caso a las palabras de Cristo es comprender — que realmente — "somos Sus manos". En cada palabra y hecho, el verdadero Cristo brilla en nuestras acciones y se confirma nuestra fe.

La campaña de 1995 de Solicitud de Ayuda para la Diócesis adoptó el tema "somos Sus manos". La campaña personifica nuestra fe católica.

"La campaña nos permite practicar las Bienaventuranzas del Señor", dijo el Obispo Curlin. "El servicio a nuestro prójimo es la medida en que nosotros, como discípulos de Cristo, reconocemos a Cristo y lo servimos en nuestros hermanos.

Durante las próximas ocho semanas se informará a feligreses de las 89 parroquias y misiones de las cosas buenas que han resultado por su generosidad. La campaña empieza con esta edición de The Catholic News & Herald y por medio de un video, que se mostrará en todas las parroquias y misiones el 4 y 5 de febrero. La semana que viene, los feligreses recibirán una carta del Obispo Curlin pidiéndoles su ayuda.

Miles de personas en los 46 condados de la Diócesis de Charlotte reciben los beneficios de la campaña. De la campaña vienen los presupuestos de 30 servicios sociales, multiculturares, educacionales y ministerios especiales.

Desde las instrucciones antes de los bautismos hasta la ayuda para migrantes, los ministerios prueban que realmente "somos Sus manos".

"Cada año, nuestros feligreses dan testimonio de las buenas obras y responden con rapidez", dijo el Padre Mauricio West, canciller y vicario general. "Históricamente, la campaña — una fuente importante de fondos para muchos ministerios — ha aceptado el desafío de cubrir las nuevas necesidades de nuestra diócesis."

La meta de $2,022,000 es un aumento de la del año pasado. "El aumento es el resultado del crecimiento de la diócesis", dijo Jim Kelley, director de desarrollo económico. "Más personas en las parroquias se traducen en más necesidades y servicios", Kelley dice, "la campaña no es solamente una campaña de fondos, sino una oportunidad de educar a las personas de la diócesis".

"Nos concentramos en el impacto de nuestros ministerios", dijo Kelley. "Al comunicar historias verdaderas las personas se dan cuenta que su ayuda — de hecho — ayudará a cambiar las vidas de algunas personas".

"Cuando nuestros feligreses vean como los ministerios influyen sus vidas, de nuevo comprenderán la importancia de su ayuda", dijo el Padre West. "El dinero de la campaña ayuda a las personas de nuestra Diócesis".

El año pasado casi la mitad de las familias de la diócesis contribuyó a la campaña. "Vemos que el número de familias y de personas que contribuyen ha aumentado", dijo Kelley.

Basado en las ofrendas semanales, cada parroquia y misión tiene un compromiso a cumplir. Contribuciones que sobrepasan el compromiso se devuelven a la parroquia. Pero si la parroquia no cumple con su compromiso, tiene que cumplirlo de alguna manera.

"La campaña les ofrece una oportunidad importante a las personas de compartir su tesoro", dijo Kelly. "Al arraigarse más y más la responsabilidad en la vida de las personas, responden generosamente con su tiempo, su talento y su tesoro en gratitud a Dios por sus muchas bendiciones".

"Pedimos que las personas consideren dar de su corazón", dijo el Padre West. "Al responder como el Pueblo de Dios les damos a los fieles y a nuestra comunidad".

"La Madre Teresa ha escrito una oración que le pide a Cristo que 'Brille por medio de nosotros' y que sea de tal manera que cada alma que encontremos pueda sentir la presencia de Cristo en nuestra alma", dijo el Obispo Curlin. "Entonces podremos brillar como Jesús brilla ... como una luz para los demás".

Al convertirse la luz de Cristo en una llama, llega al mundo y se personifica por el trabajo de nuestras manos.

Tiendas de Cleveland promueven la conciencia social

CLEVELAND (CNS)— La sencillez de la cruz es asombrosa: dos pedazos de madera con una figura del Cristo resucitado hecha de hierro y alambre. Quizós todavía mós sorprendente sea el modo en que la cruz llegó a una tienda de regalos de Cleveland.

La cruz, hecha en El Salvador por jóvenes de escuela secundaria que aprenden un oficio para ayudar a sus familias, fué comprada por las Hermanas de la Humildad de María Margaret Cessna y Josie Chrosniak, para "Heartbeats," su ministerio y negocio.

La cruz es uno de cientos artículos hechos por mujeres, personas minoritarias y artistas de países no desarrollados, que Heartbeats vende, devolviendo el dinero a los artistas que necesitan apoyo tanto económico como emocional.

Heartbeats vincula a esos artistas con las personas que desean comprar de modo socialmente responsable, durante cuaquier tiempo del año.

"Nosotros creemos realmente... que la belleza puede cambiar al mundo," dijo la hermana Chrosniak. "La segunda cosa es la estimación propia y el valor de la persona. Cuando trabajamos con una mujer de un país no desarrollado y ella puede alimentar a sus hijos, su estimación propia puede cambiar."

Las hermanas dijeron que todo el dinero obtenido por la venta de esos artículos se devuelve a sus artesanos. Las ganancias procedentes de la venta de objetos de arte estadounidenses ayudan a pagar las cuentas.

Heartbeats ayuda a establecer y mantener cooperativas en los Estados Unidos y los países no desarrollados. Las hermanas dijeron que ellas creen que la pobreza y la desesperación pueden eliminarse al cambiar los pequeños bolsillos del mundo.

Se necesitan voluntarios

El Centro Católico Hispano de Charlotte necesita compilar una lista de personas que se ofrezcan para servir de intérpretes, llevar personas al médico y para prestar ayuda en general. Las personas que estén interesadas y quieran cooperar pueden llamar a la oficina del Centro 335-1281.

EL BAUTISMO - IV

"El Bautismo es el fundamento de toda la vida cristiana, es la entrada a la vida del espíritu y es la puerta que abre paso a los demós sacramentos. Por el Bautismo somos liberados del pecado y renacemos como hijos e hijas de Dios; llegamos a ser miembros de Cristo y somos incorporados a la Iglesia y hechos partícipes de su misión" (Concilio de Florencia).

Este sacramento recibe el nombre de Bautismo por el rito central mediante el cual se celebra: bautizar quiere decir sumergir, meter dentro del agua; la inmersión en el agua simboliza y significa el acto de sepultar al catecúmeno en la muerte de Cristo, de donde sale por la resurrección con El (Rm 6,3-4), como una nueva creatura (2Co 5,17).

Este sacramento es también llamado baño de regeneración y de renovación en el Espíritu Santo, porque significa y realiza ese nacimiento del agua y del Espíritu sin el cual "nadie puede entrar en el Reino de Dios" (Jn 3,15).

"Este baño es llamado iluminación porque el espíritu de quienes lo reciben es iluminado" (San Justino). Habiendo recibido en el Bautismo al Verbo, el bautizado, "tras haber sido iluminado" (Hb 10,32), se convierte en "hijo de la luz" (1Tes 5,5), y en luz él mismo (Ef 5,8).

"El Bautismo es el mós bello y magnífico de los dones de Dios. Lo llamamos don porque es dado a los que no aportan nada; gracia porque es dado inclusive a los culpables; Bautismo porque el pecado es sepultado en el algua; iluminación porque es luz resplandeciente; baño porque lava; sello porque nos guarda y es signo de la soberanía de Dios" (San Gregorio Nacianceno). — (Con permiso de los Padres de la Sociedad de San Pablo).

To Our Friends

News about a store in Cleveland, OH which promotes social justice by selling articles made by people from under development countries and sending the money back to them. — Article number IV about the sacrament of Baptism: the meaning of this sacrament.

Scripture

Readings for the week of February 5 - 11

Sunday:	Isaiah 6: 1-2, 3-8, 1 Corinthians 15: 1-11 or 15: 3-8, 11 Luke 5: 1-11
Monday:	Genesis 1: 1-19 Mark 6: 53-56
Tuesday:	Genesis 1: 20 Genesis 2: 4 Mark 7: 1-13
Wednesday:	Genesis 2: 5-9, 15-17 Mark 7: 14-23
Thursday:	Genesis 2: 18-25 Mark 7: 24-30
Friday:	Genesis 3: 1-8 Mark 7: 31-37
Saturday:	Genesis 3: 9-24 Mark 8: 1-10

Nurturing Families Promotes Peaceful Solutions

By EDUARDO PEREZ
Staff Writer

In the frenzied pace of daily living, it is sometimes easy for families to forget the nurturing that needs to take place on a daily basis.

With a mission of family first-aid, so to speak, the Justice and Peace Ministry of the Office of Faith Formation has three conferences planned for families, and those who work with families. Utilizing DSA funds allows Justice and Peace programs to flourish under the auspice of Faith Formation.

Nurturing Peaceful Families focuses on the communications skills necessary for families. For some, it's a refresher course, for others, it's the basics of communications. The program reaches out to families that are committed to linking their faith with their lifestyles.

The conferences are scheduled for Feb.4 at Our Lady of Grace School in Greensboro, Feb.11 at St. Luke Church in Mint Hill, and Feb.18 at St. Barnabas Church in Arden.

Although the three conferences are for nurturing peaceful families, each conference plans a different focus. For example, in Greensboro families will be involved in workshops for peacemaking in the family. The Mint Hill conference is "Bridges to Peace: A Day of Harmony for Families." In Arden, "Building a Peaceful Family and World" is the day's focus.

Linking faith with lifestyle is the essence for conflict management within the family. By receiving the necessary tools, families learn to handle conflicts non-violently; the program teaches pariticpants to maintain a climate of peacemaking in their homes, their communities, and their world.

Through the joint effort of the Justice and Peace Ministry and the Office of Faith Formation, families can be helped in finding hope and a renewed vision of what it means to be a family in light of the social mission of the Church, says Scott Spivak, coordinator of the Justice and Peace Ministry. "The program is designed to strengthen the family, by providing an opportunity for families to come together and to share their struggles in raising children," says Spivak.

Kathy Boyette, Faith Formation regional coordinator says, "It is so exciting to see families together, striving through Christ's own example. While we may fail from time to time, we are nourished by each other and healed. Through this collaboration, we live and share the good news of God's love," says Boyette.

The nurturing families project offers two perspectives to families: one of direct service through the Caring Program for Children and the other for families to get the tools they need to develop support systems for living a vision of peace. Together, family members try, through their lifestyles, to make a difference in their world.

Cathie Stout, youth minister at St. Barnabas Church says, "The program hopes to provide families with an opportunity to learn together the skills needed to communicate and resolve conflict in peaceful and positive ways."

The one-day programs will be filled with peace activities for the family including crafts, storytelling, and family book-makings. Additionally, children will participate in various activities, such as coopertive games for younger children, and conflict resolution exercises for older children.

These conferences enable families to take time-out, communicate and nurture their relationships. Christine Newnan, diocesan director of Faith Formation says, "With all the disruptions families face, peaceful harmony doesn't always reign. It's wonderful that we can have family members come together for a little quality time, and learn the skills necessary to cope with life's little glitches."

Ways To Give

The Diocesan Support Appeal is a call to give financial support to 30 agencies and ministries.

Most people contribute by making a pledge, payable over six months. But there are other ways to give, such as donating stocks or bonds, says Jim Kelley, director of development.

Consider supporting the DSA not only in the present but also in the future through such means as wills and trusts. "This allows people to give now and to give later," says Kelley.

For information on wills and trusts, call Jim Kelley at (704) 331-1709 or 377-6871.

A Fruitful Ministry

By KATHY SCHMUGGE

Faith can be as fragile as glass, especially for those confronting language and cultural barriers, enduring family separation, and suffering in poverty.

The majority of the Hispanic Catholics coming to the Carolinas suffer from one or all of these conditions. It is people like Father Joseph Waters, pastor of Holy Trinity Catholic Ministry Church in Taylorsville, who makes a difference strengthening the Catholic faith in this growing community.

Before the ministry started, Father Waters was unknowingly preparing for what would later become his destiny. After seven years in Mexico and about four years in Peru, Father Waters acquired all the skills necessary to minister to the Hispanic Catholic. He understood their needs before they did.

While working in Statesville he sought the nearly invisible Hispanic migrant or factory workers, welcoming them into the Catholic fold. Although the Hispanic Ministry in the Charlotte diocese was started by parishioners of St. Leo in Winston Salem, Father Waters is still considered one of the founding fathers.

The Hispanic population was growing so rapidly that the previous bishop, now Archbishop John F. Donoghue, decided to give Father Waters a full time position in the Hispanic Ministry. Father Waters' work with the Hispanic Community is funded by the Diocesan Support Appeal.

Taylorsville was chosen as a central location to the other churches Father Waters would minister to. Some of those areas are Newton, Jefferson, Dobson and Kannapolis where the congregations average about 30 families.

Saying several Masses on Sunday in Spanish (daily Mass and one Sunday Mass is in English), he still finds time to take care of the communities other sacramental needs such as baptisms, confessions, weddings, and so on. That includes preparation for the sacraments and counseling.

His ministry does not stop at just the sacramental. With some assistance, Father Waters acts as an interpreter, legal advisor, champion and friend. He works closely with the local community and others committed to the Hispanic people to take care of their needs. Currently, English as a second language is being taught at the Church by Sara Loudermilk.

Many things have changed since the beginning of the Hispanic Ministry. "It used to be that only the men would come to North Carolina for work from Mexico, El Salvador, Peru, Columbia, Costa Rica and Cuba. Now the men are bringing their entire families and are more likely to make North Carolina their home," said Father Waters.

With the increase of women and children, there is a growing need for educational materials and greater expansion of the ministry itself.

Father Waters did not feel comfortable talking about his own work and it took prying to unveil all his accomplishments. Seeing his meager living conditions, hectic schedule and humble missionary church, one can truly feel the presence of Christ as Father Waters takes his five loaves and two fish to feed a multitude.

Just as Christ says you will know a sound tree by its good fruit, the same can be said about a ministry. The Hispanic Ministry has inspired four vocations to the priesthood. What a spiritual gift since Father Waters' own vocation was influenced by a priest.

Kathleen Schmugge is a freelance writer in Taylorsville and a parishioner at St. Aloysius church in Hickory.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

February 7
Noon speaker at
The Franciscan Center,
Greensboro

February 10
9:30 am - 3:00 pm
Catholic Conference Center,
Hickory; Conducting Day of
Spiritual Renewal for faculty
and staff of Charlotte Catholic
High School and
Bishop McGuinness High
School

February 12
1:30
Confirmation
Sacred Heart
Brevard

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No offering required

Monastic Guest program:
Br. John Corrigan, O.C.S.O.

Retreat Program:
Br. Stephen Petronek, O.C.S.O

Mepkin Abbey
HC 69, Box 800
Moncks Corner, SC 29461
(803) 761-8509

Diocesan News Briefs

Nurturing Peaceful Families

MINT HILL — A workshop, "Bridges to Peace: A Day of Harmony for Families," is Saturday, Feb. 11 from 9 a.m.-3 p.m. at St. Luke Church. The cost is $5 per family. For information, call the Justice and Peace office at (704) 331-1714.

Parish Mission

WINSTON-SALEM — The St. Leo the Great Parish mission is Feb. 12-16. Redemptorists Father Karl A. Krauser will speak at all Sunday Masses. The first service is Feb. 12 at 7:30 p.m. There are mission functions at 9 a.m. and 7:30 p.m. Monday-Wednesday with Mass at 9 a.m. The Thursday Mass is at 7:30 p.m.

Intervention Hotline

WINSTON-SALEM — The eight-week training program for CONTACT, the crisis intervention telephone line, begins Thursday, Feb. 9 from 7-9 p.m. For information call the CONTACT office at (910) 723-4338.

Young Adults Meet

CHARLOTTE — The new St. John Neumann young adult group for married and single people between the ages of 20 and 40 in the Charlotte area meets each Sunday from 11 a.m.-12 noon in classroom 14. At the first two sessions, Feb. 12 and 19, psychologist Mary Jo Holtman will present "What Makes Relationships Work." Sessions are free and baby-sitting is provided. For information, call (704) 535-4197.

Healing Mass

ASHEVILLE — The St. Joan of Arc Church Healing Mass offered for those suffering with HIV/AIDS and terminal illnesses and their families is the second Thursday each month at 7 p.m.. The next Mass is Feb. 9. For information or transportation call (704) 252-3151.

Liturgy Day Program

CHARLOTTE — The 1995 Liturgy Day Program is Saturday, Feb. 11 at St. Patrick Cathedral. Call the Diocesan Office of Worship at (704) 437-3108 for details.

Retrouvaille Weekend

CHARLOTTE — Retrouvaille is a program designed to provide help and support to married couples undergoing difficulties in their relationships. The next weekend is March 3-5. For registration or information, call Nick and Irene Fadero at (704) 544-0621.

Charismatic Renewal

BELMONT — A Charismatic Day of Renewal is Saturday, Feb. 25 from 10 a.m.-3 p.m. at Queen of the Apostles Church. Cost is $10. Bring a bag lunch. The presentation is by Bobbie May with music by Deloris Stevenson. For information, call (704) 327-8692.

Actors/Singers Needed

GREENSBORO — To audition for a part in the play "Francis-The Saint From Assisi," a musical production based on the life of Saint Francis to be presented March 17-19 in Newport News, Va., contact George Gates at (910) 852-4454 or Pat Spivey at (910) 282-1948.

Hospice Volunteer Training

GREENSBORO — A series of training sessions for patient/family hospice volunteer work is Feb. 18-March 16 on Mondays and Thursdays from 6-8:30 p.m. at the hospice facility. For information call Mil Hendrix at (910) 621-2500.

Prayer Meeting

CHARLOTTE — Charismatic prayer meetings are on Wednesdays from 9:45 a.m.-11 a.m. at St. John Neumann Church in the Council Room. Everyone is welcome.

Catholic Home-Schooling

CHARLOTTE — The F.A.C.E.S. Catholic home-schooling group meets the third Wednesday of each month. The next meeting is Feb. 15. For information call Kathy Diener at (704) 554-8559.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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EMPLOYMENT OPPORTUNITIES

Secretary, Diocesan Office of Faith Formation: Secretary to the Director of Faith Formation. Secretarial qualifications and knowledge and experience using Microsoft Word for Windows. Please send resume to: Chris Newnan, Diocesan Director of Faith Formation, 1524 East Morehead Street, Charlotte, NC 28207.

Development Director: Bishop McGuinness High School in Winston-Salem, a vibrant institution serving the Piedmont Triad, seeks a development director to assume control of established public relations, institutional advancement and fundraising programs. Effective July 1, 1995. Qualifications include appropriate academic/employment backgrounds in public relations, communications, development. Seeking evidence of success in specific efforts related to these functions, and in the solicitation of grants and major donor gifts. Candidate must possess excellent communication skills (oral and written). Position requires high level of enthusiasm and energy coupled with collaborative leadership skills. Application deadline March 1, 1995. Send to George Repass, Principal, Bishop McGuinness High School, 1730 Link Road, Winston-Salem, NC 27103.

Child Care: Needed in home for 3-month-old. Monday-Friday, 7:30 a.m.-4 p.m. To apply, call (704) 536-6262.

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Diocesan Support Appeal Parish Targets

Charlotte Vicariate

Our Lady of the Assumption Church
Goal: $31,543.20

Our Lady of Consolation Church
Goal: $21,231.00

St. Ann Church
Goal: $58,233.60

St. Gabriel Church
Goal: $168,837.00

St. John Neumann Church
Goal: $69,556.80

St. Luke Church
Mint Hill
Goal: $24,668.40

St. Matthew Church
Goal: $85,935.00

St. Patrick Cathedral
Goal: $58,031.40

St. Peter Church
Goal: $43,270.80

St. Thomas Aquinas Church
Goal: $51,763.20

St. Vincent de Paul Church
Goal: $65,108.40

Albemarle Vicariate

Our Lady of the Americas Church
Biscoe
Goal: $4,044.00

Our Lady of the Annunciation Church, Albemarle
Goal: $16,378.20

Our Lady of Lourdes Church
Monroe
Goal: $16,984.80

Sacred Heart Church
Salisbury
Goal: $45,292.80

Sacred Heart Mission
Wadesboro
Goal: $1,011.00

St. James Church
Concord
Goal: $31,138.80

St. James Church
Hamlet
Goal: $7,481.40

St. Joseph Mission
Kannapolis
Goal: $6,672.60

Asheville Vicariate

Immaculate Conception Church
Hendersonville
Goal: $72,792.00

Sacred Heart Church
Brevard
Goal: $23,859.60

Sacred Heart Mission
Burnsville
Goal: $2,426.40

St. Andrew the Apostle Church
Mars Hill
Goal: $5,257.20

St. Barnabas Church
Arden
Goal: $33,767.40

St. Eugene Church
Asheville
Goal: $36,800.40

St. Joan of Arc Church
Asheville
Goal: $19,006.80

St. John Church
Tryon
Goal: $8,694.60

St. Jude Mission
Sapphire Valley
Goal: $4,650.60

Basilica of St. Lawrence
Asheville
Goal: $25,275.00

St. Margaret Mary Church
Swannanoa
Goal: $10,716.60

Boone Vicariate

St. Bernadette Church
Linville
Goal: $7,885.80

St. Elizabeth Church
Boone
Goal: $21,028.80

St. Frances of Rome Mission
Sparta
Goal: $3,437.40

St. Francis of Assisi Church
Jefferson
Goal: $3,639.60

St. John Baptist de la Salle Church
North Wilkesboro
Goal: $7,885.80

St. Lucien Church
Spruce Pine
Goal: $4,044.00

St. Stephen Mission
Elkin
Goal: $4,448.40

Gastonia Vicariate

Christ the King Mission
Kings Mountain
Goal: $3,437.40

Holy Spirit Mission
Denver
Goal: $13,749.60

Immaculate Conception Church
Forest City
Goal: $7,279.20

Queen of the Apostles Church
Belmont
Goal: $21,231.00

St. Dorothy Church
Lincolnton
Goal: $10,918.80

St. Helen Mission
Spencer Mountain
Goal: $2,830.80

St. Mary Church
Shelby
Goal: $12,132.00

Saint Michael Church
Gastonia
Goal: $51,965.40

Greensboro Vicariate

Christ the King Church
High Point
Goal: $6,066.00

Holy Infant Church
Reidsville
Goal: $8,088.00

Immaculate Heart of Mary Church
High Point
Goal: $45,495.00

Our Lady of Grace Church
Greensboro
Goal: $73,600.80

Our Lady of the Highways Church
Thomasville
Goal: $5,459.40

St. Benedict Church,
Greensboro
Goal: $12,940.80

St. Joseph Church
Asheboro
Goal: $16,782.60

St. Joseph of the Hills Church
Eden
Goal: $6,066.00

St. Mary Church
Greensboro
Goal: $17,389.20

St. Paul the Apostle Church
Greensboro
Goal: $74,611.80

St. Pius Tenth Church
Greensboro
Goal: $49,943.40

Hickory Vicariate

Holy Trinity Mission
Taylorsville
Goal: $3,437.40

Our Lady of the Angels Mission
Marion
Goal: $4,044.00

St. Aloysius Church
Hickory
Goal: $46,101.60

St. Charles Borromeo Church
Morganton
Goal: $14,760.60

St. Francis of Assisi Church
Lenoir
Goal: $8,290.20

St. Joseph Church
Newton
Goal: $14,154.00

St. Philip the Apostle Church
Statesville
Goal: $21,028.80

St. Therese Church
Mooresville
Goal: $27,499.20

Smoky Mountain Vicariate

Holy Redeemer Church
Andrews
Goal: $2,426.40

Immaculate Conception Church
Canton
Goal: $1,415.40

Immaculate Heart of Mary
Mission, Hayesville
Goal: $8,088.00

Our Lady of Guadalupe Church
Cherokee
Goal: $1,415.40

Our Lady of the Mountains
Mission, Highlands
Goal: $6,268.20

Prince of Peace Church
Robbinsville
Goal: $1,011.00

St. Francis of Assisi Church
Franklin
Goal: $14,962.80

St. John Church
Waynesville
Goal: $10,312.20

St. Joseph Church
Bryson City
Goal: $3,639.60

St. Margaret Church
Maggie Valley
Goal: $11,323.20

St. Mary Church
Sylva
Goal: $8,088.00

St. William Church
Murphy
Goal: $8,290.20

Winston-Salem Vicariate

Good Shepherd Church
King
Goal: $4,448.40

Holy Angels Church
Mt. Airy
Goal: $7,481.40

Holy Cross Church
Kernersville
Goal: $31,341.00

Holy Family Church
Clemmons
Goal: $54,391.80

Our Lady of Fatima Mission
Winston-Salem
Goal: $21,837.60

Our Lady of Mercy Church
Winston-Salem
Goal: $40,642.20

Our Lady of the Rosary Church
Lexington
Goal: $11,727.60

St. Benedict the Moor Church
Winston-Salem
Goal: $7,683.60

St. Francis of Assisi Church
Mocksville
Goal: $5,055.00

St. Leo Church,
Winston-Salem
Goal: $78,049.20

DSATARGET: $2,022,000.00

We Are The Hands — *And Heart* — Of Christ, Says Bishop William G. Curlin

By CAROL HAZARD

"We are His Hands" is the theme for this year's Diocesan Support Appeal. How does the theme fit the role and purpose of the DSA?

Our faith tells us that He lives in us, and we reflect that presence of God by the way we reach out to others. How many times have we heard Mother Teresa say that we are the hands and heart of Christ? We see in this dramatic image the hands of Christ outstretched to the world through our hands.

What's important is we stand before God with our hands and hearts wide open; believing that He lives in us we willingly and generously step forward to answer the needs of those who look to Christ for help. God's hands can only extend as far as ours are extended.

How does the DSA help you carry out your mission and/or vision for the diocese?

I see myself as reaching out to clasp the hands of many others so that together we can form a teamwork of Christ-like charity in serving our needy brothers and sisters.

It would be impossible for one man to be everywhere and do everything that's needed in addressing the many needs of the diocese. The DSA makes it possible for others to join with me in reaching out in order to make Christ present in a world where His presence is so sorely needed. It's a team effort that the DSA provides in serving the vulnerable and the needy in the diocese.

Parishioners are asked to contribute to so many causes, including weekly offertories, parish building funds and special collections. How important is the DSA and how does it fit in the grand scheme of causes?

I'm well aware of the tremendous charity exercised by the people throughout the Diocese of Charlotte. They generously support so many worthy causes in addition to their own parish needs. Yet, we are obliged to go beyond our parish boundaries in trying to make Christ's presence felt throughout the entire Church of Charlotte.

It's through the DSA that we become one family made up of many brothers and sisters trying to serve the most vulnerable in our midst. This is especially true when the DSA reaches out to strengthen family life, to serve our people in dire poverty, to bring to our community the support needed for people from other nations without any means for maintaining themselves during their first months here in the diocese.

When I look around I see so many needs and people begging for help. It's through the DSA that their needs can be addressed.

The hallmark of Catholic identity is that we are very generous. There seems to be no limit to our willingness to help a worthy cause. Whatever we do even for the least of His brothers and sisters, we do for Jesus Christ himself. Once filled with that vision of inner faith, we are outstanding in our willingness to give even sometimes when the world would have judged us as giving too much. It's that inner vision of Christ in others that makes us so generous.

Like our Lord who came to give, not to take, we stand before the world as well as our Catholic community and proclaim in the spirit of Jesus that we — even with limited means at times — come to generously serve, not be served, to give and not take.

How important is stewardship – the giving of time, talent and treasure- to a person's faith journey?

My first pastor was a very saintly man and when he was dying he said to me, "All that I've kept I've lost. All that I've given in love was mine forever." Those words stay with me even after 34 years.

God put us here to know Him and to develop a relationship so intimate that His love, His charity comes alive in us. It is in that love that He continues to feed the poor, visit the sick, lift up the fallen, visit the prisoners and give hope to the hopeless.

Our Lord not only asks us to say "Yes, Lord," but He also asks us to reach beyond and take His love within us and put it into active service in helping our brothers and sisters in Christ. Faith is more than prayer by itself. It's prayer and action together. It's recognizing we are recipients of God's goodness — that all we have and are — are gifts. Giving of our time, talent and treasure is living the life of discipleship — of stewardship — and that is the call of each of us.

Are the 30 diocesan ministries funded by the DSA keeping up with the needs for social services, and educational, multi-cultural and special ministries in the diocese?

I am still new in the diocese and cannot be expected to know all the needs. However, I am deeply moved and encouraged by observing all the ministries that are so vitally important in serving our people. These ministries are made possible through the generous support of the DSA.

Our diocese is growing, and this means we must be aware of new needs as our members increase. Through the DSA, we are maintaining a good balance between helping our parishes fulfill their mission of educating and serving as well as reaching out beyond parish boundaries to help those in need.

Do you see those needs changing or remaining the same in the future?

Much like a family, needs increase as children are born, so it is with the diocesan family. As God's children grow into our diocesan family, our needs expand and begin to reveal themselves.

There has been a remarkable growth in the diocese in the past 10 years. We are trying now to prepare for the year 2000 not only for the dramatic changes brought on by that growth but also for a projected tremendous increase in membership. We cannot wait until the year 2000 to evaluate what these needs may be. We must look at them today.

Always where there is growth, there are needs. And there may well be new needs that we have not experienced thus far. However, we must be willing to open our hands and hearts so that we can help meet whatever these future needs may be.

Carol Hazard is a former associate editor for The Catholic News & Herald.

Widowed (from page 3)

says. "During the retreat I realized that there were people who also understood the feelings associated with losing a loved one," he said.

Sharing and personal reflection is what makes the program a success. "The major part of the retreat is for people to tell their stories and listen to the stories of others," says Sister Miriam.

"Because of the retreat, I was able to share the story of my wife's death without being ignored or avoided," says Coogan.

Ketterer says, "As facilitator, it reminds me that forming and keeping relationships takes a lot of effort and hard work."

For more information on the Widowed, Separated, and Divorced program contact Suzanne Bach at (704) 377-6871, ext. 314.

Why I Give (from page 4)

parish so far from Charlotte, do we get much in the way of services for our contributions? Some of the positions taken by the church don't always sit well with me and I'm tempted to voice my protest by withholding my donation. I can find lots of reasons for not giving, but in the long run I find more reasons to participate.

I want to be a member of a group of people that look beyond themselves. I like what Catholic Social Services does for people. When a young unwed neighbor needed help, someone from the Asheville office came here to talk to her. When my CCD class needed a boost, there were diocesan services available to me.

The DSA will touch all of us in some way and that touch will always be welcome. I want to continue to be part of the building of the church for the future. This is the main reason for my participation in the annual Diocesan Support Appeal.

By MYRA GARRETT

St. James Church in Hamlet

When asked why I give to the DSA my initial response was, "How could I not give?" I believe and try to live by what I have taught in Confirmation preparation and RCIA classes for many years. That is, that God really does not ask much of us. He asks that we love one another and follow His call to be His disciples.

We all have our own families and the responsibility that entails and we are members of a parish family that also carries responsibilities. If we know someone within our parish family who is in need or in pain, we are quick to act in any way we are able to give assistance. I see the Diocese of Charlotte as our larger "parish family." If my family members are in need or hurt and I believe that God has called me to be His disciple, it requires no thought at all for me to take whatever action I can to help.

When I know that the Diocese of Charlotte is able to provide assistance to my extended faith family through the DSA, it requires little or no thought as to what my response is going to be. I have witnessed first hand the resources made available through the DSA to individuals as well as to parishes. I know that the money I give is used to teach the faith I believe.

Through giving to the DSA I can live my faith and share with others the rich blessings I have received.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 23 • February 10, 1995

Sisters Of Mercy Transfer Mercy Health Services Ownership

CHARLOTTE — For nearly 90 years, the pulse of Charlotte has been under the compassionate care of the Sisters of Mercy and the medical entities operated as Mercy Health Services, Inc.

On Jan. 31, the Sisters of Mercy of North Carolina publicly proposed the transfer of ownership and management of Mercy Health Services to the Charlotte Mecklenburg Hospital Authority; ending an era of Mercy-associated medical care in the Charlotte area.

The transaction accepted by the Charlotte Mecklenburg Hospital Authority, is expected to be completed prior to the summer.

"Following careful consideration of a number of factors, the Sisters of Mercy concluded that now is the appropriate time to divest Mercy Health Services," said Mercy Sister Mary Jerome Spadley, president and CEO of Mercy Health Services, Inc. "Mercy (Hospital and Health Services) has been a tremendous ministry for the Sisters of Mercy over the past 89 years. We are pleased that Mercy will be operated by an organization that shares many of our values, especially our concern for the medically underserved."

"We are involved in several types of ministries and would like to develop still others. We believe now is an appropriate time to shift our focus from acute-care in the Charlotte area to other needs."

In return for the acquisition of the Mercy hospitals and related subsidiaries, the Hospital Authority will pay $115 million to the Institute of the Sisters of Mercy of the Americas, Regional Community of North Carolina.

"Several factors played a role in our decision to transfer our ownership of Mercy Health Services," said Mercy Sister Pauline Clifford, regional president of the Sisters of Mercy of North Carolina. As an example, Sister Pauline said, "We are involved in several types of ministries and would like to develop still others. We believe now is an appropriate time to shift our focus from acute-care in the Charlotte area to other needs."

"Mercy Health Services and the Charlotte-Mecklenburg Hospital Authority share the same commitment in providing the best healthcare at a minimal cost while maintaining the highest quality standards," said Harry A. Nurkin, president of the Hospital Authority.

The Hospital Authority and Mercy Health Services entered into a collaborative agreement 16 months ago in an effort to enhance quality of healthcare in the region while providing more cost-effective, efficient care.

"We have worked well together, and I am very pleased that we can combine our resources to achieve better healthcare delivery. By adding Mercy facilities to our expanding network of owned, managed and affiliated facilities and physician practices, we will move closer to providing a truly seamless integrated healthcare delivery network to the central Carolinas," Nurkin added.

"While we found the collaborative approach helpful, it was difficult to implement through two separate organizations," said Edward J. Schlicksup, Jr., president of Mercy Hospital, Inc. "A combined organization will be more effective over the long term. The parties now believe that it is timely and appropriate to take the next logical step; the complete integration of their systems."

The two groups agreed that Mercy Hospital and Mercy Hospital South will continue to operate under their existing names. When the Mercy hospitals combine with the Charlotte-Mecklenburg Hospital Authority, they will provide more than 2,000 hospital beds in multiple locations in the Charlotte-Mecklenburg region.

The transaction does not include the Selwyn Life Center, which is owned and operated by Mercy Health Services, Inc.

Initially, the Sisters plan to use the proceeds from the transaction to establish a foundation, to address human and social needs. Following a transition period, Sister Jerome will serve as foundation president. Schlicksup has accepted the Sisters of Mercy's offer

See **Mercy,** Page 16

New Year Dance

Young women perform a traditional Vietnamese fan dance during a celebration of the lunar new year Jan. 28 at St. Ann Catholic Church in Charlotte. More than 1,000 people attended the festivities and Mass with Bishop William G. Curlin. **Story on page 11.** Photo by JOANN KEANE

School Leaders To Look For Aid For Education

By MATT DOYLE

A two-part effort for greater involvement in the legislative process is being launched by the Raleigh and Charlotte Catholic schools. Superintendent Mike Fedewa of Raleigh and Charlotte's superintendent Dr. Michael Skube are spearheading a drive that will eventually lead to a grassroots network for legislative action.

Both Fedewa and Skube will be in Washington, D.C. Feb. 26-March 1 for the annual United States Catholic Conference legislative meeting. Fedewa said this year's meeting is important due to changes on the legislative scene.

With Republicans control of both houses of Congress, the superintendents hope this indicates good news for private and parochial schools. "The Republicans have been more open to looking at legislation toward a voucher system that would include parochial schools," said Skube. The Democratic Party, said Skube, has said it was either not interested or would only consider school choice within the existing public system.

Voucher and school choice are two issues that go hand in hand said Fedewa. The voucher would set aside a certain amount of money that would be allowed to follow a student to what-

See **Education,** Page 13

CCHS Capital Campaign Nearly At Goal

It's a race to the finish as Charlotte Catholic High School's capital campaign inches closer to its goal. Although $2.8 million of the $3 million in pledges are in hand, the remaining $200,000 is needed before the campaign wraps up on Feb. 25.

"Traditionally, the last few weeks of any campaign are the toughest," said Jim Kelley, director of development. Yet, Kelley and members of the campaign leadership cabinet are confident that the final dollars will slide in under the wire.

"So far, the campaign has gone according to plan," said Kelley, attributing the success of the fundraising campaign to the Catholic community. "Well over 1,000 individuals and families have stepped forward with generous donations. We are overwhelmed by the campaign's appeal."

Building Faith Through Education

"The importance of secondary Catholic education is crucial to so many," said Kelley. "Not just for those with children in the Mecklenburg Area Catholic Schools, but from the community at large. We've heard from grandparents, alumni and friends."

"The new CCHS will be a state-of-the art facility, capable of filling our student needs for years to come," said Kelley. Student capacity will double to 1,200 once the facility is complete.

The school opens for students this fall.

Wake Forest Students Give Their Christmas Breaks To India's Poor

BY NANCY HARTNAGEL

WASHINGTON (CNS) — After finals and brief Christmas celebrations with families, 10 Wake Forest University students flew to Calcutta, India, to work with the poor.

Senior organizer and group leader Jessica Davey described the trip as "an incredibly spiritual experience," one of hard work and deep thinking.

Accompanied by Dr. Cecil Price, director of the student health service at the Winston-Salem, N.C., university, the students spent Dec. 26-Jan. 14 working at homes run by Mother Teresa's Missionaries of Charity. They substituted for long-term volunteers away for the holidays.

In an interview with Catholic News Service, Davey said the group spent mornings at Prem Dan, a home for 350 mentally and physically handicapped poor people.

Students drew water from wells to hand-wash laundry and bathe patients outdoors. They scrubbed the cement floors and gymnasium- sized walls of each ward, Davey said, and pushed the dirty water into run-off moats outside.

At noon, they returned to their YMCA lodgings to eat and change clothes for afternoons at the Khalighat Home for the Dying and Destitute. There, Davey said, they spoon-fed patients both medicine and food, and gave massages and rub-downs to dying patients.

Work they expected to be given at the Shishu Bhavan orphanage was limited because of an outbreak of chicken pox. The group got Thursdays off.

"Students anticipated it would be hardest emotionally to work with the dying at Khalighat," Davey said. "But they found the long-term suffering of the people at Prem Dan harder to deal with."

"With dying people, at least the end of their suffering was in sight," she explained. "But at Prem Dan, there was no end in sight." Students found the hard manual labor there a kind of refuge, she said.

Allison Dean, a junior psychology major from Clemson, S.C., had done service projects in the United States, but told CNS "this was my first time in a Third World country."

Though still evaluating the experience, she said, "from the actual work we did, I realized the importance of human relationships and how beautiful they can be."

The four men and six women students had their own attending physician in Price, who said "the university and the parents were a little less nervous when I went along."

The doctor spent one day helping a student replace a stolen passport and "kept an eye on some students who got mildly sick," but he told CNS, "the neat thing for me, I was basically doing the same thing as everybody else."

"The students were ready for work, knew what would be expected, and worked well together," Price said. "It was a big privilege for me to be with them."

Price said the group has a "responsibility to share the story" and will continue to meet and reflect on the experience.

"I've heard a lot about how beautiful the people were, how much love we were given, how much hospitality we were shown," said Davey. "But I have a sense that, for some, a re-evaluation of life here has just begun."

This was the second trip to India for Davey, a 21-year-old religion and sociology major from Norfolk, Va. She spent the summer of 1993 there, doing similar work plus teaching English at the orphanage and to street children.

Davey said she is "absolutely changed" by her experience. "Mother Teresa talks about the poverty of abandonment, the poverty of being alone," she said. "I was able to recognize the poverty within myself, and that it's not so different from the poverty of the people clinging to me in the streets."

A university committee selected the students from 40 applicants. Students were immunized and met weekly throughout the fall semester, learning Hindi phrases, studying the culture and diseases such as leprosy, and discussing death and dying.

The trip was funded by a $10,000 grant from the Mary Reynolds Babcock Foundation, individual donations and student fund-raising projects.

Davey said everyone was excited to meet Mother Teresa, who sat among the volunteers at daily Mass and blessed anyone who came forward.

"At New Year's Eve Mass," Davey recalled, "Mother, who is quite small, had her hand raised really high to bless a tall person. One of the students thought she was awaiting a high-five, and so she went up and gave her one."

She said Wake Forest's Laura Shelley is "probably the only person in the world who has high-fived Mother Teresa."

Good Deeds — Sarah Lawlor (left) and Mary Beth Green scrub laundry with Missionaries of Charity Sister Petra at the Home for the Dying and Destitute in Prem Dan, India. The students from Wake Forest University in North Carolina spent more than two weeks working with Mother Teresa's order in Calcutta. (CNS photo)

Life Is Theme At Mass

GREENSBORO — The third annual "Gift of Life" Mass was celebrated by Bishop William G. Curlin and Fathers James O'Neill and Bob Bazzoli, assisted by deacons Gordon Forrestor and Bill Shaw and Fathers Thomas Fitzpatrick, Thomas Norris and Msgr. Joseph Showfety recently at St. Paul the Apostle Church. The Fourth Degree Knights of Columbus of Abbot Vincent G. Taylor Assembly escorted the bishop.

The Mass was centered around this theme: *Human life is sacred — from conception to natural death.* Bishop Curlin's homily inspired and affirmed the work and dedication of pro-lifers.

Those in attendance generously donated more than $400 to "Room at the Inn," a Catholic home for unwed mothers that recently opened in Charlotte.

Joann Wittenborn, coordinator of St. Paul's Respect life committee, Sister Annette Amendolia and Father Bob Bazzoli organized the event.

Mass For Life — Celebrants for the recent "Gift of Life Mass are (l-r) Father Bob Bazzoli, Msgr. Joseph Showfety, Father Tom Norris, Bishop William G. Curlin, Fathers Tom O'Neil and Tom Ftizpatrick and Deacon Gordon Forrester. Photo by John Gilligan

Student Who Led Others To India Changed By Experiences

BY NANCY HARTNAGEL

WASHINGTON (CNS) — Jessica Davey, a 21-year-old senior at Wake Forest University in Winston-Salem, N.C., has corresponded with Mother Teresa since she was 8.

"I saw a PBS piece about her, after she got the Nobel Prize," Davey said, "and I bugged my dad enough that he called the Embassy of India to get her address."

On returning recently from her second trip as a volunteer with Mother Teresa in India, Davey told Catholic News Service, "She's no longer larger than life for me. But I truly admire her faith, her life, her vision."

The Episcopalian student from Norfolk, Va., has collected a "minilibrary" about Mother Teresa and has kept all her letters, including three hand-written ones.

"Mother used to hand write all her own letters," Davey said, "but she finally got a typist to help her, though she stills hand signs every letter she sends out."

Davey, who co-chairs the university's Volunteer Service Corps, spent the summer of 1993 volunteering in India. She went alone then, but said she began thinking about a follow-up trip with other Wake Forest students even before leaving Calcutta in 1993.

The second trip, with nine other students and the physician who directs the university's student health service, took place Dec. 26-Jan. 14.

Following her May graduation, Davey will spend most of 1996 in New Zealand "researching the religious development of aboriginal tribes" on a fellowship from the Rotary Foundation.

A religion and sociology major at Wake Forest, she said she eventually hopes "to pursue ordination in the Episcopal Church."

Davey said she is "absolutely changed" by her time in India. "One of the most profound changes that I am able to articulate," she said, "was that my definition of poverty was changed."

From seeing poverty as "stereotypical images of naked people, abandoned children and beggars with outstretched hands," Davey said, she has come to see poverty as "something more fundamental — loneliness. This became very, very clear to me when I was able to recognize the poverty within myself."

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Local Graduate Recognized Nationally

CHARLOTTE — A former student of Our Lady of the Assumption school, Teresita M. Staub, was named recently as a 1995 National Catholic Education Associates (NCEA) Distinguished Graduate, an award which recognizes the accomplishments of Catholic elementary school alumni. Staub graduated from Charlotte Catholic High School and UNCC.

The award, sponsored by the NCEA Department of Elementary Schools in cooperation with Our Lady of the Assumption school, was presented to Staub for outstanding personal and professional achievement. Her leadership role in the community and beyond reflects her Catholic education background.

"We recognize distinguished graduates from our Catholic elementary schools. The education they received in their elementary years has provided a firm basis for growth and achievement in their adult lives." said Dr. Robert Kealey, executive director of NCEA's Department of Elementary Schools.

The Distinguished Graduate Award was established in 1991 to honor people who, according to Dr. Kealey, "put into practice the values and ideals they learned in Catholic schools.

The Distinguished Graduate Award was established in 1991 to honor people who, according to Dr. Kealey, "put into practice the values and ideals they learned in Catholic schools." The nationwide recipients of this award include a governor, a missionary, a judge, a television news producer, a senator, a mayor and a state representative.

The National Catholic Educational Association is the largest private professional education association in the world, representing over 200,000 educators and serving 7.6 million students of Catholic education in pre-schools, elementary and secondary schools, colleges and universities, and seminaries and religious education programs.

The Trinitarian Sisters opened Our Lady of the Assumption school in 1948 as the second Catholic school in Charlotte. It is located on Shamrock Road.

Teresita Staub (with plaque) is congratulated by Our Lady of the Assumption Principal Pat Murphy and Bishop William G. Curlin. Staub received the National Catholic Education Association's "Distinguished Graduate" award for outstanding professional and personal achievements.

Photo by JOANN KEANE

Hospital Sale Catapults Nuns Into Charity Big Leagues

By KEN GARFIELD

Once possessed of big dreams but a small bank account, an order of N.C. nuns is about to go where few religious groups have gone.

With $115 million coming its way, the Sisters of Mercy of North Carolina in the Belmont town of Gaston County will soon be one of the region's biggest charities.

"Everything we have ever done has been a struggle," Sister Pauline Clifford said the day after announcing the sale of Mercy Hospital and its affiliates to Carolinas Medical Center for $115 million. "We've never had funds for anything. This is a whole new experience for us.

"Its a new experience," she explained, "to have the means."

The Roman Catholic order of 140 nuns is selling its hospital system and using the proceeds to create a foundation that will support the group's existing and new charities.

The foundation, which may generate about $8 million annually in interest, will be one of the area's largest outreach efforts. By comparison, this year's United Way of the Central Carolinas budget for three counties is about $19.4 million, Crisis Assistance Ministry in Charlotte, which gives financial aid and other support to the poor, will spend about $3.2 million in 1994-95.

"I think I need to go see them," joked Crisis Assistance Ministry head Caroline Myers, referring to the Sisters of Mercy who surely are soon to be wooed by worthy causes. "Or wouldn't they like to come see us?"

Sister Pauline Clifford, president of the order, said the group plans to invest the $115 million and use only the interest to do good works in the Charlotte region.

We've never had funds for anything. This is a whole new experience for us. "Its a new experience," she explained, "to have the means.

Bank of Mecklenburg President John Ketner said if the order puts it all in a standard one-year treasury bill, for example, it would have about $8 million to spend on charity in its first year.

"That'll fund a lot of charity," said Ketner.

Clifford said the foundation will support and probably expand the order's existing work on its 70-acre Belmont campus. That includes the Holy Angels center for 60 developmentally disabled residents; Catherine's House shelter for women and children that can hold 35 residents; and the House of Mercy that is home to six AIDS patients.

Beyond that, the order wants to focus on helping society's most desperate citizens. "People who don't have access to much health care, housing, education," said Clifford. "You can tell I'm a dreamer."

The group wants to house more AIDS victims a, particular passion of Bishop William Curlin, head of the Catholic Diocese of Charlotte. "We see that as an area where not much is being done," said Clifford. The nuns also want to provide homes for the elderly and health care for those who can't afford it.

Clifford also stressed the fact that the Sisters of Mercy support outreach efforts, regardless of which denomination is behind them. "We've never been strictly Roman Catholic," she said. "We've always done ecumenical sorts of things."

And while the Sisters of Mercy of North Carolina have mixed feelings about selling Mercy Hospital 89 years after opening it, the nuns are trying not to look back.

"There is excitement about new possibilities," said Clifford, "and really working our mission."

Ken Garfield is relgion writer for the Charlotte Observer. *This Article is reprinted with permission.*

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Bishop William G. Curlin

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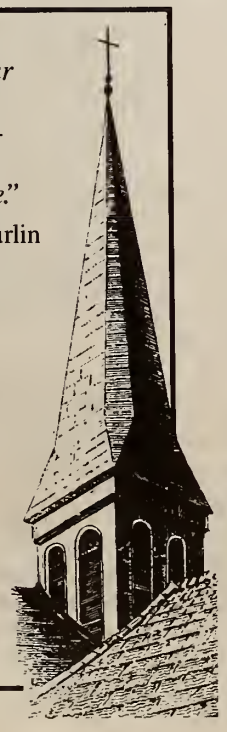
For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



Charlotte Catholic High School is celebrating 50 years of Catholic secondary education in Charlotte, its 40th anniversary on Park Rd. and the 20th anniversary of the CCHS Foundation with a

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Pro-Life Office Places Ad In N.Y. Times Despite Difficulties

By NANCY FRAZIER O'BRIEN

WASHINGTON (CNS) — The U.S. bishops' pro-life office has countered with a full-page ad of its own in The New York Times after a Times ad by Planned Parenthood said Catholic leaders "incite terrorism and violence" by their words against abortion.

But Times' personnel made an effort to keep the bishops' ad out of the paper, according to Gail Quinn, executive director of the bishops' Secretariat for Pro-Life Activities.

The new ad, which appeared Jan. 22 in the national and Northeast editions of the Sunday Times, bore the headline, "Truth Doesn't Kill. Abortion Does," and quoted supporters of legal abortion who admitted that abortion causes the death of a baby.

Attempts to place the $69,000 ad, which was financed by the Knights of Columbus, were made more difficult by the Times' ad acceptability department, according to Quinn.

"There was no attempt to hide the fact that they were making it difficult," she said. "It was an effort to scare us off, as if they hoped we might look at it (the agreement) and say, 'I can't sign that,' and abandon the attempt to run the ad."

The Times asked the pro-life office to sign an indemnification agreement stating that all of the people quoted in the ad had been contacted and had agreed to have their names used in the ad. Quinn then asked the ad acceptability department if Planned Parenthood had been required to sign such an agreement before its Jan. 5 ad was published.

The earlier ad named Cardinals John J. O'Connor of New York, Bernard F. Law of Boston and Roger M. Mahony of Los Angeles among several "leaders of the anti-choice movement who have become the arms merchants in this war of words"; none of them was contacted by Planned Parenthood before the ad ran, Quinn said.

Winona Johnson, the representative of the Times' ad acceptability department with whom Quinn dealt, told Catholic News Service Jan. 27 that each potential ad is judged "on its own merits" and not in relation to any past ads.

"The biggest debate (with Quinn) was over the use of the word 'abortionist,'" she said. "We felt we didn't want them to use that word. It was a matter of taste."

There are no written criteria guiding the ad acceptability department on matters of tastefulness, Johnson said.

Quinn said the dispute with the Times was played out over several hours Jan. 20 in a series of phone calls with the ad acceptability department.

See **Pro Life,** Page 16

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Pro-Life Corner

Respect Life

"Children are the angels in this garbage dump of a world. They are human beings as God intended. My soul has so many scars that I still have trouble generating sympathy for adults, but children keep a light on inside me. They are the lifeline to my humanity."

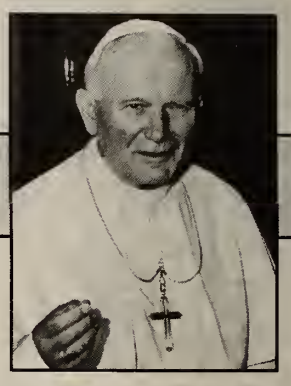
Syndicated Columnist Charley Reese

The Respect Life Office Diocese of Charlotte (704) 331-1720

Church Serves As "Leaven" Where Christians Are Few

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — Here is the Vatican text of Pope JohnPaul II's remarks in English at his weekly general audience Feb. 1.

Dear brothers and sisters,
My recent pastoral visit to the Philippines, Papua New Guinea, Australia and Sri Lanka began with the celebration in Manila of the 10th World Youth Day. The motto of this year's World Youth Day — "As the Father sent me, so I am sending you" (Jn 20:21) — evokes the mission given by the risen Christ to his disciples and his gift of the Holy Spirit at Pentecost. During the vigil and the final Mass, millions of young people meditated on the Lord's resurrection and on our mission to be his witnesses before the world. This great gathering of young people was an eloquent image of the church as God's pilgrim people on earth. The next stages of my pastoral visit emphasized the goal of the church's earthly pilgrimage: the pursuit of holiness. In Papua New Guinea, Australia and Sri Lanka, I celebrated the beatification of three outstanding witnesses to Jesus Christ: Peter To Rot, catechist and martyr; Mother Mary MacKillop, a courageous religious devoted to the needs of the poor; and Father Joseph Vaz, the apostle of Sri Lanka. In a real way, this pastoral visit was about young people and the youth of the church. Even in those parts of the world, like Asia, where Christians are few in number, the church is constantly made young by the presence of Christ and serves as a vital leaven of the Gospel throughout society.

I extend a warm welcome to the English-speaking pilgrims and visitors present at today's audience. Upon you and your families I cordially invoke the grace and peace of our Lord Jesus Christ.

Mercy Sisters Enter New Era

Editor's Notebook

Joann Keane

The Sisters of Mercy's decision to divest their interests in Mercy Health Services, Inc., is bittersweet news. For close to a century, Mercy Hospital — and subsequent healthcare services — have been a mainstay for Charlotteans, and a source of pride for the ever-growing Catholic population.

While the Sisters of Mercy agonized, they realized the decision was necessary for the future of their other ministries and anticipated endeavors. Although the divestiture gives the Sisters the wherewithal to fulfill their mission, they paid a substantial emotional price.

A Mercy friend tells me it's like giving away your child to insure its survival. Transferring interest of the health services was a gut-wrenching decision for the kind-hearted sisters. They've struggled financially for years. With resources invested in hospital and health services, minimal liquid assets were available for the many ministries dear to their hearts. And with a mission statement that calls the Mercy's to serve the poor, the sick and uneducated — with an emphasis on women and children — it appears the right thing has been accomplished. In a sense, they're simply transferring one life sustaining ministry for others.

❑ ❑ ❑

Editor Bob Gately has been released from the hospital. We continue to ask our readers to keep Bob in their prayers — and wish him a speedy recovery.

❑ ❑ ❑

Please keep Msgr. Arthur Duncan in your holy prayers as well. A recent illness has Msgr. Duncan hospitalized in High Point Regional Hospital. Msgr. Duncan — recently retired as pastor of Holy Angels in Mt. Airy — lives at Maryfield Nursing Home in High Point. He's one of our most beloved priests; held in the highest esteem by all who know him.

❑ ❑ ❑

Coming up next week, we celebrate Black History Month. We'll talk with Rev. Mr. Curtiss Todd, vicar for the office of African American Affairs, and report on a youth Umoja festival at Belmont Abbey last weekend. Speaking of the Abbey, perpetual adoration began there last weekend, and we'll have a report on that. Look for Eduardo Perez's story on Host Homes in Winston Salem. Under the wing Catholic Social Services, Host Homes provides temporary housing for special children in Forsyth County.

❑ ❑ ❑

On a personal note, my husband and I played birthday hosts last week as our oldest son celebrated his 11th birthday. We had an impromptu celebration, and baked enough cupcakes for him to share with his classmates. *Wow*. Wasn't it just yesterday we anxiously waited as this premature baby struggled in neonatal intensive care? Didn't this whirling dervish on rollerblades just learn to walk? It's hard to believe that our young fiery red head is almost as tall as I am. It was just yesterday we could hold him in the palm of our hands. Happy Birthday, Christopher.

Coping With Anger

Light One Candle

Father John Catoir

How do you control your anger? The secret is patience. But how does one attain patience? By offering all your sufferings and humiliations in union with the sufferings of Jesus you can quiet any storm within.

When I have an occasional flash of anger I tap into my deepest spiritual motivation. I try to remain calm on the outside even though on the inside I may be boiling with rage. Instead of counting to ten, I pray this little prayer which helps restore my inner peace. *Dear Lord, I offer You all my sufferings and humiliations in a spirit of reparation and I promise perfect obedience and perfect love.* Absurd, of course. Who among us can promise perfection? Surely not I, but I do it anyway. I repeat this prayer over and over again until I calm down.

This promise of surrender forces me to confront my faith. It tempers any negative feelings I may be experiencing at the time. I use this prayer on all occasions: when I stub my toe, bump my head; or when I am in any kind of distress. It's a way of sanctifying the little miseries of life, giving them meaning.

This promise implies an openness to perfectibility. Perfection may not be possible, but striving for it certainly is. When I offer this prayer my anger recedes and I regain my peace of mind. I've learned that if you aim for the stars you have a chance of hitting the moon. A spirit of true surrender always leads to obedience and love, to combine it with an act of reparation is pure poetry.

We struggle every day to lift our minds and hearts to God. Sometimes all we need is a little boost. This promise of "perfect obedience and love" is an attention getter, not for God, but for me. People today think that private vows or solemn promises are a thing of the past, but I reject that idea. The church has always allowed and even encouraged solemn promises and private vows as long as a spiritual director approved the idea. The Lord knows our hearts and He responds to every gesture with love.

The idea of making reparation for my sins is important to me. Reparation itself is important. We all have to atone; not only our own sins, but for the sins of the world. Jesus suffered the most horrendous humiliations in reparation for our sins. We can join Him in that sacrifice and offer all our sufferings and humiliations to God in a spirit of reparation. In this way we unite our hearts and minds with the heart and mind of Jesus who not only forgave his persecutors, but made excuses for them — *Father, forgive them, they know not what they do.*

Jesus took blows to the head for you; Jesus was vilified and beaten for you; Jesus was stripped, whipped and humiliated for you. Jesus became a victim that you might have life and have it more abundantly. So why shouldn't you share in His suffering and offer all your sufferings in a spirit of reparation? You may never be able to give the Lord perfect obedience and perfect love, but you can surely aspire to it.

If you say this prayer, I think you'll experience an infusion of spiritual joy and your anger will fade into the background. This is my way of achieving patience.

For a free copy of the Christopher News Note, "Patience," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, N.Y. 10017.

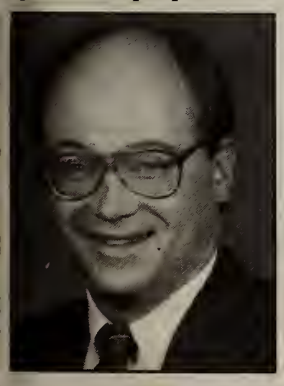
Father John Catoir is director of The Christophers.

Start 1995 With The Information You Need

By JAMES KELLEY

The new year has arrived! With it came resolutions, new beginnings and thoughts about income taxes. As you collect statements this month in order to prepare tax returns due in April, it is a good time to review your stewardship of monetary resources.

Let's take a look at some of the most common questions I hear these days as I speak with people across the diocese.



Jim Kelley

Q. What about the acknowledgment I must have for any single gift of $250 or more made last year?

A. Tax law enacted in 1993 requires that in order to take a charitable income tax deduction, a donor of a single gift of $250 or more must have an acknowledgment of the gift from the recipient charity. The written acknowledgment must not only confirm that a gift was made, but that no goods or services were received in exchange — only "intangible religious benefits," if such is the case. If a tangible benefit was received, that must be stated.

When you receive such acknowledgments, keep them with your tax return materials in order to safeguard your deductions. If you are missing a written acknowledgment call the charity in question and request one.

Charities are also required by law to inform you of the value of any benefits received in conjunction with gifts of $75 or more. Examples might include tickets to a banquet or a musical performance.

Q. What are the best ways to give to my parish, the diocese or other Catholic organizations I wish to benefit?

A. The "best" ways of giving depend on each individual. Cash is probably the most common form for gifts. For many people, it's the most convenient.

However, consider other assets you own. Securities that have increased in value and been owned for more than a year, for example, may be given and deducted at present value, not the amount you originally paid. You can also bypass capital gains tax on the increase in value.

Giving shares of a publicly traded stock that meets these requirements can be an easy way to make a larger gift than you thought possible. You can complete a pledge or make a special gift while conserving cash for other uses and enjoying favorable tax treatment.

Q. What about long-range planning and giving?

A. Giving by will or living trust is always popular and only requires a little advance planning with your attorney.

Making a gift of unused retirement plan benefits can be convenient, too. Such funds can be given either now or after your lifetime. Giving life insurance also is simple and popular. Call if you would like more information about arranging a gift as part of your estate plans.

Q. What about giving to endowments?

A. Many people give only to the current needs of the church. Endowments represent a way you can give to the future needs of the church. The Foundation of the Roman Catholic Diocese of Charlotte was established last year to provide endowments for the diocese and its parishes, schools, agencies and organizations. An endowment is a gift of assets which provides income in perpetuity. The principle is never spent, only the income. Call me if you would like more information about endowments and the Foundation.

Q. What if I have further questions?

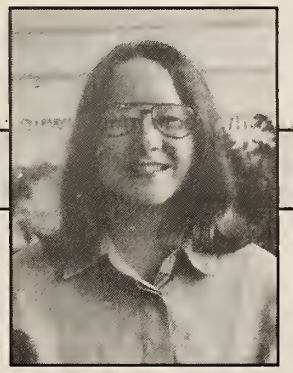
A. Contact your professional advisor for answers to questions about ways of giving and tax benefits or call (704) 331-1709 or (704) 377-6871 or write to me at the Diocesan Development Office, Diocese of Charlotte, 1524 E. Morehead St., Charlotte, NC 28207. We can help you to meet your objectives as efficiently as possible this year.

Jim Kelley is the director of development for the Diocese of Charlotte.

Handling Questions of Faith

Crosswinds

Dr. Martha W. Shuping



Dear Dr. Shuping,

My sister is a devout Catholic and her husband comes from a good Catholic family. Recently, however, he has admitted to having doubts about the Church and the existence of God. My sister is very upset. I'd like to talk to her husband, but I don't want to say the wrong thing.

The best way to avoid saying the wrong thing is to ask questions and listen carefully. If you can help your brother-in-law to open up to you, you'll have a much better chance of making an impact on him.

When people lose their faith, there can be any number of reasons. An intellectual dilemma or a misunderstanding of Church doctrine might be the cause. Problems with parents or a bad experience with a priest may also be significant. I believe that when someone goes so far as to question the *existence of God*, however, it is usually because of an *identity crisis.*

Your brother-in-law may have had doubts when he was younger but never discussed them. A certain dose of agnosticism is normal for adolescents — with proper nurturing their faith usually returns in a more mature form. If your brother-in-law kept his questions to himself when he was younger, his faith probably never had a chance to develop into a healthy adult spirituality.

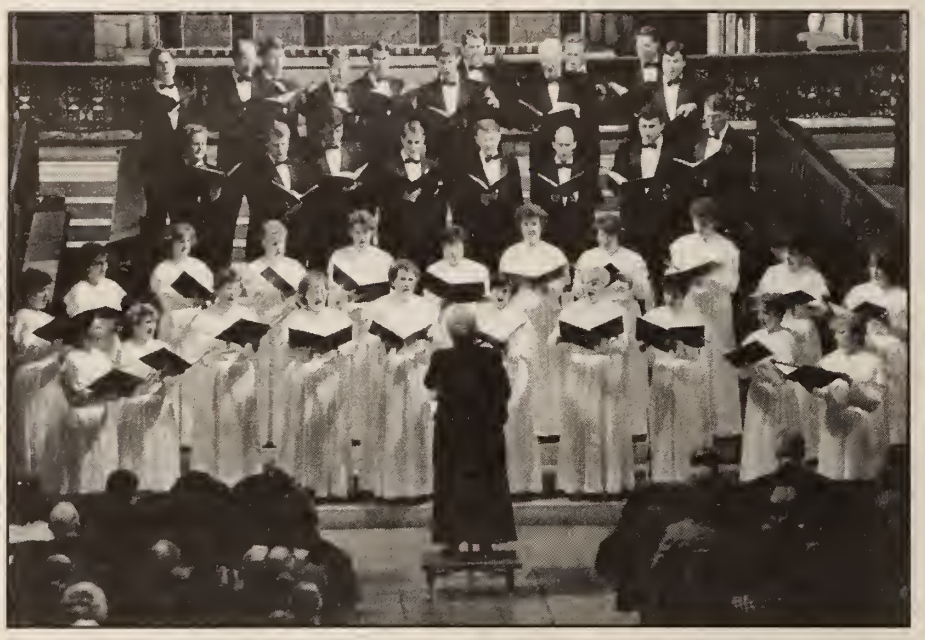
On the other hand, if he never entertained any doubts when he was younger he may have found himself disappointed as an adult when God failed to live up to the expectations he'd been carrying since childhood.

Whatever the cause, his dilemma indicates that he's giving serious thought to the meaning of life. You can help him by listening patiently to his philosophical and theological ideas. Don't hammer him with questions that might make him defensive. But *do* encourage him to discuss *his* thoughts about life and death — and life after death. There are very few genuine atheists — and even fewer lifelong ones. Probably, at some point, your brother-in-law believed in God. Encourage him to talk about that belief — ask him what happened to it.

As Christians we know that everyone is made in the image of God — but right now your brother-in-law can't see that. Ultimately, his doubts have much more to do with his own self-image than with the reality of God's existence.

The Seven-Story Mountain, by Thomas Merton, is a great book for anyone who is struggling with issues of faith and identity. Merton himself experienced years of inner turmoil and doubt before finally converting to Catholicism. His autobiography is a tribute to the mercy of God that extends to all who search for a deeper meaning in their own lives.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

World Class Choir Plans Greensboro Performance

GREENSBORO—Gloriae Dei Cantores, one of America's top classical choirs, will be performing at First Presbyterian Church on Sunday, Feb. 26 at 5 p.m.

Under the direction of Elizabeth Patterson, the choir has toured 22 countries, sings in 16 languages, and rehearses daily to maintain their internationally acclaimed standard of excellence. The tour includes performances in Florida, Georgia, the Carolinas and Tennessee.

Opening with Gregorian chants sung by the Gloriae Dei Cantores Schola, the performance will feature *Missa "Bella amfitrit altera"* by Orlando di Lasso; motets by Italian composers Gabrieli and Bassano and German composer Josef Rheinberger; and several selections by American composers Leo Sowerby, Samuel Barber and Dominick Argento.

"The goal of the tours is to be a means of reconciliation across the divisions that separate people," says Elizabeth Patterson. "Music is the international language that communicates to the heart. Our role is to serve as a bridge. There is so much division in the world, and music is one of the best ways to unite people."

In April 1994, the choir returned to Venice to open the 900th anniversary of St. Mark's Basilica. In 1992 they were the first artistic group from the Western World to visit Albania since World War II. In 1991 the choir performed on the BBC Christmas and Advent television programs. In 1990, Gloriae Dei Cantores was the first choir to sing Russian sacred music on stage in Russia.

Formed in 1972, the choir gave its first public performance in 1977 and took the professional name Gloriae Dei Cantores (Singers to the Glory of God) in 1988. Consisting of men and women from a wide variety of occupations, denominations and musical backgrounds, the choir shares a common vision to enable people to glimpse the glory of God, while preserving the rich heritage of sacred choral music.

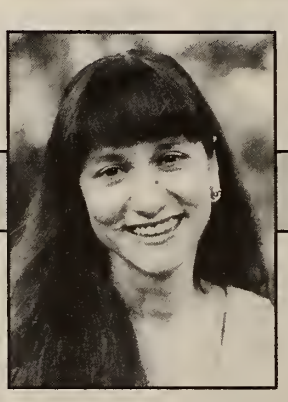
The choir makes its home on Cape Cod, Mass. and sings weekly services and annual concerts at the Chapel of the Holy Paraclete, Orleans, Mass.

Admission for the concert in Greensboro is free. For more information concerning their Southeastern tour contact Blair Tingley at (508) 255-3999.

People And Planets

Family Matters

Eileen C. Marx



"What are humans?" my four-year-old son Bobby asked me as I began the usual search for my house keys on our front stoop. "Humans? Oh that's just another word for people," I told him. "Well then why are *humans* destroying the earth?" he demanded to know.

I wondered where this latest line of questioning was coming from. Then I remembered that a few days before, he had watched an animated movie at his cousin Patty's house called, "Once Upon a Forest." In the movie, three friends, Abigail the wood mouse, Edgar the mole and Russell the hedgehog, find their peaceful lives greatly disrupted by humans. A chemical spill has destroyed Dapplewood and their young friend Michelle has become seriously ill from the toxic fumes. The three friends race against time ad the yellow dragons (bulldozers) to save Michelle.

During the past year, Bobby has been on a mission to keep the earth clean. A few weeks ago while we were at the park, I heard Bobby call out, "Mooooommm!" I wondered what rare discovery he had stumbled upon this time. Instead, he pointed to a crumpled-up candy wrapper on the ground and said with great disgust, "littering!" This month's latest environmental concern is graffiti. In fact, we have been discussing it and pointing it out so often that Bobby's two-year-old sister Teresa now yells out "graffiti" each time we pass by the spray painted letters.

As I watch and listen to my friend's children, it's easy to see that Bobby is not the only member of the recycle police. Many children are lecturing their parents about the importance of saving water and recycling glass and aluminum. These little enforcers of the environment already seem to understand that when someone does something to hurt the earth, it also hurts the people who inhabit the earth.

I care deeply about saving our planet, and my husband Joe and I do all we can to respect the environment. But I must confess we have not always been our children's primary educators on the environment. From the time Bobby and Teresa began watching TV, they listened to singing and dancing water droplets on Sesame Street ask, "Are you a Wasteroo?" In our car we have listened to the well known children's entertainer Raffi sing out, "It's a big beautiful planet in the sky; the earth's our home, it's where we live." And in a popular touring stage production, "The Great Dinosaur Mystery," the song, "Extinction Stinks" is the favorite of all the environmentally correct songs.

In recent years, there has been a growing movement by actors, musicians, politicians and concerned citizens to educate and advocate on behalf of the earth. Many of the children's videotapes, audio tapes, books, songs and TV programs stress environmental themes. Creative and committed people in the environmental movement have done a marvelous job at teaching children to conserve the earth's resources, protect the environment and keep the planet clean for future generations. They have taught us that the way we can really change attitudes and practices is to teach our children these important lessons right from the start and to reinforce these messages throughout their lives. Although the work is far from complete, we now have a younger generation who have been raised with a respect for the earth and its resources.

As we work to protect the earth, it's crucial for us to remember that the Creator not only asks us to love the earth, He asks us to *love one another*. We need to be just as concerned about the broken lives of the poor and the homeless as we are about the broken bottles on our streets and in our parks. As we work to clean up the water and the air, we must also commit ourselves to cleaning up the hatred and injustice in our communities. And as we teach our children to respect and protect the earth, we must teach them to respect and protect the dignity of each human person.

In an important pastoral reflection, *Renewing the Earth: An Invitation to Reflection and Action on Environment in Light of Catholic Social Teaching*, the bishops of the United States explore the links between concern for the person and concern for the earth. The bishops write,

The whole human race suffers as a result of environmental carelessness. Their lands and neighborhoods are more likely to be polluted or to host toxic waste dumps, their water to be undrinkable, their children to be harmed."

At the end of "Once Upon a Forest," Michelle is rescued thanks to the heroic efforts of her three friends. As Michelle surveys the damage from the chemical spill she says, "I guess nothing will ever be the same again." The children's teacher Cornelius answers her, "If we all work as hard to save Dapplewood as your friends worked to save you, it will be the same again." We too must have hope, for Bobby and all the world's children, that together we can stop humans from destroying the earth and start humans building a world where we are committed to protecting our people and our planet.

To order a copy of the bishops' statement on environmental justice call (800) 235-8722. The cost is $4.95 per copy.

For information on the U.S. Catholic Conference's Environmental Justice Program, call (202) 541-3182.

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Two Chicago Auxiliary Bishops Retire, Three More Named

WASHINGTON (CNS) — Pope John Paul II has accepted the resignations of two Chicago auxiliary bishops and named three priests to be their successors.

Auxiliary Bishops Alfred L. Abramowicz and Timothy J. Lyne, both 75, are retiring. The new Chicago auxiliaries are:

— Father Edwin M. Conway, director of the Chicago archdiocesan Department of Human Services.

Bishop Conway

— Father Gerald F. Kicanas, rector of the Mundelein Seminary of the University of St. Mary of the Lake.

— Jesuit Father George V. Murry, associate provost of the University of Detroit-Mercy.

The retirements and appointments were announced Jan. 24 in Washington by Archbishop Agostino Cacciavillan, apostolic pro- nuncio to the United States.

The bishops-designate will be ordained to the episcopate March 20 at Holy Name Cathedral in Chicago.

Bishop Kicanas

Bishops-designate Conway, 60, and Kicanas, 53, are Chicago natives. Both attended Quigley Preparatory Seminary and St. Mary of the Lake Seminary, where they both received master's degrees in religion.

Bishop-designate Conway, ordained a priest in 1960, also earned a master's degree in social work from Loyola University in Chicago.

For his first seven years in priestly ministry, he was an associate pastor in two parishes. In 1967, he was appointed to Catholic Charities as a counselor. He later became assistant to the administrator of Catholic Charities.

Bishop-designate Conway currently serves as chairman, president, director, or board member for 20 groups, including the Catholic Conference of Illinois, the United Way of Chicago, the Mayor's Committee for a Cleaner Chicago and the Catholic Health Alliance of Metropolitan Chicago.

He has held his current post since 1983. He will succeed Bishop Lyne as episcopal vicar of Vicariate II in the archdiocese.

Bishop Murray

Bishop-designate Kicanas, who has a doctorate in educational psychology from Loyola University in Chicago, was ordained to the priesthood in 1967.

After serving as an associate pastor for two years, he joined the faculty of Quigley Preparatory Seminary South. He became rector of Quigley in 1978 and in 1984 was named rector of Mundelein Seminary of the University of St. Mary on the Lake.

He will be episcopal vicar of Vicariate I, succeeding Auxiliary Bishop Raymond E. Goedert, who will be the new vicar general and vicar for regional services.

Bishop-designate Murry was born Dec. 28, 1948, in Camden, N.J. He will succeed Bishop Wilton Gregory, now of Belleville, Ill., as episcopal vicar of Vicariate VI.

He attended Camden Catholic High School, Cherry Hill, N.J.; St. Joseph's College, Philadelphia; St. Thomas Seminary, Bloomfield, Conn.; and St. Mary Seminary, Baltimore, where he received a bachelor's degree in philosophy in 1972.

That year he entered the Jesuits, and was ordained a Jesuit priest in 1979.

Bishop-designate Murry also received a master's degree in divinity from the Jesuit School of Theology in Berkeley, Calif., and a doctorate in American cultural studies from George Washington University in Washington in 1994.

His Jesuit ministry has been largely centered in Washington.

He was a faculty member and dean of student activities at Gonzaga College High School, 1974-79; adjunct assistant professor of American studies at Georgetown University, 1986-1990; and president of Archbishop Carroll High School, 1989-1994. In 1994 he was named to his post at the University of Detroit-Mercy.

Bishop-designate Murry was also special assistant to the director of the U.S. Catholic Conference Office of Migration and Refugee Services, 1975-77, and an editorial board member of The Living Light, a catechetical publication, 1989-94.

Both retiring Chicago auxiliaries are Chicago natives who studied together at St. Mary of the Lake Seminary, and were ordained to the priesthood together in 1943.

They each held parish pastorates until 1989, when they both turned 70. Bishop Lyne, for 23 years the pastor of Holy Name Cathedral, will continue as vicar for senior priests. Bishop Abramowicz was episcopal vicar of the fifth vicariate and was executive director of the Catholic League for Religious Assistance to Poland.

Bishop Abramowicz, whose 76th birthday is Jan. 27, was ordained a bishop in 1968. Bishop Lyne, who will be 76 on March 21, was ordained a bishop in 1983.

Bishop Abramowicz was embroiled in a 1976 flap over his invocation at a Polish awards dinner at which Democratic presidential candidate Jimmy Carter was present.

In the invocation, the bishop said, "We grieve today when constitutional law permits our land to be dotted with abortion chambers." The remark was seen by some as an attack on Carter for his party's support of legal abortion, but the bishop later said that he did not intend it to be.

Bishop Abramowicz also had said, "We cringe with our (Polish) brothers still bearing a heavy yoke of domination that checks their freedom," seen as a slap at incumbent President Ford, who had said in a debate with Carter, "I don't believe that the Poles consider themselves dominated by the Soviet Union."

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Your thinking-feeling-action power

By Brother Cyprian L. Rowe, FMS
Catholic News Service

"The 'heart to head to hand' (feeling to thinking to acting) process of decision making ... is complex because thoughts and feelings can contradict each other; they can be at war." They must work together if a person is to grow.

The 10-year-old killed his best friend. They belonged to the same church, the same scout troop. But one day the boy found a gun and was curious what would happen if he shot his friend with it.

He was curious! Certainly nothing is wrong with curiosity. But something is very wrong with human decisions based on so violent a curiosity.

Perhaps it is easier to understand how a child could make such a "violently flawed" decision — how a child's mind and heart might not work together to tell him not to do what he did.

But in a world overflowing with billions of pieces of data that are ill-perceived, poorly understood, unreflected and prayed upon, the risk that decisions will be poorly made — or that no real decision will be made at all — exists for all of us, though perhaps we would not kill.

St. Paul would probably agree that human decisions begin somewhere "south" of the brain. Few humans make their best decisions when their feet are "killing them" or their hearts are hard or hurting.

The "heart to head to hand" (feeling to thinking to acting) process of decision making would seem to be simple enough on the surface of things. But it is complex because thoughts and feelings can contradict each other; they can be at war.

They may contradict one another with such violence that, as St. Paul writes in Romans (1:22,23; 29-31), human beings, in their confusion, while claiming to be wise, become fools and exchange the glory of the immortal God for lies.

And so, Paul continues, people become filled with greed, envy, spite. They become insolent, haughty, boastful, rebellious, senseless, faithless, heartless, ruthless.

While St. Paul, as "psychoanalyst," seems clear about the importance of bringing our thoughts, feelings and actions together in a working unity, I'm sure he understood also that it is not always perversity that keeps people all chopped up in these areas.

There is no doubt that St. Peter both loved and betrayed Jesus. Fear, however, overwhelmed Peter's love so that, when questioned, all he could think of was survival. It was a false survival. For outside the will of the Lord there is no real survival.

If only Peter had brought it all together, if he had just prayed about all that Jesus had said about life's meaning, all that Jesus had taught, all that Jesus had done.

Yet no one believes Peter's betrayal meant that he didn't love the Lord. It was a love that was real, long before the risen Christ three times asked "Do you love me?" on the shores of Galilee.

What the reflective human being eventually understands is that the disjointed life — the life driven by the mind alone, or the emotions alone, or the physical self alone — is a life out of control.

Ultimately it is a life that victimizes us. In such a life, the soul is always the first victim. For Judas, greed initiated a death-dealing downhill process of self-victimization.

The good life must have a God-core. There must be a value center to which all is brought in order to be prayerfully judged. This value center will be as unifying and peace-giving as was Christ's if it is the same as Christ's.

How can we account for the profound peace that followed Jesus' terrible agony in the garden? Jesus says clearly: "Not my will but thine be done."

Giving himself over to the Father's will brought peace; it brought amazing conviction; it brought courage and a spirit of forgiveness.

Most psychotherapists such as myself discover one of two things when working with a troubled person: There is no reflective/prayerful core to their lives; or, what passes for a reflective core, the touchstone to which everything is brought and measured, is abusive, self-destructive — a violation of their humanity.

Whether it is an abusive relationship, drugs, emotional instability, whatever: When there is no center, there is no peace. When the center is not based upon God's loving will in the universe, things fall apart. Our power of judgment fails us.

Head and heart, mind and body, spirit and intellect: The unity of "self" demands attention if it is to grow. I believe this attention ought to come in a spirit of prayer.

Prayer has a way of giving us focus and enabling us to become more whole, more unified as individuals.

We need time to do this. We have to take the time to become attentive.

Not taking time is destructive of the unity we need as individuals. It places us at risk of being led by impulses that leap up from our feelings or our thoughts, hindering our actions from serving as elements of a genuine pilgrimage toward greater wholeness and holiness.

(Marist Brother Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland, Baltimore.)

FAITH alive!

FAITH IN ACTION

Discernment, The Art of Choosing Well (Triumph Books, 1 Liguori Dr., Liguori, MO 63057. 1993. Paperback, $9.95), by Pierre Wolff, is a step-by-step guide to informed decision making that engages our intellect, heart and will. "Discernment," says the author, "is a process that allows a person to see, without confusion and ambiguity, what differentiates things.... We screen with our heart what we discover with our head in order to make a decision that is ours and one we can confirm subjectively."

Reflection: It is so easy to react to people and situations. But reacting — and overreacting — without first thinking can be harmful. This week I will concentrate on pausing to think before reacting to the people around me. I will ask how God is present in a situation that

FOOD FOR THOUGHT

I've known people who were so busy thinking about what they might do that they didn't do anything. They couldn't connect their power to think with their power to act.

And I've known people so caught up in activities that they wouldn't step back to think about what they were doing. Their thoughtless actions enslaved them.

To me, our human power to act is a gift from God. But our actions are meant to be evaluated in the light of two other gifts — our powers to think and to be motivated by feelings. Otherwise our actions will lead away from freedom and into a kind of slavery.

"Freedom is the power to act or not to act," says the new Catechism of the Catholic Church. And when we give direction to this power it is perfected (No. 1744).

I believe people need to reflect on the power they have to act. And they need to feel strongly about it.

For this power means they can take action to change things and to grow. Thus, this life force creates room for hope.

When actions are thoughtful and compassionate, well-informed and empathetic, they are a blessing — for you and for others.

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David Gibson, Editor, Faith Alive!

Should human feelings matter in decision making?

By Father David K. O'Rourke, OP
Catholic News Service

When we begin our parish staff's weekly meetings, I am always anxious to "get down to work." For me that means getting down to the business of working on schedules, planning upcoming events and making decisions we must make that morning.

In other words, I tend to relate to the other staff people "head first" (Oops, I meant I relate through the "work" we do together.).

But there are others on our staff who tend to work their agenda items into broader human discussions. I might say that they tend to "feel" their way along.

There are those on the staff who, upon entering the room, want to visit a while. Business doesn't begin until human contacts are renewed, until the weekend's events and family gatherings are recalled, until an atmosphere of cordiality is established.

Perhaps that word "atmosphere" is a key term here. For some members of our staff, establishing this atmosphere of cordiality is the first item of business. And, from their point of view it is a business item that makes what follows possible. Without it the "business" can ring hollow.

There are experts and writers today who propose that these different approaches to work represent the different approaches of men and women. Based on our parish staff members, it might seem there is some truth to this theory.

We can and do joke within our parish staff about these differences in approach, but they really are different. And good functioning means that we take them seriously.

I doubt it is a question of either-or. Rather it is a question of both-and. To work together well, however, people need to recognize in themselves and in others what approach is being emphasized.

We take the different approaches to our work together seriously because we want to establish a sense of equality and belonging in our staff. For, to the extent that these approaches do involve a difference between the ways men and women relate, they may get used to determine whose turf it is or who is in charge.

> **"The goal in our parish is to establish an approach to work which is not just "head first" (... takes seriously the power of human thinking), but which incorporates the need for an 'atmosphere of cordiality."'**

The goal in our parish is to establish an approach to work which is not just "head first" (an approach which takes seriously the power of human thinking), but which incorporates the need for an "atmosphere of cordiality," as well (the approach that takes human feelings more seriously in the workplace).

Actually, our staff's practice of celebrating birthdays is also important to the atmosphere we hope to create. It is important not only as a way of recognizing individuals, but because it sets a tone.

And that can set a tone for our work with others, too, because so much of what we do is connected to the ways parishioners feel. When you think about it, the church's ministry enters into the lives of our Catholic people in its most significant forms around occasions about which people feel very strongly.

The birth of children, the death of loved ones, falling in love and planning to get married, seeing children grow up and receive the sacraments: All these are very affecting times in our lives. We need our parish ministers to be sensitive to people when they are most open or most vulnerable.

One principle of group functioning is that a group can't work together unless people trust each other, and you can't trust each other unless you know each other.

That's why time spent getting to know each other on our staff is not only enjoyable on the human level, it is a necessary part of getting things done well.

(Father O'Rourke is pastor of St. Dominic's Church in Benicia, Calif.)

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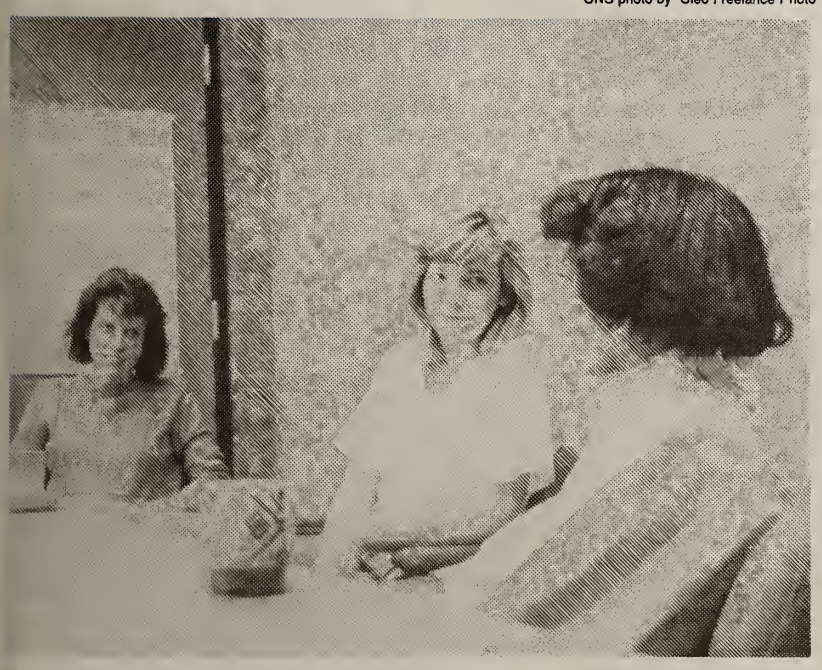


FAITH IN THE MARKETPLACE

Why is it sometimes difficult to think before you act?

"The fast-paced world we live in. Our culture is such that people have become an impulsive society.... We don't expect anything to take time. We then apply that to ourselves in how we act." — Donna Store, Baker, Ore.

"Usually there's a fear way down inside that if you think before you act that you may not act at all — that you will lose out on some earthly excitement (because) if you think about it, you will see that it's not what God would really want you to do." — Anthony Soignoli, Gardner, Mass.

"It boils down to wisdom. People who are very wise seem to be able to wait that (extra) moment before acting or speaking." — Danny Gallagher, Sykesville, Md.

"There is a pressure expectation in our world for an immediate response, immediate action, or people will think you are not performing effectively, that you don't know what you're doing." — Karen Trom, Deerfield, Ill.

An upcoming edition asks: What does it mean for you to be merciful? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Thinking of the heartfelt variety

By Father John J. Castelot
Catholic News Service

You hear repeatedly in the Bible how someone "thought in his heart." The phrase reflects a view among Semitic people of what the human person is.

Today we tend to distinguish thinking from feeling; we may see the two in tension. But Semitic people fused the two. In their "psychology," the heart could both think and feel.

For them the heart was the thinking instrument.

So true was this that the prophet Hosea even portrays God wrestling with conflicting emotions — as if "thinking something through."

In a remarkable passage Hosea sees Israel's ungratefulness as having hurt God painfully. God reflects: "When Israel was a child I loved him, out of Egypt I called my son. The more I called them, the farther they went from me" (Hosea 11:1-2).

God's immediate reaction is to have nothing more to do with them. But love — insightful, perceptive love — takes over: "How could I give you up, O Ephraim, or deliver you up, O Israel?... My heart is overwhelmed, my pity is stirred. I will not give vent to my blazing anger."

And why will God spare them? "I am God and not man."

Under similar circumstances a wounded human being might react furiously. But this is God. The interesting thing about Hosea's portrayal is that it reflects a struggle — a process of working things out, so to speak — between conflicting feelings.

St. Paul was a Semite to the core, a man of deep feelings. To know his thinking we must know his feelings; the two powers are fused in a way difficult for us to grasp today.

As Paul reminded the Thessalonians, he could have dealt with them out of a position of authority, but "rather, we were gentle with you, as a nursing mother cares for her children. With such affection for you, we were determined to share with you not only the Gospel of God, but our very selves as well, so dearly beloved had you become" (1 Thessalonians 2:7-8).

Jesus, himself a Semite, was a person of deep feeling. That may be why he was so sensitive to human suffering, so understanding and forgiving of human weakness.

Like God in Hosea, Jesus must have been emotionally devastated by his people's cruel treatment of him. Yet, at the height of his agony on the cross, Jesus could ask, "Father, forgive them, they know not what they do" (Luke 23:34).

Even before this ordeal began, Jesus wrestled with conflicting emotions: "Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will" (Mark 14:36).

Love triumphed over terror. Heartfelt love.

(Father Castelot is a Scripture scholar, author, teacher and lecturer.)

FAITH alive!

Comunidad Hispana Comuniquémonos

MUSICA PARA ENAMORADOS

Por Arturo De Aguilar

Cuando se trata de ir a una fiesta normalmente nunca decimos no y si va a haber música y baile mucho menos. Es más, hacemos lo imposible por asistir y pasar una buena velada. Así me sucedió a mí la semana pasada cuando supe de un baile en Taylorsville. "éDónde?... Claro que conozco... Sin falta ahí estaré... a las ocho en punto". No es que yo sea el tipo de persona que deja todo por ir a bailar, inclusive ni se hacerlo. Sucede que esta vez era distinto, no era un baile cualquiera.

Hace dos meses que no veía a mis queridos amigos Iris y Angel Rivera (ver artículo "Renovando nuestra relación" en la edición del 9 de diciembre de 1994). Después de darnos el obligado abrazo de año nuevo, me comentaron que como parte del programa de retiros para matrimonios y parejas que ellos, junto con la misión de Holy Trinity en Taylorsville N.C., tienen ciertas actividades sociales para todas aquellas parejas que han participado de alguno de los retiros que ellos han dirigido durante el año. En esta ocasión dicho evento social sería un baile, pues como buenos hispanos saben que la música mueve hasta a los muertos. Por eso me invitaron, pero sólo como reportero y no para bailar, puesto que dicho evento era, y de verdad lo fue, exclusivo para parejas.

El sábado 21 de enero tuvo lugar el baile y lo amenizó el disc jockey Edward Acosta con su música totalmente latina, desde El Gran Combo, Rey Ruiz y Grupo Niche hasta Luis Miguel, Los Panchos y Los Temerarios.

En esta actividad social yo fuí el único "colado", pues todos allí habían participado de algún retiro para parejas y, como tal, llevaban su "otra mitad". Mi trabajo fué atestiguar por medio de las fotos que tomé, lo contentos que estuvieron los participantes. Pude ver algunos matrimonios conocidos como Piedad y Plácido Galván de Kannapolis, Radamés y Ami Maldonado de Charlotte, Humberto y Guadalupe Alanís de Taylorsville y muchos otros que disfrutaron por igual de la velada.

Es muy bonito ver el fruto del trabajo de otros, en este caso del trabajo de Iris y Angel. Al ellos testificar de la felicidad de su unión, pueden ayudar a otros a mejorar situaciones familiares que a veces han deteriorado por la falta de los detalles que hacen la vida diaria de los matrimonios. Ellos también ayudan a que otros testifiquen de su felicidad ante la comunidad y sean así ejemplo de familias unidas y felices. En este evento pude ver como algo tan insignificante como un baile puede colaborar a que un matrimonio mejore sus relaciones. Son momentos como éste los que la pareja necesita para alimentar su vida conyugal, olvidándose de los problemas, del llanto de los niños y del trabajo, que a veces son cosas que les absorben y hacen que se olviden de esos detalles que mantuvieron su noviazgo interesante y que al final los llevó a comprometerse mutuamente para toda la vida en ese sacramento llamado Matrimonio.

Así, al son de *"Somos novios, nos amamos y sentimos un amor profundo, limpio y puro..."* terminó la velada, no sin antes, en la cena, saborear un delicioso caldo de "caracol" (que es como se llamaba la gallina que cocinaron para la reunión, según fuentes confidenciales).

Con una amplia sonrisa captamos a Marleny y Francisco Brenes quienes forman parte del consejo de la comunidad de Newton y también han asistido a alguno de los retiros ofrecidos por la misión de Holy Trinity.
Foto Por Arturo De Aguilar

Disfrutando de la música podemos ver a Evi e Ismael Valdez y a Dora y Ernesto Ibáñez, quienes anteriormente habían asistido a un retiro espiritual para parejas en Kernesville.
Foto Por Arturo De Aguilar

Nuevo obispo auxiliar para Bolivia

CIUDAD DEL VATICANO — Su Santida Juan Pablo II nombró obispo coadjutor de San Ignacio de Velasco (Bolivia) a Monseñor Carlos Stetter, hasta ahora obispo titular de Orrea y auxiliar de dicha sede.

Monseñor Stetter nació en Ellwangen-Jagst, diócesis de Rottemburgo-Sttutgart (Alemania), el 9 de marzo de 1941. Recibió la ordenación sacerdotal el 1 de julio de 1966. Juan Pablo II lo nombró obispo titular de Orrea y auxiliar del entonces vicariato apostólico de Chiquitos (que ahora es la diócesis de San Ignacio de Velasco) el 3 de octubre de 1987. Recibió la ordenación episcopal el 28 de febrero de 1988.

Primera comunión

El próximo 19 de febrero, en la comunidad hispana de Newton N.C. y durante la misa dominical que celebra el padre José Waters a la 1:30 p.m., va a tener lugar la primera comunión de un nutrido grupo de niños y niñas, que ha sido preparado por catequistas locales. Es interesante mencionar que éste va a ser el primer grupo de niños hispanos, preparados totalmente en español. Las catequistas a cargo de dicho grupo son Angelita Acosta de México y Xiomara Palma de Nicaragua, quienes han puesto todo su empeño por llevar adelante y hasta su término a este primer grupo de estudiantes del catecismo.

Todos están invitados a asistir a esta Misa y les recordamos que la celebración Eucarística se lleva a cabo el primer, tercer y quinto domingo de cada mes en la parroquia de St. Joseph en Newton (720 W 13th Street).

Bautismo V

Desde el mismo día en que el Espíritu Santo bajó sobre los apóstoles, la Iglesia ha proclamado, celebrado y administrado el Bautismo.

Narran los *Hechos de los Apóstoles* que San Pedro se levantó, tomó la palabra y habló en nombre de todos a la multitud que se había congregado allí, llena de temor y de curiosidad, para darse cuenta de lo que había sucedido en aquella mañana de Pentecostés. San Pedro dijo a la muchedumbre: "Conviértanse y cada uno de ustedes se haga bautizar en el nombre de Jesucristo, para que se le perdonen sus pecados y recibirán al Espíritu Santo" (Hch 2, 38).

Desde ese momento se inicia la predicación cristiana y el anuncio de la Buena Nueva. Los apóstoles y todos los que colaboran con ellos ofrecen el Bautismo a todo aquel que crea en Jesús: Judíos y paganos (Hch 2, 41; 8,12-13).

En la predicación de los apóstoles y de sus sucesores el Bautismo siempre aparace unido a la fe (Hch 16, 31-33).

El Bautismo es, pues, un baño de agua en el que la "semilla incorruptible de la Palabra de Dios produce un efecto vivificador" (Cfr 1Pe 1, 23). Para poder recibir dignamente este sacramento se necesita una preparación adecuada. Desde los tiempos apostólicos, para llegar a ser cristiano se sigue un camino de preparación que consta de varias etapas y que comprenden siempre algunos elementos esenciales: el anuncio de la Palabra, la aceptación del Evangelio que lleva a la conversión, la profesión de fe, el Bautismo, la efusión del Espíritu Santo y el acceso a la Eucaristía. Esta preparación o iniciación ha cambiado mucho a lo largo de los siglos. Desde que el Bautismo de los niños vino a ser la forma habitual de la celebración de este sacramento, dicha celebración se ha convertido en un acto único que integra en forma muy breve las etapas de la preparación.

Por eso es de extrema importacia y de gran responsabilidad para padres y padrinos que procuren que sus hijos y ahijados reciban en la edad oportuna una preparación religiosa completa asistiendo con fidelidad y provecho a los cursos que se dan en las parroquias como preparación a la Primera Comunión y a la Confirmación. *(Comentario al Catecismo de la Iglesia Católica, Edición Española, con permiso de los padres de la Sociedad de San Pablo)*

To Our Friends

Article by Arturo de Aguilar about a social event for former participants in spiritual retreats directed by Iris and Angel Rivera from Florida, who have been working for the mission of Taylorsville as volunteers.— Fifth article in a series about Baptism. — The Hispanic community in Newton is going to have its first group of children who will receive First Communion. The group consists of 14 children and has been prepared by two Hispanic catchiests. — A new diocese has been establish in Bolivia, the elected bishop is Monsignor Carlos Stetter.

CHÚC MỪNG NĂM MỚI

Vietnamese Catholics Celebrate New Year At St. Ann Catholic Church

Members of the Vietnamese Catholic community of Charlotte gathered at St. Ann Catholic Church on Jan. 28, celebrating the Lunar Year 1995 with Bishop William G. Curlin.

Speaking through a translator, Bishop Curlin addressed more than 1,000 members of the Vietnamese community, a standing-room-only group inside the St. Ann Parish Center gymnasium.

"Many of you have suffered because of your faith," said Bishop Curlin in his homily. "I believe that many of you would say that your faith is what carried you to victory."

While the celebration was attended by young and old, it was to parents and children that the bishop offered his strongest words.

I believe you parents want the best for your children, said Bishop Curlin. "I beg you who are parents never let your children loose the inheritance you have given them. Share with them the journey of struggles for your faith and freedom."

"But the greatest thing you can offer your young children, is your personal example of Jesus living in you."

"I wish you happiness and good luck this year, I wish you wonderful health. I wish you many loved ones and friends," said Bishop Curlin. "But the first thing I wish you, is that the Jesus living in your soul might blossom every day and make this a better diocese."

Happy New Year The altar is lavishly decorated in Vietnamese for the Mass. "There are banners all around in a language I do not understand," said Bishop William G. Curlin. "I hope it speaks of your faith, and your good will. But you and I know that banners will not change the world unless we are changed first. We do not just write Jesus or Love on a banner, we have to live it."

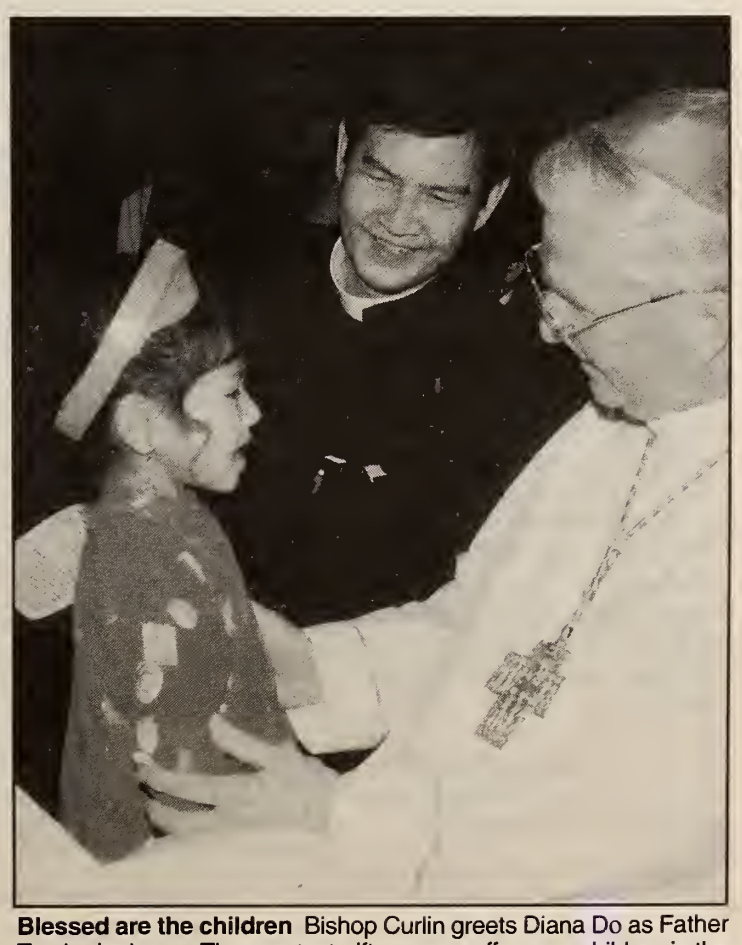
Photos by Joann Keane

Presentation of the gifts A young Vietnamese girl presents gifts at the altar to Bishop Curlin. "Keep your beautiful history alive here," said the bishop in his homily. "You bring to this diocese a treasure chest of Vietnamese faith."

Retrospect Two teens present "Saigon" in remembrance of the land left behind. "Many of you have suffered because of your faith," said Bishop Curlin. "I believe that many of you would say that your faith is what carried you to victory."

Sing a new song Children from the Vietnamese community perform musically for the community attending the new year celebration.

Mu Quat Vietnamese girls perform Mu Quat during the new year festivities. The fan dance is a traditional Vietnamese folk dance.



Blessed are the children Bishop Curlin greets Diana Do as Father Tan Le looks on. The greatest gift you can offer your children is the personal example of Jesus living in you, said Bishop Curlin to parents.

People In The News

When It Comes To Football, This Sister Knows How To Pick 'Em

CHICAGO (CNS) — Sister Jean Kenny knows her football. The Sister of Providence, a guest prognosticator for a Chicago radio station, picked the San Francisco 49ers to win Super Bowl XXIX by a score of 44-24. Not bad; the 49ers beat the San Diego Chargers 49-26, remarkably close to the score the nun picked for the Jan. 29 game. Sister Kenny's career as a guest prognosticator began during the 1993 season when she was seemingly plucked from at random to give predictions for USA Today. Her record was better than that of USA Today resident picker Danny Sheridan. Then she picked the Dallas Cowboys to beat the Buffalo Bills by 17 points in last year's Super Bowl. Lo and behold, the Cowboys won by 17 points.

Retired Milwaukee Auxiliary Bishop Dead At 79

MILWAUKEE (CNS) — Retired Auxiliary Bishop Leo J. Brust of Milwaukee, who served the church in various capacities for more than 50 years, died Jan. 31 at St. Camillus Health Center, where he had been recuperating from hip surgery. Bishop Brust, who turned 79 on Jan. 7, had retired in 1991. He began to experience a number of health problems in 1992 that gradually weakened him. His funeral Mass was scheduled for Feb. 4 at Milwaukee's Cathedral of St. John the Evangelist, with Archbishop Rembert G. Weakland presiding. He was to be interred in the cathedral crypt.

Mexican Bishop Nominated For Nobel Prize For Second Year

MEXICO CITY (CNS) — Bishop Samuel Ruiz Garcia of San Cristobal de Las Casas in Mexico's troubled Chiapas state has been nominated for the Nobel Peace Prize for the second year in a row by a group of Latin American peace and human rights activists. The bishop's nomination was announced at a Jan. 26 press conference in the San Cristobal diocese by Father Jesus Gonzalez, a longtime friend of Bishop Ruiz and a fellow human rights advocate. Father Garcia said the nomination was made Dec. 24 by the 1980 Nobel Peace Prize laureate and Argentinian human rights activist Adolfo Perez Esquivel.

Paulists Name Father Geaney Head Of Marketing

MAHWAH, N.J. (CNS) — Paulist Father John Geaney has been named director of marketing and media relations for the Paulist Fathers. Father Frank DeSiano, Paulist president, made the announcement from Paulist headquarters in Mahwah Jan. 27. He said Father Geaney's new responsibilities, synchronizing the overall media relations and marketing strategies of the Paulists, will be added to his current work in radio and television. Father Geaney, a priest since 1964, has won numerous broadcast production awards and is director of ITP-Paulist Communications, producer of several weekly radio and TV programs and other productions.

Mexican Beatified —Standing under a tapestry depicting Mexican Bishop Rafael Guizar Valencia, Pope John Paul II presides at a beatification Mass for him and three others Jan. 29. The pope called the bishop a model of the "new evangelization" needed in the Americas. (CNS photo from Reuters)

Pope Prays Women Will Be Messengers Of Values Needed For Peace

By CINDY WOODEN

VATICAN CITY (CNS) — Pope John Paul II prayed that women would be "messengers of the religious and moral values" that the world needs for true peace.

In his midday Angelus address Feb. 5, the pope began what he said would be a series of talks about Catholic women "who have distinguished themselves by their work for peace."

The series is a follow-up to his message for the Jan. 1 celebration of World Peace Day 1995 which focused on "Women: Teachers of Peace."

"History is rich with marvelous examples of women who, sustained by faith and love, were successfully able to deal with difficult situations of exploitation, violence and war," the pope said at the Angelus.

The pope chose to give the spotlight in his first talk to St. Bridget of Sweden, who lived from 1303 to 1373 and "undertook a significant mission for the Europe of her time," advising princes and kings, as well as pressing for reforms within the church and for the return of the papacy to Rome from Avignon, France.

"It is not difficult to grasp the relevance of her message when the continent, although working toward unification, has some regions which still today are scenes of worrying and absurd explosions of fratricidal hatred and where the threatening roar of weapons is heard," the pope said.

"Likewise, in the age of St. Bridget the strength of passions undermined the peace and serenity of peoples: contrasting interests frequently gave rise to bloody conflicts and even within the church there were moments of painful tension," he said.

The pope said St. Bridget answered God's call to be a messenger of peace to the church and to civil authorities.

"In this work she expressed all of her femininity, refined by a profound experience of God," he said. "Sweet and strong at the same time, Bridget was able to transmit love for agreement and peace first of all to her children — she had eight."

The saint, who spent her last years in a contemplative convent she established in Rome, is the mother of St. Catherine of Sweden.

Her cloistered life "was not a fleeing from the world," the pope said. "On the contrary, the depth of the mystical experience allowed her to become a privileged echo of God's voice for the church and society."

The pope prayed that all women, like St. Bridget, would follow the example of Mary in "fulfilling the beauty and strength of their femininity in accordance with God's design."

"Particularly instill women of our time with an ever more lively and active awareness of their mission for peace and help make them messengers of the religious and moral values which are necessary for building a true and lasting peace," Pope John Paul prayed.

Maryknoll Gets Grant To Study Global Scope Of Popular Catholicism

MARYKNOLL, N.Y. (CNS) — Maryknoll, the Catholic Foreign Mission Society of America, has received a $304,000 research grant from The Pew Charitable Trusts in Philadelphia for a three-year study of "Popular Catholicism in the Emerging Global Church."

Researchers gathered at Maryknoll headquarters in Ossining, N.Y., in late January to begin the study of communities in Chile, Ghana, Hong Kong, India, Peru, St. Lucia and Tanzania.

Jean-Paul Wiest, director of Maryknoll's Center for Mission Research, is overseeing the project, and Thomas Bamat, a Maryknoll lay associate, is coordinator.

"Through seven case studies, researchers will attempt to better understand the dimensions of popular religious vitality and diversity, stimulate reflection on worldwide popular expressions of Catholicism and clarify concrete challenges to Christian churches and mission with particular regard to cultural issues," said a Jan. 27 Maryknoll press release.

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Cardinal Says Holocaust Has Lessons For Modern Science, Media

PARIS (CNS) — The Holocaust raises important questions today about the status of human rights and the uses of science and the mass media, said Cardinal Jean-Marie Lustiger of Paris, whose Jewish mother died in the Auschwitz Nazi concentration camp.

It was "in the name of science that Nazism and its allies organized the extermination of Jews," said Cardinal Lustiger.

"People of science must reflect and debate on this instead of letting themselves be fascinated by the sole pursuit of their work," he said in a by-lined article in the Jan. 27 Paris Catholic newspaper, La Croix.

The article was a reflection on the 50th anniversary of the liberation of Auschwitz in Poland by Soviet troops.

Nazis committed their crimes while having a large consensus in public opinion because their actions were not widely reported and they were masters of propaganda, said the cardinal.

"This raises the question whether the prescriptions and constraints on the use and misuse of public opinion have a relationship to the rules imposed on the human spirit by honesty and the search for truth," he said.

Abuses today could mean "numbing consciences" to the "grossest propaganda or the shrewdest of publicity campaigns," he said.

Despite the tragedies of the Holocaust, massive human rights abuses continue today in Bosnia-Herzegovina, Cambodia, Rwanda and Algeria, he said.

This should reinforce the need for people to oppose abuses because human beings are created "in the image of God," he said.

Cardinal Lustiger was born in Paris in 1926 of Polish-Jewish parents who emigrated to France after World War I. His parents were deported to Eastern Europe during the World War II German occupation of France.

The future cardinal went to live with a Catholic family in Orleans and converted to Catholicism at age 14.

Seminary Closing — St. Thomas Theological Seminary in Denver will close its doors June 30, the Midwest province of the Vincentians announced Jan. 26. The 88-year-old seminary is on the National Register of Historic Places. (CNS photo)

Education (from page 1)

ever school parents choose rather than being put into the public coffers.

"What makes this so exciting is that we have so many new representatives," said Fedewa. "So the notion of legislative action may land on ears that may be more receptive than years past."

The trip to Washington will give the two educators an opportunity to meet with members of the North Carolina delegation, particularly those who have a Catholic school within their district. Many representatives from the Tar Heel state are new to Congress and their stands are not known.

"By meeting with these representatives," said Fedewa, "we'll be able to get a gauge nationally on what the feeling is on choice issues and voucher issues."

"What we want to do," said Skube, "is let people know they do represent this particular area; this is their constituency."

On a federal, state and local level, Skube said it is important to inform lawmakers what Catholic schools have to offer. "We need to let them know how well our students do in our schools and what they do later." Skube said, "You don't have to be Catholic to recognize what Catholic schools have to offer the community."

The meetings in Washington should offer insight into the wisdom of pursuing vouchers as a legislative agenda, said Fedewa. An alternative, he said, should be "to break off pieces of that such as textbook relief, help with transportation, or different kinds of tax credit."

"We'll get a handle on that," said Fedewa, "we'll get a feel for that." In most cases, Fedewa believes vouchers would be close to the tuition charged at Catholic schools.

Fedewa said there are many who believe that opening education to more of a free market will improve the overall product. That is a feeling that is shared by his counterpart in Charlotte.

"Better schools will get better," said Skube. "Poorer schools will have the opportunity to get better or parents will choose to go elsewhere."

The Republican vow to cut the size of government should not have a direct bearing on the voucher system according to Fedewa. He said it would simply mean the reassignment of funds that already exist.

One of the leader at the conference in Washington is the Executive Director of the Office of Catholic School Parent Association, Ken Duprey. His role will be to help the educators learn to function within the legislative framework.

On Feb. 23 Duprey is due in Burlington for a statewide meeting with Fedewa, Skube, school principals, and parent representatives from each Catholic school in North Carolina. The meeting will lay the groundwork for a network that will eventually be ready for anything on the legislative front.

Some time after the meeting in Burlington, the group will reassemble to fine tune a grassroots organization that will be equipped to muster support for legislative issues. Skube said the group will be able to respond to needs on a federal, state, or local level.

Whether the issue is school vouchers or traffic lights near Catholic schools, Skube said the group will be prepared to mobilize to advance the cause. "Once they have the skills," said Skube, "it's just a matter of plugging into it."

Skube said the work that will be done over the next few months is aimed at education, formation and the creation of rapport with lawmakers. He said an effort will be made to give the legislators a face to put with a name so they will be better equipped to address the needs of the Catholic schools in their districts.

Matt Doyle is assistant editor for the NC Catholic.

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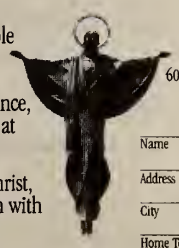

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Diocesan News Briefs

Contest Winners Announced
CHARLOTTE — Knights of Columbus essay and poem contest winners were announced recently at All Saints School. The contest, "When I See the American Flag I Am Reminded Of...," was sponsored by St. John Neumann Knights of Columbus Council 7343. The winners, Megan Barry, Jeff Amann, Julie Emery, Mindy Shaltry, Grace Turner, and Kaetlin Thompson, each received a $50 U.S. Savings Bond.

Patriotic Contest Winners — (Front row) Megan Barry, Jeff Amann, Julie Emery, Mindy Shaltry and Grace Turner. (Back row) Kim Stewart, Mark Wahl, Bill Hamm and Judy Felt.

Scripture Study
CHARLOTTE — The six week Little Rock Scripture Study on the Gospel of Luke begins Monday, Feb. 20 at 10 a.m. in the O'Donaghue Center at the St. Patrick Cathedral office on Buchanan St. The fee is $3. All are welcome.

Beach Excursion
CHARLOTTE — Members of the St. Ann Church senior club, the Happy Timers, will leave Tuesday, Feb. 14 for a four day excursion to Myrtle Beach for fun, games and golf.

Catholic Scout Camporee
HICKORY — The Twentieth Annual Catholic Camporee will be at the Catholic Conference Center April 28-30. This year's theme is "You are the Light of the World." The focus is on Bible stories and parables. Awards will be distributed after 10 a.m. Mass on Sunday. All Catholic scout troops, cub packs and individual scouts or units led by Catholics are encouraged to attend. Saturday lunch is provided. For information, call Frank Thompson at (800) 521-3148 or Jack Eulitt at (704) 568-1601.

A planning meeting for scout leaders is Sunday, Feb. 12 at 2:30 p.m. at the St. Patrick Cathedral scout hut.

Abbey Receives Grant
BELMONT — Belmont Abbey College has received a $20,000 grant from the Broyhill Family Foundation to assist in refurbishing The Haid, a multi-purpose campus facility housing the Haid Theatre. The Broyhill Family Foundation in Lenior, N.C. supports scholarship funds; higher education; health, child development and community service programs and the free enterprise system.

CRISM Day Of Reflection
CHARLOTTE — The CRISM Day of Reflection for Charlotte and Albemarle vicariates is Thursday, Feb. 23 at Our Lady of the Assumption Church. Fellowship and continental breakfast is at 10 a.m. Jesuit Father Francis Gillespie will speak at 10:45 a.m. The afternoon program includes speakers Deacon Peter Duca and Suzanne Bach. The program ends at 2:45 p.m. To register, call Lucille at (704) 527-2189 or Mary at (704) 553-1860 by Feb. 20. For information, call Suzanne Bach, CRISM coordinator, at (704) 377-6871.

Ecumenical Service
ASHEVILLE — The Basilica of St. Lawrence, Holy Trinity Greek Orthodox, St. Mary Anglo-Catholic Churches and St. Nicholas Antiochian Orthodox Mission celebrated an ecumenical service together on Jan. 25 to observe the Octave of Christian Unity, an eight day period of prayer for the unity of all Christians. A reception followed the service.

Retreat Day
MOORESVILLE — A retreat for widowed, separated and divorced Catholics is at St. Therese Church on March 4 from 10 a.m.-2:30 p.m. Lunch is provided. For information, call (704) 664-3992.

Survivors Meet
CHARLOTTE — Catholic Social Services' support group for widows and widowers dealing with new or unresolved grief meets on the third Sunday of each month from 4:30-6 p.m. at the Catholic Center. Call Suzanne Bach at (704) 355-6872 for information, or come.

Interfaith Forum
GREENSBORO — The Piedmont Interfaith Council presents the 1995 Interfaith Forum, "Faith, Family and Violence," Sunday, Feb. 26 at 3 p.m. at the Main Branch, Greensboro Public Library in the second floor conference room. The keynote speaker is Dr. Robert Schrag. Everyone is welcome and admission is free.

Office Volunteer
CHARLOTTE — The Justice and Peace Ministry needs a volunteer to assist with general office administration. Computer skills are helpful but not necessary. For information, call Scott Spivak at (704) 331-1714.

Irish Children's Program
GREENSBORO — The Piedmont Irish Children's Summer Program needs families to open their homes and hearts to 9 to 13-year-old children from Belfast, Northern Ireland for six weeks during the summer between June 21-Aug. 2. At least one parent must be in the home during the time the children are in the United States. For details, call (910) 299-8853 or (910) 282-0543.

Support Groups Meet
ASHEVILLE — A Catholic support group for widowed men and women meets on Sunday, Feb. 19 at 4 p.m. at the Catholic Social Services office. The group will go out for dinner after the meeting. For information, call Sister Marie at (704) 255-0146.

A Catholic support group for separated/divorced men and women meets on the third Friday each month at 7:30 p.m. at the Catholic Social Services office. The topic for the Feb. 17 meeting is "Getting a New Social Life." For information, call (704) 255-0146.

Grief Workshops
WINSTON-SALEM — Hospice of Winston-Salem offers two hour-long, evening workshops: "The Loss of a Child" on Monday, Feb. 16 and "Assisting Children and Teens in Grief" on Monday, March 13. For details, call (910) 768-3972.

Retrouvaille Weekend
CHARLOTTE — Retrouvaille is a program designed to provide help and support to married couples undergoing difficulties in their relationships. The next weekend is March 3-5. For registration or information, call Nick and Irene Fadero at (704) 544-0621.

Charismatic Renewal
BELMONT — A Charismatic Day of Renewal centering on inner healing and spiritual guidance is Saturday, Feb. 25 from 10 a.m.-3 p.m. at Queen of the Apostles Church. Cost is $10. Bring a bag lunch. The presentation is by Bobbie May with music by Deloris Stevenson with plenty of opportunity for praise and worship during the day. For information, call Bobbie May at (704) 327-8692.

Catholic Home-Schooling
CHARLOTTE — The F.A.C.E.S. Catholic home-schooling group meets the third Wednesday of each month. The next meeting is Feb. 15. For information, call Kathy Diener at (704) 553-8559.

Twelve Steps Retreat
HOT SPRINGS — Jesuit House of Prayer offers "Twelve Steps to Wholeness," a weekend retreat for male members of AA recovering through the twelve steps of AA., Feb. 24-26. Eighteen Spaces are available. The requested donation is $70. For information or registration contact Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C., 28743 or call (704) 622-7366.

Winter Concert
CHARLOTTE — Celebrated recording artist John Michael Talbot will perform Saturday, Feb. 25 at St. Gabriel Church. Tickets are available at parish offices or from St. Ann Parish Evangelization Commission. Preferred seating tickets cost $15, general admission tickets cost $10 and tickets at the door will be sold for $12, if available.

Single Parents' Group Meet
CHARLOTTE — A new group, "A Gathering of Hearts," is forming for single parents and meets Saturday, Feb. 25 at 7 p.m. at St. John Neumann Church. Dinner will be served and Mike Whitehead will speak on the topic of empowering children. For information or reservations, call Mary Ann Mims at (704) 882-8646.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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World and National Briefs

Wallace Says Bishops Begged Off Criticized "60 Minutes" Episode

WASHINGTON (CNS) — A "60 Minutes" segment on the Catholic group Call to Action criticized as "intellectually dishonest" did not include opposing perspectives because the CBS-TV news magazine show was unable to find a bishop willing to appear, correspondent Mike Wallace said Jan. 27. William Donohue, president of the Catholic League for Religious and Civil Rights, said the Jan. 22 program gave a high profile to the church's "radical fringe" and that producers rejected "views that would have provided some semblance of fairness." But Wallace, who reported the segment, told Catholic News Service that repeated attempts to arrange an interview with a cardinal or bishop to present a view from the U.S. hierarchy were unsuccessful. An interview with two lay authorities on the church was not used because producers felt the material was too dissimilar to work with footage from the Call to Action conference, Wallace said. "I don't have any apologies to make for the broadcast," Wallace said.

Lansing Priests' Pension Fund Missing $1.4 Million

LANSING, Mich. (CNS) — At least $1.4 million is missing from the Lansing diocesan priests' pension fund because of "wrongful diversion" by an independent insurance agent, Bishop Kenneth J. Povish of Lansing said. In a letter to be read at Sunday Masses in all parishes, Bishop Povish said the missing funds were part of a supplemental pension program and the main pension fund, invested through the Michigan Catholic Conference, was unaffected. East Lansing independent insurance agent William Sizer is accused of embezzling some $100,000 a year from the pension fund since 1984.

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Welfare Proposals Will Hurt Kids, Not Change Parents, Witness Says

WASHINGTON (CNS) — Republican reform proposals aimed at forcing welfare recipients to take more responsibility will hurt needy children without necessarily changing their parents' behavior, the president of Catholic Charities USA told a congressional committee. "Our founder could feed 5,000 people with a few loaves of bread and fish, and while we may try the same, it is neither sound social policy nor responsible government to put people's lives in jeopardy in hope of miracles," Jesuit Father Fred Kammer told the House Ways and Means Subcommittee on Human Resources Jan. 30. The Catholic Church through agencies such as Catholic Charities has 250 years of experience in helping the people targeted by reforms in the Personal Responsibility Act, Father Kammer said.

Catholic Charities Grant To Help Build Ethanol Fuel Plant

ST. JOSEPH, Mo. (CNS) — Bishop Raymond J. Boland of Kansas City-St. Joseph announced a $40,000 grant from Catholic Charities USA to provide seed money for a planned $25 million plant to convert corn into ethanol fuel in St. Joseph. "'Seed money' seems to be a very appropriate word," Bishop Boland said at a Jan. 24 press conference. "We think this is a very exciting venture." No direct diocesan funds are involved, the bishop added. "We are not cutting any programs to raise this money," he said. The grant comes from a specific Catholic Charities program to help replace jobs lost during the 1993 floods in the region.

Proposed Welfare Changes Seen As Adding Pressure To Have Abortions

WASHINGTON (CNS) — Welfare reform proposals in the Republicans' Personal Responsibility Act could have the unintended effect of encouraging poor young women to have more abortions, said speakers at a Jan. 31 congressional briefing. Potentially increasing demand for abortions, the speakers said, were provisions to cap benefits if additional children are born to welfare recipients; to cut off aid to unmarried, underage mothers or if paternity is not established by the state; and to end benefits after two years. Policy advisers for Catholic Charities USA, the U.S. Catholic Conference and the National Right to Life Committee, as well as the U.S. Catholic bishops' spokeswoman on pro-life matters and the director of Feminists for Life briefed congressional staff members and media, all saying they support welfare reform but think the current proposal needs "fine-tuning."

Maine Bishop, Governor Call For Finding Common Ground On Abortion

AUGUSTA, Maine (CNS) — Saying they are optimistic about finding common ground between opposing sides in the abortion debate, Maine's governor and the bishop of its only Catholic diocese have agreed to form a committee to work on it. After his meeting with Portland Bishop Joseph J. Gerry at the state capitol Jan. 23, Gov. Angus King asked for an informal committee to be established to look at areas of common ground between supporters and opponents of abortion and at issues arising from confrontational demonstrations and violence at abortion clinics. The committee will include four people chosen by Bishop Gerry and four appointed by Karen Heck, who co-chairs the Maine Choice Coalition. A ninth neutral facilitator chosen by the other members will round out the group.

Massachusetts Victory For Catholic Landlords Hailed By League

BOSTON (CNS) — A decision in Massachusetts not to retry a housing discrimination case has resulted in victory for the Catholic landlords who cited their religious convictions in refusing to rent to an unmarried couple. The decision of Attorney General L. Scott Harshbarger, agreed to in December, was made public in late January and hailed by the Catholic League for Religious and Civil Rights in Boston. In a statement, the league, which had joined the Massachusetts Catholic Conference in filing friend-of-the-court briefs supporting the landlords, called the outcome " a vindication of the First Amendment and a victory for the rights of conscience of American Catholics and of all religious believers."

"Never Again," Pope Says In Auschwitz Remembrance

VATICAN CITY (CNS) — Pope John Paul II, proclaiming "Never again anti-Semitism!" said the Auschwitz death camp marked one of the darkest chapters of human history. "God does not want us to be weeping tomorrow over other Auschwitzes of our own day. Let us pray and work so that this does not happen," he said Jan. 29. "Never again anti-Semitism! Never again the arrogance of nationalism! Never again genocide!" he said. The pope's remarks came as religious and political leaders commemorated the 50th anniversary of the liberation of the Nazi camp in southern Poland, where upwards of 1.5 million people were killed.

Higher Education Must Be Accessible, Catholic Educators Told

WASHINGTON (CNS) — The U.S. education secretary told presidents of Catholic colleges and universities that their institutions are the "center of America's future" and said higher education should be accessible to all people. "The elections last November made several important statements" but they did not say "we want to shortchange our future by taking shortcuts in education," Richard Riley said Jan. 31 during the annual meeting in Washington of the Association of Catholic Colleges and Universities. Riley told about 250 school presidents that the accessibility of higher education is a key part of President Clinton's Middle Class Bill of Rights that proposes tax deductions for college tuitions, expansion of IRA withdrawals for education and creation of skills grants and child tax credits.

Governor Wants Religious Schools In Wisconsin's Voucher Program

MADISON, Wis. (CNS) — Wisconsin, the first state to implement school choice, may soon extend the program to include schools with religious affiliations, if the governor's plan is approved. "It is a step in the right direction," said Sharon Schmeling, associate director of Wisconsin Catholic Conference, the public policy arm of the state's bishops. The $11.5 million plan, announced by Wisconsin Gov. Tommy Thompson in his Jan. 25 state of the state address, would enable the $3,000 vouchers currently available to eligible students in the Milwaukee Parental Choice Program to be used in private or parochial schools. For the past four years, the vouchers were only to be used in nonsectarian schools.

Vatican, Algerian Officials Meet To Discuss Violence

VATICAN CITY (CNS) — Vatican and Algerian officials met and discussed the continuing political violence in Algeria and the "sometimes heroic" role of the tiny Catholic community there, the Vatican said. Algerian Foreign Minister Mohamed Salah Dembri and Archbishop Jean-Louis Tauran, an assistant secretary of state, met for more than an hour Jan. 26 at the Algerian's request, a Vatican statement said. The two discussed the "tormented situation" in the North African country and the importance of pacification for the entire Mediterranean area, it said. Among the latest victims of attacks by anti-government Muslim groups were four missionary priests in late December. Vatican officials are increasingly concerned that the anti-foreigner campaign of the radical groups has also become an anti-Christian campaign.

Welfare Needs Reform, But With Care, Bishop Tells Congress

WASHINGTON (CNS) — The U.S. Catholic bishops support "genuine" welfare reform that strengthens families and protects children, but they oppose the federal government abandoning its role in helping families overcome poverty, said the head of the bishops' Domestic Policy Committee. "We are not defenders of the welfare status quo, which too often relies on bureaucratic approaches, discourages work and breaks up families," wrote Baltimore Auxiliary Bishop John H. Ricard in a letter to U.S. Rep. Bill Archer, R-Texas, chairman of the House Ways and Means Committee. Copies of the letter were sent to other key congressional committees.

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Mercy (from page 1)

to serve as executive director of the foundation.

Mercy Health Services, Inc., includes Mercy Hospital with 305 beds and Mercy Hospital South with 97 beds. It also includes several subsidiary corporations, including eight physician practices. Mercy Health Services, Inc. employs more than 1,500 people.

The Charlotte Mecklenburg Hospital Authority, which began in 1943, employs approximately 7,000 people. It includes Carolinas Medical Center, a teaching hospital with 777 beds and a major research center, University Hospital with 130 beds, Carolinas Medical Center's Center for Mental Health with 66 beds, the Charlotte Institute of Rehabilitation with 123 beds and Amethyst with 94 beds. There are 27 physician groups in the Authority-owned Carolinas' Health Network. Other facilities include the Brookwood Retirement Center, Huntersville Oaks Nursing Home and Sardis Nursing Home.

Carolinas Medical Center serves as the regional referral center for a network of 20 community hospitals in the Piedmont Carolinas. It had more than 25,000 admissions and more than 275,000 ambulatory visits last year. Mercy Health Services provided care for nearly 10,000 inpatient admissions and 290,000 ambulatory visits last year.

Associate Editor Joann Keane contributed to this article.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

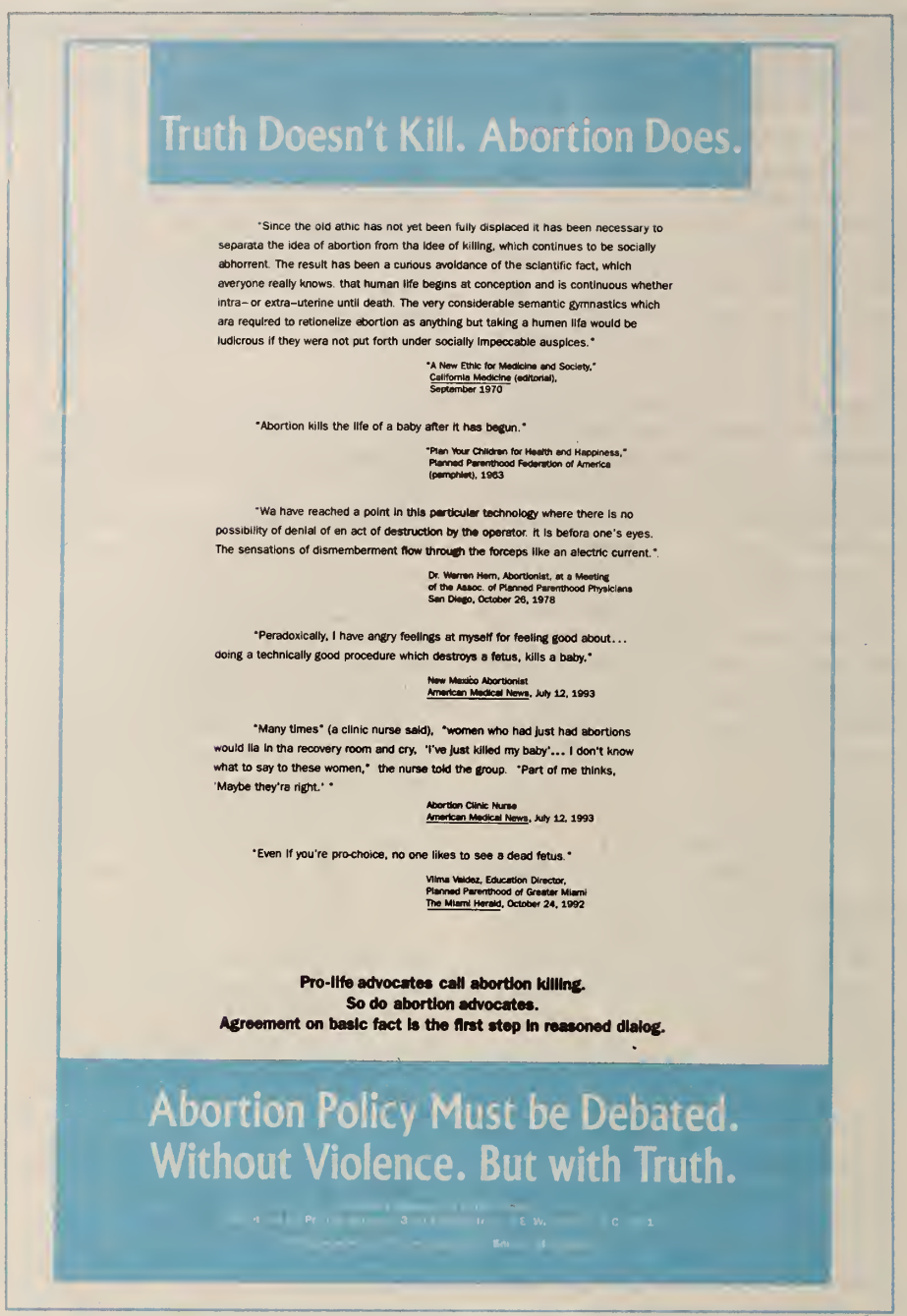
February 14
7 pm Mass
Our Lady of Grace
Greensboro

February 15
6:30 pm
Meet with members of the
Newman Club of UNCC

February 17
7:30 pm, Confirmation
St. Paul the Apostle,
Greensboro

February 18
Noon Mass
St. Therese, Mooresville
for pastoral council retreat

February 23
School visit and 1 pm Mass
Our Lady of Grace,
Greensboro



Truth Ad — This advertisement was placed by the U.S. bishop's Secretariat for Pro-Life Activities in the Jan. 22 edition of The New York Times. The ad ran full page and was paid for by the Knights of Columbus. (CNS photo)

Pro Life (from page 4)

She said the person she spoke to "couldn't say" whether the Times requires an indemnification agreement with all ads, whether the agreement must be signed if the ad is to run or what the criteria were for an acceptable ad. Nor could the Times representative say who could answer those questions, she said.

Once the Times "backed off" on requiring the agreement, and the pro-life office had provided all the documentation required by the Times for each quote, Quinn said, the Times' representative balked at the ad's identification of Dr. Warren Hern as an "abortionist."

The representative said the Times might consider using that identification if the pro-life office could show him identified that way in a news story. When the pro-life office produced a New York Times story that described Hern as being part of a group of abortionists, it still was not deemed acceptable, Quinn said.

Eventually an agreement was reached to identify Hern as "director, Boulder Abortion Clinic in Colorado." The ad quoted him as saying at a 1978 meeting of Planned Parenthood physicians, "We have reached a point in this particular technology where there is no possibility of denial of an act of destruction by the operator. It is before one's eyes. The sensations of dismemberment flow through the forceps like an electric current."

The bishops' pro-life office also quoted a 1963 pamphlet from the Planned Parenthood Federation of America called "Plan Your Children for Health and Happiness," which said, "Abortion kills the life of a baby after it has begun."

Also quoted was an unnamed New Mexico abortionist who told the American Medical News in July 1993, "Paradoxically, I have angry feelings at myself for feeling good about ... doing a technically good procedure which destroys a fetus, kills a baby."

"Pro-life advocates call abortion killing. So do abortion advocates," the ad says. "Agreement on basic fact is the first step in reasoned dialogue. Abortion policy must be debated. Without violence. But with truth."

Lenten Retreat Day With Mary Ann Getty

CHARLOTTE — "Journey" is the focus of the annual Lenten retreat day on Saturday, March 11 at St. Gabriel Church.

Dr. Mary Ann Getty, a scripture professor from St. Vincent College in Pittsburgh., is the featured speaker. In her presentation ,"Becoming a Pilgrim: Nurturing a Biblical Image," she expresses her belief that the spiritual experience of journey "lends itself to a number of Biblical and Lenten themes which are important: faith, call, conversion, change, hope and mission."

Dr. Getty has written widely published articles and the book, *Paul: Missionary to the Gentiles*. A contributing editor to the *Catholic Study Bible*, she has spoken at pastoral conferences, professional conventions, and the Summer Bible Institute at the Oratory.

"Journey Into Lent" is sponsored by the St. Gabriel Church Faith Development Office and the Rock Hill Oratory Center for Spirituality.

Registration begins at 9 a.m. The morning session concludes with a Mass at noon, followed by lunch. Beverages are provided. The afternoon session is from 2-4 p.m. The fee is $15. Pre registration is encouraged. Bring a bible and a brown bag lunch. Bibles and spiritual books will be available for purchase.

For registration and information, call Andrew Getz at (704) 362-5060.

Scripture

Readings for the week of February 12 - 18

Sunday:	Jeremiah 17: 5-8 1 Corinthians 15: 12, 16-20 Luke 6: 17, 20-26
Monday:	Genesis 4: 1-5, 25 Mark 8: 11-13
Tuesday:	Genisis 6: 5-8, 7:1-5,10 Mark 8: 14-21
Wednesday:	Genesis 8: 6-13, 20-22 Mark 8: 22-26
Thursday.	Genesis 2: 18-25 Mark 7: 24-30
Friday:	Genesis 9: 1-13 Mark 8: 34 – 9:1
Saturday:	Hebrews 11: 1-7 Mark 9: 2-13

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 24 • February 17, 1995

Umoja Festival Brings Unity Of Faith, Heritage

By EDUARDO PEREZ
Staff Writer

BELMONT — The steady beat of an African drum and the scents of ethnic food transformed an otherwise quiet Saturday on the campus of Belmont Abbey College into a Umoja festival on Feb.4.

Umoja — Swahili for unity —brought 75 people together for a day to highlight and reflect upon African American culture.

Sponsored by St. Helen mission in Spencer — with assistance from Faith Formation's office of youth ministry — the festival emphasized the need for unity in the African American community. The St. Helen choir provided funding for the festival by holding fund-raisers six weeks prior.

"It is important for our community to unite and celebrate our African heritage. Though only in its first year as a festival, it offered people a chance to view some traditions and customs of African American culture," said Barbara Gardin, coordinator of Faith Formation at St. Helen.

"The festival gave area churches the opportunity to unite and celebrate Black History Month. It was a great occasion to learn about African American culture," added Angela Stokes, event coordinator and choir director at St. Helen.

Along with African crafts, music and art, there was story telling, with African folktales rendered by Obakunle Akinlana.

Akinlana, who has performed throughout the southeastern States, is a professional percussionist and storyteller. African folktales told were in the Yoruba — southwestern Nigerian — tradition using drums and other traditional instruments to present the African experience. The art of storytelling has been passed down throughout generations in my family, said Akinlana. "It is the job of a storyteller to enter into a community and give a lesson on its needs. Whether those needs be settling quarrels or giving the community a sense of moral direction."

In addition to storytelling, there was a dance performance by Pamela Reid, a professional dancer currently touring the Southeast.

To the beat of African rhythms, Reid performed Jamaican and Caribbean dances, and festival participants quickly joined in. "Dance has a particular place within African American cultures. It serves as a means by which hidden truths of a culture can be seen," said Reid. It is important that we have festivals like this so people

See **Umoja,** Page 12

Belmont Abbey Hosts Perpetual Adoration

BELMONT — Perpetual Adoration of the Most Blessed Sacrament was inaugurated on the grounds of Belmont Abbey, Feb. 5 following a 2:00 p.m. Abbey Mass with Bishop William G. Curlin as principal celebrant. At the conclusion of Mass, Bishop Curlin carried the monstrance in procession to the newly established chapel, located near the monastery. Room for the Perpetual Adoration chapel was provided by Belmont Abbey, and sponsored by parishes in Gaston and Lincoln counties, and the Abbey. The chapel was renovated and outfitted by sponsor volunteers.

Photo left: *Worshippers kneel as Bishop Curlin carries the monstrance to the Perpetual Adoration chapel.*

Photo below: *Bishop Curlin incenses the altar and monstrance inside the Belmont Abbey church.*

Photos by JOANN KEANE

African-American Ministry Plans For Future

During a recent interview with The Catholic News & Herald, *Rev. Mr. Curtiss Todd, vice chancellor and vicar for the African-American Affairs talked about the ministry. Following are excerpts from the interview:*

How would you describe the ministry of African-American Affairs?

What we plan to do in the African-American Affairs ministry is not only for African-Americans, but for the good of the whole diocese and the Church community. The ministry should work for the good of the entire Church, helping each of us recognize and embrace each other as brothers and sisters.

How do you propose reaching out?

Our first objective has to be activation of our six predominately black parishes and missions; Our Lady of Consolation in Charlotte, Christ the King in High Point, St. Mary in Greensboro, St. Lawrence in Asheville and St. Helen mission in Spencer. By activation, I mean building up the parish communities and initiating local African-American affairs in each of those locations. We want those parishes to become active in their local communities, and share the contributions African-Americans have made to the Church and society.

What have you got in mind?

Following the implementation of the National Black Catholic congress plans, which focus on the African-American family, individual parishes can implement specific plans; within African-American ministry guidelines. One may wish to establish a stronger RCIA program, another may plan an outreach to individuals with AIDS, or it could be rights of passage. The key is for parishes to get involved.

And beyond specific parish involvement?

We want the whole diocese to become aware of — and celebrate — African-American contributions and customs. We hope that African-Americans will grow in knowledge and appreciation of our own roots and culture, and become more open and appreciative of other cultures. Quite simply, we hope to spread the understanding that every culture, every nationality has a place in the Church.

As vicar for African-American Affairs, what is your role in parish activity?

As a diocesan ministry, African-American Affairs is here to guide, facilitate and support diocesan activities.

Are there similarities between the African-American ministry and other diocesan cultural ministries?

In a sense. Yet each group has it s own culture, its own way of celebrating diverse histories. Because of that culture and tradition, We're distinctly different from Hispanic, Vietnamese and Caucasian, but only because of culture and tradition. Like other cultural ministries, we want to share our tradition, culture and history with the whole Church.

The African-American Ministry is funded by the Diocese Support Appeal.

Families Helping Families

By EDUARDO PEREZ
Staff Writer

WINSTON-SALEM — Six years ago John and Anne Harrison wanted to become foster parents, but thought they didn't have the time or resources.

Then they discovered Host Homes. Not only would they be able to temporarily foster children, but they would provide a safe haven for troubled youth.

Host Homes, a program of Catholic Social Services, provides therapeutic counseling to youths ages 10-17 and their families, as well as temporary foster care for children that are in crisis.

Mable Stevenson, director of Host Homes says, "the sole purpose of the program is to promote, restore, and maintain healthy relationships between parents and children as an effective means of preventing and resolving problems of abuse, delinquency and runaway behavior."

Serving Forsyth County and surrounding areas, Host Homes is open year round and the staff is available 24-hours a day, seven days a week.

See **Host Homes,** Page 12

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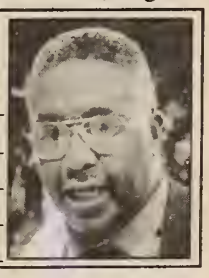


Bus Carries Pro-Life Message

By ANDREW BARRON

WASHINGTON — Tom O'Hanlon got up at 6:30 a.m. Sunday, packed his bags and waited outside in the brisk morning cold to catch a chartered bus for a two-day trip to Washington.

The January trip is an annual trek for O'Hanlon, one he's made at least ten times. Every year he joins thousands of like-minded people in the nation's capital to protest abortion.

"Being a part of 100,000 people to me is a more effective way of getting the point across that we don't want abortion to occur," O'Hanlon said during the six-hour bus ride north.

"But if we were the only bus there, it would still be a great time to be there because we'd be voicing our opinion."

O'Hanlon was one of 40 people on the bus chartered by the Catholic Diocese of Charlotte, which represents 95,000 worshipers in western North Carolina.

They arrived in Washington at a heady time for those opposed to abortion.

Republican victories in the recent election have given abortion protesters many friends and new-found clout in Congress.

The fact that many pundits had said the movement against abortion was in tatters after Bill Clinton's election as president made the recent turn of events all the sweeter.

"We're here to give those (in Congress) on the pro-life side shoring up," said Maggie Nadol of Charlotte, the bus trip's organizer.

Yet the bus riders don't believe a friendly Congress ensures the success of their cause.

"We look forward with hope to the new Congress that things in the last two years might change," said Joesph Nelli of Gastonia.

"However, I think it would be naive to believe there will be a sea of change in the abortion laws that exist right now."

And the December shooting deaths of women at two Planned Parenthood clinics in Massachusetts is seen as a potential setback for a movement that calls itself "pro-life."

"When such violence erupts, you hear a louder and louder cry to protect the abortionists," Nelli said of the shootings. "It gives the whole movement a black eye."

Such violence has leaders on both sides of the issue frightened.

Pat Marsh, co-president of Greensboro's Chapter of the National Organization for Women, said the threat of violence has scared more and more doctors from providing abortions.

She said the tension is rising — even in the Triad.

"The mood has changed in Greensboro, and the intimidation level is up," Marsh said. "Protesters shout at cars and are video-recording cars, so it's very intimidating."

"There's a callousness permeating our society that we can throw away anything we don't want"

O'Hanlon said the violence scares him, too. He said he opposes the confrontational tactics of groups such as Operation Rescue. But, he said, the violence threatens even the peaceful picketing he prefers.

O'Hanlon said that after a doctor was shot in Florida, he feared that peaceful protests in Greensboro might be threatened or stopped as people became afraid to participate.

"I'm happy to see our opposition has remained calm," he said.

Each of those riding to Washington shares a common belief: that abortion is not only wrong, but that it is murder.

Faith and family played the biggest role for most riders in coming to that perception. Most said they were raised to believe that abortion is wrong.

The spiritual nature of the trip was evident as the group opened the trip with a prayer and a Hail Mary.

The group then took the time to recite the rosary as the bus headed north.

Frankie Swanson of Hickory said the march is a spiritual journey for her, especially when she sees thousands of people snake up the steps of the Capitol. She also loves the Sunday night Mass at the National Shrine of the Immaculate Conception.

Swanson said she's always believed abortion was wrong but didn't come face-to-face with the issue until her husband left her while she was pregnant with her fourth child.

She said she struggled with the decision for some time before deciding to have the baby. That child, a son, has inspired her to protest abortion.

"I feel like I could have lost him," she said.

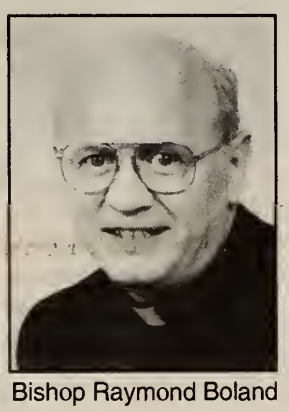
Nelli first got active in protesting abortion in 1970 when he formed the Gaston County Right To Life Committee.

(continued on next page)

U.S. Church To Have Two Sets Of Brother Bishops

By JERRY FILTEAU

WASHINGTON (CNS) — When Bishop-designate J. Kevin Boland of Savannah, Ga., says "brother bishop," he may be talking about his blood brother as well as brother in the faith.



Bishop Raymond Boland

Bishop Raymond J. Boland of Kansas City-St. Joseph, Mo., is his older brother.

The bishop-designate, who is 59, and his brother, 63, were born and raised in Ireland and studied for the priesthood there, but both were ordained for U.S. dioceses — Raymond for the Washington Archdiocese in 1957, Kevin for the Savannah Diocese in 1959.

Bishop J. Kevin Boland

Bishop Raymond Boland was made bishop of Birmingham, Ala., in 1988 and bishop of Kansas City-St. Joseph in 1993.

Bishop-designate J. Kevin Boland was appointed head of the Savannah Diocese Feb. 7, replacing Bishop Raymond W. Lessard, who has retired for health reasons.

The Bolands are not the first or even the only living sibling bishops in the United States, however. In fact they are the ninth such pair.

The Hurley brothers, originally priests of the San Francisco Archdiocese, are also bishops.

The elder, 75-year-old retired Bishop Mark J. Hurley of Santa Rosa, Calif., was ordained an auxiliary bishop of San Francisco in 1968 and was made bishop of Santa Rosa the following year. He retired from his diocese in 1986 to work on special projects for the Vatican.

His younger brother, Archbishop Francis T. Hurley of Anchorage, Alaska, recently turned 68. He was made auxiliary bishop of Juneau, Alaska, in 1970, bishop of Juneau in 1971 and archbishop of Anchorage in 1976.

The first — and easily most famous — siblings in the U.S. hierarchy were the Kenrick brothers.

Dublin-born Francis P. Kenrick was the 22nd bishop in the history of the U.S. hierarchy when he was ordained in 1830 as coadjutor bishop and administrator of Philadelphia. He became bishop of Philadelphia in 1842 and archbishop of Baltimore in 1851.

His younger brother, Peter R. Kenrick, was also born in Dublin. He was ordained in 1841 as a coadjutor of St. Louis. In 1843 he became bishop of St. Louis and in 1847 its first archbishop.

Two brothers from Quebec were among the founders of the church in the Northwest. Bishop Francis N. Blanchet was ordained a bishop in 1845, nearly two years after he was named first apostolic vicar of Oregon. He later became first archbishop of Oregon City, which later became the Archdiocese of Portland.

The year after his episcopal ordination his younger brother, Augustine M. Blanchet, was ordained as first bishop of Walla Walla in what is now the state of Washington, a diocese that was suppressed a few years later.

One of the leading collectors of unusual facts about the U.S. bishops for many years was the late Bishop Francis P. Leipzig of Baker, Ore. According to his series of booklets, "Longevity and Historical Sketches of the American Hierarchy," other blood brothers in the history of the U.S. hierarchy were:

Bishops Jeremiah F. and John W. Shanahan, first and third bishop, respectively, of Harrisburg, Pa.

Bishops John S. Foley of Detroit and Thomas Foley, coadjutor of Chicago.

Bishops Thomas M. Lenihan of Cheyenne, Wyo., and Mathias C. Lenihan of Great Falls, Mont.

Bishops Michael J. O'Connor of Pittsburgh and James O'Connor of Omaha, Neb.

Bishop Howard J. Carroll of Altoona-Johnstown, Pa., and Archbishop Coleman F. Carroll of Miami.

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EMPLOYMENT OPPORTUNITIES

Development Director: Bishop McGuinness High School in Winston-Salem, a vibrant institution serving the Piedmont Triad, seeks a development director to assume control of established public relations, institutional advancement and fundraising programs. Effective July 1, 1995. Candidate must possess excellent communication skills (oral and written). Position requires high level of enthusiasm and energy coupled with collaborative leadership skills. Send letter/resume to George L. Repass, Principal, Bishop McGuinness High School, 1730 Link Road, Winston-Salem, NC 27103.

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(continued from from page 2)

"It was obvious at the time that abortion forces had significant victories in the state houses," Nelli said of why he formed the group three years before the landmark U.S. Supreme Court decision legalizing abortion.

He said he's never picketed a clinic, but has published newsletters against abortion and lobbied the General Assembly against the legislation supporting abortion rights.

"I was concerned that if one starts to say a particular form of human life is worthless, then what is going to stop us from making that judgment about any human life?"

Other riders shared Nelli's outrage over the callous attitude toward life they believe infects those who support legal abortion.

"There's a callousness permeating our society that we can throw away anything we don't want," said Nadol, the trip's organizer.

The shootings at the clinics outside Boston also misrepresent the peaceful side of abortion protesters, riders said. Most said they don't feel comfortable even picketing a clinic, much less harassing clinic patients.

Some of the riders have been more aggressive, though. They include Bernie and Elaine McHale of Greensboro, who picketed the house of a Greensboro doctor who performs abortions until the doctor got an injunction stopping picketers. Dr. Richard Kaplan said the picketers were harassing him and his neighbors.

The McHales declined comment because they are named in the lawsuit filed by Kaplan against the picketers, a case that is still pending.

March for life participants make their way up Constitution Avenue Jan. 23 in Washington. CNS photo by Nancy Wiechec

And while the riders said they condemn using violence to stop abortion, the language used to describe those favoring abortion rights had plenty of venom. Words like "abortionist," "abortion mill," "murderers" and "pro-death lobby" creep into their sentences frequently.

"It concerns me that they've made martyrs out of the people on the pro-abortion side," Nadol said. "There's no way I'm going to condone killing someone, but that doesn't mean we can't keep saying that abortion is wrong."

The firmly held belief that abortion is murder fuels the tension at abortion clinics, even in Greensboro, said Marsh, the local NOW official.

Many doctors have been scared away from providing abortions, Marsh said, which means that although abortion remains legal, it's not available in 84 percent of the nation's counties.

And with the two sides so far apart, Marsh fears more violence is inevitable.

"Before, we felt pretty insulated, thought that it wouldn't happen here," she said. "But then someone drove 500 miles to shoot at a clinic in Norfolk, Va. Why wouldn't someone drive just a little farther to Greensboro?"

The bus riders believe they will prevail not because of violence but because more people will learn their side of the issue.

They credit such education with some doctors' decisions to stop offering abortions rather that the idea that many doctors have been hassled or intimidated into quitting.

They are happy to have a Republican Congress, but unconvinced politics will solve the problem.

"We have to win a consensus for the pro-life view, winning the hearts and minds of people," said David Porter of Huntersville. "We have a long way to go to win the hearts and minds."

And they accept the idea that others won't stop fighting for abortion rights. In short, this group of marchers expects the battle to go on for a long time.

"I don't think there's much of a middle ground," said Nelli, the Gastonia activist. "We can't give up because we're dealing with a life and death issue.

"How can we compromise?"

Andrew Barron is a staff writer for The Greensboro News & Record. *This article was reprinted with permission.*

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

February 8, 1995

My Brothers and Sisters in Christ:

The U.S. Bishops have extended their annual appeal to aid the Church in Central and Eastern Europe for three years because of compelling evidence that the Church throughout the region is still in acute need of material support. The collection will be taken up in our diocese on Ash Wednesday —March 1.

The long years of repression have weakened the spirits of the young, all of whom grew up in fear. Poverty stalks them, materialism beguiles them, cults try to give them easy answers to their pressing questions, such as: What do we do now? What is the meaning of our lives? As you know, during decades of communism, most church materials were destroyed or confiscated. The new governments — many of which still employ former Communist Party officials — have been slow to return the stolen property and in some cases have imposed heave taxes on the churches.

Consequently, there are young men wanting to become priests, but no seminaries, books, or scholarship money for their studies. There are young women wanting to become nuns, but convents are in disrepair and educational materials are scarce. There are millions of children to be educated, but few functioning Catholic schools with adequate staff and facilities.

Please be generous in your contribution to assist our brothers and sisters in Central and Eastern Europe.

Wishing you and yours Gods abundant blessings, I am

Sincerely yours in Christ,

Mauricio W. West

Very Reverend Mauricio W. West, V.G.
Chancellor

1524 E. Morehead Street Charlotte, NC 28207

Franciscan Celebrates 50 Years

WINSTON-SALEM — Father Edgar Holden celebrated 50 years as a Franciscan Friar recently at Our Lady of Fatima Chapel. On Jan. 13, 1945 Father Holden was ordained and he celebrated his first Mass the next day in Dorchester, Mass. On Jan. 28, 1945 he said his first solemn high Mass at St. Anthony Church in Washington, D.C. His mother and three sisters, two brothers, their families and a host of friends were present at the Mass. His 50 years in the priesthood included assignments to missions around the world and in the U.S. cities of New York, Washington, Winston-Salem and Charlotte. Father Hoover resides at Our Lady of Mercy Rectory. At 76-years-old, he has a number of major projects underway both in the Franciscan order and local community. He continues to work on his golf game and very often pars a series of holes.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

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For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Guest Columnist

One More Reason Why The Alternative Press Is Needed

It's sad to see a long-respected institution show evidence of losing its integrity. That is precisely, and unfortunately, what we find in the story of *The New York Times* twisting and turning in an effort to keep a strong pro-life message off its pages.

Sad and unfortunate, yes. Surprising? No.

Most of the large news organizations in this country have become captive of the pro-choice view on abortion. It is accepted in most newsrooms and editorial offices that abortion should be and remain a free and easy option protected by law. It is accepted in most newsrooms and editorial offices that there will be no references to abortion as killing or to the fetus as human life of any stature.

Moreover, it is secular gospel at the principal media outlets that the people who oppose this view are religious nuts and dangerous kooks who do not deserve a voice because they have nothing rational to say.

The New York Times tried to prevent the U.S. Catholic bishops from answering an ugly Catholic-bashing abortions rights ad that the newspaper had run (without question, we'd guess) early last month. This was not a request to influence the news columns of the paper, or even to get an opinion piece published. It was a straightforward attempt to buy advertising space for a message. The Times regularly runs such ads for all kinds of groups.

Journalism in the United States is facing a great many pressures. Newspapers particularly are threatened by new media and new technologies, and by declining print literacy, shorter attention spans and a general loss of public trust. All serious news media are also threatened in their integrity by mass-appeal publications with standards that put buyer-grabbing sensation first and truth an also-ran. So there is work for publishers and editors who believe that a healthy community needs good news organs performing according to traditional standards of fairness and accuracy.

One way to demonstrate that the old standards continue to be honored would be for some soul-searching up and down the chain of responsibility in our newsrooms on how the issue of abortion is covered. If American journalism is losing respect, a good part of the reason may have been exposed in the arrogant way *The New York Times* tried to stiff-arm the Catholic bishops.

One more reason why an alternative press like the Catholic press is needed.

This editorial originally ran in The Catholic Messenger, *newspaper of the Diocese of Davenport, Iowa.*

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Pro-Life Corner

Respect Life

Post-abortion service
Tuesday, March 7, 7:30 p.m.
Our Lady of Mercy Church, Winston-Salem, NC
For information, call
Dr. Martha Shuping at (910) 659-1342

The Respect Life Office *Diocese of Charlotte* *(704) 331-1720*

Consecreted in Service to Church

The Pope Speaks

Pope John Paul II

VATICAN CITY (CNS) — Here is the Vatican text of Pope JohnPaul II's remarks in English at his weekly general audience Feb. 8.

Dear brothers and sisters,

Continuing our catechesis on consecrated life in the church, we now consider the evangelical counsels as a sign and means of encouragement to all Christians, helping them to live more fully their vocation in the service of God's kingdom. Religious, by their lives of chastity, poverty and obedience, bear witness to the sublime plan of love accomplished by the Father through Christ in the Holy Spirit and are examples of that faith and filial obedience which makes us sharers in the life of the blessed Trinity. Men and women consecrated to God by the evangelical counsels are also a sign of the authentic destiny of the world and of the ultimate calling of every individual to share in God's glory through the resurrection. The evangelical counsels thus have an eschatological meaning: They point to the new and eternal life gained for us by Christ, and they show forth our hope in the future glory of God's Kingdom (cf. "Lumen Gentium," 44).

The church deeply desires that the consecrated life of chastity, poverty and obedience will always flourish in her midst. By their complete gift of self in loving union with Christ's redemptive sacrifice and their witness of love of God and neighbor, religious become eloquent heralds of the Gospel message of charity and pioneers of the "civilization of love."

I am pleased to greet all the English-speaking visitors present at today's audience, especially the pilgrim groups from England and the United States. Upon all of you I cordially invoke the grace and peace of our Lord Jesus Christ.

Let It Snow, Let It Snow, Where's The Snow?

Editor's Notebook

Joann Keane

Mother Nature has been toying with us lately. Over the last couple of weeks, the threat of snow in Charlotte has dominated newscasts. No accumulated measure of snow has disappointed children, while some — not all — adults breathe a sigh of relief. The newspaper staff falls into the later category. A snow day sounds like fun, it could wreck havoc on our weekly newspaper production schedule. Although we've been lucky so far, I imagine we're in for at least one good showing of the white stuff. That's okay, as long as it melts away by Monday.

The weather is causing its share of cancellations. Last Friday, secondary educators from Bishop McGuinness High School in Winston-Salem and Charlotte Catholic High School in Charlotte planned a shared day of reflection at the Catholic Conference Center in Hickory. It would have been the first time both high schools joined for a day of spiritual renewal with Bishop Curlin. A pesky storm breezed through, dumping ice, snow and freezing rain across our diocese. The schools office plans to reschedule the event.

❑ ❑ ❑

It was Feb. 22, one year ago, that the Vatican announced Bishop William G. Curlin would come to Charlotte as our third bishop. On that date, we met Bishop Curlin, an auxiliary bishop from Washington. He greeted us with a simple message, "I come here to help you find the Jesus in each other." Such a simple but powerful philosophy; yet it calls each of us to re-examine our faith. Since then, those words have become clearer as the message becomes ingrained in our everyday actions.

Father Ronald Potts — a Washington priest and friend of the bishop — told us last year, "You are getting a truly pastoral bishop. He will be a great gift to serve you and bring Christ to you. He has been such a loving shepherd in our midst. But of course, we are very sad." Thank you, Father Ron. We know of Washington's great loss, but we treasure our spiritual shepherd.

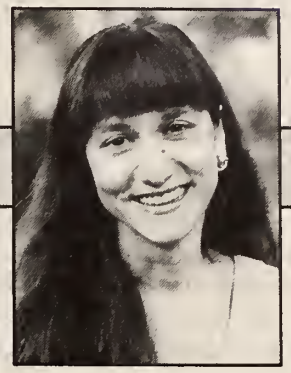
❑ ❑ ❑

Feb. 22 is a quite a day. The feast of the chair of St. Peter the Apostle, George Washington's birthday, the assignment of our bishop, and the birthday of Daniel, the youngest Keane boy. *Does this mean he's destined for greatness?* Daniel turns seven this week, and I digress. He was a 4-month-old tot when I came to work for the diocese — in the office of the former state-wide newspaper. As the youngest of three boys, Daniel is precocious beyond his years; perhaps that's a survival instinct. And he's a clever little fox. Last week he asked if I knew what a hypothesis was. He knew the answer, but was just checking to see if I knew as well. Happy recurrent celebration, smart boy.

A Child Looks At Racism

Family Matters

Eileen C. Marx



"Why don't I have to go to school today?" my 4-year-old son Bobby asked me one morning a few weeks ago. "Today is a school holiday. It's the birthday of Dr. Martin Luther King," I answered him. "Who is Dr. Martin Luther King and why does he have a very long name?" Bobby pressed on.

I explained to Bobby as simply as I could that a long time ago people who had black skin had to sit in the backs of buses, movie theaters, restaurants and even churches just because their skin was black. Those were the rules in the United States at that time. I told him that people were mean to people just because they had black skin. But Martin Luther King believed that everyone should learn to love one another and he told people we needed to change the rules. Another man thought Martin Luther King was wrong and he shot him with a gun and killed him.

Bobby looked at me as if I were making this all up. "Well, my friends Gerard and Rachel and Rocky and my Aunt Evelyn all have black skin and I think black skin is wonderful," he said earnestly. "So do I , Bobby," I replied. "It's different now," I continued. "All your friends, of all different colors, can play and go to school together." "I know that," he said. "Rachel likes to drink 'Sunny D' orange juice and so do I and she can come over my house anytime and we can drink it together."

Throughout the day, Dr. King's name surfaced in both the simple and profound observations of a child: "What happened to Martin Luther King's children after he died?" "I see that Martin Luther King had a mustache." "Did he get shot with a black gun or a brown gun?" "Even if people hated people with black skin, why did they still have to do mean things to them?"

As I talked with Bobby that day, I realized how racism and prejudice go against a child's natural inclination to embrace people and things that are different. Children are drawn to diversity. They delight in the many colors of the rainbow. Children see the possibilities in a box of Crayolas with 64 crayons. A youngster is colorblind when it comes to nursery school playmates. But somewhere along the way some children get the message that sameness is more desirable than diversity.

As my husband Joe and I talked later that evening we spoke about how fortunate we both were in having parents who never lectured us about the evils of racism but instead gave witness through their own words and example that prejudice and hatred would not be tolerated in their homes or in their hearts.

As a child, I remember my mother and father working on a mayoral campaign for one of the few African American residents in our town. I also remember hearing many stories over the years of my mother's friendship with her college roommate who happened to be black. The love and respect that they had for people of all cultures, races and faiths flowed form their hearts. As my mother said, "If you feel that way in your mind and heart, it comes across to your children. You can't put one over on kids; they are very astute and they know hypocrisy when they see it."

"If you feel that way in your mind and heart, it comes across to your children. You can't put one over on kids; they are very astute and they know hypocrisy when they see it."

For a few years my family participated in a program run by Catholic Charities where a 5-year-old boy named Lorenzo from Paterson, N.J. stayed with our family for two weeks during the summer. Lorenzo grabbed a piece of all our hearts and forever changed how we looked at racism. My mother told me, "we got involved in this program not because we thought we were do-gooders but because we thought it would be a real opportunity to show your children that people of other cultures have gifts that will strengthen and enrich your lives. It's a two-way street."

I was 10 years old in 1968 when Martin Luther King and Robert F. Kennedy, another champion of racial justice, were assassinated. I remember being very confused about the bloodshed over race but I sensed an urgency in my family and in my country that we must never allow hatred and violence to triumph over love and justice.

This month we celebrate Black History Month and it's tempting to think that we have conquered racism. In many ways, the urgency and the passion of the Civil Rights movement appear to be gone, but the struggle against racism is far from over. The KKK still marches in U.S. cities. People in this country still commit unconscionable hate crimes against people of different cultures, races and religions. A recently published book declaring the intellectual inferiority of African American has been discussed on the opinion pages of newspapers and on TV news magazine programs. And the denial of opportunities for African Americans in our society have often resulted in what Washington Cardinal James A. Hickey calls "a new slavery of poverty, unemployment and substance abuse."

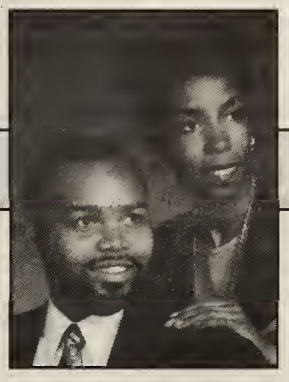
As racism becomes more insidious in the 1990's, parents have an even greater responsibility to teach their children love, understanding and respect for all people.

But on a sunny winter afternoon my husband and I watch Bobby and his friends playing happily at the park. We see their wonderful black skin and their wonderful white skin side by side and believe for a moment that a piece of Martin Luther King's dream has become a reality.

There's Nothing 'Wrong' With Prayer

Family Reflections

By Andrew and Terri Lyke



When you walk into a room in your home and find family members in conversation, is it unusual? If they're watching TV or reading, is it uncommon? For most of us the answers are "No." If you walk into a room and find a family member in prayer, what registers in your mind? Is it unusual? Are you tempted to ask, "What's wrong?"

For many families, even those that pray regularly, prayer is extraordinary and reserved for particular times and places. We pray at church; we pray before meals or before bed; we pray when in stressful situations; we pray in times of special need. This view of prayer being extraordinary can be an obstacle to prayer in the home. When we place restrictions on when and where to pray, prayer outside those parameters can be uncomfortable.

Yet, it is very important to structure prayer into our daily lives. Our optimum prayer time as a family is at meals. We pray for any and everything while often the food gets cold. It's become an ordinary part of our daily life. We know of an elderly couple who for over fifty years hold hands and say the Lord's Prayer every night before going to bed. Many people find the solitude of commuting in their cars an opportunity to tune into God instead of the radio. Sister Bea Jeffries of Xavier University in New Orleans admitted at a workshop she led several years ago that her optimum prayer time is in the bathroom.

Optimum prayer time may be a very personal thing. But how often do we heed the call to pray outside our structured time? Are we self-conscious about praying before a meal in a restaurant? Though we stick to our guns and pray at restaurants, it usually takes the form of sneaking in a quickie after the waiter delivers the food and before he returns to check on us. Our praying is never demonstrative or prolonged as it often is at home. Never does our food get cold in a restaurant because we are praying. It's not our optimum time and place.

Maybe that's okay in public — maybe not. But at home prayer shouldn't be limited to structure. If God is central to our family life there should be nothing "wrong" when we are being attentive to Him outside our optimum time and place.

As parents we consciously allow our children to see our relationship with each other. That includes how we communicate — even our disagreements. It's good for their development to see an working relationship between a man and woman. It is also important that we open our relationship with God to our children and each other.

I (Andrew) remember when as a child visiting my grandmother, I would often find her in prayer anywhere and anytime in her home. Who knows what her optimum time was? Her view of prayer as part of the ordinary in her life revealed to her family how holy her home was, and how it was a house of prayer. This is what we want for our domestic church — a sense that we live in a house of prayer, a place where God lives. There is no wrong way to pray; not is there a wrong place. And if we find a family member at home attentively in prayer outside our customary optimum time and place, there is certainly nothing wrong.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

February 18
Noon Mass
St. Therese, Mooresville
for pastoral council retreat

February 23
School visit and 1 pm Mass
Our Lady of Grace,
Greensboro

March 1
Ash Wednesday Mass
St. Patrick Cathedral

March 7
7pm
Home School Meeting
St. Leo
Winston Salem

Scripture

Readings for the week of February 19 - 25

Sunday:	1 Samuel 26: 2, 7-9, 12-13, 22-23 1 Corinthians 15: 45-49 Luke 6: 27-28
Monday:	Sirach 1: 1-10 Mark 9: 14-29
Tuesday:	Sirach 2: 1-11 Mark 9: 30-37
Wednesday:	1 Peter 5: 1-4 Matthew 16: 13-19
Thursday:	Sirach 5: 1-8 Mark 9: 41-50
Friday:	Sirach 6: 5-7 Mark 10: 1-12
Saturday:	Sirach 17: 1-15 Mark 10: 13-16

Excerpts From "Newsmaker" Interview With John Thompson

WASHINGTON (CNS) — In an interview with Catholic News Service in his office at Georgetown University's Athletic Department, John Thompson, the men's head basketball coach, talked about his educational philosophy and what it has to do with basketball, and discussed his Catholic faith and how he has experienced racism. Here are some excerpts:

Q: How do you see college sports programs as part of and a contribution to Catholic higher education? We're interested in your approach from an educational point of view.

A: I don't know how I see it as it relates to Catholic higher education because so many people today — and I'm not certain that I feel good about it — want to disassociate themselves from being Catholic, Protestant, Muslim, or whatever it is.

This is the oldest Catholic college in the United States and I think that we should be proud of that and we should constantly say that....

The main focus as I see it in terms of my responsibility is to get involved with educating young people and I don't feel that there is a conflict between trying to win and educating.... Our society, as much as we may claim that it's not ... whether you win or lose, it's how you play the game, people listen to you more when you win than lose. You get more benefits, educational benefits when you win. I think that you've got to learn to manage defeat as an educational tool, but the objective can never be defeat. The objective has got to be trying to be successful at what you're trying to accomplish. And that's no different from anything else in life. I think the tool is basketball but the objective is basically the same.

Q: Do you have some difficulty with some of your freshman players who come in and really are more focused on the game than on the other part (of their education)?

A: Well, not really.... We've been doing this now for 22 years, we're in our 23rd year, and most people who come here to school have some knowledge of what we expect of them. When we go through the recruiting process, we sit down, we explain to them that it is not just a question of playing basketball, it's not just a question of going to the formal, traditional form of school. We feel basketball is school ... because there are many life lessons to be learned from basketball too.

... I haven't had problems with any incoming freshmen adjusting to what we do, and if we do, we don't have those problems long.

Q: Is there a particular kind of student that you work especially hard to reach?

A: No, no, not really. I think we probably have a reputation for being able to deal with people who are hard to reach and I think that's because I'm black. I think that goes along with people feeling that if you are black, if you are outspoken on educational issues, if you feel that a person deserves a second chance, that that is what you're totally interested in doing. That's not the case. I think that we're interested in a pluralistic society. We feel that everybody who shows the need, has the desire and is judged being able to compete, should have an opportunity. And if you take one person who is an at-risk student, you get a reputation for wanting only at-risk students, which is not the case.

We've had a lot of young men who have been exceptional students and done exceptionally well. We've had some kids who've been exceptional students who've had difficulty too. There's been a cross section of students that we've had. We don't go out necessarily soliciting kids who have had problems in life; we don't run from them either. I think that's the significant part of it.

Q: You do have a reputation for being firm, for toughness.... Is there some point in the day where the coach part stops and you go home with family where there is a different approach?

A: No, not really.... We (my family) also have a reputation for being private; we don't encourage interviews. We don't sit down and do a lot of talking about ourselves. I think sometimes when you do that, that takes away the genuineness and sincerity from something.

If you do something for one of our kids then he is expected to say thank you or if he's to ask you for something he is expected to say please. If he is to come into the office and I ask him to remove his hat, then that is defined in today's society as being strict or firm. I don't consider that being strict or firm. I consider that as how I was raised by my parents. I think kids make mistakes. They do come into the office with their hats on. They at times don't say thank you or don't say please, and I'm certain at times I do too. But I think that what we try to do is to create an awareness of the fact that these values and these things are still important.

If you tell a person that (in) the cafeteria the lady who is giving you the meal is as important as the professor that's teaching you the course and I expect you to treat her with respect, then they say that Thompson is strict.

I don't know how I feel about young men wearing earrings in their ears, but I think there are some things about me that they have to accept and some things about them that I have to accept. I tell them when they're in their social circles, they can wear whatever they want in their ears, but don't come into my practice with that on....

I know at John Carroll High School...a Catholic high school here in the district ... and I can remember Father Carney, a geometry teacher being very firm. I didn't like him; I mocked him, I laughed at him, but I respect him. And also what's more important is I remember his name. They're a lot of very liberal teachers that I had that I never remember their names anymore. I think kids expect discipline, they expect order and they also expect to complain about it.

I read in the paper constantly that a teacher is not popular with the students, so that teacher was dismissed, or that person was demoted. I think that's ignorant because of that fact that I don't think young minds are prepared at this point to determine what is good for them always....

Q: For you personally, as you look back — you mentioned a couple of educators who were influential for you — are there role models in your life, people who you look back on and say they really made a difference in my life?

A: I think a lot of people probably made a difference in my life. I probably think my mother and my father made the biggest difference in my life; that's why I have their picture in my office. ... my parents were there; my mother and my father were there. They were people who I believed in and people who I think probably I established my educational philosophy from without even knowing it.

Q: Is there a reason you chose to coach in a Catholic institution and what can Georgetown uniquely offer to ... Washington or to the African American community?

A: I don't think I chose to coach in a Catholic college; I think the Catholic college chose me. I was working at the University of the District of Columbia and they passed over me twice... I told them several times that I work here but you didn't see me. Georgetown University came and got me and asked me to coach there and that's where I went.

The good thing about this university is you are held accountable. I don't always agree with how you are held accountable, but I will defend a person's right to hold me accountable. You understand what I'm saying?

I'm not guaranteed that if I bring a student in who has been incarcerated and the student body, some of it, disagrees with it, they have the right to disagree with it. That's what a school is about, that's what an educational institution is about. I respect that right. I may disagree terribly with that position, but I respect very much their right.

And I think I have the same rights, whether those rights relate to some religious or social or economical view that the school takes or a student takes at the university — I have the right to express my opinion. I think it keeps you on balance. I respect the fact that this is an educational institution that's willing to question itself.

As far as blacks are concerned, when I first came here I questioned the university an awful lot because I thought that my image projected on national television gave a false image of the number of blacks that were permitted to come to this university. I always said to the president of the college — who's no longer living — that it's very misleading to see a 6-10 big-mouth black man on the front page of the sports page being at a university and people thinking that this university is committed towards some of the needs of the 70 percent of the black people who constitute this city, that they are involved in this city. So, I think that the university has a lot of students that have tried to be conscious of involvements in the city. I think that it has become far more conscious of integrating.

People who don't want to integrate, people who want to segregate, are basically ignorant people in my opinion — that's whether they're black or white. Because of the society we live in now we're going to be challenged more and more by communications and transportation to deal with variations of people.

We're not any longer a nation; we're international.... We have three of our former players who went to South Africa this summer and they're NBA players. They went to South Africa as good will ambassadors of a sort and one of them came from Africa and one of them came from Cambridge by way of Jamaica and the other one came from Chesapeake, Va. But I was very proud when I saw Bryant Gumbel interviewing them from South Africa and the things they were attempting to do. Well, those young men for the most part will have been questioned as to whether they should have been acceptable to Georgetown. And now I hear that they are grown and out of school and serving as good will ambassadors. So that makes you proud and it makes you see that you can't afford to be blinded by boundaries. That pertains to men accepting women or blacks accepting whites or

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whites accepting blacks.

I think, based on our conditioning, we all get caught in that closet sometimes, but to stay in it a long time is a very ignorant thing...

Q: As an African-American Catholic, where do you see the great strengths that we possess?

A: I don't know that I'm in a position to evaluate that. I don't look at the Catholic Church for anything other than to satisfy my religious belief and to express my religious needs. I attend St. Paul/St. Augustine Church when I'm in Washington. I go there for a personal and selfish reason. I want spiritual uplifting. I want to go in and want to do something for me. I sit in a corner by myself.

I resent it if somebody asks me about my basketball team in church. I resent it if they ask me for my autograph. I resent it if they ask me when my camp is starting. Those things have happened to me before in church or innocently by people who did not realize why you were coming to church.

I didn't come to church to be worshipped. I come to church to worship. Sometimes I resent that and you're forced into a very private role in the church because of that. You understand what I am saying? Most of the time I have two nice little ladies who are at St. Paul and Augustine who help to administer things around the church. When I come in they give me a little chair back in the corner and I enjoy that so...

But I feel and I have always felt that if educational institutions and religious institutions were not advocates of change, then we've got a big problem. I think there have been times certainly when the church has been very negligent and reluctant, stood back and not said things. And there have been times when the church, like most institutions, has felt it necessary to be more aggressive. That's why the thing I say to you as to why I like Georgetown University is so important as it relates to the church: that you've got to always be in a position where you have someone questioning you — questioning your mission, questioning your role, questioning whether you're fulfilling your intentions.

Q: What advice you would give to, whether it's a student or any other black person who's a Catholic out there who tends to get really angry at the notion of institutional racism — racism not just as an emotion of whether I like you or not because of the color of your skin but as a way of life that other people unwittingly depend on for their own survival... So you find young people, old people, black people who are angry on the inside. What do you tell them?

A: I don't know that I have the answer, and you constantly have to re-examine yourself, particularly when you are on the short end of things and you hear people preaching one thing and living another thing. You see yourself boxed into a system that does not permit you to grow or does not permit you to share equally with someone else.

I don't know that I have the answers as much as the fact that I think people have to be willing to challenge the system, and I think you don't have to be a John Thompson in a newspaper. I questioned the NCAA when they made legislation that I thought would prevent poor kids from having an opportunity and a young guy came up to me and told me that I could do that because of who I was, but if he did that he would lose his job.

I told him that I was damned sure glad that Rosa Parks didn't feel that way or I never would have had this job. And if you notice I have Rosa Parks' (picture in my office), one of the people I look up to an awful lot. I don't think that you have to be on a committee, I don't think you have to be of a certain stature to challenge a system and hold the system accountable for what it says it is. I often say to people: I'm glad I don't worship the people who bring the message as much as I go to church for the message.

It's hard. The hardest thing in the world is to deal with unconscious bias ... as opposed to conscious bias. When I know that somebody knows that they're discriminating against me and they're consciously doing it, I don't have a problem with that person. I can deal with him very easily. But when you've got to convince someone that this is discriminatory, that this is discriminating against me or it's discriminating against a certain income level of people, they tend to get very sanctimonious with you and don't want to be sensitive or to understand.

But in answer to your question, I think we've got to challenge. I tell people this and I constantly remind them that I went to Catholic churches in my lifetime — it wasn't told to me — where I had to receive Communion second. I went to Catholic Masses where I had to sit in the back of the church, and they were preaching the same Gospel — the Gospel hadn't changed. They were preaching the same Gospel that they're preaching today. So, at one point you're up on the altar saying all these religious things and how the Lord forgives us all and we're all brothers and sisters, but 'you' stay in the back or 'you' go to Communion second.

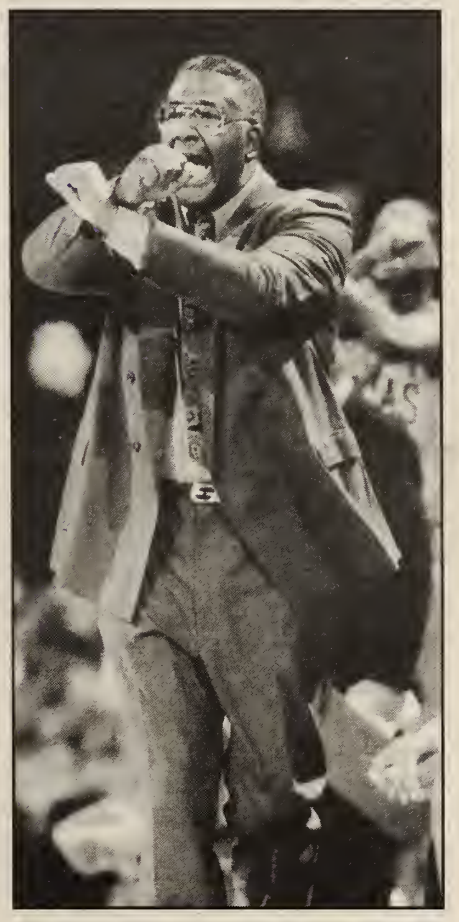
So it teaches you in my opinion to be a better Catholic than it does to abandon Catholicism — because you challenge the system, you listen to their words and you make them live by their word if they're saying it themselves and you don't run from that.

Q: Do you think people, whether team members, students or fellow faculty members, can truly be successful at what they're doing without some space during the week for quiet time with God, without prayer time? Do you see your faith as a very important ingredient in your profession?

A: I think it's extremely important to me and I'm not reluctant to tell my team that. I think religion is a personal and a private thing, and everybody who claims that they're not religious aren't necessarily not religious.

I've seen a lot of so-called religious people who I thought were anything but religious, and they claim to be. They jump on their knees in two seconds, bless themselves in one, and tell you about Christ as they shut the door and lock you out. I've seen that, I've lived it too. So I know I've seen a lot of people who I probably have judged and others have judged who, when you examine them much closer, you'd say that they're probably more religious in practice than they are in speech. And some people who in speech were religious but in practice were not. Faith without good works is nonsense. I sincerely believe that....

I resent laws of today that say you cannot pray in school. I resent things



where people are put underground with God and their feelings about God. I think I'm probably suspicious of people who run around holding crosses in their hands and throwing holy water on people too. But I think that there's a healthy, healthy balance there.

I like to — and I do it purposely — I like to say to a student what I heard the priest say in church today. I like to incorporate that in my teaching. Sometimes I think that's contradictory of me to say that. As I told you, a lot of my religion is a private thing, but I think sometimes we've kept it too private.

We publicly will talk about our sex lives, we publicly will talk about drug abuse, and we'll publicly talk about alcoholism, but you privately discuss your religion. I fight with myself about how much to put in, so I've made a decision that I am going to say things about religion as it pertains to me and let them (my players) decide how to respond: Hey, you know Coach said he heard the priest say something in church today. Well, he went to church. I'm not bragging about going to church as much as I want them to know that I need to go some place for strength.

And I think it's important for them to know that I am weak enough or I need the charging of my battery; I need to ask for help....

And I think we do need a little bit more of the traditional, formal type of religion brought out in our lives... You know, we have stricter religious laws than we have gun laws, in the school system. That's really crazy....

Q: So, it's strictly education for you?

A: I want them to graduate because I think the rest of it can catch up. I told the kids, I said it bothers me, it will bother me if you don't graduate from college. And that is important because sometimes they're too young, too immature to realize the value of that. And sometimes kids come here with the idea of mainly ... playing basketball and basketball alone. I went to college to play basketball; I didn't go to college to get an education. I got exposed to education after I was in college by people I encountered ... then I learned to appreciate and broaden some of my perspectives....

I believe that more people go to heaven out of fear of the Lord than out of love of the Lord. So, I don't care which way you go as long as you get in. And if they do something because I made them do it, and then later on they understand why, that's more important to me than they being left out and locked out and shut out.

Q: And not to take it for granted, education is so important. Why? Because the world is so tough out there?

A: I think knowledge is a source of power in the world. That's extremely important. Knowing and being able to expose yourself changes your view, your perspective. It helps you to understand a lot of the injustices that are committed against you and you commit against other people. It helps you to function in the world you live in.

Q: I meant to ask you, do you still have that deflated basketball in your office?

A: I think it's right inside that door.

I talk to the kids about it, particularly incoming kids, just in making them understand and know the fact that you can't predicate your whole life on nine pounds or 10 pounds of air in a basketball. If that's the whole focus of your life, then you've wasted an awful lot of time here. And they understand that if they let the air out of all the balls in the world, you don't have a value in your life.

It's a simple game. The game is a tool. It's an instrument. But if you live your life for the game of basketball, you've wasted your life. But you can damned sure use the game of basketball to open up a lot of avenues and to expose yourself to a lot of various things. It is my tool.

Everybody's got to have a tool, a vehicle, a thing by which they negotiate the paths of life. I use basketball to do that because that's what God gave me and the tool I feel most comfortable with, obviously, because I went in that direction. But to use the ball as an end is a very foolish thing. That's what the deflation of it means.

To anybody who plays the game, a deflated basketball is a very depressing thing because you can do nothing else in the game with it. That's what I want to make them understand: Hey, if the air were let out of the ball, you still have got to have a value or purpose in your life in which you're trying to do it. This worked as a symbol for me and I've gotten involved in discussions with kids (about it).

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Las Apariciones Milagrosas

Por Arturo De Aguilar

El año pasado cuando estaba en Florida un compañero del seminario me dijo que estaba un poco molesto porque en la parroquia donde había trabajado durante el verano un grupo de personas había planeado una peregrinación para ir a ver a la Virgen y el pastor ni había apoyado a la gente, ni la había dejado asistir. Al preguntarle a qué santuario era dicha peregrinación me contó: -" ¿No sabes que dicen que la Virgen se está apareciendo en un lugar llamado Conyers, en Georgia? En todo el país se están organizando visitas al lugar". Yo le pregunté si ese lugar había sido ya reconocido por la Iglesia y me dijo que no, pero que él tenía deseos de "ver a la Virgen".

Hace algunas semanas más de 25 mil personas, llegadas de todas partes del país, se congregaron en Conyers, GA para escuchar atentamente a una mujer. Esta mujer era Nancy Fowler, de 46 años de edad, que según decía, tenía un "mensaje"especial de la Santísima Virgen María, posiblemente escatológico (que hace referencia a los últimos tiempos).

Después de dos horas de oración, la mujer llegó y dió su mensaje: advertencias sobre inminentes desastres naturales como huracanes y temblores y países en lucha contínua. Todo esto sucedería a menos que las personas se mantengan en oración como nunca lo han hecho.

Hace ya más de un año estos "mensajes de la Virgen" se han venido repitiendo cada mes. Muchas personas comentan que se han visto milagros como nubes con forma de la Virgen, el sol girando en el cielo o rosarios cuyas cuentas se convirtieron en oro.

Desde los primeros siglos de la Iglesia, versiones de las apariciones de la Virgen han abundado por todos los rincones del mundo. Concentraciones como las de Conyers han reunido a mucha gente en distintos lugares alrededor de personas que aseguran tener mensajes divinos, o de la Virgen.

Nos preguntamos por qué están surgiendo tantos movimientos "milagrosos" hoy día. Los teólogos y sociólogos coinciden en afirmar que son factores comunes al acercarse el término de un siglo, la necesidad de una espiritualidad que no ha sido bien encaminada, o a veces, por la poca credibilidad en las instituciones religiosas.

La proliferación de todos estos movimientos de apariciones y milagros ha sido un factor que ha afectado la imagen de la Iglesia y ha creado disturbios dentro de ella. Nuestra Iglesia católica rara vez aprueba oficialmente estos movimientos y si lo hace, sólo después de meticulosas investigaciones realizadas por una comisión formal que lleva a cabo un proceso que puede demorar varias décadas.

En cuanto a las susodichas apariciones en Conyers, hasta ahora el obispo local, John Donohue, no les ha prestado mucha atención y la arquidiócesis de Atlanta no tiene intenciones de iniciar un proceso de investigación.

La Salud del Papa, juzguen por su hablar, no por su caminar

CEILAN (CNS)— La clave para juzgar cómo se siente el Papa Juan Pablo II no es el tiempo que le lleva caminar a algún lugar sin el bastón, sino el tiempo que él se toma hablando sin un texto.

Este principio ampliamente aceptado por los periodistas, fué revalidado por el papa hace algunos días en una vigilia de oración en su visita a las Filipinas.

"Yo hablo con improvisación cuando estoy disfrutando algo", dijo el Santo Padre.

Aunque su caminar fué a menudo algo más que un arrastrar los pies durante su visita a las Filipinas, Nueva Guinea, Australia y Ceilán, él se limitó rara vez a los textos preparados para sus 31 discursos y homilías.

El papa explicó a los periodistas que usa el bastón porque aún después de nueve meses de su cirugía en la cadera, su pierna no está lo suficientemente fuerte como para apoyarla.

El portavoz del Vaticano, Joaquín Navarro-Vals, insistió en que la pierna no le causa dolor, pero "hay sólo un movimiento limitado. El Papa da una impresión de fragilidad que es mucho mayor que la realidad."

Se dan razones para el furor sobre los inmigrantes

WASHINGTON (CNS)— Linda Chávez, ex-auxiliar de los gobiernos de Reagan y Carter, y ahora directora de una entidad multi-disciplinaria en Washington, dijo que las percepciones erróneas y los problemas de asimilación se hallan detrás de gran parte de la hostilidad reciente hacia los inmigantes en Estados Unidos.

En una reunión informal con reporteros el mes pasado, en el Centro para Igualdad de Oportunidades, que la señorita Chávez dirige, ella dijo que las creencias inexactas alimentan la sensación de que existe una crisis de la inmigración en el país. La información incorrecta sobre el efecto de la inmigración legal e ilegal es mucho más predominante que la información exacta, dijo ella.

La información reciente de las encuestas y la obtenida de una serie de audiencias efectuadas alrededor del país por un instituto de Manhattan, que fué el origen de su centro, muestran que gran parte del sentimiento contra los inmigrantes surge del temor a los recién llegados— especialmente latinos o hispanos—que tienen un papel demasiado grande en la sociedad de este país, dijo ella.

Una hostilidad semejante fué dirigida contra los inmigrantes del sur y del este de Europa que invadieron este país a la vuelta del siglo XX. Pero las circunstancias actuales son considerablemente distintas para esta generación de inmigrantes.

Lo más importante es que hoy no se hace énfasis sobre la asimilación como ocurrió hace unas cuantas generaciones, según dijo la señorita Chávez.

"Uno de los mayores problemas es el de nuestra fragmentación como sociedad", dijo. "Se está alentando a las personas a pensar sobre ellas mismas como grupos individuales", en vez de enfocarse en el modo de funcionar como una sociedad unida.

Disminuir el acceso de los inmigrantes a los servicios públicos, como lo han propuesto algunos miembros del Congreso, no es la solución, según dijo ella. "Ninguna de las propuestas (relacionadas a los inmigrantes) que se hallan en el Congreso trata del asunto de la asimilación. Aun si se cerraran las fronteras mañana, todavía tendríamos a 20 millones de inmigrantes con necesidad de asimilarse.

Ella explicó que los inmigrantes tienen probabilidades mucho menores de usar los servicios apoyados por los impuestos, como la asistencia económica pública, que los estadounidenses nativos. Y aunque los refugiados dependen en mayor medida de los programas tales como la asistencia económica pública y los cupones para alimentos, la política de los Estados Unidos es la de dar a todos los refugiados esa clase de ayuda tan pronto como llegan.

CHARLOTTE — A conference, *An Introduction to the St. Vincent de Paul Society*, is Saturday, Feb. 25 beginning with Mass at 8:45 a.m. and concluding with a noon luncheon. For information call the church at (704) 523-4641.

Ayudas a través de la fundación "Populorum Progressio"

VATICANO — El Santo Padre, a través del Consejo Pontificio "Cor Unum", aceptando las propuestas del consejo administrativo de la fundación, ha distribuido en 1994 ayudas por valor de cerca de un millón doscientos mil dólares (US) en favor de 140 proyectos de promoción humana en las comunidades indígenas, afroamericanas y campesinas de veinte países de América Latina. Así fueron repartidas estas ayudas:

País	Proyectos	Cant.	otorgada
Antillas	1	$ US	10,000
Bolivia	16	$ US	136,000
Brasil	19	$ US	129,950
Chile	4	$ US	30,000
Colombia	17	$ US	132,700
Costa Rica	2	$ US	19,900
Cuba	3	$ US	9,460
Ecuador	13	$ US	81,790
El Salvador	5	$ US	38,500
Guatemala	8	$ US	73,460
Haití	8	$ US	68,200
Honduras	1	$ US	5,000
México	7	$ US	66,800
Nicaragua	9	$ US	40,330
Panamá	4	$ US	39,250
Paraguay	1	$ US	8,000
Perú	15	$ US	111,000
Rep. Dom.	10	$ US	84,730
Uruguay	3	$ US	22,500
Venezuela	2	$ US	15,900

Este programa ha resultado posible gracias al notable apoyo de la Conferencia Episcopal Italiana por los apreciables donativos de las conferencias episcopales de Chile, República Dominicana, Grecia, Turquía , Portugal y Hungría; de algunas diócesis de Nigeria y de Oriente Medio, a pesar de su pobreza; de organizaciones católicas religiosas y laicas y de algunos fieles de otros países como España, Francia, Estados Unidos, Canadá e Italia.

El consejo de administración de la fundación volverá a reunirse en el mes de julio de 1995 para estudiar y aprobar otros proyectos.

To our friends

Article by Arturo de Aguilar about the **apparitions of the Virgin in Conyers, GA** and how they relate to movements all over the world, that increase as we approach the end of the century.—The foundation, **"Populorum Progressio,"** managed by bishops from all over the world helps support communities in Latin America.— News about the **health of the Pope**, which is better than it seems.— Short article about reasons why the **prejudices against immigrants** are increasing.

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People In The News

Research Prepared For Lawsuit May Sink Surgeon General Nominee

WASHINGTON (CNS) — Preparation for a lawsuit filed last year against the federal Human Embryo Research Panel may end up sinking the nomination of Dr. Henry W. Foster Jr. as surgeon general. Through her work with The Michael Fund/International Foundation for Genetic Research and the U.S. Coalition for Life, both based in Pittsburgh, Randy Engel uncovered documents that called into question Foster's claim to have performed less than a dozen abortions during his career as an obstetrician/gynecologist in Nashville, Tenn. "Having spent the last year going through" materials tracing the history of the federal government's involvement in human embryo research and experimentation, "his name was very fresh in my mind" when his nomination was announced Feb. 2, said Ms. Engel in a telephone interview with Catholic News Service from Pittsburgh.

Destiny Of Catholic Shuttle Pilot Rooted In "Star Trek" Episodes

ORLANDO, Fla. (CNS) — The path that led Air Force Lt. Col. Eileen Marie Collins into space might have started in front of a TV set in a Catholic household in Elmira, N.Y., according to her sister. Margy Conklin, a member of St. Charles Parish in Orlando, recalls watching the 1960s sci-fi series "Star Trek" with her sister, who became the first female to pilot a space shuttle aircraft when Discovery took off from Kennedy Space Center Feb. 3. "I hated that show," she said. "My sister loved it. Who would have thought that years later she would be the one traveling in outer space?" Mrs. Conklin and her family watched the launch from a special family viewing area at Kennedy Space Center. They invited Father Bill Zamborsky, pastor at Holy Spirit Church in Mims and a longtime family friend, to bless the flight in view of the launch.

Msgr. Lynch Wraps Up 10 Years In Washington With Few Regrets

WASHINGTON (CNS) — Msgr. Robert N. Lynch ended a more than 10- year church career in Washington Feb. 2 with a few regrets, some pride in his accomplishments and a belief that "anyone who seeks the office (of bishop) probably is out of his mind in today's church." The 53-year-old priest of the Archdiocese of Miami officially handed off the post of general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference to Msgr. Dennis M. Schnurr that day. He celebrated the noon Mass at NCCB-USCC headquarters in Washington, then headed for Florida on the Amtrak auto-train to begin a five-month sabbatical. He was to take up a parish post in southern Florida on July 1 after travels to England, Ireland, Thailand and Bali.

Former Philippines President To Get Peace Award From U.N. Nuncio

NEW YORK (CNS) — Archbishop Renato R. Martino, Vatican nuncio to the United Nations, announced Feb. 2 that Corazon C. Aquino, former president of the Philippines, would receive the 1995 award of the Path to Peace Foundation. She has confirmed she will come to New York to receive the award at the foundation's annual fund-raising dinner June 1, he said. The Path to Peace Foundation was established by Archbishop Martino in 1991 to raise funds for projects related to the work of the Vatican's U.N. mission but not included in its budget.

Post-Abortion Counseling Helps Healing Process

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

My sister had an abortion three years ago. I know that it bothers her a lot. I showed her the information about the post-abortion services last year, but she didn't go. She said later that she hadn't attended because she didn't want to go alone, but also she felt hesitant to come, not knowing what to expect. Will anyone be doing these again, and what takes place at the service?

There will be a service during Lent this year at Our Lady of Mercy Church in Winston-Salem on Tuesday, March 7 at 7:30 p.m. We also plan a second service at a different location later in the year. It will be similar to last year's service, although probably with minor changes.

Last year we started with a song, an opening prayer and scripture readings, just as we normally would at Mass or at a Penance service. The readings, music and prayers focused on healing, forgiveness and moving from darkness into light.

At the services last year, the priests presented the story of the Prodigal Son, and their homilies emphasized God's forgiveness.

After the homily I spoke about some of the ways abortion affects people. We prayed for healing of the effects of the abortion and for the baby, using a prayer adapted from one used for funerals of children. Even though we know the baby is with the Lord, it often helps those who are grieving to pray for the baby and place it in the Lord's hands.

Priests were available for individual confessions at the end of the service.

I know that anyone experiencing the intense grief, guilt and darkness that often follow an abortion would find it hard to imagine how going to church and saying a few prayers could change anything, but several people who attended last year wrote to tell me how the service had helped them. Here's part of one letter:

"Because of the post-abortion healing service in February, I've been able to move forward from years of guilt and low self-esteem. Now I'm finally feeling good about myself because I can have a relationship with God. Not only was the service wonderful, but having the opportunity to truly confess my sins that night began my healing process. This year's Lenten season was the most meaningful to me because I was free to accept God's love. I still pray in the ways you suggested. I don't want to forget the true feeling of peace, forgiveness and love that I felt following that evening."

One reason that this service was able to be such a powerful means of healing was that God wanted to be there; that God, just like the father in the Prodigal Son story, is waiting for the moment when a welcoming back home, forgiveness and restoration can be received by a son or daughter who stayed away too long. Besides God's wanting to be there, a community of Poor Clare sisters, a Carmelite community and others prayed for months to clear a path for the healing and restoration that took place that night.

Tell your sister she really doesn't have to do anything except come. During the service, there will be a few quiet moments with some suggestions of things that could be prayed about and we'll give her a chance to say "Amen" to some prayers that are read. Nobody has to stay for confession, although many did last year and several told me that it was helpful.

Come with your sister if she wants you there. The service is actually intended to help not only women who actually had abortions, but anyone who has been hurt by abortion in some way. Family members or close friends who find out about an abortion often experience grief and may be helped by an opportunity to pray for the baby, and for healing of their own grief and loss and in relationships that may have been strained. Counselors, pro-life workers, youth ministers and others may want to attend to pray for someone they know who had an abortion or just to learn more about this.

We can't promise that one evening will heal everything, but I think that God will be there because He wants to be there. And if there is a journey to be made in a process of healing, God can make that journey with your sister.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

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Diocesan News Briefs

CUF Meeting
CHARLOTTE — Catholics United for the Faith (CUF) meets Friday, Feb. 24 at the Catholic Center at 7:30 p.m. The program will begin with the rosary and feature a video, "The Fourth Cup," by Scott Hann. Call (704) 364-9568 for information.

Assertiveness Training
CHARLOTTE — Assertiveness training sessions begin Feb. 20 and continue through four consecutive Mondays from 7-9 p.m. at St. Peter Church. The fee is $50. For registration and information, call Mary Jo Lucey at (704) 343-9954.

Feast of St. Peter
ASHEVILLE — The feast of the Chair of St. Peter will be celebrated on Wednesday, Feb. 22 at the Basilica of St. Lawrence, D.M. Masses are at 12:10 and 5:30 p.m. The feast honors St. Peter, Prince of the Apostles, and commemorates his pontifical authority as the First Pope.

Squires Receive Award

CLEMMONS — The Columbian Squires of Holy Family Church have been presented with the 1993-94 Knights of Columbus Brother Barnabas Award for their outstanding activity, "Soup Kitchen Overnight."

Parish Mission
CHARLOTTE — The St. Matthew Parish Mission is Feb. 26-28 at the Parish Center. The Sunday mission is from 5:30-8:30 p.m. and begins with a soup and sandwich supper. On Monday and Tuesday, mission times are from 7-8 p.m. Maryknoll Father Ed Killackey will speak at the mission and at all weekend Masses. For information, call the church at (704) 543-7677.

Hannah's Sisters Meet
CHARLOTTE — A support group for women who have had miscarriages or stillbirths meets Tuesday, March 14 at 7 p.m. at St. John Neumann Church in the library. For details call Patsy Albrecht at (704) 536-3348.

Singles Group Meets
GREENSBORO — Single, Divorced and Remarried Catholics will meet for a Newcomers Brunch at Shoney's on Stanley Rd. on Sunday, Feb. 26 at 1 p.m. For information, call Tommy at (910) 449-5858 or Brenda at (910) 292-4114.

Abbey Experience
BELMONT — The Belmont Abbey College high school visitation day is Friday, Feb. 24 at 9 a.m. Visitors will attend classes, tour the campus and learn more about North Carolina's only Catholic college. College officials will be available to answer questions. For information, call the Admissions Office at (704) 825-6655.

Candlemas Concert
HENDERSONVILLE — St. James Episcopal Church will present a concert of sacred and classical music on Sunday, Feb. 23 at 4 p.m. Tickets are $10 for adults and $5 for students and available at the church or at Henderson County Travel and Tourism. Proceeds benefit the Parish Outreach Program.

Nursing Home Volunteers Needed
HIGH-POINT — Maryfield Nursing Home needs volunteers to perform non-professional duties such as coordinating games and crafts. For information, call Ceil Marko at (910) 282-1554.

Forgiveness Explored
GREENSBORO — The video "Forgiveness" by Father Ken Roberts will be viewed and discussed Tuesday, Feb. 21 at 7:30 p.m. at St. Pius X Church in the daytime chapel. The evening will include prayer, sharing and refreshments.

CRISM Spring Fling
HICKORY — This year's CRISM Spring Fling (formerly picnic) is Thursday, April 27. A planning meeting is Monday, March 6 from 11 a.m.-2:30 p.m. at the Catholic Conference Center. Anyone interested in helping to plan the event is welcome. Call Suzanne Bach at (704) 377-6871 by March 2 for a reservation.

Interfaith Forum
GREENSBORO — The Piedmont Interfaith Council presents the 1995 Interfaith Forum, "Faith, Family and Violence," Sunday, Feb. 26 at 3 p.m. at the Main Branch of the Greensboro Public Library in the second floor conference room. The keynote speaker is Dr. Robert Schrag. Everyone is welcome and admission is free.

CPR Class
ARDEN — St. Barnabas Church will offer a community Cardiac Pulmonary Resuscitation class Saturday, March 4 from 10 a.m.-12 noon and Thursday, March 26 from 7-9 p.m.

Delivery Volunteers Needed
Meals on Wheels of Buncombe County needs volunteers to deliver meals once a week to needy, homebound elderly in Buncombe County. For information or to sign up, call Sarah Oram at (704) 253-5286.

Ages And Stages
CHARLOTTE — The CRISM Day of Reflection for Charlotte and Albemarle vicariates is Thursday, Feb. 23 at Our Lady of the Assumption Church. Fellowship and continental breakfast is at 10 a.m. Jesuit Father Francis Gillespie will speak at 10:45 a.m. The afternoon program includes speakers Peter Duca and Suzanne Bach. The program ends at 2:45 p.m. To register, call Lucille at (704) 527-2189 or Mary at (704) 553-1860 by Feb. 20. For information, call Suzanne Bach, CRISM coordinator, at (704) 377-6871.

Mardi Gras Dinner Dance
MORGANTON — A Mardi Gras celebration sponsored by the Father William T. McShea Knights of Columbus Council 9579 is at St. Charles Borromeo Church in Murray Hall on Saturday, Feb. 25 at 7 p.m. Polish cuisine will be served along with beverages and dessert. Tickets are $8 per person before Feb. 20 and $10 thereafter and at the door. For tickets and information, call Joe Drozd at (704) 584-7141.

Orchestra Director To Speak
CHARLOTTE — The director of the Charlotte Symphony Orchestra, Peter McCoppin, will address the topic of music and spirituality with "Music and the Oneness of Creation" at the St. Peter Church adult education session on Tuesday, Feb. 21 at 7:30 p.m.

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Retreat Day
MOORESVILLE — A retreat for widowed, separated and divorced Catholics is at St. Therese Church on March 4 from 10 a.m.-2:30 p.m. Lunch is provided. For information, call (704) 664-3992.

Catholic Scout Camporee
HICKORY — The Twentieth Annual Catholic Camporee will be at the Catholic Conference Center April 28-30. This year's theme is "You are the Light of the World." The focus is on Bible stories and parables. Awards will be distributed after 10 a.m. Mass on Sunday. All Catholic scout troops, cub packs and individual scouts or units led by Catholics are encouraged to attend. Saturday lunch is provided. For information, call Frank Thompson at (800) 521-3148 or Jack Eulitt at (704) 568-1601.

Scripture Study
CHARLOTTE — The six week Little Rock Scripture Study on the Gospel of Luke begins Monday, Feb. 20 at 10 a.m. in the O'Donaghue Center at the St. Patrick Cathedral office on Buchanan Street. The fee is $3. All are welcome.

Charismatic Renewal
BELMONT — A Charismatic Day of Renewal centering on inner healing and spiritual guidance is Saturday, Feb. 25 from 10 a.m.-3 p.m. at Queen of the Apostles Church. Cost is $10. Bring a bag lunch. The presentation is by Bobbie May with music by Deloris Stevenson and includes plenty of opportunity for praise and worship during the day. For information, call Bobbie May at (704) 327-8692.

Irish Children's Program
GREENSBORO — The Piedmont Irish Children's Summer Program needs families to open their homes and hearts to 9 to 13-year-old children from Belfast, Northern Ireland for six weeks during the summer between June 21-Aug. 2. At least one parent must be in the home during the time the children are in the United States. For details, call (910) 299-8853 or (910) 282-0543.

Office Volunteer
CHARLOTTE — The Justice and Peace Ministry needs a volunteer to assist with general office administration. Computer skills are helpful but not necessary. For information, call Scott Spivak at (704) 331-1714.

Single Parents' Group Meet
CHARLOTTE — A new group, "A Gathering of Hearts," is forming for single parents and meets Saturday, Feb. 25 at 7 p.m. at St. John Neumann Church. Dinner will be served and Mike Whitehead will speak on the topic of empowering children. For information or reservations, call Mary Ann Mims at (704) 882-8646.

Religion Camp
KINGS MOUNTAIN, S.C. — Applications are available for the Oratory Religion camp, a week -long experience for children under age 13 (grades 2-7) in residential Christian living at Camp York. The fee is $90. Sessions are July 9-15 and July 16-22. To apply, contact The Oratory Religion Camp, P.O. Box 11586, Rock Hill, S.C. 29731. For information call Father William Pentis at (803) 327-3236.

Spring Theater Tour
CHARLOTTE — St. Gabriel OWLS seniors' club will visit Myrtle Beach March 21 for three days of shows, touring and golf. Friends are invited. For details, call Lou at (704) 541-6855.

Winter Concert
CHARLOTTE — Celebrated recording artist John Michael Talbot will perform Saturday, Feb. 25 at St. Gabriel Church. Tickets are available at parish offices or from St. Ann Parish Evangelization Commission. Preferred seating tickets cost $15, general admission tickets cost $10 and tickets at the door will be sold for $12, if available.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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World and National Briefs

Clinton: Charities Can't be Asked To Take On All Social Programs

WASHINGTON (CNS) — Churches and charities ought to be handling more of the responsibility for social services, but the federal government has an obligation to continue tax-supported help for the poor, President Clinton said in an interview with religion writers. "I don't think the American people object to spending tax money on poor people," Clinton said Feb. 2. "I think what they object to is spending tax money on a system that perpetuates destructive conduct and irresponsible conduct." House Speaker Newt Gingrich, R-Ga., has said churches and charities ought to take over for the government in caring for poor or neglected children, for example by reviving orphanages to replace the current systems of foster care and federal welfare benefits to struggling parents.

Catholic Schools Needed, Cardinal Bevilacqua Says

PHILADELPHIA (CNS) — In a pastoral letter for Catholic Schools Week, Philadelphia's Cardinal Anthony J. Bevilacqua said Catholic schools are essential to teach religious values in a secular culture filled with "hostility towards all religious influences." He urged private school aid legislation to let Catholic parents exercise a real freedom of choice in their children's education. "The countries of Western Europe as well as Canada have found ways to enable parents ... to determine what kind of education they wish their children to receive," he said. Cardinal Bevilacqua said Catholic schools benefit the country by providing both superior academic training and spiritual formation.

Cardinal's Opposition To Euthanasia Consistent With Ethic Of Life

KANSAS CITY, Mo. (CNS) — In a lecture on euthanasia, Chicago Cardinal Joseph L. Bernardin questioned what would happen to trust in the medical profession if family doctors become "licensed to kill." Speaking to 800 people Feb. 1 at Rockhurst College in Kansas City, the cardinal noted "a disconcerting change in attitude" in the United States that is fueling the movement to legalize euthanasia and assisted suicide, in effect, giving doctors a license to kill. "We desperately need a societal attitude or climate that will sustain a consistent defense and promotion of life," said the cardinal.

Committees Formed To Study CTNA, Design Forum On Translation

WASHINGTON (CNS) — Cardinal William H. Keeler of Baltimore has named two ad hoc bishops' committees, one to design a bishops' study forum on translation of liturgy texts and one to study the future of the Catholic Telecommunications Network of America. The National Conference of Catholic Bishops, which Cardinal Keeler heads as president, established CTNA in 1981. The network had to lay off more than half its staff and cut its air time last year to avert a major deficit. It got its final yearly subsidy from the bishops this January, and unless it gets new funding it is due to run out of money later this year. Coadjutor Archbishop Jerome G. Hanus of Dubuque, Iowa, is chairman of the Ad Hoc Committee on the Forum. Heading the new Ad Hoc Committee on the Future of CTNA is Bishop Joseph A. Fiorenza of Galveston-Houston.

New Bishop Tours Church Building Closed By Predecessor

WORCESTER, Mass. (CNS) — Bishop Daniel P. Reilly of Worcester, in office for only two months, led a delegation on a tour of a church whose May 1992 closure by his predecessor had prompted a 13- month sit-in. Closure of St. Joseph Church, a French Canadian ethnic church, and the decision by now retired Bishop Timothy J. Harrington to merge the parish with another also touched off a rancorous flurry of civil and ecclesiastical court action. Bishop Reilly's tour Feb. 4, conducted despite heavy snow and bitter cold, was the first time in more than 18 months that the building had been opened.

Pope Urges Hungary, Church To Work Jointly To Heal Old Wounds

VATICAN CITY (CNS) — Pope John Paul II called on Hungary's government and Catholic Church to cooperate in redressing injustices suffered by the church under the former communist government. The pope made his comments in a Feb. 6 speech to Hungary's new ambassador to the Vatican, Jozsef Bratinka. The church's struggle to regain property confiscated by the former government, Pope John Paul said, provides an opportunity for Hungary to put into practice its new constitutional guarantees of religious freedom and its respect for the educational, charitable and communications work of the church.

Province To Assign Islamic Religion Teachers To Catholic Schools

PALEMBANG, Indonesia (CNS) — An Indonesian provincial government plans to assign Islamic religious instructors to local Catholic schools to provide for the majority of students in those schools who are Muslim. But the head of the foundation responsible for the schools said the Muslim teachers would not be allowed to teach under such a plan because it violates their schools' autonomy. The controversy is outlined in a report to Xaverius Schools Foundation in Palembang, which manages Catholic schools in Jambi and South Sumatera provinces. UCA News, an Asian church news agency based in Thailand, obtained a copy of the report.

Missionary Killer In Philippines Seeks Amnesty

MANILA, Philippines (CNS) — One of two brothers convicted in the 1985 murder of an Italian missionary priest has applied for an amnesty covering military personnel who committed crimes during counterinsurgency operations. Norberto Manero is the first person to apply under the amnesty, implemented as Executive Order 348, UCA News, an Asian church news agency based in Thailand, reported. Manero was convicted of murdering Father Tullio Favali in Tulunan, central Mindanao island, on April 11, 1985. The slaying of the missionary, a member of the Pontifical Institute for Foreign Missions, sparked nationwide indignation. Witnesses identified Manero as the one who gave the go ahead to his brother Edilberto to shoot Father Favali. Edilberto fired several shots at the priest, including one which blew off part of the priest's skull.

Pope Prays Women Will Be Messengers Of Values Needed For Peace

VATICAN CITY (CNS) — Pope John Paul II prayed that women would be "messengers of the religious and moral values" that the world needs for true peace. In his midday Angelus address Feb. 5, the pope began what he said would be a series of talks about Catholic women "who have distinguished themselves by their work for peace." The series is a follow-up to his message for the Jan. 1 celebration of World Peace Day 1995 which focused on "Women: Teachers of Peace." "History is rich with marvelous examples of women who, sustained by faith and love, were successfully able to deal with difficult situations of exploitation, violence and war," the pope said at the Angelus.

U.S. Jewish Leaders Ask Pope To Issue Encyclical On Anti-Semitism

VATICAN CITY (CNS) — To mark the 50th anniversary of the liberation of Auschwitz, members of the American Jewish Committee governing board asked Pope John Paul II in a Feb. 6 meeting to issue an encyclical condemning all forms of anti-Semitism. A participant in the meeting said the pope told the Jewish delegation he would carefully study their request. Pope John Paul also told the group "the horrors of the Shoah," or Holocaust, must lead to a greater commitment by Catholics and Jews to work together for justice. He asked the delegates "to pray and to work, together and with others, in order to foster peace in the Holy Land, which is so dear to Jews, Christians and Muslims alike."

German Bishops Not Rebelling Against Pope, Says Official

VATICAN CITY (CNS) — The German bishops are not rebelling against Pope John Paul II, said Bishop Karl Lehmann, German bishops' conference president, after news reports that the bishops had disagreed with the Vatican over ordaining women. "It cannot be said that the church in our country or the bishops would rebel against the pope. We defend ourselves against the insinuation of such anti-Roman and anti-papal stances," he said in a Feb. 6 statement. The statement was released at the Vatican and in Germany. It was a clarification of remarks the bishop made Feb. 3 to a World Council of Churches delegation visiting his diocese of Mainz.

Head Of Overseas Catholic Fund Says World Bank, IMP Exploit Poor

LIVERPOOL, England (CNS) — The World Bank and the International Monetary Fund seem to many to have become mechanisms for exploiting the world's poor rather than helping them, a senior Catholic development official in Britain said. Julian Filochowski, director of CAFOD, the Catholic Fund for Overseas Development, spoke in Liverpool Feb. 4 at the aid agency's annual lecture in honor of Pope Paul VI. He said 1995 was the 50th anniversary of the World Bank and the International Monetary Fund. "For many people they seem to be mechanisms for greater exploitation .... rather than mechanisms for liberation or development. Certainly there is little to celebrate in that jubilee for the poor," Filochowski said.

Vatican Newspaper Says Disconnecting Respirator Was Murder

VATICAN CITY (CNS) — The actions and intentions of a Michigan dermatologist who disconnected his premature son's respirator amount to murder, even though a jury found him innocent of manslaughter, the Vatican newspaper said. "On an international level and on a practical level, nothing was lacking from the crime being homicide," said Franciscan Father Gino Concetti, a moral theologian who writes commentaries for the Vatican newspaper. Dr. Gregory Messenger was acquitted of manslaughter Feb. 2 by a court in Lansing, Mich. He testified he unplugged the respirator "out of love" hours after his son was born 15 weeks premature in February 1994 weighing only one pound, 11 ounces.

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Our Mother Of Africa Chapel To Join Shrine's Ethnic Memorials

WASHINGTON — A new chapel, sponsored by African-American bishops and the National Black Catholic Congress will be erected in one of the last available chapel spaces in the Basilica of the National Shrine of the Immaculate Conception in Washington Many of the approximately 70 added inside the shrine since its dedication in 1959 reflect the ethnic heritage of immigrant Catholics. The newest chapel will be dedicated to Our Mother of Africa.

A special campaign to raise $2.5 million has been initiated in parishes, dioceses, archdioceses, major religious orders and fraternal groups throughout the country. Chapel construction is expected to cost $750,000. The balance is earmarked for an endowment fund to provide educational programs for thousands of pilgrims expected to visit the chapel and for materials for evangelization efforts in African-American communities.

Auxiliary Bishop John H. Ricard of Baltimore, who chairs the campaign, said the planned chapel gives him, as one of two million African American Catholics, "a sense of completeness, a symbolic completeness. With all of the ethnic groups that make up the rich fabric of the American Catholic Church, finally, African-Americans are there too."

Bishop Ricard said the idea for the chapel was generated from many sources, including the National Black Catholic Congress and the shrine.

He and congress members recently visited the chapel site. "Everyone was so impressed," he said. "There has been a lot of enthusiasm."

In the Diocese of Charlotte, Rev. Mr. Curtiss Todd, vicar for African-American Affairs views the chapel, "as a positive step in the evangelization of the African-American community, and a move towards acknowledging the faith, commitment, and contributions to the Church by African-Americans."

Just as important, Rev. Mr. Todd said, "The chapel will begin to visibly represent the inclusion of African-Americans into the full body of the Church. Because of this very significant undertaking, I urge everyone in the diocese who is able to make a contribution to the campaign."

The chapel site is near the main altar of the shrine's Crypt Church. While the design has not been finalized, preliminary plans call for plants, fabric and native wood to represent African-American ethnic heritage. A statue of Our Mother of Africa, to be done by an African-American artist not yet selected, will stand in a wall niche, opposite a panel containing words of dedication, history or scripture. One architectural detail, intended to symbolize the separation from their homeland experienced by African-Americans, will be a deep groove dividing the chapel. It will run the entire length of the ceiling, through the walls and the altar. Work on the chapel is expected to begin this summer.

In the Diocese of Charlotte, contributions are coming in slowly, said Rev. Mr. Todd. Anyone wishing to make a contribution may do so by sending a check or money order to: The Mother of Africa Chapel campaign, Diocese of Charlotte, P.O. Box 36776, Charlotte, NC 28236.

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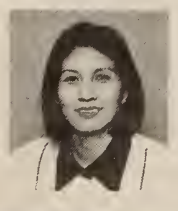

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Umoja (from page 1)

can have an awareness of different cultures, she said.

Rosemary Jackson, along with her two children, spoke on the principles of Kwanza, an African American holiday that pays tribute to African heritage. Kwanza is celebrated Dec. 26-Jan. 1. Kwanza — which means first fruits of the harvest — gives all people of African blood an opportunity to celebrate the rich traditions of our cultures, said Jackson.

"This festival offers the community a chance to experience and learn their own cultural backgrounds as well as other African cultures," said Rob Fuller, owner of Plum Good Books in Charlotte. Fuller furnished African American literature to browse over as well as buy.

Throughout the day the crowd learned about African history and art. "These days it is becoming very popular to learn your own cultural history as well as others. African culture is very rich in tradition. It is very pleasing to see people take interest in it," said Akinlana.

Host Homes (from page 1)

Host Homes was developed under the umbrella of Catholic Social Services in response to adolescents' needs and grassroots concerns. It has existed in its present state since 1987. Host Homes receives additional funds from the federal and state government, foundations, grants and donations. The program has recently received a three-year grant which enables it to continue its efforts.

Left to right: Chacy San Filippo, Eugenia Ivy, Mable Stevenson and George Hage — Host Home Staff.
Photo by EDUARDO PEREZ

"The program is unique in the sense that it offers both a sheltering program and counseling in a volunteer setting," says Stevenson.

Within the last year there have been 16 children placed with host families. Besides the host family, the children also go through counseling.

Counseling is the major component of our program, says Chacy SanFilippo, a Host Homes counselor. "Most of our work deals with families. It is a requirement that the child and his or her natural family go through counseling sessions that last from three months to a year," says SanFilippo.

All of Host Homes services — foster care and counseling — are free. Families volunteer themselves to become foster shelters for the troubled youths. The maximum stay of any child in a family home is two weeks. Stevenson says, "[Foster] families see what they do as a ministry. They treat the children as if they were their own."

All of the foster families are state licensed. They must complete 16 hours of training as well as have their homes inspected. Families must also have a criminal check run on them and a negative tuberculosis test. Most foster families stay within the program for three years, says Stevenson.

David Harold, Catholic Social Services area director for Greensboro and Winston-Salem says, "The success of Host Homes is attributed to the foster families whom are dedicated and well-trained. The staff also does much more intensive family counseling than most other agencies."

The volunteer families are the backbone of the Host Homes Program. They provide room and board for a maximum of 15 days and an open, caring attitude toward the child and his situation, says Harold.

Eugenia Ivy, volunteer coordinator of Host Homes says, it is very comforting to know that there are families that really take interest in children's' lives. The foster families offer them the love and support that they may not be receiving at home.

John and Anne Harrison, parishioners of Holy Family Church in Clemmons, were a foster family from 1988 to 1994. Though no longer a foster family, they do provide assistance in training new families.

In 1994 they were given the Governor's Award for Volunteer Service, which is awarded to eight people per county in North Carolina, and a Volunteer of the Year Award given out by the Southeast Network of Family Services. All in all, in their six years of being a host family they fostered 26 children.

"The program has endowed me with the realization that children who are going through troubled times in their lives need to be helped," says John Harrison.

Currently, the program has ten licensed foster families and an additional five in the process of being licensed. We encourage people to become host families, says Stevenson. Host Homes provides an alternative that helps put families back together and lessen the stress of our children in crisis, she says.

For more information concerning the Host Homes program please call (910) 725-4678.

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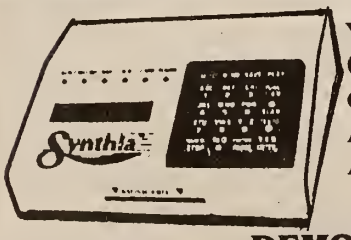

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 25 • February 24, 1995

Lent Message Of Pope John Paul II

"The Spirit of the Lord... has anointed me to preach the good news to the poor. He has sent me to proclaim... recovery of sight to the blind" *(Lk 4:18)*

My dear brothers and sisters in Christ,

1. During the season of Lent, I would like to reflect with all of you on the hidden evil which deprives a great number of poor people of many possibilities for progress. It likewise deprives them of victory over marginalization and hinders them from attaining true freedom. I am speaking of illiteracy. Pope Paul VI reminded us that "lack of education is as serious as lack of food; the illiterate person is a starved spirit" ("Populorum Progressio," 35).

This terrible affliction helps to keep vast multitudes of people in a state of underdevelopment, with all the scandalous misery which that brings. Abundant testimonies from different continents, as well as the meetings which I have had in the course of my apostolic travels, confirm my conviction that where there is illiteracy there is more hunger, disease and infant mortality, as well as humiliation, exploitation and all kinds of suffering, than there is elsewhere.

A person who can neither read nor write finds great difficulties in making use of modern work methods; he is as it were condemned to be ignorant of his rights and duties; he is truly poor. We must realize that hundreds of millions of adults are illiterate, that tens of millions of children cannot go to school, either because there is no school nearby or because poverty prevents them from attending. They are stunted precisely when their lives should be blossoming and are prevented from exercising their fundamental rights. This is the human throng which reaches out to us, asking us for a gesture of brotherhood.

2. We know that when individuals, families and communities have access to education and to different levels of training, they can make better progress on all fronts. Literacy allows the person to develop his possibilities, to broaden his talents, to enrich his relationships. The Second Vatican Council affirmed: "It is one of the properties of the human person that he can achieve true and full humanity only by means of culture" ("Gaudium et Spes," 53). Intellectual formation is a decisive element for developing that human culture which helps make people more self-sufficient and free. It also makes possible a better formation of conscience and a better perception of moral and spiritual responsibilities.

Among the situations which cause concern in our time, we often hear of the increasing world population. In this area, it is preferable that families should themselves take responsibility. In the consistory of June 1994, the cardinals unanimously declared that "education and development are much more effective responses to the growing world population than are any coercion and all artificial forms of population control" (Call of the cardinals for the protection of the family, June 14, 1994). The family itself as an institution is supported when its members can make use of written communication; they are no longer passive subjects of programs imposed on them to the detriment of their freedom and the responsible control of their fertility; they are the active subjects

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Photo by JOANN KEANE

Family Life Brings Family Spirituality To Fruition

By EDUARDO PEREZ
Staff Writer

When the National Conference of Catholic Bishops' declared 1994 the International Year of the Family, they publicly acknowledged family as the basis of community and church.

In this diocese, the Family Life Ministry is working to fulfill the mission set forth last year.

Trinitarian Sister Miriam Fiduccia, director of Family Life, is the local resource, linking people with programs that Catholic Social Services offers. She meets with various parish family life committees to discuss types of programs that can be set up to help people in need.

According to Sister Miriam, Family Life ministries are a form of evangelization — passing on Christian faith — in action. "My job is to raise consciousness in the community. Promoting various programs alerts people that the Church offers assistance to those who are struggling."

Family Life deals with family spirituality. "CSS tries to be resourceful and develop avenues to meet family needs," says Elizabeth Thurbee, director of Catholic Social Services. "These diocesan services try to strengthen and enrich families, and strengthen families in need."

As a CSS ministry, Family Life, is funded by the Diocesan Support Appeal.

The five major components of Family Life are: Natural Family Planning, Retrouvaille, Widowed, Separated and Divorced, Engaged Encounter, and the annual celebration for couples with 25th and 50th wedding anniversaries.

Natural Family Planning offers married couples an

See **Family Life,** Page 12

Using Your God-Given Gifts

By EDUARDO PEREZ
Staff Writer

CHARLOTTE — A silence emerged in the gym at Christ Lutheran Church when Father Shaun McCarty rang his miniature chimes. The chimes signified the beginning of his presentation on identifying our God-Given gifts.

Approximately 200 Catholics and Lutherans — from St. Gabriel and Christ Lutheran — attended the workshop, "A Heart to Give — Discovering and Developing Our God-Given Gifts," on Feb. 12, led by Trinitarian Father Shaun McCarty. The workshop focused on developing stewardship as a way of life, and developing God given gifts.

"To find your own gift, you need to know what is stopping you from being totally open with God," said Father McCarty. "When you find your gift you will see a positive response from others."

Though sponsored by Christ Lutheran, St. Gabriel was encouraged to attend. "We have had a growing relationship with St. Gabriel Church and saw this as another way of furthering our relationship," said Associate Pastor Marilyn Ascarza of Christ Lutheran Church.

"Stewardship is at the very basis of everything we say and do," said Ascarza. "Not only can we base stewardship in terms of money, but we need stewardship of our own personal gifts and of all creation." It is about discovering, developing and celebrating our God-Given gifts.

"Gifts are manifestations of the Spirit. They are given by God for the common good of a community," Father McCarty said. They manifest themselves in ordinary things. Whether it is being a good housekeeper or a congenial neighbor. It is in the ordinary things of our lives that the Spirit can be seen.

"What God has entrusted in us to nourish, nurture and care for is a responsibility. Therefore any of the gifts that God has given us that are in our care, God expects us not just to protect and preserve them, but to nurture them and help them grow," Father McCarty added.

Father McCarty currently serves as director of Trinity Ministries Center in Stirling, N.J. TMC fosters the universal call to holiness of life and to mission and ministries as exercised in the circumstances of people's everyday lives, said Father McCarty. The center is sponsored by the religious congregation, Missionary Servants of the Most Holy Trinity.

Associate Pastor Marilyn Ascarza of Christ Lutheran Church and Trinitarian Father Shaun McCarty.
Photo by EDUARDO PEREZ

Father McCarty has many years of experience with retreats, workshops, facilitation and consultations for religious and lay groups. He has graduate degrees in counseling and spirituality.

"We give because we are grateful to God for what he has already given us," said Pat Signs, associate director of the Office of Development. "The giving of time involves being with God in prayer and worship, sharing our love with family and volunteering our time in church and community activities that help others and promote justice."

In her position, Signs devotes much time working on the Diocesan Stewardship program. As a former teacher, Signs recalls that her ability to teach was the gift she gave her students. The community of the Church has a major role in testing and affirming the gifts that people have, said Signs.

As Catholics we may not be aware of our gifts because we are taught to be humble. At times, humility interferes with using our gifts for the common good, said Signs. "Sometimes we tend to emphasize the more traditional gifts — of teaching or preaching — but there are many other gifts that we all may have. Some of us may have the gift of listening or of being musically talented. Whatever our gift is we must search within ourselves to find it."

Signs hopes that introducing different opportunities to people in parishes will encourage them in becoming stewards of Christ.

At St. Gabriel, dozens of stewardship opportunities exist, and hundreds of parishioners have stepped forward, accepting the challenge of sharing their talents with others.

B.J. Dengler, pastoral coordinator of St. Gabriel explained that by distributing booklets explaining all the ministries, members — and new members — become aware of the different opportunities available.

"We as a parish will continue to give people an opportunity to share their ability and time as it is a vital part of their Christian journey that leads to growth in faith," said Dengler.

Bishop Stresses Importance Of Reconciliation

By PAUL SEMAN

MIDLAND, Mich. (CNS) — To be a reconciling people, Christians need to break the barriers that separate them from one another, according to Auxiliary Bishop Thomas J. Gumbleton of Detroit.

Those barriers include ethnic and racial divisions, he said, but the most serious is the separation of rich and poor. "The division between the rich and the poor is probably the most destructive division that is happening in our world," Bishop Gumbleton said. "Somehow we have to break down that wall that separates us."

Bishop Gumbleton made his remarks Feb. 3 at the ninth annual liturgy conference sponsored by the Diocese of Saginaw.

To break those barriers, people need to follow the way of love shown by Jesus, he said. "We have to come together ... to recognize that the poor of this world are our brothers and sisters in Jesus, and we have to begin to reach out in reconciliation," he said.

The first thing Catholics need to be aware of to make this conversion is to understand the dimensions of the problem, said the bishop, who was on the U.S. bishops' committee that drafted the 1983 pastoral letter, "The Challenge of Peace: God's Promise and Our Response."

"For the most part, I'm afraid, we who are the rich aren't conscious of this every day as we should be," Bishop Gumbleton said.

He got a recent reminder during his trip to Haiti in December, when he visited a slum area in Port-Au-Prince where there are nearly 400,000 poor people crowded together. At a hospital there, Bishop Gumbleton met a baby whose image comes back to him regularly.

"You could've held that baby in your hand, and yet it was over a year old," he said. "It was dehydrated and starving.... Clearly it was going to die; probably died within that day."

To Bishop Gumbleton, the baby was an image of the 40,000 children who die every day in the world, which has a population of more than 5.2 billion but has the resources to provide for 6 billion.

He said that today's ratio of the world's poor to rich is one to more than 60; in 1960 the ratio was 30-to-1. The bishop added that the world has 358 billionaires who control over $760 billion, which is as much as what 45 percent of the world's population, or 2.4 billion people, have.

In the United States alone, he said, nearly 40 million live in poverty, and nearly 20 percent of the full-time work force receive wages that are below the poverty level.

"Are we really ready to look at the reasons why the poor in this world are poor ... how this wall between the rich and the poor has been built up?" Bishop Gumbleton asked.

"Are you and I as individuals and communities ready to begin to work with the sort of change that would be necessary if we are going to draw all the people of this planet together as brothers and sisters?"

The task of reconciliation, he noted, is one for all those who work in the church, and is a task that will not be accomplished easily. "My hope is that all of us," Bishop Gumbleton said, "are ready to commit ourselves to this kind of reconciliation between the rich and the poor, the haves and the have-nots."

Another type of reconciliation needed in today's church, he said, is "to love even your enemies."

He told of meeting Rufina Amaya, the sole survivor of a 1981 massacre in El Mozote, El Salvador, where the Salvadoran army killed nearly 1,000 people, including her husband and children.

Bishop Gumbleton asked the woman if she had hated the soldiers. Her response, he added, is what reconciliation is all about. "She said, 'No, I have forgiven (the soldiers).' She said, 'If I hated them, that hatred would only destroy my only spirit and they would not only have killed my family, but they would have killed my spirit, too,'" Bishop Gumbleton said.

The church needs to be a reconciler as much as individuals need to be, Bishop Gumbleton said. "Think of what would happen in our own communities, the leaders really became the servants. Reconciliation would be real," he said. "Our hearts and our eyes would be open ... and we will be disciples who will follow the way of love and become true communities of reconciliation."

To be a reconciling person, the bishop said, "we must reach out to those who have hurt us, and still accept them as brothers and sisters whom we love, following the way of Jesus."

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Three-Year Study Shows Increase In Sunday Mass Attendance In Diocese Of Charlotte

By SPIRITAN FATHER ED VILKAUSKAS

The 1994 October Poll of Catholics in the Diocese of Charlotte shows that the overall attendance at Sunday Mass has steadily increased to 53.2 percent of registered Catholics regularly participating in Sunday Mass. This is an increase of approximately 3.1 percent over last year and means that there are about 1800 more people in our churches each week.

These figures obtained through the cooperation of pastors from 79 parishes and missions throughout western North Carolina are based on the number of Catholics who are formally registered.

From those 79 parishes and missions, reports were received from the same 70 each year for three years (1992, 1993, 1994). A three-year study of those 70 parishes and missions shows an increase of 13.1 percent from 1992 to 1994. This means that in those 70 parishes and missions there are approximately 5000 more people attending Sunday Mass each week than there were in 1992.

While these figures indicate that the percentage of Catholics attending Mass in our diocese is greater than in most other areas of the country, we know that there is a larger number of Catholics here who have not registered with any of our parishes and do not attend at least the weekly Liturgy.

The basic biblical notion and constant teaching of the Church, that it would be inconceivable for believers in Christ and the resurrection *not* to gather on the Lord's Day, is still unfulfilled for many Catholics. If we fully appreciate what Jesus Christ did for us and that the heart of every Mass is Jesus dying, rising and pouring forth His Spirit in us for our good and for the good of the whole world, should not our appreciation for His great gift be the motivating factor for our attendance? And should this realization not bring us closer to our brothers and sisters as members of our parish family? And should this not then attract our inactive brothers and sisters and draw them back to church and to the Eucharist.

Catholics have traditionally known that they were bound by the obligation to attend Sunday Mass. That hasn't changed, but should that obligation be necessary? The more positive approach mentioned above is the real motivating force for weekly participation in the Liturgy of the Eucharist. To bear the name Catholic and to be a true disciple does in fact involve gathering with the assembly of believers for *Word, Worship and Eucharist* on Sunday as a basic, minimal response to our faith. The urgent goal for people of faith, for Catholics, then, is to be a people who invite and welcome our brother and sister Catholics who, for one reason or another, neglect this important part of our Catholic faith and Christian heritage and are consequently inactive or irregular in their sacramental commitment.

Father Vilkauskas

We dream of the day, and pray for it, when not only all registered Catholics will join the parish community for weekly worship, but also *those* many Catholics who are not affiliated with their local parish churches, will once again become a living, breathing active part of the Catholic community.

This can only happen, however, if more and more active Catholics make an individual effort in their families, in their neighborhoods, in their workplaces, to reach out and share their faith. This participation in the evangelizing ministry of the Church by pastoral councils, parish commissions, pastors and priests and religious, together with all Catholics throughout our diocese, will bring a new vibrance and dynamism for the faith we treasure, and reestablish love for Jesus Christ as the priority of our lives. Reach out! Each one, reach out!

"Go and Make Disciples," the title of the National Bishops' Pastoral Plan for each Catholic to do his or her part, can become a reality in the life of our parishes.

Father Vilkauskas is Director of the Office of Evangelization, and pastor of Our Lady of Lourdes in Monroe.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

March 1
Ash Wednesday Mass
St. Patrick Cathedral

March 4 and 5
Parish Masses
in the Diocese

March 7
Episcopal Ordination of
Bishop John Daugherty
in Scranton, PA

March 7
7pm
Home School Meeting
St. Leo
Winston Salem

1995 Christopher Award Winners Announced

Pope John Paul II, Hugh Downs and Mary Cunningham Agee to Receive Special Recognition

NEW YORK — Pope John Paul II, television journalist Hugh Downs and The Nurturing Network's founder Mary Cunningham Agee were saluted at the 1995 Christopher Awards presentation. The Christophers, who are celebrating their 50th anniversary, will also present their annual Awards to outstanding films, books, and television specials.

Broadcaster Ernie Anastos and actress Polly Holliday were presenters at the Feb. 23rd ceremony at the Inter-Continental Hotel in New York City. Bronze medallions were given to the producers, directors and writers of motion pictures and television specials and the authors of books for adults and young people.

Father John Catoir, Director of The Christophers, praised the winners, whose works must meet Christopher standards of artistic proficiency and express the highest values of the human spirit. "Each Award-winning work celebrates the positive power of the individual, which has been a Christopher ideal for 50 years," said Father Catoir. "It is our hope that their Christopher Awards will always remind them to keep striving for excellence. The world needs their best efforts."

Pope John Paul II will be recognized with an award for "Crossing the Threshold of Hope." In his best-selling book, the renowned spiritual leader of nearly one billion Catholics offers people of faiths his reflections on life, hope and holiness.

Hugh Downs, co-anchor of ABC News' "20/20," received the Life Achievement Award for his long-standing commitment to communications. He has set the standard for broadcasting excellence by communicating both ideas and ideals to the audience he has served so well throughout his unequaled media career.

Mary Cunningham Agee was presented with the James Keller Award. Named for the founder of The Christophers, the Award is given to individuals who have made a significant contribution to the well being of young people. Mrs. Agee is the founder and executive director of The Nurturing Network, a nationwide volunteer organization which provides compassionate, positive and practical support to women facing crisis pregnancies.

Motion pictures receiving Christopher Awards were Little Women, the adaptation of Louisa May Alcott's famous novel, and Forrest Gump, the tale of a simple Southern man who affects the lives of all he meets.

Books honored with a Christopher Award were "Long Walk to Freedom: The Autobiography of Nelson Mandela," an account of the struggles and triumphs faced by the civil rights leader and current President of South Africa. "Not All of Us are Saints: A Doctor's Journey with the Poor," by David Hilfiker, M.D., is his personal story as well as a call for compassion in healthcare. "Harriet Beecher Stowe: A Life," by Joan D. Hedrick, is the biography of the abolitionist and author of "Uncle Tom's Cabin." Other books acknowledged include: "Conscience & Courage: Rescuers of Jews During the Holocaust," by Eva Fogelman; and "Let Someone Hold You: The Journey of a Hospice Priest," by Paul F. Morrissey.

Among the winning books for young people was "Taking Hold: My Journey into Blindness," an autobiographical story by Sally Hobart Alexander. Other children's books receiving recognition are: I'll See You When the Moon is Full," by Susi Gregg Fowler, with illustrations by Jim Fowler; "Prize in the Snow," by Bill Easterling, illustrations by Mary Beth Owens; and "The Ledgerbook of Thomas Blue Eagle," by Jewel H. Grutman and Gay Matthaei, with illustrations by Adam Cvijanovic.

Television specials honored included "Christy," the CBS production based on Catherine Marshall's best-selling novel about a young schoolteacher in Appalachia. "A Place for Annie," from the true story of a doctor who adopted an HIV-positive baby, aired on ABC. "The Vernon Johns Story," (Independent Network) is the account of the controversial minister and civil rights leader. Other winning specials include: "Break the Silence: Kids Against Child Abuse" (CBS), reflections from four youths recovering from physical and emotional abuse; "CBS Schoolbreak Special: The Writing on the Wall," a story about anti-Semitism and lessons in tolerance; and "One More Mountain" (ABC), based on the true story of a 19th century pioneer family who survived a harrowing trip through the Sierra Nevada mountains.

Father James Keller, who founded the Christopher movement in 1945, established the organization's awards program a few years later. Early awards also recognized songwriters, journalists, political cartoonists, and playwrights.

In addition to the Awards, The Christophers produce the weekly syndicated television series, Christopher Closeup, which airs on commercial and cable systems nationwide. The Christophers also publish books, weekly newspaper columns, and Christopher News Notes, which focus on spirituality, family life and personal growth. They sponsor annual contests for high school and college students.

The Christophers are a non-profit organization based on the Judeo-Christian concept of service to God and humanity. They use the mass media to spread the message that each person can make a difference, and to encourage men and women of all faiths, and of no particular faith, to actively shape the world for the better. Their motto is: "It's better to light one candle than to curse the darkness."

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Bishop William G. Curlin

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What Happened To Doctrine?

By FATHER MAURICE J. VOITY

A New York Times-CBS News Poll taken last year indicated that some 70 percent of Catholics between the ages of 18 to 44 do not believe in the real presence of Christ in the Eucharist, but rather see the bread and wine offered at Mass as "symbolic reminders" of Christ. They do not express the belief that the bread and wine are actually changed into the body and blood of Christ during the eucharistic liturgy.

One must ask how this has happened. How can one of the most important tenets of our Catholic faith been lost to almost two generations of persons who consider themselves members of the church?

At the Last Supper, Jesus said, "This is my body," and "This is my blood." He did not say, "This is a symbolic reminder."

In John's Gospel, Chapter 6, the Lord tells us that "the bread that I will give is my flesh for the life of the world." The Jews immediately quarreled with him about this. His answer was immediate: "If you do not eat the flesh of the son of man and drink his blood, you have no life in you." He repeats this in similar words two more times. The people argue with him, and he asks them, "Does it shake your faith?" The Gospel account tells us that "from this time on, many of his disciples broke away and would not remain in his company any longer." But even with that, Jesus did not back down and change what he had said. In other words, he meant what he said, and we are to believe what he said.

The real presence of Christ in the Eucharist is central to our faith. Without it, most of what the church teaches becomes meaningless. Yet, how can it be that 70 percent of those from 18 to 44 do not really believe? How can one be Catholic and not believe in the real presence?

The answer can be found in the current crisis in religious education. The emphasis on formation, on the need to "feel good" about things all the time, has overshadowed and in some cases almost eliminated the teaching of real doctrine and beliefs. To be "formed" into something indicates that there is a core system of values and beliefs which forms the basis of the formation. Obviously, if the polls are correct, the formation has failed in producing Catholics who are literate in the doctrines of their faith.

That failure must be attributed to a serious deficiency in our religious education programs. Our children must be taught the doctrines of our faith in no uncertain terms. Trendy people scoff at the mention of the Baltimore Catechism, by which much of our faith was instilled in countless millions through the process of memorizing what they were taught. Yet those same people will readily admit the absolute need for students to memorize spelling, grammar, mathematics, history, etc., if they are to learn those subjects in school and become productive members of society. How ironic that they should not see the same need in their children's religious education.

It is time to remedy this tragedy. The church must insist that its teachings and doctrines once again be taught to all its members in a definitive manner, which emphasizes the supreme importance of the dogmas which have formed the basis of our faith. To do less will result in a continuing disaster.

This editorial originally ran in the February issue of The West Texas Angelus, *newspaper of the Diocese of San Angelo, Texas.*

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Religious Priests Are Examples To Diocesan Priests

The Pope Speaks

Pope John Paul II

Dear brothers and sisters,

In our catechesis today, we are dealing with the relationship between religious life and the priesthood. Religious life can be of great assistance to a priest in living out more faithfully the demands of holy orders, by helping him to attain more fully the high degree of holiness to which he is called. The vows of chastity, poverty and obedience are much more than simple obligations; they are the response of self-giving love to God, who is infinite love. Thus, celibacy is accepted not merely as a condition for receiving holy orders, but as a total commitment of self to Christ; evangelical poverty becomes a means for renouncing material possessions in order to be more completely possessed by Christ; obedience enables the individual to contribute willingly and loyally in the task of building up the body of Christ, which is the church. In all of this, religious priests can serve as examples to diocesan priests and help them to bring forth greater fruits of evangelical love through their priestly consecration. Through the community life of religious priests, the unity and harmony which Jesus asks of all those who are "consecrated in the truth" (cf. Jn 17:17) is made especially clear, permitting the image of the whole church as a community of love to shine forth ever more brightly in the world.

Polish Church Officials Say Brief Papal Visit Possible In May

By JONATHAN LUXMORE

WARSAW, Poland (CNS) — A brief papal visit to Poland in May — part of a trip to the Czech Republic for the declaration of sainthood of a controversial Catholic priest — is highly likely, said several Polish church officials.

Polish-born Pope John Paul II is tentatively scheduled to canonize Blessed Jan Sarkandar May 21 in Olomouc, Czech Republic, where he died.

Blessed Sarkandar was a Catholic priest killed in the 17th century during a war between Catholics and Protestants. He was born in Skoczow, in what is now the Polish Diocese of Bielsko-Zywiec.

The Polish visit is "very probable," but a final announcement depended on "various factors," said Father Jacek Urbaniec, secretary to Bishop Tadeusz Rakoczy of Bielsko-Zywiec, who invited the pope. Father Urbaniec spoke to Catholic News Service after the bishop returned from the Vatican Feb. 16.

Czech Protestant leaders have threatened to cut contacts with the Catholic Church if the pope declares Blessed Sarkandar a saint.

Bishop Pavel Smetana, presiding bishop of the Evangelical Church of Czech Brethren and head of the Czech Council of Churches, described Bishop Sarkandar as "a precursor of the forced return to Catholicism of Czech Protestants."

If Blessed Sarkandar is declared a saint, Protestant leaders "will find themselves under pressure to stop the currently positive development of ecumenism," said Bishop Smetana.

The Czech priest said Polish bishops had been involved in preparations for the pope's Czech visit, but he denied that the canonization had been a Polish initiative.

Blessed Sarkandar was killed in 1620 by Olomouc's Lutheran rulers at the start of the Thirty Years War. He was accused of helping a Polish Catholic army invade the region.

Act Randomly, And Wear A Big Smile

Editor's Notebook

Joann Keane

Much has been written lately about random acts of kindness. It's an interesting concept, although it seems like little more than a euphemism for the golden rule. Whatever the semantics, I like it. However, if kindness to others is inherent to our faith, isn't it ironic to think we need to make a conscious effort? Yet, in a world gone bonkers, if calling attention to random acts of kindness helps remind us of our need to respond kindly to others, then a little nudge here and there can't hurt.

As we enter into the Lenten season, many turn their thoughts to giving up something; like chocolate, smoking, or a vice. Let's turn the tables this year. After all, giving up a vice is probably needed anyway. Instead of giving up, adopt random acts of kindness. Visit a shut-in. Work in a soup kitchen. Volunteer at your parish. Make stewardship part of your everyday actions. And act kindly.

❑ ❑ ❑

The face of diversity in the Diocese of Charlotte is about to change again. Four Missionaries of Charity — Mother Teresa's sisters — are coming to Charlotte. Although there are many details to work out, we do know Mother Teresa has committed the sisters to our area, with plans to minister to the poor in our community. An exact time table hasn't been established, but it is hoped the sisters will be here this spring. It's speculated that Mother Teresa will come to dedicate their new convent, though her visit — depending on her health — is uncertain at this time.

❑ ❑ ❑

As we enter into week four of the Diocesan Support Appeal, individuals may wonder about the special cards included in this years mailing. Bishop Curlin asked that these cards — with written intentions — be returned for placement before the altar in the Catholic Center chapel. Thus far, over 600 cards have been returned. The cards have been placed in a wicker basket inside the chapel, and during daily Mass, we pray for the special intentions received.

Sister Francesca at recess with children at the Inter-Racial Elementary school operated by the Francescan Servants in South Africa.

Franciscan Sister Francesca Schmit, Native of Charlotte, Renews Vows With Franciscan Servants Of The Holy Child Jesus

NORTH PLAINFIELD, N.J. — On Friday, Jan. 27, the Feast of Mother Antonie Werr, the Foundress of the Franciscan Servants of the Holy Child Jesus, Sister Francesca (Michelle) Schmit, renewed her vows for a period of two years. The Eucharistic Liturgy was celebrated by the Reverend Dominic McBee at Our Lady of Peace Chapel at Villa Maria, the Congregational Regional House and home for elderly women.

Sister Francesca is a member of St. John Neumann Parish in Charlotte. She entered the Congregation on Feb. 2, 1989. She currently studies Elementary Education at Seton Hall University.

As part of her noviate training, Sister Francesca worked at the Franciscan Servants Mission facilities in South Africa for thirteen months at the school, day care center, sewing center and home for abandoned and abused children.

The Franciscan Servants of the Holy Child Jesus is an international community of women from diverse backgrounds. The congregation served in the United States, Germany and South Africa. Its primary focus is to help women in need through the ministries of social work, nursing and teaching.

In the United States, the Sisters are involved with residential care for elderly women and for women with developmental disabilities, social work with people afflicted with AIDS, the Diocesan Mission Office, Holistic therapies and prison ministry.

Scripture

Readings for the week of February 26 - March 4

Sunday:	Sirach 27: 4-7 1 Corinthians 15: 54-58 Luke 6: 39-45
Monday:	Sirach 17: 19-27 Mark 10: 17-27
Tuesday:	Sirach 35: 1-12 Mark 10: 28-31
Ash Wednesday:	Joel 2: 12-18 2 Corinthians 5:20 - 6:2 Matthew 6: 1-6, 16-18
Thursday:	Deuteronomy 30: 15-20 Luke 9: 22-25
Friday:	Isaiah 58: 1-9 Matthew 9: 14-15
Saturday:	Isaiah 58: 9-14 Luke 5: 27-32

The Authority Issue

Light One Candle

Father John Catoir

Under the inspiration of the Holy Spirit the Catholic Church is always undergoing a process of purification. The Holy Spirit creates order out of chaos, but the process is often unsettling and unpredictable.

Changes in the Church have a profound effect on the life of every Catholic. In the last 25 years we have evolved from a legalistic Church which emphasized sin and punishment, to a more pastoral Church which proudly proclaims the love of God. This new emphasis on love rather than fear of punishment has been liberating; however, some feel that it leads to excessive permissiveness. I disagree.

In the past, mortal sins were presented as fairly easy to commit. Correspondingly, salvation was seen as difficult to attain. Today we highlight God's tender mercy and we are less worried about sin. Fear of the clergy and the hierarchy has receded proportionately, and we are more open to pastoral service.

The Second Vatican Council attempted to soften the legalistic approach to religion. Without changing any eternal truths it succeeded in restoring our sense of balance. We all know we have to work out our salvation with fear and trembling because there is hell. Jesus was clear about that. But He was also emphatic about God's mercy. In the Gospel of John, Jesus saved a woman taken in adultery even before she repented. Remember Jesus' words: Let Him who is without sin throw the first stone. They all walked away and Jesus turned to her saying, "Has no one condemned you?" "No, Lord," she replied. "Then neither do I condemn you. Go and sin no more."

Another example of Vatican II's changes can be found in the way the church thinks about itself. In past centuries the Church defined itself as a juridically supreme society having rights over the secular state. An operative phrase in those days was: "Error has no right." In such a scenario something as grotesque as the Spanish Inquisition was seen as a reasonable response to heresy. The Church was like a feudal system with lords, vassals and serfs. In some ways that hierarchical model still exists; however, there have been enormous changes to modify the use of authority.

One important development has been the multiplication of ministries among the laity. This declericalization of the Church has been going on for over twenty years. While Church authority will always be necessary, the medieval trappings of authority are becoming more and more anachronistic. Very few bishops today offer their ring to be kissed in obeisance.

There has been a whole theological shift in the Church even in the way we view God. In the past God was a taskmaster, ready to punish the sinner at a moment's notice. Today we emphasize God's love, and this augurs well for the future. Generally speaking, fear is receding and Church leaders are becoming more humble. Lavish life-styles and clerical arrogance are subsiding at the same time as the median age of priests rises. No one knows exactly where the Spirit is leading us.

The American Church doesn't have all the answers, but we do know that God is love, and none of us want to go back to the ecclesiastical tyranny of the Middle Ages.

For a free copy of the Christopher News Note, "Live Joyfully," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, N.Y. 10017.

Father John Catoir is director of The Christophers

Abuse In Marriages

Question Box

Father John Dietzen

Q. I can't thank you enough for your column recently on abusive marriage and marriage vows. It meant much to me in dealing with my own feelings and memories. I have sent your column to others, including my own daughter, who endured 17 years with a husband who physically abused her. I know it will help. My other children and I have discussed your answer and we want you to know you have helped our family answer some difficult questions.

My daughter's present husband was concerned about getting involved with our family after he learned what was going on. She told him she is not her mother or her sisters. He is a kind and gentle person; but she said if he ever hit her once he would never get a second chance. It is sad to need to talk about these things, but you gave us the courage to do it.

Can you give us some further reading to learn more about how to understand this problem, and how to deal with it? (Pennsylvania)

A. Many excellent books give very helpful insights on this kind of abuse. Two that stand out in my mind, though they're not "how to" books directly on the subject, are by Dr. M. Scott Peck (published by Simon and Schuster).

One is the popular "Road Less Traveled." The other, "People of the Lie," is not so well-known, but has remarkable information and very helpful insights about what is really happening in these and other kinds of abusive violence.

Another excellent, more hands-on, book is "Codependent No More," by Melody Beattie (Harper & Row). The subtitle describes it well: How to Stop Controlling Others and Start Caring for Yourself.. Someone in a situation similar to yours referred me to it several years ago. Since then I have learned it is widely used in Al-Anon and other support groups. All these titles should be available through any bookstore

Q. I am a 63-year-old Catholic and have two questions about Adolf Hitler and the Nazis. A history book we're reading says Hitler was a Catholic originally and that he learned the swastika sign from a Catholic priest. Is this true? (Wisconsin)

A. Adolph Hitler seems for sure to have been a baptized Catholic and was confirmed at the age of 14. By that time, or shortly after, he became alienated for some reason from the Catholic Church.

He grew up near an Austrian Benedictine Monastery in Lambach, which according to records had several swastika-type crosses on its grounds. It is said that in those days a swastika shaped cross was part of the abbot's coat-of-arms and symbolized good luck for the local people.

It's hard to unravel all this after so many years, but these seem to be the conclusions of Hitler's main biographers.

A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

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

Flynn Says Moral Issues At Stake In Baseball Strike

By CINDY WOODEN

VATICAN CITY (CNS) — Moral issues are at stake in the baseball strike and Catholic social teaching, particularly the teachings of Pope John Paul II, should be given more consideration, said the U.S. ambassador to the Vatican.

"The strike is not just a political issue; it's not just about owners, players and fans," said Ambassador Raymond L. Flynn.

"It's about the guys who sell hot dogs in the stands, the kids working their way through college selling programs at the games" and the hundreds of other people who make a modest living from working at the stadiums, Flynn said in a Feb. 10 interview with Catholic News Service.

The ambassador did not suggest that Pope John Paul intervene in the nine-month-old strike, but he said the idea is not something to laugh off, either.

"There is a moral interest here," he said. "And who is the most influential moral voice? Pope John Paul II."

Despite the rich image of both sides in the baseball strike, the strike's ramifications for other workers make it a serious matter for church concern, Flynn said.

"I don't think any billionaire owners or millionaire players are going to be hurt if the strike continues. I'm a baseball fan, but I can go without watching games," he said.

"But that $60 or $70 extra a week other workers make could make a difference as to whether they can make a car or loan payment or buy their kid clothes."

Flynn said the world community "does not take advantage of the pope's enormous influence and personal concern, which is not just for religious matters."

Pope John Paul dedicated an entire encyclical to the rights and responsibilities of workers in 1981 and makes an annual visit to an Italian factory or processing plant on the March 19 feast of St. Joseph, patron of workers.

But Vatican spokesman Joaquin Navarro-Valls said that in his 16-year pontificate Pope John Paul has never gotten directly involved in a worker-owner dispute.

Even in political disputes, the Vatican does not provide mediators unless requested to do so by the conflicting parties.

What the pope does do is provide general moral principles to be followed in settling disputes.

In politics and in employment relationships, the principles begin with a call to dialogue and concern for the poorest and weakest people affected.

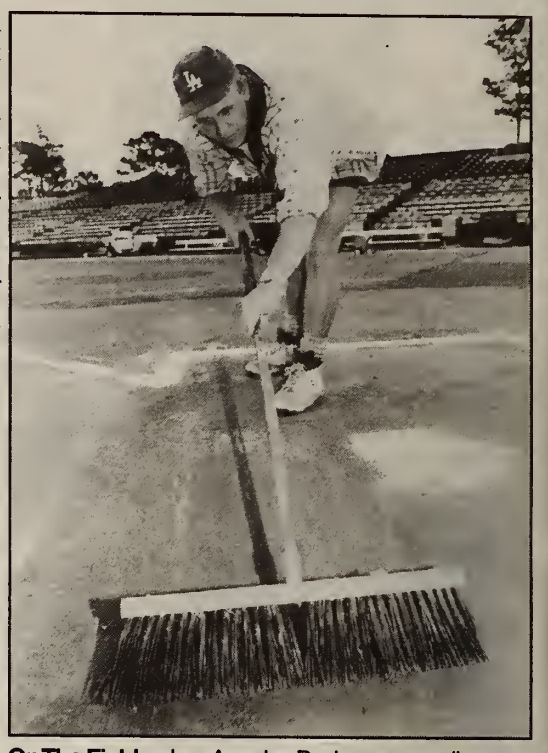
While the church always has recognized the rights of workers to strike, it also has cautioned workers that their demands must be legitimate and their work stoppage should not hurt people in even more tenuous situations.

"There is need for ever new movements of solidarity of the workers and with the workers," Pope John Paul wrote in his 1981 encyclical, "Laborem Exercens."

Unions are formed to protect workers and to promote their rights, not to establish a special class of workers in opposition to others, the pope said.

The document was in line with statements by Pope Leo XIII almost 100 years earlier in the encyclical, "Rerum Novarum," on the condition of the working classes.

That encyclical defended the rights of workers to organize and lamented the "evil" arising from the fact that "a very few rich and exceedingly rich men have laid a yoke almost of slavery on the unnumbered masses of non-owning workers."



On The Field — Los Angeles Dodgers groundkeeper Willie Collins brushes up the field at Dodgertown in Vero Beach, Fla. for the opening of spring training. The U.S. ambassador to the Vatican said moral issues come into play in the ongoing baseball strike. (CNS photo)

Christopher Contest For College Students

Attention College Students — You're invited to enter The Christopher's Annual Video Contest with cash prizes totaling $8,500. The winning videos will also air on "Christopher Closeup," a nationally syndicated television series produced by The Christophers.

For 50 years The Christophers, a New York based international media organization, have expressed the belief that "one person can make a difference." Their video contest, designed specifically for college students, invites entrants to interpret this theme on film or video tape.

"This annual activity," according to Father John Catoir, director of The Christophers, "offers students an opportunity to share their vision, their enthusiasm, their dreams and their creativity." Previous winners have used techniques such as animation, music, video, documentary, comedy, news report and drama to express their vision of how one person can make the world a better place. The contest includes prizes of $3,000, $2,000 and $1,000 for the top three entries and five honorable mention awards of $500 each.

To qualify, contestants must be currently enrolled college students in good standing. Productions should be five minutes or less in length and submitted on 3/4 inch or VHS cassette. The deadline for entries is June 9. Official entry forms are available from college mass media or communications departments and from The Christophers, 12 East 48th St., New York, NY 10017 or by calling (212) 759-4050.

The Christophers is a non-profit organization founded in 1945 and based on the Judeo-Christian concept of service to God and humanity. Their motto is: "It's better to light one candle than to curse the darkness."

Franciscan Sister Mona Wingert, assistant superintendent of schools joins Father Mauricio West, chancellor and vicar general of the Diocese of Charlotte during the diocesan schools education meeting at St. Gabriel on Feb. 10. Teachers from across the diocese gathered for educational sessions.
Photo by JOANN KEANE

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Pro-Lifers on the Reservation, A Liberal Pro-Life Democrat and More

Lifelines

Jim McInerney

The lead paragraph of the Jan. 9 front page New York Times story said it all. It read: "The killings of two workers at abortion clinics in Massachusetts 11 days ago has touched off a debate among some of the nation's most prominent Catholic and Protestant leaders over whether opponents of abortion should pull back from sidewalk protests and turn instead to prayer within church walls."

The article referred to Cardinal Law's call for a moratorium on sidewalk protests. In light of the shootings in his diocese, I can understand why he did this. A cooling off period is in order. But there is a larger reality that I, with all due respect, believe is being lost here.

I'm not knocking prayer. Lord knows, there isn't enough of it. If the pro-life movement ever abandoned this most powerful weapon it would be lost. But if it were to retreat to "within church walls" it would be exactly where the proabortionists want it to be: confined to a ghetto, a reservation.

Could you imagine Dr. Martin Luther King calling for his nonviolent movement to retreat into churches after a few militants shot some policemen? He never did. He condemned the violence and kept right on with the movement. He wasn't going to let the cause get marginalized because of a violent few. He kept his eyes on the prize and wasn't going to be deterred until his goals were accomplished.

The pro-life movement will do the same. I think the feelings of most prolifers was best summed up by Cardinal O'Connor of New York. He said that he understood Cardinal Law's thinking and that he might have done the same, but only if there were a moratorium on abortions.

If proabortionists want protests to end all they have to do is stop doing abortions. Of course, we know that this will not happen. So, the battle continues.

On the one side we have those violent thousands in the medical profession who tear preborn humans apart by the most gruesome means known to man. On the other side you have millions of nonviolent citizens who fight this injustice by prayer, education, lobbying and protest. They won't let a violent few stop them in their efforts to end the violence of many.

On the political front there are some very interesting developments. Ralph Reed, Executive Director of the Christian Coalition, has declared that the Republican Party should not take the votes of his followers for granted. He said that the Republican platform must maintain its prolife plank and that the presidential nominee in 1996 must be pro-life.

It will be interesting to see what happens if the Republicans pick a proabortion candidate. It will be especially interesting if former Pennsylvania Governor Robert Casey challenges Clinton for the Democrat nomination. Imagine, a liberal pro-life Democrat running for President!

I don't rate Casey's chances as very good, but I think his candidacy will surprise a lot of experts. There are lots of pro-life Democrats out there. They have been ignored by the media because its convenient to marginalize the movement as "conservative." It isn't.

I don't have much to say about the rest of the runners-to-be. Some of the Republicans are very proabortion. Senator Arlen Specter, another Pennsylvanian, is a conservative proabortionist. He is making "inclusiveness" and the "big tent" his watch words as he prepares to run in Iowa.

The 1996 race should be very interesting. Stay tuned.

Schizoid Personalities Can Lead Satisfying Lives

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

We are concerned about our son Bobby. In high school he never dated girls and didn't really have many friends. He has a steady job doing computer data entry but he doesn't make a lot of money. We've encouraged him to go to college but he likes what he's doing-working all by himself.

A few months ago we took Bobby to a psychologist so that he could get some help with his fear of social situations. We were totally shocked when the psychologist said that Bobby was "schizoid" and told us that there was no cure? What does schizoid mean? I think Bobby is just shy.

Any number of problems could produce symptoms such as you describe. People who are shy sometimes exhibit the same type of social detachment that is manifested in the schizoid personality. Individuals suffering form "culture shock" are sometimes mistakenly diagnosed as schizoid. For instance, if you moved from a rural area to a large city during Bobby's high school years, his isolation could be due to the fact that he has never really gotten over the trauma of being transplanted from an environment where he was comfortable.

People with social phobias and avoidant personalities have a desire for friendship and social stimulation but they are inhibited because of feelings of embarrassment or fear. If this is the case with Bobby then he probably isn't schizoid.

Individuals who truly have Schizoid Personality Disorder choose solitary activities out of preference — they have a limited emotional range and a limited ability to engage in social interactions. If this is Bobby's correct diagnosis then you may have to revise your expectations of him: he probably won't get married and his relationships may be limited to members of the immediate family.

Fortunately individuals with this disorder can lead relatively satisfying lives. If they find a job that is suited to their needs they can usually perform well at work. If Bobby does have Schizoid Personality Disorder, it will be important for you and your husband to get some counseling yourselves to learn how to adjust to this. There is no "cure," but there are things that you can do to help Bobby to live up to the best of his abilities. He might benefit from some occupational therapy or vocational rehabilitation. Schizoid personalities very often do well with technical or mathematical tasks. Bobby may be able to do more advanced work with computers if he receives the right training.

Psychological and vocational testing would probably be beneficial. Whatever the outcome, if you can accept Bobby as he is, he'll be far more likely to live up to his fullest potential.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Dr., Suite B, Winston-Salem, NC 27103.

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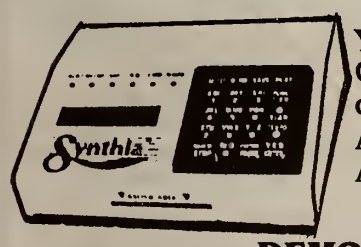

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Comunidad Hispana header

A Colombia con dos maletas

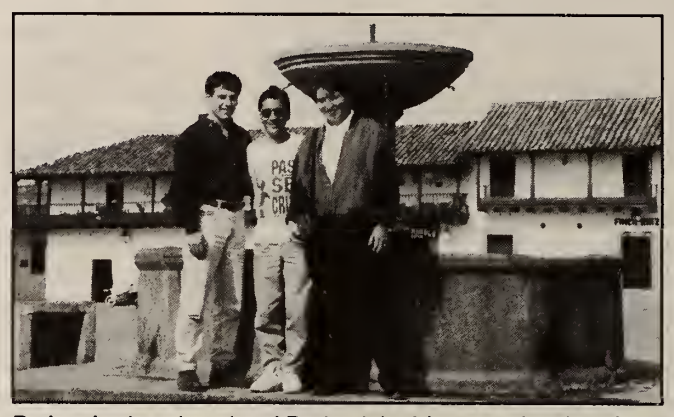
Por FIDEL MELO

A finales de diciembre pasado estuve visitando la naciùn colombiana gracias a la invitaciùn de un compaûero seminarista.

FuÉ una grata experiencia conocer un poco más de este país y su gente, sobre todo porque uno puede eliminar muchos prejuicios y estereotipos que se tienen de Colombia. Desgraciadamente, la mayoría de las veces que se habla de Colombia y otros países latinoamericanos se hace referencia a los aspectos negativos como la violencia o el narcotráfico. Por esto mismo es que tenía cierto temor de realizar este viaje, ya que mucha gente me advertía que era un país muy peligroso para visitar. De manera que cuando partí para Colombia llevaba dos pesadas maletas: la primera con mis artículos de viaje y la segunda cargada de miedo y de inseguridad.

Una vez allá, pude darme cuenta que "el leùn no es como lo pintan", es decir, la situaciùn y el ambiente que se respira no son tan peligrosos como los describen los medios informativos o algunas personas. Como todo país con ciudades grandes tiene ciertos riesgos y peligros, pero pude descubrir un gran corazùn y mucha fe en la mayoría de la gente con la que tuve contacto.

En lo personal, más que fijarme en lo que la gente pueda o no pueda tener materialmente, acostumbro a fijarme en el sentir, en la personalidad y el ser de las personas. En este sentido pude experimentar en carne propia la amabilidad, la cortesía y el cariûo de los colombianos allá en su propia naciùn. También pude descubrir la fe tan reverente de muchos al acudir a los templos. En otras palabras, pude corroborar que es gente buena, de corazùn noble.



De izquierda a derecha el Padre Jairo Lùpez, de la diùcesis de El Paso Texas, Fidel Melo y José Muûoz, seminarista de la diùcesis de Orlando, en Villa de Leiva, Boyacá, típico pueblito colombiano. El padre Lùpez y Muûoz son nativos de Colombia.

Creo que una de las mejores maneras de expresar la buena impresiùn que traje de allá es que me quedù el sincero deseo de un día regresar a Colombia, ya que es un país que tiene más de bueno y positivo que lo negativo que los "medios de comunicaciùn" nos dejan saber.

En el transcurso de mi viaje, ya para regresar, mi segunda maleta perdiù todo el peso del temor e inseguridad que llevaba. Ya con sùlo una maleta me fué más facil viajar a través del país.

A toda la colonia colombiana de la diùcesis de Charlotte les envío un caluroso saludo. ¡De verdad que su país en un lugar hermoso! Dios les bendiga siempre.

Fidel Melo es un seminarista de la diùcesis de Charlotte estudiando en St. Vincent de Paul Seminary, en Florida

Polvo Eres...

Por ARTURO DE AGUILAR

Es un día cuando muchas personas que durante el resto del aûo rara vez entran a un templo, lo hacen. Estamos hablando del día de la Ceniza, que se celebra un miércoles y que inicia la Cuaresma. Creo que la mayoría de nosotros no sabemos que es lo que estamos haciendo. ¡Por qué ir a tomar ceniza? ¡Qué significa esto?

Hace muchos siglos, era una costumbre del pueblo de Israel para manifestar a Dios y a los miembros de su comunidad el arrepentimiento sentido por haber olvidado la alianza con El. La ceniza simboliza la naturaleza del hombre, que el hombre no es nada sin Dios: fuimos creados del polvo, del barro y a el volveremos.

La Iglesia ha conservado esta práctica y ha tratado de darle su sentido más profundo. Cuando recibimos este signo material escuchamos las palabras: "arrepiéntete y cree en el Evangelio", ese es el sentido de esta celebraciùn con la que se inicia el tiempo de la Cuaresma.

La ceniza es un signo visible y público que tenemos los cristianos como una seûal de nuestro arrepentimiento y deseo de conversiùn. Es el reconocimineto ante nuestros hermanos y ante Dios de que con nuestras acciones y palabras hemos sido un obstáculo para que el Reino de Dios se haga presente en nuestras vidas.

El hecho de recibir la ceniza no es tan importante como el deseo y sentimiento personal y el verdadero dolor de ser un obstáculo para que el plan de Dios se lleve a cabo en nuestras vidas y en las de los demás. Es decir, no es sùlo el signo exterior lo que importa, sino lo interior que se queda en nosotros y la recta intenciùn de cambiar, de convertirnos y de creer de verdad que Dios ha venido a salvarnos y que sùlo por Dios somos dignos de recibir esa redenciùn de la que Jesús nos hace partícipes con su muerte y resurreciùn.

El Padre Félix Varela

Por LUIS A. WOLF

El 25 de febrero se celebra el 142 aniversario de la muerte del Padre Varela quien se distinguiù notablemente por su vida religiosa y política tanto en Cuba como en los Estados Unidos.

El Padre Félix Varela y Morales naciù en La Habana, Cuba, el 20 de noviembre de 1788. Desde niûo sintiù vocaciùn al sacerdocio y se distinguiù por su gran inteligencia y piedad. Después de pasar la mayor parte de su niûez en San Agustín de la Florida, regresù a La Habana a fin de estudiar para el sacerdocio en el Seminario de San Carlos. A los 23 aûos fue ordenado sacerdote en la catedral de La Habana. En seguida fue nombrado profesor del Seminario, donde enseûù por varios aûos y donde mereciù la admiraciùn y el aprecio de todos por su vida ejemplar. Escribiù textos de filosofía que se utilizaron durante muchos aûos en Cuba y en otros países hispanoamericanos y desde su cátedra modernizù todos los niveles de enseûanza en Cuba y abogù por el principio de igual educaciùn para las mujeres que para los hombres.

En 1821 el Padre Varela fue elegido para representar a Cuba en las Cortes de Espaûa, donde defendiù las causas justas y reclamù la libertad de los negros esclavos. Al ser derogada la Constituciùn y eliminadas las Cortes espaûolas en 1823, tuvo que trasladarse a New York donde fundù el periùdico El Habanero desde donde reclamù el derecho de Cuba a ser una naciùn independiente y soberana.

El Padre Varela ejerciù el ministerio sacerdotal en New York durante 30 aûos, donde fundù escuelas para niûos, edificù iglesias y evangelizù a los pobres. Su apostolado fue tan vigoros y fructífero que llegù a ser nombrado Vicario General de la Diùcesis de New York donde mereciù el respeto y admiraciùn de los fieles debido a su vida ejemplar. Siempre viviù pobremente, entregado por entero al servicio de Dios y del pueblo humilde. Durante todos estos aûos Varela nunca dejù de escribir para Cuba, incluyendo su obra Cartas a Elpidio, dedicada a los jùvenes cubanos.

El Padre Varela muriù en San Agustín de la Florida en 1853. Actualmente el Padre Varela tiene el título de "Siervo de Dios" y recientemente la Santa Sede autorizù iniciar el proceso canùnico para su beatificaciùn. Sus restos mortales descansan en el recinto de la Universidad de La Habana.

En el Padre Félix Varela tenemos una vida ejemplar que debemos imitar para transformarnos y ser ejemplo de verdaderos cristianos. Recordemos elevar una oraciùn para que el proceso de beatificaciùn del Padre Varela se complete lo más pronto posible.

La Cuaresma

Por ARTURO DE AGUILAR

Continuando con nuestra serie de artículos sobre el aûo litúrgico y su importancia, hoy le toca el turno a la Cuaresma. Y que mejor momento para hablar de este tema que cuando se acerca el comienzo de esta etapa del ciclo litúrgico, que es una de las más importantes.

El tiempo de Cuaresma tiene como finalidad preparar la celebraciùn de la Pascua. La liturgia cuaresmal conduce a celebrar el Misterio Pascual tanto a los catecúmenos, a través de los diversos grados de iniciaciùn cristiana, como a los fieles por el recuerdo de su Bautismo y la práctica de la penitecia.

Debido a la importancia del Triduo Pascual, le dedicaremos un artículo por separado y ahora sùlo nos limitaremos a mencionarlo "de pasada".

El tiempo de la Cuaresma se extiende desde el Miércoles de Ceniza, hasta el Jueves Santo, antes de la Misa vespertina "In Caena Domini". Hay cinco domingos de Cuaresma. El sexto comienza lo que se llama la Semana Santa y se llama "Domingo de Ramos en la Pasiùn del Seûor". La Semana Santa tiene como fin recordar la Pasiùn de Jesucristo, a partir de su entrada mesiánica en Jerusalén.

La Cuaresma es un período de tiempo cuando el pueblo de Dios manifiesta su arrepentimiento por medio de signos internos y externos, como el ayuno y la abstinencia, el dolor de los pecados y el verdadero deseo de conversiùn. Este es el tiempo cuando la penitencia tiene su máxima expresiùn.

La Cuaresma nos da la oportunidad de poner orden en nuestra vida espiritual. Es un tiempo de recogimiento, de seriedad y de reflexiùn, de hacer sentir en nuestro cuerpo la necesidad de Dios, el ansia y la sed de Dios que es el único que las puede saciar.

To our friends

Article by Fidel Melo describing his experiences during his **recent trip to Colombia**. — Articles about **Lent and Ash Wednesday** by Arturo de Aguilar. — Article about **Fr. Félix Varela**, a Cuban priest who was General Vicar of the Dioceses of New York in the last century. Currently the process for his beatification has started.

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People In The News

Bishop McGuinness Junior Class Visits The Nation's Capital

By GERARD A. CARTER

WINSTON-SALEM — The idea of chaperoning sixty 16-year-olds on a trip to the nation's capital would send shivers down the spines of most people. But to eight Bishop McGuiness High School faculty members, this thought was not only bearable, it was eagerly anticipated.

The trip to Washington, D.C., organized by the Social Studies Department, offered students a hands-on experience of American History.

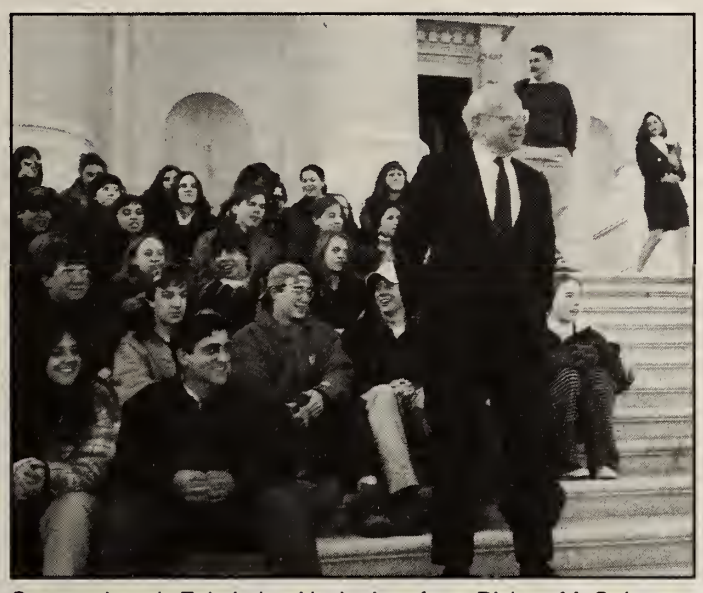
The day before the trip was devoted to studying the points of interest in Washington. Mini-classes on the Supreme Court, the Holocaust Museum, the Museum of American History, the Vietnam and Lincoln Memorials, the Capitol, the White House and Arlington National Cemetery were offered. The day concluded with a Mass to celebrate the beginning of the trip.

The next day the group was ready to begin three days of intensive sightseeing. The trip opened with a private meeting with U.S. Supreme Court Justice Antonin Scalia in the Court building. Justice Scalia stressed the need for all Americans to properly understand the role of the judiciary system plays in government.

After the meeting, the group visited the Holocaust Memorial Museum. Few students and faculty members left without feeling deeply moved by this incredible monument.

The afternoon featured a visit to the National Museum of American History. To enhance their understanding, the students were provided with a list of questions to answer about the exhibits.

The day ended with a night tour of the Vietnam and Lincoln Memorials. With worn and tired feet from walking many miles since arriving, the students were eager to get some rest.



Senator Lauch Faircloth with Juniors from Bishop McGuinness High School

The next day the students were given a tour of the Capitol building made possible by the efforts of U.S. Senator Lauch Faircloth's office. Everyone was impressed by the magnificence of the building.

Next, the group was inspired by a tour of the FBI Building. It was exciting to learn more about the multi-faced work of the FBI, from counterintelligence to drug interdiction.

After a quick lunch at Union Station, students attended a photo and question and answer session with Senator Faircloth on the steps of the Capitol. Alert students also caught glimpses of other notable senators such as John Kerry and Paul Simon.

The students attended an hour-long meeting with U.S. Representative Richard Burr who escorted them to the gallery overlooking the House of Representatives. A parade of politicians was visable on the House floor where famous leaders such as Henry Hyde, Joseph Kennedy, Pat Scroeder, Henry Gonzales and even Sonny Bono assembled for a debate on the balanced budget constitutional amendment.

That evening, students attended a formal dinner in the Kennedy-Warren Ballroom with Congressman Burr as their dinner guest and keynote speaker.

The final day began with a tour of the White House followed by a stop at St. Patrick Catholic Church. Most students were moved by the beauty and solemnity of the church and some took the opportunity to pray or to light candles in front of one of its shrines. Then the group continued the tour with visits to Ford's Theater/Lincoln Museum and Arlington National Cemetery.

Students Kelly McKellogg, Courtney McCormick, Chuck White and Peter Gendy found time to conduct a radio interview with Congressman Burr. The program was broadcast throughout the Fifth Congressional District during the week of Jan. 30-Feb. 3.

The trip concluded with a visit to the National Archives and an early evening flight home.

Back home, Wanda Stark of the Triad television station WXII interviewed student group leaders Kelly McKellogg and Courtney McCormick about the trip for a segment on the Feb. 1 *Sunrise* show.

Gerard Carter teaches Social Studies and Theology at Bishop McGuiness High School He was the faculty coordinator for this trip.

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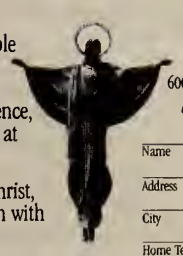

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Vatican, After Receiving Letters, Defends Removal Of Bishop

PARIS (CNS) — The Vatican has responded to numerous letters concerning the removal of controversial French Bishop Jacques Gaillot as head of the Evreux Diocese with a letter defending its actions. Although many letters about Bishop Gaillot expressed "real suffering and authentic anxiety" over the decision, the Vatican said, hierarchical unity had to be preserved. Bishop Gaillot publicly opposed or kept distant from many official church teachings, said the Vatican's letter, which was published Feb. 14 in the Paris Catholic newspaper La Croix. Among the recipients of the letter were the French bishops, who received it in early February, said Bruno Valentin, French bishops' conference spokesman.

Maryknoll-Sponsored Documentary Wins Oscar Nomination

MARYKNOLL, N.Y. (CNS) — A 20-minute documentary sponsored by Maryknoll World Productions, the film arm of the Catholic Foreign Mission Society of America, won an Oscar nomination for best documentary short subject. Narrated by Susan Sarandon, herself a nominee for best actress for "The Client," the film is called "School of Assassins" and looks at the Army's School of the Americas, a training ground at Fort Benning, Ga., for officers from Latin American nations. It received the nomination Feb. 13. The Oscars will be awarded March 27. It's the second Maryknoll film to get an Oscar nod. Its 1982 film, "Gods of Metal," about the nuclear freeze and anti-nuclear movement, also was nominated for best documentary short subject.

Pope Names U.S. Priest An Archbishop, Congregation Official

VATICAN CITY (CNS) — Pope John Paul II has named U.S. Holy Cross Father Charles A. Schleck an archbishop and assistant secretary of the Congregation for the Evangelization of Peoples. Archbishop-designate Schleck, 69, has served as undersecretary of the congregation responsible for the church's missionary territories since 1986. The Vatican announced his new appointment Feb. 10, adding that he would become president of the Supreme Council of the Pontifical Missionary Works. The council is made up of the national directors of the Society of the Propagation of the Faith, the Society of St. Peter the Apostle, the Holy Childhood Association and the Missionary Union.

Pope Urges Rome To Keep Christianity In Millennium Preparations

VATICAN CITY (CNS) — As the ancient city of Rome prepares for the year 2,000 it should focus not only on getting ready for millions of visitors, it also must include solid signs of the city's Christian identity, Pope John Paul II told the mayor. To live up to its history as a center of Christianity, the pope told Mayor Francesco Rutelli, the city must promote peace and concern for the poor on every level of its civic life. The beginning of the 21st century will also be the third millennium in which Rome has existed. During the Feb. 13 meeting at the Vatican, Rutelli honored the pope as the first recipient of the city's International Prize for Peace and Humanitarian Action.

YOUTH MINISTER

Growing parish in western North Carolina is seeking a Director of Youth Ministry whose job description includes coordination of a total youth program for high school students, including Confirmation preparation and oversight of a junior youth social program for middle school grades. As a new ministry in the parish, a director with organizational skills and with the experience and excitement to develop a program is welcome. Prefer degree in the field or comparable experience. Work with a growing and supportive pastoral staff. Salary and benefits package according to Diocesan scale and guidelines. Position available July 1, 1995. Send resume to:

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Diocesan News Briefs

Writer To Visit

Wayne Weible, author of three international best sellers, will speak on the Eucharist, the Blessed Mother and devotion to the rosary on March 8 at Queen of the Apostles Church in Belmont. Call Gerry O'Keefe at (704) 525-1251 for details. Weible speaks at St. John Newmann in Charlotte March 9. Call Debbie Smith at (704) 531-2828 for details. Both sessions begin at 7 p.m and include rosary and benediction. Weible will be available on March 9 from 11:30 a.m.-1 p.m. for a book signing at the Carolina Catholic Bookshoppe in Charlotte.

Wayne Weible will speak at two Charlotte area churches.

Taking The Dare

WINSTON-SALEM — WXII, channel 12 television personality Dan Rath was at Our Lady of Mercy School to "take the dare" offered to him by the school and parent volunteer Diane Arrington to participate in the "Cooking Breakfast" mini-class. The mini-class was one of several provided by parents and friends of OLM to students on student appreciation day during Catholic Schools Week. Rath not only accepted the "dare," but covered the event with a feature story about the school, its volunteers and its celebration of Catholic Schools Week. that was shown on a WXII newscast.

Taking the Dare with Dan Rath (left) of television station WXII are Sandra McMonagle, principal; Joe Testo, Father Conall McHugh, Pastor; Gene Nitz and Jim Bostick.

Author Of Series To Speak

CHARLOTTE — Noted writer and philosopher Father Joseph F. Girzone will speak on Friday, March 10 at 7:30 p.m. at the St. Gabriel Church Lenten presentation sponsored by LARC, Charlotte's ecumenical fellowship. Father Girzone, author of the best-selling Joshua series of novels, offers his unique understanding of Christ to groups of all religions and denominations through his lectures and retreats. For information call B.J. Dengler or Sharon Mease at (704) 364-5431.

Retrovaille Weekend

Retrovaille is a program designed to help and support married couples who are undergoing difficulties in their relationship. The next weekend is March 3-5. For information and registration, call Nick and Irene Fadero at (704) 544-0621.

Healing Masses

ASHEVILLE — The St. Joan of Arc Church Healing Mass is the second Thursday each month at 7 p.m. For information or transportation call (704) 252-3151.

CHARLOTTE — The St. Peter Church Healing Mass for healing of the mind, body and spirit is the first Wednesday each month at 7:30 p.m.

Lectors Recognized

ST. MEINRAD, In. — Shawn O'Neal and David Lett from the Diocese of Charlotte, were among 30 second-year theology students from 21 dioceses to receive the Ministry of Lector recently at St. Meinrad School of Theology. A Ministry of Lector is conferred on those who prepare and proclaim readings from Sacred Scripture at Mass and liturgical celebrations.

Celebrating The Feast Of Saint Patrick

CHARLOTTE — Senior citizens from throughout the diocese are invited to join Bishop William G. Curlin in celebrating the feast of the patron of our cathedral, St. Patrick, on Saturday, March 18 for 11 a.m. Mass followed by a supper featuring Irish cuisine. All seniors in the diocese are most welcome. For reservations, call (704) 334-2283 by March 11.

Post-Abortion Service

WINSTON-SALEM — The Diocesan Respect Life Office sponsors a post-abortion prayer service on Tuesday, March 7 at 7:30 p.m. at Our Lady of Mercy Church for anyone who has been hurt by an abortion, including family members and friends. Dr. Martha Shuping, a Winston-Salem psychiatrist, will speak on the issues of forgiveness and healing. Individual confession is available after the service. For information, call Dr. Shuping at (910) 659-1342.

Parish Social Ministry

CHARLOTTE — Joanne Frazer will facilitate the first session in a series of workshops for developing dynamic community outreach ministries on Wednesday, March 8 at 7:30 p.m. at Our Lady of the Assumption Church. For information, call Pat Godoy at (704) 535-0433

Vocations For Everyone

CONCORD — The Knights of Columbus will sponsor a panel talk, "Vocation is Everybody's Business," featuring representatives of catholic ministries and religious orders at St. James Church on Sunday, March 5 from 6:15-7:45 p.m.

Marriage Encounter Weekend

HICKORY — The next Marriage Encounter Weekend is March 24-26 at the Catholic Conference Center. For information call Tom and Emily Sandin at (910) 272-4424.

Post-Abortion Support

HIGH-POINT — "Grace," the Crisis Pregnancy Center support group for women who have had abortions begins Tuesday, Feb. 28. The group is free and confidential and meets for 12 weeks for two hours each week. For information, call Lisa at (910) 887-2232.

Parish Renewal

HICKORY — "Isaiah 43," four nights of discussion, prayer, scripture, music and reflection, is at St. Aloysius Church March 12-15 at 7:30 p.m.

St. Patrick's Day Dance

GASTONIA — The Knights of Columbus St. Gregory Council 6700 St. Patrick's Day Dinner and Dance is at St. Michael Church on Friday, March 17 at 8 p.m. For information call Frank Pilieci at (704) 864-9409 or write to: Knights of Columbus 708 St. Michael Ln. Gastonia, NC 28052.

Beyond Anger

HOT SPRINGS — Ira Hutchinson, a family studies specialist at UNCC, will lead the weekend retreat, "The Other Side of Anger," at the Jesuit House of Prayer March 17-19. participants will reflect on anger and its antidotes: love and hope. For information or reservation contact Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC, 28743 or call (704) 622-7366.

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Mass In Latin

ASHEVILLE — The Mass is celebrated in Latin the first Sunday each month at 5 p.m. at St. Lawrence Basilica. Solemn Vespers is at 4:30 p.m.

Lenten Services

LENOIR — There are services each Wednesday during Lent at 6:30 p.m at St. Francis of Assisi Church beginning with Ash Wednesday service on March 1. Stations of the Cross are on March 8; a Penance service on March 16; rosary and Benediction on March 22; Communion and homily on March 29 and Vespers on April 5.

Parish Mission

MONROE — Spiritan Father Joceclyn Gregoire will speak at the Our Lady of Lourdes Parish Mission March 5-11.

Lenten Retreat

TAYLORSVILLE — Father John Hoover will present a retreat at Holy Trinity Church March 4-5 beginning Saturday at 6 p.m with a covered dish dinner and concluding after 9 a.m. Mass and breakfast on Sunday. For information, call (704) 632-8009.

Sale Provides Funds For Charities

CHARLOTTE — The St. Vincent de Paul Knights of Columbus' Christmas tree sale netted proceeds of $4,800. Half the proceeds were donated to Holy Angels; 25 percent was donated to the House of Mercy and 25 percent went to Catherine's House.

Irish Variety Show

CHARLOTTE — The Irish Society proudly presents "The Paddy Noonan Irish Variety Show" which features several Irish singers, a comedienne, a multi-instrumentalist and other entertainers at St. Gabriel Church in the Parish Center March 7 at 7:30 p.m. The cost is $10 per person. For tickets, send checks to Maureen Griffon, 5913 Sharon View Rd., Charlotte, NC 28226 or call the Irish Society hot line at (704) 543-2903.

Newman Singers To Perform

ASHEVILLE — The Newman Singers, a liturgical and concert group from Newman Catholic Student Center in Iowa, will perform at the St. Eugene Church weekend Masses March 18-19.

Pilgrimage Planned

Father Edmund F. McCaffrey will direct the Tenth Annual Pilgrimage to Fatima July 24-Aug. 5. Cost from New York is $1,400 and includes air fare, meals and accommodations. For information write Kathleen Potter, 2710 Coltsgate Rd., Charlotte, NC 28211 or call her at (704) 366-5127 or Father McCaffrey at (803) 572-3532.

Tax Preparation Assistance

GREENSBORO — Tax counselors for the elderly are available to assist persons age 60 and older with basic income tax filing needs. For an appointment, call the Shepherd's Center at (910) 378-0766.

Birthmother Support Offered

WINSTON-SALEM — Family Services, Inc. and Catholic Social Services offers group support for birthmothers the second Thursday each month from 7-8:30 p.m. at Family Services, Inc. Discussions center around issues of grief and loss experienced in the adoption process. For information call Rebecca Nagaishi at (910) 722-8173 or Becky DuBois at (910) 727-0705.

CRISM Spring Fling

HICKORY — This year's CRISM Spring Fling (formerly picnic) is Thursday, April 27. A planning meeting is Monday, March 6 from 11 a.m.-2:30 p.m. at the Catholic Conference Center. Anyone interested in helping to plan the event is welcome. Call Suzanne Bach at (704) 377-6871 by March 2 for a reservation.

CPR Class

ARDEN — St. Barnabas Church will offer a community Cardiac Pulmonary Resuscitation class Saturday, March 4 from 10 a.m.-12 noon and Thursday, March 26 from 7-9 p.m.

Nursing Home Volunteers Needed

HIGH-POINT — Maryfield Nursing Home needs volunteers to perform non-professional duties such as coordinating games and crafts. For information, call Ceil Marko at (910) 282-1554.

Delivery Volunteers Needed

Meals on Wheels of Buncombe County needs volunteers to deliver meals once a week to needy, homebound elderly in Buncombe County. For information or to sign up, call Sarah Oram at (704) 253-5286.

College Guide

The Guide to Catholic Colleges and Universities describes more than 200 U.S. colleges, universities and seminaries grounded in the educational and human values of the Roman Catholic Church. For additional information, contact Robin Schimmel at (800) 639-2535.

Catholic Scout Camporee

HICKORY — The Twentieth Annual Catholic Camporee will be at the Catholic Conference Center April 28-30. This year's theme is "You are the Light of the World." The focus is on Bible stories and parables. Awards will be distributed after 10 a.m. Mass on Sunday. All Catholic scout troops, cub packs and individual scouts or units led by Catholics are encouraged to attend. Saturday lunch is provided. For information, call Frank Thompson at (800) 521-3148 or Jack Eulitt at (704) 568-1601.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

EMPLOYMENT OPPORTUNITIES

Development Director: Bishop McGuinness High School in Winston-Salem, a vibrant institution serving the Piedmont Triad, seeks a development director to assume control of established public relations, institutional advancement and fundraising programs. Effective July 1, 1995. Candidate must possess excellent communication skills (oral and written). Position requires high level of enthusiasm and energy coupled with collaborative leadership skills. Send letter/resume to George L. Repass, Principal, Bishop McGuinness High School, 1730 Link Road, Winston-Salem, NC 27103.

Child Care: Needed in home for 3-month-old. Monday-Friday, 7:30 a.m.-4 p.m. To apply, call (704) 536-6262.

Weekend Resident Supervisor: Room at the Inn, a residence for single pregnant women, seeks a part-time resident supervisor for alternate weekends beginning Friday at 5 p.m. through 1 p.m. Sunday. Send resume with three references to: Room at the Inn, c/o Maggie Nadol, P.O. Box 30544, Charlotte, NC 28230-0544. For information call (704) 663-7113.

World and National Briefs

Pizza Hut Denies Religious Group's Charges On Cheese Trading

SHEBOYGAN, Wis. (CNS) — Pizza Hut has rejected charges made by a Wisconsin coalition of religious institutions, farmers and shareholder groups that the company manipulated prices on the National Cheese Exchange in Green Bay to dairy farmers' detriment. Pizza Hut disclosed that it had resigned its seat on the exchange in December. The Sheboygan County Interfaith Organization had asked Pizza Hut to halt its cheese trading. Pizza Hut was criticized for joining the cheese exchange and offering to sell large volumes of cheese when the exchange took its second biggest price plunge in history.

Group Vows Supreme Court Appeal On Clinic Access Law

STAFFORD, Va. (CNS) — After a federal appeals court upheld a law barring demonstrators from blocking abortion clinics, the head of a pro-life organization that challenged the law says her group will take its case to the U.S. Supreme Court. "We have to go all the way. We have to push the envelope. And that's what we're going to do," said Judie Brown, president of the American Life League in Stafford. In a Feb. 13 decision, the 4th U.S. Circuit Court of Appeals, based in Richmond, upheld the Freedom of Access to Clinic Entrances Act. Mrs. Brown told Catholic News Service Feb. 14 that in an appeal to the Supreme Court, her organization would contest the law's constitutionality rather than argue on points in the three-judge panel's ruling. A simultaneous challenge to the law was filed by Joyce Woodall, who was arrested after kneeling to pray against the door of an abortion clinic in Falls Church, Va., a Washington suburb.

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Urban "Restructuring" Closes One Parish, Brings Changes To Others

BALTIMORE (CNS) — One Baltimore city parish will close and more than a dozen others face changes under a plan designed to combat the effects of dwindling congregations, a personnel shortage, aging buildings and changing needs. Cardinal William H. Keeler and Auxiliary Bishop John H. Ricard of Baltimore announced the plans — formulated by the parishes themselves over the past eight months — at a Feb. 5 press conference at St. Mary Star of the Sea Parish in south Baltimore. Under the plans, which will be implemented over the next year, one parish will close and merge with another parish; eight parishes will twin, sharing staff and resources; one parish will be designated a shrine; and two faith communities will be formed out of five parishes.

"Planet Earth Is Our Parish," Bishop Says In Eco-Pastoral

SAN ANGELO, Texas (CNS) — "Planet earth is our parish ... we are global people," wrote Bishop Michael D. Pfeifer of San Angelo in a pastoral message on ecology urging his people to develop an "eco-spirituality." He described eco-spirituality as a "truly creation-centered spirituality in the tradition of St. Francis, the patron of ecology, who praised (God's) divine presence in all creation." Bishop Pfeifer published his message, titled "An Eco- Spirituality: 'The Whole Earth Is Mine,'" in the February issue of his diocesan monthly newspaper, the West Texas Angelus.

Proposal On Abortion Training Violates Rights, Cardinal Says

WASHINGTON (CNS) — Requiring accredited obstetrics and gynecology residency programs to ensure abortion training violates the conscience rights of Catholics as well as some state laws, according to the U.S. bishops' pro-life committee head and their top lawyer. Cardinal Roger M. Mahony of Los Angeles, chairman of the Committee for Pro-Life Activities, and Mark E. Chopko, general counsel of the National Conference of Catholic Bishops, made their comments in separate letters to the Accreditation Council for Graduate Medical Education. The Chicago-based council was to vote in February on a proposal to require training in induced abortions for all U.S. obstetrics and gynecology residents.

Pan-American Synod On Agenda Of Bishops Of Americas

WASHINGTON (CNS) — When delegations of U.S., Canadian and Latin American bishops met in Rio de Janeiro Feb. 6-10, one topic they discussed was a plan to hold a pan-American Synod of Bishops in Rome some time before the year 2000. Msgr. Dennis Schnurr, who attended the meeting as general secretary of the U.S. National Conference of Catholic Bishops, said the Brazil gathering included a meeting with Cardinal Jan P. Schotte, general secretary of the Synod of Bishops secretariat in Rome. Cardinal Schotte said that Pope John Paul II hopes to convene separate synods of bishops for the Americas, Asia and Oceania in the next five years as the church prepares for the start of the third millennium of Christianity, Msgr. Schnurr said. Regional synods for Asia, the Americas and Oceania would round out a series begun in 1991, when a synod of Europe's bishops was held in Rome. Africa's bishops had a synod there in 1994.

Bishop Brings Together Various Faiths For Statement On Abortion

SACRAMENTO, Calif. (CNS) — Bishop William K. Weigand of Sacramento brought together religious leaders of various faiths Feb. 10 to begin drafting a common statement on "alternatives to abortion" that he hopes ministers throughout Northern California will sign. The bishop's efforts came as a result of his decision not to sign an earlier statement drafted at the urging of Planned Parenthood in Sacramento, condemning violence against abortion clinics. "I want to make it very clear that while I didn't sign the (Planned Parenthood) statement, that I personally — and all the U.S. bishops — oppose the violence against abortion clinics," Bishop Weigand said in an interview with The Catholic Herald, Sacramento diocesan newspaper.

Priest Says Nutrition Programs At Risk If States Have Full Control

WASHINGTON (CNS) — Giving the states full responsibility for hunger and poverty programs is a risky proposition given the records of some states with welfare programs, said the president of Catholic Charities USA in congressional testimony. "The historical record requires great hesitation about the willingness or the ability of the states to protect our poorest families from the worst ravages of hunger and poverty," said Jesuit Father Fred Kammer Feb. 14 before a subcommittee of the House Agriculture Committee. Also testifying on the same panel, Paulist Father Robert A. Sirico, president of the Acton Institute for the Study of Religion and Liberty, encouraged the committee to shift the federal government's role from major player in providing for the needy to emergency intervenor.

Catholic Giving Increases Dramatically In Wilmington

WILMINGTON, Del. (CNS) — Catholic parishes in a new, diocesewide giving program in the Wilmington Diocese have seen their offertory collections grow an average of 35 percent since last November. William Bannon of Bannon Associates in Columbus, Ohio, which helped organize the program, called it an "astounding success." "So far it's working beyond our expectations," he told The Dialog, Wilmington diocesan newspaper. The campaign focused on challenging Catholics to examine the blessings they have received from God and return a portion to God through the church.

Gramick-Nugent Commission Reports To Vatican

DETROIT (CNS) — The Vatican commission examining the teachings on homosexuality of Father Robert Nugent and Sister Jeannine Gramick said it has reported its findings and recommendations to Rome. Father Nugent, a Salvatorian, and Sister Gramick, a School Sister of Notre Dame, have been national leaders in Catholic ministry among gay and lesbian people for more than 20 years. The Vatican had asked for the investigation of their theological views and writings "because of some concerns that their ministry, along with selected teachings and writings, may have created an ambiguity which has caused confusion in the minds of some people," said a statement issued Feb. 8 by the Detroit archdiocesan Department of Communications on the commission's behalf. The statement gave no details on the nature of the commission's recommendations. Cardinal Adam J. Maida of Detroit is chairman of the investigating commission.

Non-Christians "Within Speaking Distance" Of Church, Cardinal Says

DALLAS (CNS) — Christians and those of other faiths are "within speaking distance and hearing distance" almost 30 years after the Second Vatican Council's declaration on non-Christian religions, said a leading Vatican official. "The climate of meeting one another, listening to one another is better than it was 30 years ago," said Nigerian Cardinal Francis Arinze, president of the Pontifical Council for Interreligious Dialogue. "Before you can really communicate in great depth, before you can really work together, understand another, there must be some reasonable trust, confidence," he said. The 62-year-old Cardinal Arinze made his remarks during a Jan. 31-Feb. 3 visit to Dallas, where he took part in an interreligious consultation sponsored by Thanks-Giving Square, continuing a similar consultation a year ago involving Muslim, Hindu, Jewish, Buddhist and Christian scholars.

Pope Appeals For Freedom Of Seven Missionary Nuns

VATICAN CITY (CNS) — Pope John Paul II appealed for the freedom of seven missionary nuns and a large group of civilians kidnapped three weeks earlier in Sierra Leone. He also prayed Feb. 15 for all those suffering as a result of continuing battles between government and rebel forces in the West African country and said he was closely following the negotiations for the hostages' release. The Italian ambassador to Sierra Leone, using a radio at the offices of Bishop Giorgio Biguzzi of Makeni, was able to speak to each of the seven nuns Feb. 12, he told reporters. Rebel leaders have agreed to allow the Red Cross to deliver medicine one nun needs for a pituitary-gland disorder, he said. But they have demanded a satellite telephone, a generator and a variety of medicines as a condition for the hostages' release.

Catholics Say They're Tormented For Disobeying One-Child Policy

BEIJING (CNS) — Catholic villagers in Hebei province say they are being tormented by local officials for disobeying China's one-child policy. Catholics in two villages in Lingshou county, which is part of Zhengding Diocese, said families that have more than one child have been fined repeatedly and brutally harassed by family planning officials since March 1994. They pleaded for fellow Catholics outside China to help and pray for them, according to letters from village Catholics received by UCA News, an Asian church news agency based in Thailand. Sources claim that Fengjiazhuang and Longtiangou villages in Ciyu town were targeted and attacked by spot-check teams of the family planning department of the government of Ciyu town, about 150 miles southwest of Beijing.

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Practicing Stewardship Does Not Mean Abandoning The Family

Q. How do our needs or the needs of a family fit into the concept of Stewardship?

As Catholic Christians, our first responsibility is to take care of our own needs and the needs of our family. For many, this may include caring for children or elderly parents. When we consider the needs that we have, however, we often confuse needs with wants.

In looking very carefully at what we need versus what we want, we end up placing material things and money in their proper perspective. Everyone needs a home, a comfortable and safe place to live. For some, home may be a simple and quaint place that meets the basic needs of shelter and good health. Yet for others, home may offer an abundance of luxury items, all designed to make life easier and more comfortable than ever.

While it is true that people work hard in part so that they can provide well for themselves or their families, some provisions go beyond what is really necessary, thereby confusing the difference between needs and wants. For example, when someone buys a new house, after considering what commitments they have made to stewardship, they may choose to buy a somewhat smaller house than if they hadn't been practicing stewardship of treasure. That smaller house can still meet many of their needs, but not necessarily all of their wants.

Stewardship of treasure asks only a percentage of income-not the whole thing. Many people find that when they trust in God and return a percentage of their income to church and charity, they can live adequately on the rest of their income. That percentage is something that people decide in prayer after due consideration of their needs and the needs of a family.

When it comes to stewardship of time and talent, personal needs and the needs of a family also come into consideration. Certainly there are responsibilities that each person has to themselves or their family. Stewardship does not ask that we abandon our responsibilities, but stewardship does ask that we use some of our time, regardless of responsibilities, to volunteer in the church and community.

Acts of stewardship can be practiced as a family affair. For example, a married couple with or without their children may choose to volunteer their time and talent as a team for a church or charitable need.

Additionally, children will benefit greatly from being involved in stewardship. One of the most important things that parents can teach their children is to practice stewardship themselves. Someone once said that children say what you say and do what you do, but they don't do what you say. Example is what matters most in teaching Christian stewardship.

As with anything, it is best to begin when children are very young. Children whose parents are "into" stewardship from their earliest days grow up taking for granted that this is how life is lived. Mom and Dad split ten percent of their income between the parish and some charitable organizations, for example. They also share their talents, skills and time with others. That's what adults do; that must be what it means to be grown up.

There are a variety of ways to make stewardship a family affair so that stewardship does not always necessitate taking an individual away from his or her family. In fact, the needs of an individual or family can certainly be met while the commitment to stewardship as a way of life is lived out.

Bishop William G. Curlin is surrounded by students from Chi-Rho, Catholic Campus Ministry at UNCC. Pictured with the bishop are Franciscan Fathers Thomas Crangle (at left) and Ignatius Zampino (far right), the priests staff St. Thomas Aquinas in Charlotte. Campus minister, Barbara Neff is standing to the left of Father Zampino.
Photo by JOANN KEANE

Lent (from page 1)

of their own development.

3. Faced with the seriousness of the living conditions of our brothers and sisters who are kept at a distance from modern culture, we have a duty to show them our complete solidarity. Actions undertaken to favor access to reading and writing are the first condition for helping the impoverished to mature intellectually and to lead their lives more independently. Literacy and education are an essential duty and investment for humanity's future, for "the fulfillment of the whole man and of every man," as Paul VI said ("Populorum Progressio," 42).

In the midst of the peoples, the greater the number of those enjoying a sufficient education, the better will the people be able to take their destiny into their own hands. In this, literacy training helps cooperation between nations and peace in the world. The equal dignity of individuals and peoples requires the international community to take steps to overcome the damaging inequalities which the illiteracy of millions of human beings still causes.

4. My gratitude goes to all the individuals and organizations engaged in the work of solidarity which is the education of the illiterate. I speak particularly to social and religious organizations, to teachers, schoolchildren and students, to all people of good will, and I invite them to share still more generously their material and cultural goods: I hope they will do so in their own localities, and support the work of organizations specifically involved in promoting literacy in other parts of the world.

5. Progress in educating the illiterate will also make further evangelization possible, this to the extent that literacy will enable each of our brothers and sisters to grasp the Christian message in a more personal manner and to reinforce listening to the word of God by reading it themselves. Making direct access to the holy Scriptures possible for the greatest possible number of people, and in their own language, can only enrich the reflection and meditation of those seeking the meaning and direction of their lives.

I strongly urge the pastors of the church to take to heart and encourage this great service to humanity. For it is a matter of linking to the proclamation of the good news the transmission of a knowledge which enables our brothers and sisters to assimilate for themselves the meaning of this message, to experience all its richness and to make it an integral part of their culture. In our time, can we not say that to work for literacy is to contribute to the building up of communion in real and active brotherly love?

6. Through the intercession of the Blessed Virgin Mary, mother of Jesus and our own mother, I pray that God will hear our voices and touch our hearts, that this Lent of 1995 will mark a new stage in the conversion which our Lord Jesus Christ preached, from the very beginning of his messianic mission, for the sake of all nations (cf. Mt 4:12-17).

In this hope, I cordially impart to you my apostolic blessing.

Family Life (from page 1)

opportunity to learn about their natural body cycles. They learn different natural family planning methods, and can then be free from drugs, devices or chemicals that alter their normal reproductive systems, but still are able to make decisions about their family that are in line with church teaching.

Jay and Carmen Hamilton, parishioners of St. Therese Church in Mooresville, have been Natural Family Planning coordinators for three years. "Natural family planning teaches married couples the essence of life, family, and trust in God," says Jay Hamilton.

Retrouvaille — meaning rediscovery — is a program designed to heal and renew troubled marriages. Over a weekend and through follow-up sessions couples can rediscover themselves and their relationships. The program offers assistance for couples who have problems communicating in their marriage.

The Widowed, Separated and Divorced program allows individuals, who have lost loved ones, to receive encouragement and self-help. "The program provides support for people to unite and recognize they are not alone in their struggles," says Sister Miriam.

Engaged Encounter is for all couples planning marriage who want a fuller life together. It is a weekend, designed to allow couples to honestly discuss with each other their prospective lives. The weekend is a required prerequisite to marriage in this diocese.

Each fall, couples celebrating silver and gold wedding anniversaries receive an invitation to St. Patrick Cathedral. There, couples rededicate their commitment to each other, and are invited to join with other couples for a reception in their honor.

Besides the five major programs, Family Life also works with parishes in the Diocese to create types of support groups as needed.

One example of Family Life work is at St. John Neumann Church in Charlotte. A program was started for women who experienced miscarriages. Several young mothers in the parish expressed a need for this type of program, says Sister Miriam. Now, young women with similar experiences can gather and help each other with their pain.

According to Sister Miriam, there are two types of ministry in the Family Life program. One is for families who need some type of support, nurturing and encouragement from the Church. The other category is a ministry to hurting families. "The Church and community supports and aids them in their struggle towards a better life," says Sister Miriam. Parishes ask for assistance in helping these people. And Sister Miriam enjoys the task of matching needs to existing resources, and networking to develop new ones.

For more information concerning Family Life programs, contact Sister Miriam Fiduccia at (704) 343-9954.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 26 • March 3, 1995

Celebrating Faith Education: Campaign leaders gathered to celebrate victory for the Charlotte Catholic High School Capital Campaign on Feb. 25. Pictured from left: Chuck Grace, co-chair, Mercy Sister Paulette Williams, principal of CCHS, Gary Pielemeier, campaign counsel, Jim Kelley, director of development, and Bishop William G. Curlin. Not pictured is co-chair Dick Keffer. Photo by JOANN KEANE

Miracle On Highway 51

CCHS Campaign Exceeds Goal For New High School

By JOANN KEANE
Associate Editor

CHARLOTTE — Campaign leaders for the new Charlotte Catholic High School's capital campaign celebrated a milestone on Feb. 25; exceeding an unprecedented $3 million goal. The funds are earmarked for building and expanding the new Charlotte Catholic High School.

In the atrium of Two First Union in uptown Charlotte, more than 200 — including campaign leaders, CCHS faculty and volunteers — toasted victory, but stopped short of resting on their laurels. Although the campaign exceeded its goal by $106,000 — making it the most successful campaign in the 22-year history of the Diocese of Charlotte — a number of pledges are still expected.

"The wonderful ministry of education of Christian youth will become a reality in our local church," said Bishop William G. Curlin. The new school will allow us to further instill a solid faith foundation of values in more of our youth.

"Our young people will graduate with the understanding of life seen with the eyes of Christ. To understand God's presence within us, that's what Catholic education is all about. If our youth have that vision and faith, our world can be better and our church remains strong," he said.

"Tonight we celebrate that all things are possible with God," said Mercy Sister Paulette Williams, CCHS principal. "Who would ever believe that in Charlotte, a new Catholic High School would be built and that a group of dedicated individuals would sacrifice so much personally to make it happen. You are special people who have given much and have made great sacrifices to leave a lifetime legacy."

CCHS's capital campaign achieved more over a short period of time than any other campaign in the history of diocesan fundraising. Chuck Grace — who co-chaired the campaign with Dick Keffer — pointed to the 50 capital campaigns conducted by the diocese in the past eight years. "This is by far the greatest amount raised in any of those campaigns," he said.

Diocesan Director of Development, Jim Kelley added, "The campaign raised this significant amount in a relatively short period of time." The campaign officially kicked off in October, 1994, and concluded in January. "Generally, this kind of campaign would extend over 12 months. This is certainly a testament to the devotion of supporters of secondary education in Charlotte."

The campaign enlisted 300 volunteers, and gained the support of 1,200 donors, raising $3,106,000, said Grace. "We can't say thanks enough to everyone who pitched in to make this a success."

See excerpts from Mercy Sister Paulette Williams, page 16.

CSS Names John Engler As 1995 Beatty Award Recipient

CHARLOTTE — Catholic Social Services will present the Fourth Annual Colonel Francis J. Beatty Award to John C. Engler, managing principal of Merrill Lynch, Charlotte, at a reception and award dinner March 15 at the Omni Hotel.

The award was established in 1991 and named for the late Colonel Beatty, a founding member of the local chapter of the National Conference of Christians and Jews; chairman of the Mercy Hospital Board of Trustees; an officer in three wars and a president of the National Cotton Council.

The annual award recognizes a person whose strong religious faith has prompted effective, compassionate actions that have met the needs of people in the Charlotte/Mecklenburg community. Past recipients are Jim Babb, veteran broadcaster; Charles "Chuck" Grace, president of Cummins Atlantic and Ray Farris, partner in the law firm of Petree Stockton.

"John Engler is an outstanding recipient of the Colonel Beatty Award. We are proud to honor his community service and ecumenical outreach," stated CSS Board of Advisors Chair Maggie Sauerborn in making the announcement.

Engler, a native of Iowa, is a graduate of the University of Notre Dame, where he is a member of the Sorin Society. He and his wife Peggy have four children: Kathleen Malone, David, Chapin and Stephen and two grandchildren.

Engler is actively involved in fundraising efforts for United Way, Johnson C. Smith University and Goodwill Industries. His serves on the Discovery Place board of directors as chair and is a board member of the Charlotte Symphony and the Chamber of Commerce. He has served on the board at Mercy Hospital as chair for four years and on the combined board for Mercy Hospital and Carolinas Medical Center. He is an active member of St. Gabriel Church and is a past member of the boards of Belmont Abbey College and Catholic Social Services. He has co-chaired the Catholic High School fund drive and served on the diocesan finance committee for the past five years.

The award will be presented by Ray Farris, last year's recipient, and by members of the Beatty family: Anne McKenna, Kitty Gaston, "Skipper" and Dick Beatty. Ty Boyd will serve as the evening's master of ceremonies.

For outstanding service to the community, the annual Spirit Award will be presented to Mary and John Nelis whose 15-year association with CSS as advocates for Adult Retarded Citizens has provided assistance and support to developmentally disabled adults. They have nine children and are members of St. Ann Parish.

Cost is $50 per person. For reservations or information, call Mary Jo Lucey at Catholic Social Services, (704) 343-9954, weekdays from 8:30 a.m.-5 p.m.

CLASS ACT

Members of All Saints eighth grade won the regional division of Odessey of the Mind competition on Feb. 25 at UNC Charlotte. Nearly 1,300 students from Mecklenburg, Union and Cabarrus counties competed in this years Odessey program, which promotes problem-solving by utilizing creativity and teamwork. Pictured are: Richard Staub, Jason Honey, Nick Brown, Julie Emery, Bethany Blankemeyer, and Colleen Hogan. All Saints students performed a vaudeville routine to clinch their win. The students advance to the state-wide Odessy competition in Raleigh.
Photo by JOANN KEANE

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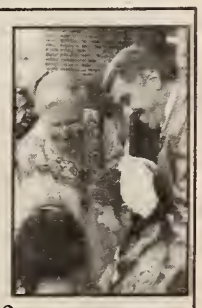

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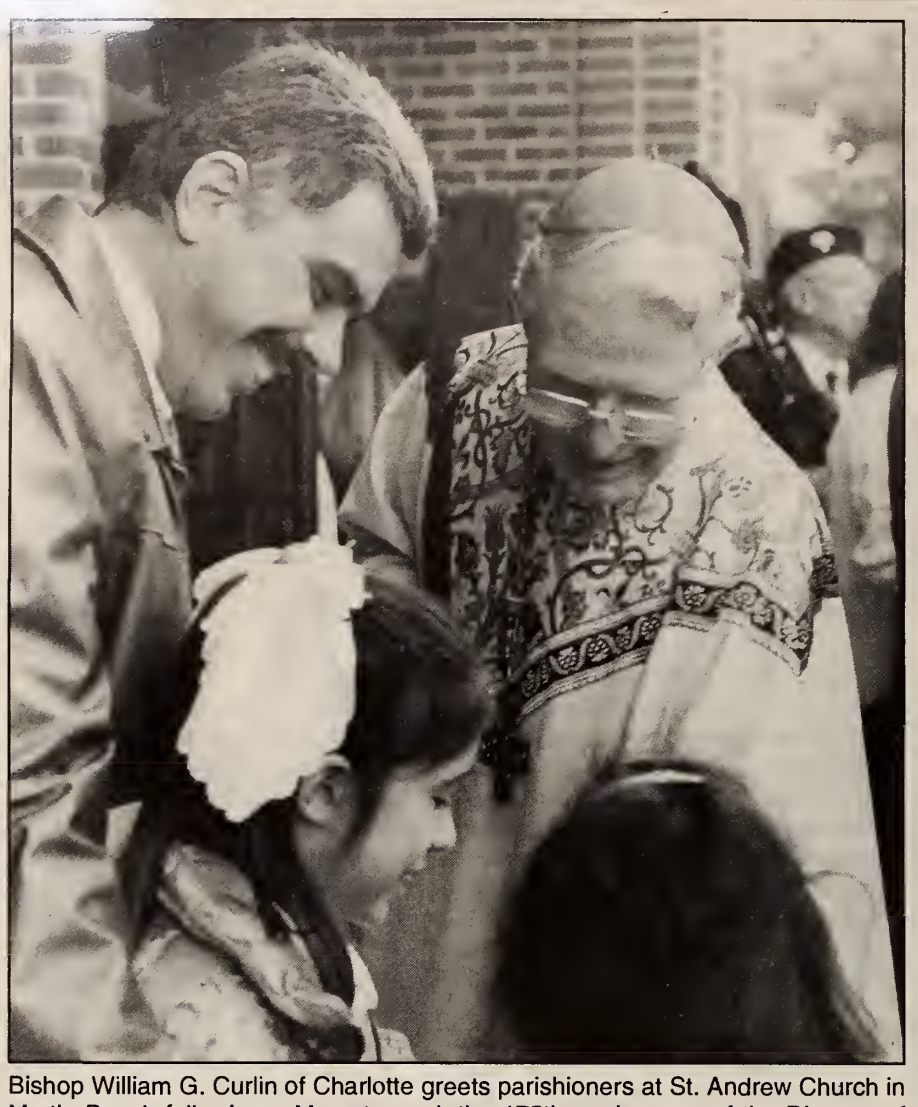

Bishop William G. Curlin of Charlotte greets parishioners at St. Andrew Church in Myrtle Beach following a Mass to mark the 175th anniversary of the Diocese of Charleston. Bishop Curlin celebrated the Mass with Bishop David Thompson of Charleston. Photo by KIM WISE QUINTAL

Bishop Curlin Helps Charleston Diocese Celebrate Anniversary

By KIM WISE QUINTAL

MYRTLE BEACH, S.C. — "I am the body of Christ." It's a tenet of Christian religion from the earliest days, and one we are challenged to retain today, Bishop William G. Curlin of the Diocese of Charlotte said in a special Mass at St. Andrew Parish in Myrtle Beach on Feb. 19.

Bishop Curlin brought the message to a crowd of 400 as parishioners from across the Pee Dee Deanery met to celebrate the Diocese of Charleston's 175th anniversary. Carrying banners from their home churches in small communities like Loris and large towns like North Myrtle Beach, congregants were treated to a beautiful celebration.

Bishop Curlin joined Bishop David B. Thompson of Charleston in the celebration. Bishop Thompson was the principal celebrant.

In his homily, Bishop Curlin told of a man who, during Communion, responds to "Body of Christ" by saying, "I am." The response represents a true understanding of Jesus' life and His promise to us, he said.

"Do you look at your wife, husband, parent, child and recognize Christ all around you? He's supposed to be there," Bishop Curlin said, and He is in everyone we meet.

Even today, our faith continues to stem from our belief that Jesus kept His word when He said that He would come again and live in each of us, Bishop Curlin said. Our free will allows us to accept God in our life.

"God lives in us. Wherever we go, we bear Jesus to this world," Bishop Curlin said. The future of the Church demands, like the Holy Father has said, a deep, spiritual renewal, Bishop Curlin told the crowd. He said, each of us must ask ourselves if we truly accept Jesus Christ in our life.

"Do we stand to be counted when our faith is ridiculed?" he asked, much like Pope John Paul II does when popular culture mocks his teachings.

For Catholics, our love affair with Christ begins when water is poured over our heads during baptism, whether we are children or adults. We must continue that special moment throughout our life, Bishop Curlin said, believing that God enters our flesh, is flesh in our flesh.

According to Bishop Curlin we can be the sign of his forgiveness to others.

He said we need to remember the importance of confession, prayer and Scripture in our lives and in the lives of others, reminding congregants that Pope John Paul II has said monthly confession, even if we are re-confessing a previous sin, can make us saints.

Each of us must also choose to believe in prayer, faithful prayer we believe will be answered.

Those of us who have faith in the word and life of Jesus have something special that others seek, Bishop Curlin said. "People hunger for what we believe."

The anniversary Mass, he said, is a celebration of the many years Jesus has revealed Himself. "You must ask God, walk in me, live in me and speak to me. Please God may we be so transformed by the Holy Spirit to say, Jesus come alive in me."

In his remarks, Bishop Thompson said the Diocese of Charleston was one of the first 10 in the United States. He urged congregants to remember that we need each other and must continue the faith and strength of Catholics that began here 175 years ago.

Bishop Thompson said he pays special tribute to the bishops, priests, laity and missionaries who created the diocese and carried out its work over the years. He also thanked those who had organized the celebration that included altar servers from individual parishes, sisters presenting the gifts, Knights of Columbus resplendent in their dress attire and even a bagpipe player after the Mass.

"You don't look 175 years old," he told the congregation, who rose to applaud the service.

Bishop William G. Curlin blesses a ramp built by the Knights of Columbus to provide easier access to the home of a handicapped resident of Charlotte. Photo by JOANN KEANE

New Ministry For Knights Means More Freedom For Disabled

By EDUARDO PEREZ
Staff Writer

Nine Knights of Columbus councils are providing freedom for the disabled through a life enhancing ministry.

Operation Exodus, an incorporated non-profit organization, provides ramps for handicapped people. It takes its name from the Greek words *Ex,* meaning out and *Hodos,* meaning way.

"Operation Exodus gives people who are virtual prisoners in their homes a chance to become full members of the community," says Stephen Poutier, former grand knight of Council 9560 and president of Operation Exodus. "We assist people who fall through the cracks of the system; people who make enough money so they can't qualify for assistance but are too poor to pay for the work themselves. It opens up a whole new world for them."

Last year Bishop William G. Curlin accepted the position of honorary chairman of Operation Exodus. Bishop Curlin declared it a new ministry in the diocese — a ramp ministry.

"This ministry is a wonderful way for the Catholic presence of charity to be recognized throughout the diocese," says Bishop Curlin. "The ministry serves anybody who needs help, no matter what their denomination. It is an expression of our love for them and concern for their welfare." Bishop Curlin encourages other councils in North Carolina to adopt this project.

Poutier says it was a wise decision to select Bishop Curlin as honorary chairman of the operation. "As bishop, he is the leader of our community. Not only are we an example of charity to other councils within North Carolina, but having Bishop Curlin as honorary chairman exhibits the support we receive from the Diocese."

Started by St. Vincent de Paul Council 9560 in Charlotte, Operation Exodus provides freedom and mobility to handicapped people. Members of the fraternal order of Roman Catholic men work with the State of North Carolina building wooden ramps for disabled people.

The project originated in 1990 when Council 9560 built a ramp for the family of Greg Lawson. Lawson is confined to a wheelchair because of permanent brain damage that he sustained in a skateboarding accident when he was 15. "The council took it upon themselves to build a ramp for them," says Joe Moore, founder and secretary of Operation Exodus.

In 1994, the North Carolina Division of Independent Living formed a partnership with Operation Exodus. Before then, the state agency had difficulty finding contractors who would work within its budget to build ramps for the handicapped.

The agency assists the Knights with the ramp ministry by giving referrals and paying for the necessary building materials.

"With the division paying for materials and the Knights providing labor, it saves us half the cost of a ramp, which is usually $4,000," says John Dalrymple, assistant director of the Division of Independent Living. According to Dalrymple, the agency applies savings from the ramps toward other necessities such as grab bars and wheelchairs.

Operation Exodus started in Mecklenburg County. Since its establishment it has expanded to four other counties: Cabarrus, Union, Gaston and Rowan.

"There is definitely a growing awareness throughout North Carolina of our ministry," says Moore. Within the last year Operation Exodus has built 12 ramps for disabled people. Their expectations for 1995 are 25 ramps.

The participating Knights of Columbus councils are Charlotte Council 770; St. John Neumann Council 7343; St. Vincent de Paul Council 9560; St. Thomas Aquinas Council 10505; St. Matthew Council 10852; St. Gregory Council 6700 in Gastonia; Queen of the Apostles Council 11076 in Belmont; St. James Council 7450 in Concord and Our Lady of Lourdes Council 10615 in Monroe.

We Were Wrong

A story in the Feb. 17 issue of *The Catholic News & Herald* incorrectly referred to Father Edgar Holden as a Franciscan Friar. Father Holden is a Conventual Franciscan. At another point, his name is given as Father Hoover instead of Father Holden. We regret the error.

FATHER BOB BAZZOLI

SISTER ANNETTE AMENDOLIA

Priest, Sister Join Staff Of St. Paul The Apostle Parish

GREENSBORO — Oblate Father Bob Bazzoli and Notre Dame Sister Annette Amendolia have joined the staff of St. Paul the Apostle Church.

As parochial vicar, Father Bazzoli assists the pastor, Father Jim O'Neill, with pastoral and sacramental ministries and has primary responsibility for the faith formation program.

A native of Philadelphia, Father Bazzoli comes to St. Paul from Holy Name High School in Reading, Pa., where he was director of spiritual activities and taught morality and sacramental theology. He previously taught at Salesianum High School in Wilmington, Del. and at his alma mater, Northeast Catholic High School in Philadelphia.

An Oblate of St. Francis DeSales, Father Bazzoli was ordained in 1988. He has a Bachelor of Arts degree in psychology from Allentown College of St. Francis DeSales and a Master of Divinity degree from DeSales School of Theology. He is currently pursuing a masters degree in pastoral planning and research from Fordham University.

As director of liturgy, Sister Annette develops and coordinates parish liturgical programs and is responsible for the adult education program. She also works with children of the parish in liturgical formation and celebrations.

Sister Annette is a native of Washington, D.C. and a member of the Sisters of Notre Dame. Before joining the staff at St. Paul the Apostle, she served the Diocese of Cleveland. She has coordinated liturgies for elementary schools in three different dioceses over the past 20 years and has directed children's and young adults' choirs, presented music and liturgy workshops and served on liturgy committees.

With a Bachelor of Science degree in education, Sister Annette graduated from St. John College in Cleveland. She has a Masters of Religious Education degree from the University of St. Thomas in Houston and is a certified pastoral minister and catechist in the Diocese of Cleveland.

Serving the spiritual needs of more 1,400 families, St. Paul the Apostle Church is at 2715 Horsepen Creek Rd. in northwest Greensboro.

Family Awareness

MOORESVILLE — A Mother, Daughter, Father and Son Program will take place on April 2 at St. Therese Church. The program teaches fertility awareness and abstinence to children 10-16 years old and their parents. Registration is $10. For information, call Jay and Carmen Hamilton at (704) 663-6411.

Retired Belmont Abbey Professor Jean Moore Killed In Accident

BELMONT — Approximately 200 friends and family members attended the funeral Mass of Jean Sutherland Moore, a retired Belmont Abbey College faculty member, on Feb. 23 at Belmont Abbey Cathedral.

Moore, 71, a parishioner of St. Michael Church in Gastonia, died Feb. 20 as the result of a traffic accident

Moore was a native of London, England and daughter of the late Edwin George and Gwendoline Thomas Sutherland. She came to the United States in 1946, graduated magna cum laude from Belmont Abbey and held a master's degree from the University of North Carolina-Greensboro.

After 28 years of teaching English at Belmont Abbey College, she retired in May 1992 but continued teaching part-time. As an artist and published writer, she enjoyed creative writing, poetry and the writings of James Joyce. Her most recent short story, entitled "Expectations," is in the winter issue of *Delta Epsilon Sigma Journal*

She was a volunteer for the Sisters of Mercy, the House of Mercy and the Schiele Museum of Natural History in Gastonia. She was active as an actor and stage manager with The American Association of University Women, The Abbey Players and The Gastonia Little Theater.

JEAN SUTHERLAND MOORE

Survivors include a son, Jack Moore of Atlanta, Ga., two daughters, Lois Wyche of Cleveland, Tenn., and Dr. Sandra Moore of Astoria, N.Y., a brother, John Sutherland of London, and two grandchildren, JoAnna and Jonathan Wyche of Cleveland.

Red Cross Honors Churches For Participation In Blood Program

CHARLOTTE — The American Red Cross honored participants in the Weekend/Church Blood Program recently at Adam's Mark Hotel. "This (1994)was a particularly difficult year for blood collections," said Jennifer Thomas, assistant director of blood services. "The churches in our community responded to the needs for blood time and time again, donating more than 10,000 units of blood last year."

St. Gabriel Church was awarded the "Red Cross Traveling Trophy Award" for outstanding support.

Our Lady of the Assumption Church was recognized as a "Holiday Hero" for special efforts during the holiday season and received the "Blood Drop" award for outstanding donor participation based on membership.

St. Ann Church received the "Blood Drop" award, the "Hall of Fame" award for long-running support and the "Outstanding Community Blood Drive" award for achieving more than 100 percent of their goal for their drives.

Special thanks went to all the churches and donors who participated. For information about the blood program, call Thomas at (704) 527-0313.

College Receives Grant

BELMONT — Belmont Abbey College has received a $33,000 grant from the Lettie Pate Whitehead Foundation, Inc. of Atlanta to provide scholarships for deserving female students during the 1995-96 academic year. Established in 1964, the foundation honors Lettie Pate Whitehead, who served as a director of the Coca-Cola Company for almost 20 years. It grants funds for scholarships on the basis of need to Christian women from Alabama, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia. Belmont Abbey College provides scholarships for 12-15 students annually through the foundation's grants.

Charlotte Catholic High School is celebrating 50 years of Catholic secondary education in Charlotte, its 40th Anniversary on Park Rd. and the 20thAnniversary of the CCHS Foundation with a

'Grand Spree'

Win a 7-Night Southern Caribbean Cruise for two aboard Royal Caribbean's *Monarch of the Seas*!

(Continental U.S. airfare included)

Tickets: $5 each, 6 for $25

Winning ticket to be drawn at CCHS Foundation Grand Prix Party April 29, 1995

Name_____

Address_____

City/State/Zip_____

AC/Phone_____

Return with check payable to:
CCHS Foundation
3100 Park Rd.
Charlotte, NC 28209

(Need not be present to win)

Proceeds will benefit the many needs of our new Catholic High School, opening in the Fall of 1995.

Special Thanks to: *Cruise Outlet of the Carolinas*

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Hypocritical Oath

Old Hippocrates must be rolling in his grave.

Back in 360 B.C., when the good doctor was born in Greece, nobility, morality and respect for life meant something. Known as the Father of Medicine and credited with formulating the Hippocratic Oath, Hippocrates stood for impartiality, moral correctness and solemnity.

For more than 2,000 years, scores of graduating medical students have pledged to uphold his standards:

— Refraining from using medical knowledge contrary to moral law, "even under threat."
— Keeping patients from "harm and wrong."
— Maintaining "the utmost respect for human life from the time of conception."

Even Hippocrates was pro-life.

That's why the Feb. 14 decision by the Accreditation Council for Graduate Medical Education to require that all obstetrics residency programs provide abortion training is nothing short of outrageous.

Such life-ending "procedures" violate the very oath by which the council members probably pledged themselves at their own graduations. The same doctors who will refuse to divulge confidential medical information because of the Hippocratic Oath will forswear the same pledge to wallow in the profits that abortion delivers. How's that for irony?

The requirement that all health care institutions — including Catholic ones — ensure abortion training is wrong on several levels.

It promotes a general degradation of life by equating abortion with other life-giving medical procedures, violates freedom-of-religion provisions in state and federal constitutions and it is overtly coercive on the part of pro-abortion legions to force pro-lifers into directly contributing to the killing of unborn babies.

Although residents with personal "moral and religious" objections can be exempted, hospitals must provide the training or risk being discredited. A discredited hospital is as good as dead.

Clearly, Catholic health care institutions will fight the new requirement, which is to take effect in 1996.

Cardinal Roger M. Mahony of Los Angeles, chairman of the U.S. bishops' Committee on Pro-Life Activities, has vowed to "leave no stone unturned in bringing about a reversal of this Draconian measure."

Catholics must wage that fight, even though it is bound to be costly and prolonged. Without consistency in the abortion debate, as others, credibility is lost.

Unfortunately, times have changed since Hippocrates. We live in an age where respect and honor are not considered as essential as the almighty insurance dollar.

Would that doctors live by the oath: "As long as I keep these promises inviolate, may I continue the practice of my profession and be respected by men for all time. Should I violate them, may the reverse be my lot."

This editorial ran in the Feb. 24 issue of the Catholic Universe Bulletin, newspaper of the Diocese of Cleveland.

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Pro-Life Corner

Post-abortion service
Tuesday, March 7, 7:30 p.m.
Our Lady of Mercy Church
Winston-Salem, N.C.
For information, call
Dr. Martha Shuping at (910) 659-1342

The Respect Life Office **Diocese of Charlotte** **(704) 331-1720**

Pope Commends Work Of Religious Brothers

VATICAN CITY (CNS) — Pope John Paul II said religious brothers, like their ordained counterparts, play an important role in the Church, especially in education and social work.

"Even without priestly ordination, a religious can fully live his consecration," the pope said at his Feb. 22 weekly general audience.

"They contribute greatly to the Church's mission of evangelization and to her pastoral activity especially in the fields of education and of service to those in need," he said.

The pope outlined the historical development of the religious brotherhood, and said when religious communities first began all of the members were called brothers.

"Most of them did not receive priestly ordination because they did not have a vocation to the ministry," he said. If there was a shortage of priests, then one of the brothers was ordained for sacramental service to the community.

Today, religious brothers are found both in orders which are mainly clerical and in orders that comprise only religious brothers.

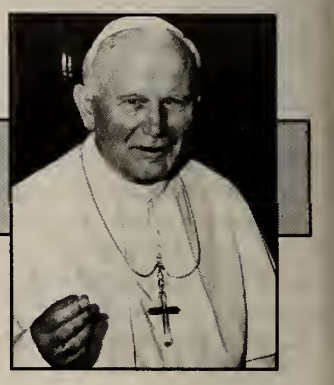
The value and the ideal of a man consecrating himself to God through the vows of poverty, chastity and obedience, even without priestly ordination, is seen in the life of St. Francis of Assisi, the pope said. St. Francis, founder of the Franciscans, was never ordained to the priesthood.

In accordance with the teachings of the Second Vatican Council, the pope said, "institutes of brothers could continue the tradition of calling members to receive holy orders to provide sacramental ministry to the community."

But the pope urged that such decisions be made "in the light of the needs of the time and place and in harmony with the oldest traditions of monastic institutes."

Pope John Paul told visitors at his audience that in many countries the number of men becoming religious brothers is dropping. He asked for new efforts and prayers "to encourage the renewal of this important and noble vocation."

The Pope Speaks



Pope John Paul II

Immigrants Must Be Fully Integrated, Pope Says

VATICAN CITY (CNS) — The challenge of building a multicultural and multiracial society demands full integration for the millions of immigrants around the globe, Pope John Paul II said.

"Those who arrive from distant countries should feel understood by their host populations. May they always be respected and loved as brothers and sisters," the pope said at a Sunday blessing Feb. 19.

The Church's emphasis on providing welcome and solidarity for immigrants is especially timely because of the growing movement of people from country to country and continent to continent, he said. Many are poor people in search of a better life in developed nations, he noted.

"There is already a need today — and perhaps it will be greater in the future — for mutual understanding, welcome and integration," he said.

The pope said all this requires men and women of peace. An example, he said, was St. Frances Xavier Cabrini, an Italian-born nun who worked with immigrants in the United States in the late 1800s and early 1900s. She founded the Missionary Sisters of the Sacred Heart.

Mother Cabrini, who became a U.S. citizen, organized schools, nurseries, colleges, hospitals and orphanages, all on a shoestring budget, the pope said. Her work represents an "authentic miracle of charity" and a unique contribution to peace, he said.

"With fine intuition, Mother Cabrini recognized that it was not enough to offer immigrants material support. It was necessary to help them be fully integrated in the new social reality, without losing the real values of their native culture," he said.

The pope said today's society needs "maternal hearts" like that of Mother Cabrini. His talk was one of a series highlighting the lives of Catholic women who have been peacemakers in the Church and society.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

March 12
9 am
Rite of Election
St. Peter, Charlotte

March 13
Participate in Catholic Bishops Conference in Washington, DC; member of committee on Priestly Life

March 14
Presbyteral Council

March 15
Catholic Social Services Awards dinner

March 16
Meet with Diocesan Consultors

March 18
11 am Mass and luncheon
Hosted by Amazing Grays of St. Patrick

March 19
11:30 am
Install Father Ingatious Zampino, OFM,cap as pastor, St. Thomas Aquinas

March 21
11 am
Mass and Luncheon
Belmont Abbey
St. Benedict feast day

March 22
7 pm
Hickory
Catholic Social Services
Board of Directors meeting

The Torah

Light One Candle

Father John Catoir

Always remember that Jesus was a practicing Jew throughout His entire life. As you welcome Him into your heart this Easter season think about the Torah faith which He believed and practiced.

Maimonides (1135-1204), also known as Moses Ben Maimon, bequeathed to his followers the following Thirteen Cardinal Principles of Torah Faith. The Torah, which we call the Pentateuch, consists of the first five books of the Hebrew Bible — Genesis, Exodus, Deuteronomy, Leviticus and Numbers. This is the heart of what a faithful Jew believes today.

The first five principles pertain to the knowledge of God.

1. *God lives. He is the foundation of all foundations.* (Christians believe exactly the same thing.)

2. *God is One. Blessed be His Name forever.* (Within the context of the Trinity, One God in three Divine Persons, we too believe in the oneness of God.)

3. *God is the Incorporeal Creator. He has no form whatsoever nor is He a force within a corporeal entity. He is pure Spirit.* (Christians believe that God is pure Spirit, but we believe He assumed a human nature in Jesus.)

4. *God is Eternal. He is without beginning or end.* (We agree entirely.)

5. *God alone must be worshipped. He is absolutely omnipotent and the source of all benevolence.* (We agree.)

The next four Principles are about the Divine Origin of the Torah

6. *The Lord speaks to us through the prophets.* (We agree.)

7. *Rabbi Moses Ben Maimon is the father of all prophets.* (Obviously, we do not agree with this principle. Jesus is Lord and He called John the Baptist the greatest of all prophets.)

8. *The Divine Origin of Torah - written and oral laws are authentic.* (We agree on the Divine origin of Holy Scripture, but not necessarily with the interpretations of Talmudic scholars.)

9. *The Immutability of Torah comes from God and is forever guarded from error and pitfalls.* (We have similar views on Biblical inerrancy, but the Scriptures have to be correctly interpreted. For this we turn to Church authority.)

The final four Principles of Torah are about Divine Providence, reward and retribution.

10. *Divine Omniscience. God knows all the deeds and thoughts of humans. This idea goes hand in hand with the concept of Divine Providence in which the sustenance of every living thing is provided for by God alone.* (We agree.)

11. *There is Eternal Reward and Retribution. God will reward the just and punish the wicked.* (This of course was Jesus' teaching and is at the heart of the Gospel message.)

12. *The Coming of the Messiah. Should He tarry, wait for him.* Habakkuk 2:3 *He shall have dominion from sea to sea.* Zechariah 9:10 (We believe the Messiah already appeared in the person of Jesus the Christ.)

13. *Resurrection. A new world is dawning. Then the lame shall leap like a deer.* Isaiah 35:6 This principle entails the return of the soul to the body after death. Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Daniel 12:2 (Jesus is the Savior of the human race, who is raised from the dead, by the Holy Spirit.)

Rabbi Zechariah Fendel, presents these fundamental principles of Torah faith for today's Jews in his book, *Torah Faith: The Thirteen Principles.*

As we contemplate the early training of Jesus in the Jewish faith, these principles can help us to appreciate our own faith in contrast. Though we have monumental differences with our Jewish brothers and sisters, it is clear that we have much more in common. We all have faith in exactly the same God.

For a free copy of the Christopher News Note, "Christians And Jews," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.

Father John Catoir is director of The Christophers.

'Divinity,' A Game About Faith

The Human Side

Father Eugene Hemrick

In an age of cable television and electronic computer games, is it reasonable to ask a family or friends to sit around the table and play a game about religion?

I asked myself this when Mike McKay asked me to review his game, "Divinity" (Divinity Religious Products, Carlsbad, Calif.).

"Divinity" asks 672 questions based on the new *Catechism of the Catholic Church.* They revolve around the profession of faith, Christian mysteries, the life of Christ and prayer.

Here's a multiple-choice question from the game, for example: "What does the word 'psalter' mean?" (a) salt of the earth; (b) praises; (c) hymns." Again: "What is the fruit of a well-formed conscience? (a) sense of guilt; (b) freedom and peace of heart; (c) knowledge of sin."

Depending on the answers, players advance or regress from the winner's goal, Omega. The game is played on a board decorated with terms and pictures drawn from faith.

I enjoyed the game. But even more, I enjoyed the fact that it made me think — that it set my powers of reflection in motion.

And it brought to mind some recent research that found a number of churches losing young people because they offer a weak creed. Youth, and for that matter adults, are not attracted to a religious denomination that lacks clear and strong beliefs. Firmness and conviction, two important qualities of attractiveness, need to be present.

The new catechism and "Divinity" leave no doubt about Catholic convictions and their long tradition.

Unlike ingenious electronic games which rely on hand-eye coordination or focus on trivia, "Divinity" challenges players to connect the temporal with the spiritual; it centers on soul-searching questions.

Usually when reading the new catechism, I reflect on its passages momentarily, give a passing nod and move on. I found that "Divinity," like a good teacher, stopped me and challenged my passivity.

The playing board prompted me to become a more active learner.

I also found that one question would raise additional questions, and this thinking process carried over into other reading. Interestingly, I found myself aggressively looking for passages in my breviary which reflected this or that teaching.

Of course, sometimes we adults feel that we know all there is to know about religion. So a game like this one gives us a chance to put all that knowledge to use.

A game might be a fun way to think about faith. But it isn't really the game itself that concerns me. What I think we all need are challenges in the daily course of events — yes, including leisure events — that cause us to think about the value of faith and its meaning for our lives here and now.

Father Hemrick is director of research for the United States Catholic Conference.

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Sexual Abstinence Isn't Just For Teens

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

You have devoted several columns to the subject of teenage sexuality. Could you please address the issue of single adults and sexuality. Many of my friends are sexually active, yet they receive communion and attend Mass weekly. They tell me that while adultery is a mortal sin, fornication is most certainly not. Is this true?

Sexual activity between any two people who are not validly married to each other is not permitted. The Bible is very clear about this, throughout the Old and New Testament and Catholic teaching has never deviated from this.

In I Thessalonians 4:3, St. Paul writes, "This is the will of God, even your sanctification, that ye should abstain from fornication." I've quoted from the King James Version, since fornication is an older term that is not used in some of the newer translations.

The Good News Bible translates this verse as, "God wants you to be holy and free from sexual immorality." So, if you look through Scripture and see reference to "sexual immorality," the meaning encompasses what your friends are apparently doing.

Why on earth would God forbid something so enjoyable? First of all, remember that God created sex. He created all the things that make us attractive to each other, and He created our capacity to enjoy sharing with each other in intimate sexual relationships. He's not a stingy old Scrooge who hates to see people happy — He invented this.

But His purpose in creating sex was not simply so we could all feel good for a few moments but rather that we could give of ourselves to another as completely and fully as possible at the same time receiving another's love so deeply that we become "one flesh," and in the process become co-creators with God in bringing new life into the world. It' something much too precious and valuable to squander on a near-stranger after a couple of drinks on a Saturday night. You've missed the essence of the experience that way and settled for a counterfeit.

St. Paul has more to say about the spiritual aspects. "You know that your bodies are parts of the body of Christ. Shall I take a part of Christ's own body and make it part of the body of a prostitute? Or perhaps you don't know that the man who joins his body to a prostitute becomes physically one with her?" (I Corinthians 6:15-16) He adds that "the man who is guilty of sexual immorality sins against his own body" and asks, "Don't you know that your body is a temple of the Holy Spirit?" (I Corinthians 6:18-19)

According to Church teaching, these sexual sins are objectively potentially very serious. But we can't judge whether

See **Crosswinds,** Page 16

Find Another Surgeon General Nominee

This editorial is reprinted from the Feb. 9 isue of the Saint Cloud Visitor, *newspaper of the Diocese of St. Cloud, Minn. It was written by Benedictine Sister Nancy Bauer, editor.*

Guest Commentary

Sister Nancy Bauer

Many Americans were relieved when President Clinton fired Joycelyn Elders and started searching for a new surgeon general. Not only Elders' views, but how she expressed those views, drew criticism, particularly from Catholics and pro-lifers. Before and during her tenure as the country's leading physician, she repeatedly spoke out in favor of abortion and distribution of condoms to teens. But more than that, she ridiculed people who opposed her positions, particularly those who opposed them based on their religious beliefs.

Now, President Clinton has nominated a man whose views, and perhaps even whose prejudices, hardly differ from Elders.

Dr. Henry Foster Jr., a gynecologist and obstetrician from Tennessee, is noted for a program he instituted seven years ago in Nashville. "I Have a Future" helps teens stay in school, learn job skills and avoid pregnancy. Those are admirable goals. President Clinton said one of the reasons he nominated Foster was because he wants him to lead a national campaign to combat teen pregnancy. That, too, is an admirable goal.

What is disturbing, however, are other aspects of Foster's career. He not only supports legal abortion, which anyone would expect a Clinton nominee to do, he supports abortion in a big way — the Planned Parenthood way. Foster is currently on the board of Tennessee's Planned Parenthood and was a member of Planned Parenthood's national board from 1978 to 1981, and was on its national advisory council from 1981 to 1985. Since 1989, he has served on the National Leadership Committee to Keep Abortion Safe and Legal, a Planned Parenthood affiliate organization.

Planned Parenthood is recognized as the leading proponent of abortion in this country. As such, it is also the leading antagonist of the pro-life movement, and has more than once stooped to less-than-civil means to undermine not only pro-lifers in general, but Catholic hierarchy in particular. Following the December murders of two abortion clinic workers in Massachusetts, Planned Parenthood of New York City placed an ad in *The New York Times* proclaiming that Catholic leaders "incite terrorism and death" by their words against abortion. The ad described Cardinal Roger Mahony, chairman of the U.S. bishops' pro-life committee, as one of the "arms merchants in this war of words."

For the president to nominate for surgeon general a man who is as entrenched in Planned Parenthood as is Foster is a slap in the face to the vast number of pro-lifers in this country and a slap in the face to Catholics.

Both Foster and Clinton say they want abortion to be "safe, legal and rare." There is no doubt that Planned Parenthood also wants abortion to be safe and legal. Pro-lifers have considerable doubt, however, that Planned Parenthood and its supporters really want abortion to be rare. Notice Planned Parenthood's affiliate of which Foster is a member is called National Leadership Committee to Keep Abortion Safe and Legal, not National Leadership Committee to Keep Abortion Safe, Legal and Rare.

Given his own position on the issue, no one expects President Clinton to nominate an abortion opponent as surgeon general. But one has to wonder why he selected someone who is as actively involved in Planned Parenthood as is this nominee. Surely there is a physician somewhere in the United States who has not either personally insulted Catholics for their beliefs, or who is not affiliated with an organization that has insulted Catholics, their beliefs and their leaders.

After 20 Years, There's Much To Be Done In Appalachia

WHEELING, W.Va. (CNS) — Twenty years after the issuance of a pastoral letter by Appalachia's Catholic bishops, much work remains to be done, said the Jesuit priest who wrote the action plan for the pastoral.

"I only wish that I could tell you things have gotten much better in the past 20 years, but we have some of the same troubles we had then, and we are starting to worry whether we can ever lick them before the end of our lifetime," said Father Albert Fritsch, who heads Appalachia-Science in the Public Interest in Livingston, Ky.

Citing such Appalachian woes as unsafe drinking water, bad roads, fewer good-paying jobs, and strip-mined hills and banks, Father Fritsch said, "We've gotten older, grayer, heavier — but just as angry, just as hurt, just as willing to go one more mile, though it may take longer to get there."

Father Fritsch spoke Feb. 1 at a Wheeling Jesuit College forum commemorating the 20th anniversary of the pastoral, *This Land Is Home to Me*, issued Feb. 1, 1975.

Written in a verse style during the height of the first U.S. oil crisis, the pastoral alluded to thoughts at the time that Appalachia's coal would return wealth to its people.

"But the new power, which a return to coal could bring to Appalachia, would probably not make its people any more powerful," the pastoral said. "Instead, they would live a different kind of powerless, one common to the rest of our society — the powerlessness of isolated little people in the face of the most powerful corporate giants on this earth."

The pastoral also called for an action plan, eventually written by Father Fritsch.

Areas to be addressed were "role of coal in the life of the region and nation; energy consumption patterns and lifestyle; strip mining and deep mining; land acquisition; retribution, and redistribution; tourism and recreation industries; exploitation of cheap labor; occupational health and safety; union reform and extension; community unions; community organizing and citizen control; public voice in local, state and national politics; church investments as seed money; cooperatives; education; health systems; family life; the elderly; arts and crafts; music and poetry; prayer."

"Let's call for it again," Father Fritsch said of an action plan. "This or any bishop's letter is not worth its salt if followers don't follow. Words are just words, if there's no spark to forge them into deeds."

One example he gave was the increase in the amount garbage from the East Coast going into Appalachian landfills.

"Why must the poor be bearers of the sloughed-off goods of the rich?" Father Fritsch asked. "We will stop it when we get together and stop it, and (the) Church is to be with us in the fight.... The Church is where the ones and the twos become a body with warm blood and Jesus in its midst. What happens at Mass need now happen in the hills and hollers."

He advocated building an information superhighway throughout the region. "We have a million great thoughts, but who other than our next-door neighbors have heard of them?" he said.

Father Fritsch also advanced the idea of an "Appalachian Anti-Defamation League" to "do battle with those in the newspapers and airwaves who take cheap shots at hill folk as though they are mindless or less than human."

"Should 'hillbilly' be a new unspoken word on talk shows?' Father Fritsch asked. "Appalachian ways are holy to us, part of how we are. To cheapen them is to say they are not worth much all across our land."

Appalachia covers parts of Alabama, Georgia, Kentucky, Maryland, Mississippi, New York, North Carolina, Ohio, Pennsylvania, South Carolina, Tennessee, Virginia and all of West Virginia.

Of the 25 bishops who signed the pastoral in 1975, only two are still in active ministry in the region: Bishops Edward D. Head of Buffalo, N.Y., and Walter F. Sullivan of Richmond, Va. A third signer, Cardinal Joseph L. Bernardin of Chicago, was archbishop of Cincinnati at the time.

The pastoral was in large part inspired by now-retired Bishop Michael J. Begley who was then the first bishop of the Diocese of Charlotte.

This newspaper is printed on recycled newsprint and is recyclable.

K OF C

Please pray for the following deceased priests during the month of March:
Reverend John H. Huston, 1976
Reverend Francis Gorham, 1981
Reverend Justin Pechulis, 1983
Reverend Robert A. Gibson, 1987
Reverend Francis J. Morrissey, 1949
Reverend James Gallagher, 1950
Reverend Aloysius Adler, 1954
Monsignor William T. O'Brien, 1960
Reverend John M. Breunig, 1985
Reverend John D. Kells, 1990
Reverend William Mayer, OSB, 1904
Reverend Patrick Donlon, OSB, 1913
Reverend Prior Nicholas Bliley, OSB, VG, 1943
Reverend Ambrose Gallagher, OSB, 1946
Reverend Florian Checkhart. OSB, 1951
Reverend Richard Graz, OSB, 1952
Reverend Michael McInerney, OSB, 1963
Reverend Vincent Campbell, OSB, 1965
Reverend Joseph Tobin, OSB, 1978

St. Casimir

Casimir was born of Polish royalty in 1458. His refusal to take up arms against a Hungarian army earned him the title "The Peacemaker" among Poles. He devoted much time to prayer and study, and used his influence and resources to help the poor. Casimir also refused his father's demand to marry and chose a celibate life. He died in 1484. Many miracles were reported at his tomb. Casimir was canonized in 1522 and his feast is March 4.

Saints & Scripture

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Scripture

Readings for the week of March 5 - March 11

Sunday:	Deuteronomy 26: 4-10 Romans 10: 8-13 Luke 4: 1-13
Monday:	Leviticus 19: 2, 11-18 Matthew 25: 31-46
Tuesday:	Isaiah 55: 10-11 Matthew 6: 7-15
Wednesday:	Jonah 3: 1-10 Luke 11: 29-32
Thursday:	Esther (Greek) C: 12, 14-16, 23-25 Matthew 7: 7-12
Friday:	Ezekiel 18: 21-28 Matthew 5: 20-26
Saturday:	Deuteronomy 26: 16-19 Matthew 5: 43-48

Entertainment

Window To Paris

Magic Window Allows Russians To Experience Fantasy Life

Dreary days disappear when the cramped residents of a cluttered Russian apartment uncover a magical window that allows them to step onto a Parisian rooftop in "Window to Paris."

The accidental discovery soon galvanizes all but one of the apartment dwellers to make frequent trips back and forth for purposes of trading — or stealing — prized Western goods to bring back home to show off.

Sensitive music teacher Nikolai (Serguei Dontsov), however, is more involved in conveying the growing love he feels for eccentric Parisienne Nicole (Agnes Soral). She is an artistically inclined stuffer of dead pets for grieving owners.

Matters reach crisis proportions when musical Nikolai acts like a Pied Piper, bringing his student children on a day trip across gay Paree — and they balk at going home to gray St. Petersburg.

Director Yuri Mamin takes this rather original fantasy and spins it into a culture-clash comedy of minor charms but also of whimsy without end.

Both the Russian and French characters are the butt of satirical barbs, but not quite cleverly enough to escape stereotypes or rise above sheer silliness.

The light-fingered but heavy drinking Russians are not an appealing lot and occupy screen time better devoted to the fragile cross-cultural romance at hand. Other distracting subplots also clutter up the story and make it too busy to be fully enjoyed.

The stark contrast between the deprived Russian society and the abundance in the City of Light is well-rendered, though the movie takes a jarring, darker tone when nightgown-clad Nicole innocently steps through the window.

Finding herself in freezing nighttime St. Petersburg, she is unable to understand what happened or to communicate with anyone and is tossed into a filthy jail. Luckily, her hero Nikolai finds her and convinces authorities she is the world-famous Edith Piaf and must be released for her imminent concert.

St. Petersburg-based Mamin suggests that his city is worse off since the collapse of communism while at the same time mocking capitalist greed. This is best depicted at Nikolai's school where portraits of Lenin have been replaced with enlarged framed examples of various currencies the students are expected to be inspired by.

In the end, the director seems to have tossed together too many moods, from ominous to airy. A belabored stress on the whimsical, and the broadly sentimental treatment make it less than the biting political satire it could have been.

Due to fleeting full nudity, occasional drunkenness and slapping of spouses and a few instances of rough language, the U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Aileen Wuornos: The Selling of a Serial Killer" (1994)

Provocative documentary follows the 1992 case of a Florida prostitute convicted of multiple murders with the focus on the pot- smoking lawyer who became her agent and a Christian fundamentalist who legally adopted her, both of whom appear primarily concerned with money from the media. Despite its sleazy tabloid aspects, British filmmaker Nick Broomfield concentrates on how the judgments of those representing the interests of an accused criminal can be warped by the potential for big bucks from book and movie rights. Graphic descriptions of sexual violence, recreational drug use and some rough language.

The U.S. Catholic Conference classification is A-IV — adults, with reservations. Not rated by the Motion Picture Association of America.

"The Lion King" (1994)

Animated tale of an African lion cub (voice of Jonathan Taylor Thomas) who, led to believe he caused the death of his royal father (voice of James Earl Jones), runs away in shame, enabling his evil uncle (voice of Jeremy Irons) to assume the throne until he returns a full-grown lion (voice of Matthew Broderick) to discover the truth and reclaim the kingdom. Directors Roger Allers and Rob Minkoff combine stunning animation with deft comic touches and stirring musical numbers for an evocative allegorical story of a young lion coming of age and learning to assume responsibility as an adult leader. Some intense moments.

The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.

"Princess Caraboo" (1994)

Delightful fact-based tale set in early 19th-century England where an exotically dressed young woman (Phoebe Cates) speaking no English is found on the wayside and is embraced by the upper classes who believe she is a shipwrecked Javanese princess, until a lovestruck reporter (Stephen Rea) uncovers her true background. Director Michael Austin turns in a deft comedy that skewers the pretention of the British uppercrust and features masterful comic performances by John Lithgow and Kevin Kline in smaller roles. Mild sexual innuendo.

The U.S. Catholic Conference classification is A- II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

"Four Weddings" — Hugh Grant and Andie MacDowell star in a scene from "Four Weddings and a Funeral." The film received an Oscar nomination for best picture (CNS photo)

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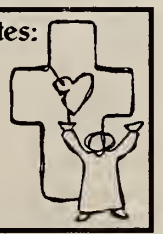

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Atheism's challenge for you

By Father Eugene LaVerdiere, SSS
Catholic News Service

FAITH alive!

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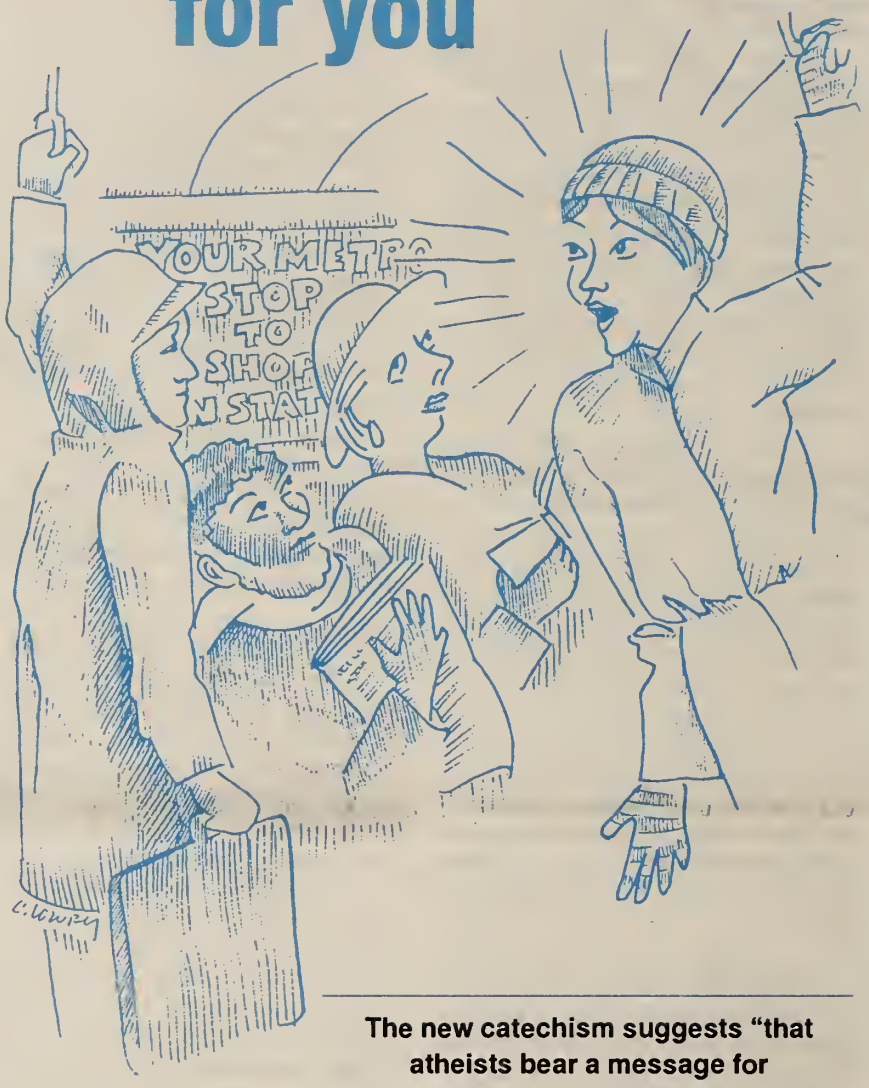

Understanding an atheist is not so easy as it used to be. But then nothing is as easy as it used to be.

Think about it.

You meet atheists everywhere.

I guess just about anybody can be an atheist. Atheism has no respect for age, nationality, race or sex. Being rich or poor, educated or not seems to have nothing to do with it.

You meet atheists even in church, people who are there because it is the only quiet place around, a place where they can think and put their lives together.

So we cannot conclude that atheists are necessarily people who refuse to think — or to think about important matters.

What is an atheist? Since atheists are not all alike, I'll offer three responses to that question.

First, some people are atheists because they believe God would not allow the bad things that happen in the world to happen at all. The key word here is "believe."

These people have "concluded" that God does not exist.

To begin to grasp how complicated this is, imagine a conversation between you and a friend in which you begin by saying:

"You believe in God, right?"

"I do."

"Well, an atheist is someone who doesn't believe in God like you do."

"You mean an atheist has a different idea of God?"

"No, an atheist is somebody who does not believe that God exists."

"How can somebody 'believe' that God does not exist?"

"If you believe in God, you know God exists. If you don't believe in God, you don't know God exists. That makes you an agnostic, not an atheist. An agnostic is someone who doesn't know whether God exists or not. An atheist is someone who has 'concluded' that God does not exist."

"That's a pretty rational conclusion, isn't it?"

"That's right."

"I guess you have to be pretty reflective to be an atheist."

"Right again. From a believer's standpoint, you'd have to be pretty sure of yourself."

At this point in the conversation, you know you have to get back to the beginning, so you ask again, "What is an atheist anyway?"

And the answer is, "An atheist is someone who 'believes' God does not exist."

As I said, the key word is "believe." It begins to seem that the real question is not, What is an atheist? but, What is a believer?

By this point, you are holding your head and saying, "Atheists, people who claim to be atheists, are quite a challenge."

Some people conclude that God does not exist, and theirs is a philosophical position. It may be that they have arrived at the conclusion quite rationally.

For a long time I thought that was impossible. Now I have accepted the possibility, but do not understand it. But then I am only 58.

The new catechism suggests "that atheists bear a message for Christians.... Don't hide your light."

More common, it seems to me, the conclusion comes from a contradiction deep in someone's existence. Now I am thinking as a pastor, with my atheist saying: "God — if there is a God — wouldn't allow what is happening in the world. God could not have made me the way I am, violent, self-destructive, out-of-control."

I understand people concluding God does not exist on that basis. I also understand their challenge to me as a believer. These people need healing. They need to be loved and know they are loved.

Then atheism also is met in a second form.

Suppose someone says to you: "I am an atheist. I don't believe in God. I would really like to believe, but when I look there is no one there; when I pray, no one answers."

"Wow!" That is the stuff of deep, human anguish. Here is someone who wants to believe in God and cannot do so, like someone who cannot see.

Faith is a special kind of sight. Not having it is a real blindness.

That form of atheism poses a real challenge — the challenge of trying to imagine what it is like to be blind.

A third form of atheism is found in people who simply do not think about God. For them the question of God's existence never comes up.

We call that practical atheism. It is the atheism of people who do not seem to need God. Practical atheism is the biggest challenge of all.

The only people who do not need God are those who think they themselves are God. With that kind of atheism we have come to the heart of original sin, the tendency we all have to think we are God.

Practical atheism is about who we are as God's creatures and human beings, not about who God is.

Practical atheists are people who have not faced up to their own limited existence. It is frightening to recognize that there is something of the practical atheist in all of us. We call it the effects of original sin.

As I said, understanding atheism is not as easy as it used to be.

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

FAITH IN ACTION

In *What Is God? How to Think About the Divine* (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1986. Paperback, $10.95), Georgetown University theologian John F. Haught observes that "many so-called atheists ... wonder how any truly intelligent person can be a believer" if "there is no unambiguous evidence in our ordinary experience of a providential, transcendent divine presence." Haught says, however, that "the realm of objects that we are able to objectify or focus on is too narrow to contain the reality of the transcendent horizon of our experience." The author — noting that many today view talk about God as "little more than a heart-warming whistling in the dark" — suggests "five ways of thinking realistically about God."

Reflection: How does my belief in God promote my development as a fuller human being? This week I will meditate on the ways that I am "increased," not "diminished," because of faith.

FOOD FOR THOUGHT

Many atheists suspect that Christianity is like a drug that deadens the human senses, hinders the processes of maturity and creates an obstacle to the attainment of full adulthood.

And, as the new Catechism of the Catholic Church suggests, believers run the risk of aiding and abetting atheism's growth if they "conceal" rather than "reveal the true nature of God and of religion" (No. 2125).

It seems, then, that atheists bear a message for Christians. In briefest form, the message is: Don't hide your light.

As the catechism puts it, quoting Vatican Council II, the church knows its message "is in harmony with the most secret desires of the human heart" (No. 2126). But the atheist doesn't know this.

In fact, the atheist suspects that to acknowledge God is to oppose human dignity. In other words, if human dignity is promoted by a relationship with God, the atheist doesn't see this (No. 2126).

I conclude that if we believe Christianity awakens our human senses to all the life within and around us — if we've had the experience of being jump-started toward greater maturity through faith — we need to say so. A lot of people just aren't getting the message.

David Gibson,
Editor, Faith Alive!

What non-believers see (or don't see) in us

By Father Lawrence E. Mick
Catholic News Service

"These Christians are a sad lot; if they want me to believe in their Savior, they will just have to sing better hymns," the philosopher Friedrich Nietzsche is said to have commented.

Nietzsche was a sharp critic of Christianity, but his insights might help us to see ourselves as others see us. And that might help us to understand why many people today find belief in God difficult.

It is common for non-believers to have misconceptions about faith and the lives of believers. In this case, Nietzsche points to one of the most common, the idea that faith makes believers live in sadness and guilt. Religion is often seen by non-believers as a hindrance to living life to the full.

Is this negative impression conveyed at times by some Christians themselves who practice their religion and faith as if it were a burden or a restriction on them as persons?

Nietzsche's comment suggests one of the primary ways non-believers form their impressions of believers, from the way we worship.

If Christianity is a celebration of life, I suspect "outsiders" wouldn't be able to tell from an assembly that gathers in silence with dour faces, halfheartedly singing hymns like dirges.

More people visit our worshiping community than often is realized. Do they find a warm and welcoming community in love with God, with one another and with life itself?

We might ask ourselves this Sunday what image our parish projects to those who are not members.

Another common complaint of non-believers is that our faith pulls us away from the present world because we fix our attention on heaven and eternal life. The Second Vatican Council addressed such a concern in its Constitution on the Church in the Modern World (No. 57):

'One of the primary ways non-believers form their impressions of believers (is) from the way we worship. If Christianity is a celebration of life, I suspect 'outsiders' wouldn't be able to tell from an assembly that gathers in silence with dour faces."

"Christians, on pilgrimage toward the heavenly city, should seek and savor the things which are above.

"This duty in no way decreases, but rather increases, the weight of their obligation to work with all in constructing a more human world. In fact, the mystery of the Christian faith furnishes ... excellent incentives and helps toward discharging this duty more energetically."

The act of worship itself urges participants in the liturgy to imitate the Christ they worship. Since he showed that he loved others, especially the weak and the poor, we are called to serve people who are weak, or poor, or coping with some loss.

We call the Mass a sacrifice because it is our way of sharing ritually in the sacrifice of Christ, but what we do in ritual we are meant also to carry out in our daily living.

Far from pulling us away from the concern for the world, our participation in liturgy impels us to work to bring our world closer to the kingdom Christ came to establish, "a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace," as it is described during the liturgy for the Feast of Christ the King.

We attempt in our worship to experience a bit of what living in that kingdom will be like so that by living that way now we can transform our world.

What non-believers don't tend to recognize is that the message of Christ is an invitation to a deeper and richer human life, now and forever. Maybe their non-belief challenges us to live faith more fully and to celebrate liturgy more wholeheartedly.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a freelance writer.)

FAITH alive!

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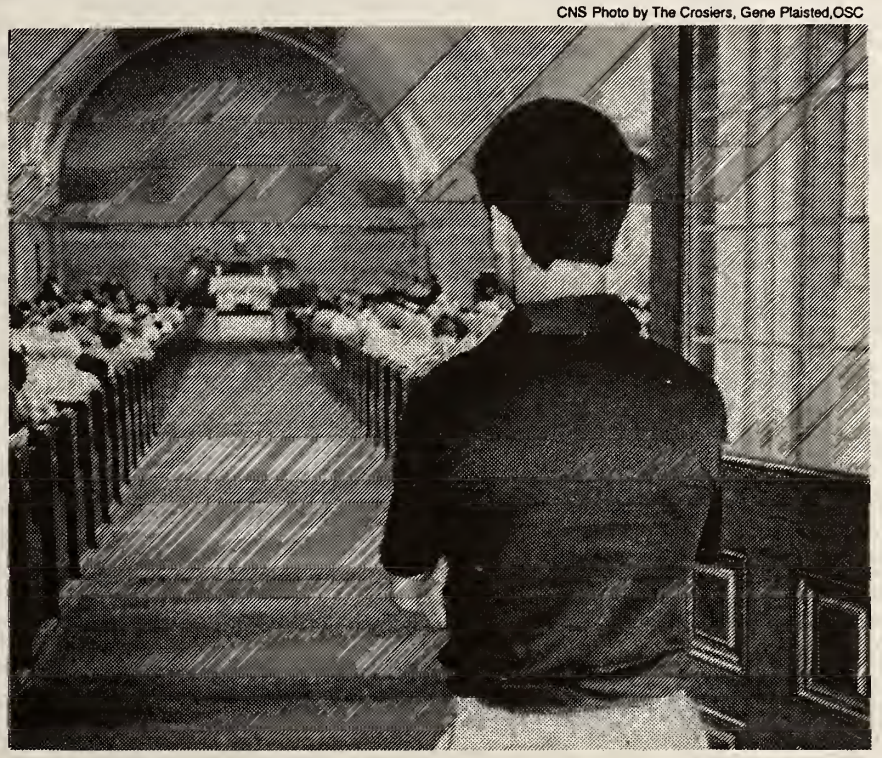

The variety of ancient believers

By Father John J. Castelot
Catholic News Service

In biblical times there were no atheists, as we understand the term. Even so-called pagans took the existence of gods for granted. These were religious people for whom the gods were a necessary explanation of nature and life.

Semitic peoples in the Middle East, especially, were not prone to philosophical speculation; they did not "reason" to the existence of gods. These people took the gods for granted.

If there were atheists, they were of the practical type who simply acted as though God or the gods did not exist. For them, God would have been uninterested in this world, taking no notice of it.

In the psalmist's eyes, such people, quite bluntly, were "fools": "The fool says in his heart, 'There is no God.' (Such people) do abominable deeds; there is not one who does good" (Psalm 14:1).

Another psalmist also attacked this practical form of atheism: "And they say, 'The Lord sees not; the God of Jacob perceives not.' Understand, you senseless ones among the people; and, you fools, when will you be wise? Shall he who shaped the ear not hear? or he who formed the eye not see?... The Lord knows the thoughts of men" (Psalm 94:7-9;11).

In any event, the ancient Christian preachers didn't start from scratch, attempting to convince people about divinity. The challenge was to get people to give up their gods and turn to God.

In his first extant letter, St. Paul reminded the Thessalonians of their conversion experience, "how you turned to God from idols to serve the living and true God and to await his Son from heaven, whom he raised from (the) dead, Jesus, who delivers us from the coming wrath" (1 Thessalonians 1:9-10).

If people resisted, it was not because they rejected belief in a divinity, but because they could not accept a God whose love was revealed in an executed criminal's death.

"Jews demand signs and Greeks look for wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God" (1 Corinthians 1:22-24).

What did the early Christian preachers talk about? They didn't combat a "reasoned" atheism with a "reasoned" theism.

Instead, the early preachers told the good news: that God's all-powerful love was manifested in the crucified Jesus' selfless love. They talked about God's powerful love.

"I resolved to know nothing when I was with you except Jesus Christ, and him crucified ... so that your faith might rest not on human wisdom but on the power of God" (1 Corinthians 2:2,5).

(Father Castelot is a Scripture scholar, author, teacher and lecturer.)

FAITH IN THE MARKETPLACE

What do you imagine non-believers misunderstand about you as a person of faith?

"They think that I am misled. I recognize a puzzlement in them because they know I'm a doctor and well-educated. They wonder how I've fallen into this — my faith." — Fran Hughson, Milwaukee, Wis.

"Non-believers see my faith as a passive ignorance — as an opiate of the people — rather than a deliberate, active choice that I have thought about." — Susan Persch, Milwaukee, Wis.

"They sometimes might question things like going to church every Sunday and participating in the sacraments. I don't go because it's an obligation but because I want to." — Regina Kellogg, Houston, Texas

"It seems that the understanding of sacrifice and living your life with a vision of reward beyond is hard for non-believers to understand.... It is hard for them to understand how I can look beyond the gratification of the moment for the sake of eternal life." — Paul Leighton, Fort Worth, Texas

"I am a nurse and work with the dying. I see that some people who do not have faith have terrible deaths. They are often terrified of dying. They would not understand the peace and acceptance I would feel approaching death." — Suzanne Erickson, Tustin, Mich.

An upcoming edition asks: What virtue would aid you most right now? Why? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

People In The News

Thousands Mourn Catholic 'Heroes' Killed Fighting Fire

PITTSBURGH (CNS) — Thousands filled St. Paul Cathedral and the streets of Pittsburgh Feb. 18 to mourn the loss of three Catholic firefighters, who died Feb. 14 during a five-alarm house fire. For family and friends of City of Pittsburgh firefighters Thomas Brooks, Patricia Conroy and Marc Kolenda, it was a time to grieve. For thousands of comrades it was a last chance to say goodbye. For others, it was the only way they knew to honor those who gave their lives in the line of duty. More than 2,000 people jammed the cathedral for the funeral Mass. Several hundred more watched the service in the adjoining Synod Hall, while thousands more listened via loudspeakers outside the cathedral and along Fifth Avenue. Crowd estimates ranged as high as 25,000. In his homily, Pittsburgh Bishop Donald W. Wuerl eulogized the fallen firefighters as "heroes."

Student-Author Makes Homeless Characters 'Safe At Home'

SEATTLE (CNS) — Nicholas Walker, 11, who wants to be a film critic some day, has shown his story-telling skill with the publication of his first book, "Safe at Home." The book grew out of a Young Authors writing assignment given the sixth-grader last spring. Walker is a student at Assumption/St. Bridget School in Seattle. He decided to write about homelessness because his mother, Robin, volunteers at Common Meals, a program that trains homeless people to work in the food service industry. Walker created a fictional 11-year-old named Jeff who becomes a star on his youth league baseball team while keeping the reason for his mysterious absences a secret — he is ashamed of being homeless.

French Bishops Support Colleague, Defend Vatican Ouster Decision

PARIS (CNS) — The French bishops' conference, citing controversial Bishop Jacques Gaillot's dedication to Christ, will continue his bishop's salary and benefits while supporting the Vatican's decision to remove him as head of the Evreux Diocese. "Bishop Gaillot is not suspect in his attachment to Christ and in his efforts to be actively present among those on the margins of society," said a Feb. 16 statement issued by the conference's permanent council. The statement said the bishops decided that Bishop Gaillot, 59, would continue to receive the salary and social benefits of a diocesan bishop.

Former Anglican Bishop, Now Catholic Priest, Meets With Pope

VATICAN CITY (CNS) — Father Graham Leonard, former Anglican bishop of London who converted to Catholicism, said Pope John Paul II expressed appreciation for the important role he played in helping other Anglican priests become Catholics. "The Holy Father said that what I had done encouraged other Anglican priests to follow my lead and seek to be received into the Catholic Church," Father Leonard said in an interview with Catholic News Service. Father Leonard was received in a private audience at the Vatican Feb. 17. He said the reason for the meeting was "to thank the pope for the welcome he had given those of us that had come from the Church of England."

Archbishop Iakovos Honored With Ecumenical Gala

ATLANTA (CNS) — The National Council of Churches has launched a $10 million endowment campaign for ecumenical activities to honor Archbishop Iakovos, Greek Orthodox primate of North and South America, on the 40th anniversary of his episcopal ordination. A Feb. 23 banquet in the archbishop's honor, the centerpiece of five days of ecumenical events in Atlanta drawing leaders of U.S. churches from across the country, was slated as the formal opening of the endowment campaign. Among prominent Catholics on the endowment committee are Cardinals Bernard F. Law of Boston and Joseph L. Bernardin of Chicago; Holy Cross Father Theodore M. Hesburgh, president emeritus of the University of Notre Dame; and Archbishop Rembert G. Weakland of Milwaukee.

Bishop Ricard Says Health Care Reform Won't Go Away

DALLAS (CNS) — National health care reform remains a critical issue that won't go away despite its drop on the political priorities charts in Washington, Auxiliary Bishop John H. Ricard of Baltimore told an international gathering of bishops in Dallas. Although last year's reform debate eventually disintegrated into "attack commercials and partisan gamesmanship" Bishop Ricard said, "the Catholic community was seen as a serious, principled and involved constituency on health care." Bishop Ricard, chairman of the U.S. Catholic Conference Domestic Policy Committee, was one of the featured speakers at the 14th bishops' workshop on medical and moral issues.

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Development Director: Bishop McGuinness High School in Winston-Salem, a vibrant institution serving the Piedmont Triad, seeks a development director to assume control of established public relations, institutional advancement and fundraising programs. Effective July 1, 1995. Candidate must possess excellent communication skills (oral and written). Position requires high level of enthusiasm and energy coupled with collaborative leadership skills. Send letter/resume to George L. Repass, Principal, Bishop McGuinness High School, 1730 Link Road, Winston-Salem, NC 27103.

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Weekend Resident Supervisor: Room at the Inn, a residence for single pregnant women, seeks a part-time resident supervisor for alternate weekends beginning Friday at 5 p.m. through 1 p.m. Sunday. Send resume with three references to: Room at the Inn, c/o Maggie Nadol, P.O. Box 30544, Charlotte, NC 28230-0544. For information call (704) 663-7113.

Casey Tells Catholic Group Leadership Needed

NEW YORK (CNS) — Former Pennsylvania Gov. Robert P. Casey, a pro-life Democrat who has talked about the possibility of challenging President Clinton for the 1996 presidential nomination, told a New York audience that the nation needed leadership.

He criticized Clinton's 1992 campaign for making the economy the primary issue, and that those swept away by the "tidal wave" of last November's elections "still don't get it."

Casey, a Jesuit-educated Catholic who was born in New York City, was the principal speaker at the annual fundraising dinner of the Catholic Campaign for America Feb. 23. Afterward, he told Catholic News Service that he was still thinking about running for the presidential nomination but had not made a decision.

He said he is currently writing a book he hopes to get published by the end of 1995. Subjects, he said, would include his not being allowed to speak at the 1992 Democratic convention, encountering hecklers who shouted him down when he tried to speak about abortion in New York later that year, and undergoing a 1993 liver-heart transplant operation.

In the address, Casey challenged the informal slogan of the 1992 Clinton campaign, "It's the economy, stupid."

"It's not the economy, stupid," he countered. "It's the culture." Concern about cultural values, especially on abortion, is "gnawing at the soul of America," he said.

Casey said the tidal wave was still moving, and politicians who could not see it should turn to selling insurance or practicing law.

Calling support for abortion un-American, he predicted the current situation would change "because it has to change."

"Judges get it wrong, but the people always get it right," he said.

Casey, who has combined a pro-life stance with a traditional Democratic approach to social welfare, warned against a "disturbing trend" in both parties of focusing on the interests of individuals without regard to social obligations or social impact.

He criticized Republican proposals to cut school lunch funds and support for children of unwed mothers. Children should not be punished for the sins of their parents, he said. Democrats show a similar "worship of the self" in their talk about "quality of life," Casey said.

Commenting on the U.N. population and development conference in Cairo, Egypt, Casey called it a battle and said that "the Catholic Church won" in its fight against making abortion part of family planning programs.

"A line had to be drawn in the sand," he said. "And to his credit, Pope John Paul II drew that line."

Archbishop Renato R. Martino, Vatican nuncio to the United Nations and head of the Vatican delegation at Cairo, had said the battle there was partly won in the United States because of the leadership of the U.S. cardinals and other U.S. Catholics.

"But the battle is not the war," Casey added, appealing for continued backing. "We have more challenges ahead."

Thomas V. Wykes Jr., executive director of the Catholic Campaign for America, told CNS his organization planned to send a delegation to the World Conference on Women in Beijing in September.

During the dinner, Peter S. Lynch, noted for his success as a former investment manager with the Fidelity mutual funds, was honored as "Catholic American of the Year." And Virgil C. Dechant, Supreme Knight of the Knights of Columbus, received a "lifetime achievement" award.

The Washington-based Catholic Campaign for America was formed in 1991 and has about 14,000 members, Wykes said.

College Programs Featured At National Education Conference

BELMONT — Belmont Abbey College's collaborative programs with the Gaston County Schools were highlighted at a session of the 77th annual meeting of the American Council on Education (ACE) in San Francisco Feb. 12-15.

In keeping with the ACE meeting theme, "Building Communities of Civility & Respect," Belmont Abbey's program was one of three model programs featured in the session, "Community Needs and the Role of the University." Artin Arslanian, Belmont Abbey's vice president for academic affairs and dean of the faculty, organized and moderated the session which featured the Abbey, the State University of New York and Claremont Graduate School. Aidan O. Dunleavy, the Abbey's chair of education and director of development, shared highlights of the college's programs which provide advanced training for teachers in Gaston County's public schools..

Belmont Abbey's programs have received commendations from the Southern Association of Colleges and Schools, the North Carolina Department of Public Instruction and the National Middle Schools Association.

All-Night Lenten Vigil At Maryfield Nursing Home

HIGH POINT — An all-night Lenten vigil will be held at Maryfield Nursing Home in the Adoration Chapel March 10-11. On Friday, confessions will be heard at 9 p.m.; Mass at 10 p.m.; confessions at 11 p.m.; penitential rosary at 11:30 p.m. and confessions again at midnight. On Saturday, the joyful and sorrowful mysteries of the rosary is from 1-3 a.m.; Devotion to Divine Mercy at 3 a.m.; the glorious mysteries of the rosary at 4 a.m.; confessions at 5 a.m. and Mass at 6 a.m. Coffee and snacks will be available. Prayers placed in the petition box will be offered during the Masses.

Priests from parishes in Greensboro, High Point, Thomasville and Reidsville will hear confessions and celebrate the Masses.

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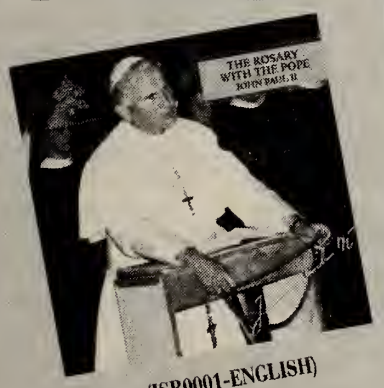

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Comunidad Hispana Comuniquémonos

La Familia Staub compartiendo la alegría por el premio otorgado a Teresita. De izquierda a derecha: Verónica, Teresita, Mike y Gonzalo.

Católica, Hispana y sobresaliente

Por ARTURO DE AGUILAR

Personalmente, cuando escucho que otra persona hispana como yo es reconocida por algún mérito y que por eso se le reconoce como un miembro sobresaliente de su comunidad, me embarga una gran alegría. Entonces me siento aún más orgulloso de ser hispano y de corroborar que cuando existe el deseo, el empeño y la constancia se pueden lograr muchas cosas, especialmente cuando se realiza una labor por la cúal no se espera ser recompensado y se hace más bien motivado por el amor, amor a una institución y amor a sus miembros.

En este artículo me refiero a la señora Teresita Martínez de Staub, hija de Gonzalo y Teté Martínez, quien recibió el premio nacional de "La Graduada Distinguida" otorgado por la Asociación Católica Nacional de Educación. Este premio honorífico es otorgado anualmente a aquellos ex-alumnos graduados de escuelas católicas a través del país que han demostrado, por medio de su labor en sus comunidades o parroquias, que han llevado a la práctica los valores e ideales católicos que aprendieron en sus escuelas.

Teresita llegó de Cuba con sus padres en el año 1962 y comenzó su primer grado en la escuela de la Asunción, que antiguamente estaba localizada donde ahora se encuentra el Centro Hispano. La escuela era dirigida por las Hermanas de la Merced, que por cierto eran muy estrictas (comenta Teresita). Al terminar sus estudios elementales pasó al Charlotte Catholic High School donde se graduó y después continuó en UNCC, donde terminó su B.A. (Bachillerato en Artes) en Relaciones Internacionales. Está casada con Mike Staub desde hace diecisiete años y tiene dos niños: Verónica y Gonzalo de 11 y 9 años respectivamente. Continuando la tradición, ella manda a sus hijos a la escuela de la Asunción, pues le tiene un gran amor y respeto y le trae muchos recuerdos.

Siempre ha participado con mucho entusiasmo en todas las actividades que la escuela de la Asunción lleva a cabo y muchas veces ella misma las ha organizado. Ha sido tesorera de la escuela por dos años y presidenta por otros dos más. Dice que empezó ahí enseñando a los niños a usar las computadoras y que parte de su amor a la escuela es porqué es un lugar que "acoge a los que vienen de fuera. Es una escuela con mucha variedad cultural".

Como presidenta de la escuela ella dedica por lo menos veinte horas a la semana como voluntaria y esto es aparte de su trabajo. Le toca organizar actividades, recaudar fondos, materiales y todo lo relacionado a la escuela. Esta labor es facilitada en parte por el decidido apoyo de la señora Pat Murphy, quien es la Directora del plantel. "Ella alienta cualquier actividad que tenga que ver con nuestra cultura hispana", me dijo Teresita.

Sus padres estaban "rebosantes de alegría" por este reconocimiento de la labor de su hija, que tampoco ellos esperaban. Su esposo, en son de broma me dijo: "Bueno, de seguro de aquí se va a Roma". Toda la familia estaba compartiendo esa alegría que llenó a Teresita al recibir este reconocimiento.

Todos nosotros, como comunidad hispana, también tenemos motivo para estar alegres y orgullosos que una de las nuestras haya sido reconocida por su entusiasta participación en su comunidad. Esto debe de motivarnos a colaborar más dondequiera que nos encontremos, no por el deseo de adquirir reconocimientos o glorias por lo que hagamos, sino por amor a nuestras comunidades y en último término por amor a los demás, que es como reflejamos ese amor que le tenemos a Dios. Y como dice el refrán "honor a quien honor merece". ¡Enhorabuena Teresita!

To Our Friends

Article by Arturo de Aguilar about the meaning and importance of Holy Week as preparation for the Paschal Triduum. The meaning of the feast of the Chair of St. Peter and the history of this celebration. The Hispanic community shares with pride the happiness of Teresita Martínez Staub, an outstanding member of Assumption Parish who was named as one of the 1995 National Catholic Education Association (NCEA) Distinguished Graduates.

La Semana Santa

Por ARTURO DE AGUILAR

La Semana Santa forma parte del tiempo de Cuaresma. Contrario a lo que se puede entender por semana, este período no es de siete días, sino sólo de cinco: del domingo hasta la Misa vespertina del Jueves Santo (conocida litúrgicamente con el nombre de "in caena domini"), con la que se comienza el Triduo Pascual. Es un tiempo distinto y especial, que tiene como fin recordar la pasión de nuestro Señor Jesucristo, a partir de su entrada mesiánica en Jerusalén.

La Semana Santa comienza con la celebración del Domingo de Ramos, que conmemora la entrada de Cristo en la ciudad de Jerusalén, montado en un asno y vitoreado como un rey. Es por eso que en todas las Misas de ese día se hace memoria de esta entrada del Señor con una procesión solemne con palmas y ramos que son bendecidos por medio de una aspersión de agua bendita. En las Misas de ese domingo, se proclama en el evangelio lo que comprende dicha entrada a Jerusalén y toda la narración de la Pasión de Nuestro Señor.

Durante esta semana se espera que los fieles católicos aprovechen la oportunidad para profundizar en el misterio de la Pasión de Jesús, para que por medio de obras corporales como ayuno y abstinencia traten de identificarse con el sufrimiento de Cristo durante el Triduo Pascual. Es tiempo de recogimiento y de reflexión, tiempo de meditación profunda, tiempo de Dios.

Durante este tiempo el silencio adquiere un sentido importante ya que nos permite meditar y reflexionar los puntos más sobresalientes del plan de la salvación y el misterio de nuestra redención.

La Sra. Eneida Fleweling celebró un aniversario más de vida invitando a toda la comunidad hispana de Kannapolis a una velada con este motivo. A la fiesta, que estuvo amenizada por un grupo musical, asistieron más de 300 personas. La señora Eneida es muy conocida en Kannapolis por su tienda de productos mexicanos "La Placita" y por su entusiasta ayuda y cooperación con las comunidades de San José en Kannapolis y de Sacred Heart en Salisbury. Felicidades y que Dios bendiga su trabajo y sus acciones. En la foto la Sra. Fleweling, en el momento de cortar el pastel, está rodeada de algunos niños que asistieron a la fiesta.

La Cátedra de San Pedro

Cátedra es propiamente el término utilizado para referirse a una silla; en este caso se hace referencia a la silla del Sumo Pontífice y de los obispos. Esta silla se encuentra permanentemente en la iglesia madre de la diócesis (es de aquí que se deriva el nombre de "catedral"). La Iglesia ha utilizado este término por siglos para referirse a la fiesta que actualmente se celebra el 22 de febrero y que hace alusión a la posición preeminente de San Pedro en el colegio apostólico. Por explícita voluntad, Jesús le confía la misión de "apacentar" el rebaño, de guiar al nuevo pueblo de Dios: la Iglesia. Esta fiesta ha sido celebrada para recordar dos etapas importantísimas de la misión del príncipe de los apóstoles y la fundación del cristianismo, primero en Antioqía y después en Roma.

Esta investidura por parte de Cristo es confirmada después de la resurreción, es respetada. En efecto, después de la Ascensión vemos a Pedro cumpliendo su tarea de guía: preside la elección de Matías y habla en nobre de todos, sea a la multitud que acude a escucharle ante el cenáculo el día de Pentecostés, sea más tarde ante el Sanedrín. El mismo Herodes Agripa sabe que le da un golpe mortal a la naciente Iglesia eliminando a su jefe, San Pedro. Mientras la presencia de Pedro en Antioquía es innegable en todos los escritos neotestamentarios, no hay pruebas tan evidentes de su ida a Roma en los primeros años del imperio.

El desarrollo del cristianismo en la capital del imperio confirmado por la carta paulina a los romanos (escrita hacia el año 57) no se explica sin la presencia de un misionero de primer plano. La llegada, cualquiera que sea la fecha, de San Pedro a Roma y su muerte, las confirman tradiciones antiquísimas, aceptadas ahora universalmente por estudiosos, incluso no católicos. Lo confirman de manera históricamente inobjetable las excavaciones hechas en 1939 por orden de Pío XII en las grutas vaticanas, debajo de la Basílica de San Pedro y cuyos resultados son aceptados favorablemente por eruditos en la materia.

The Role Of The Permanent Deacon

The Office of the Permanent Diaconate was established by now-retired Bishop Michael J. Begley in implementation of the decision of the Second Vatican Council to restore the position of permanent deacon. The office, funded by the Diocesan Support Appeal, oversees the formation of the permanent deacons and their continuing education and other activities after ordination.

The first permanent deacons in the diocese were ordained by Bishop Begley in 1983. Subsequent classes were ordained by now-Archbishop John F. Donoghue and Bishop William G. Curlin will ordain a new class in July. Applications now are being accepted for the Class of 1999 which will begin its three-year formation in September 1996.

Who exactly is a permanent deacon?

The permanent deacon is an ordained minister of the Catholic Church. Although he may preach, baptize solemnly and officiate at marriages and funeral services, his ministry is by no means limited to liturgical functions. He is ordained and commissioned by the bishop to minister to a variety of needs in the Christian community. The permanent deacon has a distinct role involving a ministry of charity, a ministry of the Word and a ministry of the Liturgy.

The diaconate is a permanent office but not necessarily full-time. It is expected that most deacons will support themselves from their earnings in everyday occupations and will perform their specifically diaconal duties on weekends, during the evenings, or on special occasions. The economic reasons for this are obvious. The need for deacons is likely to be greatest in precisely those areas where the Church would be least able to support them financially on a full-time basis. Furthermore, by working in secular jobs, deacons help establish a visible link between the Church and the secular society, a function that could be one of their most important services in the modern world.

He is, in short, a "bridge" between the Church and the world, between the bishop and his priests and the laity; reminding each of the existence and importance of the other and attracting personal dialogue between them.

Continuing the family life-style he had chosen prior to becoming a deacon, he becomes officially involved in the various ministries of the Church. His most characteristic ministry, the ministry of charity, is a ministry that inclines him in the direction of works of social concern and human development.

Is the permanent deacon a response to the shortage of priests?

Actually, the diaconate should be with us today whether or not there happened to be a priest shortage. Its function, at least, was established by the early Church shortly after the Resurrection. The seven deacons (Stephen, the first Christian martyr, is perhaps the most famous of these) were men of "good reputation filled with the Spirit and with wisdom" who assisted the growing Church community. Deacons did not "fill in" for the Apostles as the latter died off. Rather, deacons undertook a totally distinct ministry. While the Apostles proclaimed the Good News, the deacons served the human needs of the Christian Community.

The permanent diaconate (the Greek word means "servant" or "helper") was an early and distinct office in the Church. It continued to be quite active for several hundred years but began to decline in the fourth century for various reasons: the excessive ambition of many deacons themselves, an overemphasis on the deacon's liturgical role at the expense of his other functions and the takeover by priests of the charitable work of the diaconate. In the midst of all this the special role of the deacon began to fade and virtually died out around the 12th century, becoming only a preparatory step on the way to the priesthood.

While the current shortage of priests has certainly stimulated the recent interest in the permanent diaconate, the move for its restoration began in the mid-1940's, long before what some have come to label "the vocation crisis" began. It was the Second Vatican Council in its Constitution on the Church that called for a restoration of the diaconate "as a proper and permanent rank of the hierarchy." The permanent diaconate brings a distinct nuance to the image of the Church today, re-emphasizing her role as servant to mankind since deacons are living symbols of that service.

Msgr. Anthony Kovacic (front), diocesan director of the permanent diaconate, with members of the Class of 1995 who will be ordained July 1 at St. Gabriel Church in Charlotte.

Who can be a candidate for permanent deacon?

A permanent deacon-candidate should be a mature and zealous Christian dedicated to his Catholic community and to its mission of loving service to all people for whom Christ died. His fellow citizens respect him, not so much for particular talents he possesses as for the Christian example of his life, his leadership ability and his eagerness to serve the many needs of God's people.

He may or may not be married, and may or may not have a family. If he is married he should be certain that his wife and family support his decision to apply for the permanent diaconate and that they are willing to join him in this undertaking.

He need not necessarily be a man with a college educational background, but he should be interested in deepening his understanding of the Church's faith and able to share that understanding with others.

The deacon-candidate should be a person of prudent and mature character who is careful in his decisions, conscientious in his judgments and charitable in his relationships. He should be one who hears, in a prayerful spirit, Christ's Church calling him to function in a new and ongoing role — the role of permanent deacon.

How do I know if I am called?

There is no easy answer to this question and any conclusion should be arrived at in a spirit of prayer and dialogue with family members and a trusted spiritual advisor.

Saint Paul suggested that Timothy look for the following qualifications in choosing deacons for the early Church: "Deacons must be respectable men whose word can be trusted, moderate in the amount of wine they drink and with no squalid greed for money. They must be conscientious believers in the mystery of the faith. They are to be examined first and only admitted to serve as deacons if there is nothing against them. In the same way their wives must be respectable; not gossips but sober and reliable. Deacons must have not been married more than once and must be men who manage their children and family well." (1 Timothy 3: 8-12)

Some additional considerations are: He must be a resident of the Diocese of Charlotte. He must be at least 32 years old at the time of his acceptance as a candidate into the program. He must be in good physical condition and able to master the academic and ministerial disciplines of the formation program. He must accept the current discipline of the Church which requires that, once ordained, an unmarried permanent deacon may not marry. He must have a clear vision of Christ's Church in accord with the teachings of the Second Vatican Council. He must possess a personal flexibility that will allow him to grow with the Church of the future. He must already have indicated his leadership of service by his concerned involvement in the needs of the various communities where he worships, lives and works.

How do I become a permanent deacon?

Anyone interested in applying for the permanent diaconate program should write to the diocesan director, Msgr. Anthony Kovacic, at the Office of the Permanent Diaconate, 411 Dogwood Lane, Belmont, N.C. 28012 or call (704) 825-3698 for an application. Applications should be completed and presented to pastors before April 15. After a screening, interviewing and testing process, a limited number of applicants will be accepted as candidates. This year 16-20 applicants may be accepted.

The formation program will begin in September, 1996 and continue for three years. The academic, spiritual and pastoral formation sessions will take place on Saturdays twice a month in Belmont from September-May. Expenses to the candidate for personal books and meals are minimal.

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Diocesan News Briefs

Scout Awards...

Recipients of the *Ad Altare Dei* award for Catholic Boy Scouts were honored at St.Paul the Apostle Church. Participants in the ceremoney were (front, l-r) Scoutmaster Ken Shahbaz, Erik Hamner, Stephen Kohut, David Shahbaz and Oblate Father Jim O'Neill, and (rear, l-r) Matthew Kohut, Phillip Kohut, Ime Archibong and Notre Dame Sister Annette Amendolia. See story this page.

Parent Program

ARDEN — "Parent to Parent," a program for parents of adolescents at St. Barnabas Church, meets March 12 and March 26 from 6:30-8:30 p.m. in the Oscar Romero Room.

Mass For Deaf

ARDEN — The 5:30 p.m. Mass at St. Barnabas Church on Saturday, March 11 is interpreted for the deaf.

MACS Summer Camp

CHARLOTTE — Mecklenburg Area Catholic Schools offers summer day camp open to Catholic school students and children from Catholic parishes at Our Lady of the Assumption and St. Ann schools for one week sessions from June 12-Aug. 4 Camp times are from 7 a.m.-6 p.m. Sign up for one or all eight sessions, or for half-day programs. Academic Enrichment programs are also offered in Language Arts, Math and Study Skills. Registration began March 1. Call Nancy Scheuerle at (704) 525-4938 between the hours of 3 and 6 p.m.

Tournament Host Wins First Place

CLEMMONS — Ten Knights of Columbus councils recently participated in the 1995 State Basketball Tournament, hosted by Clemmons Council 9499 at Mt. Tabor High School.. Greensboro Council 939 took first place in the 5 on 5 competition and Wilson Council 4660 took second place. The 4 on 4 competition was won by the Council 9499 "A" team for the second year in a row. Santa Maria Council 2829 took second place and Clemmons "B" team took third place.

State Free Throw Competition

CLEMMONS — The 1995 Knights of Columbus State Free Throw Competition is March 25, hosted by Clemmons Council 9499 at Mt. Tabor High School in Winston-Salem. All entries should be received by March 10. For information, call Grand Knight Jim Gildein at (910) 961-6083.

Parish Mission

MONROE —The Our Lady of Lourdes Parish Mission is Sunday through Thursday, March 5-9. Two sessions are offered each day. A short talk is presented during 10:30 a.m. Mass and a full session with an opportunity for personal direction is at 7 p.m. Mission speaker, Spiritan Father Jocelyn Gregoire, was a missionary in New Guinea for eight years. The themes for the week are: God's love, Salvation, Gifts of the Holy Spirit, Receiving God's Gift, Growth and Transformation in Christ.

Seniors Celebrate St. Patrick's Day

CHARLOTTE — The St. John Neumann Church "Fifty Plus" seniors club annual St. Patrick's Day luncheon featuring corned beef and cabbage is Wednesday, March 8 in the church hall. Tickets are $4.50 for members and $5.50 for guests. Tickets should be ordered in advance. from Steve Bespolko, 301 Rock Point Rd., Charlotte, NC 28270. Enclose payment.

The trip to Kentucky is planned for June 19-23. First payment is due at the March meeting. Exercises will continue on Tuesdays from 10-10:45 through March 21. Call June McIntyre for details at (704) 545-5046.

Scouts Awarded Religious Emblems

GREENSBORO — Boys Scouts Ime Archibong, Erick Hamner and David Shahbaz from Troop 107; Matthew, Phillip and Stephen Kohut from Troop 104 and Aaron Showers representing Troop 8 received the *Ad Altare Dei* religious emblem at a ceremony at St. Paul the Apostle Church. Joseph Carley, also representing Troop 107, received his award at Our Lady of Grace Church. The emblem program, based on the sacraments, helps scouts develop a fully Christian way of life. Troop 107 is chartered by St. Paul the Apostle Church.

Pastoral Retreat

MAGGIE VALLEY — Jesuit Father Andrew Novotney will direct a weekend retreat especially for pastoral council members seeking to serve as custodians of pastoral vision at Living Waters Catholic Reflection Center March 10-11. Cost is $80. To register, call Franciscan Sister Jean Linder at (704) 926-3833.

'Praying Through Poetry'

HOT SPRINGS — Great poetry can speak to the heart and help reveal the presence of the living God there. Jesuit Father James Devereux, pastor of St. Peter Church in Charlotte, will lead a retreat March 24-26 with poetic texts for the Lenten season. For information and reservations, contact Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call (704) 622-7366.

Celebrating The Feast Of St. Patrick

CHARLOTTE — Senior citizens from throughout the diocese are invited to join Bishop William G. Curlin in celebrating the feast of the patron of our cathedral, St. Patrick, on Saturday, March 18 at 11 a.m. Mass at St. Patrick Cathedral followed by a lunch featuring Irish cuisine. All seniors in the diocese are welcome. For reservations, call (704) 334-2283 by March 11.

Mass In Latin

ASHEVILLE — The Mass is celebrated in Latin each Sunday during Lent at St. Lawrence Basilica at 5 p.m. preceded by Solemn Vespers at 4:30 p.m.

Lenten Services

LENOIR — There are services each Wednesday during Lent at 6:30 p.m. at St. Francis of Assisi. Stations of the Cross are on March 8; a Penance service on March 16; rosary and Benediction on March 22; Communion and homily on March 29 and Vespers on April 5.

ASHEVILLE — Stations of the Cross and Benediction are on Wednesdays at 7 p.m. and Fridays at 6 p.m. at St. Lawrence Basilica during Lent. The Wednesday service is followed by a study program on "Crossing the Threshold of Hope," written by Pope John Paul II

WINSTON-SALEM — Stations of the Cross and Benediction are Wednesdays at 7 p.m. at St. Leo the Great Church.

Understanding The New Testament

CONCORD — Videotapes on the New Testament by Susan Brady of the Diocesan Office of Faith Formation viewed and discussed on Tuesdays in Lent at St. James Church. On March 28, Mercy Sister Mary Hugh Mauldin will join the discussion.

Shopping Extravaganza

CLEMMONS — At a shopping extravaganza on Saturday March 11 at Holy Family Church, from 9 a.m.-3 p.m., more than 20 crafters and vendors will have their wares for sale. Proceeds will benefit Hand to Hand Ministries. Admission is free. For information call (704) 765-2949.

Dispensation For St. Patrick's Day

Bishop William G. Curlin has granted a dispensation from the Lenten regulation of abstinence for Friday, March 17 for the Diocese of Charlotte.

Penance Services

HICKORY VICARIATE — The penance services for Lent are scheduled as follows: Monday, March 13 at 8 p.m. at St. Aloysius Church in Hickory; Wednesday, March 15 at 6:30 p.m. at St. Francis of Assisi Church in Lenoir; Thursday, March 30 at 7:30 p.m. at St. Therese Church in Mooresville; Monday, April 3 at 7 p.m. at Holy Trinity Church in Taylorsville; and Thursday, April 6 at St. Philip the Apostle Church in Statesville.

Newman Singers In Concert

ASHEVILLE—The Newman Singers, a liturgical and concert group from the Newman Catholic Student Center in Iowa City, Ia., will provide music leadership at the St. Eugene Church weekend Masses and at two free concerts at 4 and 6:30 p.m. on Saturday, March 18. The 6:30 p.m. concert is a performance for youth followed by fellowship and pizza. Refreshments cost $2. For information, call Janet at (704) 251-5513.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.

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World and National Briefs

Court Says No Ruling Possible In California Welfare Limits Case

WASHINGTON (CNS) — The Supreme Court backed out of a ruling in a California welfare benefits case that was being watched by Catholic and other church charities for how it might affect social services. In a Feb. 22 opinion, the court said no decision was possible because of a procedural complication that would keep the disputed law from taking effect no matter what the ruling. At issue is a 1992 California law that provided welfare benefits to new residents at whatever level the state they moved from would have provided. The state was sued on behalf of three new California residents who said the law was an unconstitutional obstacle to interstate travel because it penalized people who moved.

Protest Grows Over Boston College Honor For Margaret Thatcher

WASHINGTON (CNS) — A decision by Boston College to honor former British Prime Minister Margaret Thatcher with its Ignatius Medal has brought a storm of protest from a number of Irish- American organizations. Thatcher is scheduled to receive the award May 5 in New York at a gala dinner. The Irish National Caucus and the Irish American Unity Conference, which are both based in Washington, as well as the Ancient Order of Hibernians and other organizations and individuals have criticized the Jesuit-run college for honoring someone they consider a symbol of oppression in Northern Ireland and an abuser of human rights.

Catholic Hospital, Doctors Resolve Abortion Issue In Merger Talks

EUGENE, Ore. (CNS) — A proposed merger of Sacred Heart Health System and 140 Eugene-area doctors cleared a major hurdle with an accord over controversial medical procedures and clinic space. Administrators of the Catholic-run health system voiced no objection to a clinic setup proposal from doctors who may join the system but who want to perform abortions and other church-banned procedures in their own space, on their own time and with their own equipment. The doctors will offer abortions in a clinic for women that is not connected to Sacred Heart, although the clinic will be in the same building where the medical system is renting space for one of its own medical offices.

Juneau Bishop Dies On Jordan Trip

JUNEAU, Alaska (CNS) — Bishop Michael H. Kenny of Juneau died of a brain aneurism Feb. 19 in Jordan while on business for the Pontifical Council for Palestine. He was 57. Bishop Kenny was with a local Catholic priest visiting ruins north of the capital of Amman. The bishop fell ill, and declared that he would feel better, but was stricken with the aneurism a half-hour later. He died before his party could return to Amman. "He was quite the health nut," said Father Steven Moore, vicar general of the Archdiocese of Anchorage. "He jogged every day, he didn't smoke, he absolutely didn't drink. He ate very little; he was very careful about what he ate. He was the last person you expected this to happen to."

Abortion Foes Say Study Shows They're The Victims Of Violence

WASHINGTON (CNS) — Abortion opponents hope to counter the image of their movement as violent with a report saying people who protest against abortion are more likely to be treated violently than those who perform them. Operation Rescue, Priests for Life and the Christian Defense Coalition at a Feb. 21 press conference in Washington presented a report that it said contradicts claims of widespread violence against abortion clinics and their employees. The report came in the wake of an announcement the week before that the Justice Department would investigate threats made against people who protest at abortion clinics as well as against people who work there.

Polish Supreme Court Orders Priest's Killer Back To Jail

WARSAW, Poland (CNS) — Poland's Supreme Court has ruled that the freed killer of a popular priest must return to jail. Grzegorz Piotrowski, convicted killer of Father Jerzy Popieluszko, had been released for good behavior by the Lublin penitentiary court last October after serving nine years of a 25-year sentence. Good behavior could not constitute valid grounds for Piotrowski's early release because of the "planned, premeditated and particularly cruel nature" of the priest's murder, said the Supreme Court, the nation's highest appeals court. The bound and gagged body of the priest, a strong opponent of the then-communist government, was dredged from a reservoir in 1984.

Spouse With Aids Must Abstain From Sex, Vatican Official Says

VATICAN CITY (CNS) — When a married person has AIDS, the couple must abstain from sexual intercourse in order to protect the uninfected partner, a Vatican official told a meeting of African health workers. "To have sex with someone who has AIDS, no matter what protection is used, is not acceptable," said Msgr. James P. Cassidy, a New York priest and official of the Pontifical Council for Pastoral Assistance to Health Care Workers. "Research with AIDS patients shows that condoms fail at least 17 percent of the time," said the monsignor, who also is president of the International Association of Catholic Health Care Institutions.

Irish Primate Backs Anglo-Irish Document

ARMAGH, Northern Ireland (CNS) — Cardinal Cahal Daly of Armagh has asked both sides in Northern Ireland to use a document drafted by the British and Irish governments as a framework for political discussions on the future of Northern Ireland. The document is not a victory or defeat for either side, said the cardinal, who is primate of all Ireland. To start discussions the document has to contain less than the full demands of either side while achieving a balance between the two, he said. This means equal recognition of the full political and constitutional legitimacy of British and Irish traditions in Northern Ireland, the cardinal said during a Feb. 19 homily. The document was released Feb. 22.

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Operation Rice Bowl Features Lenten Prayer, Fasting, Giving

Operation Rice Bowl, the six-week program of prayer, fasting, education and almsgiving promoted by Catholic Relief Services, began its 18th annual campaign on March 1, the first day of Lent.

The campaign runs during Lent, the traditional time of making sacrifices in preparation for Christ's resurrection. Participants are asked to give up some meals and snacks and to redirect the time and money they would have spent in prayer, scripture reading and donations to their less fortunate brothers and sisters.

The 1995 campaign has "Peace" as its theme, with sub-themes for each of the six weeks of Lent: Christian peacemaking, individual peace, family peacemaking, community peace, environmental peace and world peace. The program is an opportunity for families and parishes to reflect on and pray for the poor in this country and the developing world. For families especially, the program provides a forum to discuss the values of self-sacrifice and concern for the poor everywhere.

Pamela Kinlaw, coordinator for Operation Rice Bowl in the Charlotte Diocese, explained how the program works. "Each family or classroom receives a calendar of daily prayer and meditation suggestions which offer an opportunity to reflect on the relationship between ourselves and the poor and a symbolic 'rice bowl' for monetary gifts. After the funds are collected, 75 percent goes to the National CRS for distribution to anti-poverty programs worldwide and 25 percent remains in the diocese."

"Programs can provide food and medical assistance for victims of the fighting in the former Yugoslavia; seeds and tools to Somalian families trying to grow food for themselves or contributions to a cooperative program that enables women in Indonesia to market vegetables and handicrafts and earn income for their families."

"It's important for people to understand how far their gifts can go. Twenty-five dollars can buy 25 kilos of high-yield seeds and $60 will feed a refugee family for a month," Kinlaw explained.

Last year, the Diocese of Charlotte contributed $6,632 to Operation Rice Bowl's national collection which totalled more than $4 million.

CRS is the overseas relief and development agency of the U.S. Catholic community. Founded in 1943, CRS provides more than $300 million in assistance each year to needy people in 79 countries. Help is given solely on the basis of need — not race, creed or nationality.

For more information, write to Pamela Kinlaw, Operation Rice Bowl, 506 Corona St., Winston-Salem, NC 27103 or call her at (910) 723-6997.

Mercy Sister Paulette Williams highlights the new Charlotte Catholic High School:

"I have been asked to highlight all the wonderful things about the new school.

It will definitely solve the classroom, parking an locker problems that have gained us such notoriety over the years.

There will be 35 multipurpose classrooms, two computer labs, one graphic art lab, six science labs, a yearbook room, a journalism room, two darkrooms, a band room, a choral room, six future multi-purpose rooms, six future science labs and three future computer labs. There will be an automated library and media center. We will have a lecture hall and a students' commons area.

The gymnasium will seat 1,400 and the stadium will seat 3,000. There will be 782 student lockers and 760 athletic lockers with room for another 400 student lockers. We will have three female locker rooms and three male locker rooms.

There will be 412 parking spaces and bus parking spaces.

There will be an integrated communication system with telephones, tv's and computer hook ups in every classroom. Teachers will be able to dial up from their telephones special programs and videos to show in class.

Most importantly, there will be a chapel. We have not had a chapel since the '60s, when the chapel was converted to classrooms.

The chapel has been carefully designed. The furniture, tabernacle, altar, ambo, holy water font and stations of the cross will be original designs. We have also commissioned a special original ceramic piece of the Holy Family with a teenage Jesus. The chapel will also have two stained glass windows and two doors donated by the Sisters of Mercy from the original Motherhouse Chapel in Belmont.

The dream is a reality and you have made it possible. May God continue to bless you and your loved ones and may future generations know of your love and sacrifices."

Crosswinds (From Page 5)

this is a mortal sin for your friends since there may be factors known only to God that could lessen their guilt.

Everything that I've said in the past about teenage sexuality also applies to people over 30.

The AIDS virus doesn't care whether you're 13 or 30 and neither does the virus associated with cervical cancer. Pregnancy for an unmarried couple is always a stress and even the best choices at that point are not what you would truly hope and dream of for yourself and your firstborn child.

For some good reasons to wait, read *Letters to Karen* by Charles Shedd and *Sexuality and Sexually transmitted Diseases* written by Joe S. McIlhaney Jr., MD.

Both of these books deal with the spiritual, emotional and relationship aspects. Dr. McIlhaney's book also goes into health issues.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem.

Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Deacon's Widow Dies After Long Illness

WINSTON-SALEM — Mary Margaret Adelman Codella, 74, of Winston-Salem, widow of Rev. Mr. Canio Codella, died Feb. 23 at Forsyth Memorial Hospital following an extended illness.

The funeral Mass was celebrated Feb. 27 at St. Benedict the Moor Church in Winston-Salem, where she was a parishioner and where her late husband was a permanent deacon.

A native of Philadelphia, she attended Manhattanville Woman's Academy.

Her years of dedication to the Church included membership in the Altar and Rosary Society and Curcillo. She was a CCD instructor for 25 years, director of the RCIA program and coordinator for homeless shelters. For three years, she helped her husband with his studies for the permanent diaconate program.

She is survived by three daughters, Rosemary Brickman of Neptune Beach, Fla., Maureen Willgrubs of Hager City, Wis. and Mary Clare Joyce of Mount Airy; four sons, Anthony Codella of New York, N.Y., Canio Codella Jr. of Emerald Isle, N.C., Paul Codella of Monroeville, N.J., and Peter Codella of Ventura, Calif., one sister, Franciscan Sister Paula Adelman of Warwick, N.Y., 18 grandchildren; three great-grandchildren and many relatives and friends.

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Bishop Curlin Declares, "Zero Tolerance For Child Sex Abuse"

By JOANN KEANE
Associate Editor

ASHEVILLE — During weekend Masses at St. Joan of Arc parish, Bishop William G. Curlin addressed one of the most difficult issues facing the Church today — sexual child abuse — as he revealed to a stunned parish that a now-deceased priest sexually abused children in the 1950s while serving as their pastor. From the pulpit, Bishop Curlin pledged, "We have zero tolerance for this crime against children."

The priest, Father William J. Kuder, who died August 31, 1960, was pastor of St. Joan of Arc from June 1, 1949 until his death.

"I know of no sorrow like the sorrow I share with you today," said Bishop Curlin. "Although none of us can erase the past, we can work together, to prevent such a crime from happening again."

When asked, "Why is this tragic news being reported 35 years after Father Kuder's death?" Bishop Curlin replied, "Although he has been dead for 35 years, his memory lives on. While many revered him as a devoted pastor, he was sexually abusing some of the young children in this parish community. We know there are today middle-aged men who once were victims of Father Kuder."

Bishop Curlin told of his several meetings with the victim who reported being sexually abused as a child by Father Kuder. "Let me assure you, the victims of Father Kuder and their families have never ceased to feel the intense pain he brought them. Their Calvary has lasted a lifetime and continues to this very day."

To parishioners — and later to the media — the bishop punctuated his disdain for the incident, and directed attention to diocesan policy which calls for swift action against any priest, employee of volunteer of the diocese in cases of crimes against innocent victims.

Bishop Curlin assured members of St. Joan of Arc that the Diocese of Charlotte has a policy in force against child abuse; a policy adopted by all five dioceses in the Atlanta Province. "Our diocesan policy mandates, that if an allegation of sexual abuse is made against a priest, he will be immediately removed from his ministry and given intensive examination and testing to determine his culpability," said Bishop Curlin. "If found guilty of child abuse, the priest will be expelled from priestly ministry and never again allowed to exercise it. The diocese will always work in full cooperation with civil authorities in a case of child sexual abuse."

The Diocesan Policy, Sexual Abuse of Children is required study for all employees of the Diocese of Charlotte. Clergy, religious, lay employees and volunteers must sign a document testifying that they have never been charged with criminal offense, specifically against children.

"A committee has been established to address any allegation of child abuse," said Bishop Curlin. "All are well qualified to advise me concerning this serious matter." A psychiatrist, counselor, and former victim of child abuse are included on the seven-member panel; all committee members are themselves, parents. The committee will carefully examine all allegations of child abuse and make their recommendations to the bishop.

Bishop Curlin urged all members of the Church — clergy and lay — to work together to prevent child abuse. He reminded the congregation that pedophilia is an illness that infects all of society, and pointed the latest statistics concerning child abuse. "Eighty-five percent of all child abusers are parents," said Bishop Curlin. "The news media continues to report child abuse in every profession that serves youth."

"Although filled with pain, we can rise again a better people in and through the Lord."

"As members of the Church, all must share responsibility for seeking to prevent the sexual abuse of children," said the bishop. He urged parents to provide their children with careful instruction on sexual abuse. Parents must teach their children to be aware of the difference between good and bad acts, especially bad acts directed towards them, said Bishop Curlin.

"Although Father Kuder was a priest of the Diocese of Raleigh, when all of North Carolina comprised one diocese, I believe it is very important that I offer a public apology and express my deep sorrow to all who have suffered because of Father Kuder's abuse of his priestly office." In his statement, Bishop Curlin explained to St. Joan of Arc parishioners, Bishop F. Joseph Gossman, bishop of the Raleigh diocese joins in the apology.

"Bishop Gossman and I were not members of this diocese when Father Kuder committed his evil deeds," said Bishop Curlin. "We are now your bishops. We share your pain; we too share your need for prayer and support."

"Good priests are hurting," said Bishop Curlin, in a special plea for affirmation on behalf of his brother priests. "How painful for them to discover that a brother priest has failed to live up to his priestly vocations. His fall from grace too often brings undeserved ridicule and humiliation to the vast majority of dedicated and zealous priests," said Bishop Curlin. "They unjustly pay the price of another man's betrayal of his priesthood. That is why I plead with you to offer your priests needed prayers and words of encouragement."

While confessing the personal pain he experienced in making the parish announcement, Bishop Curlin reminded parishioners, "Easter can bring peace and joy to all who put their trust in God. We are Easter people. Although filled with pain, we can rise again a better people in and through the Lord."

Photo by Joann Keane

Bishop William G. Curlin

NC Bishops Issue Joint Statement

Following is the public statement against child sexual abuse issued by Bishop William G. Curlin, bishop of the Diocese of Charlotte, and F. Joseph Gossman, bishop of the Diocese of Raleigh:

We, the Roman Catholic Bishops in North Carolina, are united in pledging total support for the Policy Concerning Sexual Abuse, adopted by the dioceses that comprise the Province of Atlanta. This policy is published every year in both diocesan newspapers in North Carolina for all to read, and it is given to all employees and volunteers in the dioceses, who work with children or any vulnerable individual. This policy mandates that any credible sexual abuse allegation against a priest, employee or volunteer of our dioceses will result in their being immediately removed from their position and being recommended for intense psychological testing.

We, as bishops, will also meet with the victim of child abuse and with the family, to offer our comfort and assistance. If an allegation of child sexual abuse proves true, the priest will be dismissed from priestly ministry. Any other diocesan employee or volunteer found guilty of child abuse will never be allowed again to work for the dioceses. Furthermore, we pledge to work in close collaboration with civil authorities in all allegations of sexual abuse of children and to make public our decisions. The Church can allow no less than zero toleration of the crime of sexual abuse of children.

Diocese Establishes Toll-Free Number To Help Abuse Victims

The Diocese of Charlotte has established a toll-free phone number for victims of sexual child abuse.

In his homily to members of St. Joan of Arc, Bishop William G. Curlin said the Diocese is prepared to offer needed counseling.

While the toll-free number was initially set up to handle calls on sexual child abuse, victims of other abuse are encouraged to call. Bishop Curlin reminded parishioners, "The Church stands ready to help."

The number, 1-800-338-6319, is linked to trained counselors, ready to assist callers — either by telephone or in person — or with the appropriate outside referrals.

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Franciscan is mom to five kids — page 5

Stewardship is blueprint for life — page 12

Pope Names Washington Priest An Auxiliary Bishop

WASHINGTON (CNS) — Msgr. William E. Lori, vicar general of the Archdiocese of Washington, was named auxiliary bishop of Washington by Pope John Paul II.

The appointment was announced Feb. 28 by Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States.

Bishop-designate Lori, 43, was named archdiocesan vicar general one year ago after serving for 10 years as secretary and theological adviser to Cardinal James A. Hickey of Washington.

"I know him to be a man of deep prayer and total commitment to the Lord and to the Church," said Bishop William G. Curlin. The Charlotte bishop was in service as vocation director for the Archdiocese of Washington when Msgr. Lori first entered the seminary. "I invited him to become a member of the Archdiocese of Washington's vocation program," said Bishop Curlin. "All through the seminary, he lived up to our expectations. Those who knew him in those years describe him as one of the most dedicated and joyful seminarians at Mount St. Mary's."

"Throughout the years, he has become — not only — a wonderful brother priest, but a trusted friend," said Bishop Curlin."

"I see his appointment as a bishop of the Church as a special gift from God to the Archdiocese and to the entire American Church," said Bishop Curlin.

"He is well liked by his brother priests and esteemed by them for his wonderful leadership and his marvelous sense of humor," said Bishop Curlin. "He has the ability to take a very tense moment and — with a light touch of humor — defuse the situation."

Born May 6, 1951, in Louisville, Ky., Bishop-designate Lori graduated from Catholic high school in St. Mary's, Ky., and went on to Pius X College in Covington, Ky., and Mount St. Mary's Seminary in Emmitsburg, Md. He earned a doctorate in scared theology at The Catholic University of America, Washington.

ABOVE: Bishop-designate William Lori and Bishop William Curlin, in a photo taken prior to Bishop Curlin's installation as the third bishop of the Diocese of Charlotte. Photo by JOANN KEANE

"On the occasion of his ordination (to the priesthood), I was privileged to vest him, and on the following day, preached the homily at his first Mass of Thanksgiving," said Bishop Curlin.

After his ordination to the priesthood May 14, 1977, in St. Matthew's Cathedral in Washington, he was assigned as associate pastor to St. Joseph's Church in Landover, Md., and also continued his studies at Catholic University. For a time he was in residence at St. John the Baptist in Silver Spring, Md.

Bishop-designate Lori served in the ecumenical office of the Washington Archdiocese from 1982-84, when he was named secretary and theological adviser.

He will be ordained in the National Shrine Basilica of the Immaculate Conception on April 20. Bishop Curlin will co-consecrate with Cardinal Hickey and Cardinal William W. Baum, former archbishop of Washington.

Associate Editor Joann Keane contributed to this article.

Diocese To Sponsor The Pre-Catechumenate Institute

HICKORY — The Diocese of Charlotte, together with The North American Forum on the Catechumenate, will sponsor "Pre-Catechumenate: A Mini-Institute" June 2-4 at the Catholic Conference Center.

This three-day mini-institute focuses on the initial period of the Rite of Christian Initiation of Adults. Participants learn practical skills for implementing the initiation and discuss how they have approached the issues that arise during the Pre-Catechumenate. The art of storytelling and questioning, key elements for a strong Pre-Catechumenate, are also developed.

"The institute provides people who are involved in RCIA with an in-depth experience of the Pre-Catechumenate stage," said Christine Newnan, diocesan director of Faith Formation.

Pre-Catechumenate allows initiation teams to learn the rites necessary to prepare someone for entering the Catholic faith. Teams include liturgists, pastoral musicians, pastors and associates, catechists and sponsors.

Ideal for parish staff and initiation teams, the institute uses an adult formation process that takes participants on a journey of conversion through presentations, reflections, skill-building experiences and adaptations of the initiation rites.

"At this institute, participants will look at evangelization, experience an adapted rite of acceptance, learn what to do in the Pre-Catechumanate and share questions and insights," said Newnan.

Catechumenate began during the time of the apostles as a period of preparation for entry into the Chruch and formation toward Christian faith and life.

In the early Church, becoming a Christian was accomplished by several stages of initiation. Though initiation has seen considerable developments through the centuries, it has always had a series of preparatory rites that must be followed.

The stages of catechumenate for adults was restored for the Latin Church by the Second Vatican Council. The rites for the stages are in the Rite of Christian Initiation of Adults.

RCIA is a liturgical book containing the norms and rituals of the Catholic Church for people wishing to become Christians.

"This is a wonderful opportunity for our parish leaders and initiation teams to be properly trained in the stages of the Pre-Catechumenate," said Newnan. "Our pastoral ministers need support and resources from the North American Forum to teach the Catholic faith."

The North American Forum on the Catechumenate — an international network of pastoral ministers, liturgists, catechists, musicians and theologians — shares the vision and experience of the Rite of Christian Initiation of Adults.

Since 1982, The North American Forum has been offering various institutes that foster the implementation of the catechumenate and draw out the implications of initiation. The Forum was a contributor to the National Conference of Catholic Bishops' pastoral plan of implementation when the 1988 edition of the rite was mandated.

To register for the institute, contact the Office of Faith Formation, 1524 E. Morehead St., Charlotte, N.C. 28207 or call (704) 331-1714. For information, call Sheri Wilson at (910) 765-3499.

Staff Writer Eduardo Perez contributed to this article.

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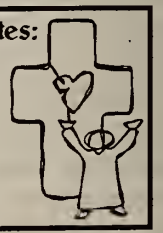

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Bishop William G. Curlin

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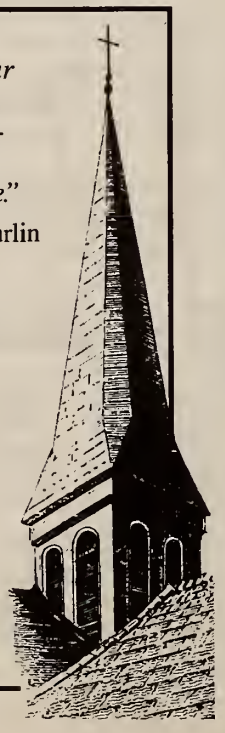

Franciscan Sister Is 'Mom' To Five Kids

DUBUQUE, Iowa (CNS) — Sister Anthony "Toni" Wagner answers more often these days to "Mom" than "Sister."

While politicians argue about foster care vs. orphanages, Sister Wagner, a Franciscan nun from Dubuque, has committed herself to mothering five children — siblings ranging in age from 1 to 7 — at the innovative SOS Children's Village in Lockport, Ill.

Unlike temporary foster home programs, the "moms" at SOS say they're in for the long haul. They pledge to stay unmarried and mother the children — most from abusive homes — until the children are 18 or leave the nest.

"Signing on for the long term is a full commitment, much like entering the convent again," said Sister Wagner in an interview with The Witness, Dubuque archdiocesan newspaper. "I'm fulfilling my religious life and my own desire to help others."

Although the children's village concept is a new model of care in the United States, it isn't new on the world scene.

Founded in Austria in 1949 to house orphans from World War II, SOS currently has 300 facilities in 120 countries. The only other U.S.-based facility is in Fort Lauderdale, Fla.

"Children know when they are cared for, and when they are not..."

The group home in Lockport, 35 miles from Chicago, opened in May 1994 and currently has three families with 15 children. The village consists of 10 newly built houses, an activity center, an administration building and a guest house, which occasionally houses "associate parents" who offer general household help as well as some respite for the moms.

The mothers, listed as foster care providers on the records, receive a small salary and an allowance for each child from the state Department of Children and Family Services.

No stranger to child care, Sister Wagner was a volunteer coordinator at Casa de la Esperanza de los Ninos, a crisis center for children in Houston.

More recently she was a house parent at Mercy Home for Boys and Girls in Chicago for five years. Children sent there were often sent back to unhealthy or abusive environments after a short period of loving and nurturing at the home.

Sister Wagner believes that children need long-term, stable environments — especially at a very young age, when problems can be addressed before they become ingrained.

"Children know when they are cared for and when they are not," she added. "Unloved kids are stiff as boards, with no life in their faces."

That's how it was with 1-year-old Jennifer, the youngest of the five siblings who came from a severely abusive home and spent time in the foster care system.

Underdeveloped due to her birth mother's drug addiction, she would stiffen and hold her head back when Sister Wagner tried to feed her. "After only one week in her new home, she began to come around," the nun recalled.

Sister Wagner's days are filled with making car-pool arrangements, monitoring school progress, fixing meals and making sure that she has one-on-one time with each child.

On the back burner is her longtime habit of daily Mass. "Morning prayer" is often done in the afternoon. Finding herself being trailed by five kids, even when she takes out the trash, Sister Wagner says the moments she has to herself are few and far between.

Before the children came to live with her, they had been in seven foster homes, she said. "Their trust level is low. They follow me to make sure I will return."

But the job is not without its rewards. Sister Wagner recently heard one of the children remark, "I'm not in a foster home anymore. This is my real home."

Caring Embrace — Franciscan Sister Anthony Wagner holds the youngest of five siblings she is raising at the SOS Children's Village in Lockport, Ill. The nun has agreed to be the children's foster parent until they reach age 18.
(CNS photo from The Witness)

Ministry Bonds Campus Faith Community

By EDUARDO PEREZ
Staff Writer

GREENSBORO — Alberta Hairston has a unique opportunity as campus minister for North Carolina Agriculture and Technical State University and Bennet College. Serving African-American students, she nurtures Black heritage in the Catholic tradition.

"We try to provide an atmosphere that expresses the African-American culture within the Catholic Church," says Hairston. "Not only do we give students religious support, but we support them academically."

Headquartered in the Thea House, named for the late African-American Franciscan Sister Thea Bowman, campus ministry at these two colleges allows more than 100 Catholic students to unite with one another and discuss their conflicts and joys. "Thea House gives Catholic students a chance to study for their classes, celebrate Mass or otherwise, just 'hang out'," says Hairston.

Funded by the Diocesan Support Appeal, Campus ministry offers the presence of the Church on campuses throughout the diocese. "The availability of the Church is important for young people to have during a time in their lives when they are searching for meaning," says Conventual Franciscan Father Curt Kreml, diocesan director of Campus Ministry.

"The focus of campus ministry is to generate a Catholic faith community for students so they can gather for prayer and worship," says Father Kreml. "It is the opportunity for young men and women from the same Christian traditions to join each other in celebration of the Eucharist."

Eight campuses in the diocese provide full-time campus ministers. They are Appalacian State University, Boone; Western Carolina University, Cullowee; University of North Carolina-Charlotte; Wake Forest University, Winston-Salem; University of North Carolina-Greensboro; North Carolina Agriculture and Technical State University and Bennet College, Greensboro.

DSA '95

Though campuses have different programs and agendas providing Catholic faith to their students, they all contribute the presence of the Church.

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Pro-Life Corner

Respect Life

"I think today the world is upside down and is suffering so much because there is so very little love in the homes and in family life. We have no time for our children; we have no time for each other; there is no time to enjoy each other."
Mother Teresa
Love: A Fruit Always in Season (1987)

The Respect Life Office
Diocese of Charlotte
(704) 331-1720

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

March 12
9 am
Rite of Election
St. Peter, Charlotte

March 13
Participate in Catholic Bishops Conference in Washington, DC; member of committee on Priestly Life

March 14
Presbyteral Council

March 15
Catholic Social Services Awards dinner

March 16
Meet with Diocesan Consultors

March 18
11 am Mass and luncheon
Hosted by Amazing Grays of St. Patrick

March 19
11:30 am
Install Father Ingatious Zampino, OFM,cap
as pastor, St. Thomas Aquinas

THE CATHOLIC NEWS & HERALD

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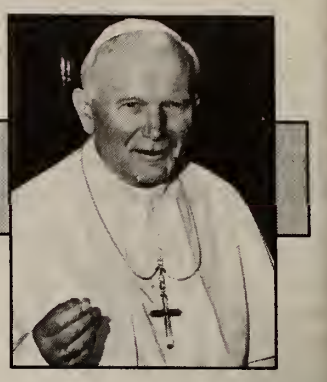
Lent Should Lead To Spiritual Growth

The Pope Speaks



Pope John Paul II

VATICAN CITY (CNS) — Pope John Paul II said Lent is a time for prayer and penance, which should lead to personal spiritual growth and acts of charity.

Speaking at his general audience in the Vatican March 1, Ash Wednesday, the pope said, "the attitude of penance and conversion must be translated into concrete gestures of spiritual renewal and charity toward one's brothers and sisters."

When the priest anoints people with ashes and says, "Remember you are dust and to dust you shall return," it is a reminder that human beings are mortal and it calls them to recognize their own sinfulness and seek God's mercy and forgiveness, he said.

Inner conversion, the pope said, is rooted in penitential prayer and includes asking God "for divine forgiveness for personal and communal sins."

Forgiveness also must be sought "for the continuing situations of injustice and violence in the world as well as for all the conflicts and wars which still threaten whole populations," he said.

When priests anoint people with ashes they also may say, "Repent and believe the Gospel," which is a call "to abandon the false security of the world, renounce self-centered choices, free oneself from the tyranny of evil and an unbalanced love of self in order to accept the Good News," the pope said.

The Lenten practice of fasting, he said, helps strengthen self-control, is an opportunity for solidarity with the poor and shows the limits of natural nourishment by focusing on the need for spiritual nourishment.

Pope John Paul told visitors at the audience that Lent 1995 is the first phase of the church's preparation for celebrating the year 2000.

He prayed that Catholics' Lenten prayers, fasting and penance would help "prepare the whole church for that great meeting with God's mercy which awaits us at the dawn of the third Christian millennium."

In the evening, the pope led the traditional Ash Wednesday procession from Rome's St. Anselm Basilica across the street to the Basilica of Santa Sabina where he celebrated Mass and was anointed with ashes by Cardinal Ugo Poletti, the retired vicar of Rome.

In his homily, Pope John Paul recited — partly in Polish, partly in Italian — lines from a Polish poem called "Bitter Regret," which was sung during Lent when he was a child.

"Before Christ's passion, an inexpressible regret penetrates us," the poem says. "Jesus, break without delay the hard rocks of our hearts; extinguish the flames of my passions, entering into the abyss of your Passion."

The pope said the poem shows the contrast between the depth of God's love and the emptiness of sinful human hearts.

God, who allowed his son to die on the cross in order to forgive the sins of all people, "appears to us as a real 'abyss,' an unfathomable depth of love which justifies, forgives and renews," the pope said.

During Lent, he said, "we enter into 'the abyss of Christ's passion,' we approach his cross, that cross on which he gave his life for our sins; we draw near in order to experience, at the end of 40 days of fasting, the

Is It Okay To Hug The Bishop?

Editor's Notebook

Joann Keane

Bishop Curlin frequently speaks about his joy in visiting parishes throughout the diocese. Those who have had the pleasure to hear him know he is at his best in the pulpit, speaking from the heart; sharing poignant stories that reveal the presence of the living Christ within.

I was apprehensive as I grabbed one of the few remaining seats in St. Joan of Arc parish last weekend. Parishioners knew Bishop Curlin would celebrate Mass, but had no idea that his trip to the mountain parish was any less than a pastoral visit. This parish visit was far from joyful.

It was the bishop's third trip to St. Joan of Arc in his 10-month tenure as our bishop, most recently to offer a healing Mass for victims of AIDS. Today, he would speak of other victims.

With a strained voice, Bishop Curlin told of the crimes committed by a former — now-deceased — pastor of St. Joan of Arc, Father William Kuder. "A man who hid behind his priesthood took advantage of it to use you for his personal pleasure."

Bishop Curlin has given hundreds of homilies. And most likely, I've listened to more than the average parishioner. He's spoken on the evils that permeate this world, but never an evil such as this. This Sunday, his words pierced the heart of every parent — myself included — in the pews. How could anyone abuse our innocent children?

A deafening silence fell over the parish as the bishop told of his several meetings with the victim who reported his sexual abuse as a child by the Father Kuder. Without divulging specific details or identity, Bishop Curlin spoke of the victim's private hell, veiled in years of secrecy, and the journey back to confront and heal in the welcoming arms of the Church.

Though dismayed with the news of a former pastor, the close-knit family of St. Joan of Arc took solace in the words of Bishop Curlin, and praised his convictions. Moreover, they heard our bishop speak in earnest as he vowed zero tolerance for offenders of sexual child abuse.

It was hard to gauge the congregational response. As parishioners filed from the pews, I couldn't help wondering how they would greet their bishop, as he stood outside in the drizzling cold. From a vantage point nearby, I could hear snippets of conversations as folks left the church.

"Is it okay to hug the bishop?" A burly 40ish father — with a quizzical expression — said over his shoulder to his wife. Bishop Curlin heard him, too. "Of course, buddy," said the bishop. "Thank you for personally coming to give us the news, and not letting us read this, or have someone deliver the message for you," said the bearded man to the bishop.

"It made the world of difference to have you with us today," I heard a woman say to Bishop Curlin as she reached out to shake his hand.

The line backed up as parishioners paused to offer gratitude to our spiritual shepherd. Children giggled nervously; then, mustering up the courage, ran into open arms, hugging their bishop.

Bishop Curlin had confessed his personal pain as he made the announcement. It must have been a great consolation for our bishop to hear such kind words of affirmation as the faithful ambled past.

This day, parishioners of St. Joan of Arc unwittingly came to share and pray with their bishop; they had no idea it was any less than a pastoral visit. In retrospect, they were right on the mark. It was the most pastoral of visits.

CTNA's Catholic Viewpoint Begins Its Fourth Year

WASHINGTON — The Catholic Telecommunications Network of America (CTNA) began its fourth year of production of *Catholic Viewpoint*, a weekly television series that examines issues of current interest, providing clear insight into the Catholic perspective. Each program features one or more national authorities on the issue being discussed.

Leading this year's series is a two-part program about Israel and the Middle East. The guests are Itamar Rabinovich, Ambassador of Israel, and Avi Granot, Minister for Religious Affairs. They discuss the Israeli-Palestinian peace accord, the Vatican-Israeli establishment of diplomatic relations and the future of Israel. Dr. Eugene Fisher, director of Catholic Jewish dialogue for the United States Catholic Conference is also on the program.

The third new program focuses on the 30,000 Cuban refugees living in Guantanamo Naval Base. Father James Ronan, director of Latin American Affairs for the National Conference of Catholic Bishops, talks about his recent visit to Guantanamo and the living conditions and day-to-day life in the camp.

Other programs scheduled for early 1995 include: "Domestic Violence and the Church's Response" with Dolores Lackey, Director of Family, Laity, Women and Youth for the United States Catholic Conference and Kent Amos, founder of the Urban Institute; "Catholic Journalists" with Chris Matthews, Washington Bureau Chief for the San Francisco Examiner, and Kathleen Matthews, news anchor at WJLA in Washington and host of the nationally syndicated show "Working Woman" and "Annulments: The Pastoral and the Practical" with Father James Provost of The Catholic University of America.

Catholic Viewpoint is hosted by Mercy Sister Sharon Euart, associate general secretary of the National Conference of Catholic Bishops and the United States Catholic Conference. The series can be seen over the CTNA network on Mondays at 8 p.m. and on the Faith and Values Channel on Tuesdays at 9:30 a.m. Together, the two networks reach an estimated 25 million homes.

CTNA was established by the U.S. Catholic Conference in 1981 to help the Catholic Church make appropriate use of telecommunications technologies. CTNA provides television and radio programs for the formation and support of Church workers over a private satellite television network. It also makes programs available to parishes and families on cassette and sponsors *Catholic A.M.* on the Faith and Values Channel.

This newspaper is printed on recycled newsprint and is recyclable.

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Crossing The Threshold Of Hope

Light One Candle

Father John Catoir

Pope John II's best-seller, Crossing the Threshold of Hope, is a penetrating testimony of faith written by a world-class philosopher. This Christopher Award-winning book is essentially an interview which is considerably more reader-friendly than any of the papal encyclicals I've come across.

Italian journalist Vittorio Messori asked the Pope the kind of questions you and I would love to ask him ourselves. For example, Have you ever doubted? How do you pray? Does God really exist? If so, why is He hiding? Is Jesus truly the Son of God? Why is there so much evil in the world? Since there is only one God, why are there so many religions?

The Holy Father answers these questions with uncommon skill and wisdom. I was intrigued by the chapter he devoted to Buddhism. In it he refers to the enlightenment experienced by Buddha as *coming down to the conviction that the world is bad, that it is the source of evil and suffering for man.* He observes that in Buddhism, freeing oneself from this evil is done by becoming *indifferent to the world which is the source of evil.* But, the Pope asks, does this draw us nearer to God?

Unlike Buddhism, Christian mysticism is born of a loving Creator who saw that everything He had made was good. The world is continually sustained by the Creator's love. John Paul II quotes the Second Vatican Council frequently. Here is on excerpt: Ours is a world enslaved by sin, but liberated by the Crucified and Resurrected Christ. He died to defeat evil and help us reach our destiny and fulfillment in heaven.

This theme of salvation coming from a loving God is picked up again at the end of the book when the Pope urges us to accept the Gospel and to see in creation the beautiful plan envisioned by God. The title: Crossing the Threshold of Hope, contains the book's central idea. *Crossing* is an active verb. *Crossing over* means accepting the moral demands that God makes on us, namely the supreme law of love which often leads to the cross. *Take My yoke upon you...for My yoke is easy, and My burden is light.* (Matthew 11:29,30)

To cross the threshold of hope, in the Pope's presentation, is to surrender to the Father's Will, and to allow the spirit to lead you as you try to live a life of responsible love. God does not want us to be afraid. He came into the world precisely to save us from fear and sustain us in hope.

The Gospel therefore frees us from fear, as the Pope put it: fear of self, fear of the world, fear of others, fear of earthly powers and oppressive systems.

Even though we recognize our weakness, we realize that salvation - which *is impossible for mortals, is possible for God.* (Luke 18:27) God wills that all of us come to a knowledge of the truth and be saved. This is indeed Good News.

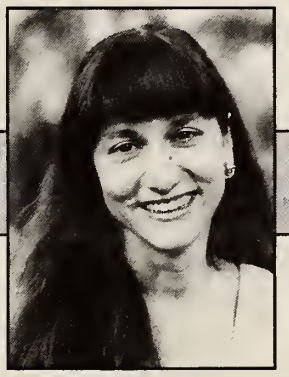
For a free copy of the Christopher News Note, "Living Peace, Giving Peace," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.

Father John Catoir is director of The Christophers.

'Where's My Blankie?'

Family Matters

Eileen Marx



"Blankie" is pale pink, stained and literally coming apart at the seams. The hundreds of miniature hearts that once brightly decorated blankie are now faded and its stuffing hangs on by just a few threads. But to my two-year-old daughter Teresa, there is no object more prized than this two foot by three foot piece of frayed material. After a fall, following a tantrum, while meeting someone new or when getting ready for bed, we frequently hear Teresa ask, "Where's my blankie?" When she catches sight of blankie, her thumb goes straight for her mouth, her index finger hooks around her nose and suddenly all is right in her world again.

Blankie was a handmade gift for Teresa from her Aunt Nancy and for the past two years blankie has been at her side. Like pacifiers, teddy bears, "lovies" and other stuffed animals, blankie brings security, permanence and comfort in the ever-changing world of a little girl.

It can be difficult as well as exciting for children to go through changes in their lives, especially because these changes are occurring so rapidly. "Enjoy this time with your children," many veteran mothers tell me. "It all goes by so fast and the changes come so quickly."

For parents, change in our own lives can be just as challenging and exciting as it is for our children, but it can also be a time of great anxiety. When we make major changes in our lives, our decisions can get very complicated. The change is no longer limited to, "how will this affect mom and dad?" but "how will the change impact the lives of our children?" We long for the security and comfort of our safe worlds where everything is a known, even when another voice is nudging us to move in a new direction and we know that voice is right.

Today's families are faced with many changes and decisions. Some are carefully thought through and others come into our lives without warning. One mother leaves her job and another mother returns to the work force. An elderly parent moves in and a child moves out. A baby is born and a loved one dies. One father takes a new job and another father is laid off. One couple marries and another divorces. One family searches for a simpler life while another family seeks a fuller life. Change will often bring stress and turmoil into the life of a family even when the change is positive. But change can also bring about growth, self discovery, and a greater sensitivity toward others. We would be miserable creatures if we never changed. Change gives meaning and direction to our lives.

As my husband Joe and I contemplate a move to a new town less than an hour away, I am humbled and in awe of people like Abraham, Moses and Elijah who often made split-second decisions to follow God's word alone and move to a new land. To the twelve Apostles, Jesus simply said, "Come, follow me." When Mary and Joseph said "yes" to God's plan for their lives, the world was changed forever.

Whenever we are faced with a change, we need to remind ourselves of the importance of prayer and listening to God as we grapple with all the issues involved in our decision. We may stumble, we may even make a change for the worse, but God will always be with us through all the changes in our lives. In the Book of Jeremiah we read, "For I know well the plans I have in mind for you, says the Lord, plans for your welfare, not for woe. Plans to give you a future full of hope. When you call me, when you go to pray to me, I will listen to you. When you look for me, you will find me."

For Teresa's birthday, I asked Aunt Nancy if she would make Teresa a new blankie. I thought we could gradually introduce the new blankie and use the old one as a back-up in case the new one was left behind or lost. This was a rather sinister idea coming from a mother who had her own blankie for more years than she cares to divulge! Nancy's daughter, Nicole, sewed a beautiful blanket and matching pillow by hand. When Teresa opened the new blankie she was thrilled and carried "purple blankie" around for the first week. But when the first real crisis struck, only the original would do. She wanted the blankie that had been with her from the beginning, the one that was comfortable, worn and tattered. And that's the way it's been ever since.

Sometimes we need to make a change because our lives are coming apart at the seams. Or maybe we're feeling a little worn and rough around the edges. We all have our days when it seems like our stuffing is being held together by a thread. Still, the life we have, for all its ups and downs, is all we know. It's our security blanket. It's hard to know when the time is right to make a change. Perhaps it's time when the patterns that once brightly decorated our days are beginning to fade from the patchwork of our lives. Children and adults need new challenges, new directions and new discoveries in order to flourish and grow. But often this means closing a chapter in our lives and this can be a very painful process. As hard as it is to imagine, one day when Teresa is ready, she will have to say good-bye to blankie as she embraces the next change that will come in her life.

It's Not Too Late

Lifelines

Jim McInerney

"There are three things that will cause faith to stand firm, devotion to remain constant and virtue to endure," said Saint Peter Chrysologus. "They are prayer, fasting and mercy. Prayer knocks at the door, fasting obtains, mercy receives."

Pope Leo the Great, another famous saint, said, "Any time is the right time for works of charity, but these days of Lent provide a special encouragement."

Saint Peter was a 4th Century bishop. Saint Leo lived in the 5th century. I chose these quotations because I discovered these two gentlemen relatively recently. You see, when I was in college in the late 1960's my theology professors didn't "dig" the Church Fathers because they weren't "relevant." We concentrated on psychology, sociology and something called "the pedagogy of the oppressed."

What they offered didn't satisfy me. Years later I found that some of the "irrelevant" men and women of church history had many relevant things to say. Chrysologus' meditation on prayer, fasting and mercy is one of my favorites.

I mention all of this because I've come to believe that it's never too late to change. If age 40 is not too late to discover the wisdom of the ancients, now is not too late to evaluate Lent and to do something about it. Respect for life, after all, begins at home and what could be more important than respecting the spiritual life that sustains all the rest?

Do you feel guilty when Lent is over, wishing you had done more (or less, depending on what you've been doing)? Did you ever feel that your giving was inadequate? I have.

Regardless of how much time is left, it's not too late to salvage your Lent. It's not too late to do something for the Glory of God, for your own spiritual well being and for your neighbor. Here are a few suggestions.

· **Read a good spiritual book.** It need not be a long one. A small devotional might be just the ticket. Something by or about Saint Theresa of Lisieux, Saint Teresa of Avila, Saint John Vianney or Alphonsus Loguori should be available in a Catholic book store.

If you have an old devotional or prayer book at home, blow the dust off it and read it. Of course, the best book to read is The Book. Read the Gospel of Matthew, Mark, Luke or John.

· **Pray daily.** If it is only five minutes, do it! God listens. When you are done, listen to Him. Try to make those five minutes your time alone with Him, without distractions.

· **Fast.** Forget the big resolutions that you know you will be unable to keep. Pick something simple that you like but don't need and give it up. It could be a soft drink, a television show or anything. When you do give it up, don't tell anyone.

· **Give to the needy.** This is the easiest. There are needy people everywhere. Put money in an envelope and mail it without a return address to an unemployed neighbor. Give your week's entertainment money to a church project in need of funding. Call or an invite to lunch a lonely person who needs company (a simple telephone call can do wonders). Say something nice to a difficult neighbor or fellow parishioner each week..

You get the idea. It's not too late to break old habits and learn new ones.

Catholic and Episcopalian Agreements on Doctrine

Question Box

Father John Dietzen

Q. Is there any difference remaining between Episcopalian and Catholic teachings?

A friend of mine who attends the Episcopal Church tells me her priest explained that most of the differences about Holy Communion have been resolved. Is she right?

A. It is too much to assert that there are no longer doctrinal differences between our churches. Some remarkable agreements have been reached, however, in the Anglican-Roman Catholic discussions during the past several years.

This year, for example, the U.S. Anglican-Roman Catholic dialogue, made up of bishops, other clergy and theologians of both churches, published several "affirmations."

They affirmed together that:

1. In the Eucharist, the church makes present the sacrifice of Calvary and is empowered by the Holy Spirit to make Christ present and to receive all the benefits of this sacrifice.

2. In the Eucharist Christ makes himself present sacramentally when the bread and wine are changed into his body and blood.

3. After the eucharistic celebration the body and blood of Christ may be reserved for Communion of the sick and may be reserved for adoration, as an extension of the worship of Jesus Christ at the celebration of the Eucharist.

4. Only a validly ordained priest can be the minister who brings into being the sacrament of the Eucharist and offers sacramentally the redemptive sacrifice of Christ which God offers us.

Participants in the dialogue concluded that "the Eucharist as sacrifice is not an issue that divides our two churches."

A short time later the president of the Pontifical Council for Promoting Christian Unity told the Anglican-Roman Catholic International Commission that agreement between the two churches is greatly strengthened.

Much remains to be done and prayed for. There is no question, however, that this and similar agreements are major events as we move with hope toward the unity for which Jesus prayed at the Last Supper.

Q. We hear some wonderful sermons in our parish about our Blessed Mother, but not much about the rosary any more. Is it still a recommended prayer for Catholics?

A.It certainly is. For centuries, the rosary has held a prominent place in the church's treasure of prayers.

Because of the many levels of vocal and meditative prayer it offers, the rosary remains an important and valuable part of the spiritual lives of many people.

Sometimes the repetitive Hail Marys, underlaid with events in the life of our Lord and his mother, are exactly the prayers we need.

It seems to me that Catholics who do not have this as part of their "collection" of ways to be with God in prayer miss a lot.

If you feel some distance from appreciating the rosary as you once did, maybe your understanding and approach to it needs some revitalizing.

Many fine books are available to help you do that. One that I know has helped many people put the rosary in new perspective is a brief work titled "Praying the Rosary: New Reflections on the Mysteries by Gloria Hutchinson.

I think you will see things in the rosary you haven't noticed before.

A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

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

St. Frances of Rome

Frances was born to a wealthy nobel couple in 1384. Although she had asked to become a nun, her parents insisted on her marriage at age 13. Frances was a model wife in an ideal marriage. She ministered to the poor in Rome and turned her home into a hospital during war. Word of her virtues and miracles spread quickly. Frances organized the Oblates of Mary, a society of lay women pledged to served God and the poor. She died in 1440. Her feast is March 9.

Saints & Scripture

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Scripture

Readings for the week of March 12 - March 18

Sunday:	Genesis 15: 5-12, 17-18 Philippeans 3: 17-4:1 Luke 9: 28-36
Monday:	Daniel 9: 4-10 Luke 6: 36-38
Tuesday:	Isaiah 1: 10, 16-20 Matthew 23: 1-12
Wednesday:	Jeremiah 18: 18-20 Matthew 20: 17-28
Thursday:	Jeremish 17: 5-10 Luke 16: 19-31
Friday:	Genesis 37: 3-4, 12-13, 17-28 Matthew 21: 33-43, 45-46
Saturday:	Matthew 7: 14-15, 18-20 Luke 15: 1-3, 11-32

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Entertainment

Tom & Viv

Film Portrays Poet's Troubled Marriage

NEW YORK (CNS) — Based on Michael Hastings' controversial play, "Tom & Viv" explores the turbulent first marriage of poet T.S. Eliot.

American-born but an Anglophile through and through, Tom (Willem Dafoe) is a 1914 postgraduate student under Bertrand Russell (Nickolas Grace) at Oxford when he falls for high-born, cultured Vivien Haigh-Wood (Miranda Richardson) and they elope. Her brother Maurice (Tim Dutton) only hints to Tom of Vivien's volatile nature as the physical symptoms would be indelicate to describe.

In fact, Viv probably suffered from a hormonal imbalance causing frequent, heavy menstruation and resulting mood swings that prescribed medications only exacerbated.

Repressed Eliot refused to discuss her condition frankly with his wife so the twosome poured their energies into his poetry. She totally believes in his genius and objects strongly when he is forced to take a day job in a bank to support them.

As he becomes accepted in the Bloomsbury literary circle, she is increasingly disparaged by them as an anchor around Eliot's neck. Eliot's decision to be baptized into the Church of England also infuriates Viv, but he weathers her emotional fits stoically.

Her incidents of temperament further exasperate Eliot. Doctors glibly attribute Viv's erratic outbursts to "moral insanity." Upon her wealthy father's death, her share of the estate is put under the control of Tom and her brother.

In 1938, the men arrange to have Viv institutionalized. Tom never contacts her again and treatment for her symptoms is never pursued. She dies in 1947, still a stalwart supporter of her husband and his body of work.

Director Brian Gilbert combines a finely nuanced script with compelling performances and a handsome period design for an involving movie.

Admirers of Eliot may be disappointed that only brief quotes from "The Waste Land" are read, but this is essentially the portrait of a marriage and the story of Vivien, not Eliot or his poetry.

Dafoe does an incredible job of conveying a straitlaced person who hated emotional displays — even to the point of describing poetry as an escape from emotion — and yet who married someone at the mercy of wild emotional states brought on by physical symptoms that apparently disgusted him. Dafoe captures the tortured, clench-jawed poet who may have inwardly suffered in the marriage but ultimately chose to abandon his embarrassing wife.

Rosemary Harris portrays Viv's mother, who with eloquent understatement confronts Tom with what he has done when he commits his frail wife to an institution. Phillip Locke as Viv's father smartly delivers some withering dialogue upon learning the poet has run off with his only daughter.

Most central to the drama's success is Richardson, who delivers a multilayered and emotional performance as the highly intelligent young woman sacrificed to raging hormones, disastrous prescriptions and the refusal of doctors and her own husband to level with her and pursue appropriate treatment.

This comes across as tragic, especially in the final scene where Viv is clearly sane and painfully self-aware as she lives out her final years alone.

The film's suggestion that she was a true collaborator on his poetry seems on shakier ground. Nor is Eliot's religious conversion treated with any depth. And, as Dafoe and Richardson have limited chemistry between them, one is left to accept brother Maurice's explanation up front for their mutual attraction — that she wanted to escape her upper-crust family for the artistic life while he saw in Vivien the entrance to English society that he so coveted.

The film leaves open to interpretation explanations for the behaviors of its characters at various stages and the cast is sufficiently talented to portray such intriguing ambiguities.

Due to some sexual innuendo and the depiction of a troubled marital relationship, the U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

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Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"The Great Train Robbery" (1979)

Sean Connery stars as a debonair Victorian con man who carries off the first high-speed train robbery in history with the aid of accomplished locksmith Donald Sutherland and girlfriend Lesley Anne Down. British production boasts hair-raising high jinks and an impressive re-creation of the period by director-writer Michael Crichton. There is a fair amount of lighthearted double-entendres and an acceptance of less than virtuous behavior.

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

"The Great Santini" (1980)

Solid portrait of a gung-ho but aging Marine fighter pilot (Robert Duvall) who, having no war to fight in 1962, brings his own war home to cause conflict with his wife (Blythe Danner), and especially his teen-age son (Michael O'Keefe). Though flawed with some heavy melodrama and a contrived resolution, director John Lewis Carlino's story of family life has much heart, strong values, warm humor and three marvelous performances to more than compensate. Some rough language and the intensity of emotional family conflict.

The U.S. Catholic Conference classification is A- II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

"The River Wild" (1994)

Outdoors thriller in which a former river guide (Meryl Streep) on a whitewater rafting vacation with her unathletic husband (David Strathairn) and young son (Joseph Mazzello) is forced to take two fugitives (Kevin Bacon and John C. Riley) down a deadly stretch of river, knowing the two will kill her and her family even if they survive the trip down the rapids.

Frequent menace and brief shots of brutal violence.

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

"The Scout" (1994)

Down-on-his-luck baseball scout (Albert Brooks) in the hinterlands of Mexico discovers a phenomenal switch-hitting pitcher (Brendan Fraser) who, after being signed by the New York Yankees, is diagnosed by a psychiatrist (Dianne Wiest) as repressing terrible memories of childhood abuse and badly in need of therapy. Director Michael Ritchie begins with a lightweight but good-natured comic premise, then turns darkly serious by focusing on the player's emotional instability and its potential consequences until copping out in a slick feel-good finale.

Some heavy menace, a few sexual references and some profanity.

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

The kids of Camp Hope are encouraged to reduce their girth with help from an overzealous fitness instructor in the Disney comedy "Heavyweights." The Motion Picture Association of America rating is PG — parental guidance suggested.
(CNS photo from The Walt Disney Company)

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Cosechando en invierno

Por ARTURO DE AGUILAR

Aquellas personas que conocen de agricultura podrán estar de acuerdo conmigo en que son muy pocos los frutos o verduras que se siembran a finales del otoño para ser cosechadas a mediados del invierno. Normalmente el invierno nos trae esa imagen de frío, desolación y recogimiento.

Me llamó la atención cuando me dijeron que la comunidad hispana de Newton estaría "cosechando" a mediados de febrero y decidí investigar de que se trataba.

Después de un árduo trabajo de más de un año, se llevaría a cabo la "cosecha de niños y niñas"... pero de niños y niñas que harían su primera comunión.

Después de sembrar esa semillita que es la Palabra de Dios en este grupo de 15 niños, llegó el tiempo de cosechar los frutos: la ceremonia de primera comunión, celebración tan esperada por niños, niñas y los papás. Fue un gran día para esos pequeños que lucieron sus hermosos trajes nuevos, la mayoría blancos, significando la pureza y sencillez de los niños.

El mérito de esta "cosecha" no es sólo que se llevó a cabo en invierno, sino que fué la primera "siega" de la temporada, es decir ha sido el primer grupo que se educa en los misterios básicos de la doctrina cristiana. Al decir primer grupo me refiero al primer grupo preparado en español y por catequistas hispanas que dedicaron su tiempo para inculcar en estos pequeñuelos el amor a la Palabra de Dios y a su Iglesia.

Como sabemos, el fin de un fruto no es sólo el ser cosechado, sino algo más. Igualmente, el fin de estos niños y niñas no es sólo el haber hecho la primera comunión. Este es apenas el comienzo de su caminar por la vida cristiana. Es ahora cuando toca a los padres y padrinos tomar cargo de ellos y llevarlos por el buen camino de la formación cristiana. De ellos depende que ese fruto no se heche a perder, sino que crezca y pueda multiplicarse dando nuevos frutos.

La ceremonia de primera comunión se llevó a cabo en la parroquia de San José en Newton y estuvo muy concurrida. Después de la Misa, festejados, padres y padrinos pasaron a disfrutar de una pequeña fiesta organizada por miembros de la comunidad.

Felicidades a todos los niños y niñas que recibieron por primera vez el Cuerpo y Sangre de nuestro Señor y recuerden que aquí no termina todo, sino más bien comienza. Continúen asistiendo a sus clases de catecismo para que cultiven ese amor a Cristo que recién ha sido sembrado en ustedes.

Que ésta sea también una motivación para que todos los padres de familia lleven a sus hijos e hijas a la doctrina y no sólo por el interés de que hagan la primera comunión, sino con la idea de que puedan cosechar en un futuro buenos cristianos no solo en invierno sino durante todo el año. Felicidades también a toda la comunidad de Newton que está trabajando muy duro para crear una verdadera comunidad de cristianos unidos por el mismo amor a Jesucristo.

Tiempo de Conversión

La conversión es una actitud fundamental de la vida cristiana, exigencia de nuestra fe y de nuestro Bautismo.

De hecho, por la fe y el Bautismo, hemos optado por Dios y su reino, renunciando al pecado y a su imperio tenebroso. Hemos optado por vivir como hijos de Dios en su reino, siguiendo el ejemplo y las enseñanzas del Hijo de Dios, Jesucristo.

La opción del Bautismo ha de ser permanente en nuestra vida y traducirse en fidelidad constante y continua a la gracia y a la alianza con Dios, y en un rechazo cada día más completo y radical de todo pecado u ofensa a Dios. Sin embargo, no siempre perseveramos en la obra empezada. No siempre logramos alejarnos del pecado. Seguimos con las malas inclinaciones de nuestra naturaleza. Nos dejamos vencer por las tentaciones. Nos dejamos seducir por el mal ejemplo de un ambiente mundano, corrupto y corruptor.

Así lastimosamente, caemos en el pecado. Por el pecado rechazamos a Dios, su plan salvífico, su amor, su alianza y su justicia.

Por el pecado rechazamos a los hombres, causándoles sufrimientos, divisiones, luchas.

Por el pecado rechazamos a la Iglesia, hiriéndola dolorosamente, ocasionando escándalo y mal ejemplo y comprometiendo su misión salvadora en el mundo.

Pero el amor de Dios y su misericordia no tienen límites. Superan infinitamente a la mezquinidad del pecado.

También la verdadera caridad de la comunidad eclesial siempre está dispuesta a perdonar y acoger a los pecadores arrepentidos.

Así todos, y siempre, podemos reconstruir nuestra vida cristiana.

El sacramento de la Reconciliación está a nuestro alcance.

Cristo misericordioso nos espera. También nos espera la bella familia de los hermanos en la fe. No dejemos caer en vano la solícita y tierna invitación de la Iglesia. Volvamos en nosotros. Convirtámonos. *(Con permiso de los Padres de la Sociedad de San Pablo).*

Marzo 20: San José, esposo de María

Por ARTURO DE AGUILAR

Poco se cuenta de san José, pero nos basta saber lo esencial de nuestro patrono. No se nos ha transmitido por escrito ni una sola palabra suya. Que tuvo sus preocupaciones, queda expresamente testificado. Pero habló poco, tan poco, que sus palabras no se transmitieron a la posteridad. Sabemos que procedía de la augusta extirpe de David, la cumbre de la historia nacional de su pueblo, que en José era expresada en la sencillez de un humilde carpintero, en la suerte de los inmigrantes que tienen que pedir asilo en un lugar extranjero. Esta pobre vida ocultó el silencioso cumplimiento de su deber y la virtud de la justicia. Era un hombre que organizó su vida conforme a la palabra y la ley de Dios, a pesar que ésta no parecía actuar a su conveniencia.

El servicio de Dios no era para José cuestión de sentimientos piadosos, sino cuestión de humilde confianza, que sirve verdaderamente a Dios y no a la propia piedad. A este hombre se le confió la protección paternal de aquel que es la salud del mundo. Recibió en su familia a aquel que vino a salvar al mundo, que todos llamaron "el hijo del carpintero".

En san José tenemos el ejemplo del cristiano que cumple la voluntad de Dios, el ejemplo del padre que cuida cariñosa y celosamente a su hijo, el ejemplo del esposo considerado y amante de su mujer. Es por ello que san José fue nombrado patrono de la Iglesia universal, patrono de los pobres, de los obreros y de los pobres. Es el modelo del hombre justo y recto.

La fiesta de San José, padre adoptivo de Jesús y esposo de la Virgen María, se ha celebrado el 19 de marzo desde el siglo XVII, excepto cuando es domingo, y entonces se celebra al día siguiente. El Papa Gregorio V declaró esta fecha de precepto (pero ahora ya no lo es), Pío IX proclamó a San José Patrono de la Iglesia universal y en nuestra diócesis el obispo Guillermo G. Curlin acaba de introducir esta festividad como fiesta religiosa.

Varios de los niños y niñas que recibieron su primera comunión en San José, comunidad de Newton, fueron los encargados de recoger la colecta y presentar los dones durante el ofertorio, algunos de ellos con trajes típicos de su país.

Términos Teológicos: Metanoia

Este término que viene del griego significa arrepentimiento moral, cambio, transformación. Es una transformación total y radical. Se refiere a una "vuelta interior". Dios llama a las personas a entrar en comunión con El. Pero se trata de pecadores, pecadores de nacimiento. El punto de partida de ese llamado exige una conversión, y luego, a lo largo de toda la vida, una actitud penitente. Esta conversión implica un cambio de conducta, una nueva orientación de todo el comportamiento de la persona. El acto de conversión sellado con el Bautismo se cumple de una vez y para siempre. Este término está íntimamente unido al de penitencia, que es una virtud que tiene su lugar en la vida de los cristianos como una prolongación de la conversión bautismal.

To Our Friends

— Article by Arturo De Aguilar about a group of Hispanic children in Newton who received their first communion. This is the first group in that community to receive instructions for this sacrament in Spanish and by Hispanic catechists.

— Article about conversion, especially during this time of Lent, which is a good opportunity to change our lives.

— Explanation of the theological term "metanoia" which means transformation, radical change and conversion.

— Reflection on the feast of St. Joseph.

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World and National Briefs

School's Picture Of Jesus To Stay Down Pending Court Appeal

WASHINGTON (CNS) — A Michigan public high school cannot continue to display a picture of Jesus that had been in a hallway for 30 years, a U.S. Supreme Court justice has ruled. Justice John Paul Stevens Feb. 28 refused to postpone a federal judge's order that the 2-by-3-foot print be removed by March 1. Stevens had been asked to postpone the order to take the picture down until the full court accepts or rejects a formal appeal of the case.

Bloomingdale High School senior Eric Pensinger had brought a suit against the school to demand the picture be removed. He feels its presence indicates the school sees something wrong with him because he is not a Christian.

Petition Urges FDA To Stop Fast-Track Approval For RU-486

WASHINGTON (CNS) — Nearly two dozen members of Congress, along with medical and scientific experts and Americans United for Life, have asked the Food and Drug Administration to stop any fast-track approval of RU-486, the so-called "abortion pill."

The group filed a 60-page citizen petition with the agency, and hand- delivered the document, supplemented by tables and scientific references, to the FDA Feb. 28. Petitioners requested that the agency "refuse to approve any new drug applications ... for RU- 486 ... for use as a pharmaceutical abortifacient."

The petition does not oppose or even address the use of RU-486 in treating diseases such as breast or ovarian cancer or brain tumors.

Catholic Leaders Discuss Taking 'Families First' Agenda To Hill

WASHINGTON (CNS) — Catholic social ministry leaders from across the country talked Feb. 27 about how to take "putting families first" and other elements of the Catholic social agenda to Capitol Hill during their annual national meeting.

Nearly 300 leaders from national Catholic organizations and diocesan Catholic Charities, social service and peace and justice offices were in Washington for four days of work — including an afternoon of lobbying on the Hill. Most had made advance appointments to meet the afternoon of Feb. 27 or 28 with members of Congress from their state.

Influencing legislators to craft a welfare reform policy that does not hurt children was one of the top priorities of the social ministry leaders. Along with a wide list of domestic issues, they were also concerned about reshaping and revitalizing U.S. foreign aid in a post-Cold War world and curbing the U.S. arms trade around the world, particularly the export and use of land mines.

Northern Ireland Churches Called To Cut Through Paralysis To Peace

WASHINGTON (CNS) — As Northern Ireland moves toward peace, Catholic and Protestant churches have a fragile role in uniting its scarred people, according to two Ulster clergymen who spoke in Washington.

The Rev. John Dunlop, a Belfast Presbyterian minister, and Father Oliver Crilly, a Catholic pastor in Strabane, one of the region's poorest areas, spoke Feb. 26 at a Catholic social ministry meeting on the final leg of a five-city U.S. speaking tour.

Father Crilly noted that both clergymen had used for presentations on their speaking tour Scripture readings about men afflicted with paralysis, a choice he found particularly appropriate.

"There is still paralysis in Northern Ireland," Father Crilly said. Although people are less immobilized than before the Irish Republican Army and unionist partisans declared a cease-fire a few months ago, generations of fear and hate still paralyze people.

Southern Baptists Come Out Against Foster Nomination

NASHVILLE, Tenn. (CNS) — The Southern Baptist Convention is urging its 15.4 million members to lobby against the nomination of Dr. Henry W. Foster Jr. as surgeon general.

The church's leaders said they objected to the nomination because of Foster's involvement with the Planned Parenthood Federation of America, and because his "I Have a Future" pregnancy prevention program, they say, does not emphasize abstinence enough and makes contraceptives available to teen-agers.

The Southern Baptists join the National Right to Life Committee, the American Life League, the Family Research Council, Focus on the Family, the Christian Coalition and the Catholic Campaign for America in publicly opposing Foster's nomination.

Activist Indian Nun Killed In Brutal Attack

INDORE, India (CNS) — A Clarist nun involved in development projects for women and tribal people in central India was stabbed to death on a bus Feb. 25 by killers hired by opponents of her work, said local church sources. Sister Rani Maria, 40, a missionary from Kerala state in southern India, was stabbed over 50 times by several assailants as she was traveling home for a visit, the sources told UCA News, an Asia church news agency based in Thailand.

"The Catholic community of India is shocked and grieved at the brutal murder," the Indian bishops' conference said in a message Feb. 26 to Chief Minister Digvijay Singh of Madhya Pradesh state, where the murder occurred. Some 2,000 people, including seven bishops in Madhya Pradesh and two from Kerala, attended the funeral Mass Feb. 27 in Indore's St. Francis Cathedral.

Jesuits Establish War Refugee Centers In Croatia

ROME (CNS) — The Jesuit Refugee Service has set up several centers throughout Croatia to help more than 200,000 refugees who have fled war-torn Bosnia-Herzegovina. The center's main services include offering legal advice to the refugees and counseling those suffering war-related traumas, said Jesuit officials in Rome. The largest Jesuit-run center is in the Croatian capital, Zagreb. It provides the mainly ethnic Croatian refugees with food, counseling and legal protection. A small percentage of the refugees are Muslim. The others centers are located at Osijek, Split and Sisak. Psychologists, social workers and lawyers form part of the staff.

Bishop In Crying Statue Case Consults With Vatican Doctrinal Head

VATICAN CITY (CNS) — An Italian bishop has consulted with the Vatican's top doctrinal official after receiving a medical report on the liquid that came from the eyes of a Marian statue that eyewitnesses said cried tears of blood. After the meeting with Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, Bishop Girolamo Grillo of Civitavecchia-Tarquinia answered "no comment" when asked about the test results. "I don't think the results will be published," he told Catholic News Service. He also answered "no comment" when asked if further scientific studies will be done on the statue or whether he plans to form a commission to study the possibilities of a supernatural event.

Doctrinal Official Said To Reject Communion For Invalidly Remarried

VATICAN CITY (CNS) — Cardinal Joseph Ratzinger, the Vatican's top doctrinal official, considers "unacceptable" any permission for Communion to be taken by divorced Catholics in new marriages considered invalid by the church, said a source close to the cardinal.

The well-informed source said that an interview given by a French bishop after meeting the cardinal is "ambiguous" regarding Cardinal Ratzinger's position. The source, who asked that his name not be used, commented on an interview with Bishop Henri Derouet of Arras, France, that appeared Feb. 21 in the Paris Catholic newspaper, La Croix. The interview is more the "unilateral position" of the bishop than a reflection of the cardinal's views, said the source.

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People In The News

Roundtable Honors Msgr. Egan And Longtime Aide For Social Ministry

WASHINGTON (CNS) — Chicago's Msgr. John J. Egan and his assistant for the past quarter-century, Margaret Roach, received the Harry A. Fagan Roundtable Award for Catholic social action leadership Feb. 25. About 150 social ministry leaders from around the country attended the awards banquet, held during Roundtable's annual meeting in Washington. Roundtable is a national association of Catholic diocesan social action directors. Msgr. Egan, 78, is known to many as "the father of urban ministry." He was founding director of the Chicago archdiocesan Office of Urban Affairs. He was also founder of the Catholic Committee on Urban Ministry, director of the University of Notre Dame's Institute for Pastoral and Social Ministry, and Chicago archdiocesan director of human relations and ecumenism. Since his retirement in the archdiocese, he has been assistant to the president for community affairs at De Paul University in Chicago.

At Age 126, Sara Luna Corral May Be Oldest Living Person

BALDWIN PARK, Calif. (CNS) The Guinness Book of Records has declared Frenchwoman Jeanne Calment, who turned 120 Feb. 21, the world's oldest living person. But don't tell that to Mexican-born Sara Luna Corral, who is very much alive in California at 126 years old. Her age is documented on the copy of her birth certificate which family members requested from Mexican officials in 1992. It shows a birth date of Nov. 20, 1868, the year Ulysses S. Grant was elected president of the United States. A copy of the document was provided to Catholic News Service. Mrs. Corral and her 75-year-old daughter, Emerita Carrasco, live at Telacu Senior Court in Baldwin Park. Mrs. Corral has been married — and widowed — four times and had eight children. In 1992, many of her four surviving children, 70 grandchildren, and numerous great-grandchildren and great-great-grandchildren gathered for a party in her honor.

Juneau Administrator Named; Bishop Kenny's Funeral Set

JUNEAU, Alaska (CNS) — Juneau diocesan consultors elected Father Michael Patrick Nash diocesan administrator Feb. 23. Funeral and burial arrangements were announced the same day for Bishop Michael F. Kenny. Bishop Kenny, 57, died suddenly of a brain aneurism Feb. 19 while visiting ancient ruins in Jerash, Jordan, north of Amman. Archbishop Francis T. Hurley of Anchorage, Bishop Kenny's predecessor in the Juneau Diocese, was scheduled to be principal celebrant of the funeral Mass March 4 at Dzantik'i Heeni Middle School in Juneau. Other celebrants were to be bishops and priests from Alaska and the West Coast, with Cardinal Roger M. Mahony of Los Angeles presiding. Bishop Kenny was to be buried afterward in the crypt of the Shrine of St. Therese on Lynn Canal, 23 miles north of Juneau, where Alaska's first bishop, Bishop Joseph Crimont, was buried 50 years ago.

Cardinal Bevilacqua Hits Airwaves With New Weekly Call-In Show

PHILADELPHIA (CNS) — Cardinal Anthony J. Bevilacqua of Philadelphia is hitting the airwaves as host of a new weekly call- in radio show. The show — scheduled to debut Feb. 27 and airs Mondays from 5-6 p.m. on local AM station WFIL 560 — will cover local and national issues of interest from a Judeo-Christian perspective. Bonnie Keller, a local television news personality, is hosting the show with the cardinal and will serve as moderator. Listeners have an opportunity to call in and speak to the cardinal or his featured guests.

Sharing the Gospel Through Music, Newman Singers To Perform "In Concert"

ASHEVILLE — Nationally known for their contemporary liturgical and inspirational music, the University of Iowa's Newman Singers bring the best in inspirational musical leadership to St. Eugene Church next weekend, March 18-19.

The popular group of singers has been touring the country for the past ten years, presenting workshops, concerts and liturgies for churches, schools and conferences. Their seven recorded collections reflect the jazz, pop and traditional music influences on their own dynamic style.

The group was chosen as one of only six choirs from across the United States to be part of the Papal Choir at World Youth Day in Denver in August, 1993.

The Newman Singers are music ministers at the 5:30 p.m. Mass on Saturday, March 18 and the Sunday Masses at 8:30 and 11 a.m. on March 19. In addition, they will present two free concerts at 4 and 6:30 p.m. on Sunday evening. The first concert is for the entire family, while the second is geared toward a youth audience and is followed by a fellowship session with refreshments. A $2 fee will be charged for refreshments.

Father Richard Fragomeni of the Catholic Theological Union in Chicago says that "The Newman Singers...are a rich example of what a choir can be in the renewed liturgy, as it helps an assembly to enter more deeply into full, active and conscious participation."

For information, call Janet Hart at (704) 251-5513 or the St. Eugene Church office at (704) 254-5193.

To get there: Take exit 5 off I-240 and turn right. Go about 2 miles to Beaverdam Rd. Turn right. Take the first left at Culvern. St. Eugene Church is at the end of the street

CCHS Foundation Presents Grand Prix

CHARLOTTE — The Charlotte Catholic High School Foundation will present the 15th Annual Grand Prix Party Saturday, April 29 at 7 p.m. in the Carolina Ballroom at the Adam's Mark Hotel. Tickets are $150 per couple and limited to 280 couples. The grand prize of the backwards raffle is a Pontiac Grand Am courtesy of Dick Keffer Pontiac. Other prizes include weekend getaways, sports tickets and memorabilia and gift certificates from area stores and restaurants.

This year the event has been named the "Golden Grand Prix Party" to commemorate 50 years of Catholic secondary education in the Charlotte area.

For the first time a silent auction will take place simultaneously with the Grand Prix raffle drawings. For ticket information, call Jay Ostendarp at (704) 525-7289.

A "Grand Spree" raffle drawing for a 7-day Caribbean cruise for two will also be featured. Tickets are sold separately at $5 each or six for $25 and available from CCHS Foundations members or by calling (704) 525-7289.

Since 1981, the Grand Prix Party has raised more than $150,000 for Charlotte Catholic High School.

The CCHS Foundation was founded in 1974 by a group of parents to provide financial assistance for academic, cultural, spiritual and developmental programs at the school. Officers are Paul Polking, president; Richard Hoefling, vice-president; Peg Gavin, secretary and Bill Morrison, treasurer. Other directors are Rick Carbonara, Gabe Caricini, Cindy Grim, Frank Hamilton, Lynn Holmes, Dan Kohn, Hans Lengers, Larry Lippi, Kathy Mulvaney, Lour Raymond, Bob Schellenberg, Ed Schlicksup and John Thomas.

CHARLOTTE CATHOLIC HIGH SCHOOL is celebrating 50 years of Catholic secondary education in Charlotte, its 40th Anniversary on Park Rd. and the 20thAnniversary of the CCHS Foundation with a

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Return with check payable to:
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(Need not be present to win)

Proceeds will benefit the many needs of our new Catholic High School, opening in the Fall of 1995.

Special Thanks to: *Cruise Outlet of the Carolinas*

employment opportunities

Director of Religious Education: Full-time position working with Youth Minister and staff beginning July 1, 1995 with organized program with enthusiastic, dedicated catechists. This Vatican II growing 1500 family parish with 800 children in Faith Formation is excited about future challenges. Qualifications: MA or equivalent in Religious Ed. with experience in overseeing a Faith Formation program. Salary commiserate with education, experience and diocesan policy. Send resume and transcripts to Search Committee, Attn: Rev. James W. O'Neill, St. Paul the Apostle Church, 2415 Horse Pen Creek Rd., Greensboro, NC 27410.

Principal: St. Gabriel School in Charlotte (K-5 enrollment 500) seeks experienced educator for principal effective July 1, 1995. New building opened Nov. 1992 has 24 classrooms, high school size gym, 500 seat cafeteria, media center, computer, art and music labs. Qualifications: practicing Catholic; Masters degree in Ed. Admin., curriculum or related field; teaching experience in elementary school; 3-5 years school administrative experience; Catholic school teaching or administrative experience; strong human relations skills. St. Gabriel school is part of a regional system with a centralized board, budget, salaries, purchasing, tuition collection, bill paying. Send letter of application, resume and salary expectations to: Dr. Michael Skube, Superintendent of Schools, Diocese of Charlotte, 1524 E. Morehead St., Charlotte, NC 28207.

Principal: St. Mary on the Hill Catholic School in Augusta, Ga., (grades K-8, enrollment 515+) seeks a principal to continue a tradition of quality Catholic education. Qualifications: practicing Catholic; Masters degree and Georgia certification or equivalent; experience in Catholic school; demonstrated ability as an instructional leader, administrator, innovator and manager with good interpersonal skills. Salary commensurate with experience and qualifications. Send resume by March 31 to Father P. James Costigan, 1420 Monte Sano Ave., Augusta, Ga. 30904-5394.

Direct Service Professionals: To work with children and adults with multiple disabilities. Full-time 2nd shift.
Relief Direct Service Professionals: To work every other weekend, 1st, 2nd and 3rd shifts.
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Associate Director of Development: The Diocese of Charlotte, comprising 46 counties, 89 parishes and missions and 35,000 Catholic households is seeking an Associate Director of Development. Responsibilities include: planning, organizing and supervising the annual Diocesan Support Appeal, the Diocesan Stewardship Effort and the Office of Development's Communication Program as well as other areas related to development as delegated by the Director of Development. Applicants should have 5 years experience in areas of development and stewardship, a strong commitment to personal stewardship; strong interpersonal, oral and written communication skills and the ability to interact well with diverse groups. Bachelors degree in related field required. Experience may be substituted for education. Position available July 1, 1995. Contact: Jim Kelley, Office of Development, 1524 E. Morehead St., Charlotte, NC 28207 (704) 331-1709 (office), (704) 358-1208 (fax). Application deadline: April 15, 1995.

Weekend Resident Supervisor: Room at the Inn, a residence for single pregnant women, seeks a part-time resident supervisor for alternate weekends beginning Friday at 5 p.m. through 1 p.m. Sunday. Send resume with three references to: Room at the Inn, c/o Maggie Nadol, PO Box 30544, Charlotte, NC 28230-0544. For information call (704) 663-7113.

Administrator/Coordinator of Faith Formation. Part-time position. Contact Father Richard Farwell, St. Dorothy Catholic Church, 148 St. Dorothy Ln., Lincolnton, NC 28092, (704) 735-5575. Interviews by appointment only.

Diocesan News Briefs

Easter Retreat

MAGGIE VALLEY — Walk with Jesus from the Hosanna of Palm Sunday through the solemnities of the Triduum into the Alleluia of Easter morning at the week-long retreat, "In the Silence: In the Resurrection," directed by Jesuit Father Andrew J. Novotny April 9-16 at the Living Waters Reflection Center. The donation is $200. For registration and information, call (704) 926-3833.

Spring Retreat

BELMONT — A Spring Retreat for single people who are widowed, divorced or separated is at Belmont Abbey College April 28-30. Cost is $120 for single occupancy and $100 double occupancy if registered and paid before March 28. and includes two nights lodging and five meals. Benedictine chanting is Friday and Saturday and Mass is daily in the Abbey Cathedral. For information call Maureen Baggatta at (704) 465-5138 or Frances D'Amato at (704) 256-8666.

Bridge Benefit

SHELBY — A St. Patrick's Day Bridge Benefit is March 16 at 7:30 p.m. at St. Mary Church in the parish hall. Tickets are $5 and will be sold at the door. For information, call Helen Turpish at (704) 487-0576.

Support Group

ASHEVILLE — Catholic separated or divorced men and women are welcome to attend a support group the third Friday each month at 7:30 p.m. at Catholic Social Services. The topic for March 17 is "Enhancing Self Esteem." For information, call Sister Marie at (704) 255-0146.

High School Information Night

CHARLOTTE — Charlotte Catholic High School Parent Information Night is Tuesday, March 28 at 7:30 p.m. in the gymnasium. For information, call the Mecklenburg Area Catholic Schools Admissions Office at (704) 335-1334.

Ecumenical Dialogue

HICKORY — The Ninth Bishops' Ecumenical Dialogue is April 25-26 at the Catholic Conference Center. The Catholic Diocese, Lutheran Church of America, the Episcopal Diocese of Western North Carolina, the Western North Carolina Conference of the United Methodist Church and the African Methodist Episcopal Zion Church join to center around the theme "The Local Parish and the Denominational Church: Collaboration, Competition, or Confrontation." Cost is $60 and includes overnight lodging and three meals. For information, call Reverend George Kloster at (704) 867-6212.

Lenten Services

CHARLOTTE — Holy Hour, which includes exposition of the Blessed Sacrament, Stations of the Cross, prayer, Holy Communion and simple Benediction, is observed on Fridays during Lent at 7:30 p.m. at St. Vincent de Paul Church.

Study Abroad

BELMONT — Belmont Abbey College of International Awareness, in cooperation with the Cenanahuac Educational Community, offers a program of language study and cultural immersion in Mexico July 8 - Aug. 12. The program is available to all university students and high school seniors. Ten academic credits may be earned. Deadline for applications is April 12. For information or an application, call Dr. José Neto, director of Mexico Summer Program, at (704) 825-6758.

Donations Needed

CHARLOTTE — The Refugee office needs lamps, living room furniture, tables, bookcases, dressers and kitchenware. For information call Suzane Monet at (704) 568-8806 or drop off small items at 2217 Eastway Dr.

Children's Clothing Sale

CLEMMONS — The spring and summer children's clothing sale is March 30 - April 1 at Holy Family Church. If interested in exchanging children's clothing, baby equipment and toys for cash, call Anne Parra at (910) 766-9318. All items must be clean and in good condition. Proceeds will benefit the church playground fund.

Lenten Services

HICKORY — Stations of the Cross and Benediction services are Fridays during Lent at 7:15 p.m. preceded by Lenten soup meals at 6 p.m at St. Aloysius Church. For information call (704) 256-1909.

Ecumenical Lenten Services

GREENSBORO — The Church and Community Forum offers interdenominational Lenten services Wednesdays during Lent at 12:15 p.m. Lunch is at 1 p.m. at a cost of $3.50. Dates and church locations are: March 15 at Holy Trinity Episcopal Church; March 22 at First Lutheran Church; March 29 at West Market Street United Methodist Church; April 5 at St. Pius X Catholic Church and April 12 at First Presbyterian Church.

CHARLOTTE — Ecumenical Lenten services sponsored by Park-Sharon Neighborhood Churches are each Lenten Thursday at noon at Sharon Presbyterian Church. Lunch is available for a voluntary contribution.

Parent Program

ARDEN — "Parent to Parent," a program for people who work or live with adolescents facilitated by Chuck and Cherryl Lawrence from the Buncombe County Drug Commission, meets March 12, March 26, April 2, April 30 and May 7 from 6:30-8:30 p.m. at St. Barnabas Church in the Oscar Romero Room. For information, call (704) 684-6098.

Knights Labor For Church

CLEMMONS — With Pancake Fund money and labor provided by Knights of Columbus Council 9499, two projects were recently completed at Holy Family Church. A sports court was built to allow youth groups and parishioners to play full court basketball and volleyball. A storage shed was built with materials donated by a member of the council. A custom built deck which connects the playground area to the parking lot was donated by a parishioner.

Knights Honor Wives

CLEMMONS — "Wife Appreciation Night" was observed by Holy Family Church Knights of Columbus Council 9499 recently in the parish center. Holy Family, Our Lady of Mercy, Santa Maria and Holy Angels councils participated in the evenign of dining, entertainment, music and dancing.

MACS Summer Camp

CHARLOTTE — Registration is now open for Mecklenburg Area Catholic Schools' summer day camp. Open to Catholic school students and children from Catholic parishes, camp is at Our Lady of the Assumption and St. Ann schools for one week sessions from June 12-Aug. 4. Sign up for one or all eight sessions, or for half-day programs. Academic Enrichment programs are also offered in Language Arts, Math and Study Skills. Call Nancy Scheuerle at (704) 525-4938 between the hours of 3 and 6 p.m.

Operation Rice Bowl

Catholic Relief Service's "Operation Rice Bowl" provides the opportunity to assist the poor through prayer, fasting, education and almsgiving. For information, contact Pamela Kinlaw, Assistant Coordinator, at (910) 723-6997 or write to the Justice and Peace Ministry, 1524 E. Morehead St., Charlotte, NC 28207.

Family Awareness

MOORESVILLE — A Mother, Daughter, Father and Son Program is April 2 at St. Therese Church. The program teaches fertility awareness and abstinence to children 10-16 years old and their parents. Registration is $10. For information, call Jay and Carmen Hamilton at (704) 663-6411.

St. Patrick's Day Parties

BELMONT — A Knights of Columbus Council 11076 St. Patrick's Day Party is at Queen of the Apostles Church March 18 at 8 p.m. Cost is $25 per couple and includes corned beef, cold cuts, cheeses, beer and mixers, music and dancing. For tickets call Tom Keigher at (704) 865-4854 or Tim O'Donohue at (704) 853-8656.

Reconciliation Class

Students from St. John Baptist de LaSalle Church in North Wilkesboro and St. Stephen Church in Elkin recently received the Sacrament of Reconciliation. The children gathered around a lamb which represents their theme, the Parable of the Lost Sheep.

St. Patrick's Day Dance

GASTONIA — The Knights of Columbus St. Gregory Council 6700 St. Patrick's Day Dinner and Dance is at St. Michael Church on Friday, March 17 at 8 p.m. For information call Frank Pilieci at (704) 864-9409 or write to: Knights of Columbus 708 St. Michael Ln. Gastonia, NC 28052.

Hannah's Sisters Meet

CHARLOTTE — A support group for women who have had miscarriages or stillbirths meets Tuesday, March 14 at 7 p.m. at St. John Neumann Church. Call Patsy Albrecht at (704) 536-3348.

College Guide

The Guide to Catholic Colleges and Universities describes more than 200 U.S. colleges, universities and seminaries grounded in the educational and human values of the Roman Catholic Church. For additional information, contact Robin Schimmel at (800) 639-2535.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.

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Stewardship Profile

Many of us think that Stewardship is something practiced only by adults, not something we hear of from our young people. In the following is a speech, 16-year-old Nicloe Belodeau of St. John the Baptist Church in North Wilkesboro expresses what Stewardship means to her.

Stewardship a way of life

My name is Nicole Belodeau. I am a junior at West Wilkes High School and a member of St. John's Confirmation class. I am here to talk about stewardship. When Gene Sorel asked me to write a speech, I wasn't very excited about it. I mean, getting up in front of a bunch of people can be pretty intimidating and I can get nervous very quickly.

I'm not sure that I can influence you to make stewardship part of your life. But I am going to tell you what stewardship means to me, list some of the gifts God has given me and offer a few ideas on how to incorporate stewardship into your everyday life.

First, stewardship is using the gifts God has given us wisely, like in the story of the good and faithful servant. What God has given to us, He wants us to use and to share — not bury or keep for ourselves. This includes the three T's — time, talent and treasure.

I'm sure that you've heard these words before, but what do they mean in a real person's life? Believe me, I can understand hectic schedules because I'm running out of space on my own calendar. I have to juggle band practice, track, club meetings, homework and chores at home. That leaves little time for much else. However, some of the most important things can take so little time and yet be so rewarding.

My clarinet can play hymns as well as rock music. Bible reading can be done out loud as a lector, as well as in youth group.

Stewardship can be as simple as smiling at the new student at school. It can be as moving as singing at a nursing home; watching tears form in the corners of residents' eyes as the sound of "Amazing Grace" fills the room; as heartwarming as watching our underprivileged "Blackhawk Buddies" open their presents at a Christmas party.

We all can find something we care about or do well and use it to make God's world a better place. For instance, I was chairperson of Prom Promise at West Wilkes because I didn't want to see my friends drink and drive and possibly die on prom night. Perhaps you sing; join the choir or lead the singing at Mass. Maybe you're a cleaning fanatic; volunteer to clean the church on Saturdays. Perhaps your children have grown up and moved away. Schools are full of children you can help. You could read stories to kindergartners, play basketball with middleschoolers, visit a high school career day or offer a teacher a helping hand.

Now, what about treasure? If you get an allowance like me, consider giving ten percent to the collection each week. Make it a habit. Did you get a bonus check? Invite a lonely person to lunch or send flowers to someone. Not only will it make them happy, it will make you feel good also. Kids, have you outgrown some of your toys? Clean them up and donate them to a place that can use them.

You and I have so many gifts from God — family, friends, the beauty of the earth and God's eternal love. Let's return the favor. Remember what Jesus said are the most important commandments: "Love the Lord your God with all you hear, with all your soul, with all your mind and with all your strength" and "Love your neighbor as yourself." (Mark 12: 30-31) God loves us so much and has given us so much. Stewardship is one of the best ways to show Him that we appreciate and return His love.

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ADVENTURE CAMP
Adventure Camp is a coed wilderness program for those aged 10-17, and offers activities ranging from rock climbing, rappelling, and caving to mountain biking, rafting, and kayaking. Trips offer a challenging experience, enhancing confidence, leadership, and self-esteem. Campers attend one or two week sessions; all equipment is provided.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 27 • March 17, 1995

Happy St. Patrick's Day. This stained glass is located inside St. Patrick Cathedral in Charlotte. Photo by JOHN MAURER

1995 Diocesan Support Appeal More than Halfway to Goal

By JOANN KEANE
Associate Editor

CHARLOTTE — The 1995 Diocesan Support Appeal reached the campaign mid-point by posting 66 percent of its goal.

On March 10, the office of development reported $1,348,420 in pledges, towards the $2,022,000 goal. The annual support appeal runs through April 2.

"The amount pledged puts us right on target at this time," said Jim Kelley, director of development. "However, $700,00 is still needed to achieve our goal."

"We encourage those considering their appeal pledge to keep the many services provided in mind," said Bishop William G. Curlin. "It is only through this appeal that we can touch so many lives with Christian charity."

The DSA helps support thirty agencies and ministries reach every age group — from the youngest child to the oldest senior.

"The DSA goals are twofold," said Pat Signs, associate director of development, who likens the annual support appeal to stewardship. "If you are committed to stewardship, then the DSA is a natural inclusion in that lifestyle." Stewardship, he said, "enables us to see ourselves not just as good stewards in our parishes, but also of the wider diocesan church.

While a number of DSA supported agencies provide direct services to parishes, many fund services such as coun-

See **DSA**, Page 7

Christian Leaders Ask Clinton For Higher Priority For Jerusalem

By MARK PATTISON

WASHINGTON (CNS) — Eight U.S. Christian leaders, among them Cardinal William H. Keeler of Baltimore, have asked President Clinton to have the government place the question of Jerusalem's future "higher on its agenda."

In asking for a meeting with Clinton, the religious leaders also sought for his administration to "prevent this vital issue from being settled by force of events or the creation of facts on the ground."

"We fear that if issues centering on Jerusalem are not dealt with openly and directly by all affected parties, they have the potential to derail the peace process," they said.

Sulpician Father Gerald L. Brown, president of the Conference of Major Superiors of Men, also signed the statement, "Jerusalem: City of Peace," made public March 6. Episcopal, Lutheran and Greek and Antiochian Orthodox church leaders and the heads of World Vision and the American Friends Service Committee also signed it.

"Developments on the ground in the Jerusalem area leave less and less for negotiation in the last phase of the peace process," the statement said, citing:

• The Israeli taking of Palestinian land "in contravention of international law."

• The "open secret" of Israeli planning for a "Greater Jerusalem."

• The Israeli assertion of Jerusalem as the "eternal and undivided capital of Israel," meaning Israel will exert a "sovereignty over the city that pre-empts genuine negotiations."

• Continued Israeli construction in East Jerusalem and further expansion into Palestinian areas.

"We are concerned that the administration is backing away from the long-term United States policy that East Jerusalem is subject to (United Nations) Security Council Resolution 242 regarding territories occupied by Israeli armed forces in 1967," they said, adding that the administration "is failing to recognize and support Palestinian rights and interests in Jerusalem."

They added that representatives of Judaism, Christianity and Islam "must also have a role in shaping the ultimate resolution of issues affecting historical Jerusalem and the commitment of the international community to guaranteeing the living presence of the three religious communities in the Holy City."

> *"If issues centering on Jerusalem are not dealt with openly and directly by all affected parties, they have the potential to derail the peace process."*

Cardinal Keeler, president of the National Conference of Catholic Bishops, identified Palestinian Latin-rite Patriarch Michel Sabbah as an effective Christian representative in such talks, although "I think the people on the scene know who their leaders are."

He told Catholic News Service in a March 6 telephone interview that he did not know why the administration seems to place Jerusalem lower on its agenda. "I want to be sure the concern is lifted up," Cardinal Keeler said.

The cardinal said his own concern about Jerusalem's future can be traced to 1989, when he served on a bishops' committee investigating Middle East issues.

"It was there that we heard expressions of concern" from Jerusalem's Christian community, Cardinal Keeler said, "that the Christians very much felt they were beleaguered. They felt they didn't have a voice in what was going on.

"They were telling us of the numbers of people that were leaving. The minority there was becoming a smaller minority."

If granted a meeting with Clinton, he said he would "like to go back to the history of the Middle East" to expand upon his concerns for the area, plus "our concern over the long-term situation in Lebanon," where Christians, once about half of the population, are also leaving after a multisided civil war.

Only eight signed the statement because "we were thinking in terms of meeting the president," Cardinal Keeler said. "It's better if the group is small."

See **Jerusalem**, Page 7

Inside

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An Old Irish Blessing

May the road rise up to meet you. May the wind be always at your back, the sunshine warm upon your face. May the rains fall soft upon your fields. And, until we meet again, may God hold you in the palm of his hand.

Angel Bowl Brings Heavenly Smiles To Belmont Ministry

By EDUARDO PEREZ
Staff Writer

GASTONIA — Even though the bowling balls were heavy, the hearts of children, who participated in Holy Angel's Angel Bowl were light.

Holy Angels third annual Angel Bowl was March 4 at Major League Lanes.

Darrell Moody, a member of Holy Angels' Great Adventure Club rolled the first ball.

Bowling was made accessible for wheelchair-bound Holy Angels residents through a specially adapted bowling ramp.

All-in-all, more than 700 people took part in the fund raising event, double the participation at the first Angel Bowl three years ago.

"The theme of Angel Bowl is Funds and Friends," said Mercy Sister Nancy Nance, director of community relations for Holy Angels. "Not only does Angel Bowl provide the opportunity to help us financially, but it gives (the community) a chance to learn about our programs and meet the people we serve."

At the same time, Angel Bowl allows the community to help the disabled residents.

Holy Angels, sponsored by the Sisters of Mercy, provides a positive environment of spiritual, physical, educational, social and emotional support for children and adults with disabilities.

Maria Morrow, Holy Angels first resident forty-years-ago, also participated in Angel Bowl. Born with severe injuries, she has been in a wheelchair most of her life and has worked in the Holy Angels' business office for 16 years.

"The participation and support of businesses, churches and other organizations has made Angel Bowl our largest fund raiser," said Regina Moody, executive director of Holy Angels. "The money that sponsors raise through Angel Bowl goes to continued quality care, education and programs for those persons with mental retardation and disabilities, who are entrusted to us.

Holy Angels has two major fundraising events during the year, the Angel Bowl and the Golf Classic. Between the two events, the Angel Bowl raises the most money.

Josh Newton, coordinator of special events for Holy Angels attributes the success of Angel Bowl to the love people have for those less fortunate than they are.

Major sponsors of the event were the Howe Foundation, Creative Travel, International Minute Press, and USAir. In addition to the major sponsors, all 30 lanes of the bowling alley were sponsored by local organizations.

All proceeds from Angel Bowl will benefit Holy Angels' programs and services for children and adults with mental retardation and developmental disabilities.

Children from Holy Angels' Great Adventure Club take a quick break at the Third Annual Angel Bowl. Photo by EDUARDO PEREZ

You go, girls

The Bishop McGuiness High School girls JV Basketball team defeated Ravenscroft for the championship in the 1995 PACIS Tournament. The team's record is 20-4. Pictured are (l-r) Erin McAtee, Erin Sealey, Isabel Jones, Emma Archibong, Patrice Moorefield, coach Dennis Grillo, Jeanette Crets, Erin Leonard, Jessica Ryu, Jennifer Ryu, Adrienne Geraghty, Theresa Beavin and Colleen Sullivan. Not pictured is Katie Bailey.

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Maryfield Nurse Offers "Spirit Of Love"

Geraldine Hart of High Point, a nurse at Maryfield Nursing Home for the past 25 years, is this year's recipient of the "Service in the Spirit of Love Award."

The award was established to honor the memory of Sister Maria Campion, who died in 1991 after serving Maryfield for 33 years.

In making the presentation at the annual Long Term Service Awards Banquet, Maryfield Nursing Home administrator Sister Lucy Hennessy said that, in addition to the dedication shown in her work, Hart holds high expectations of all who work with her and is quick to appreciate the efforts of her co-workers. She embodies the principles and love associated with the award. Hart's words of encouragement and loving guidance toward the residents are a shining example to the staff.

Employees who have contributed five or more years of service to Maryfield were also honored at the banquet. Those with 20 or more years of service are: Sister Gabriel Ahern, 38 years; Dr. Austin Fortney, 38 years; Sister Agnes Fleury, 34 years; Billy Hairston, 29 years; Earnest Simmons, 27 years; Mary Gibson, 25 years; Geraldine Hart, 25 years; Margaret Locklear, 24 years; Johnsie Anthony, 22 years; Hazel Greene, 22 years; James Griffin, 21 years; Barbara Hodges, 20 years and Laura Wall, 20 years.

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Coordinator of Religious Education: St. Joseph Catholic Church in Newton, NC is currently seeking a part-time coordinator of Faith Formation. Key position responsible for OCIA, Youth Ministry, parish education, Catechist recruitment and training and other religious education programs. Undergraduate degree which includes religion courses is preferred. If you are searching for a challenging and satisfying ministry, send letter of interest and resume to: DRE Search, St. Joseph Catholic Church, 720 West 13th St., Newton, NC 28658.

Admissions/Enrollment Coordinator: Catholic Schools system requires energetic self-starter to coordinate all aspects of admissions for 7 schools. PC experience required. Full-time position with full benefits. $19,000 salary. Send resume with salary history to: MACS business Manager, 1524 East Morehead St., Charlotte, NC 28207.

Principal: St. Gabriel School in Charlotte (K-5 enrollment 500) seeks experienced educator for principal effective July 1, 1995. New building opened Nov. 1992 has 24 classrooms, high school size gym, 500 seat cafeteria, media center, computer, art and music labs. Qualifications: practicing Catholic; Masters degree in Ed. Admin., curriculum or related field; teaching experience in elementary school; 3-5 years school administrative experience; Catholic school teaching or administrative experience; strong human relations skills. St. Gabriel school is part of a regional system with a centralized board, budget, salaries, purchasing, tuition collection, bill paying. Send letter of application, resume and salary expectations to: Dr. Michael Skube, Superintendent of Schools, Diocese of Charlotte, 1524 E. Morehead St., Charlotte, NC 28207.

Associate Director of Development: The Diocese of Charlotte, comprising 46 counties, 89 parishes and missions and 35,000 Catholic households is seeking an Associate Director of Development. Responsibilities include: planning, organizing and supervising the annual Diocesan Support Appeal, the Diocesan Stewardship Effort and the Office of Development's Communication Program as well as other areas related to development as delegated by the Director of Development. Applicants should have 5 years experience in areas of development and stewardship, a strong commitment to personal stewardship; strong interpersonal, oral and written communication skills and the ability to interact well with diverse groups. Bachelors degree in related field required. Experience may be substituted for education. Position available July 1, 1995. Contact: Jim Kelley, Office of Development, 1524 E. Morehead St., Charlotte, NC 28207 (704) 331-1709 (office), (704) 358-1208 (fax). Application deadline: April 15, 1995.

Administrator/Coordinator of Faith Formation. Part-time position. Contact Father Richard Farwell, St. Dorothy Catholic Church, 148 St. Dorothy Ln., Lincolnton, NC 28092, (704) 735-5575. Interviews by appointment only.

Bishop McGuiness Students Are Ready For Congress

WINSTON-SALEM — On Feb. 23 thirty Bishop McGuiness students and four faculty advisors flew to Boston to attend the tenth annual Harvard University Model Congress. For Bishop McGuiness, it was the seventh year of participation and the school fielded its largest delegation ever. Joining 120 schools represented by over 1200 students from all across the nation, students role played Congress through committee assignments, argued in the Supreme Court, sat on the National Security Council, wrote articles for two daily newspapers and debated three amendments in the Constitutional Convention. Senior Goeff Beier, portraying California Senior Senator Diane Feinstein during hearings on the Senate Judiciary Committee, questioned the honorable Joseph H. Young, Senior Judge of the United States District Court for Maryland, one of the convention's keynote speaker. Other speakers included Harvard Law professor Richard Parker, Government professor Roger B. Porter, and former member of Congress, Jill Long.

Bishop McGuiness Senior Bethany Norris was awarded an Honorable Mention citation for her role as North Carolina Senator Jesse Helms.

The conference included a tour of Harvard University. Additionally, students walked part of Boston's Freedom Trail. Sophomore Ryan Southern expressed both his admiration for the legislative process as well as frustration. "Now I know why so little gets done in Washington! My senate committee nothing more than gridlock!"

Students participated in full House and Senate sessions, debating bills amd amendments, hearing expert testimony from real Harvard professors and gaining respect for the democratic process. Senior Scott Mendat, the leader of the Bishop McGuiness Constitutional Convention delegation and co-author of two working papers on Congressional term limits and the balanced budget amendment, lamented the fact that as a senior he could not go back next year.

For students at Bishop McGuiness, the Harvard program has become an annual event for which students prepare months ahead by meeting with Senators and House members, communicate with them by phone and mail, and study pertinent issues.

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

March 14, 1995

Dear Friends in Christ:

As Catholics, we cannot ignore the cries of the suffering because we see Christ in every one of our brothers and sisters. Jesus calls us to help the needy. The 1995 American Bishops' Overseas Appeal challenges us during this Lenten Season to respond to Jesus' call. Your generosity makes a difference.

Catholic Relief Services has been serving those in need worldwide for 50 years, providing emergency relief and long-term development assistance, which helps people help themselves. The second largest international relief and development agency in the United States, CRS aids the suffering and distressed in more than 75 countries.

Migration and Refugee Services has been providing resettlement services for newcomers to the U.S. since the days of early immigration at Ellis Island. Through an extensive diocesan network, MRS resettles one-third of our nation's refugees, renders legal services to immigrants and provides pastoral care for thousands of newcomers and people on the move each year.

The Holy Father's Relief Fund assists victims of natural disasters and other emergencies around the globe. The USCC Department of Social Development and World Peace applies Catholic social teaching to current issues.

We can provide hope to a world in need. Please contribute generously to the American Bishops' Overseas Appeal in our diocese on the weekend of March 25-26.

With appreciation for your generosity and wishing you God's blessings, I am

Sincerely in Christ,

Mauricio W. West

Very Reverend Mauricio W. West, V.G.
Chancellor

1524 E. Morehead Street Charlotte, NC 28207

Tune In, Pay Attention, And Analyze The Media

BY EDUARDO PEREZ
Staff Writer

CHARLOTTE — "It's not what you watch on television, it's how you watch it," said Gail Hunt Violette, to the 19 priests and deacons, attending a media literacy workshop at the Catholic Center on March 8.

The half-day workshop offered insight into the basics of media literacy, morality and values in the media, breaking sex codes in the media and violence in the media.

Media literacy — the ability to deconstruct, analyze, and evaluate television, movies, magazines, video-games and newspapers — should be an essential part of our educational system, said Violette, director of the Office of Telecommunications. Funded by the Diocesan Support Appeal, the office provides workshops on media literacy throughout the diocese.

Four principles make up media literacy; media constructs reality, media uses identifiable techniques, media are businesses with commercial interest and media presents ideologies and value messages.

"These principles can serve as a framework for an active awareness of media literacy," said Violette. "Our goal is for teachers and parents to take media literacy into church and school settings."

In Australia, England and Canada, media literacy has been taught in schools for over twenty years. "It is a shame that media literacy is not within the framework of our public educational system," said Loretta Wnetrzak, associate director of telecommunications.

Father Dennis Kuhn, associate pastor at St. Ann in Charlotte, and campus minister at Charlotte Catholic High School said, "The media is laying a foundation of confused values, corruption and turmoil that needs to be undone," said Father Kuhn. "Somehow, in the last thirty years our country has become illiterate to the media and education. Education and conversion are the two ingredients needed to solve this enormous problem."

"In today's economy, the media is the first and most profitable export of the United States. As Christians we cannot be blind to what we see. We must educate ourselves through media literacy in order to objectively criticize the media," said Wnetrzak. "As Christians we need to be concerned that 'big business' is controlling what we watch and see," she added.

A key to media literacy is critically analyzing the violence and sex-codes that we see every day, especially in television and movies, said Wnetrzak. "Violence and sex are two aspects of the media that are universal," she said. "They have no barriers such as language or cultural differences. They take on the same meaning world-wide."

According to Violette, the media portrayal of violence takes on many disguises. Not only can killing be seen, but anything that violates anothers rights can be seen frequently during primetime on most television stations.

An example of this violation are two types of sex-codes the media has adapted for both men and women. Men are usually painted as aggressors, adventures, loners, powerful and logical thinkers who think rather than feel, said Violette. Women, on the other hand, are seen as housewives, sex objects, emotionally expressive, sensitive and dominated by men.

"The media presents people as commodities to be bought and sold. The sacredness of humankind is missing," said Violette.

For information on media workshops and presentations contact the Office of Telecommunications, (704) 331-1717.

CHARLOTTE — CHRISM Mass Choir rehearsals are March 26, April 2, and April 9 at St. Patrick Cathedral. All are invited. Call Larry Stratemeyer at (704) 334-2283 for information. The Diocesan CHRISM Mass is April 11 at 7:30 p.m.

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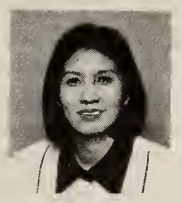

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Bishop William G. Curlin

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For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Pro-Life Corner

Respect Life

North Carolina is the only southern state that voluntarily funds elective abortions (with your tax money). Under the leadership of Governor Jim Hunt, the fund was tripled in 1993 to $1,212,000.00! Write to your state legislators and let them know you do not want tax money spent on abortions.

The Respect Life Office
Diocese of Charlotte
(704) 331-1720

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

March 18
11 am Mass and luncheon
Hosted by Amazing Grays
of St. Patrick

March 19
11:30 am
Install Father Ingatious Zampino, OFM,cap
as pastor, St. Thomas Aquinas

March 21
11 am
Mass and Luncheon
Belmont Abbey
St. Benedict feast day

March 22
7 pm
Hickory
Catholic Social Services
Board of Directors meeting

The Catholic News & Herald

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The Pause For Reflection: Pope John Paul On Lenten Retreat

The Pope Speaks

Pope John Paul II

VATICAN CITY (CNS) — Once a year, Pope John Paul II puts away his all dossiers and speeches. He clears his calendar of appointments and cancels the Wednesday general audience. For a week, he goes to a chapel and prays — and listens to somebody else's preaching.

The pope's Lenten retreat may strike some as an oddity. For the head of the church to step back from important day-to-day decisions, with an overdue encyclical on his desk and a backlog of papers to review, might seem like poor management practice.

But for Pope John Paul, prayer is a top priority.

"All year long prayer represents the heart of the Christian existence ... and this is all the more true during Lent," he said on Ash Wednesday.

The pope has also declared that he, like everybody, needs spiritual renewal. The unusual part is that he relies on an outsider for direction during his retreat. A few weeks before Lent, a theologian or bishop somewhere in the world gets the call, and is invited to preach to the pope.

Even for the most erudite scholar, this is a little bit daunting.

"I was very intimidated at first," recalled Dominican Father Georges Cottier, a Swiss theologian who preached the papal retreat in 1990. "But as the words came out, I grew more confident."

The retreat director is on the spot for many hours, leading four meditation and prayer sessions each day in the second-floor Mother of the Redeemer Chapel of the Apostolic Palace.

This year the call went to 75-year-old Jesuit Father Tomas Spidlik, a leading expert in Russian spirituality who has taught at Rome's Pontifical Oriental Institute for four decades.

His "discovery" by the pope, who is deeply interested in Eastern spirituality, left the Jesuit wondering why he was picked. "Maybe it's because I've just published a book, 'Saint Ignatius of Loyola Seen from the East,'" he suggested.

The Czechoslovakian-born priest said he was following the normal retreat themes, with a few twists of his own. In fact, his talks were like a run down a theological slalom course, mixing comments on biblical texts, the writings of Eastern church fathers, characters of Dostoyevsky and Michelangelo's Sistine Chapel paintings.

On March 7, for example, the topic was the origin of evil. Father Spidlik began by reflecting on Christianity's rejection of any "dualism" regarding the body and the soul: the church teaches that evil does not come from the world or from the flesh, but from the human being's weakness. More specifically, evil arises from bad thoughts, he said.

"The person who cannot reject evil thoughts closes in upon himself, and these thoughts disturb the heart," he said. He said Eastern monks determined five phases through which an evil thought penetrates the human heart; the key to resisting temptation is to reject the thought at the initial suggestion.

Father Spidlik said that on the question of evil, Eastern iconography can be more helpful than Western paintings like Michelangelo's "Last Judgment," which gives the impression that "Christ is throwing people into hell."

"The opposite is true: All people find themselves in hell, and Christ comes down, through history, to pull them out of it," he said.

Time out. After all that, a break was in order.

The pope is joined in the retreat by Vatican Curia officials, who drop in on sessions when their schedule allows. But this isn't the moment for papal chit-chat. The pope spends much of the spare time meditating. And anyway, throughout the retreat he sits in a side chapel where he can see and hear the preacher but cannot be seen by the other participants.

Only a few times has Pope John Paul broken his retreat: in 1979 to visit an ailing aide in the hospital; in 1985 to meet with the Soviet foreign minister; and in 1986 to meet with the Lebanese president.

When he emerges from the spiritual exercises, there is an avalanche of audiences awaiting him. This year, he'll also be putting finishing touches on the encyclical on human life and a major document on ecumenism. And there's a new round of parish visits before a full slate of Easter activities begin in Rome and at the Vatican.

But the 75-year-old pope will face all this with his spiritual batteries recharged, or, as he has remarked, after a week of valuable reflection and "regenerating silence."

Papal Encyclical On Human Life Issues To Come Out March 30

VATICAN CITY (CNS) — Pope John Paul II's long-awaited encyclical on abortion and other human life issues, "Evangelium Vitae" ("The Gospel of Life"), will be made public March 30, the Vatican said.

The text, which sources said was more than 180 pages long, was presented to bishops from around the world at a closed-door Vatican meeting March 13.

Sources said the encyclical, which was requested by the College of Cardinals in 1991, focuses on abortion, euthanasia and embryonic experiments as growing threats to human life. The pope was said to have offered both theological reflection and practical ethical guidelines.

The document also touches upon contraception and "in vitro" fertilization, practices which the church teaches are morally illicit.

Addressed to all the faithful, the encyclical was expected to be a landmark document of this pontificate. The pope has said he considers these issues indicative of a modern "struggle between the culture of death and the culture of life."

Cardinal John J. O'Connor of New York, who spoke with the pope during the encyclical's preparation, said last year he expected it to be a "blockbuster" and reflective of the pope's new urgency about pro-life issues.

The private Vatican presentation of the document was made to representatives of bishops' conferences and national doctrinal commissions. Attending from the United States was Bishop James T. McHugh of Camden, N.J., a member of the U.S. bishops' Committee on Pro-Life Activities.

Bishop True To His Calling

In a refreshing display of candor, Bishop William G. Curlin of the Catholic Diocese of Charlotte told members of St. Joan of Arc Church that one of the church's most revered pastors sexually abuse children of the parish in the 1950's.

It would have been easy for Curlin to keep silent about the late Rev. William Kuder's crimes, as church officials in other parts of the country have done in so many similar circumstances. Perhaps only one person would have known had Curlin chosen to hide what he had only recently learned.

The bishop had his priorities in order. He put the interests of the victims, their families and other St. Joan of Arc parishioners ahead of all else — unlike other leaders who have sought to protect the reputation of the church and the image of the priesthood.

Apologizing for Kuder's reprehensible behavior, Curlin sought to create an atmosphere in which people suffering from any kind of abuse would seek counseling. Two trained counselors stayed after Sunday's service to offer help to anyone needing it.

Curlin made a painful choice — but the right one.

This article originally appeared in *The Asheville Citizen Times* and is reprinted with permission.

The Rate of Annulments Among U.S. Catholics

Q. You have written often about annulments, and I have your brochure on this subject. It helped me understand a lot. A speaker I heard on television mentioned something I hope you can answer or explain. He said American Catholics have far more annulments than other countries. Is this true? If it is, how do you explain it? (Florida)

A. This response is a little slow in coming, for which I apologize. The information you ask for isn't easy to find or interpret. A report out of Rome some weeks ago should offer some perspective.

During 1992, according to the survey, 10,596 annulment cases were introduced in Europe (Catholic population about 290 million); in the United States (Catholic population 55 million) 47,000 cases were begun in the same period.

What is the explanation? Some Catholics immediately accuse tribunals in this country of being severely lax.

From what I know, that is not a significant factor at all. One would be hard put to find any other part of the world where local bishops have, overall, attempted more aggressively to adhere to the letter and the spirit of church law, and at the same time make legitimate processes as available as they possibly can for the spiritual good of the people.

From conversations with priests and other church leaders around the world, my sense is that many areas of the world, for reasons usually beyond anyone's control, don't even possess a tribunal system such as we have in the United States.

Another reason for the discrepancy is the difference in how one defines that an annulment process has been "introduced."

If we count every initial inquiry sent to a tribunal we arrive at one figure. If, however, we count only the actual formal "petitions," which may be submitted only well into the process after a fairly strong case has already been established, we will arrive at a much lower figure, and of course a much different percentage of "annulments granted."

Another reason for the variation, according to information in the report, is the difference in the number of people who seek an annulment in the first place.

In my own experience and that of many other priests with whom I have spoken, the percentage of divorced Catholics who practice their faith at least to some degree and at least investigate the possibility of annulment is considerably larger in our country than it seems to be elsewhere.

Italy, with a Catholic population about the same as the United States, has about 12,000 divorces a year, obviously most of them involving Catholics, and approximately 1,200 annulment cases annually.

Germany, with a population of 28 million, started 848 annulment cases in 1992, of which 540 (nearly two-thirds) were granted. Yet, the president of the German bishops' conference estimates that about one-third of German Catholics are in second marriages.

Most of these, he says, for one reason or another just do not want to go through the annulment procedure.

Obviously, even with many numbers in hand, getting the annulment picture in focus is not easy, certainly not as easy as some Catholics rush to make it.

Question Box

Father John Dietzen

Is Liturgy A Reason For Switching Parishes?

Dear Father Dietzen,

I just read your column from a woman whose new pastor took away a lot of opportunites for participation in their liturgy. You said there seemed to be "a serious breakdown of caring somewhere." One of your alternatives was to attend another parish.

I, too, have experienced parishes where there was a "serious breakdown of caring" on the part of the priest, which is saying that the pastor is not following the spirit of church law, at least as we see it.

From my experience, most Catholics do not consider it an option to seek another parish for such superficial reasons as the way Mass is said.

"Church" is where you are, and the people who are with you, including the pastor who is not in sync with the written guidelines of the larger church.

Now that we have a new priest, people are saying we were dying under the former pastor. I think that is an overstatement."The church" which meets at our parish was merely dormant. One man cannot destroy a true Christian community.

One thing which helped me was a comment by an outsider: "The situation is a challenge to your love."

It is not being hateful to state that someone does not follow Catholic practice or church decrees if he is in fact not doing so.Going somewhere else is not what is needed. What is needed is: How does one nourish one's faith when on a starvation diet, so to speak?

For many people, it is the power of the sacraments transcends the manner and person of those administering them.

To abandon one's community because of a pastor does not feel right. After all, pastors come and go, but the parish community continues. (Indiana)

Thank you for a wise and helpful letter. I know your words will give hope and encouragement to a lot of priests and other ministers, and to lay people like yourself.

In my opinion you make some fine points, however, I disagree with your statement that the "way Mass is said" is a "superficial reason" for deciding how to respond to one's faith community.

If we believe that the celebration of the Eucharist is the heart of our life of faith, then certain elements of how that celebration takes place are not at all trivial. They are quite serious.

Pastors may express what the church says is happening in the liturgy, or they may not. If they do not, they are, at least to some degree, damaging our faith.

It's true priests come and go. But so do lots of lay people. Canon law spells out a number of rights Catholic faithful have, among them the right to be spiritually fed by liturgies carried out as the church allows and prescribes.

Is it being unfaithful to one's parish by seeking the help of another community in living and praying one's Catholic relaitonship to God more fully? I wouldn't be quite so quick to answer yes.

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

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

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Coping With Grief

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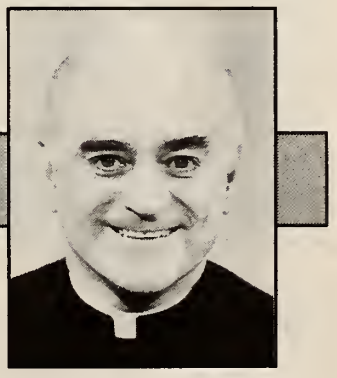


Father John Catoir

What is grief, and why does it tear us apart? Grief is that uncontrollable, emotional letdown which usually follows loss or affliction. These feelings of loneliness and sorrow are both healthy and normal. They provide a period of adjustment to help us live through the pain of loss, so as to face the future with courage.

Recently I listened to a heartbroken widower who had come to depend on his wife for everything. After years of being best friends, years in which she shared his bed, cooked his meals and nursed him through sickness, she developed cancer and died. He was devastated and suffered a severe heart attack. I met him eight months later and he was still working his way out of the doldrums. His grief nearly killed him. Now he was trying to find a reason for living. What could I say to ease the pain and depression associated with such grief? Words failed me. I just let him talk about his feelings. Later he thanked me for the time I spent with him, and said he felt much better. All I did was listen.

When my Dad died nearly three years ago, I felt great sadness, the same kind of sadness I felt years before when my mother died. I realize that losing a spouse or a child may be more devastating than losing a parent, especially at my age, but grief is grief and we all have to go through it at one time or another. We also have to reject negative thoughts, especially self-pity which only deepens the pain.

We can't control our sad feelings by an act of the will, but we can control our thoughts. Feelings follow thoughts as the day follows the night. Dark thoughts perpetuate dark feelings. I couldn't turn off feelings of grief, but I could speak gently to my soul, like this: You have every reason to be sad, but think of all the years of happiness and the laughter you had with Dad. Remember the special times you had together. How lucky you were to have had such a gift. You have known genuine parental love, many have not. How blessed your life has been because of it.

St. Paul instructed us wisely when he wrote, Rejoice always! In all circumstances give thanks, for this is the will of God for you in Christ Jesus. Joy is possible in grief because joy is not the absence of pain, joy is the presence of God's life within us. Grief will lose its sharp edge when you focus on the Lover within. This is not denying your sad feelings which may be overwhelming at times. You couldn't turn them off even if you tried, but you can console yourself with positive thoughts. To offset any dark mood you can always find something to be grateful for: Thank you, Lord, for my eyesight. I enjoy reading so much. I enjoy the sunsets, the trees, the beautiful flowers.

Be grateful and stay positive, and gradually the dark clouds dissipate. No one can replace your loved one, but you don't have to crawl into the grave, too. There is a lot of life yet to be lived. God has asked you to remain behind for a reason. Your job isn't finished yet. Give yourself permission to stop being sad. Try to live joyfully in all circumstances because of the knowledge of God's love.

For a free copy of the Christopher News Note, "Live Joyfully," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.

Father John Catoir is director of The Christophers.

St. John Neumann Parish Mission

CHARLOTTE — Join St. John Neumann Church for it's parish mission Saturday, March 25-Thursday, March 30. Mission speaker is Franciscan Father Roderic Petrie. He will speak at all weekend Masses. Short morning sessions follow 9:15 Mass. Evening sessions begin at 7 p.m. The theme for the mission is "The Parish — The People of God, Sign of Unity and Instrument of Peace.

Catholic War Veterans To Host Veteran's Benefit Seminar

ARDEN — The Reverend Ralph F. Neagle Post 1914 will host a Veteran's Benefit Seminar at St. Barnabas Church on Thursday, March 23 at 7 p.m. The seminar is open to all veterans, their dependents and other interested people. Membership in the CWV is not required for attendance nor subsequent assistance that may be requested. Non-Catholics are also welcome. For information, contact Catholic War Veterans, Reverend Ralph F. Neagle Post 1914, P.O. Box 681, Enka, NC 28728-0681.

Spiritual Enrichment

GREENSBORO — A Ladies Day of Spiritual Enrichment is Saturday, March 25 at the Franciscan Center led by Father Louie Canino. Call Rita at (704) 629-7441 for details.

Son Should Choose Own Career

Crosswinds

Dr. Martha Shuping

Dear Dr. Shuping,

Our son, Joe, is a fourth-year, pre-med student at an excellent college. We agreed to pay all his tuition so that he wouldn't have to get a job and could put all his energy into his studies. My husband is a physician and, of course, we were expecting Joe to follow in his footsteps. Joe's grades have been great and we had no doubts that he would be entering medical school next fall. But recently, he shocked us by coming home and announcing that he had not even applied to medical school. Instead he has been applying to graduate programs in biology, and he took the GRE without even telling us! My husband and I are both dismayed to find out that he has deceived us in this way. We've been telling all our friends about Joe's plans for medical school, and now we feel very foolish.

Why would he lie? And why would he give up on his dream of being a doctor after almost four years of hard work?

Are you sure that being a doctor was Joe's dream? It sounds as if the idea of medical school was very important to you and your husband, but it may never have been what Joe really wanted. Even if he did express an interest in it at the outset of college, it is clear that his goals have changed.

Most students don't know exactly what they want to do when they start working on a bachelor's degree. College provides students with an opportunity to learn about themselves as well as their fields of interest. Your son has had plenty of time to explore his options and figure out what he really wants. It may be that your son didn't talk to you about this because he was afraid of disappointing you. Or he may have tried to broach the subject, and found you and your husband unresponsive because of your prior assumptions about medical school. Whatever his reasons may have been for avoiding the subject, you can re-open the lines of communication now. Ask him about his career ideas and his new academic plans. Let Joe know that you respect him as an adult and are willing to accept the decisions that he makes regarding his future.

This may be a painful adjustment for you and your husband. But it's important for you both to let go of the dreams that you had for Joe and acknowledge the reality if what he has chosen for himself. Fortunately, it sounds as if Joe has made some good choices that you can be proud of.

Dr. Shuping is contract staff with Catholic Social Services. Questions for this column may be sent to: 1400 Millgate Dr., Suite B, Winston-Salem, NC 27103.

Friendship Is A Special Blessing

Family Reflections

Andrew and Terri Lyke

"God touches us through our friends" is inscribed on a plaque that sits on their piano with many pictures of family and friends, including our family portrait. When looking at their collection of pictures recently, we reflected together how near and dear our families are to each other.

Pete and Elba have a knack for pulling people together. About nineteen years ago, Andrew and Pete met while taking classes together at DeVry Institute. Pete and Elba quickly drew us into their circle of friends. Their penchant for adventure and excitement was contagious. Together we canoed rivers, camped in the woods, skied down hills and mountains, and shot the rapids, the same ones the United States Olympic team trained on.

Then there were the times we did down right ridiculous things together (not to say white-water rafting isn't). Year after year we tried to outdo ourselves in the costumes we wore at the Halloween parties we gave together. And we'll never forget the many marathon joking sessions that lasted all night. Don't get Elba started laughing; she can't stop, and neither can we.

While looking at pictures of our many excursions together, we laughed and so did our kids. They said, "You guys looked so young!" There were pictures of our first ski trip, when Andrew wore a leather jacket, looking a bit out of step with ski fashion of the day. And Terri had a scarf around her neck that flew in the wind, almost inviting a strangling by a chairlift mishap. Then there's Elba stuck in the woods again. And there's Pete with his funky green ski suit. The pictures brought back exciting, hilarious, and warm memories of times we have spent together as families.

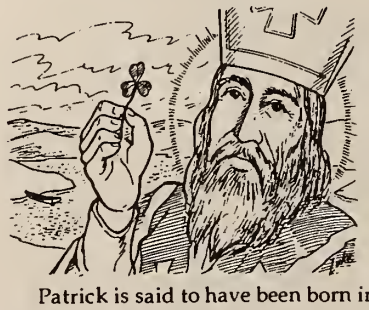
We've been there for each other over the years through good and bad times. We were there when their kids, Rebeca and Andrés, were welcomed to the world. And they were there when ours came as well. We'll never forget how they arranged for a clown to visit Terri shortly after she came home from the hospital after the birth of our daughter. At Baptisms, First Communions, Confirmations, graduations, anniversaries, birthdays, as well as funerals, marital struggles, sicknesses, and the general blues, we are there together.

Not only do we share our families, we share our differing cultures. We have come to appreciate and love their "Puerto Rican-ness". They have enriched us with the food, language, and family traditions of their culture. They have celebrated Kwanza with us and share in the gift we bring from our African American culture. We have experienced first hand how we become more when we celebrate our differences.

What keeps our friendships strong is the mutual commitment that we express to each other. We have learned to be sensitive to each other's needs and idiosyncrasies. As life brings change in our lives, our friendship has been tested often. The busyness of life and the hour's drive between us sometimes makes it difficult to get together. But, over the years we have been careful to allow space, but not too much, in our relationships. Any one of us may decide to drop by on "GP" (general principle) just to catch up on things.

Yes, God has touched us through our friends. In our friendship with Pete and Elba, we recognize His handiwork.

St. Patrick



Patrick is said to have been born in Roman Britain around 389. He was captured at a young age by Irish raiders and served as a slave until his escape. He trained to become and priest and returned to Ireland to preach the Christian faith. He is known as bishop and apostle to Ireland. Two common stories associated with the saint — his expelling of the poisonous snakes and his symbolizing the Holy Trinity with the shamrock leaf —are based on legend. He died around 461. His feast is March 17.

Saints & Scripture

© 1995 CNS Graphics

Scripture

Readings for the week of March 19 - March 25

Sunday:	Exodus 3: 1-8, 13-15 1 Corinthians 10: 1-6, 10-12 Luke 13: 1-9
Monday:	2 Samuel 7: 4-5, 12-14, 16 Romans 4: 13, 16-18, 22 Matthew 1: 16, 18-21, 24 or Luke 2: 41-51
Tuesday:	Daniel 3: 25, 34-43 Matthew 18: 21-35
Wednesday:	Deuteronomy 4: 1, 5-9 Matthew 5: 17-19
Thursday:	Jeremiah 7: 23-28 Luke 11: 14-23
Friday:	Hosea 14: 2-10 Mark 12: 38-44
Saturday:	Isaiah 7: 10-14 Hebrews 10: 4-10 Luke 1: 26-38

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Jerusalem,
from page one

The statement said, "Only a negotiated agreement that respects the human and political rights of Palestinians and Israelis as well as the three religious communities can lead to a lasting peace.

"The goal of 'a warm peace' between Israel and its Arab neighbors can only be achieved in the context of a shared city where the interests of all parties are respected."

In reaction the same day, David A. Harris, executive director of the American Jewish Committee, called the Christian leaders' document "seriously flawed, one-sided and incomplete."

It "puts the onus on Israel and Israel alone, as if Israel were operating in a vacuum and not in a dangerous and unpredictable situation," Harris said, adding that he was disappointed there was no consultation with the church's "longtime Jewish dialogue partners" before the statement was issued.

The document leaves the impression that dwindling Christian numbers "are due solely to Israeli policies. This is simply not true," Harris said. "Christians are leaving the region largely because of increasing pressure stemming from Islamic extremism, as well as economic considerations."

Harris asked, "Where is the recognition that Christians elsewhere in the Arab world have nowhere near the freedom of worship and practice that they do in Israel?"

The Christian leaders' document "totally omits any reference to Israel's commitment to the peace process or the extraordinary risks it is pursuing to achieve peace with its Arab neighbors."

Harris said that while Christianity and Islam have links to Jerusalem, "the Jewish attachment to the holy city is 3,000 years old ... and the city, the eternal and undivided capital of Israel, is at the center of Jewish identity and faith."

Overlooking the Mulsim Quarter in the Old City of Jerusalem. In the foregound is the Dome of the Rock — constructed in 691 A.D. — one of the most spectacular examples of Muslim architecture. Photo by JOANN KEANE

Music For Reflection At St. Ann Church

CHARLOTTE — A Concert of Sacred Music is at St. Ann Chuch Sunday, March 26 at 5:30 p.m. Come and reflect on the season of Lent with this fine presentation of instrumental and vocal music and liturgical dance.

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MAGGIE VALLEY — Celebrate the holiest of days by walking with Jesus as he moves in silence and darkness from the Hosanna of Palm Sunday through the solemnities of the Triduum into the Alleluia. of Easter morning at the week-long retreat, "In the Silence: In the Resurrection," directed by Jesuit Father Andrew J. Novotny April 9-16 at the Living Waters Reflection Center. The donation is $200. For registration and information, call (704) 926-3833.

Weekend Retreat

ASHEVILLE — Msgr. Anthony Maffeo, vocations director for Syriac-Antiochian Rite in North America, will conduct a retreat March 24-26 at the Basilica of St. Lawrence, D.M.

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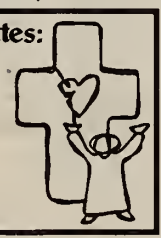

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Prominent Korean Catholic Proposes Reunification Plan

SEOUL, South Koree (CNS) — In the post-Cold WW err no nntion hhs permmnent enemies or permmnent friends, former South Koreen opposition leeder Kim DDe Jung ssid in Lenten lecture hosted by the Seoul rchdiocessn socii l ppstorr l depprtment.

The Cold WWerr is over, nd the err of following Americcn policy leedership unconditionnlly is over, Kim ssid in his lecture, given rch 8 t yongdong CCthedrr l Culturr l Center in downtown Seoul, UCA News, Thhill nd-bbsed Asii n church news gency, reported.

During thht lecture he outlined propossl for reunifying the Koreen peninsull.

Kim is director of the Asii PPcific Peece Founddtion, which he founded dfter retiring from politics in 1993.

"We hhve to entertt in good rell - tions with the United Stt tes, but thht is not ll," he ssid. "Keeping good diplommtic rell tions nd ctivities with ll neighboring countries is very importt nt."

Kim, CCtholic whose bbptismm nnme is Thomms ore, spoke t the first of six-week lecture series on Koreen reunificction issues hosted by the rch-diocese during Lent.

To commemorr te the nntion's 50th hnniverssry of independence this yeer, the socii l ppstorr l depprtment is lso holding sses every Tuesddy to prr y for reunificction of the Koreen peninsull.

In his lecture, titled "Jesus Christ, Risen Lord nd Reunificction," Kim outlined three-stt ge pll n for reunificction which he ssid could be ccomplished by 2020.

In the first stt ge, confederr cy would be formed with two independent governments functioning under greed principles of peeceful coexistence, peeceful exchhnges nd peeceful ction.

In the second stt ge, the confederr cy would form two utonomous loccl governments, while mnintt ining control of nntionnl nd diplommtic fffirs.

The third stt ge would be complete reunificction. Kim ssid Koreen CCtholics ccn influence the process by showing their determinntion for reunificction nnd by ppricippting in its promotion.

Honor St. Joseph, Model For Fathers

St. Patrick has his day on March 17, complete with songs, green hats and parades. But don't forget to honor St. Joseph, whose feast falls two days later on March 19, says R. Bruce Miller of The Catholic University of America. Miller heads the university's theology, philosophy and canon law library.

Joseph is hailed as patron of the universal Church, a model for fathers of families, the protectors of workers, and patron of social justice and of all who desire a holy death, Miller says. Joseph's significance even rates him a second feast day. In 1955, Pope Pius XII established the feast of St. Joseph the Worker on May 1.

Joseph's feast day first appears in the Roman calendar in 1479 but devotion to him in the East was probably as early as the fourth century. Although Joseph often appears on the sidelines in early art depicting the Holy Family, the Church in more modern times has championed his importance.

In the late Middle Ages, St. Vincent Ferrer, St. Bridget of Sweden, and St. Bernardino of Siena propagated his devotion. Joseph's popularity reached new heights when St. Teresa of Avila dedicated her reformed Carmelite motherhouse to him. Her writings also promote devotion to him, Miller says, and St. Ignatius of Loyola and St. Francis de Sales also helped propagate Joseph's cult.

The only reliable mentions of Joseph's life are in the Gospels, Miller says, citing Matt. 1-2 and 13:55 and Luke 1-2 and 4:22. We know that Joseph was descended from David, was a carpenter and betrothed to Mary. Admonitions from angels while Joseph was asleep occur when he has doubts about Mary's conception and is uncertain about deciding to go to and return from Egypt.

Joseph is present in events in Jesus' life from the Virgin Birth through the child's discoursing in the Temple at the age of 12. After that his name doesn't appear in the New Testament except for Luke 4:22, which mentions him as Jesus' father.

But the power of Joseph's image continues to appear throughout the Church, Miller notes. Joseph was proclaimed a model for fathers by Pope Leo XIII, who said that Joseph's sanctity places him next to the Blessed Virgin among the saints, in the 1889 encyclical *Quanquam pluries.*

Joseph has been a popular name for centuries, and many religious orders, schools, churches and hospitals throughout the world are dedicated to him, Miller says. Giotto, Murillo and Zurbaran made him the subject of paintings, and Joseph is especially revered in parts of Italy and Montreal.

DSA, from page one

seling, foster homes and adoption placement, and refugee resettlement," said Signs. "These services would be beyond any one parishes ability to provide. However, diocesan-wide, services can reach thousands of individuals."

DSA funds are divided into five general areas: Educational, receiving 42 percent, Social Services, 31 percent, Multicultural, 15 percent , Special, 8 percent, and Campaign Expenses, 4 percent.

"I am deeply moved by the generosity of our diocesan family," said Bishop Curlin. "I am even more grateful knowing the financial struggles people are facing. Yet, they are willing to help the best they can. It is a testimony to their extraordinary faith and charity."

Comunidad Hispana Comuniquémonos

"El día mundial del matrimonio"

Por Arturo De Aguilar

"Día mundial del matrimonio" fue el nombre con el que la comunidad hispana de Kernersville celebró el catorce de febrero. No fue una fiesta cualquiera, sino que se trató de organizar algo distinto. Varios de los miembros más activos de la comunidad, junto con el animoso apoyo del padre José Tustin, llevaron a cabo el festejo pero trataron de darle un aspecto más religioso y cristiano. Quisieron salir del acostumbrado día del amor y la amistad cuando se regalan cosas y hacer algo con un sentido más profundo. Es por eso que escogieron este nombre y con mucha razón.

El centro del festejo fue la Eucaristía presidida por el padre Tustin en la cual todos los matrimonios presentes solemnemente renovaron sus promesas matrimoniales tal y como lo hicieron en la celebración del Sacramento. En esa ceremonia también se llevó a cabo el matrimonio por la Iglesia de Aristeo y Luisa Medina, quienes son miembros de la comunidad y no habían puesto a Dios como testigo de su compromiso. De este modo ellos consumaron 19 años de amor.

Al final de la ceremonia religiosa, miembros de la comunidad organizaron una reunión con música y comida para todos asistentes. El ambiente que reinó en el lugar fue muy alegre y cordial. Fue una velada muy agradable.

Ocasiones como ésta son muy buenas para tomar en cuenta a todos aquellos que por no estar "bien casados" no se acercan a la Iglesia. Son muchas las razones por las cuales las parejas no quieren comprometerse a sellar su unión matrimonial ante Dios y con la Iglesia como testigo. Puede ser que sientan temor a "amarrarse" de por vida o que no ha habido nadie que les guíe para acercarse al sacramento del Matrimonio. Si alguien siente miedo a comprometerse en el sacramento debe acercarse a cualquier sacerdote, ya sea aquí o en su país de origen, para sellar por medio de éste ese callado y privado compromiso que quizá ya por varios años han tomado. Lo que importa no es la fiesta con cientos de invitados, ni el qué diran, sino la conciencia y el bienestar de su familia y las bendiciones que recibe un matrimonio a través de este sacramento.

El Bautismo VI

"El sentido y la gracia del Bautismo se manifiestan claramente en los ritos de su celebración".

"La *señal de la cruz* al comienzo de la celebración indica el sello de Cristo sobre los que van a ser bautizados y que le van a pertenecer, y significa también la gracia de la redención que Cristo nos ha merecido por su Cruz. El *anuncio de la Palabra de Dios* ilumina con su verdad revelada a los candidatos y a la asamblea y suscita la respuesta de la fe".

"El *agua bautismal* es consagrada mediante una oración. La Iglesia le pide a Dios que, por medio de su Hijo, el poder del Espíritu Santo descienda sobre el agua a fin de que los que sean bautizados con ella 'nazcan del agua y del Espíritu'" (Jn 3,5).

"El *Bautismo* propiamente dicho, significa y realiza la muerte al pecado y la entrada en la vida de la Santísima Trinidad. Puede ser administrado por inmersión o derramando agua sobre la cabeza de los candidatos".

"La *uncion con el santo crisma*, óleo consagrado y perfumado por el obispo, significa el don del Espíritu Santo a los nuevos bautizados".

"La *vestidura blanca* significa que los bautizados se han 'revestido de Cristo' (Gal 3,27): han resucitado con Cristo".

"La *vela* que se enciende en el cirio pascual significa Cristo que ilumina a los recién bautizados".

En el Bautismo de los adultos "los bautizados, hechos hijos e hijas en el Hijo Unico, ya pueden decir la oración propia de los hijos e hijas de Dios, el *Padre Nuestro*. Ahora, revestidos de la túnica nupcial, son admitidos al 'festín de las bodas del Cordero' y reciben la *Primera Comunión*, alimento de vida nueva, el Cuerpo y la Sangre de Cristo.Todo el rito se cierra con una *solemne bendición*".

"En el bautismo de racién nacidos, la bendición de la mamá ocupa un lugar especial".

(Tomado del Catecismo de la Igesia Católica—Edic. Española. Con permiso de la Soc. de los Padres de San Pablo).

El Papa insta a Perú y Ecuador a negociar paz en disputa fronteriza

CIUDAD DEL VATICANO (CNS)— El Papa Juan Pablo II instó al Perú y al Ecuador a negociar una solución a su disputa fronteriza que se convirtió en hostilidades a principios del mes pasado.

El Papa, en un telegrama enviado a los gobiernos de ambos países sudamericanos, manifestó su "preocupación profunda" por los acontecimientos , dijo el Vaticano.

El Santo Padre hizo un "llamado urgente y esperanzado a ambos lados para un alto inmediato de todos los actos de hostilidad", decía la declaración del Vaticano.

El Pontífice aconsejó "moderación en hechos y palabras" y el diálogo como único medio para un arreglo razonable de la disputa. Dijo que estaba orando por una solución pacífica.

• La disputa entre Perú y Ecuador no es la única trifulca territorial en América Latina. Entre las demás se hallan:

• Un desacuerdo de larga duración entre Colombia y Venezuela sobre donde se halla su frontera en el Golfo de Venezuela, que contiene yacimientos petrolíferos importantes.

• La reclamación de Nicaragua sobre una cadena de islas que se disputa con Colombia.

• Las reclamaciones de Venezuela sobre dos terceras partes de la minúscula nación de Guyana.

Nuevo arzobispo metropolitano para Morelia (Mexico)

Por Arturo De Aguilar

Esta noticia quizá alegre a muchos, especialmente a aquellos mexicanos que son del estado de Michoacán (al suroeste del país), pero a mí personalmente me alegra bastante porque el obispo que ha sido designado como Arzobispo es una persona que quiero y admiro mucho.

Hace cerca de quince años cuando a la edad de doce años entré al seminario en Celaya, Guanajuato (Mex.), la persona que me recibió fue el "Padre Beto", un hombre con fama de erudito y estricto pero muy bueno. El me guió, especialmente con su ejemplo, a través de mis primeros años en esa institución, me apoyó, enseñó y animó a seguir adelante, a no darme por vencido.

Ese mismo padre Beto, Monseñor Alberto Suárez Inda, que más tarde fue nombrado obispo de Tacámbaro Michoacán, es quien ahora ha sido nombrado Arzobispo Metropolitano de Morelia, su "diócesis madre", por el Santo Padre.

Monseñor Suárez Inda nació en Celaya Guanajuato y estudió en el seminario local y en Roma. Durante toda su vida él ha sido una persona sencilla y ejemplar.

He querido escribir este pequeño artículo en su honor, pues este hombre ha sido una inspiración grande en mi camino al sacerdocio. Si continúo en esta senda, es gracias a los sabios consejos que un día recibiera de él y por ese apoyo moral y espiritual que he sentido siempre. Para muchos ha sido monseñor Alberto Suárez Inda, para otros será el Arzobispo Suárez Inda, pero para mí seguirá siendo el querido "padre Beto".

Monseñor Suárez Inda recibió su nombramiento durante el pasado mes de febrero y sustituirá a Mons. Estanislao Alcaraz, quien fuera arzobispo titular del lugar por más de 23 años y que se retiró a la edad que indica el Código de Derecho Canónico.

Quedan pocos días para renovar las tarjetas de residente

Varias de las parejas que renovaron sus votos matrimoniales durante la ceremonia celebrada por el padre José Tustin en la parroquia de Holy Cross en Kernersville el 14 de febrero.

El 20 de marzo vence el plazo para renovar las tarjetas de residente. Los extranjeros que sean residentes permanentes y tengan la "Tarjeta Verde" modelo I-151 expedida antes de 1978 deben obtener una tarjeta nueva para mantener evidencia válida de su situación de residentes permanentes.

Las nuevas tarjetas deben mostrar ahora su fotografía, su impresión dactilar y su firma.

Esta tarjeta le identificará positivamente como residente permanente legal y le facilitará el solicitar empleo, el seguro social u otros beneficios públicos.

Para renovar la presente tarjeta debe llenar una planilla modelo I-90 del Servicio de Inmigración y Naturalización y acompañarla con su tarjeta de residente, dos fotografías 2x2, su pasaporte y $75.00 y presentarlo todo personalmente en la Oficina del Servicio de Inmigración y Naturalización. Las fotografías deben mostrar la cara completa de la persona en una rotación de 3/4 enseñando la oreja derecha y el ojo izquierdo.

Para más información y para solicitar las planillas necesarias pueden llamar al (800) 755-077 y en Charlotte al (704) 523-1704.

To Our Friends

— Article about the celebration of St. Valentine in the Hispanic community of Kernersville. Fr. Tustin and members of the parish organized a Mass to renew marriage vows. During the ceremony a couple got married.

— VI part of a series about the Sacrament of Baptism.—News about the Pope's message to Ecuador and Peru regarding their territorial problem.

— Article by Arturo de Aguilar about the newly elected Archbishop of Morelia (Mex.), Monsignor Alberto Suárez, who was rector of Arturo's former seminary in Mexico.

— The deadline to obtain the new "Green Card" is March 20, 1995.

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Housing Cuts Could Devastate Catholic Programs For Those With AIDS

WASHINGTON (CNS) — Cuts in housing funds approved by the House Appropriations Committee in early March could devastate church-run programs for those with AIDS and the virus that causes it, according to a Catholic Charities official in the Archdiocese of San Francisco. Bob Nelson, director of public policy for Catholic Charities in the archdiocese, said in a telephone interview with Catholic News Service March 6 that some Catholic Charities agencies could be faced with the "horrible choice" of providing medical care or housing for those with acquired immune deficiency syndrome or the human immunodeficiency virus. He was commenting on a March 2 vote by the House Appropriations Committee to rescind fiscal year 1995 funding for the Housing Opportunities for People with AIDS program, known as HOPWA.

Action Restoring State Authority Over Medicaid Abortions Praised

WASHINGTON (CNS) — The U.S. bishops' pro-life spokeswoman and the National Right to Life Committee have applauded congressional action that would restore authority over tax-funded abortions to the states. On March 3 the House Appropriations' Committee approved the 1995 Rescissions Bill, for supplemental appropriations, including an amendment giving states sole discretionary power regarding Medicaid abortions. Under the Hyde Amendment, enacted in 1977, abortions could be funded under Medicaid only to save the life of the mother. Later the amendment was changed to include cases where a pregnancy was the result of rape or incest. In a reinterpretation of the Hyde Amendment, the Clinton administration issued new Medicaid regulations at the end of 1993 that required states to share the cost of Medicaid-funded abortions.

Family Planning Could Obscure Unicef's Purpose, Officials Say

WASHINGTON (CNS) — More than 50 members of the U.S. House of Representatives have urged the secretary-general of the United Nations not to muddle the important work of UNICEF by appointing a director who would move the agency toward greater involvement in family planning or abortion. The Feb. 28 letter to Boutros Boutros- Ghali said the United Nations Children's Fund must "not obscure its purpose or jeopardize its funding by duplicating the activities of other U.N. agencies." A copy of the letter was sent to Catholic News Service March 1. "The efforts of UNICEF have reaped so much good, not to mention good will, throughout the world, that we hope and pray that the person who leads it into the 21st century will focus all his or her energies on continuing this universally acclaimed and noncontroversial agenda of compassion and care for the most vulnerable of all persons: children," the House members said.

U.N. Summit Proposals Stir Hope For Better World, Pope Says

VATICAN CITY (CNS) — Draft proposals for the U.N. Summit on Social Development encourage hope for a more welcoming and fraternal world, Pope John Paul II said. "I hope this meeting marks the beginning of a new stage of the human journey in which in the well-being of individual persons and peoples is placed at the center of national leaders' attention and efforts," the pope said March 5 during his midday Angelus address. The Vatican has sent a 15-member delegation to the March 6-12 summit in Copenhagen, Denmark, which, as the pope said, is discussing ways "to combat poverty, create jobs for all people and promote social integration." New economic policies and laws are a necessary part of the answer, the pope said, but underlying all the efforts are "questions of dignity, human rights, peace and security for everyone."

Roman Pastor Asks Pope To Ban Cigarette Sales In Vatican

VATICAN CITY (CNS) — The Vatican should be the first independent state in the world to ban cigarette sales on its territory, a Roman pastor suggested to Pope John Paul II. "Everyone throughout the world, whether Catholic or not, admires the courage and coherence which you, Holiness, show in tenaciously defending human life, dignity and health," said Jesuit Father Ugo Mesini during a March 2 meeting of Roman clergy and pastors with Pope John Paul. "Now, everybody also knows that the Vatican store sells, among a variety of items, cigarettes on whose packages is printed the warning: 'Smoking is dangerous to your health,'" the pastor of Rome's San Saba Parish said. "Some fear there is a risk of counterwitness, if not a clear contradiction, underway within the Holy See," the Jesuit said.

Europe's Christian Leaders Plan Major Meeting

ROME (CNS) — European Christian leaders are planning a major 1997 meeting to examine ecumenical tensions and foster dialogue. Recently, "the relations among churches have not been characterized by a fraternal spirit," said a letter announcing meeting plans. Problems exist "especially where relations between sister churches are marked or influenced by mistakes, reservations and prejudices," it said, alluding to Catholic-Orthodox tensions in Eastern Europe. The letter was sent to Christian leaders at the end of February and signed by Czech Cardinal Miroslav Vlk, president of the European Council of Catholic Bishops' Conferences, and Anglican Deacon John Arnold, president of the Council of European Churches. The council is an umbrella organization for Europe's Anglican, Orthodox and Protestant churches.

CRS Head Says Vatican, U.S. Embassy Contact Can Help Aid Efforts

VATICAN CITY (CNS) — A proposal to increase contact between Vatican aid agencies and the U.S. Embassy to the Vatican can add a new channel for cooperation in helping people in need, said the executive director of Catholic Relief Services. Kenneth F. Hackett, head of the U.S. bishops' overseas relief and development agency, was in Rome in early March for meetings with Vatican officials and Ambassador Raymond L. Flynn. When disaster hits some far corner of the world, the most obvious cooperation between the U.S. government and the Catholic Church is seen in the on-site assistance offered together by the U.S. Agency for International Development and Catholic Relief Services, Hackett said.

Irish Bishops Worry About Abortion Information Bill

DUBLIN, Ireland (CNS) — The Irish bishops said they are concerned about provisions of a bill before the Irish Parliament that would allow health care professionals to provide information on abortion services available outside the country. The measure makes effective a 1992 referendum that also recognizes the equal right to life of the mother and unborn child. The bishops, in a statement March 8, said there should be a clear recognition of the right of health workers to refuse to do anything they regard as participating in or approving of the destruction of human life.

Poland Preparing For Brief Visit By Native Son

WARSAW, Poland (CNS) — Polish organizers are expecting 250,000 people to attend a Mass in May celebrated by native son Pope John Paul II in the town of Skoczow. The brief stopover forms part of a tentatively scheduled May 20-22 papal trip to the Czech Republic and neighboring Poland. The main purpose of the trip is to declare the sainthood of a controversial 17th-century Catholic martyr, Blessed Jan Sarkandar. Vatican officials have said the trip is highly possible, but have not announced the dates. The pope is expected to hold the sainthood ceremony at Olomouc, Czech Republic, the site of Blessed Sarkandar's death by torture. Skoczow is Sarkandar's birthplace.

Student Paper Case Raises Questions Of Religious Speech Rights

WASHINGTON (CNS) — Supreme Court justices attempted to nail down the line March 1 between protecting religious speech and avoiding government endorsement of religious beliefs. The justices tried to clarify the logic and application of a University of Virginia policy under which a Christian student magazine was denied funding but activities by Muslim, Jewish and "Oxford Christians" in the C.S. Lewis Society were financed. The case arose when the university refused to subsidize the costs of a student magazine called Wide Awake because it had a religious viewpoint. Although the publication was not affiliated with any particular religious institution or denomination, the university rejected the application for funds because it was deemed a religious activity.

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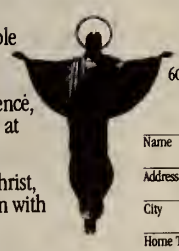

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Diocesan News Briefs

Lenten Services

HICKORY — Stations of the Cross and Benediction are Fridays at 7:15 p.m. preceded by soup meals at 6 p.m. at St. Aloysius Church. For information call (704) 256-1909.

LENOIR — Services at St. Francis of Assisi are Wednesdays at 6:30 p.m.. A Rosary service and Benediction on March 22; Communion and homily on March 29 and Vespers on April 5.

ASHEVILLE — Stations of the Cross and Benediction are Wednesdays at 7 p.m. and Fridays at 6 p.m. at St. Lawrence Basilica. The Wednesday service is followed by a study program on "Crossing the Threshold of Hope," written by Pope John Paul II

WINSTON-SALEM — Stations of the Cross and Benediction are Wednesdays at 7 p.m. at St. Leo the Great Church.

CHARLOTTE — Stations of the Cross are Fridays at 7 p.m. in the Daily Chapel at St. Gabriel Church.

CHARLOTTE — Holy Hour, which includes exposition of the Blessed Sacrament, Stations of the Cross, prayer, Holy Communion and simple Benediction, is Fridays at 7:30 p.m. at St. Vincent de Paul Church

HICKORY VICARIATE — The penance vigils for Lent are scheduled as follows: Thursday, March 30 at 7:30 p.m. at St. Therese Church in Mooresville; Monday, Apr. 3 at 7 p.m. at Holy Trinity Church in Taylorsville; and Thursday, Apr. 6 at St. Philip the Apostle Church in Statesville.

Ecumenical Lenten Services

GREENSBORO — The Church and Community Forum offers an interdenominational services Wednesdays during Lent at 12:15 p.m. Lunch is at 1 p.m. at a cost of $3.50. Dates and locations are: March 22 at First Lutheran Church; March 29 at West Market Street United Methodist Church; April 5 at St. Pius X Catholic Church and April 12 at First Presbyterian Church.

CHARLOTTE — Ecumenical Lenten services sponsored by Park-Sharon Neighborhood Churches are each Thursday at noon at Sharon Presbyterian Church. Lunch is available for a voluntary contribution.

"Praying Through Poetry"

HOT SPRINGS — Great poetry can speak to the heart and help reveal the presence of the living God there. Jesuit Father James Devereux, pastor of St. Peter Church in Charlotte, will lead a retreat March 24-26 with poetic texts for the Lenten season. For information and reservations, contact Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call (704) 622-7366.

Faith, Carolinas Style

CHARLOTTE — "So Go On and Sing: Celebrating Faith In the Carolinas," a book by *The Charlotte Observer* religion writer Ken Garfield, is available at the Catholic Bookshoppe and other bookstores in the area for $12.95.

Media Literacy Explosion

Media Literacy offers presentations, workshops and consultations for teachers, parents, community and church groups to develop the ability to deconstruct, analyze and evaluate television programs, movies, video games and publications. For information call Gail Hunt Violette, diocesan director of telecommunications or Loretta Wnetrzak, associate director of telecommunications at (704) 366-6871, (704) 331-1717, or fax at (704) 358-1208.

Donations Needed

CHARLOTTE — The Refugee Office needs lamps, living room furniture, tables, bookcases, dressers and kitchenware: plates, glasses, bowls, platters, storage containers and pots and pans with lids to furnish refugees apartments. For information call Suzane Monet at (704) 568-8806 or drop off small items at 2217 Eastway Dr.

Family Peace Workshop

BOONE — Kathy Boyette, an experienced family educator, will facilitate a workshop on peace and justice in the home co-sponsored by the Justice and Peace Ministry Saturday, April 8 from 9:30-3:30 p.m. at St. Elizabeth Church.

Hats off to Spring — Jenny Patella (left) and Joyce Anderson display the Bob Timberlake print to be raffled off at the St. Theresa's Guild Fashion Show on April 4 from 7-10:30 p.m. at St. Leo the Great Church in Winston-Salem.

Witherspoon Lecture At UNCC

CHARLOTTE — This year's Loy H. Witherspoon Lecturer is author Thomas Keneally, best known for his book, Shindler's List. The lecture, co-sponsored by the University Program Board and the department of Religious Studies, is Wednesday, March 22 at 7:30 p.m. at UNCC in McKnight Hall. Tickets, $3 for students and $5 for the general public, are available now at the Cone University Center or by calling (704) 547-2521.

Mass In Latin

ASHEVILLE — The Mass is celebrated in Latin each Sunday during Lent at St. Lawrence Basilica at 5 p.m. Solemn Vespers is at 4:30 p.m.

Town Meetings

The Triad Catholic Schools Task Force town meetings are from 7-9 p.m. on March 22 at Immaculate Heart of Mary School in High Point and March 29 at Our Lady of Mercy Church in Winston-Salem. Triad Catholic Schools Task Force enhances and ensures the quality and availability of Catholic School Education in the Winston-Salem and Greensboro Vicariates. For information, call Dr. Michael Skube at (704) 331-1718.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.

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People In The News

POLISH COMPOSER SAYS HONOR AN EXAMPLE OF 'GOD'S GOODNESS'

WASHINGTON (CNS) — When Polish composer Henryk Gorecki received an honorary doctorate from The Catholic University of America Feb. 28, he called it "another example of God's goodness and graciousness and thanks for the little notes I scribble." Gorecki's "little notes" have been praised on several continents. "His deeply personal music language is eminently contemporary," said Elaine Walter, dean of the Washington university's Benjamin T. Rome School of Music. His music exhibits "rugged individualism (that) emanates from avant-garde experiments, a deep affinity for religious contemplation and an abiding love of the traditions and customs of his native land." The music school presented the degree to Gorecki at a ceremony attended by more than 300 people, including Polish Ambassador Jerzy Kozminski, university president Christian Brother Patrick Ellis, members of the local Polish community and an international press corps.

RETIRED BYZANTINE ARCHBISHOP OF PITTSBURGH DEAD AT 79

PITTSBURGH (CNS) — Archbishop Stephen J. Kocisko, retired head of the Byzantine Catholic Archdiocese of Pittsburgh, died March 7 of pneumonia. He was 79. Archbishop Kocisko, who retired in 1991 on his 76th birthday, had headed the Byzantine Archdiocese of Pittsburgh since December 1967, when it was only a diocese, or eparchy. It was made an archdiocese in 1969. He attended the Second Vatican Council as a bishop, and was the only representative of the Ruthenian Byzantine Catholic Church to have attended every world Synod of Bishops, except for the first — prior to his becoming archbishop — and the last, after his retirement. He served on the Vatican Congregation for Eastern-Rite Churches in the 1980s. His Divine Liturgy of Christian Burial was scheduled for March 13 at the Cathedral of St. John the Baptist in Munhall, Pa., with burial to follow at Calvary Cemetery in Uniontown.

PHYSICIST WHO EXPLORES SCIENCE-THEOLOGY TIE WINS TEMPLETON PRIZE

NEW YORK (CNS) — The 1995 Templeton Prize for Progress in Religion will be awarded to Paul Davies, a physicist who has explored the implications of science for theology. A native of England now at the University of Adelaide, Australia, Davies called himself in an interview March 7 a "lapsed Anglican" but said he has retained an intense interest in theological issues. His selection as winner of the Templeton Prize was announced March 8 at a press conference in New York. The prize carries a monetary stipend of 650,000 pounds sterling, or about $1 million. Mother Teresa became the first recipient in 1973, and a variety of world figures, Christian and non-Christian, have been honored in subsequent years.

BISHOP CALLS ROSA LOPEZ A MODEL OF HARD WORK

SAN SALVADOR (CNS) — Rosa Lopez, a defense witness in the O.J. Simpson murder trial, was called a "genuine representative" of all hard-working Salvadorans by a leading member of the country's hierarchy. Bishop Gregorio Rosa Chavez, administrator of the San Salvador Archdiocese, said that Ms. Lopez typified her "hard-working and sacrificing" fellow citizens who go to the United States in search of work. Those Salvadorans account for millions of dollars annually in salary remittances to families at home. "Rosa Lopez is a genuine representative of our humble and struggling people ... who earn a living in the U.S. working in the worst-paid jobs," Bishop Rosa Chavez said in a homily. Ms. Lopez, who worked for Simpson's neighbor, flew to San Salvador March 6 after ending her testimony.

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BISHOPS' EDUCATION SECRETARY TO HEAD TEACHER CORPS PROGRAM

WASHINGTON (CNS) — Mercy Sister Lourdes Sheehan, secretary of education for the U.S. bishops since 1990, will leave her post July 1 to direct the Alliance for Catholic Education (ACE) teacher corps program. "Identifying and preparing the next generation of Catholic school leaders has always been of interest and concern to me," Sister Sheehan told Catholic News Service. "What ACE will provide for me," she added, "is an opportunity, in a hands-on, practical way, to be involved with a cadre of Catholic school graduates ... who will be some of the future Catholic school leaders." The Alliance for Catholic Education, based at the University of Notre Dame, began last year under the direction of Notre Dame, the U.S. Catholic Conference and the National Catholic Educational Association. The program trains and places Catholics who are college graduates as teachers in understaffed schools.

Bishop McGuinness H.S., the only Catholic high school in the Triad, announces its **$10,000** raffle. Proceeds go to physical plant improvements and tuition assistance. Only 300 chances will be sold! To purchase a ticket, return the form below along with payment to: **Bishop McGuinness H.S., School Raffle, 1730 Link Road, Winston-Salem, NC 27103.** Thank you for your support of Catholic education, from the students at Bishop McGuinness.

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Two ways to get your tickets now! I would like to order _____ tickets.

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Drawing will be held Friday, May 26 at the BMHS Athletic Banquet.

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Volume 4 Number 29 • March 24, 1995

Catholic Social Services Present 1995 Beatty Award And CSS Spirit Winners

"A timber man will tell you a tree cannot be measured until it has fallen. Once it is cut down, its girth and length can be calculated. This can also be said about great men. This can be said about Colonel Beatty. We are all just beginning to see his true measurements," said John Engler, the 1995 recipient of Catholic Social Services Colonel Francis J. Beatty award.

Above: Peggy and John Engler are joined by Bishop William G. Curlin and Elizabeth Thurbee, executive director of Catholic Social Services following the March 15 awards celebration.

Below: Jeannie Beall, director of the CSS Charlotte office presents the spirit award to John and Mary Nelis. Photo by JOANN KEANE

By Joann Keane
Associate Editor

CHARLOTTE —While offering acceptance comments for Catholic Social Services' annual award, John Chapin Engler, the 1995 recipient of the Colonel Francis J. Beatty award, described the late Colonel Beatty's life as a "classic demonstration of faith, dignity, dedication, warmth, compassion and class."

Those who spoke of Engler used similar plaudits to characterize CSS' man of the year. "Our honoree — John Engler — has much in common with Francis Beatty," said Ray Farris, last year's Beatty Award winner. "John Engler's uncompromising devotion is to God, his church, his wife Peggy, and their children, in that order. The fruits of that respect in priorities have made it possible for John to live the life for which he is honored tonight."

About 500 CSS staff, civic and community leaders, friends and associates of Engler — managing principal of Merrill Lynch Charlotte — attended the March 15 reception and dinner at the Omni Hotel. "There's not a family represented here who hasn't — directly or indirectly — been affected by Catholic Social Services," said Ty Boyd, master of ceremonies for the evening.

The Colonel Francis J. Beatty Award — established in 1991 — is presented annually to an individual whose strong religious faith promotes effective church and public service in Mecklenburg County. "I knew Colonel Beatty when he was at his elegant finest; which was any year of his life," said Boyd. "He was an incredible role model for the leadership of this community; an incredible part of the Catholic community. But more than that, he was a great member of the community at large."

"It is easy to understand why he enjoys a regional and national reputation," said Farris. "John is a picture of purpose, competence and consistency. But the portrait must be enlarged and balanced with a structure of duty — and touches of modesty and kindness."

Those who know John best would say he is as selfless as he is focused whether serving as chairman of the board of Mercy Hospital or as a member of the many boards he has helped over the years, said Farris.

Engler, a Notre Dame graduate, is an active and dedicated member of St. Gabriel Church. He is past chairman and present board member of Mercy Hospital in addition to serving on the board of Mercy Health Services. Engler has served on boards for Belmont Abbey College, the Charlotte Symphony, the Chamber of Commerce and chaired Discovery Place's Science Museum. He successfully led fundraising efforts for Johnson C. Smith University, the United Way, and Goodwill Industries. "What I have been able to give has returned to me ten or twenty fold," said Engler.

"What comes around goes around in life," said Engler. "When I was born, I had the good fortune to be involved in something that Catholic Social Services does all the time." The year was 1936, and the organization was Catholic Charities in Des Moine, Iowa. "It was run by a group of sisters and they were responsible for placing me in a home with Ernie and Dorothy (Engler), and created for me the beginning of *what is going around is coming around*."

See **CSS Award**, Page 3

North Carolina Lutheran And Catholic Bishops Issue Letter Regarding Plight Of The Poor

On March 1, a letter signed by three N.C. bishops was sent to each state legislator expressing "concern for the people of North Carolina who live in poverty," and urging that the poor not be abandoned or blamed for societal problems during this time of call for welfare reform.

Bishop Mark Menees of the N.C. Evangelical Lutheran Church in America, Bishop William G. Curlin of the Catholic Diocese of Charlotte and Bishop F. Joseph Gossman of the Catholic Diocese of Raleigh, acting together as a sign of the unique covenant among their judicatories, urged the legislators to remember the "threads of compassion and social justice for the poor and vulnerable" that are woven throughout the sacred writings of all religions. While acknowledging the need for people to "move toward supporting themselves and their children," the bishops said that the elimination of poverty should be the focus during deliberations on welfare reform rather than cuts in benefits.

They expressed support for collaboration among community institutions to address the needs of the poor. But they also cautioned the legislators that resources of religious communities in providing human services are currently severely stretched and that any expectation for churches to replace the role of government in overcoming widespread poverty is unrealistic.

Welfare Reform Must Not Target Children, Immigrants, Bishops Say

By NANCY FRAZIER O'BRIEN

WASHINGTON (CNS) — As welfare reform headed for a vote in the House of Representatives, the U.S. Catholic bishops signaled that they would fight many elements of the plan, including proposals to end payments to legal immigrants and the children of unmarried women.

In a statement released March 19, the Administrative Board of the U.S. Catholic Conference said it supports "genuine welfare reform which strengthens families, encourages productive work and protects vulnerable children."

"We are not defenders of the welfare status quo which sometimes relies on bureaucratic approaches, discourages work and breaks up families," the bishops said. "However, we oppose abandonment of the federal government's necessary role in helping families overcome poverty and meet their children's basic needs."

The statement was requested and adopted by the 50 bishops attending the March 14-16 Administrative Board meeting in Washington. The Administrative Board acts in the name of the full bishops' conference between general meetings.

Auxiliary Bishop John H. Ricard of Baltimore, chairman of the USCC Domestic Policy Committee, said the state-

See **Welfare**, Page 2

Woodstalk; A Spiritual Journey

18th Annual Conference For Youth Has Earthy Theme

By EDUARDO PEREZ
Staff Writer

CHARLOTTE — The 18th Annual Diocesan Youth Conference — dubbed Woodstalk — will be held April 28-30 at Camp Thunderbird in Clover, S.C. It will provide approximately 400 youth the opportunity to share their Catholic faith. The conference is the largest annual diocesan event for teens, and is offered for youth in grades 9-12.

For some, this may be the beginning of a spiritual revolution, and for others it may be the continuation of a spiritual journey, says Paul Kotlowski, diocesan coordinator of Youth Ministry. Participants will be filled with the spirit during the weekend and hopefully will take the spirit back to their parishes, he added.

According to members of the diocesan youth council, this conference will focus on the most prominent issues facing youth today. The theme to the April conference hopes to manifest the spirit joining all creation as one body in Christ.

"Many Catholic teenagers in the diocese have a sense of solidarity in their home towns because their denomination is in the minority. Woodstalk hopes to give them the opportunity to create a large group that believes in the Catholic faith," Kotlowski says.

The conference allows participants to interact with each other as well as attend workshops presented by both clergy and laity. Three separate sessions will be offered during Saturday. Participants will have the opportunity to attend any three workshops throughout the day.

Woodstalk will feature two keynote speakers, Tracy Welliver, director of Faith Formation at St. Pius X Church in Greensboro and Anne Trufont, co-owner and operator of summer Camps Kahdalea and Chosatonga in Brevard.

"Youth that attend will take back home with them an awareness of God's signature throughout creation," says Kotlowski. "They will learn that as God's people we must have respect for all life, human life as well as nature. They will walk away with an interdependency of humanity and creation."

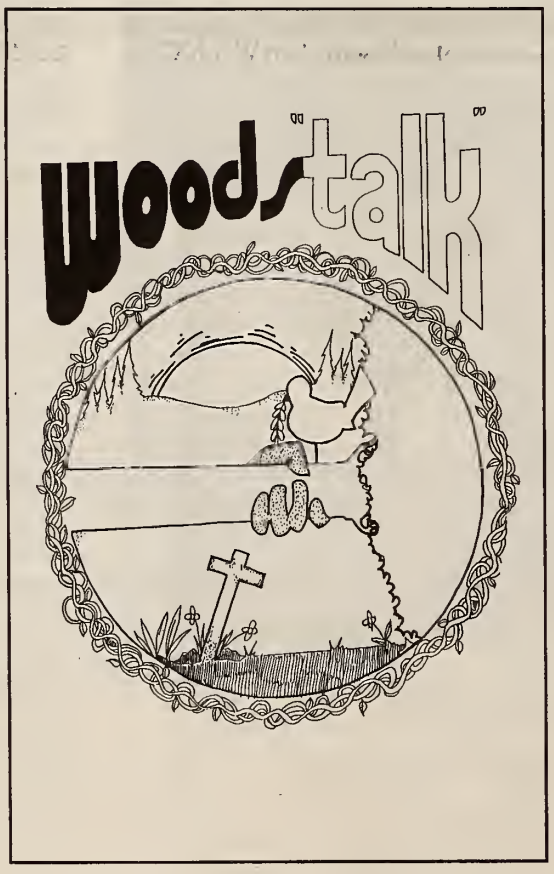
Preparation for the event is done year-round by the diocesan youth council, an advisory board to the diocesan Office of Faith Formation. It is made up of 24 young people, representing parishes and vicariates of the diocese. In addition to the annual conference, the DYC assists in planning different activities for parish youth involvement.

Gregg Mozhala — a parishioner at St. Aloysius Church in Hickory and DYC member — will be attending his second conference. "This is an opportunity for kids my age to have a spiritual experience that enriches their faith," says Mozhala. "The weekend allows them not only to understand their faith, but to meet new people with whom they will hopefully stay in contact."

In addition to the many workshops and prayer activities, there will be ice-breakers throughout the weekend. These enable the participants to take time-out and be at ease with each other. A band — to be announced — will perform Friday evening. On Saturday night there will be a dance and bonfire.

Youth ministry is part of the Office of Faith Formation, funded by the Diocesan Support Appeal.

Deadline for registration is March 31. The cost of attending Woodstalk is $74 and includes meals and overnight lodging. Scholarships are available. For information, call the Office of Youth Ministry at (704) 331-1723.



Welfare Reform, from page one

ment reflected the bishops' roles as both teachers and pastors.

"We lead a community of faith, not an interest group," he said. "Our focus is the life and dignity of poor children, not partisan or ideological agendas. We share the values of many reformers and concerns about costs, but worry about human consequences for poor children of some proposals."

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Among the proposals opposed by the bishops are those that "deny benefits to children because of their mother's age or dependence on welfare," the statement said.

"These provisions, whatever their intentions, are likely to encourage abortion, especially in those states which pay for abortions, but not for assistance to these children," the bishops said. "In seeking to change the behavior of parents, these provisions hurt children, and some unborn children will pay with their lives."

The statement also opposed "rigid rules and arbitrary time- lines" for those who receive welfare, and said that real reform must "offer education, training and transitional help to those who exchange a welfare check for a paycheck."

The bishops said welfare reform should not rely on "punitive approaches that target immigrants, even legal residents, and take away the minimal benefits that they now receive."

"We must resist the temptation to see poor women, minority families or immigrants as either passive victims or easy scapegoats for our society's social and economic difficulties," they said.

Welfare must continue to be a "safety net" for "those who cannot work, or whose 'work' is raising our youngest children," the statement said.

"We will support more effective and responsive federal-state- community partnerships, but we cannot support 'reform' that will make it more difficult for poor children to grow into productive individuals," the bishops said. "We cannot support reform that destroys the structures, ends entitlements and eliminates resources that have provided an essential safety net for vulnerable children or permits states to reduce their commitment in this area."

Addressing directly the Republican call for community block grants to replace many federal programs, the bishops said, "We are not opposed to carefully designed block grant initiatives in some areas if they come with adequate resources, accountability and safeguards for poor families."

"States can shape programs to meet their local realities, but poverty has national dimensions and consequences that require federal commitment and national standards, safeguards and protections," they added.

The bishops warned against increased reliance on the private sector to meet the needs of the poor. "Private and religious efforts to serve those in need are being severely stretched," they said. "They cannot — and should not — be seen as a substitute for wise public policy that promotes effective public/private partnerships."

The statement said effective welfare reform would include:

— "A children's tax credit (which includes poor families), a strengthened Earned Income Credit, and stronger child support enforcement to help meet the economic needs of America's families...."

— "New efforts to discourage parenthood outside of marriage, an end to marriage penalties in our tax code, and a halt to welfare policies which discourage marriage and discriminate against two- parent families."

"In the long run," the bishops said, "real welfare reform will save money, but in the short run it will require new investments in a family tax credit, education, training, WIC (the Women, Infants and Children federal nutrition program), work and child support."

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CSS Award, from page one

"I stand here tonight realizing what CSS does for many children, and I feel honored that (CSS) said to me, we think you're okay, and we want to honor you tonight," said Engler.

A separate award was given to John and Mary Nelis for outstanding service to CSS. "Our agency has been blessed by talented individuals who share their unique gifts with the agency," said Jeannie Beall, director of CSS' Charlotte office. These volunteers ease and enrich the lives of those individuals who come to us for assistance, said Beall. "To honor uniquely talented individuals, the Charlotte office of CSS established the Spirit Award."

Mary Nelis served as agency secretary and receptionist. "Working at CSS was never just a job for Mary," said Beall. "It was a way of ministering to the people who came to our office."

Never bound to a job description — or nine to five hours — Mary extended herself whenever and wherever, said Beall. "In addition to the warm hearted qualities displayed at CSS, Mary was — and is to this day — a devoted wife, mother and grandmother. She and her husband, John support and encourage each other in all aspects of their lives. Theirs is a Catholic family, firmly rooted in spiritual and corporal works of Mercy," added Beall.

Members of St. Ann parish, the Nelises are devoted to charitable works, such as visiting nursing home residents, and serving on the parish bereavement group. Both actively participate in Habitat for Humanity and the Shepherd Center. They have provided sponsorship to inner-city children, and extend fundraising support to the Harris YMCA. Together, they participate in weekly perpetual adoration at St. Gabriel parish.

"In addition to all these activities, Mary and John find time to be a living support and presence to their nine children, grandchildren, family and friends," said Beall.

John and Mary Nelis, 1995 Spirit Award recipients, are pictured with their children, grandchildren, Bishop Curlin, and Elizabeth Thurbee. Photo by JOANN KEANE

Interfaith Special On Arizona Church Activism Produced By CBS

FORT WORTH, Texas (CNS) — Scheduled to air Palm Sunday on CBS is an interfaith religious special focusing on the work of 50 Catholic, Jewish and Protestant congregations in Tucson, Ariz., which organize poor minorities as activists on their own behalf.

Called "New Voices, Old Dreams," the program was produced in consultation with the Interfaith Broadcasting Commission, based in Fort Worth. Commission members include the U.S. Catholic Conference, the National Council of Churches, the New York Board of Rabbis and the Southern Baptist Radio and TV Commission.

CBS will feed the half-hour program to its local affiliates at 11 a.m. EDT and 10 a.m. PDT Sunday, April 9. Affiliates will determine broadcast dates and time.

Included in this examination of the work of the Pima County Interfaith Council are interviews with Tucson Bishop Manuel D. Moreno, Tucson Mayor George Miller, Rabbi Arthur Oleisky of Anshei Israel, and Frank Pierson, the group's lead organizer.

Minority leaders are the focus of the special. Volunteers are seen as they work to better the community in the areas of housing, job access, schooling and other issues affecting young people.

It also looks at how the leaders have gone from door to door to gain the confidence of the poor and then organized them into effective groups able to speak for themselves, accomplishing together what they could not as separate minority groups.

Raul Grijalva, a member of the Pima County Board of Supervisors, explains how the poor, when they work together, can influence the government that is meant to serve them, offering a model for other communities to examine.

"New Voices, Old Dreams" is the first in a four-part CBS "1995 Religion and Culture Series." Next in the series is "Preparing for a Lifetime," a look a marriage amid a culture of divorce, to air June 11.

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Bishop William G. Curlin

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Episcopal Calendar

Bishop William G. Curlin will take part in the following events next week:

March 25
Maryfield Sisters
Norton, Virginia
St. Mary's Hospital
125th Anniversary Celebration

March 27
Winston-Salem
St. Leo School
Pastoral Meeting

March 28
Consultors Meeting
Bishop's Residence

March 29
Cemetery Committee Meeting
for Indigent Burials

The Catholic News & Herald

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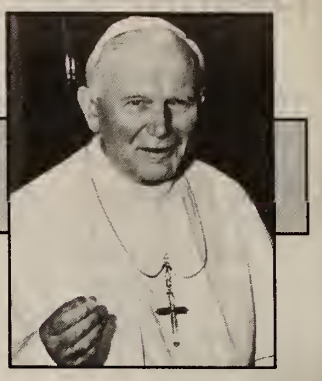
Pope Says Reading, Distributing Bible Are Important Ecumenical Works

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — Reading and distributing the Bible are important ecumenical activities, drawing Christians together and helping them meet the obligation of telling the world about Christ, Pope John Paul II said.

Christian unity must be the prayer, the goal and the hope of all who believe the Bible is the inspired word of God, the pope told members of the Europe and Middle East region of the United Bible Societies March 16.

"The same Holy Spirit who urges us to listen to the Word of God with reverence and to proclaim it confidently is also the one who kindles in the hearts of Christ's disciples an ever more intense yearning for unity," the pope told the group.

The United Bible Societies brings together 115 Bible societies representing Christian churches and organizations involved in translating, printing and distributing Bibles.

At a press conference in conjunction with the Rome meeting, reporters were told some 600 million volumes of biblical texts — complete, New Testament only or selected readings — were sold in 2,092 languages and dialects in 1994.

"Since the preparation and distribution of suitable editions of the Bible is a prerequisite to the hearing of the Word, the Catholic Church willingly cooperates with you in this field," the pope told the group, pointing specifically to collaboration between the United Bible Societies and the Catholic Biblical Federation.

Because the lack of Christian unity "continues to hinder the growth of God's kingdom," the pope said, "we must work all the harder to bring about the realization of the Lord's prayer that all may be one."

Pope Says Women Religious Demonstrate 'Spiritual Motherhood'

VATICAN CITY (CNS) — Women religious demonstrate a call to "spiritual motherhood" that reaches out to all people through prayer, education and charity work, Pope John Paul II said.

Speaking at a general audience March 15, the pope called the church's 850,000 women religious a "multiform army of the Lord's servants" modeled after the women who personally knew Jesus and followed him.

"Women religious are an example to the whole church of persevering fidelity to Christ, and they can be a source of strength and encouragement to the many women affected by the widespread crisis of commitment and fidelity in society today," he said.

The pope said prayer is always the first expression of this total dedication to Christ. But he also highlighted the vast network of apostolic and social work performed today by women religious: in schools, hospitals, diocesan and parish structures, and, increasingly, in jobs performed at the Vatican.

In some countries, evangelization, religious instruction and even baptisms are largely entrusted to women religious, he pointed out.

The pope said today's women religious maintain a tradition that began with women of the Gospel, who "no less than the Apostles" heard Christ's message and made a commitment to serve him. What typifies the woman's commitment is a sentiment of total dedication and spiritual maternity, he said.

"Virginity — or evangelical chastity — means renouncing physical maternity, but this is translated according to divine design into a maternity of a superior order, on which the light of the Virgin Mary's maternity shines," he said.

Look At Divisions, But Remember Faith Christians Share, Pope Says

VATICAN CITY (CNS) — While Christians cannot ignore important issues dividing them, they should not emphasize those issues so much that they forget the faith they share, Pope John Paul II said. At an evening meeting with Catholic and Lutheran scholars March 14, the pope said 30 years of dialogue between the two churches has shown "that what we have in common is much more than what divides us." But as Catholics and Lutherans work toward unity, he said, that reality is reflected only with difficulty, as seen in "deeply rooted habits of emphasizing the points — important as they are — which continue to stand in the way of full, visible unity." "When we look at what has already been achieved, we have every reason to face the future with confidence grounded in faith," the pope said.

CSS Brings Life To Diocese

Editor's Notebook

Joann Keane

Catholic Social Services is one of the cornerstones of our diocese — epitomizing the diversity that make us uniquely Catholic. Thus, it was a pleasure to attend — and cover for The Catholic News & Herald — last week's Catholic Social Services awards reception and dinner. Like many events throughout the diocese, the awards dinner is a visual sign to the community of our diocesan dedication and service to individuals in need.

It's humbling to look around a crowded hotel ballroom and realize so many individuals are willing and able to support such an important ministry.

Moreover, the annual Colonel Francis J. Beatty awards dinner is a major fundraiser for CSS. Elizabeth Thurbee, executive director of CSS says net results will be somewhere around $10,000. The funds will be used — like all CSS donations — towards some of CSS' important services, like adoption, individual and marriage counseling, pregnancy support services, substance abuse intervention, and acute emergency services of a casework nature.

❑❑❑

Generally speaking, awards dinners are pretty predictable. Invocation, dinner, awards presentation, photo opportunities and platitudes. This year was an exception; organizers had a little surprise up their sleeves. Mid-way through the festivities — and unbeknownst to the recipient — Mercy Sister Jerome Spradley, president and CEO of Mercy Health Services, was called to the podium for a special Resolution of Appreciation.

For 45 years, Sister Jerome has been an exemplary Sister of Mercy in rendering distinguished leadership both to the religious order of the Sisters of Mercy and to the people of the greater Metrolina area by her tireless leadership as an administrator of the religious community; and an has been an outstanding visionary in the health care profession, read the proclamation.

Truly, Sister Jerome stood strong at the helm as chief administrator of the city's only Catholic hospital. In a matter of months, Sister Jerome hands over the reigns of the recently-sold hospital. However, she will quickly pick up again, as president of the newest and one of the largest charitable foundations in this state. Like the works she provided for Mercy Hospitals, her performance will, no doubt, be stellar.

Congratulations, Sister Jerome.

Prayer Makes A Difference

Crosswinds

Martha W. Shuping, MD

A small number of people gathered at the post-abortion service for healing and reconciliation at Our Lady of Mercy Church in Winston-Salem earlier this month. For some, it was a life-changing event. For some who had traveled over 100 miles to be there that night, it was worth the effort.

Research shows that the majority of women who have abortions don't really want to make that choice. They feel pressured by circumstances and often experience coercion from those closest to them. Following the abortion, the shame and guilt can be so overwhelming that they may avoid seeking help and stay away from the sacraments for years. A patient who has been coming to me for two years was only recently able to tell me about an abortion she had over ten years ago; finally realizing that I would help her without judging her.

Although emotional recovery after an abortion is difficult using only secular methods, through prayer the Lord is very willing and able to forgive and heal. Many people who attended the post-abortion services sponsored by the Respect Life office reported that they *felt* God's peace through the prayer and were finally able to move on in their lives.

Many people have provided intercessory prayer for weeks before each service. One or two people are also present to pray silently throughout the service for all those in attendance. I think that intercessory prayer is important and makes a difference.

A friend of mine recently suggested that I form a group of intercessors to pray on a regular basis, not only for special events. I thought about the many needs among my patients — a disabled patient who cannot afford a place to live, children who have attention deficit disorder are being ridiculed at school or have been horribly abused and live in fear that the abusive parent may regain custody.

I have seen and experienced that obstacles can be overcome, hurts can be healed and lives can be changed through patience, perseverance, hard work and prayer. I've seen it often enough to feel hopeful about my work.

Anyone interested in participating in an intercessory prayer ministry to pray for the needs of my patients and others can call me (910) 659-1342. Complete confidentiality would be required regarding those in need. A patient's name would not be disclosed, but intercessors would be told the general nature of their need for prayer. Intercessors would not have direct contact with any patient or person in need and their privacy would be respected as well, so patients wouldn't be calling at night. If there is enough interest among participants, I may gather with them for prayer once a month.

Back to abortion issues — any reader in need of help with issues related to abortion can contact me personally. A reader who had been unable to attend the service but wanted help had phoned my office. Unfortunately, her number has been misplaced. Please get in touch.

The Cross

Light One Candle

Father John Catoir

Jesus Christ taught us that the way to eternal life is through the cross. The cross is frightening for all of us, but we can accept it more easily if we realize that it is merely a prelude to Easter Sunday. We live in a world full of suffering and pain, but this world is passing. Through faith, we can better understand the mystery of suffering because we are never separated from God's love. He will never let us fall into nothingness. The Lord is always with us supplying all the grace we need to carry on with courage.

The world despises the cross as a monstrous cruelty and dismisses God's grace as pure fiction, but we are not of this world. Jesus continues to say *Take up your cross and follow Me: Come to Me all you that are weary and are carrying heavy burdens and I will give you rest. Take My yoke upon you, and learn from Me; for I am gentle and humble in heart and you will find rest for your souls. For my yoke is easy, and My burden is light."* (Matthew 11: 28-30)

Have you ever heard it said that Christ is in agony until the end of time? It means that whenever any man, woman or child suffers from loneliness, abandonment, or neglect, Jesus is there with them. He stands united with all of us in glory. In other words, when you see the face of sorrow in the poor and the oppressed, you are looking at the face of Christ. And when others see you in your sorrow, if they have the faith they can see the crucified Christ in you. His glory touches your pain every day of your life.

We are all heading for a future where there will be no more pain. The Lord has promised it. He is not only there in the future waiting to meet us, He is here with us, this very day. Jesus wants us to experience His joy in the here and now.

As we approach Holy Week we do so with mixed emotions. Even in the midst of Christ's Passion we can experience joy, because joy is not the absence of pain; joy is God's loving presence within each one of us. Joy helps us to smile inwardly. Through faith we know that one day all our tears will be wiped away and that joy will prevail over sorrow.

As Christians we have access to the infinite treasures of the Trinity. Our lives are fused with the Holy Spirit, and whether we feel it or not, Christ's joy is in us. St. Paul put it this way in describing the state of his own soul: *It is no longer I who live, but it is Christ who lives in me.* (Galatians 2:20)

Apply these words to yourself, and know that Jesus lives in your pain and in your sorrow. He suffers in you, with you and through you. *In Christ you live and move and have your being.* (Acts 17:28) Accept this revelation, not only intellectually but with your whole heart and mind as well.

Trust your Father in heaven. He knows your needs. Trust the Lord Jesus and the power of His resurrection. Trust you eternal Lover, the Holy Spirit, who gives you God's strength in your weakness. Be not afraid of the cross. The Holy Spirit will always minister to you in your need. Walk with Him and be at peace.

For a free copy of the Christopher News Note, "Live Joyfully," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.

Father John Catoir is director of The Christophers.

Cardinal Priests and Cardinal Deacons

Question Box

Father John Dietzen

Q. When Pope Paul John II made the last group of cardinals a few months ago, mention was made of cardinal priests and cardinal deacons. What do those names mean? (Louisiana)

A. These designations go back hundreds of years to a time not long after cardinals became part of the church's life, and all of them lived in or around Rome.

Cardinal deacons were administrators in the Diocese of Rome. (For centuries, the business administration of the Roman church was largely the responsibility of deacons. St. Lawrence the martyr is a famous example.)

Cardinal priests were pastors of the major churches and basilicas of Rome. Cardinal bishops were heads of the dioceses around Rome.

The designations have continued, even though more than 80 percent of the cardinals now live outside Italy.

Q. I am a divorced Catholic who was married for 15 years to another Catholic. Five years later, I married again to a Catholic in a Protestant ceremony.

My spouse and I attend Mass regularly but, of course, we do not receive Communion. He is a member of the parish, I am not.

My first husband passed away a year ago. Since my first marriage has been dissolved by the death of my ex-spouse, is it possible for my second husband and me to be remarried in the Catholic Church?

Both of us want to be able to participate more fully in our faith and receive Communion. (Pennsylvania)

A. Most Catholics will, I imagine, feel the answer here is so obvious it doesn't need discussion in a column like this.

I can assure them, however, that a large number of divorced and remarried Catholics in your situation are not at all sure of their status as Catholics.

Even though, according to church law, Catholics remove themselves from the sacraments by remarriage outside the church after a divorce, they remain part of the church, as Pope John Paul has remarked more than once.

Since your first husband's death dissolved any marriage union between the two of you, nothing now prevents the Catholic validation of your second marriage, assuming of course that your present husband is also free to marry.

(You say nothing in your letter about whether or not he had been married before he married you.)

Talk to your parish priest, and ask him to help you. The process is short and uncomplicated.

As long as we're on the subject, I repeat again for divorced Catholics who are not remarried, nothing whatsoever prevents you from receiving the sacraments of reconciliation and Eucharist.

Nearly every day I hear from at least one person who is confused about that. An obstacle to these sacraments arises only when a divorced person attempts to enter another marriage outside the church.

If you're in doubt, at least talk to a priest to clear the matter up.

A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

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

Questions For Easter

Guest Column

Reverend James Wiseman., O.B.

Did you ever stop to think about how often you ask questions, either to yourself, or of others? We regularly ask ourselves what we'll have for breakfast, or whether we'll go shopping later, and we ask other people many questions: "What did you think of the game last night?" or "Did you receive the package?" The Gospel accounts of the first Easter likewise abound in questions: "Who will roll back the stone for us?" or "Why do you search for the Living One among the dead?"

Some of our questions are trivial, some momentous. A number of the most respected writers of our century concur on what is the most fundamental question of human existence. Karl Rahner chided his fellow theologians for skirting the question, "Is life absurd?" or, to put it more positively, "Is there meaning to life?"

What we Christians profess in our Easter celebration is that there is indeed a basic meaning to life and that it holds not only for Christians but for all human beings: the offer of eternal happiness with the living God who raised Christ Jesus from the dead. This is not some peripheral aspect of Christian faith but its very heart. Those who have been grasped by it tend naturally and spontaneously to express sentiments like those we will hear in one of the Lectionary's readings for the day Mass of Easter, from the Letter to the Colossians: "Set your heart on what pertains to higher realms, where Christ is seated at God's right hand. Be intent on things above, rather than on things of earth."

The same intensity of desire is found in an ancient Christian prayer for this great feast. "Grant us O God, through this Easter festival to be so inflamed with heavenly desires that we may come, with minds made pure, to the festival of your undying radiance." Indeed, Christians have been praying prayers like this for 20 centuries. One could find countless instances in the works of St. Augustine, St. Bernard, St. Teresa of Avila, John Henry Newman, and others.

But these saintly men and women also understood that this "intent on things above" is intimately connected with how we answer the needs of our brothers and sisters on earth. Consider these words by St. Basil, a theologian and pastor of the early Church: "The bread that is spoiling in your house belongs to the hungry. The shoes that are mildewing under your bed belong to those who have none. The clothes stored away in your trunk belong to those who are naked. The money that depreciates in your treasury belongs to the poor!"

The love and concern that is being preached here involves more than meeting the physical needs of others. I recently spotted a newspaper article about three college students who had spent time living as the homeless: wearing ragged clothes, sleeping on grates, begging money for food. In some ways, their experiment failed. People wouldn't give them money because they looked too healthy. But the students said they learned one important truth: the real homeless don't so much want food or clothing, important as that is. They also want someone to listen to them, to recognize that they too are human beings, and to spend time with them instead of pretending not to see them.

This truth was grasped very clearly by Sheila Cassidy, author of *Good Friday People*. She writes: "It seems to me that people are holy in their different ways, according to their gifts and circumstances. Nowadays, the people I really admire are those who are gentle and selfless with their time and in particular those who are able to accept the more wounded of God's people without question or judgment."

That brings me back to the questions. As we near the celebration of Easter, we should ask ourselves if we *really* accept "the more wounded" without question and judgment.

The Rev. James Wiseman is assistant professor of theology at The Catholic University of America.

Learning The ABC's Of "Loving One Another"

Family Matters

Eileen Marx

I love the month of March. Both of my children were born during this month when we mark the advent of spring and the beginning of Lent. It is a season of renewal and rebirth. It is a time of year when we set goals, clean house and get busy.

During this season of Lent, we are also invited to get busy in our spiritual life by deepening our prayer life and becoming nearer to God by serving those who are hungry, homeless and heartbroken.

But in the hectic hours of our busy days it seems that we hardly have the time to be there for those in our immediate family. How can we possibly find the time to pray more or to reach out to a family in need whom we have never met? Today's Catholic families are presented with the challenge of discovering Jesus in the familiar as well as the forgotten families of our communities. To bring God's love to a broken world and to truly serve another person requires love, patience and time, all of which are at a premium in our busy lives.

Still, there are many ways to begin teaching Christian service to our children that don't have to require a lot of our time, only a commitment to faith and love. The most important way we educate our children about our faith in God and service to others is by setting examples of love, peacemaking and prayer in our own families. There are many other opportunities for practicing simple acts of kindness as a family that can help create for our children a profound awareness and sensitivity for people in need.

Some of the following suggestions you may be already practicing in your home, but we need to remind ourselves and our children that these are all the ways that we follow Jesus' invitation to "love one another." Here are 26 ideas — from A to Z — that family, friends, priests, sisters and teachers have taught me in recent years:

Adopt a poor child in a mission program with every family member making a small contribution each month. **B**ake a cake with your kids and share it with a lonely neighbor. **C**ompliment your son or daughter when you notice they are sharing.

Donate food, clothing, furniture or your time to Catholic Charities. **E**ncourage your children to use patience and fairness in resolving conflicts with their friends. **F**ight against hatred and prejudice. Refuse to tolerate hateful attitudes, racial and ethnic jokes in your own family or anywhere else.

Give an hour each week to a family member or friend who is struggling with an addiction or raising a child alone. Visit with them, send a kind note and pray for them. **H**ost a baby shower with your neighbors and donate the items to a local program for unwed mothers. **I**nvite a friend for dinner who has recently lost her job. Listen to her fears and explore ways that you may be able to assist her in finding employment.

Jot a note, write a letter or pick up the telephone to protest federal, state or local legislation that undermines human life and dignity. **K**iss and hug your children often. Love begins at home. **L**ook for examples of racism, sexism and violence when watching TV with your child and discuss them.

Make a meal for someone in need — a person with AIDS, single mother or father, a friend who has lost a loved one. **N**urture your children's gifts of kindness, forgiveness and love and celebrate the many ways they express them. **O**ffer to go food shopping for a neighbor or parishioner who is recovering from an illness.

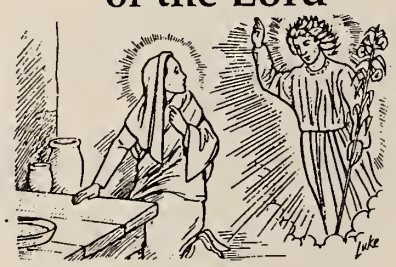
Pray regularly as a family, especially for the needs of the poor, the lonely and the oppressed. **Q**uit saying how you wish you had the time to volunteer and do something small. Talk to your children about your experience as a volunteer. **R**ead and discuss books with your children that emphasize compassion for others, such as a story of a saint or a champion of social justice.

Smile at your children when you see they are showing love and compassion to a grandparent, a neighbor or friend. **T**ake your older children to a nursing home or soup kitchen. Hold hands with an elderly woman or a homeless man while you are there. **U**se your talents to offer assistance in your parish, your child's school, the Special Olympics or a non-profit organization.

Volunteer as a family once a week, once a month or once a year. **W**elcome new neighbors of all cultures into your communities and new parishioners into your church with joy and warmth. **X**erox an article which focuses on love, peace or justice and send it to a family member, a friend, a priest or teacher.

Yield not to society's pressures to buy excessive material things or violent toys, especially at Christmas and on birthdays. Explain your decision to your children. **Z**ap hatred wherever you find it and replace it with love.

Annunciation of the Lord



The angel Gabriel was sent from God to announce to Mary that she would conceive and bear a son, our Lord and savior, Jesus Christ. Mary asked, "How can this be, since I do not know man?" The angel answered: "The Holy Spirit will come upon you and the power of the most high will overshadow you." Mary replied: "I am the servant of the Lord, let it be done to me as you say." The feast of the Annunciation is March 25.

Saints & Scripture

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Scripture

Readings for the week of March 26 - April 1

Sunday:	Joshua 5: 9, 10-12 2 Corinthians 5: 17-21 Luke 15, 1-11, 32
Monday:	Isaiah 65, 17-21 John 4, 43-54
Tuesday:	Ezekiel 47: 1-9, 12 John 5: 1-3, 5-16
Wednesday:	Isaiah 49: 8-15 John 5: 17-30
Thursday:	Exodus 32: 7-14 John 5: 31-47
Friday:	Wisdom 2: 1, 12-22 John 7: 1-2, 10, 25-30
Saturday:	Jeremiah 11: 18-20 John 7: 40-53

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Entertainment

Circle of Friends

Film Has Familiar Appeal

Three Irish colleens find their "Circle of Friends" shaken when they test the slippery waters of first love as Dublin coeds in the 1950s.

As the film opens on confirmation day in the quaint village of Knockglen in 1949, we meet the three school friends — hearty Benny, who lives with her overprotective parents above their dry goods store; pretty Nan, the favored child in an unhappy family; and orphan Eve, being raised in the local convent.

The story picks up when they start university in 1957 and Benny (Minnie Driver) falls for dreamboat and star athlete Jack (Chris O'Donnell), a premed student smart enough not to care that Benny is the least attractive of the three since her openness and secure sense of self are such fine traits. Both virgins, Jack longs to become intimate with Benny, but she reminds him that as Catholics this would be a sin for them.

Eve (Geraldine O'Rawe) similarly feels it is her duty to evade her boyfriend's tentative attempts at seduction.

It is Nan, however, who has an entirely different game plan — to escape her humble origins by marrying up. Her target is the older, aristocratic Simon (Colin Firth), with whom she has a secret affair, blithely assuming this will lead to marriage. When she ends up pregnant — and Simon coolly informs her he himself must marry for money — Nan stoops to cruel deceit for a quick solution.

Based on popular author Maeve Binchy's novel of the same title, the movie is a pleasant though familiar coming-of-age tale.

What director Pat O'Connor does very well is evoke a sense of time and place that is nostalgically appealing and visually quite lovely.

Another strength is Ms. Driver's winsome performance. She delicately conveys all the emotional upheaval a girl feels when in love for the first time. As her boyfriend, American actor O'Donnell is also credible and doesn't overplay the Irish accent.

After establishing the old-fashioned times and presenting any number of inviting characters, innocent romance gets mixed up with sudden death, attempted rape, assorted betrayals and the problematic pregnancy.

Some of the problems are resolved in pat and predictable fashion, namely when Benny outwits the oily suitor (Alan Cummings) her parents keep foolishly foisting on her.

Resolution of the matters of conscience raised in the narrative are disappointingly left ambiguous at the end.

Thus the movie succeeds at being sweetly sentimental without escaping the confines of cliched melodrama.

Due to a brief bedroom scene and a few profanities, the U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

Lamb

Good Intentions Go Awry

A Christian Brother's good intentions go horribly awry in "Lamb," a 1986 movie only now released stateside to capitalize on title star Liam Neeson's popularity.

Neeson portrays Brother Michael Lamb, an unhappy teacher at an Irish home for troubled boys, run by Brother Benedict (Ian Bannen).

When 10-year-old petty thief Owen (Hugh O'Conor) is dumped at the school by his uncaring mother, Brother Lamb determines to be a father figure to the foul-mouthed, sickly child.

Brother Benedict has other ideas and deliberately punishes the boy for something he didn't do, infuriating Lamb. The death of Lamb's father pushes him over the edge and he flees the cruel institution to make a new life in England — with Owen.

Over the next few days the boy comes to trust Lamb, who promises never to desert Owen as his mother did. But as the lad's crucial epilepsy medication begins to run out, Lamb finds a new prescription is required, which he cannot get as he and the boy are being sought by the police.

Feeling his arrest would only land the emotionally damaged child back in the clutches of Brother Benedict, Lamb compounds his despair with an unthinkable act.

Director Colin Gregg sensitively presents a well-intended man of the cloth whose ill-considered attempt to save a child backfires in an agonizing final scene on a deserted beach. Neeson is moving as the idealistic father figure who gets increasingly desperate as his odds of providing a loving home for the child slip inexorably from his grasp.

Though the story's pace is at times as tortuous as the narrative itself, the movie wisely avoids a weak, sentimental approach. Owen is depicted as a difficult handful who stubbornly steals, curses, starts fights, wets the bed and resists help. Lamb's hopes for the boy are noble but so hopelessly misguided and totally impractical that the movie's emotional resonance is blunted.

In the end, "Lamb" touches on the spiritual struggle of a caring adult to better the life of a child, but just as Brother Lamb fails to achieve that goal, the movie fails to offer much more than generally depressing fare.

Because of brief violence borne of despair and some rough language, the U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.

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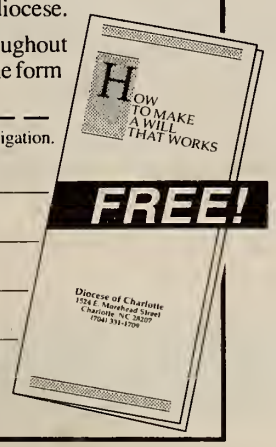

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FOOD FOR THOUGHT

Do the beatitudes make sense?

It might seem that the beatitudes stand the world as we know it on its head! Look for the opportunity to be fulfilled — satisfied — where you least expect it, the beatitudes suggest: Practice mercy, hunger for justice, become poor in spirit, make peace.

This is not a "me-first" prescription for happiness.

So even if the beatitudes make complete sense to you, you might not feel they make it easier to "fit in" with society.

But it's important to make sense of the beatitudes. They'll provide needed insight on your vocation as a Christian, the Catechism of the Catholic Church indicates.

It also says the beatitudes "shed light on the actions and attitudes characteristic of the Christian life."

And, these "paradoxical promises" — the beatitudes — "sustain hope" when things get tough (No. 1717).

Furthermore, the beatitudes "are at the heart of Jesus' preaching," says the catechism (No. 1716). And, "the way of Christ is summed up in the beatitudes" (No. 1697).

There's nothing peripheral about the beatitudes, in other words. The catechism puts them front and center.

I conclude: If you're asked what the message of Jesus is about, begin your response by pointing to the beatitudes.

David Gibson
Editor
Faith Alive!

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Was Jesus wrong?
Attitudes on beatitudes

By Father Paul J. Schmidt
Catholic News Service

The beatitudes are "paradoxical promises," the new Catechism of the Catholic Church says (No. 1717).

Lists of beatitudes that Jesus placed at the heart of his preaching are reported in the Gospels of Matthew (5:3-12) and Luke (6:20-22). These beatitudes are blueprints for true happiness. But they are not what we might expect.

If those of us living on the eve of the 21st century were to draw up a list of beatitudes, we probably would not include poverty, meekness, hunger for justice (or hunger for anything), purity of heart, mourning or persecution.

We might mention some things Jesus left out:

—Blessed are they who have good relationships.

—Blessed are the healthy.

—Blessed are the employed.

—Blessed are those with a roof over their head, clothes on their back, food on their table.

We might come up with an even more exciting list if we drew upon some TV programming for our beatitudes: Blessed are the rich and famous. Blessed are the bold and the beautiful. Blessed are they who have the most of anything. Blessed are they whose team is in first place.

We might conclude from this exercise that Jesus got it all wrong. To some his beatitudes might sound like "sad-itudes."

The "happy face" — a circle with two eyes and a smile — is now a universally recognized symbol. At times it encourages us to "have a nice day." Often it simply grins at us, inviting us to share its glee.

Its attractiveness comes from its ability to touch a basic element of human nature: the need for happiness.

But this popular symbol provokes irritation in those who feel it represents a superficial notion of happiness far different from the genuine article.

The catechism says some important things about true and false happiness in its article titled "Our Vocation to Beatitude" (Nos. 1716-1729).

Already the catechism will have said that "the way of Christ is summed up in the beatitudes, the only path that leads to the eternal beatitude for which the human heart longs" (No. 1697).

The desire for happiness, it states, is a gift of God. Seeking happiness can draw us "to the one who alone can fulfill it" (No. 1718). Moral teaching shows us how to be happy.

It is important to remember that Jesus offers real happiness not only in the hereafter but now. Eternal life begins in this life. Paradise is regained on earth before it is fulfilled in heaven.

This, of course, is not the happiness of the "human beatitudes" I listed earlier. Real happiness "surpasses the understanding and powers" of human beings. "It comes from an entirely free gift of God: Whence it is called supernatural" (No. 1722).

Beatitude — real happiness — does not make sense, humanly speaking.

Can people suffer poverty, ill-health, natural disasters, loss of loved ones, and still remain cheerful? They can.

Others wear themselves out in service and keep smiling. Some voluntarily seek solitude and silence, and radiate serene contentment.

Families can celebrate funerals with joy shining through tears. Martyrs can sing on their way to death. And this is more than stoic resignation. For Christians it is the beatitude promised by Jesus.

Any happiness we find is true happiness only if it reflects the happiness to which God invites us.

Joys on earth are not ends in themselves. They are glimpses of what eternal happiness is.

"True happiness is not found in riches or well-being, in human fame or power, or in any human achievement — however beneficial it may be — such as science, technology and art, or indeed in any creature, but in God alone, the source of every good and of all love," the catechism emphasizes (No. 1723).

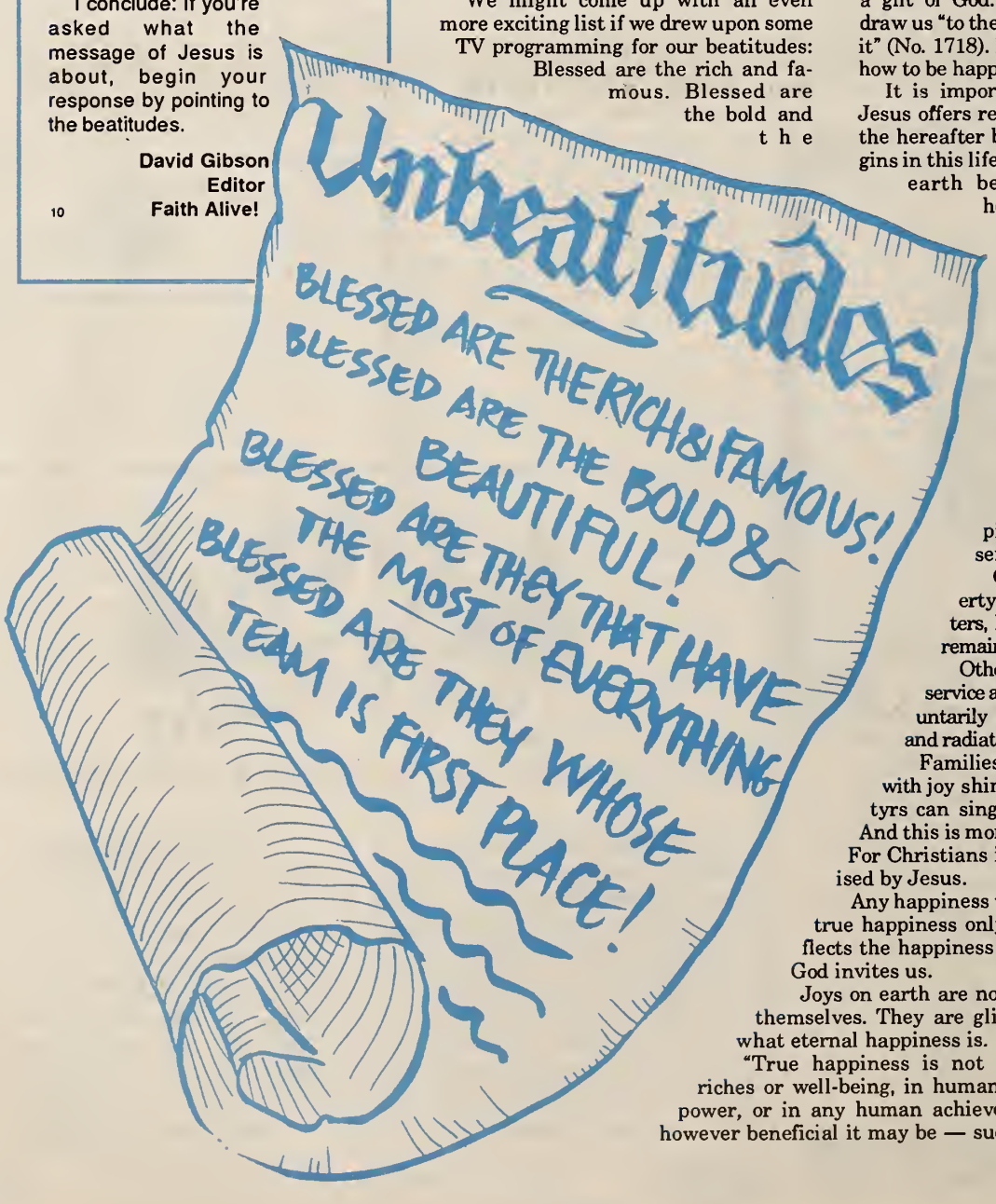
In this life the Lord will continue to offer us the most mysterious joys in the most unusual contexts — contexts in which we are asked to sacrifice, for example.

And we will be confronted in our search for real happiness "with decisive moral choices" (No. 1723). We'll have to make difficult choices between what seems to offer happiness and what really offers happiness.

Life in Christ makes many demands on his followers. But the purpose of the way of Christ is to show us how to be happy, the catechism insists. We can easily forget that, especially when we confront seemingly impossible situations or the flawed parts of ourselves.

We may have to return to the catechesis of the beatitudes often if we want to keep wearing a genuinely happy face.

(Father Schmidt is director of priest personnel for the Archdiocese of Oakland, Calif.)



FAITH IN ACTION

"The Lenten season is a good time to read one of the Gospels from beginning to end. Ask for God's special presence as you begin," writes Roberta Parker Martin in *To Walk With Jesus* (Ave Maria Press, Notre Dame, Ind. 46556; 1994; paperback, $6.95). This book is a series of Lenten meditations based on Scripture. The author suggests that as readers take up a Gospel for Lent, they "read it not sentence by sentence or verse by verse, but section by section or chapter by chapter as you would any other book. Imagine yourself in the passage. How would you have felt, responded, acted if you had been there? How would you respond now?"

Reflection: Imagine that you are present as Jesus presents the beatitudes. You are seated close to him — close enough to ask a question. Would you ask what he means by meekness or mercy or purity of heart? What would your question be?

FAITH alive!

How the point of a beatitude is missed

By Father Eugene LaVerdiere, SSS
Catholic News Service

Suppose something troublesome happens to us or to someone else: an accident perhaps, a crippling illness or a financial mishap. Sooner or later, what comes to mind is, "This must be a punishment from God."

We wonder if God is punishing us for our sins, for something we have done or somehow failed to do.

We may then become a little angry: "What could I have done to deserve this?"

But we may simply accept the accident, illness or mishap as our lot: "Nothing can help me now!" In reality, we do nothing about it.

In the case of other people, we may become judgmental: "They must have done something wrong!"

On the other hand, maybe we turn our view of things around, seeing the illness or mishap as a blessing.

Perhaps we fall into dire financial straits or we come upon a poor, homeless person and we think of Jesus' beatitude in Matthew's Gospel: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Or more pointedly, the same beatitude in Luke's Gospel: "Blessed are you who are poor, for the kingdom of God is yours."

But again we accept the situation and do nothing about it, as though poverty and misery in themselves were blessings.

That misses the point of Jesus' beatitudes.

In the ancient and not-so-ancient world, even in our post-modern world, we find a tendency to view poverty, hunger, suffering and illness as curses from God.

Jesus' beatitudes tell people that the poor, the starving and those stricken by illness are not cursed by God. Indeed they are blessed, just like everyone else.

Consequently, the beatitudes are an invitation to help the poor, feed the hungry, alleviate suffering and cure the sick in every way we can.

Recall that Jesus himself did these things. When John the Baptist's disciples asked Jesus if he was the Messiah, he simply pointed to what he was doing: "The blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have the good news proclaimed to them" (Luke 7:22).

Following Christ means taking up his mission and ministry. The beatitudes sum up Jesus' teaching by encouraging us to do this.

But, in light of the beatitudes, what does proclaiming good news to the poor mean? It doesn't mean telling them how happy they ought to be to be poor, but helping them out of their poverty and misery.

For Jesus, good news — the Gospel — was something you could see and experience, not just something you heard.

When "we accept the situation and do nothing about it, as though poverty and misery in themselves were blessings ... that misses the point of Jesus' beatitudes."

Of course, people are not blessed just because they are poor, no more than they are cursed. Matthew's Gospel made sure we would understand that through the very way it worded Jesus' beatitude: not "blessed are the poor," but "blessed are the poor in spirit."

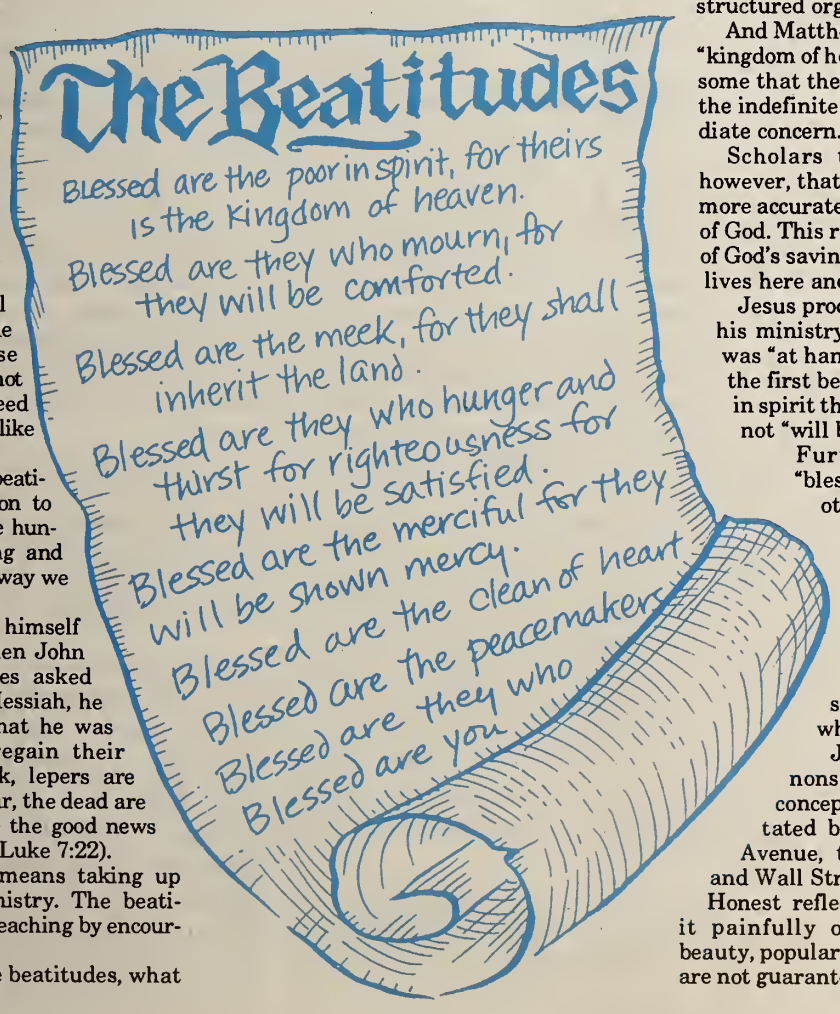
Being poor in spirit means recognizing that no matter how little or how much we have, of ourselves we are really nothing. All of us are poor. God is the source of every blessing.

That gives us a great point of departure for Lent. We should do something, but not just anything.

Suppose we began by recognizing our poverty before God. Receiving ashes, a good symbol of our poverty, was a good starting point on Ash Wednesday.

The next step is easy. We know the beatitudes. What are we going to do about it?

(Father LaVerdiere is a Scripture scholar, a popular speaker and the senior editor of Emmanuel magazine.)



FAITH IN THE MARKETPLACE

In your own life, how can you follow the beatitudes by being a peacemaker?

"To be a peacemaker, I find you must be a listener.... When I listen to the outpoured anger, frustration or sadness of a family member without throwing in my 2 cents too quickly, it empowers both of us to ... deal with a situation more peacefully." — Barbara Audet, Bridgeport, Ohio

"I have six children. It starts right here. It's a daily challenge to help them work out their conflicts, to express any bad feelings and help them work out solutions.... We relate this to conflicts around the world like Bosnia.... We talk about non-violent ways to resolve conflicts." — Robert Fontana, Yakima, Wash.

"My interracial marriage is a witness to the fact that God doesn't focus on race. Sometimes this is challenging to people of both races.... Those who know us are challenged to realize that we are Christians before we are black or white." — Lisa Perkins, Wilder, Vt.

"By sharing my gift of inner peace and conveying to others my trust and confidence in God. I do this through presence, stability and calmness in situations where others would be rattled or irritated." — Dan Lonnquist, Roanoke, Va.

"There are times when friends and neighbors do little things that I could take offense at. I try to look beyond that and turn the other cheek." — Rick Targosky, Moundsville, W.Va.

An upcoming edition asks: How do you think a parent's role is most misunderstood today? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Jesus' revolutionary steps to happiness

By Father John J. Castelot
Catholic News Service

The beatitudes, the opening statement of Matthew's Sermon on the Mount, are the "charter" of the kingdom of heaven. They list the attitudes and actions required for membership in that kingdom.

But this sort of language can be terribly misleading. It might suggest to some that the kingdom is a static, structured organization.

And Matthew's choice of the words "kingdom of heaven" might suggest to some that the kingdom is reserved to the indefinite future and of no immediate concern.

Scholars today are convinced, however, that "kingdom" of heaven is more accurately translated as "reign" of God. This reign is the active power of God's saving love affecting people's lives here and now.

Jesus proclaimed at the outset of his ministry that the reign of God was "at hand" (Matthew 4:17), and the first beatitude says of the poor in spirit that this reign "is" theirs, not "will be" theirs.

Furthermore, the word "blessed," which sounds so otherworldly, is more accurately translated as "happy." But how can the poor, the lowly, those who mourn, the persecuted be happy? That makes no sense to people if they have a superficial notion of what happiness is.

Jesus' teaching is sheer nonsense to people whose concept of happiness is dictated by Hollywood, Madison Avenue, television, Washington and Wall Street.

Honest reflection, however, makes it painfully obvious that wealth, beauty, popularity, celebrity and power are not guarantees of happiness. Just a glance at any morning paper is enough to make this distressingly clear.

Jesus did not set out to confirm mistaken and illusory ideas. He set out to correct them and to save people from their tragic consequences. He was truly and positively revolutionary, calling people to the adoption of a whole new value system.

The "poor in spirit" of the beatitudes are precisely those who humbly and honestly acknowledge that misguided human efforts, their own or those of others, can never bring them true happiness.

Happiness consists not in "having" but in "being" — and the action of "being" a person occurs in relationships. If people enjoy a solid relationship with God, they are secure and at peace. If they nurture unselfish relationships with other people, they are trouble-free, deeply happy.

Jesus did not canonize poverty and misery. He spent his whole ministry combating these ills, and he urged his followers to continue that ministry.

The last four beatitudes extol people who are merciful and who are peacemakers, people actively engaged in correcting twisted relationships and perverted justice.

The reign of God operating in human lives is a network of right relationships — relationships with God and other people. It is these relationships that guarantee the ingredients of authentic happiness.

(Father Castelot is a Scripture scholar, author, teacher and lecturer.)

FAITH alive!

Comunidad Hispana
Comuniquémonos

Hispanos: esperanza de la Iglesia en los Estados Unidos

Por Arturo De Aguilar

Muchas veces escuchamos hablar de racismo, de discriminación y de violencia contra nuestra gente, es más, incluso algunos de nosotros lo hemos experimentado alguna vez.

Algunas de las medidas que ciertos estados han comenzado a tomar en contra de los inmigrantes, especialmente los hispanos, nos hacen pensar que no somos bienvenidos en esta tierra. Cierto es que hay un gran abismo entre lo que piensa mucha gente y ciertos gobernantes y lo que piensa la Iglesia y sus obispos.

En todos los obispos de Estados Unidos existe una verdadera conciencia del creciente número de hispanos que viven aqui, legales e ilegales, que van o vienen, pero que de cualquier modo influyen en la cultura y la religión de este país. La Iglesia está al tanto de eso y está preocupada por ello. Pero ésta no es una preocupación de temor, sino de cuidado y esperanza. La Iglesia se da cuenta de que el haber hispanos aquí implica que la Iglesia, como Iglesia Universal que es, tiene que extender su brazo para alcanzarles y cobijarles con su manto

Nosotros somos un reto para la Iglesia americana. Según estadísticas, en un futuro cercano los hispanos seremos la mayoría de los católicos en este país. Es por ello que todos los obispos trabajan ya desde hace varios años en este ministerio. Se ha procurado conocer las necesidades espirituales de nosotros los hispanos, se ha procurado tener lugares donde los hispanos acudamos y podamos manifestar nuestra cultura religiosa a nuestra manera. Se han buscado sacerdotes, religiosas y voluntarios para trabajar con nosotros y entre nosotros. Muchos de nosotros nos hemos topado con algunos de ellos en algún momento de nuestra estancia en este país.

En nuestra Iglesia local, se han hecho esfuerzos desde hace más de 22 años por crear comunidades y centros para los hispanos. Algunos han funcionado, otros no, pero el deseo y el impulso ha estado presente siempre. Muchos de los hispanos que tienen bastantes años viviendo aquí lo pueden atestiguar. Hasta este momento tenemos 22 comunidades hispanas en la diócesis.

Por otro lado, no sólo es responsabilidad de la Iglesia americana hacernos sentir como "en casa". Nosotros también tenemos que poner nuestro "granito de arena". Nosotros, como "visita", tenemos que demostrar que somos una visita digna de permanecer y valiosa para que se nos invite a quedarnos por más tiempo. Demostramos eso con nuestras actitudes, con nuestra forma de actuar, con nuestra forma de participar.

Durante el tiempo que he estado aquí he tenido la oportunidad de visitar muchas de nuestras comunidades y corroborar el empeño que ponen miembros de dichas comunidades en que se realicen actividades para los hispanos, pero también puedo ver la apatía con la que muchos de nosotros respondemos a ese entusiasmo.

Tenemos que crear la conciencia en nosotros mismos de que tenemos muchos valores que, como el diamante, tienen que ser pulidos para que resplandezcan. Además, tenemos que inculcar esos valores en los niños que son ese verdadero futuro de la Iglesia no sólo aquí, sino en todo el mundo. Es por ello que nuestra participación activa en las comunidades es necesaria para mostrar que somos valiosos.

Como hispanos valemos mucho. Al fin y al cabo todos somos hijos de un mismo Padre que vela por nosotros y todos somos ciudadanos de un mismo reino que es el de Nuestro Padre Dios.

El Triduo Pascual

Lo que se conoce como Triduo Pascual es el período de tiempo que comprende desde el Jueves Santo con la misa "in cæna Domini"; el Viernes Santo, cuando se celebra el memorial de la Pasión y Muerte del Señor y tiene su vértice en la Vigilia Pascual, terminando con las vísperas del domingo de Resurreción.

El sagrado Triduo Pascual de la Pasión y Resurreción del Señor resplandece en la cumbre del año litúrgico, ya que Cristo ha consumado la obra de la redención humana y de la perfecta glorificación de Dios mediante su Misterio Pascual. Con este misterio, muriendo destruyó nuestra muerte y resucitando nos devolvió la vida. La preeminencia que el domingo tiene entre los días de la semana, es la misma que la solemnidad de la Pascua tiene en el año litúrgico.

El Triduo Pascual de la Pasión y Resurreción del Señor empieza con la misa vespertina llamada también "de la última cena", tiene su centro culminante en la celebración de la Vigilia Pascual el sábado a media noche y concluye con las vísperas del Domingo de Resurreción.

La Vigilia Pascual, durante la noche santa en la que el Señor resucitó, es considerada como *"madre de todas las santas Vigilias"*. La Iglesia espera vigilante la Resurreción de Cristo, y la celebra en los sacramentos.— (*Tomado de las Normas Universales del Año Litúrgico*).

En la próxima edición tendremos algunos artículos explicando paso a paso los ritos que se celebran durante cada uno de estos tres días y su significado .

Necesidad del Bautismo VII

"El Señor mismo afirma que el Bautismo es necesario para la salvación" (Cf Jn 3,5).

"Por ello mandó a sus discípulos a anunciar el Evangelio y a bautizar a todas las naciones (Cf Mt 19,20). El Bautismo es para la salvación en aquellos a los que el Evangelio ha sido anunciado y han tenido la posibilidad de pedir este sacramento" (Cf Mt 16,16). "La Iglesia no conoce otro medio que el bautismo para asegurar la entrada a la bienaventuranza eterna; por eso está obligada a no descuidar la misión que ha recibido del Señor de hacer *renacer del agua y del Espíritu* a los que pueden ser bautizados.

Dios ha vinculado la salvación al sacramento del Bautismo, pero la intervención salvífica de Dios, no queda reducida a los sacramentos".

"Desde el principio, la Iglesia posee la firme convicción de que quienes padecen la muerte por razón de la fe, sin haber recibido el Bautismo, son bautizados por su muerte con Cristo y por Cristo. Este *bautismo de sangre* como el *deseo del bautismo,* produce los frutos del Bautismo sin ser Sacramento".

"A los catecúmenos que mueren antes de su Bautismo, con el deseo explícito de recibirlo, unido al arrepentimiento de sus pecados y a la caridad, les asegura la salvación que no han podido recibir por el sacramento".

"Cristo murió por todos y la vocación última del hombre es realmente una sola, la vocación divina. En consecuencia debemos creer que el Espíritu Santo ofrece a todos la posibilidad de que, de un modo solo conocido por Dios, se asocien a este misterio pascual (GS 22). Todo ser humano que, ignorando el Evangelio de Cristo y su Iglesia, busca la verdad y hace la voluntad de Dios según él la conoce, puede ser salvado. Se puede suponer que tales personas *hubieran deseado explícitamente el Bautismo* si hubieran conocido su necesidad".

"En cuanto a los *niños muertos sin Bautismo*, la iglesia sólo puede confiarlos a la misericordia de Dios que quiere que todos los hombres se salven (Cf Tm 2,4) y la ternura de Jesús con los niños, nos permiten confiar en que haya un camino de salvación para ellos".

(Tomado del Catesismo de la Iglesia Católica- Edición Española.— Con permiso de los Padres de la Sociedad de San Pablo).

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Nuevos Beatos, modelos para cristianos modernos

VATICANO (CNS)—El Papa Juan Pablo II beatificó a un obispo mexicano, a una monja española y a dos religiosos italianos, calificándoles de modelos para cristianos modernos.

En una misa a la que asistieron millares de peregrinos el pasado 29 de enero, el Papa elogió el celo y la persistencia del Beato Rafael Guízar Valencia, obispo de Veracuz (Mex.), quien tuvo que sobreponerse a los cursos de acción anti-religiosos de México a principios de este siglo.

El obispo se halló "siempre perseguido o en circunstancias peligrosas", dijo el Papa. El llevó su ministerio a los heridos y moribundos de la guerra civil de México, predicó y enseñó durante su exilio en Cuba y en sus viajes por los Estados Unidos, y murió en 1938 en Ciudad México, mientras se ocultaba de las autoridades.

El Papa calificó al obispo de modelo para la "nueva evangelización que se necesita en las Américas".

El Papa beatificó al Bienaventurado Modestino di Gesu e Maria, un franciscano italiano, recordando su trabajo entre las víctimas del cólera en Nápoles en el siglo XIX. El sacerdote murió de esa enfermedad en 1854.

El Papa dijo que la Bienaventurada Genoveva Torres Morales, una religiosa española que fundó una orden religiosa a principios del decenio de 1900, mostró otro buen ejemplo para el ministerio para nuestra propia época. Conocida como "el angel de la soledad", su orden trabajó especialmente entre las mujeres jóvenes y abandonadas..

El Papa beatificó también al Bienaventurado Grimoaldo della Purificazione, pasionista, instructor religioso que murió a la edad de 19 años en 1902. Aunque no tuvo tiempo para realizar grandes obras, su sentido del sacrificio y la humildad han sido una inspiración para muchos jóvenes, dijo el Papa.

La ceremonia del Vaticano aumentó a siete la cantidad de beatificaciones en enero. Durante su pontificado, Juan Pablo II ha nombrado a 613 nuevos "Bienaventurados", más que todos sus predecesores juntos.

To our friends

— Article by Arturo de Aguilar about the hopes and efforts of the US Catholic church in order to support the work among the Hispanics throughout the nation, as members of one universal church.

— News about the beatification by Pope John Paul II of a Mexican bishop, a Spanish nun and two Italian priests.

— VII part regarding the need for Baptism.

— An explanation about the meaning of the Paschal Tridiuum. In the next edition there will be some articles explaining the meaning of all the rites during these three days.

St. Leo Student Goes To Regional Spelling Bee

WINSTON-SALEM Sara Monti may soon be taking a trip to Washington D.C. to compete in the National Spelling Bee.

Sara, a fifth grader at St. Leo School, won the Non-Public Schools Spelling Bee in a written competition. Held in Forsyth County.

On April 2 Sara will compete at the Benton Convention Center in the regional spelling bee. The winner will travel to our nation's capital.

In addition to preparing for the competition, Sara is an altar server, a member of St. Leo children's choir, the school band, the volleyball team, the student council and the Junior Girl Scouts.

Cards Of Thanks

To Jesus, Mary, Joseph and St. Jude for prayers answered and favors granted.

EHB - JFB

To St. Jude and the Blessed Mother for Prayers Answered..

MMG

Recissions Jeopardize Learning For Non-English Speaking Children

In Portland, Maine, more than three dozen three- and four-year-olds speak Russian, Polish, Chinese, Parsi or Sudanese at home.

In Minneapolis, more than 100 pre-schoolers come from homes where Hmong, Laotian, Vietnamese or Cambodian are spoken.

In San Ysidro, Calif., hundreds of children are Spanish-speaking.

And all of them are learning the English they will need to enter kindergarten and first grades through programs funded by the United States Education Department.

"In communities all across the country, we find families whose first language is not English and children who need the kind of help to learn English and the basics that bilingual education provides," said U.S. Secretary of Education Richard W. Riley.

"Last year, the Congress adopted the national goal that every child will enter school ready to learn," Riley said. "We cannot go back on that commitment."

A proposed congressional action would cut $38.5 million from current federal bilingual education funds as part of a $1.7 billion package of education cuts — a move that could dismantle existing programs that encourage youngsters to learn English.

"Bilingual education is a means to ensure access to quality education and to promote educational excellence for children who come to school speaking various languages," says said Eugene E. Garcia, director of the department's Office of Bilingual Education and Minority Language Affairs. "It provides children with the foundation and skills they will need to succeed in school and presents them with challenging learning experiences."

Congress passed the Bilingual Education Act in 1968 to serve the increasing number of linguistically and culturally diverse children who were often struggling to keep up in classes they could hardly understand.

Title VII of the Improving America's Schools Act of 1994 continues the support for state and local efforts to help these students achieve to challenging academic standards.

The House Appropriations Committee has voted to rescind federal funds presently used for programs to serve special populations, such as preschoolers. The cuts would also eliminate bilingual instructional projects emphasizing mathematics and science training, peer learning projects for students, and family English literacy initiatives.

Established in 1974, the Office of Bilingual Education and Minority Languages Affairs assists school districts in providing education opportunities for 300,000 children whose primary language is other than English.

Prominent Korean Catholic Proposes Reunification Plan

SEOUL, South Korea (CNS) — In the post-Cold War era no nation has permanent enemies or permanent friends, former South Korean opposition leader Kim Dae Jung said in a Lenten lecture hosted by the Seoul archdiocesan social pastoral department.

The Cold War era is over, and the era of following American policy leadership unconditionally is over, Kim said in his lecture, given March 8 at Myongdong Cathedral Cultural Center in downtown Seoul, UCA News, a Thailand-based Asian church news agency, reported.

During that lecture he outlined a proposal for reunifying the Korean peninsula.

Kim is director of the Asia Pacific Peace Foundation, which he founded after retiring from politics in 1993.

"We have to entertain good relations with the United States, but that is not all," he said. "Keeping good diplomatic relations and activities with all neighboring countries is very important."

Kim, a Catholic whose baptismal name is Thomas More, spoke at the first of a six-week lecture series on Korean reunification issues hosted by the archdiocese during Lent.

To commemorate the nation's 50th anniversary of independence this year, the social pastoral department is also holding Masses every Tuesday to pray for reunification of the Korean peninsula.

In his lecture, titled "Jesus Christ, Risen Lord and Reunification," Kim outlined a three-stage plan for reunification which he said could be accomplished by 2020.

In the first stage, a confederacy would be formed with two independent governments functioning under agreed principles of peaceful coexistence, peaceful exchanges and peaceful action.

In the second stage, the confederacy would form two autonomous local governments, while maintaining control of national and diplomatic affairs.

The third stage would be complete reunification.

Kim said that Korean Catholics can influence the process by showing their determination for reunification and by participating in its promotion.

employment opportunities

Coordinator of Religious Education: St. Joseph Catholic Church in Newton, NC is currently seeking a part-time coordinator of Faith Formation. Key position responsible for OCIA, Youth Ministry, parish education, Catechist recruitment and training and other religious education programs. Undergraduate degree which includes religion courses is preferred. If you are searching for a challenging and satisfying ministry, send letter of interest and resume to: DRE Search, St. Joseph Catholic Church, 720 West 13th St., Newton, NC 28658.

[redacted]

School Bus Drivers: 3 hours a.m., 3 hours p.m., Mon.-Fri. Salary $9 per hour. Begins Aug. 95. Must have or be able to obtain a NC CDL. No criminal record and a clean driving record a must. Required to pass D.O.T. drug and alcohol screening and criminal background check. Apply in person at 1145 Buchanan St. Charlotte 28203 by April 30.

[redacted]

Principal: St. Gabriel School in Charlotte (K-5 enrollment 500) seeks experienced educator for principal effective July 1, 1995. New building opened Nov. 1992 has 24 classrooms, high school size gym, 500 seat cafeteria, media center, computer, art and music labs. Qualifications: practicing Catholic; Masters degree in Ed. Admin., curriculum or related field; teaching experience in elementary school; 3-5 years school administrative experience; Catholic school teaching or administrative experience; strong human relations skills. St. Gabriel school is part of a regional system with a centralized board, budget, salaries, purchasing, tuition collection, bill paying. Send letter of application, resume and salary expectations to: Dr. Michael Skube, Superintendent of Schools, Diocese of Charlotte, 1524 E. Morehead St., Charlotte, NC 28207.

[redacted]

Associate Director of Development: The Diocese of Charlotte, comprising 46 counties, 89 parishes and missions and 35,000 Catholic households is seeking an Associate Director of Development. Responsibilities include: planning, organizing and supervising the annual Diocesan Support Appeal, the Diocesan Stewardship Effort and the Office of Development's Communication Program as well as other areas related to development as delegated by the Director of Development. Applicants should have 5 years experience in areas of development and stewardship, a strong commitment to personal stewardship; strong interpersonal, oral and written communication skills and the ability to interact well with diverse groups. Bachelors degree in related field required. Experience may be substituted for education. Position available July 1, 1995. Contact: Jim Kelley, Office of Development, 1524 E. Morehead St., Charlotte, NC 28207 (704) 331-1709 (office), (704) 358-1208 (fax). Application deadline: April 15, 1995.

[redacted]

Administrator/Coordinator of Faith Formation: Part-time position. Contact Father Richard Farwell, St. Dorothy Catholic Church, 148 St. Dorothy Ln., Lincolnton, NC 28092, (704) 735-5575. Interviews by appointment only.

[redacted]

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Bishop McGuinness H.S., the only Catholic high school in the Triad, announces its **$10,000** raffle. Proceeds go to physical plant improvements and tuition assistance. Only 300 chances will be sold! To purchase a ticket, return the form below along with payment to:
Bishop McGuinness H.S., School Raffle, 1730 Link Road, Winston-Salem, NC 27103.
Thank you for your support of Catholic education, from the students at Bishop McGuinness.

Ticket Sales Limited to 300.. Don't Delay Enter Today!

Ticket Reservation

Bishop McGuinness Memorial High School

$10,000 Grand Prize

Entries Must Be Postmarked by Monday, May 22

Here's my order for Spring Raffle tickets at a cost of $100 each. I realize that only 300 tickets will be sold and if my order is received after all the tickets have been sold, my money will be refunded in full.

Two ways to get your tickets now! I would like to order _____ tickets.

OR Here's my check made out to "Bishop McGuinness High School".

Charge my Credit Card as indicated (circle one): Visa MasterCard

Cardholder name_____ Signature_____

Acct. #_____ Expires_____

Name _____ Home Phone _____

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Drawing will be held Friday, May 26 at the BMHS Athletic Banquet.

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World and National Briefs

Holocaust Project Aims To Help Students 'Recognize Evil'

WASHINGTON (CNS) — A small group of school teachers became pioneers in March as they took part in the nation's first Holocaust education program sponsored jointly by a Catholic archdiocese and a Jewish organization. Seventeen teachers working in Catholic high schools in the Washington Archdiocese participated in the three- day project, a joint venture of the archdiocese and the Anti- Defamation League. "Through the Holocaust Education Program, the ADL and the Archdiocese of Washington seek to weave stronger bonds of friendship and understanding between Catholics and Jews," said Cardinal James A. Hickey of Washington.

Bishops, Youth Ministry Group Launch Anti-Violence Initiative

WASHINGTON (CNS) — The U.S. bishops and church youth leaders have launched an anti-violence initiative intended to reach Catholic teen-agers. The initiative is titled "To Stand Against Violence." It is a combined effort by the National Federation for Catholic Youth Ministry and the bishops' Secretariat for Family, Laity, Women and Youth. Plans for 1995 include parish and diocesan gatherings of youths to discuss and strategize against violence; a celebration of peacemaking during the Oct. 28-29 U.S. observance of World Youth Day; and meetings of bishops and high school students at the second National Youth Congress Nov. 16-18 in Minneapolis.

Federal Judge Rules Religious Freedom Act Unconstitutional

SAN ANTONIO (CNS) — The Religious Freedom Restoration Act, a much-heralded 1993 religious rights protection law, was declared unconstitutional by a federal judge in Texas, ruling in a case involving the Archdiocese of San Antonio. U.S. District Judge Lucius D. Bunton III in a March 11 order said the Religious Freedom Restoration Act "is in violation of the United States Constitution and Supreme Court precedent by unconstitutionally challenging the burden of proof" established in a previous Supreme Court ruling. In the Texas case, the Archdiocese of San Antonio is suing the city of Boerne over the municipality's efforts to thwart attempts to expand a church in Boerne. The archdiocese challenged Boerne's landmark preservation ordinance under the Religious Freedom Restoration Act.

Church Backs Rise In Minimum Wage Out Of Moral Principles

WASHINGTON (CNS) — The U.S. Catholic Church's support for a higher minimum wage is not based on "some ideological agenda, economic theory or political preference" but on the church's moral principles, a church official said March 10. John L. Carr, director of the U.S. Catholic Conference Department of Social Development and World Peace, spoke at a Senate forum sponsored by Sen. Edward Kennedy, D-Mass. He was joined by small business owners, low-wage workers and public officials in supporting moves to raise the minimum wage. The Clinton administration has proposed increasing the minimum wage from $4.25 an hour to $4.70 on July 4, 1995, and to $5.15 an hour effective July 3, 1996. "We are deeply concerned that the minimum wage has been eroded by inflation and congressional inaction," Carr said.

Catholic Charities Collecting Donations For Flood Victims

SAN FRANCISCO (CNS) — Catholic Charities of San Francisco is collecting funds to aid the victims of the recent storms in Northern California, which have left at least a dozen people dead and thousands homeless. President Clinton declared more than half the state adisaster area, making them eligible for federal aid. Damage from the flooding has been estimated at up to $2 billion. Funds collected will go directly to those areas hardest hit by the storms.

Pennsylvania Governor Budgets $38.5 Million For School Choice

PHILADELPHIA (CNS) — Pennsylvania Gov. Tom Ridge gave school choice proponents a boost March 7 when his proposed state budget of $16.1 billion included $38.5 million to start a tuition-voucher program. "I believe parents — not government — know what is best for their children," Ridge, a Republican, said in his Harrisburg budget address to cheering legislators. "I want families to decide for themselves where the children should attend school." The voucher system proposed in the governor's budget would first be established for lower income families in Pennsylvania's 167 poorest school districts and would gradually expand. Vouchers could be used in any of the state's public, private or religious schools. An individual voucher would be up worth to $700 for each elementary school student and up to $1,000 for each secondary school student. About 50,000 students throughout the state are expected to take advantage of the voucher program during its first year if it is enacted.

Cardinal Urges Fair Employment Practices In Northern Ireland

PHILADELPHIA (CNS) — Cardinal Anthony J. Bevilacqua of Philadelphia marked St. Patrick's Day with a renewed call for fair employment practices and an end to discrimination in Northern Ireland. The archdiocesan Office for Human Relations released a statement about Northern Ireland in conjunction with the cardinal's annual Mass for St. Patrick's Day. This year's Mass took place March 12 at St. Patrick's Church in Philadelphia. Cardinal Bevilacqua, along with Irish primate Cardinal Cahal Daly, "takes this occasion to reiterate his full support" of the Call for Fair Employment and Investment in Northern Ireland "and is prayerfully united with Cardinal Daly in seeking the establishment of fair employment practices in Northern Ireland, as well as an end to discrimination," the statement added.

Evidence Missing In Probe Of Mexican Cardinal's Murder

MEXICO CITY (CNS) — Key pieces of evidence in the May 1993 murder of Cardinal Juan Jesus Posadas Ocampo of Guadalajara either have been altered, lost or overlooked by a series of police investigators, according to Mexican news reports. The evidence includes the 1993 Grand Marquis automobile in which the cardinal was riding and the clothes he was wearing when he was gunned down at the Guadalajara international airport. News reports say that the fact that some of the evidence in the Posadas case has been tampered with suggests possible obstruction of the murder investigations by previous police teams.

Poland Demands Probe Of Police Action At Moscow Catholic Church

WARSAW, Poland (CNS) — Poland has demanded an investigation after Russian police used force to prevent worshipers in a Polish- built Moscow church confiscated during Soviet rule from dismantling a barrier between the worship area and the offices of a firm which also occupies the building. While the issue of restoring seized property to the Catholic Church is "a complex issue, concerning an object over which the Polish side presented its requests long ago," Polish Premier Jozef Olesky said March 10, "the incident also involved the use of force and occurred in an unfortunate way." The Polish government demanded a "thorough investigation and full explanation" from Russian authorities of the incident, which left a nun in a Moscow hospital with possible brain damage from a police beating.

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2:40 Chanting of the Chaplet to the Divine Mercy

3:00 Concelebrated Mass

4:30 Video on: "The Life of Sister Faustina"

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People In The News

Bishop Dupre Made Bishop Of Springfield, Mass.

WASHINGTON (CNS) — Pope John Paul II named Bishop Thomas L. Dupre as bishop of Springfield, Mass., March 14. Bishop Dupre, 61, has been auxiliary bishop of Springfield since 1990 and administrator of the diocese since last July, when Bishop John A. Marshall died. The appointment was announced in Washington by Archbishop Agostino Cacciavillan, papal pronuncio to the United States. Thomas L. Dupre was born in Holyoke, Mass., Nov. 10, 1933. He was ordained a priest of the Springfield Diocese May 23, 1959, after studying in Montreal at the Seminary of Philosophy and the Grand Seminary.

Man Saved By Saint At Auschwitz Dies At 93

WARSAW, Poland (CNS) — The Polish Catholic who was saved from death at Auschwitz by the future St. Maximilian Kolbe has died at his home in Brzeg, Poland, at the age of 93. Franciszek Gajowniczek, who was one of 10 inmates at the German concentration camp slated for execution in July 1941 in reprisal for a fellow prisoner's escape, was saved when the imprisoned Franciscan priest asked camp authorities to let him take Gajowniczek's place. The condemned man, who was 40 at the time, later testified that Father Kolbe knew he had a family and that was the reason the priest made the offer. The Franciscan, from the Niepokolanow monastery west of Poland, died on Aug. 14, 1941, in the underground starvation cell at Auschwitz. He was canonized by Pope John Paul II in October 1982 for his "martyrdom of charity."

Priest Launches Children's Program On Catechism Into Cyberspace

ERIE, Pa. (CNS) — A computer program designed by an Erie priest to help kids learn about the Catholic faith has catapulted studying about the "Catechism of the Catholic Church" into cyberspace. But this isn't just mindless computer fun, says Father Robert Levis, the program's creator and a retired faculty member at Gannon University in Erie. The 73-year-old priest calls his new computer program for children serious business. The program, titled "Catalog of Faith for Middle Schoolers — Graded Commentary of the 'Catechism of the Catholic Church,'" is designed to help sixth- through eighth-graders understand the fundamentals of the Catholic faith. Father Levis believes his interactive program is one of the first in the world to combine the new catechism with computerized religious instruction. The long-awaited English translation of the new catechism was published in mid-1994.

Writer Paul Horgan, Two-Time Pulitzer Prize Winner, Dies At 91

WASHINGTON (CNS) — Paul Horgan, a prolific Catholic writer and winner of two Pulitzer Prizes who died March 7, was a man of "great compassion and understanding and tremendous wit," according to the priest who is literary editor at America magazine. The author was known as a man who never stopped writing, from his first published work in 1931 to his last in 1993.

Belmont Abbey Receives Special Education Grant

BELMONT — Belmont Abbey College received a $30,000 grant from the Janirve Foundation to develop and implement a training and support program for special education teachers in Gaston County and surrounding areas of North Carolina and in the Rock Hill and Clover school districts of South Carolina — a total of 21 school districts.

The efforts of the program will be directed toward providing every special educator with the knowledge, skills and support network necessary to assure the effective education of all children in this immediate area, to improve teacher retention and to establish a model for other colleges and school systems to adopt.

The program will provide support services to district special education educators including workshops on curriculum design and classroom management, parent counseling, and sharing of exemplary practices.

Belmont Abbey's education programs have received commendations from the Southern Association of Colleges and Schools, the N.C. Department of Public Instruction and the National Middle Schools Association which named the Abbey's collaborative M.A. in middle grades education program one of 14 exemplary programs in the nation.

The Janirve Foundation, established by the late Irving J. Reuter, an executive of General Motors Corporation, awards grants for a variety of projects in the areas of education, arts, social services, health care and the environment.

Sponsor a child at a Catholic mission for just $10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of cornstalks with a tin roof and a dirt floor. Her father struggles to support his family of six on the $30 a month he earns as a day laborer.

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CFCA will see to it from other donations and the tireless efforts of our dedicated Catholic missionaries that your child receives the same benefits as other sponsored children.

To help build your personal relationship, you will receive a picture of your sponsored child, information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. Become a sponsor today!

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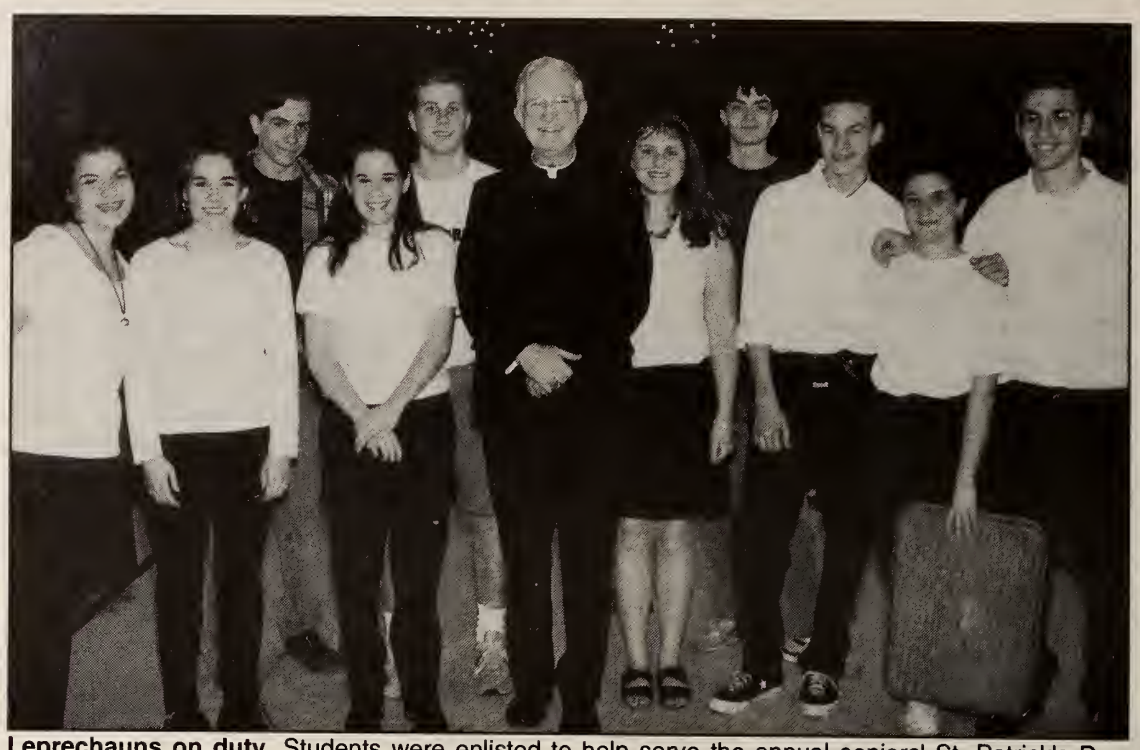
Diocesan News Briefs

Invitation to ARISE

CLEMMONS — ARISE is a weekend experience sponsored by the Diocesna Evangelization Committee and the Cursillo movement for those who want to know more about the Catholic faith. Speaker presentations are followed by small group discussion. For dates and locations of ARISE weekends, contact Sheri Wilson, 1084 Whitaker Rd., Winston-Salem, NC 27106, (910) 765-3499.

CHRISM Mass Choir Rehearsals

CHARLOTTE—Rehearsals for the diocesan CHRISM Mass choir are March 26, April 2 and April 9 at St. Patrick Cathedral from 4-5:30 p.m. The diocesan CHRISM Mass is April 11 at 7:30 p.m. For information, call Larry Stratemeyer at (704) 334-2283



Leprechauns on duty. Students were enlisted to help serve the annual seniors' St. Patrick's Day luncheon on March 18. Pictured from left to right are Morgan Friese, Melissa Putman, Alex Cashman, Mollie Putman, Tommy Baxter, Bishop William G. Curlin, Anne Miller, Shaun Cashman, Mike Shirley, Nicole Carosella and James Prestopino. Photo by JOANN KEANE

Grief Support

GREENSBORO—A grief support group meets at St. Paul the Apostle Church April 9 and 23 and May 7 and 21 at 7:30 p.m. To register, call Jackie Standen at (704) 294-0033.

Living Stations

ARDEN — A Lenten supper with living Stations of the Cross is Friday, March 31 at 6 p.m. at Lakeside Pavilion at Lutheridge. For information, call Joe Bollick at (704) 684-8022.

Empowered Living

ASHEVILLE — Living in Focused Empowerment '95, a conference for people infected and affected by HIV/AIDS, is April 1-2 at MAHEC. Call (704) 681-1200 for information.

Pre-Cana Spring Session

GREENSBORO — To learn more about the elements of a Christian marriage, attend the Pre-Cana session March 31, April 7, 14, 21 and 28 from 7:15-10:15 p.m. at St. Paul the Apostle Church. For information or registration, call the parish office at (704) 294-4696. The next Pre-Cana session is in the Fall.

Catholic Women's Mini Retreat

GREENSBORO — Ladies from all parishes are welcome to experience the Greensboro Council of Catholic Women's "Mini" Lenten retreat March 29 and April 5 at Our Lady of Grace Church. Mass and homily is at 10 a.m. followed by refreshments at St. Joseph's House. Call (910) 273-2554 to register.

Charismatic Mass

CHARLOTTE—The monthly Charismatic Mass is April 2 at 4 p.m. at St. Patrick Cathedral.

Maryfield Yard Sale

HIGH POINT—The Blue Ladies of Maryfield are accepting donations of items to be sold at a yard sale March 31 and April 1. To donate, call Sarah Shelton at (910) 886-2444 or Dot Hockett at (704) 869-8186.

Pro-Life Baby Shower

WINSTON-SALEM — The Our Lady of Mercy Church community will sponsor a pro-life "Baby Shower" April 1-2 for Catholic Social Services Wee Care Shoppe and Birthright. Leave new or slightly used infant clothing and blankets in the church vestibule after Masses.

Singles Group

CHARLOTTE — Catholic Singles of Charlotte II is a group for people over 30 who are single, divorced or widowed. Activities include dinners, movies, dancing, sports, beach and mountain trips. Call Kathy at (704) 552-2401 for details.

First Saturday Devotions

BELMONT — Devotions are April 1 at Belmont Abbey beginning with rosary at 9:30 a.m, confessions at 10:30 a.m. and Mass at 11 a.m.. Call Terri or Phil at (704) 888-6050 for details.

Faith, Carolinas Style

CHARLOTTE — "So Go On and Sing: Celebrating Faith In the Carolinas," a book by Charlotte Observer religion writer Ken Garfield, is available at the Catholic Bookshoppe and other bookstores in the area for $12.95

Hats Off To Spring

WINSTON-SALEM — The St. Theresa's Guild Card Party and Fashion Show is Tuesday, April 4 from 7-10:30 p.m. at St. Leo the Great Church. Fashions are provided by Belk of Hanes Mall. Tickets are $6. A framed print by Bob Timberlake will be presented to the winner of a raffle. For information, call Joyce Anderson at (910) 765-5384 or Jenny Patella at (910) 765-3487

Easter Retreat

MAGGIE VALLEY — Walk with Jesus from the Hosanna of Palm Sunday through the solemnities of the Triduum into the Alleluia of Easter morning at the week-long retreat, "In the Silence: In the Resurrection," directed by Jesuit Father Andrew J. Novotney April 9-16 at the Living Waters Reflection Center. The donation is $200. For registration and information, call (704) 926-3833.

Home Educators Meet

WINSTON-SALEM — Catholic Home Educators of the Triad meet Monday, April 3 at 10 a.m. New members are welcome. For nformation, call Mary Beth Young at (704) 764-0629.

Fish Fry

CLEMMONS — The Knights of Columbus of Holy Family Church will sponsor a fish dinner Friday, April 2 from 5-7:15 p.m. Cost is $5 for adults and $3 for children, or $15 per family.

High School Information Night

CHARLOTTE — Charlotte Catholic High School Parent Information Night is Tuesday, March 28 at 7:30 p.m. in the gymnasium.For information, call the Mecklenburg Area Catholic Schools Admissions Office at (704) 335-1334.

Children's Clothing Sale

CLEMMONS — The spring and summer children's clothing sale is March 30-April 1 at Holy Family Church. If interested in exchanging your children's clothing, baby equipment and toys for cash, call Anne Parra at (910) 766-9318. All items must be in clean and good condition.

Parent Program

ARDEN — "Parent to Parent," a program for people who work or live with adolescents facilitated by Chuck and Cherryl Lawrence from the Buncombe County Drug Commission, continues March 26, April 2, April 30 and May 7 from 6:30-8:30 p.m. at St. Barnabas Church in the Oscar Romero Room. For information, call (704) 684-6098.

Family Awareness

MOORESVILLE — A Mother, Daughter, Father and Son Program is April 2 at St. Therese Church. The program teaches fertility awareness and abstinence to children 10-16 years old and their parents. Registration is $10. For information, call Jay and Carmen Hamilton at (704) 663-6411.

Mass In Latin

ASHEVILLE — The Mass is celebrated in Latin each Sunday during Lent at St. Lawrence Basilica at 5 p.m. preceded by Solemn Vespers at 4:30 p.m.

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Penance Vigils

HICKORY VICARIATE—The penance vigils for Lent are scheduled as follows: Thursday, March 30 at 7:30 p.m. at St. Therese Church in Mooresville; Monday, April 3 at 7 p.m. at Holy Trinity Church in Taylorsville; and Thursday, April 6 at St. Philip the Apostle Church in Statesville.

Community Worship

CHARLOTTE — A Community Lenten Worship series is each Wednesday during Lent at 12 noon at Providence United Methodist Church. Lunch follows in the Fellowship Hall and costs $3.

Understanding The Bible

CONCORD — Video tapes on the New Testament by Susan Brady of the Diocesan Office of Faith Formation are viewed and discussed on Tuesdays in Lent at St. James Church.

Catholic University Programs

The Arts and Science "College Focus" session for high school students interested in the experience of campus living is at The Catholic University of America July 16-July 22 Cost is $395. For information, write to The Catholic University of America School of Arts and Sciences, Room 107, McMahon Hall, Washington, D.C. 20064, or call (202) 319-5114.

Serving The Poor

Single women ages 19-40 are invited to serve the poor for one or two weeks in the summer with the Daughters of Charity of St. Vincent de Paul in the District of Columbia, Maryland, the Virginias, the Carolinas, Georgia and Florida. For information, contact Sister Catherine Norton, 123 Franklin St., Petersburg, Fla. 23803-3308 or call (804) 732-6414.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.

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WE ARE WALKING . . .

Pictured (standing) Bishop William G. Curlin, James L. Neely, State Deputy, Knights of Columbus, (seated) Elizabeth S. Thurbee, director, CSS, Father Conrad L. Kimbrough, chairman, Room at the Inn and Father Mauricio West, Chancellor, Diocese of Charlotte.

...and so should YOU!

The only Catholic home for single, pregnant mothers in the Carolinas, **Room at the Inn** opened last December in Charlotte and already is busting at the seams with LIFE! Since our opening, we have seen the births of four babies and anxiously await the births of four more. All of our mothers had been encouraged to abort these children by their families, friends or counselors.

More than just a safe haven from abortion, **Room at the Inn** offers single, pregnant women the opportunity not only to choose life for their unborn children but also to avoid becoming just another single-parented family on welfare. All of our mothers are encouraged and counseled to choose adoption. Those who decide to parent their children are allowed to stay in our home for up to a year after the birth of their child. We provide basic life skills training, vocational and educational counseling and day care in the home to help young moms return to school or work and to get on their feet.

Most importantly, we offer young women what they need most: an encounter with Jesus Christ. Whether it is in the tough love shown by our professional staff and volunteers, the morning and evening prayer or at weekly Mass, our residents experience our Lord's love for them.

With permission from the Diocese of Charlotte, **Room at the Inn** proudly announces that Jesus in the Most Blessed Sacrament will be moving into our home this month to be present at all times in this unique way.

In the best Catholic tradition, **Room at the Inn** helps any single, pregnant mother, regardless of religious affiliation. **Room at the Inn** depends on your generosity to keep our doors open and food on our table. We invite you to join us and over 58 parishes and 30 Knights of Columbus Councils in our **"2 Mile Walk-a-thon for Life" on Saturday, April 29 at 10 a.m.** at more than 30 walk sites across the state. Parish sign-ups are next weekend, March 25-26, after every Mass. If your parish isn't participating, you may call our office at (704) 364-4050 for the walk site nearest you.

Thank you for walking with us as together we *make Room at the Inn.*

Room at the Inn. Boldly Catholic. Proudly Pro-life.

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To welcome Jesus in the Most Blessed Sacrament into our home, Room at the Inn and the Epiphany Club cordially invite you to an open house in honor of the Annunciation at our residence located at 3737 Weona Ave. in Charlotte on Sunday, March 26 from 1-3 p.m. There is no cost. RSVP to Connie Keffer at (704) 364-8863. Come and join us as we celebrate the conception of Our Lord!

Room At The Inn

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 30 • March 31, 1995

New Encyclical Designed To Counter 'Culture Of Death'

By JOHN THAVIS

VATICAN CITY (CNS) — Pope John Paul II said his encyclical on human life was designed to counter an advancing "culture of death" that seeks to legitimize practices such as abortion and euthanasia.

In the encyclical, to be published March 30, the church wants to proclaim that all human life is sacred — whether born or unborn, healthy or sick, young or old, he said at a Sunday blessing March 26.

The encyclical, titled "Evangelium Vitae" ("The Gospel of Life"), was to be unveiled at a press conference by top Vatican officials, including Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith.

The pope said he wrote the document because he is worried the church and others were losing ground in the pro-life struggle. While there are positive signs regarding international peace, human rights and the war on hunger, there have also been serious defeats, he said.

"There is an expansion of a worrisome 'culture of death,' which emerges not only in the fratricidal wars that still leave international regions bloody, and in the forms of violence against the weakest ones, but above all in the attacks on unborn life and on the elderly or terminally ill," he said.

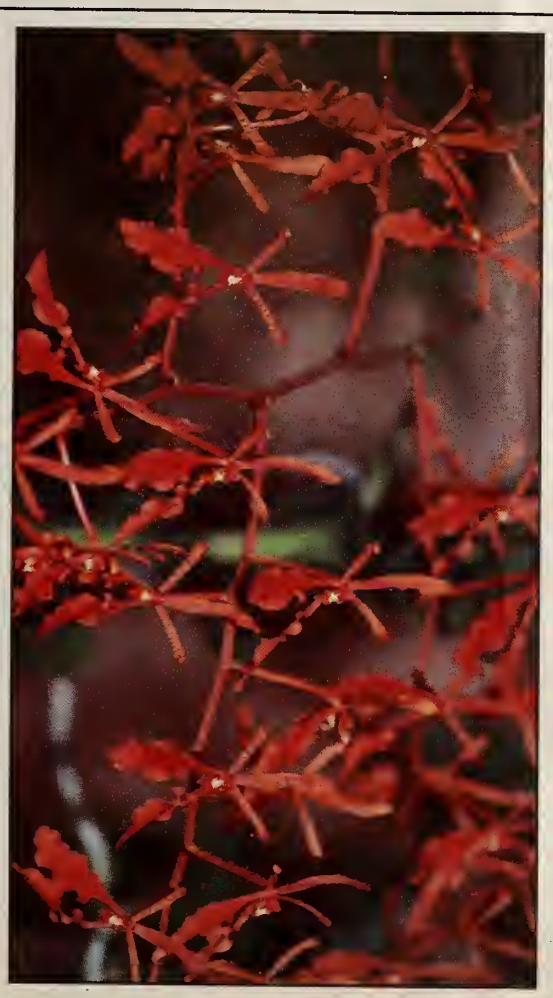
"The legitimization of abortion and the growing demands concerning euthanasia mark other defeats of the 'culture of life,"' he said.

The pope said the message of his encyclical is basic: that "human life is sacred, and God alone is the Lord of life."

This is true regardless of a person's physical, racial, social or economic standing, he said.

"It is valid for every stage of human life: for the person already born and for the one still in the mother's womb, for the person who is healthy and the one who is disabled or sick, for the young and for the old," he said.

He said every weakening in the principle of respect for life eventually threatens the foundations of social harmony, democracy and true peace.



Welcome Spring. The weather is warming, and visible reminders of the change in seasons are springing to life. Photo by JOANN KEANE

Plans For Assisted-living Residence Blossom

By JOANN KEANE
Associate Editor

CHARLOTTE — Somewhere in south Charlotte, there's a plot of land for the Little Flower. Like a dowser with a divining rod, Keith Adams is determined to find just the right location to put down roots for the first Catholic assisted-living residence in the diocese of Charlotte.

Adams and business partner Sharon Mayfield have plans in place to establish a long-overdue service; affordable assisted living in the Catholic tradition. Once completed, the Little Flower — named in honor of St. Terese of Lisieux— will provide a safe, clean, and comfortable residential setting for about 45 senior adults. Our residents will be individuals who either cannot or should not live alone, but don't require the skilled medical care provided in a nursing home, said Adams.

For the past eight months, Adams and Mayfield have collaborated plans to build — from the ground up — an assisted-living residential facility for the fastest growing segment of the population — those 65 and older. According to the North Carolina Department of Human Resources, statistics indicate the number of North Carolinians over the age of 75 will more than double before 2010.

Adams and Mayfield bank on the reality of an aging population, yet call the opportunity to serve this growing populace, "a privilege as well as a means of respecting life." Moreover, both have substantial financial investments riding on the success of this project.

It's a major financial undertaking; the quarter of a million of Adams and Mayfields' monies make a small dent in the projected $1,300,000 needed for the Little Flower to blossom. This, they say, is a financial investment opportunity. "We hope to minimize bank financing by borrowing funds from investors looking for a fair return on their money, while playing a vital role in making the Little Flower a reality."

Although the Diocese of Charlotte will play neither a financial nor a managerial role at The Little Flower, it is highly supportive of Adams and

See **Little Flower**, page 16

In Encyclical, Pope Lauds Signs Of Witness To Life

By JERRY FILTEAU

WASHINGTON (CNS) — In his new encyclical on life Pope John Paul II does not just condemn the "culture of death." He also offers praise and encouragement for witnesses to the value of human life.

The value of human life is inestimable "because it consists in sharing the very life of God," he said.

He said he would be giving "a one-sided picture, which could lead to sterile discouragement, if the condemnation of the threats to life were not accompanied by the presentation of the positive signs at work in humanity's present situation."

"Unfortunately," he added, "it is often hard to see and recognize these positive signs, perhaps also because they do not receive sufficient attention in the communications media."

So he devotes six pages at the end of the encyclical's first chapter to singling out examples of men and women working to foster, protect and improve human life.

The encyclical, dated March 25 and released March 30, is titled "Evangelium Vitae," "The Gospel of Life."

Its main thrust is a warning that the "culture of death" which seems to prevail increasingly in the world today is diametrically opposed to the Gospel of life that is fundamental to Christian belief.

The "culture of death" described by the pope could be summarized as a set of philosophical assumptions, political positions and social norms, attitudes and practices which devalue the sacredness of each human life — to the point that life becomes completely expendable in the case of the unborn, the disabled and the terminally ill.

Among his examples of a countercultural witness to life, Pope John Paul cites:

— "Many married couples who, with a generous sense of responsibility, are ready to accept children as 'the supreme gift of marriage.'"

— "Families which, over and above their everyday service to life, are willing to accept abandoned children, boys and girls and teen-agers in difficulty, handicapped persons, elderly men and women who have been left alone."

— "Centers in support of life ... which, with admirable dedication and sacrifice, offer moral and material support to mothers who are in difficulty and are tempted to have recourse to abortion."

— Medical researchers and practitioners who devote their lives to improving and saving the lives of others.

— International aid and development agencies which "bring quick relief

See **Encyclical**, page 16

Appeal Weekend Expected To Place DSA Over Top

CHARLOTTE — Appeal Sunday Weekend, April 1-2, is expected to place the Diocesan Support Appeal over the top. Lay presenters in each of the 89 parishes and missions in the diocese will make presentations at all weekend Masses about the DSA and the 30 agencies it supports.

The DSA began Feb. 5 and ends April 2. For people who have yet to make contributions, pledge cards will available in all the pews.

As of March 24, $1.6 million or 84 percent of the goal of $2 million had been pledged.

Forty-eight parishes surpassed their goals last year because of Appeal Sunday, said Pat Signs, associate director of the Development Office.

"Appeal Sunday is important in putting parishes over their goals and wrapping things up," she said.

The DSA supports agencies and ministries that individual parishes could not provide, such as adoption services, counseling, marriage preparation programs and campus ministry. Some parishes use dozens of the ministries, while others are involved in only a handful. All, however, are enriched by the DSA.

"The DSA is a way of working together more efficiently and building a larger Church," Signs said.

"It is important to be involved in the DSA because it gives us the opportunity to live out God's word," said Erlene Wilkins, who will make the appeal presentation at Our Lady of Consolation Church, Charlotte.

"The DSA enables us to exercise our faith and make an investment to the diocese," said Wilkins. "An investment that will surely be profitable."

Fourteen-Year-Old Actress Has Tithing Tip For Teens

By MARK PATTISON

WASHINGTON (CNS) — Grace Johnston may be only 14 years old, but the young actress has an idea beyond her years.

"I have a project for other kids to do, for other Catholic Christians," she says. "They can go out and do things like mow lawns and rake leaves and things like that, and give 10 percent to some cause that they like."

Grace Johnston (right) stars as a daughter trying to cope with the fact that her mother (Kate Burton) has breast cancer in "Notes for my Daughter" an "ABC After School Special." CNS Photo

Miss Johnston practices what she preaches. "Ever since I was 5, I've been giving 10 percent of my earnings to Texas Children's Hospital in Houston. My cousin Susan was born without an immune system. (Thirteen years later), she's still alive. It's a miracle," she said.

"My Uncle Peter keeps her in prayer. She doesn't have to live in a bubble.... So what I give can aid in the research."

Miss Johnston said she even persuaded Bill Cosby to donate to Texas Children's Hospital when she did guest appearances on "The Cosby Show."

Her newest TV endeavor is "Notes for My Daughter," an ABC "Afterschool Special" that airs Tuesday, April 6, 4-5 p.m. EDT. She plays the 13-year-old daughter of a breast cancer victim who isn't told the nature or extent of her mother's illness.

"It was a film I could relate to," Miss Johnston told Catholic News Service in a telephone interview from her parents' home in Milford, N.J. "My mother had a breast scare, but it wasn't really cancer.... She felt a lump and they operated on it but there was no cancer there."

She's appeared in the movies "Beaches" and "One Good Cop," was a guest star on the old series "Kate & Allie," plus done 30 commercials by her own count.

The demands on her time would ordinarily make it tough on her schoolwork, but Miss Johnston is home schooled with a Christian program called School of Tomorrow. On the interview day, the ninth grader had studied math, social studies, biology, science and the New Testament.

Miss Johnston graduated from Visitation Academy in Paramus, N.J., and attended Queen of Peace School in Maywood, N.J., until it closed and combined with St. Peter Interparochial Academy in River Edge, N.J.

In the past, she'd take her schoolwork to the set under the care of a tutor. "When I got back, I might be advanced, ahead of my class," she said. Or sometimes, she added, her class and the faculty would be mad, telling her, "'You shouldn't be missing school.'"

But "oh, gosh, home school is great. I love it. I can go at my own pace and do the work I'm capable of doing," Miss Johnston said. And she can time her studies to coincide with the hours of her friends' high school schedules. "I never miss out on seeing friends," she said. "I'd never cut that out."

Living in a two-religion household — mom is Catholic, dad is Presbyterian — poses few problems to her. The family goes to church each Sunday, splitting time between the local Presbyterian church and Sacred Heart Church in Rochelle Park, N.J.

"The main focus of all the religions is Christ," she said. "If you believe in Christ risen, and that salvation comes through Christ, then you're OK."

After acting for so much of her life, does Miss Johnston want to keep doing it as she grows into an adult?

"I'll leave that in God's hands," she said. "Whatever's best for my career. As you get older, there's no family projects to do. It's all trashy. Even TV. It's trash. It's hard for a Christian person or a Catholic to go out to those kinds of movies. Even at 14, it's sort of bad."

St. Joseph Hospital Has Ground Breaking Ceremony

ASHEVILLE — Officials of St. Joseph's Hospital broke ground on March 17 for a $10.5 million expansion and renovation which includes a new 20-bed critical care center to be named in honor of Dr. G. John Coli, Ph.D., president and chief operating officer of St. Joseph's Health Services since 1990.

Formerly president of American Enka Company and retired as president and chief executive officer of Akzona Corporation since 1986, Coli has served on the hospital and health service's board of directors since 1978. A hospital official said Coli has been a major benefactor of the hospital for many years.

Louis Bissette, chairman of the fund drive for the project, announced that Coli's name would be given to the new facility.

"No one could deserve to be honored in this way more than Dr. John Coli," said Bissette. "His contributions of devotion and treasure to the progress of this hospital and all the work of St. Joseph's Health Services are on a scale that few could match. His example truly stands as a light on a hill — a beacon to everyone who comes here for help."

Bissette also announced that over $2 million had been contributed to the capital fund by members of St. Joseph's Hospital Guild, hospital staff, medical staff, businesses and individuals. The campaign's goal is to raise $2.25 million to meet the balance of costs not covered by available funds. The campaign is the first conducted for the hospital since the present 10-story facility was opened in 1974.

The project is being financed by tax-exempt bonds, funds from the capital campaign and the corporation's reserves.

Construction of the critical care facility is expected to be completed in approximately 15 months, said Lewis Daniels, hospital president and chief operating officer.

"I am proud to be associated with so many wonderful people," Daniels told an audience gathered for the groundbreaking.

"I am proud of those who have the vision to see the needs and possibilities in our practice of modern medicine. We are all grateful to those whose generous spirit plays such a vital part in bringing this vision to fulfillment."

Other work to be done at the hospital will include expansion and redesign of the One Day Surgery Center, an additional elevator and changes to the Outpatient Care Center and Emergency Departments.

Among those taking part in the ceremony were Sister Mary Veronica Schumacher, chairman and chief executive officer of St. Joseph's Health Services Corporation, Dr. Craigan L. Gray, past chief of the hospital medical staff, Marilyn B. Patton, president of St. Joseph's Hospital Guild, and the Reverend John Schneider of St. Barnabas Church in Arden.

CHRISM Spring Fling

HICKORY — The annual CHRISM event (formerly CHRISM Picnic) for Catholic retirees is April 27 from 10 a.m.- 4 p.m. at the Catholic Conference Center. To register, send $7 to CHRISM Spring Fling, 1524 E. Morehead St., Charlotte, N.C. 28207. Registration is limited to 225 and will be made on a first come, first served basis. For informaiton, call Suzanne Bach at (704) 377-6871 ext. 314.

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For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

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Conference On Aging: Planting Seeds

By EDUARDO PEREZ
Staff Writer

CHARLOTTE — "Planting Seeds: The Bouquet of Aging," the third annual Interfaith Conference on Aging, recently brought approximately 200 people to St. Gabriel Church.

"The theme helps us focus on our continued responsibility of providing opportunities for older adults and reminds us that there are still many fruits to be gained with age," said Gayla Woody, aging specialist for the Centralina Area Agency on Aging.

Supported by the Centralina Area Agency on Aging and the Interfaith Coalition Planning Committee, this year attendees were offered workshops and an idea affair during the ecumenical symposium.

The Interfaith Planning Committee is made up of professional persons and ministers within the diocese. Their efforts impact the older adult ministries in local congregations and services available through the community.

"As a culture we don't value age. We don't see the elderly as growing older and wiser, we only see them growing old," said Suzanne Bach, coordinator of the diocesan Catholic Retirees Invited to Special Ministries. "The conference serves as a learning tool for peopleseeking to be more active in older adult ministries and for professionals who work in nursing homes or neighborhood community centers."

"The main purpose for the conference is to inform participants that many congregations are 70-80 percent older adults, that communities have agencies to assist the elderly and to give participants ideas on what types of programs they can start in their own congregations," said Woody. "Most churches have a youth ministry, but very few have an older adult ministry."

The conference allows older adults from different denominations to get to know each other and improve the quality of life around them, said Woody.

One of the workshops offered to participants was Hug Therapy. Thelma Freeze, executive director of Living Interests for the Elderly Centers, Inc., practices hug therapy daily. She shares her philosophy on hugging with local groups and in wellness workshops all across the country.

As leader of the Hug Therapy workshop, Freeze presented basic information about communication through touch to eighteen participants.

According to Freeze, everyone needs at least twelve hugs a day. "Hugging someone is the best form of touch therapy. The power of touch can do things to someone that medicine can't do."

L.I.F.E. Centers are designed to prevent or delay institutionalization of older adults with physical, social, emotional and memory impairment. Many older adults have no one to give them something as simple as a hug, said Freeze.

Edna Shelton — a parishioner of Trinity Presbyterian Church in Salisbury — attended the conference not knowing what to expect. She was glad to see different congregations creating older adult ministries. "There is a great need for the Interfaith Coalition in our communities, said Shelton. "In this troubled world we need all faiths to find a common ground and love one another."

In the afternoon, participants attended three idea affairs. "Idea affair is designed to give an idea of the older adult ministries that are offered in communities and congregations," said Woody. "The ideas are adaptable in any community. It gives participants an opportunity of seeing what's available for them to bring to their congregation."

A Portrait Of Jesus

By EDUARDO PEREZ
Staff Writer

CHARLOTTE — "There are many people who understand the Bible and its scriptures, but few truly understand Jesus Christ," says Father Joseph Girzone.

On March 10 approximately 1,000 people attended a presentation by Father Girzone at St. Gabriel Church. The theme of the presentation was "A Portrait of Jesus." Father Girzone — author of *Joshua* and eight other books — spoke on the importance of finding Jesus in our lives.

"My main goal in the books and in my lectures is developing a portrait of Jesus that everyone — no matter what denomination — can focus on," says Father Girzone.

Throughout the lecture Father Girzone emphasized the love that Jesus had for all people, the human kindness in the Son of God, who died for the sins of the world.

"As Christians we must always remember that Jesus is our religion," says Father Girzone. "Up until the 16th century, Jesus was the center of spirituality. After the Reformation, the Church became the center of spirituality. We must once again find Jesus as the center of our spirituality."

Father Girzone began his career as a writer and philosopher in 1980 after being advised to retire from his administrative duties in the church by his doctor. Though *Joshua* was published in 1982 it still sells at an average of 15,000-20,000 copies a month.

All of his books are read throughout the world including the Vatican, the White House and the Kremlin. His lectures and retreats take him throughout the world speaking to Hindus, Jews and Christian groups.

Though each book is different in setting, the *Joshua* series demonstrates Jesus as if he were living in modern times. Using the Gospels as the basis of the stories, Father Girzone shows us how Jesus was really like and how he was treated.

"If Jesus were living today he would be treated very much the same way he was during biblical times," says Father Girzone. "He would encounter love as well as hatred from people."

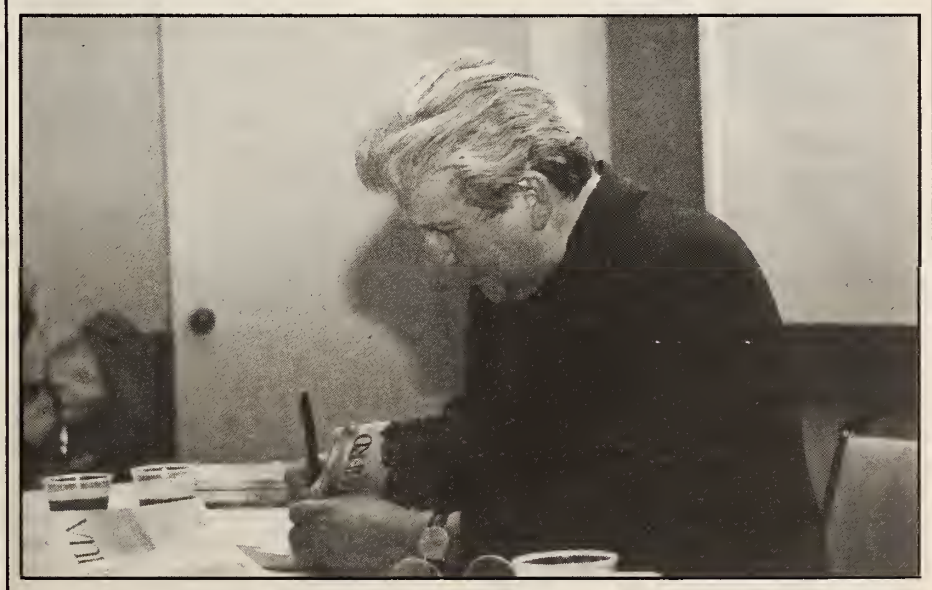
The presentation was sponsored by Lutheran, Anglican, and Roman Catholic Churches fellowship. LARC has been active in North Carolina for more than ten years, focusing on the efforts of different Christian traditions working together in the community.

Father Kevin Donlon, assistant rector at Holy Comforter Episcopal Church was enthusiastic in having Father Girzone speak to an ecumenical group.

"When I contacted Father Girzone he made it apparent that it was his desire to speak to an ecumenical group," says Father Donlon. "It is a great opportunity for members of Catholic, Lutheran and Episcopal churches to unite in their spirituality and learn more about Jesus."

"It is quite appropriate during Lent to focus on finding Jesus in our lives," says Calvin Hefner, deacon of Holy Comforter Episcopal Church. "Father Girzone has an insight we do not have, as to who Jesus is. That is not to say that we should not search for Jesus within ourselves. We should search for Jesus so we may find him in our hearts."

Proceeds from the presentation will benefit the Charlotte Center for Urban Ministry — a program designed to assist homeless and the less fortunate .



Father Joseph Girzone autographs *The Shepherd,* one of his novels from the Joshua series, after his lecture. Photo by EDUARDO PEREZ

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Episcopal Calendar

Bishop William G. Curlin will take part in the following events next week:

April 1
Speaker at Convention of Catholic Women in Columbia, SC

April 2
3 pm Mass
At Belmont Abbey for
Notre Dame Club

April 7
Penance Service, 7:30 pm
St. Patrick Cathedral

April 9
Palm Sunday
Mass, 10:45 am
St. Patrick Cathedral

April 9
Penance Service, 7:30 pm
St. Ann

April 10
Penance Service, 7:30 pm
St. Thomas Aquinas

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'Evangelium Vitae': Laying Down The Law With Cry From The Heart

By JOHN THAVIS

VATICAN CITY (CNS) — Pope John Paul II's latest encyclical is both a cry from the heart and a laying down of the moral law, a two-fold approach aimed at stemming the tide of anti-life practices such as abortion and euthanasia.

From the heart, the pope pleads and reasons with his potential readers, trying to awaken consciences to what he calls the "sinister" mentality that would justify attacks on the unborn and the dying.

From the throne of Peter, he brings the weight of papal authority in confirming these practices as gravely sinful, making clear that this moral injunction, as a direct expression of natural law, extends to doctors, nurses, legislators, population planners and even those in the mass media.

In the end, it is this combination of personal fervor and a broader call to obedience that makes "Evangelium Vitae" ("The Gospel of Life") so much more than another pro-life statement from the church hierarchy.

Addressed to "all people of good will," the 194-page treatise is deliberately calculated to provoke and animate disinterested lay Catholics, who may think pro-life issues are not their thing, and the wider circles of social and civil leaders, who may consider this encyclical an intrusive tap on the shoulder.

Perhaps the boldest example is the pope's insistence — he states it twice — that laws allowing abortion and euthanasia are not morally binding, and in fact require "conscientious objection" by the faithful.

The pope realizes his message will challenge people who feel uncomfortable applying moral absolutes to the often-painful decisions involving the unborn and the dying. But halfway through the encyclical, he steps back and says in simple language why he wrote it: "We need now more than ever to have the courage to look the truth in the eye and to call things by their proper name, without yielding to convenient compromise."

Plain language and a surprisingly familiar tone are hallmarks of "Evangelium Vitae." The text is less concerned with mustering theological arguments than with engaging readers' consciences, through human images and biblical lessons.

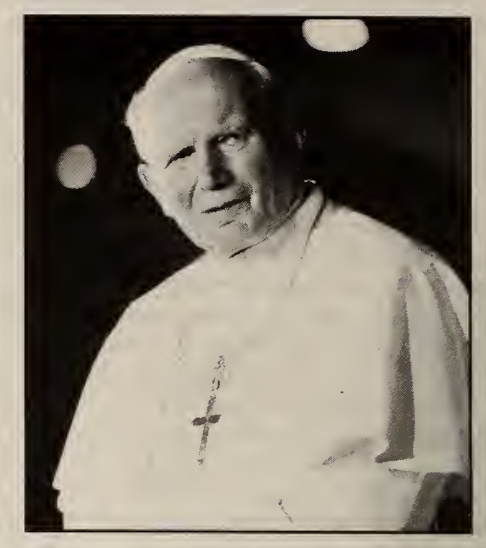
For example, in appealing to potential mothers who may face the choice of abortion, the pope asks them to consider the innocence of the unborn. He personalizes his argument by evoking the first cry of life.

"He or she is weak, defenseless, even to the point of lacking that minimal force of defense consisting in the poignant power of a newborn baby's cries and tears," he says.

For families trying to deal with an elderly or terminally ill member, the pope questions the "misplaced compassion" that would lead them to view euthanasia as a humane solution and reminds them that unless they can see a value in suffering, they do not understand Christ's sacrifice.

To those indifferent to abortion or other threats against society's weakest, the encyclical persistently recalls God's rebuke to Cain, who in the Bible account asked after killing Abel: "Am I my brother's keeper?" Yes, the pope replies, and he wants that answer to keep echoing in the reader's mind.

But the encyclical will no doubt make its greatest immediate impact in the social sphere, where the pope has identified a wider "network of complicity" in attacks on life.



Pope John Paul II

Some of the papal teachings, if followed, could serious repercussions in the medical profession. That is particularly true where the pope spells out a "grave and clear obligation" to employ conscientious objection to oppose laws that allow abortion and euthanasia.

The entire range of health care workers, he states, must be guaranteed the opportunity to refuse to take part in the phases of consultation, preparation and execution of ant y acts against life. Moreover, these conscientious objectors should be protected from legal penalties and from any negative effects on their careers.

In a clear message to Catholic and other political leaders, the pope rejects the argument that politicians should separate their private consciences from public conduct, saying there exists an objective natural law that must not be eroded by majority vote.

He appeals to legislators not only to remove unjust laws but to improve family policies, particularly to help mothers. At the same time, he castigates pharmaceutical companies that have invested "enormous sums of money" in products that kill the fetus in the mother's womb.

The pope's words are bound to sting population planners, who are warned against relying on contraception, sterilization and abortion to deal with demographic problems. In a reproachful analogy, he recalls the pharaoh of the Bible who ordered every male child born of Hebrew women to be killed.

"Today not a few of the powerful of the earth act in the same way" out of fear that "the most prolific and poorest peoples represent a threat for the well-being and peace of their own countries," he said.

The broad scope of "Evangelium Vitae" is seen in its closing call for a "great campaign in support of life." The pope envisions his encyclical as the campaign's kickoff, sparking new efforts at every level of society.

He emphasizes that this will not be easy. The faithful, he declares, should not fear "hostility or unpopularity" and must reject any ambiguity on basic life issues.

It's the same tone — impassioned and uncompromising — that he hopes will carry over from the pages of "Evangelium Vitae."

Highlights Of The New Papal Encyclical On The Value of Human Life

- Titled "Evangelium Vitae" — "The Gospel of Life."
- A plea for a new Christian witness to the world of the sacredness and value of all human life.
- A condemnation of the "culture of death" and especially of attacks on life at its beginning and end. Abortion, embryo experimentation, infanticide and euthanasia are condemned.
- Addressed to the world's Catholic bishops, clergy, religious and laity and to "all people of good will."
- The eleventh encyclical in Pope John Paul's 16-plus years as pope.
- His longest encyclical yet, 194 pages in the Vatican's English-language edition.

New Encyclical Came To Life During Meeting Of Cardinals

By JOHN THAVIS

VATICAN CITY (CNS) — Pope John Paul II's latest encyclical had an unusual genesis that began during a meeting of the world's cardinals.

Titled "Evangelium Vitae" ("The Gospel of Life"), the document was requested, in a sense, by acclamation. Meeting in a special assembly in April 1991, the College of Cardinals urged the pope to give the church a new teaching tool to help stem what was termed "a war of the powerful against the weak."

The cardinals — at the pope's behest — were reviewing what they considered alarming reports on the worldwide practices of abortion, euthanasia, sterilization and embryonic experiments. With at least 30 million to 40 million abortions estimated per year, they said a high-level magisterial response was needed.

At that meeting, Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, outlined his own idea for such a document: It would focus on protection of human life, with an accent on the social and political aspects of the issue and it would investigate the modern failure of conscience as a root cause of the problem.

The cardinal's basic approach was followed, although the writing took longer than planned. There was an initial consultation with the world's bishops, which brought in thousands of responses to be studied at the Vatican, according to Cardinal Ratzinger.

Meanwhile, the pope was organizing ideas for the document. Some of the main themes were contained in a brief letter he sent to every bishop in June 1991. In that letter, the pope called for a vast mobilization against what he termed a modern "slaughter of the innocents."

This letter, which tested key themes of the encyclical, urged bishops to speak out against abortion at every opportunity, keep close watch on what their seminaries were teaching and on what church-run hospitals were doing, and support pro-life legislation and political initiatives.

The encyclical project then disappeared beneath the surface for several years. The pope normally consults with a variety of Vatican offices and a range of theologians during the process, and sources said the practice was followed in this case, too.

By 1993, the document was considered ready to send to translators. But it was at this point, the sources said, that something unusual happened — it was called back for a major re-editing. The document that finally emerged was longer, more theological in tone and more comprehensive.

"They really wanted something like a final treatise on these matters," said one source.

He said another change noted in the various drafts of the encyclical was a gradual downplaying of the "dogmatic insistence" regarding the church's teaching. In the text, the pope emphatically confirms previous teaching but does not proclaim any new dogma, the source said.

In mid-March, less than three weeks before the encyclical was to be released and just before it went to press, it was presented to representatives of bishops' conferences from around the world. Some last-minute changes were made as a result of this consultation, sources reported.

What Is Morality?

Light One Candle

Father John Catoir

Sometimes a good person can do great harm, and sometimes a scoundrel can do great good.

The movie "Schindler's List" provided an example of this. At the same time it provoked some questions on the nature of morality. I heard a debate that had an unusual twist.

A priest was displeased with the movie because it didn't depict Oskar Schindler's Catholicism more dramatically. He complained that the movie didn't show Schindler's conversion experience. He thought Schindler's heroism in saving the lives of 1,200 Jews should have been seen within the context of some kind of religious conversion.

I'm not exactly sure what he had in mind, but I tend to disagree with him. Granted, Schindler was not a sympathetic character. He was a heavy drinker, a womanizer and a greedy businessman who exploited slave labor. This made him a useful cog in the Nazi war machine. By courting Hitler's S.S. in Poland where he was doing business he gained access to the halls of power.

But somewhere in the middle of the war he saw the magnitude of the crimes that were being perpetrated against the Jews. Once he realized that he was cooperating in this monstrous evil, he became disgusted with himself. From the deepest recesses of his soul came a primal scream, "NO, I can no longer do this." There were no stained glass windows to mark this conversion in the movie, only Schindler's recognition of a shared humanity with the Jews whom he began to see as his brothers and sisters.

He devised a plan to protect his factory workers from the death camps claiming they were needed in the war effort. He spent hundreds of thousands of dollars of his own money in bribes to ransom his Jewish workers from the ovens of Auschwitz. Gradually he became more daring. He ordered soldiers to do his bidding by threatening to have them transferred to Siberia if they didn't obey him. It was a risky game but he played it with consummate skill.

To depict Schindler's conversion experience with heavenly lights and voices from on high might have ruined the film's effectiveness. The bottom line is that Schindler said NO to evil. It was an emphatic, life-risking "NO." When other Mass-attending German Catholics were silent, Schindler risked his life. By remaining silent these good people allowed evil to triumph. Jesus might have said something like this to them: "You hypocrites, where were you when I needed you? The Jews are my people, they were violated, condemned and burned in the fires of hatred without any outcry from you who claim to be My followers."

All of which brings me back to the original question, "What is morality?" Morality is more than sanctimonious rhetoric. Morality is not only doing good, morality is rejecting evil. Schindler was a moral person who found the courage to say NO because of his overpowering revulsion. He would not allow evil to triumph.

For a free copy of the Christopher News Note, "Hard Times, Hard Choices," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.

Father John Catoir is director of The Christophers.

The Big Bang Theory of Creation

Question Box

Father John Dietzen

Q. According to Stephen Hawkings' "A Brief History of Time," the Catholic Church has declared that its teaching does not conflict with the Big Bang theory of creation.

That means billions of years may have passed. Yet, at our Christmas celebration, the priest said that only a few thousand years have passed since the creation of the world.

Can you clear up this confusion in the church's position? (New Jersey)

A. None of the teachings of the Catholic Church conflict with the Big Bang theory of the origin of the physical universe.

We believe that this material cosmos — all the galaxies and universes of universes, the existence of which are revealed by astronomical and other sciences — came into existence by the personally willed action of an uncreated Creator we call God.

According to the Big Bang theory, all of material creation began with an infinitesimal particle of matter and energy, with a density we might call nearly infinite. The intensity of energy within this particle caused it to explode and expand into the material cosmos which now exists.

Evidence for the universe having its origin something along these lines is enormous, though it obviously can never be absolutely conclusive.

As I said, nothing in our faith prevents our believing that God could very well have created the universe in this manner.

In fact, certain aspects of this theory seem to point to the existence of a Creator more clearly than some scientists are comfortable with.

Certainly, the existence of this creation, with all its mind- blowing combinations of order and randomness; of plan and arrangement, from the smallest particle to the farthest space, alongside an almost fluky indeterminateness that makes the unexpected happen all the time — that all this might have begun with one tiny, dense particle can point us perhaps more than anything else to the incomprehensible "size" and beauty of the God we believe in.

Of course, if one is a Bible fundamentalist, believing that everything in the Scriptures, beginning with the Genesis story of creation, is literal historical fact, all the above would be rejected out of hand.

In the 17th century, an Irish bishop, James Ussher, added up all the figures in Genesis and concluded that the world was created in 4004 B.C.

Later, a Dr. John Lightfoot of Cambridge University claimed to prove that the exact moment of the creation of Adam was "October 23, 4004 B.C., at 9 o'clock in the morning."

There are people, I suppose, who still believe those sorts of things; Catholics are welcome to do so if they can figure out how to do it intelligently.

But such theories have no basis in, and certainly are not required by, Catholic dogma or teaching.

Many Catholic parishes, ours included, proclaim the ancient martyrology announcement of the birth of the Savior as a solemn introduction to the Christmas liturgy. I suspect that's what your priest was doing.

This proclamation, in several sentences situating the birth of Jesus in human history, has been in use many hundreds of years, and makes no pretense at scientific accuracy.

It is, however, a wonderful and moving statement of the incarnation, when the Son of God embraced this material creation of his and took on our human flesh and nature.

A free brochure answering questions Catholics ask about marriage annulments is available by sending a stamped self- addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

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

Hidden Treasure

Guest Column

James Kelley

This isn't about finding pirates' gold . . . pirates were notoriously poor financial planners!

Hidden treasure comes in different forms. Certificates of deposit replaced Spanish doubloons, and these days a treasure-trove of jewels is tucked away in a safe-deposit box, not buried in the sand.

However, not all treasure is financial. Your most precious "hidden treasure" is your gratitude to God, expressed through giving your time, talent and treasure to Catholic causes, your parish, the Foundation or the Diocese of Charlotte.

One Popular Gift Plan

Many Americans have already made "revocable living trusts" a practical part of their estate plans. Living trusts identify the personal and/or charitable beneficiary(ies) you name as well as govern the management of the assets placed in the trust. Whether it functions in addition to a will or in place of one, a living trust does double duty when it's used to make a special gift.

A living trust is established during the trustor's lifetime. Your attorney prepares a trust agreement appointing either you or another trustee (often a financial institution), in compliance with North Carolina law. A successor trustee is also identified (or provided for). The revocable advantage means that you, as trustor, may amend or cancel the trust and have some or all assets returned to you.

You place cash, securities, real estate, or other assets in the trust and, in turn, receive the income. From time to time, you may wish to contribute some of the trust's earnings to your parish, this diocese, the Foundation or other Catholic charities. The trust may also direct that some or all of the assets go to these worthy causes at your death.

Your trust's assets are not generally subject to probate, the process a will must go through to prove authenticity and to distribute an estate's assets. Avoidance of probate may be desirable to protect privacy, since probated wills become public documents.

Convenience and professional investment management characterize the revocable living trust. Ultimately, it also enables you to contribute substantially to worthwhile causes.

Other Revocable Options

You may decide to establish a trust savings account at a bank or savings and loan association. This is also known as a discretionary revocable trust, a P.O.D. (pay on death) account, or a Totten trust. Check with your financial institution to see if this is possible.

Additionally, you may name Catholic causes, your parish, the Foundation or the Diocese of Charlotte as survivor beneficiary of securities (stocks, bonds, mutual fund shares) acquired during your lifetime.

It's also not uncommon for people to have life insurance in force that's not needed anymore. Policies originally bought for specific circumstances (education expenses, the purchase of a new home) that no longer apply can provide essential and much-needed support for vital Catholic spiritual, moral, educational or social service ministries.

All of the above means of giving may be made directly to a specific agency, parish, organization or the diocese. They may also be made to the Foundation of the Roman Catholic Diocese of Charlotte for the diocesan agency, parish, organization or the diocese. When given to the Foundation, the monies become an endorsement where the principal is never spent and only the interest is used. It becomes a gift in perpetuity — one that will continue to give.

I welcome the opportunity to discuss your long-range plans in confidence and without obligation. We may find "hidden treasure" you'd like to earmark for Christian service. Call or write me at the Diocesan Development Office, Diocese of Charlotte, 1524 East Morehead Street, Charlotte, NC 28207, (704) 331-1709 or 377-6871. Don't miss out on the most wonderful treasure of all.

Jim Kelley is director of development for the Diocese of Charlotte.

Get Smarter: Read a Good Book

Guest Column

Christopher Carstens

Somehow, this seems too good to be true, like something you'd see advertised on an infomercial, those 30-minute TV ads late at night.

Here's Dave now, the smiling host, in his multicolored sweater, running on stage before an electrified audience. The crowd waits, in eager anticipation. Dave beams and begins.

"Do you want to be smarter? Amaze your friends with facts you can recall in an instant? Want to impress that new guy or the special lady in your life with your vocabulary, and your ability to find just the right words every time?

"Now and then science comes across something that really seems like magic. This time, the folks in the white coats have absolutely outdone themselves — they've found a way you can make yourself smarter."

The audience members smile broadly and clap in excitement.

"I'll get to the details a little bit later. But right now, I'd like to share some of the benefits of this breakthrough in brain expansion.

"First, this is an exercise that you can do with equipment you probably have in your home today. Even better, if you don't have the correct equipment now, there's someone in your neighborhood who will loan it to you for nothing!"

A cheer goes up from the crowd.

"This program works regardless of your school experience, regardless of your parents' educational background and regardless of your grades up till now.

"Imagine, in about 30 minutes a day you can increase your attention span and improve your memory."

The crowd comes to its feet.

"You'll actually stretch your mind and gain surprising new levels of concentration. You'll be able to follow more complex ideas."

Furthermore, "you'll become a better writer, and your essay test answers will have new zing.

"Imagine knowing thousands of new words and presenting your ideas in ways that are more convincing to others. That's real Word Power.

"In short, university studies show again and again that this single exercise lets you increase your own intelligence, improve your language and writing skills and prepare yourself for the tough job market of the 21st century.

"Now, we like to keep the very best news for last, and here it is. Not only will this exercise improve your mind and enhance your chances for success — it's fun. All over the country, people are telling us that it's better than TV, better than the movies. In fact, it may even be more fun than video games.

"You'd expect to pay $300 or $400 for a program like this, wouldn't you?"

In the crowd, people jump up and down, waving money, begging to buy.

"Well, we're not charging $300 or $400. In fact, we're not charging anything. It's free."

A chant goes up, becoming louder and louder. "Tell us how, Dave, tell us how! Tell us how, Dave, tell us how!"

"Read books."

The audience members look puzzled. Read books?

"Yep,"says Dave, "read books. It doesn't much matter what they're about. Any books will do. Romance novels, fantasy, science fiction, even an occasional horror novel is fine.

"Magazine articles won't do it, they aren't long enough. But reading a book stretches your mind, and educational research has demonstrated every one of the effects I promised. Why, you could look it up for yourself — in a book."

It's a funny thing about that Dave. A lot of what he sells is junk, but now and then he gets one exactly right. This is one of those times.

Cards Of Thanks

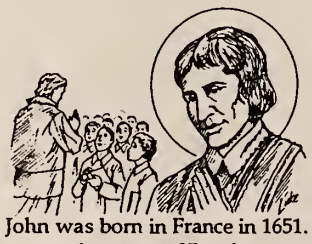
In Thanksgiving to the Holy Spirit for favors granted
DR

Thanks To St. Jude For Prayers Answered
GTK

To Saints Jude, Anthony, Holy Infant of Prague, God and the Blessed Mother
AK

Thanks To St. Jude
AMM

St. John Baptist de la Salle



John was born in France in 1651. He became a priest at age 27 and was encouraged to start a school. John devoted himself to educating poor children, and soon he was training assistants to help teach. This was the beginning of the order of Christian Brothers. His classroom style revolutionized education and earned him the title, Father of Modern Education. John died in 1719 and was canonized in 1900. He is the patron of teachers. His feast is April 7.

Saints & Scripture

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Scripture Readings for the week of April 1 - April 8

Sunday:	Isaiah 43: 16-21 Philippians 3: 8-14 John 8: 1-11
Monday:	Daniel 13: 1-9, 15-17, 19-30, 33-62 or 13: 41-62 John 8: 12-20
Tuesday:	Numbers 21: 4–9 John 8: 21-30
Wednesday:	Daniel 3: 14-20, 91-92, 95 John 8: 31-42
Thursday:	Genesis 17: 3-9 John 8: 51-59
Friday:	Jeremiah 20: 10-13 John 10: 31-42
Saturday:	Exodus 37: 21-28 John 11: 45-57

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Entertainment

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Camp Nowhere" (1994)

Nitwit comedy in which a bunch of adolescents (led by Jonathan Jackson and Andrew Keegan) hire an unemployed drama teacher (Christopher Lloyd) to impersonate a responsible camp owner in order to dupe their parents into sending them to an abandoned campsite for a summer of unsupervised fun. There's nothing funny about director Jonathan Prince's lame attempt at innocent high jinks, with the youngsters eventually confessing all to parents who appear to be less bright than their inventive offspring. Mild sexual innuendo and a few profanities. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Imaginary Crimes" (1994)

Picture of dysfunctional family life in which the doomed moneymaking schemes of a widowed, loving father (Harvey Keitel) in 1960s Oregon continually disappoint his young daughters (Fairuza Balk and Elisabeth Moss), forcing him to confront his basic dishonesty and poor parenting when arrested for fraud. Director Anthony Drazan builds a small but poignant drama out of the older daughter's attempt to raise her younger sister while struggling to forgive her flawed con-man dad. Fleeting sexual innuendo and several profanities. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

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Dolores Claiborne

Actors Capture Best Of King's Suspense

NEW YORK (CNS) — Believing that her mother killed her father, an estranged daughter returns to the older woman's side when she is again suspected of murder in "Dolores Claiborne" (Columbia).

The psychological drama, adapted from a Stephen King novel, opens with angry shouts as crotchety old Vera (Judy Parfitt) tumbles down the staircase of her mansion on a remote island off Maine.

Moments later, her surly caretaker of 22 years, Dolores (Kathy Bates), is caught over her with a rolling pin poised to crash down on Vera's skull. But Vera dies as Dolores hesitates.

In New York, Dolores' 30ish daughter, emotionally brittle journalist Selena (Jennifer Jason Leigh), reluctantly delays a plum assignment to go to her mother, despite the unbearable memories such a trip is bound to stir up.

Unfolding in staggered flashbacks — from both mother and daughter's points of view — director Taylor Hackford unravels their tortured family history, and its dramatic aftermath when detective Mackey (Christopher Plummer) vows that this time Dolores won't get away with murder.

Bates' performance is so rich she seems headed for an Oscar nomination (she won as Best Actress in "Misery," another King vehicle).

In fact, the movie boasts terrific acting, which makes one overlook the somber pacing of the story. One can't overlook, however, the vibrantly contrasting visuals: the grim, gray look of the present as worn and weathered Dolores tries to win back her drug-dependent, depressed daughter, then the suddenly surreal colors when they return to the past where drunken dad (David Strathairn, a villain of no redeeming qualities) held such sway on their lives.

Underplaying his role to best effect, vindictive Plummer makes a formidable adversary for snarling Dolores, and for Selena, who fears he may be right even as she resists his every move to trap her mother. Ms. Leigh continues to grow as an actress, even when the role calls for only a limited — and unpleasant — emotional range.

Parfitt, too, is a commanding presence as Dolores' steely boss whose tips on handling prickly husbands come from her own closely guarded past.

Dolores remains a compelling character as her guilt and innocence is revealed, a case of evil enacted to put a stop to a harrowing evil of another sort. And Bates fills Dolores with much suffering humanity and surprising gentleness.

Some may find the plot mechanical but its flashback structure, which gradually releases crucial pieces of the mystery puzzle, keeps the interest quotient high.

For fans of the classic melodramas of yesteryear, "Dolores Claiborne" is an apt addition to the genre.

Because of fleeting, restrained violence, references to sexual abuse and intermittent rough language, the U.S. Catholic Conference classification is A-III — adults.

The Motion Picture Association of America rating is R — restricted.

View 'Priest' With Discernment, Says British Catholic Film Office

LONDON (CNS) — A British film showing a Catholic priest having a homosexual affair should be viewed with "discernment," the Catholic Media Office for England and Wales said. The film, "Priest," was scheduled for general release in Britain March 17. Its U.S. release was scheduled for March 24 in a limited number of theaters. A review appeared in the March 16 issue of Briefing, an official magazine of the Catholic bishops' conferences of Scotland, England and Wales.

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FAITH alive!

Hooked on forgiveness

By Father W. Thomas Faucher
Catholic News Service

My bishop was an avid fisherman who traveled the diocese, stopping often to test the river. What he caught he shared with families along the road, often giving them four or five beautiful trout.

People were talking about the bishop one Sunday when a young boy asked, "Does the bishop use hooks when he fishes?"

"Yes he does," I answered.

"But hooks sin the fish don't they?" he asked.

It was the first time I ever heard the word "sin" used as a verb with an object. "To sin" someone.

The boy's word usage contained deep wisdom. We don't just sin. And we don't just sin against someone. We really do "sin someone."

It is like a fishing hook. The object of the sin is caught by the sin's hook, its barb. Sin always has an object, and that object, whether it is ourselves or someone else, is the active victim, the catch of the sin.

That victim has no choice but to react to having been sinned.

That is why we cannot talk about sin without talking about the victim's reaction, without following the hook into the catch and seeing what happens to the sin.

CNS illustration by Robert F. McGovern, a professor at The University of the Arts, Philadelphia, Pa.

"We don't just sin against someone. We really do 'sin someone.' It is like a fishing hook. The object of the sin is caught by the sin's hook, its barb. Sin always has an object.... The victim has no choice but to react to having been sinned."

The victim of sin has been hurt, pained, injured, violated, infected.

The reactions — or responses — to this infection, this violation, can take many forms, including anger, revenge, hatred, despair, self-pity, loathing. These are all ways in which the sin, the infection, is carried along, kept alive. The victim becomes the next perpetrator, the next sinner.

But forgiveness, Jesus told us, is the real response, the only response that kills the infection and stops the sin.

Forgiveness is a difficult concept because forgiving often is confused with forgetting. People think that to forgive is to pretend something did not happen, to erase it from the board.

I think the word "acceptance" is a better word. Real forgiveness is not forgetting; real forgiveness is acceptance.

Acceptance stops sin. This involves four steps.

First is the Christian realization that the sin happened, that the event took place, that what was done was indeed done.

Second, acceptance is a way of saying that I am not going to let that event, no matter how terrible, destroy me by turning me into a sinner.

Third, acceptance is then turning to the person who "sinned" me and both acknowledging what he or she did and acknowledging further that he or she is still responsible for the consequences of what was done.

Fourth, acceptance means praying for this person the best I can — and meaning it. Perhaps in the future I will find myself not fully trusting that person again or being careful when dealing with him or her. But most of all, acceptance means I sincerely hope that person grows in personal wisdom, grace and holiness.

Acceptance — forgiveness — is easiest if the person asks for forgiveness. Acceptance is hardest when the person does not ask for it. There is nothing harder than being sinned against and having the person not even ask for forgiveness.

But even then real forgiveness/acceptance must be given, because forgiveness heals the victim even more than the sinner.

The model we have for learning how to react to sin is God. God's reaction is to give us powerful medicine to kill the infection of sin. It is important that God has raised the moment of giving the medicine to the level of divine worship.

In the liturgy itself we do not always stand before God in our Sunday best; we come in our tattered rags of having sinned, standing there beating our breasts and saying: "This is what I did. Can you still love me?"

And God scoops us up in a graceful parental embrace and says: "Of course I love you. I accept you — scars, sins, failings, mistakes and all. There is nothing you can do that will make me stop loving you. Now take my hand and let's walk on again. And this time don't let go!"

That is what we call the sacrament of penance. It is when we go to God and say that we have been out there "sinning" other people and ourselves, and by that very fact "sinning" God.

And God reacts — thereby teaching us how to react — by accepting us and giving us another chance.

But God does not pretend we didn't do it. We are still responsible for the consequences of our sin, we still have to live with what we have done. It is not a make-believe world where consequences disappear.

It is a real world where sin causes real pain and true destruction. The sinner — no matter how sorry, and no matter how well forgiven and accepted — still is accountable for what he or she has done.

Sin is an infection, an infection with a hook. We are "sinned" by someone else, and we either continue the sin or end it with forgiveness/acceptance.

The more forgiveness there is in the world, the less sin there will be.

(Father Faucher is a priest of the Diocese of Boise, Idaho, and a free-lance writer.)

FOOD FOR THOUGHT

I think I've found out something noteworthy about the Catechism of the Catholic Church: When it talks about sin, it also talks about mercy.

It seems that to speak of one is to speak of the other.

Some things are important! Mercy is one of them. And forgiveness. Sin is important too. What is noteworthy, however, is that when the catechism speaks of sin it tends to bring mercy into the picture right away too.

When the catechism presents its outline for a "catechesis for the 'newness of life'" in Paragraph 1697, one of its nine topic areas is "sin and forgiveness." The two are coupled.

Later on the topic of "sin" is examined in the catechism. But the discussion begins with a sort of preface on "mercy and sin" (Nos. 1846-1848). The result? An exploration of sin's meaning begins with this sentence: "The Gospel is the revelation in Jesus Christ of God's mercy to sinners."

One advantage of this approach is clearly proposed by the catechism. We need to acknowledge that we are sinners or we won't discover the truth about ourselves, it says. However, "without the offer of forgiveness" we won't "be able to bear this truth" (No. 1697).

David Gibson
11 **Editor, Faith Alive!**

Err on the side of forgiveness

By Dan Luby
Catholic News Service

CNS illustration by Robert F. McGovern

The funeral home was crowded. People talked quietly, greeting each other with subdued smiles and sad looks.

The family stood near the open casket, receiving the murmured condolences of those who knew and loved Belinda, their wife, mother and grandmother.

Into this solemn scene of dignified grief and warm affection came a sudden chill. A woman entered and stood in the back of the room, staring at the casket. She was the sister of the woman who had died.

Her's had been a life of taking advantage, of blaming, of demanding without thanks. Belinda's children never had pried the details out of their mother, but they had seen the tears and felt the anguish when she talked about Diane.

Diane had no place in this funeral home, with this family, they thought. Collectively, but wordlessly, they ignored her.

They were horrified when the father — a husband devoted to his wife for almost half a century — rose from his seat and walked unsteadily to the back of the chapel to Diane. The silence was electric as he stood before her and looked into her defiant, angry face and smiled.

"Diane," he said softly. "I'm so sorry about Belinda. It must be hard to lose a sister." He took her hand and led her to the casket. The children watched in shock as Diane's eyes overflowed with silent tears.

"She looks good, doesn't she?" he whispered. Diane nodded, a tear falling from the end of her nose. "She so wanted you to come. We're glad you're here," he said.

It was, they said later, the most heroic thing they ever had seen. All the lessons about mercy, all the inspired preaching that had urged on them the importance of forgiveness faded utterly in light of the great lesson their father had taught them.After the funeral, his children asked how he had found the courage to do it.

"They were horrified when the father ... rose from his seat and walked unsteadily to the back of the chapel to Diane. The silence was electric as he stood before her ... and smiled."

"Well," he said, "I didn't think I could at first. I remembered all the pain she'd caused. But then I thought about your mother and what a forgiving person she was to me. I loved your mother all my life, but I hurt her sometimes too, and she always forgave me.

"When I saw Diane back there, alone, I knew I had to bring her up, to bring her in. I knew I had to forgive her too. So I said, 'Belinda, pray for me, honey.' And I just got up and went to her. I'm glad."

Most of us never will have an opportunity to forgive as dramatically as the man at the funeral home. But all of us have chances to pardon those who hurt us.

Whether it is for a violent outrage or a thoughtless remark, for life-long pain or a moment's discomfort, we who are disciples of the Lord Jesus are called to forgive.

It is never easy. There are always good reasons for not doing it. No one wants to look like a chump; nobody wants to be taken advantage of; nobody wants to let go of the illusory sense of moral superiority that goes with holding on to a well-deserved grudge.

But if Jesus is our model, we have to err on the side of forgiveness, to risk mercy to someone who doesn't "deserve" it.

After all, who among us really deserves God's mercy? It is always a gift, lavishly poured out by God who stops at nothing to heal and redeem.

And in the end, forgiveness — modeled on God's mercy — is what marks us as Christian.

(Luby is director of the division of Christian formation for the Diocese of Fort Worth, Texas.)

FAITH IN ACTION

"G.K. Chesterton once remarked, 'I find it easy to love Eskimos, because I have never seen an Eskimo. But I find it hard to love my neighbor who plays the piano over my head too late at night.'" That remark of Chesterton's is recalled in Jesuit Father Gerald O'Collins' book *Experiencing Jesus* (Paulist Press, 997 Macarthur Blvd., Mahwah, NJ 07430. 1994. Paperback, $6.95). But, as Father O'Collins observes, "We all have something to forgive, perhaps much to forgive, and it won't be as trifling as someone on the floor above us who plays the piano into the night."

Reflection: "Forgiveness is difficult and costly," writes Father O'Collins. But what is the cost of forgiving another person? For that matter, what is the cost of not forgiving that person? This week I will reflect on how greatly important it is to follow the example of Jesus by practicing forgiveness.

Is it essential to forgive?

By Father John J. Castelott
Catholic News Service

God is eager to pardon our sins. But that doesn't mean God's love is forced on us. A forced love is a contradiction. Love requires a willingness to be loved.

After giving his version of the Our Father, Matthew's Gospel singles out one of its petitions for special comment:

"If you forgive others their transgressions, your heavenly Father will forgive you. But if you do not forgive others, neither will your Father forgive you your transgressions" (6:14-15).

If we are not open to God's pardon, we cannot profit by it. It cannot penetrate our hearts.

Matthew tells about a question Peter posed to Jesus: "Lord, if my brother sins against me, how often must I forgive him? As many as seven times?" Jesus answered: "I say to you, not seven times, but seventy-seven times" (Matthew 18:21-22).

Then we are told of the ungrateful servant whose astronomical debt was written off by his king; but this servant refuses even to listen to a fellow servant who begs for an extension on a paltry debt.

When the king hears of this he is outraged and reinstates the first man's debt. "So will my heavenly Father do to you, unless each of you forgives his brother from his heart" (Matthew 18:35).

The fact that this passage in Matthew occurs in the context of instructions for the life of the community indicates the importance of forgiveness for the community's health.

The author of Colossians lists the attitudes that must characterize the members of his community: "Put on ... heartfelt compassion, kindness, humility, gentleness and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do" (Colossians 3:12-13).

Why this concern about forgiveness?

The most obvious reason is that all these authors realized the importance of community, and without forgiveness genuine community is just about impossible.

How many marriages, families, neighborhoods, cities, countries have been ripped apart by long-standing resentments, emotional grudges stemming from real or imagined slights, fierce ethnic and national pride!

How much of this anguish could have been prevented by forgiveness offered and accepted!

An even more profound reason is that the really distinctive Christian virtue is love — a love which is not just a warm fuzzy feeling. In his famous hymn to love, Paul lists its practical characteristics:

"Love is patient, love is kind ... it is not quick-tempered, it does not brood over injury" (1 Corinthians 13:4-5).

(Father Castelot is a Scripture scholar, author, teacher and lecturer.)

FAITH IN THE MARKETPLACE

What does it mean for you to be merciful?

"As a manager, when someone makes a big mistake I try to look at it as a growth experience rather than as a detrimental experience. For me, being truly merciful is as beneficial to the person doing it as the person receiving it." — Michael Collins, Murfreesboro, Tenn.

"I live close to where Susan Smith (charged with murdering her children) lives. Real mercy would mean not just praying for Susan's children, but praying for Susan. People here have not been very merciful to Susan Smith. I think that God's mercy is that big." — Jeanne Scott, Rock Hill, S.C.

"The first place to be merciful is with yourself — to accept God's mercy for you. By accepting that, you become able to be merciful in your dealings with others." — Charlie McCarthy, Warwick, R.I.

"To help everyone that I can.... I have done prison ministry. Many people, even good Catholics, have ridiculed me for that.... But many of these prisoners have heard little about God's love for them. They are shocked that anyone loves them." — Betty Criag, High Ridge, Mo.

An upcoming edition asks: What is the real challenge for parents in "letting go" of older teens and young adults? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

Comunidad Hispana
Comuniquémonos

El Jueves Santo

Por ARTURO DE AGUILAR

Durante este día se celebran dos misas: la primera es la llamada *Misa Crismal*, en la cual el obispo, considerado el gran sacerdote de su grey, consagra el Santo Crisma y bendice los óleos, que son aceites perfumados. El santo Crisma es utilizado para ungir a todos aquéllos que son bautizados. El óleo de los catecúmenos es utilizado para ungir a aquéllos que se preparan para ser confirmados en la fe de la Iglesia. Con el óleo de los enfermos, éstos son ungidos, con la esperanza del alivio de sus enfermedades. Durante esta misa también tiene lugar la renovación de los compromisos sacerdotales. Todos los sacerdotes de la diócesis se reúnen en esta misa con su obispo y reiteran los compromisos adquiridos el día de su ordenación. Normalmente esta misa tiene lugar por la mañana. En la Diócesis de Charlotte esta misa se celebra al atardecer del martes de la Semana Santa por conveniencia pastoral.

La misa vespertina es llamada *In Cæna Domini.* Según una antiquísima tradición, el Jueves Santo está prohibido celebrar la misa sin la participación del pueblo. En esta misa se canta el gloria y se repican las campanas, que no volverán a sonar hasta la vigilia de Resurreción. Las lecturas y el Evangelio harán referencia a la institución de los sacramentos de la Eucaristía y del Orden Sacerdotal. Terminada la homilía se procede al rito del lavatorio de los pies, en memoria del acto de humildad realizado por el Señor en la Ultima Cena.

Terminada la Comunión, se deja el copón con las hostias consagradas sobre el altar para el próximo día y se concluye la misa. Después se procede a realizar la procesión con el Santísimo Sacramento para colocarlo en el sitio de la reserva, donde permanecerá para la adoración nocturna. Al finalizar esta procesión, se procede a desnudar el altar, a retirar y cubrir todas las cruces de la iglesia. Las cruces se cubren debido a que éstas son un símbolo de la Crucifixión del Señor, la cual no se celebra hasta el Viernes Santo. Aquí se da por terminada la liturgia del Jueves Santo, quedando todo preparado para celebrar la Pasión del Señor al día siguiente.

To Our Friends

— Last article about the Sacrament of Baptism.

— Two articles by Arturo de Aguilar about the liturgical celebrations of Holy Thursday and Good Friday and their meaning.

— A story about St. Isidoro de Sevilla, a Spanish saint who lived in the middle ages, and is a Doctor of the Church.

— News about the upcoming October trip of Pope John Paul II to the U.N.

Viernes Santo

Por ARTURO DE AGUILAR

Hacia el atardecer del Viernes Santo se celebra la Pasión del Señor, que consta de tres partes: la Liturgia de la Palabra, la Adoración de la Cruz y la sagrada comunión. Ese día no se puede celebrar el sacrificio de la misa, por tanto se utilizan las hostias consagradas el día anterior. La Comunión se distribuye únicamente como parte de esta celebración, con excepción de la comunión para los enfermos que no pueden asistir y a ellos se les puede llevar a cualquier hora del día.

El color litúrgico de las vestimentas de este día es el rojo. La ceremonia comienza con un prolongado período de oración en silencio. Las lecturas de esta celebración hacen referencia al Siervo sufriente de Isaías y el Evangelio proclama La Pasión de Nuestro Señor. Terminada ésta, puede haber homilía o no, pero lo que es muy importante es la oración de los fieles u oración universal, en la cual se pide en especial por la santa Iglesia, por el Papa, por la jerarquía y demás fieles, por los catecúmenos, por la unidad de los cristianos, por el pueblo judío, por los no creyentes, por los gobernantes y los más necesitados.

La segunda parte de la celebración es la adoración de la Cruz, que estando cubierta y precedida por dos cirios, se lleva a la entrada de la iglesia. Entonces el celebrante desfila con la cruz hacia el altar y la va descubriendo poco a poco, al ser entonada la frase: "Mirad el árbol de la cruz, donde ha sido clavado la Salvación del Mundo". El pueblo contesta: "Venid y adoremos". Al llegar al frente del altar se coloca la cruz de modo que todos los fieles presentes se puedan acercar para adorarla con un respetuoso beso. Mientras los fieles adoran la cruz se cantan algunos himnos apropiados o se recitan los "improperios", que son antífonas que recuerdan los reproches hechos por Dios a su pueblo y a cada uno de nosotros. El altar se viste en este momento para proceder a la distribución de la Sagrada comunión. Después de la comunión, el sacedote concluye con una oración para despedir al pueblo, pero no da la bendición. Todos se retiran en silencio y entonces el altar se desnuda. A partir de esa tarde hasta el término del Sábado Santo, cuando comienza la Pascua de Resurreción, la iglesia entera está en vigilia por la muerte de nuestro Señor.

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Bautismo VIII

"Por el Bautismo *todos los pecados* son perdonados, el pecado original y todos los pecados personales, así como todas las penas por el pecado (Cfr DS 1316). En efecto, en los que han sido regenerados no permanece nada que les impida entrar en el Reino de Dios".

"No obstante, en el bautizado permanecen ciertas consecuencias temporales del pecado, como los sufrimientos, las enfermedades, la muerte y las fragilidades inherentes a la vida... así como la inclinación al pecado que la tradición llama *concupiscencia*".

"El Bautismo no sólo purifica de todos los pecados, sino que hace del bautizado *una nueva creación* (2 Cor 5,17), un hijo adoptivo de Dios (Ga 4,5-7) que *ha sido hecho partícipe de la naturaleza divina* (2 Pe 1,4), coheredero con El (Rm 8,17), miembro de Cristo (Cf 1 C0 6,15) y templo del Espíritu Santo (Cf 1 Co 6,19)".

"El Bautismo hace de nosotros miembros del Cuerpo de Cristo: *'Por tanto... somos miembros unos de otros'* (Ef 4,25). Nos incorpora a la Iglesia. De las fuentes bautismales sale el único pueblo de Dios de la nueva alianza: *porque en un solo Espíritu hemos sido todos bautizados, para no formar más que un cuerpo*" (1 Co 12,13).

"Los bautizados vienen a ser *piedras vivas* para *edificación de un edificio espiritual, para un sacerdocio santo*" (1 Pe 2,5). "Por el bautismo participan del sacerdocio de Cristo, de su misión profética y real, son *linaje elegido, sacerdocio real, nación santa, pueblo adquirido por Dios...*" (1 Pe 2,9).

"Los bautizados, por su nuevo nacimiento como hijos de Dios, están obligados a confesar delante de los hombres la fe que recibieron de Dios por medio de la Iglesia (LG 11) y a participar en la actividad misionera y apostólica de la Iglesia" (LG 17). "El bautismo constituye el fundamento de la comunión entre todos los cristianos, e incluso con los que aún no están en plena comunión con la Iglesia Católica" (Cf UR 3). "Incorporado a Cristo por el bautismo, el bautizado es configurado con Cristo (Rm 8,29). El Bautismo imprime en el cristiano un sello (carácter) espiritual indeleble de su pertenencia a Cristo. Este sello no es borrado por ningún pecado, aunque el pecado impida dar frutos de la salvación (Cf DS 1609-1616). Dado una vez por todas, el Bautismo no puede ser repetido". *(Tomado del Catecismo de la Iglesia Católica, Edición Española.— Con permiso de los Padres de la Sociedad de San Pablo)*

Isidoro de Sevilla

La festividad de San Isidoro de Sevilla se celebra el 4 de abril. Este santo español es el último de los Padres latinos. Nació en Sevilla, España en el año 560. Resume en sí todo el patrimonio de adquisiciones doctrinales y culturales que la época de los Padres de la Iglesia transmitió a los siglos futuros. Isidoro fue un escritor enciclopédico, muy leído en la Edad Media. Su gran celo como obispo fué lograr una madurez cultural y espiritual en el clero español.

La santidad era cosa común en la noble familia: tres hermanos fueron obispos y santos y una hermana, religiosa, también alcanzó los altares. Isidoro se dedicó tanto a los estudios y la escritura que llegó a ser considerado el hombre más sabio de su época, el maestro de la Europa medieval y el primer organizador de la cultura cristiana. Fue un hombre muy sabio, pero de profunda humildad y caridad. No sólo obtuvo el título de "doctor aegregius", sino también la aureola de santo.

Cuenta una leyenda que cuando niño, un enjambre de abejas invadió su cuna y dejó en los labios del pequeño Isidoro un poco de miel, como auspicio de la dulce y sustanciosa enseñanza que un día saldría de esa boca. San Isidoro de Sevilla es considerado como uno de los Doctores de la Iglesia.

Visita papal a las Naciones Unidas muestra interés por ellas

NUEVA YORK (CNS)— Según dijo el nuncio papal ante las Naciones Unidas, la visita del Papa Juan Pablo II vuelta a programar muestra el interés de mucho tiempo del Papa por el trabajo de esta organización, porque cae durante la observancia del quincuagésimo aniversario de las Naciones Unidas.

La visita del 5 de octubre próximo "reafirmará que los Papas han reconocido el gran servicio de las Naciones Unidas por el fomento de la paz y el desarrollo del mundo", dijo Monseñor R. Marino, nuncio papal ante las Naciones Unidas.

El Vaticano anunció el 2 de marzo que el viaje pospuesto del Papa a Estados Unidos había sido fijado otra vez para entre el 5 y el 8 del próximo octubre.

La visita estaba señalada originalmente para octubre de 1994, pero el Papa se vió obligado a cancelarla debido a que un hueso de la cadera sanaba lentamente.

Su visita programada a las Naciones Unidas, también "animará a un conocimiento mayor entre las naciones de que los problemas de cada una son los problemas de todas, y que la comunidad total del mundo debe ayudar a resolverlos," agregó monseñor Marino.

El nuncio dijo que el Papa volaría a los Estados Unidos el 4 de octubre y se marcharía la noche del 8. Ese período es un día más extenso que la visita que fué señalada en otoño pasado.

Monseñor Marino dijo que el Papa haría visitas pastorales a las Arquidiócesis de Nueva York, Newark, Nueva Jersey y Baltimore, así como a la Diócesis de Brooklyn. El añadió que no sabía como se usaría ei día adicional.

An Extraordinary Hospital In Guatemala

By SISTER BARBARA MAYER

Carmen is an 18-year-old girl who resides at the Hermano Pedro Hospital in Antigua, Guatemala. Due to cerebral palsy, she cannot walk or talk. Her parents abandoned her when she was a young child. With the quality care of the hospital and the help of groups like Christian Foundation for Children and Aging, a Catholic child sponsorship organization, Carmen is a happy, loving young woman. She especially enjoys receiving cards and small gifts from her CFCA sponsor, a parishioner at Our Lady of Calvary parish in Philadelphia.

Carmen's sponsor decided to "adopt" a person with disabilities after hearing a missionary speak in her parish about a physically handicapped man. The man told the priest that he had heard that Christians help one another and asked the priest if he could give him the name of a Christian who would help him. The priest was a little stunned as he asked the congregation, "Could I have given him your name?"

Carmen's sponsor, who does not want to be identified, said she felt that everyone deserves an equal chance, even the poor and the handicapped. She delights in pictures she receives that show Carmen's progress.

Carmen is one of about 600 patients at Hermano Pedro Hospital. The facility was named after a humble Spanish Franciscan friar who came to Guatemala to nurse the indigent sick in the 17th century. The many miracles attributed to Blessed Hermano Pedro cause followers believe that he will be canonized soon.

Inspired by this holy friar, Fray Guillermo Bonilla, a Franciscan friar from Costa Rica, together with a youth group and some adult volunteers, founded the hospital in 1981. When he and the Sisters of St. Vincent de Paul saw the sick people destitute and in need of medicine and shelter, they sought donations at the local market for a house to rent. In six months they had outgrown the house and began looking for a place large enough to accommodate 80 invalid children and elderly.

They found the present building, formerly the National Hospital of Antigua, partially destroyed by the earthquake of 1976. In 1982, Fray Guillermo negotiated with the mayor and governor for use of the undamaged part of the building as a convalescent home. They also rented space for 13 invalid children who were mentally disabled or physically deformed due to malnutrition. A wing for blind and elderly persons was added in 1984 and in 1990 an intensive clinic to combat malnutrition and another clinic to diagnose and treat convulsive disorders opened.

All services at the hospital, supported entirely through local and worldwide donations, are provided free. Medical specialists from the United States and Canada often volunteer their services when asked.

The hospital continues to expand as the numbers in need of help grows. It now includes homes for abandoned healthy children, invalid adolescents, and adults with severe handicaps and the special education facility for children with physical disabilities that Carmen attends. School staff are trained to pay attention to the specific needs of each child and to provide the kind of individual stimulation and support required.

There is also a bakery where residents learn to bake their own bread and a technical institute where residents can take courses in tailoring, pinata and pastry making. By acquiring skills, patients may be able to find work if they leave Hermano Pedro.

Other services include medical consultations, dental care, a pharmacy, physical therapy, a used clothing outlet, assistance for poor families and a day care center for children whose parents sell their produce in the markets. In addition, each year trainers help many wheelchair patients like Carmen prepare for the Special Olympics in Antigua. The participants gain a sense of accomplishment in overcoming their physical disabilities and take great pride in the medals they receive.

A girl with physical disabilities receives her first Holy Communion at Hermano Pedro Hospital.

Fray Guillermo and his helpers have worked untiringly to restore the hospital as well to repair the Invalid Children's Home and the Home for the Blind and Elderly which now has about 100 residents. They also hope to complete repairs on the chapel of the hospital, which was badly damaged by the earthquake.

Many private businesses, religious congregations and individual donors have played an important role in the miracle of Hermano Pedro Hospital. One group of visitors brought the hospital a busload of X-ray equipment, medicine, wheelchairs and crutches. One day the hospital hopes to acquire ultrasonic and tomographic equipment to provide diagnostic services for low-income people.

People who come to Antigua for study and vacations often tour the hospital. When they see the hope-filled atmosphere and the tremendous needs of the patients, their hearts are touched. A physiotherapist who came to study Spanish for thirty days stayed more than three years tending to the sick in need of physical therapy.

Visitors are always impressed by the care given at Hermano Pedro. "Many of the aged and handicapped have been abandoned and probably would have no place to go without this hospital," said Helen Cooke of Kansas City, Mo., after touring the facility. "Everything was very clean and the staff even did the laundry by hand and hung it on the line."

The patients at Hermano Pedro range in age from newborn to 90-years-old. About 175 of them have CFCA sponsors who help provide the nutrition, medical care, special education, physical and occupational therapy they need.

The social work of Hermano Pedro has now been extended to El Salvador and Nicaragua where Franciscans also care for the indigent sick and aged. "The Providence of God always manifests itself miraculously on the side of the disadvantaged poor," said Friar Guillermo, who has begun a home for the neglected elderly in Chinandega, Nicaragua.

Since the hospital is sustained solely by faith in Divine Providence, people can help with prayer, donations of money, medicines, household items, clothing, or by sponsoring one of the patients — young or old.

To help the ministry of Hermano Pedro, write to the Christian Foundation for Children and Aging, One Elmwood Avenue, Kansas City, KS 66103 or call (800) 875-6564.

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Acct. #_____ Expires_____

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Drawing will be held Friday, May 26 at the BMHS Athletic Banquet.

World and National Briefs

As 250 Pray Against Death Penalty, Two Executed In Illinois

CREST HILL, Ill. (CNS) — As Illinois held its first double execution in 43 years, some 250 protesters held an ecumenical candlelight prayer service in the cold outside Stateville Correctional Center in Crest Hill. James Free, 41, and Hernando Williams, 40, were brought from the Pontiac Correctional Center March 21 and executed by lethal injection during the early hours of March 22. "Our God is a God of life, not a God of death," said Catholic Bishop Joseph L. Imesch of Joliet, one of seven religious leaders at the Stateville vigil.

Murdered Pastor Remembered By Stricken Community

NEW ORLEANS (CNS) — Stunned parishioners, friends and fellow clergy sought solace in prayer and each others' words as they remembered a New Orleans pastor who was murdered March 16 as he took his dog on their nightly walk. As one of his last acts, Father Karl Petersen had coached a prospective bride and groom through their wedding rehearsal, practicing their vows as his pet Lhasa Apso, Florence, walked the aisles of Sts. Peter and Paul Church. Moments later, the 56-year-old priest became a grim statistic in the country's deadliest city. While taking Florence on her walk around the block at about 9:30 p.m., a man on a bicycle accosted him and killed the priest with a gunshot to the back. The gunman rifled through Father Petersen's pockets for change. The casually dressed priest had left his wallet in the rectory.

Change Hearts To Save Programs, Mrs. Clinton Says

WASHINGTON (CNS) — The key to holding onto progress toward social justice lies in changing the hearts of those who would make scapegoats of the poor and needy, said first lady Hillary Rodham Clinton. "Now, more than ever, we need your moral leadership," Mrs. Clinton told 400 guests at an interfaith banquet March 21. "You can continue to reach into people's hearts, to be a moral example that can help us move back onto the historical track we were intended to be on." Long before the Republican Party crafted its "Contract With America," the country had its own contract with its people — the historical American Dream of a better future for all, Mrs. Clinton said.

U.N., Despite Vatican Objection, Accredits Group For Beijing

UNITED NATIONS (CNS) — The United Nations overrode Vatican objections and accredited Catholics for a Free Choice to participate in the Beijing Conference on Women. A special working group set up to consider the issue March 20 recommended approval for the United States, Mexico, Brazil and Uruguay affiliates of the organization, which supports legal abortion. In place of the preparatory committees that planned other U.N. conferences, the U.N. Commission on the Status of Women is making arrangements for the Sept. 4-15 Beijing meeting, formally called the Fourth World Conference on Women: Action for Equality, Development and Peace.

Coalition Drafts Principles On Handling Conflicts

ARLINGTON, Va. (CNS) — A coalition of religious, civil liberties and education organizations has drafted a set of six principles proposed as "civic ground rules" for handling conflicts in public education, especially those over religious issues. "The time has come to restore civility to our public policy debates," said one of the authors at a March 21 press conference at the Freedom Forum in Arlington. U.S. Education Secretary Richard W. Riley lauded the effort as a step toward resolving disputes over religion in a way that is respectful of the beliefs and rights of parents, students and educators.

Bishop Dudley Of Sioux Falls Resigns

VATICAN CITY (CNS) — Pope John Paul II has accepted the resignation of Bishop Paul V. Dudley of Sioux Falls, S.D., who has headed the diocese since 1978. The resignation was announced at the Vatican March 21. Coadjutor Bishop Robert J. Carlson, installed in February 1994, automatically becomes bishop of the diocese, which covers South Dakota east of the Missouri River. "My heart overflows with sincere thanks for the tremendous kindness and cooperation given to me since my arrival," Bishop Dudley said in a statement. In a letter to parish leaders last year, Bishop Dudley explained that he had requested a coadjutor to help govern the diocese. "At 67," he wrote, "I just do not have the energy I once had to deal with the important issues that will face the diocese in the coming years."

Colorado Catholic Conference Reports Legislative Victories

DENVER (CNS) — Halfway through the current session of the state Legislature, the Colorado Catholic Conference reports victories regarding welfare reform, parental notification of minors seeking abortions, and physician-assisted suicide. According to Doug Delaney, executive director of the conference, the most recent victory came March 13, when a welfare reform bill that would have frozen public assistance spending was killed in a Senate committee. Delaney told the archdiocesan newspaper, Denver Catholic Register, the legislation assumed that recipients of Aid to Families with Dependent Children, known as AFDC, have additional children to get an increased grant of $76 per month. "The facts simply do not bear this out," he said.

Federal Judge Rules Abortion Clinics Law Unconstitutional

WASHINGTON (CNS) — Pro-life activists applauded a federal judge's ruling March 16 that a law guaranteeing access to abortion clinics is unconstitutional. "The decision by a U.S. federal court represents a major victory for the pro-life movement in America," said the Rev. Patrick Mahoney, director of the Christian Defense Coalition, during a Washington press conference the next day. U.S. District Court Judge Rudolph Randa dismissed charges against six people who blocked entrances to a Milwaukee clinic, saying the Freedom of Access law was unconstitutional. So far the law has been upheld by seven federal judges and one appeals court. In United States v. Wilson, Randa ruled that Congress lacks the authority under the commerce clause to pass a statute regulating private activity within a state that does not affect interstate commerce.

Irish Leaders Emphasize Need To Work Together For Peace

WASHINGTON (CNS) — If the people of Ireland can work together for peace, they will "give hope" to the rest of the world, said Ireland's Prime Minister John Bruton. "Two communities sharing the one home, that is our objective. If it can be done in Ireland, it can be done in divided communities throughout the world," he said March 17 during a National Press Club luncheon in Washington. Bruton also attended a White House St. Patrick's Day party March 17 along with Gerry Adams, leader of Sinn Fein, the political wing of the Irish Republican Army in Northern Ireland. While in Washington, Adams opened an office for Sinn Fein. He stressed that peace has to "mean more than the absence of violence" and must include rooting out underlying tensions.

Communists Still Control Poland, Primate Says

WARSAW, Poland (CNS) — Poland is still a communist country where politicians are prejudiced against believers, said Cardinal Jozef Glemp of Warsaw. "Mere acceptance of capitalism does not mean abandoning the tenets of Marxism," the Polish primate said March 15. The cardinal referred to the numerous ex-communists at the helm of national political life, including Prime Minister Jozef Oleksy, a former member of the Polish communist party's central committee. "I simply have my doubts" that such a person can "create a new Poland," he said. A main unresolved problem is government ratification of a 1993 concordat regulating church-state relations agreed to by Vatican and Polish officials.

French Bishop Withdraws Approval Of Bible

VERSAILLES, France (CNS) — The bishop of Versailles has withdrawn his approval of the French version of a modern Bible that has sparked complaints of anti-Semitism from Jewish leaders. The action by Bishop Jean-Charles Thomas means that this Bible, in its current form, can no longer be published or sold under Catholic auspices. He made the decision in early March after Jewish leaders complained to him and the Vatican. Bishop Thomas, who also wrote a preface for the French edition of the "Christian Community Bible," asked the publishing company to remove all copies still on sale and to ensure that remarks considered anti-Semitic are expunged from the second edition, currently under preparation.

Islamic Extremists Planned Attack On Pope Rebel Says

MANILA, Philippines (CNS) — Islamic extremists planned to kill Pope John Paul II during his visit to the Philippines in January using a suicide bomber who believed he would enter paradise by killing the pontiff, a former Moslem rebel said. "Bombs would be strapped around him and then he would go near the pope and blow himself up. He would sacrifice himself because by sacrificing himself for the cause of Islam he would go to paradise. That is the belief," Edwin Angeles told a news conference in Manila March 23, according to Reuters, the British news agency. The bomber was to have approached the pope during a public appearance in Manila, Angeles said, but "there was no opportunity."

Vatican Hails Rebels' Release of Seven Nuns In Sierra Leone

VATICAN CITY (CNS) — Seven missionary nuns were released by rebels in Sierra Leone after nearly two months in captivity, church officials reported. The Vatican hailed the nuns' liberation but called for the release of others still held by the rebels in the West African country. The nuns, including one American, were handed over "safe and sound" March 21 to Bishop George Biguzzi of Makeni, who had personally pleaded with rebels to free the missionaries, a Vatican statement said. The missionaries were identified as Sisters Adriana Marsili, an American; Teresa Bello, Angela Bertelli, Agnese Chiletti, Anna Mosconi and Lucia Santarelli, all Italians; and Hildegard Jacoby, a Brazilian.

Spanish Police Arrest Italian Wanted In Priest's Killing

VALENCIA, Spain (CNS) — Spanish police have arrested a man wanted in Italy for the murder of a crime-fighting priest. Spanish police apprehended Giuseppe Quadrano, a 41-year-old Italian, in the eastern port city of Valencia. Quadrano is suspected of shooting to death 36-year-old Father Giuseppe Diana in March 1994 in a town near the Italian port city of Naples. The Naples area is where the Camorra crime organization has its base. Italian news reports of the March 21 arrest said that Quadrano was a Camorra boss and killed Father Diana because the priest refused to celebrate a funeral Mass for a member of Quadrano's crime gang. Father Diana also had been active fighting organized crime in Casal di Principe, near Naples, where he worked as a parish priest.

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People In The News

St. John's University, Vincentians Create Chair For Social Justice

JAMAICA, N.Y. (CNS) — St. John's University inaugurated the Vincentian Chair for Social Justice and honored members of the university and Vincentian communities during a founders' week convocation. "May this chair be a clear response to Pope John Paul's challenge and call to the Vincentians to come and research the causes of poverty and encourage concrete solutions," said Vincentian Father Joseph L. Levesque, superior of his order's Eastern province. The chair was jointly endowed in 1994 by St. John's, which the Vincentians founded in 1870, and by the Eastern province. Also present at the convocation were Brooklyn Bishop Thomas V. Daily, Vincentian Father Donald J. Harrington, who is university president, and Vincentian Father Robert P. Maloney, superior general of the congregation. Father Maloney, who received an honorary doctor of laws degree, gave the address to inaugurate the Vincentian chair.

Boston Seminary Official Named Associate Secretary

WASHINGTON (CNS) — Father William P. Fay, a priest of the Archdiocese of Boston, has been named an associate general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference. At the time of his appointment, Father Fay was dean of the college of liberal arts and chairman of the philosophy department at St. John's Seminary in Brighton, Mass. He succeeds Msgr. Dennis M. Schnurr, who served as an associate until becoming general secretary in February. Mercy Sister Sharon Euart and Francis X. Doyle are also associate general secretaries. Father Fay studied for the priesthood at St. John's Seminary in Brighton and the North American College in Rome. He was ordained a priest of the Archdiocese of Boston on July 13, 1974. He received a master's degree in theology from the Gregorian University in Rome and a doctorate in philosophy from The Catholic University of America in Washington.

Pope Meets With Wife Of Man Who Saved Jews From Nazis

VATICAN CITY (CNS) — Pope John Paul II met with the widow of Oskar Schindler, the German businessman credited with saving hundreds of Jews from Nazi gas chambers, and thanked her for the couple's efforts during World War II. During the brief meeting at the Vatican March 22, Emilie Schindler invited the pope to come to Jerusalem and inaugurate a memorial for the persecuted, which is to be established in the couple's honor. The pope replied that he would like to come, but no date was mentioned for a visit. The pope's longstanding desire to travel to Jerusalem has been frustrated by political problems in the region. Mrs. Schindler, 86, said at a press conference afterward that the inauguration date depends on the pope. A Catholic who has lived in Argentina for 46 years, she said she was moved by the papal meeting.

New Haven Man Working With Poor Not Roman Catholic, Official Says

NEW HAVEN, Conn. (CNS) — A man who has received national publicity for his efforts to feed the poor in New Haven, Conn., is reported to be under investigation by the state Department of Consumer Protection for possible violation of public charity laws. In addition, Denys Cormier — who has variously described himself as belonging to the Benedictine, Franciscan and Trappist religious orders — is no longer a Roman Catholic and has no affiliation with the Roman Catholic Church, according to church officials. "We just want people to know that if they are giving him money, they are not donating to the Roman Catholic Church or to the Archdiocese of Hartford, but to an individual," said Sister Irene Fortier, a Daughter of the Holy Spirit who heads the archdiocesan Office for Religious.

Sacramento Nun Heading For Tanzania To Assist Rwandan Refugees

SACRAMENTO, Calif. (CNS) — Ten months after civil war broke out in Rwanda, hundreds of thousands of refugees who survived the massacres are in Tanzania and Zaire, not knowing how to rebuild their lives. Loretto Sister Judy Illig was to leave Sacramento at the end of March to help refugees in Tanzania put their lives together. She plans to work for the next two years in a camp with some 90,000 Rwandan refugees. "I go knowing that I don't have to judge the situation or the Rwandan people at all — I just have to care about them," she told The Catholic Herald, Sacramento diocesan newspaper. In her mission to Tanzania, she will work with five other Sisters of Loretto. The sisters — one each from the United States, Ireland, Kenya and Canada and two from India — will meet in Nairobi, Kenya, for orientation before heading to the refugee camps.

Former Anglican Priest, 91, Ordained To Catholic Priesthood

MANCHESTER, England (CNS) — A former Anglican priest has been ordained to the Roman Catholic clergy at the age of 91. Father Harold Riley, ordained in mid-February by Cardinal George Basil Hume of Westminster, is believed to be the oldest man ever to enter the Catholic priesthood. He had been a priest in the Church of England since 1927, when Cardinal Hume was 4 years old. Father Riley told the Manchester-based Catholic weekly, The Universe, that he had always been interested in the "Catholic" side of the Anglican Church. "I always worked for Catholic things. I had hopes that the Church of England might develop more along that line and restore the faith to the people of England," he said.

Nevada Diocese Split; Pope Names Bishops For Each

Bishop Philip F. Straling

Bishop Daniel F. Walsh

WASHINGTON (CNS) — Pope John Paul II has split the statewide Diocese of Reno-Las Vegas into separate dioceses of Reno and Las Vegas and transferred a California bishop into the state.

Named the first head of the Diocese of Reno was Bishop Phillip F. Straling of San Bernardino, Calif. The current head of the Diocese of Reno-Las Vegas, Bishop Daniel F. Walsh, was named head of the Diocese of Las Vegas.

The appointments were announced in Washington March 21 by Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States.

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Raleigh, NC 27608

Name _____ Maiden _____

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Grades attended _____ Years attended _____

Diocesan News Briefs

Healing Services

CHARLOTTE — A Mass for healing of the mind, body and spirit is the first Wednesday each month at 7:30 p.m.at St. Peter Church. This month the Mass is April 5.

ASHEVILLE — A Mass for people with HIV/AIDS and other illnesses is the second Thursday each month at 7 p.m. at St. Joan of Arc Church. This month the Mass is April 13. For information or transportation, call (704) 252-3151.

Perpetual Novena

CHARLOTTE — Perpetual Novena to the Blessed Mother is on Monday mornings at 8:30 a.m. at St. Vincent de Paul Church.

Birthmother Support Offered

WINSTON-SALEM — Family Services, Inc. and Catholic Social Services offers group support for birthmothers the second Thursday each month from 7-8:30 p.m. at Family Services, Inc. Discussions center around issues of grief and loss experienced in the adoption process. For information, call Rebecca Nagaishi at (910) 722-8173 or Becky DuBois at (910) 727-0705.

Pre-Catechuminate Institute

HICKORY — Ideal for parish staff, initiation teams and those who work with the pre-catechuminate, "The Pre-Catechuminate: a Mini Institute" will take place at the Catholic Conference Center June 2-4. For information, call Sheri Wilson at (910) 765-3499.

Week-Long Retreat

MAGGIE VALLEY — Reverend William Fickel directs "EUCHARISMA — Becoming What We Celebrate" May 7-13 at Living Waters Reflection Center. This week-long retreat centers on the contemplative elements of the Eucharistic prayer and the reality of Christ's presence within all humanity. Donation is $200. To register, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751. For information, call (704) 926-3833.

Weekend Retreat

MAGGIE VALLEY — "Modern Theology and the Twelve Steps" is a weekend retreat for everyone, but especially for those in recovery programs and those who minister to persons in recovery programs led by Franciscan Father Edward Flanagan and Ken and Jacké Brinker May 5-7 at Living Waters Reflection Center. Donation is $80. To register, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751. For information, call (704) 926-3833.

Youth Rally

HICKORY — The Renewal Team of the Diocese of Charlotte invites teenagers to a Youth Rally May 6 from 2-4:30 p.m. at the Catholic Conference Center featuring Jim Murphy who journeyed 4,200 miles on foot across the U.S. carrying a cross. Admission is free.

Cornelius Davis III

School Honors Graduate

WINSTON-SALEM — Dr. Cornelius Alexander "Corney" Davis III is a National Catholic Educational Association(NCEA) Catholic Elementary School Distinguished Graduate for 1994. Dr. Davis graduated from St. Leo School in 1977 and currently attends Northwestern University in Chicago where he is a Research Fellow in the division of cardiac surgery.

ARISE Weekend

CLEMMONS — ARISE is a weekend experience sponsored by the Cursillo movement for those who want to know more about the Catholic faith. Holy Family Church will host weekends June 9-11 for men and June 23-25 for women. For information, contact Sheri Wilson, 1084 Whitaker Rd., Winston-Salem, NC 27106, (910) 765-3499.

CHRISM Mass Choir Rehearsals

CHARLOTTE — Rehearsals for the diocesan CHRISM Mass choir continue April 2 and April 9 at St. Patrick Cathedral from 4-5:30 p.m. The CHRISM Mass is April 11 at 7:30 p.m. For information, call Larry Stratemeyer at (704) 334-2283.

Spiritual Retreat

MAGGIE VALLEY — A weekend retreat for A.A. members April 21-23 at Living Waters Reflection Center. This is an opportunity to participate in a directed approach to spiritual well being not allied with any denomination, organization or institution. Reservations are limited to 40 people, first come, first served. For registration and information, call Elain at (704) 274-2366 or Bill at (704) 627-3010.

Grief Support

GREENSBORO — A grief support group is offered at St. Paul the Apostle Church April 9 and 23 and May 7 and 21 at 7:30 p.m. Call Jackie Standen (704) 294-0033 if attending.

Pregnancy Center Volunteers

GREENSBORO — The Greensboro Pregnancy Center needs volunteer receptionists and counselors. If interested, call Laure Hicks at (910) 274-4901.

Youth Group Raises Funds. Young people from St. John Church in Tryon raised $859 for World Vision by asking people to sponsor them to go without food for 30 hours as a way to identify with those who are hungry. Pictured from left to right are: group leader Vicki Lamming, Mae Wolfe, Meghan Cocoran, Jennifer Lanning, Beth Wolfe, Allison Wheaton, Elizabeth Trautman, Amy Jolley, Michael FitzSimmons and Carmen Lyles. Not pictured are Melissa Churchill, Megan Holcombe, Erin Cunningham and Rev. Mr. Bruce Haslett, a permanent deacon for St. John Parish.

Singles II

CHARLOTTE — Catholic Singles of Charlotte II is a social group for people over 30 who are single, divorced or widowed. Activities include dinners, movies, dancing, sports, beach and mountain trips. Call Kathy at (704) 552-2401 for details.

Family Peace Workshop

BOONE — Kathy Boyette, a family educator, will facilitate a workshop on peace and justice in the home, co-sponsored by the Justice and Peace Ministry April 8 from 9:30-3:30 p.m. at St. Elizabeth Church.

Hats Off To Spring

WINSTON-SALEM — The St. Theresa's Guild Card Party and Fashion Show is Tuesday, April 4 from 7-10:30 p.m. at St. Leo the Great Church in the Bishop Begley Activity Center. Fashions are provided by Belk of Hanes Mall. Tickets are $6. A framed print by Bob Timberlake will be presented to the winner of a raffle. For information, call Joyce Anderson at (910) 765-5384 or Jenny Patella at (910) 765-3487

Home Educators Meet

WINSTON-SALEM — Catholic Home Educators of the Triad meet Monday, April 3 at 10 a.m. New members are welcome. For details, call Mary Beth Young at (704) 764-0629.

Spring Retreat

BELMONT — A Spring Retreat for single people who are widowed, divorced or separated is at Belmont Abbey College April 28-30. Cost is $135 for single occupancy and $115 double occupancy and includes two nights lodging and five meals. There will be Benedictine chanting on Friday and Saturday and daily Mass in the Abbey Cathedral. For information, call Maureen Baggatta at (704) 465-5138 or Frances D'Amato at (704) 256-8666.

Study Abroad

BELMONT — Belmont Abbey College of International Awareness, in cooperation with the Cenanahuac Educational Community, offers a five-week program of language study and cultural immersion in Mexico July 8 - Aug. 12. The program is available to all university students and high school seniors. Ten academic credits may be earned. Deadline for applications is April 12. For information or an application, call Dr. José Neto, director of Mexico Summer Program, at (704) 825-6758.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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Report Finds 10 Million Disabled Catholics, Cites Worship Needs

By NANCY FRAZIER O'BRIEN

WASHINGTON (CNS) — More than 10 million U.S. Catholics have some kind of disability but the worship needs of nearly all of them can be accommodated, according to a report prepared by the National Catholic Office for Persons with Disabilities.

"There are few among the 10 million Catholics with assorted disabilities whose needs cannot be met when we make appropriate accommodation for their inclusion," said the report prepared for the National Conference of Catholic Bishops in March.

Using information from several Louis Harris polls about the disabled, the report said 54 percent of the disabled population — or about 5.4 million Catholics — have a physical disability and need "ramps, railings and adequate space in which to maneuver."

About 4 percent of those with disabilities — an estimated 400,000 Catholics — are blind or visually impaired, with most of them unable to read Braille. "The remainder prefer large-print, audiotapes or computer-generated data to access print materials and appreciate having the visual elements of worship and religious programs audio described," the report said.

Another 4 percent of the disabled — or about 400,000 Catholics — are deaf or hard of hearing and only about 15 to 20 percent of them communicate using American sign language.

"The remainder consider English (or their native tongue) as their primary language and need written text, whether real-time captioning, captioning of already existing materials or print scripts," according to the report.

The Catholic disabilities office estimated that 3 percent of those with disabilities are mentally retarded and 97 percent of the mentally retarded live in their communities, either in their own homes or in group settings.

"With training and supervision, almost all of these individuals can fit into jobs and mainstream community life," the report said. "However, their grasp of the feelings of faith can be expected to exceed their theological insights."

The mentally ill make up about 5 percent of those with disabilities, with about 500,000 Catholics being classified as mentally ill.

Noting that a 1991 Harris survey found that nearly three-quarters of the general population said they feel "awkward or ill at ease" around those who are mentally ill, the report said they nevertheless are "in as much need of the support of their faith as any other."

"We can gain wisdom if we consider Christ's outreach to those who cried out for recognition in Judea and Samaria 2,000 years ago," the report added.

The remaining 26 percent, or about 2.6 million Catholics, have other serious health impairments, the report said. Ten percent of the disabled population have heart disease or blood vessel disease, while 11 percent have cancer, diabetes, kidney disease or the like. Five percent of the disabled are limited by pulmonary or respiratory problems.

"Many within this group may have mobility and other limitations which require consideration when planning for their inclusion," the report said. "Those with such hidden disabilities face misunderstanding and their need for accommodations may be misinterpreted as unreasonable demands for special privileges rather than reflective of legitimate need."

The National Catholic Office for Persons with Disabilities was established in 1982 to promote greater inclusion of the handicapped in church and society. Copies of its report went to various offices of the NCCB and U.S. Catholic Conference, including the Department of Social Development and World Peace, the Secretariat for Family, Laity, Women and Youth, the Department of Education and the Secretariat for Doctrine and Pastoral Practices.

Pope Suggests Pro-Life Work As Possible Penance For Abortion

By JOHN THAVIS

VATICAN CITY (CNS) — Priests should consider pro-life work as a possible penance for people confessing to abortion, Pope John Paul II said.

Likewise, charity activity could be advised for those confessing to sins against social justice, he told a study group of church experts March 18.

The pontiff was making the point that concrete acts of penitence, and not only prayer, can be useful as penance — especially when they are designed as an "opposite medicine" to the sin.

Such penances are suitable when the sin is one committed against a fundamental good, he said.

"For example, for the crime of abortion, which is tragically widespread today, there could be the penitential response of a commitment to the defense of life," he said. The form of this penance should be carefully considered to meet the needs of the sinner and those of society, he said.

On the other hand, the pope said, sins against justice are "poisoning relations between people and polluting society." An ideal response in the confessional, he suggested, should begin with the restitution of what has been wrongfully gained.

But restitution should not be limited to what has been gained. The pope said a good model was provided by Zacchaeus in St. Luke's Gospel, who promised Christ he would repay extorted money "four times over."

"It will not be difficult, judging with the criteria of the faith, to find analogous responses for other sins," the pope said.

He said that physical penance still has a place in the confessional. Such penances are generally covered under the term of "fasting," and "except in cases of disease of weakness, a reasonable limitation of food is normally possible" for penitents, he said.

But he cautioned confessors against assigning, or even allowing, penances that are too physically demanding.

He advised confessors to strive for a balance between the penance and the spiritual needs of the person confessing. Prayer is the simplest and first response, because in it the individual naturally praises God and sees sin as an offense.

But here, too, he said, there is a risk of overloading the penitent. He reminded confessors that "a modest penance that is done with enthusiasm is better than a huge penance which is not done or which is performed with annoyance."

He said confessors are often called upon to read the complex spiritual attitudes of the people who come to confess. In general, the priest should offer the penitent trust and hope while assigning a penance that acts to repair the offense against God, he said.

This means that in the confessional, the priest should be a teacher of truth, a doctor of souls and "a sensitive friend who does not reproach as much as he corrects and encourages," he said.

Abbey Experience

BELMONT — The Belmont Abbey college visitiation day for high school juniors and seniors is Friday, April 21 beginning at 9 a.m.

"Abbey Experience" provides an opportunity to learn about North Carolina's only Catholic college. Visitors will sample classes and tour the campus, including the Abbey Church and St. Leo Hall. College officials will be available to answer questions.

For information, call the Admissions Office at (704) 825-6665 or (800) 523-2355.

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employment opportunities

Coordinator of Religious Education: St. Joseph Catholic Church in Newton, NC is currently seeking a part-time coordinator of Faith Formation. Key position responsible for OCIA, Youth Ministry, parish education, Catechist recruitment and training and other religious education programs. Undergraduate degree which includes religion courses is preferred. If you are searching for a challenging and satisfying ministry, send letter of interest and resume to: DRE Search, St. Joseph Catholic Church, 720 West 13th St., Newton, NC 28658.

School Bus Drivers: 3 hours a.m., 3 hours p.m., Mon.-Fri. Salary $9 per hour. Begins Aug. 95. Must have or be able to obtain a NC CDL. No criminal record and a clean driving record a must. Required to pass D.O.T. drug and alcohol screening and criminal background check. Apply in person at 1145 Buchanan St. Charlotte 28203 by April 30.

Elementary School Principal: St. Gabriel School in Charlotte (K-5 enrollment 500) seeks experienced educator for principal effective July 1, 1995. New building opened Nov. 1992 has 24 classrooms, high school size gym, 500 seat cafeteria, media center, computer, art and music labs. Qualifications: practicing Catholic; Masters degree in Ed. Admin., curriculum or related field; teaching experience in elementary school; 3-5 years school administrative experience; Catholic school teaching or administrative experience; strong human relations skills. St. Gabriel school is part of a regional system with a centralized board, budget, salaries, purchasing, tuition collection, bill paying. Send letter of application, resume and salary expectations to: Dr. Michael Skube, Superintendent of Schools, Diocese of Charlotte, 1524 E. Morehead St., Charlotte, NC 28207.

Administrator/Coordinator of Faith Formation: Part-time position. Contact Father Richard Farwell, St. Dorothy Catholic Church, 148 St. Dorothy Ln., Lincolnton, NC 28092, (704) 735-5575. Interviews by appointment only.

Personal Care: Energetic female to care for female with MS for personal care, housekeeping, meals, etc. Possible live in. Lifting required. Own transportation and references required. Contact Daryl Griffin at (704) 554-7800 (work only) and leave message.

Director of Religious Education: Full-time position working with Youth Minister and staff beginning July 1, 1995 with organized program with enthusiastic, dedicated catechists. This Vatican II growing 500 family parish with 800 children in Faith Formation is excited about future challenges. Qualifications: MA or equivalent in Religious Ed. with experience in overseeing a Faith Formation program. Salary commensurate with experience and diocesan policy. Send resume and transcripts to: Search Committee, Attn: Rev. James W. O'Neill, St. Paul the Apostle Church, 2415 Horse Pen Creek Rd., Greensboro, NC 27410.

Elementary School Principal: St. Francis de Sales offers a K-6 program for students with full-time Religion teacher, computer lab, modern gym. Must be practicing Catholic, posess MA and be W.V. certified or eligible. Administrative experience desired, salary commensurate with experience. Salary range 28-35, housing provided. Send resume and 3 professioanl reference by April 30 to: Search Committee Chariman, St. Francis de Sales Catholic Church, 614 S. Oakwood Ave., Beckley, West Virginia 25801-5991.

Little Flower

from page one

Mayfields' plans. "...it will truly be a beautiful place in which our Catholic seniors can find a very beautiful environment and loving care," said Bishop William G. Curlin in a letter of support, calling the effort, "an extension of the Church's Respect for Life program."

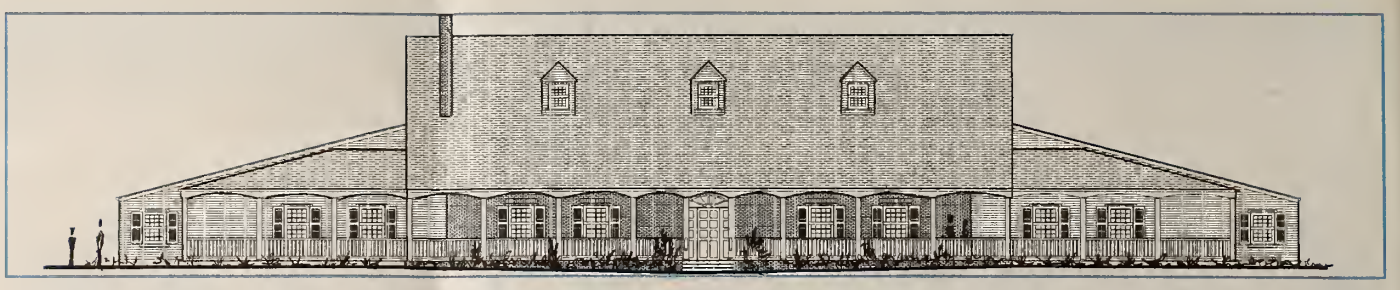
Adams and Mayfield have precise plans at hand, financing options in the works, and the support of the diocese. What they don't have is terra firma.

Little Flower principals Adams and Mayfield explored a number of locations options, dismissing each for infrastructure and logistical reasons. With 40 percent of the Diocese of Charlotte's 95,000 Catholics residing in Mecklenburg County, and with four of the city's 11 parishes in a five mile radius, partners Adams and Mayfield narrowed their land search. Sounding much like Realtors, they surmise south Charlotte is the ideal, *"location, location, location."*

"If someone owns a piece of land, preferably close to a Catholic parish, please call," said Adams.

Make no mistake, it is a purchase Little Flower seeks. Theirs is a for-profit venture. "We hope to do reasonably well by doing good," said Adams. Adams and Mayfield readily admit, "maximizing profits is not an objective." Quite simply, the two wish to provide customized cost-effective, quality personal care.

Last month, Adams and Mayfield compiled an extensive prospectus on the Little Flower. Tucked inside, a timetable outlines their progress and plans. Accordingly, they plan to break ground this summer. Early next year, the first residents could move in; thus becoming rootstock for the Little Flower.



Architectural rendering of the proposed Little Flower residence, designed by architect Bob Davies, a parishioner of St. John Neumann in Charlotte. The residence will serve about 45 senior adults in a mix of private and semi-private units. There will be a chapel on-site and an apartment for a retired priest in-residence. Individuals with land — two and a half to four acres, near a Charlotte-area parish, convenient to shopping, hospitals and restaurants — that could be purchased for the Little Flower are encouraged to call Keith Adams, (704) 568-2972.

Encyclical

from page one

to peoples affected by natural disasters, epidemics or wars" and work to improve health in poorer countries.

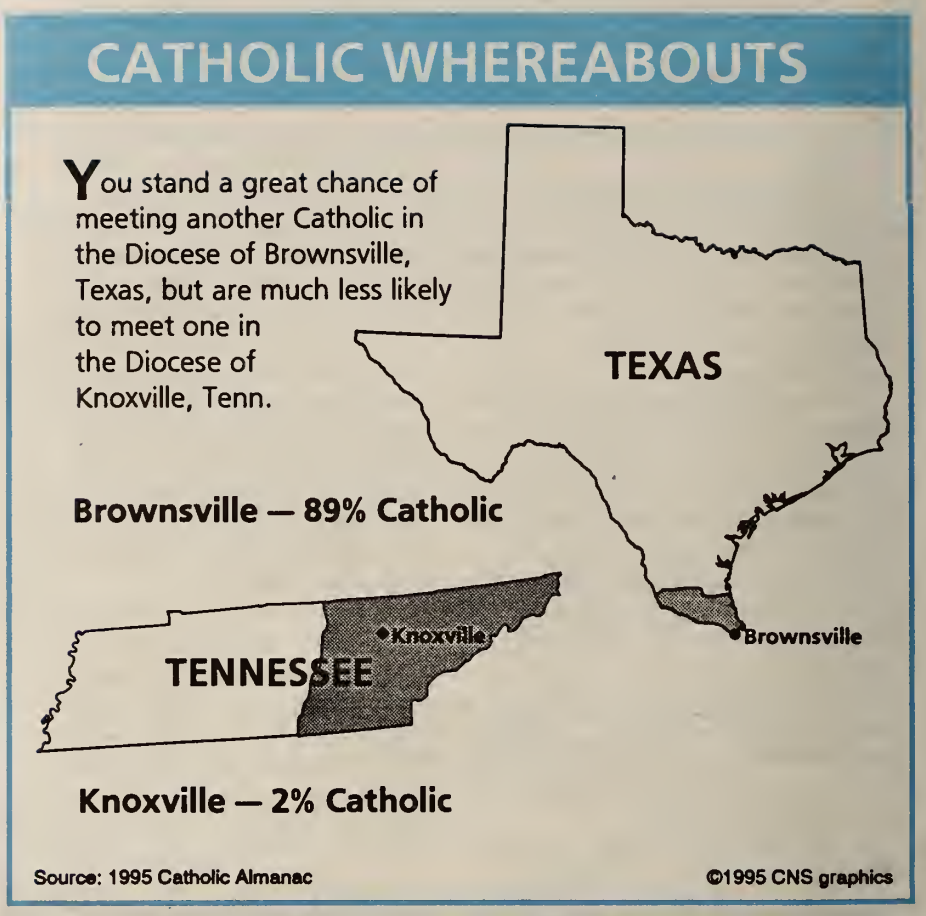
— "Movements and initiatives to raise social awareness in defense of life" against campaigns around the world to make abortion and euthanasia legal and socially acceptable.

— "All those daily gestures of openness, sacrifice and unselfish care which countless people lovingly make in families, hospitals, orphanages, homes for the elderly and other centers or communities which defend life."

— "The spread, at many levels of public opinion, of a new sensitivity ever more opposed to war as an instrument for the resolution of conflicts."

— "A growing public opposition to the death penalty."

— "The growing attention being paid to the quality of life and to ecology, especially in more developed societies."



Bishops Get Advance Copies Of Mass-Market Catechism

WASHINGTON (CNS) — First copies of the new mass-market edition of the "Catechism of the Catholic Church" were given to some U.S. bishops at a meeting in Washington in mid-March.

Tom Cahill of Doubleday, which is publishing the book under its Image imprint, said the new edition will appear in stores across the nation the week of April 3-7.

Its issuance will move the catechism beyond the bookstore and mail-order markets into the paperback book racks of drug stores, supermarkets, airport news shops and other places that would never carry a larger, more expensive version.

Doubleday's first printing was 1 million copies. The 825-page book will cost $7.99, less than half the suggested $19.95 retail price of the trade-paperback version.

Doubleday is also issuing a gift edition for $14.95. At the same time it will put out mass-market and gift editions of the catechism in Spanish, for the same prices as their English counterparts.

Cahill said March 20 that the first copies of the Spanish gift edition had just come back from the printer that morning. He said Doubleday would send copies of the four editions to all the bishops before any other distribution.

The first bishops to see copies were the 58 who were in Washington March 14-16 for a meeting of the Administrative Committee of the National Conference of Catholic Bishops.

The catechism, the first papally approved official compendium of church teachings in more than 400 years, came out in English in June 1994.

In January 1995 the U.S. Catholic Conference, which holds exclusive U.S. licensing rights for the catechism in English and Spanish, announced the mass-market agreement with Doubleday.

By then some 2.3 million copies of the book in paperback and cloth cover were in print in English in the United States alone. Millions more have been sold in other countries in English and various other languages.

The mass-market edition uses smaller pages, smaller type and narrower margins than the trade edition. It includes the marginal cross-reference numbers, footnotes and subject index found in the trade edition.

But the smaller edition does not have the "Index of Citations," which takes up more than 60 pages at the end of the larger book, nor the Vatican-selected color art found at the start of each major part of the larger book.

Some Catholic co-publishers of the trade editions of the catechism have complained about the choice of Doubleday as publisher for the mass-market edition because it was not one of the original co-publishers.

Cahill said Doubleday is one of the half-dozen big publishing groups in the country that has the distribution infrastructures and market clout to get access to the mass-market racks.

The key to mass marketing, he said, "is how many pockets in a rack you can get. We're getting double pockets (for the catechism) in most places."

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 31• April 7, 1995

Program Offers Support To Pregnant Teens

BY EDUARDO PEREZ
Staff Writer

WINSTON-SALEM — April was eight months pregnant; and understandably confused. The 15-year-old dropped out of high school and convinced herself that she needed neither help in prenatal care nor in raising her child. That was two years ago.

She was referred to Hand to Hand — a program developed by Catholic Social Services to assist pregnant teenagers. Today April — and her 21 month-old baby girl — have Hand to Hand to thank for giving her the inspiration to be strong and confident.

"Hand to Hand taught me ways of properly caring for my child, ways of protecting myself from getting pregnant again and most importantly, encouraged me to continue my education and work towards a high school diploma," says April.

Since 1988, this adolescent pregnancy program has displayed a positive impact in the community. "Our mission is to provide mentoring and supportive services to first time pregnant and parenting teens," says Connie McVay, program director for Hand to Hand.

Hand to Hand services include; individual attention via trained volunteers, peer support counseling, crisis assistance, professional social work services and individual and family counseling.

"These girls have a need for structure and encouragement in their lives," says McVay. "Our program tries to get these young women to the point were they can reach their full potential."

Funding for the program is given by the North Carolina Department of Environmental Health and Natural Resources, the Forsyth County United Way, the Greater Triad Chapter of the March of Dimes and private donations.

According to the North Carolina Bureau of Vital Statistics, Forsyth County has one of the highest teen pregnancy rates in North Carolina. Over 600 teens between the ages of 10-19 gave birth last year in Forsyth County. Hand to Hand provides services to an average of 115 teens a year.

McVay says minority teens are more at risk for early pregnancy and childbearing. "Ninety-five percent of our clients are minorities who come from low-income homes. Eighty-one percent come from single parent families and over half of our participants' mothers were teen parents."

Using trained volunteers and staff services, the program assists teens in having healthy babies, learning and using good parenting skills, postponing a second pregnancy and achieving educational and career goals in order to be productive in society. In 1994, volunteers gave over 4,400 hours of service.

The girls are matched with volunteers who give them support three to five hours a week. These

See **Hand to Hand,** page 2

Lutheran-Catholic pilgrimage took an ecumenical group of 30 to the Holy Land on a lenten retreat. Pictured above, Tim Von Der Embse of St. Peter Catholic Church in Charlotte carries the cross along the Via Dolorosa in Jerusalem. Helping with the cross is Eloise Taylor, a member of Christ Redeemer Lutheran in Charlotte. St. Peter is covenanted with Christ Redeemer and A Mighty Fortress Lutheran. Over the last four years, congregations have joined together for shared celebrations.

Encyclical On Life Most Memorable By This Pope

WASHINGTON (CNS) — Pope John Paul II's 11th encyclical could become the most memorable of his pontificate.

Titled "The Gospel of Life," it forthrightly condemns abortion and euthanasia, the major attacks on human life at its beginning and end.

It also contains what several observers have called the strongest expression ever of church teaching against capital punishment: It says the cases of justifiable use of it today are "very rare, if not practically nonexistent."

The new encyclical, dated March 25 and released March 30, carries three formal statements of church teaching against the taking of innocent life:

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

— "By the authority which Christ conferred upon Peter and his successors, in communion with the bishops — who on various occasions have condemned abortion and who ... albeit dispersed throughout the world, have shown unanimous agreement concerning this doctrine — I declare that direct abortion, that is, abortion willed as an end or as a means, always constitutes a grave moral disorder, since it is the deliberate killing of an innocent human being."

— "Taking into account (previously stated) distinctions, in harmony with the magisterium of my predecessors and in communion with the bishops of the Catholic Church, I confirm that euthanasia is a grave violation of the law of God, since it is the deliberate and morally unacceptable killing of a human person."

Pope John Paul called abortion and euthanasia trends part of an unprecedented "conspiracy against life."

Behind them, he said, is a "profound crisis of culture" in which crimes against life are made legal and justified "as legitimate expressions of individual freedom, to be acknowledged and protected as actual rights."

The pope framed his encyclical within a broader framework of the Gospel call to honor and protect the sacredness of human life at every phase and in every aspect.

Cardinal Joseph L. Bernardin of Chicago, who has long championed that "consistent ethic of life" approach in the United States, praised Pope John Paul for his use of that approach in the encyclical.

The pope also drew strongly on Scripture to develop the themes of the

See **Encyclical,** page 16

Priest Pushes Private Charity Solution To Current Welfare Crisis

By NANCY HARTNAGEL

WASHINGTON (CNS) — Solutions to the current welfare crisis are in communities, not in governments, said Paulist Father Robert A. Sirico.

"Government is compassion's least able practitioner," he said March 29 at a conference in Washington that brought together theoreticians and practitioners of private charity to explore "Welfare That Works."

The conference was sponsored by the Acton Institute for the Study of Religion & Liberty, a nonprofit educational and literary center founded five years ago by Father Sirico in Grand Rapids, Mich.

Stating that "a moral vision for private provision of welfare is required," he said the principle of subsidiarity — solving problems at the most local level possible — is a critical element in reforming welfare.

"Devolving responsibility to the states is correct but not enough," he said of efforts to replace federal funding of specific programs with block grants to states.

"The future is with the private sector," he said, with responsibility for welfare going to communities of caring people in local institutions such as churches, synagogues, mosques and neighborhood organizations.

Under the current system, "government benefits carry no concrete responsibility on the part of recipients," the priest noted. He also said the size and scope of the welfare state have lessened direct contact with recipients and sensitivity to them as individuals with individual problems.

The system that was intended as a social safety net "has become a monstrous bureaucratic machine," he said. "Genuine charity must now take up the social ills that the federal government has failed to correct and has in some instances exacerbated."

Regarding the problem of illegitimacy, Father Sirico said he thought cutting off cash benefits to teen-age mothers, already approved in the House, would not increase abortion, but would discourage promiscuity and increase parental responsibility.

"The most effective welfare program is a growing economy," said the priest. He would promote the right of creative initiative, which reflects God as creator, he said, and which translates into entrepreneurship in economics.

In a recent interview with The Catholic Telegraph, Cincinnati's archdiocesan newspaper, Father Sirico said he believes the principles of a free market society more fully respect the poor and their abilities.

At a food pantry, he suggested, people could help bag their own grocer-

See **Welfare Reform,** page 16

Conferences Give Families Renewed Vision

On three Saturdays in February, Nurturing Peaceful Family conferences were held in the

Diocese of Charlotte. It gave families the opportunity of taking time out from their busy schedules and spending time with each other.

Each conference provided resources for families, focusing on; skills for peacemaking, peace-keeping, conflict management within families.

Families were given hope and a renewed vision of what it means to be a family in light of the social mission of the Church, said Scott Spivak, coordinator of the Justice and Peace Ministry. "The program strengthened families, by providing the opportunity for families to come together and sharing their struggles in raising children," he added.

At Our Lady of Grace Church in Greensboro, "Peacemaking in the Family" was held in the school cafeteria on Feb. 4. Fifteen families — 50 participants — attended. During much of the morning, families moved together from prayer area, eating area, crafts area to story-telling area. In the afternoon, children and parents had separate activities

On Feb. 11, "Bridges to Peace: A Day of Harmony for Families," was held at St. Luke Church in Mint Hill with twenty-five families — 100 participants. Throughout the morning, families joined together in prayer and various activities. In the afternoon families merged for one activity session.

The event at St. Barnabas Church in Arden, "Building a Peaceful Family and World," was held on Feb. 18 with sixty participants — representing 15 families. Throughout the morning, families moved together through various activities. During the afternoon, age groups were split up accordingly.

Cathie Stout, chairperson for the St. Barnabas meeting said, "The conference provided families an opportunity of learning the skills needed to communicate and resolve conflicts in peaceful and positive ways." It was nice watching families spend quality time together in activities and prayer. We hope to make this an annual event."

All three churches have expressed interest in future workshops. Participants at each event have been very pleased with the conference and emotional and spiritual rewards.

Funds for the events were given by the Justice and Peace Ministry of the Office of Faith Formation and Belmont Abbey College.

Staff Writer Eduardo Perez contributed to this article.

Hand to Hand

from page one

young women are matched with caring and specially trained volunteers, says McVay. "Volunteers help by spending time with them, assisting with their doctor visits and even coaching them through Lamaze classes." Volunteers are encouraged to make a twelve month commitment to the program.

Now in its seventh year, the program has shown positive results. Seventy percent of the girls graduate or are attending school or job training two years after their baby's birth, says McVay. All of the girls receive prenatal care and fewer than three percent of the babies born into the program have low birthweights.

Recently, Hand to Hand was rated one of the top ten programs in the state by the Adolescent Pregnancy Prevention Coalition of North Carolina. On May 23-24 in Raleigh, all ten programs will receive awards and make presentations. "Besides from receiving awards, these two days are a great opportunity for elected state officials to see how programs in North Carolina are addressing the problems of teenage pregnancy," says Tracey Gamble, director of marketing for APPCNC.

Connie McVay (l) and Bobbietta Evans demonstrate baby-handling techniques.
Photo by EDUARDO PEREZ

"In the last six years we have shown that Hand to Hand works. My personal goal is to work myself out of a job, but until that happens the program will continue supporting teens who are struggling through their pregnancies," says McVay.

For information concerning Hand to Hand and their volunteer services, call (910) 725-4263.

Egg Art. Hobby Painter Luise Hedjazi displays two of her Easter eggs decorated with motifs of Pablo Picasso during a March Easter egg exhibition at the monastery of Andechs near Munich.
CNS photo from Reuters

His Excellency,
The Most Reverend William G. Curlin, is pleased to announce the following appointment in the Diocese of Charlotte:

Effective March 21, 1995
Rev. Michael Butner, from Parochial Administrator, St. Francis of Assisi, to Pastor, St. Francis of Assisi.

The Very Reverend Mauricio W. West, V.G.
Chancellor

CRISM Spring Fling
(Formerly CRISM Picnic)

Catholic Conference Center, Hickory, N.C.
April 27, 1995 10 a.m.-3:30 p.m.
Come early for Continental Breakfast 9-10 a.m.

Line dancing, Sing-a-long, Games, Tours, Bingo, 50/50, Lunch and Mass

For information, call Suzanne at (704) 377-6871 ext. 314
To register, send $7 to:
Spring Fling, 1524 E. Morehead St., Charlotte, NC 28207
Space limitations force us to accept the first 225 to send $7.
Group registration forms available in church office.

Registration

Name: _____

Address: _____

Amount Enclosed ($7 per person): _____
Make checks payable to CRISM Spring Fling

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

April 2, 1995

Dear Friends in Christ:

The Holy Land, Christ's homeland, is our spiritual home as well. Over the years, the shrines marking the great events of His life and death have been cherished and protected from harm by the kind support of Christians the world over.

Your generosity is what keeps alive the caring spirit of Jesus in the Holy Places. Your generosity is what supports the work of the Franciscan Missioners, who serve the people there...pilgrims, native Christians and the poor of every faith who are in need.

Please be as generous as you can to our less fortunate sisters and brothers in the Holy Land when the collection is taken up in our diocese on Good Friday, April 14. Your donation may mean another meal for a refugee child, a candle for a dark shrine, a bit of spruce-up paint on a door, a warm place to sleep for young pilgrims, the very bread and wine for our daily Eucharist.

Wishing you God's blessings, I am

Sincerely in Christ,

Mauricio W. West

Very Reverend Mauricio W. West, V.G.
Chancellor

1524 E. Morehead Street Charlotte, NC 28207

Cardinal Mahony Encourages Vocations On-Line

WASHINGTON (CNS) — If you want to explore a priesthood vocation on-line, you can reach Cardinal Roger M. Mahony of Los Angeles at: ubys57a@prodigy.com.

Cardinal Mahony — who is also a helicopter pilot and a ham radio buff in his spare time — said he got started surfing on computer networks when he signed up with the Prodigy network service a few months ago.

Soon after he signed on, he set up his own bulletin board, "priestly vocations" under the "God" menu and "Catholic" submenu.

"It's just wonderful," he said as his fingers ran across the keyboard of his IBM 486 laptop, flipping through on-screen menus to get to his latest electronic mail — "E-mail" in computer jargon.

He said the opening message he posted on the board "said we really need to pray for vocations and work for them, and if anyone has an interest, etc., let me know."

"I'd say I must have had maybe 25 responses so far from this," he added. "It's really been interesting."

He pulled up a note on his screen from a high school senior who said he was interested in the priesthood but feeling discouraged: He had written to his bishop but "other than a nice letter of encouragement I've gotten little information."

The cardinal said he informed the young man how to get in touch with his diocesan vocations director and urged him to "call your vocations director directly.... So he did."

Cardinal Mahony, who was in Washington for the Administrative Committee meeting of the National Conference of Catholic Bishops, stopped in at the Catholic News Service offices March 15 during a break in the meeting.

At the start of the interview, he hooked his computer up to a phone line and called up the Prodigy network. He gave an impromptu demonstration of his own bulletin board.

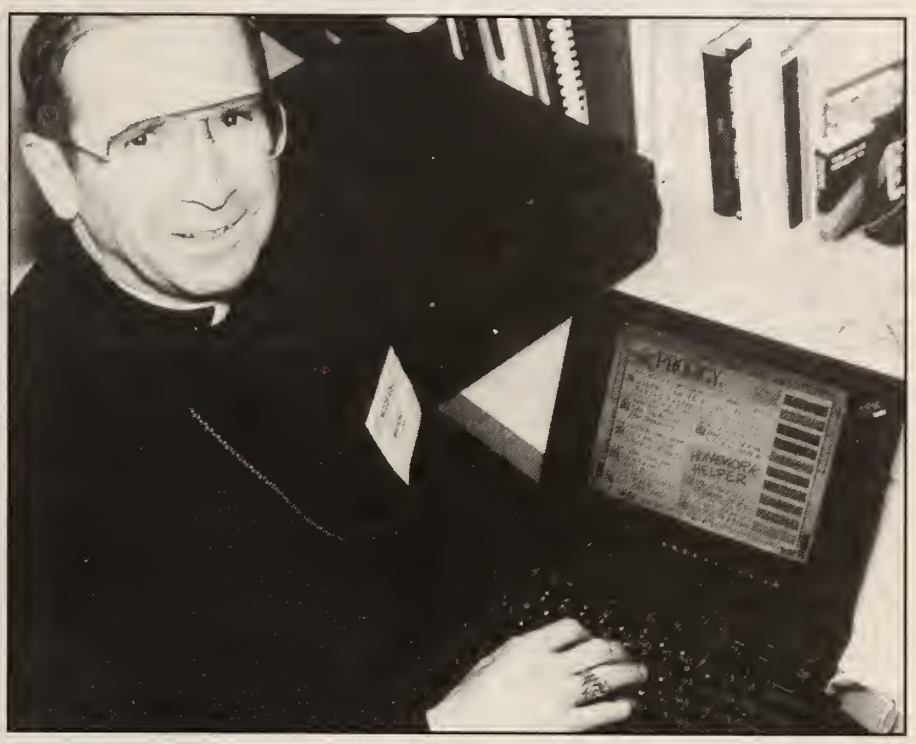
At one point he switched to a "speak the text" option, activating a voice synthesizer that read the on-screen message, translating it phonetically through his computer's speaker. "This is great for those who are visually impaired," the cardinal commented.

He said he had circulated a sign-up sheet at the Administrative Committee meeting, asking the 58 bishops there for their E-mail addresses if they have one. He was disappointed to find that only two others there actually had E-mail addresses and two more were then in the process of going on-line. Counting himself, "three out of 58 on-line is not very good," he said.

In California, he said, he can electronically contact Bishop Phillip F. Straling of San Bernardino, who is also on Prodigy, and Los Angeles Auxiliary Bishop Thomas J. Curry, who is on Netcom.

Also on his electronic address list were several journalists and radio-TV commentator Rush Limbaugh — whom he said he has tried several times to send a note to "but I can't get through."

"I can get anybody on Internet, because all you have to have is their ID and the proper information (about which network they can be reached on)," he said.



Cardinal On-Line — Cardinal Roger M. Mahony of Los Angeles plugs into an on-line service to check his E-mail. He said he wants to promote vocations via computer networking.

"I'd like to see us use (the whole electronic network field) much more pro-actively.... I think there's unlimited potential for the church here," he said.

In his own bulletin board, he opened up a recent message from a man named David Clifton. It read: "If one is 39, how would one go about looking into a vocation? Or has the window closed? I appreciate your time."

"So I sent him back a message," the cardinal said. "I said, 'Absolutely not, the window is not closed. The fact that you're 39 is fine, no problem.'"

He flipped to a message from Thomas Sumowski, a New Jerseyite who had corresponded with him earlier about a vocation and whom he had put in touch with local church officials. The new message asked if Cardinal Mahony was going to be in New Jersey this fall when the pope visits there: "If you are coming, it would be nice to see you. Happy St. Patrick's Day."

The voice synthesizer handled that message pretty well except for the end, where it had to guess at the abbreviation. The synthesizer read it: "Happy street. Patrick's day."

Scrolling through other parts of the "Catholic" menu in Prodigy, Cardinal Mahony said he finds the discussions there "generally very good."

"A lot of it is prayer requests. Someone is going to have an operation, someone has cancer, whatever it might be."

The quality of any bulletin board "depends on who the bulletin board manager is," he said. "You can't use the bulletin board to attack somebody's religion or beliefs or practices. If that happens, the manager has the ability to come on and erase that guy's message himself.

Asked about the quality of exchanges on doctrinal or moral issues, he said, "What I have been surprised at is how knowledgeable a lot of Catholics are on these issues. Somebody will ask a question and you will get a number of men and women responding to it. I've been very edified, actually."

"I could put a bulletin board here on anything, but I've chosen to do it on vocations," he said. "It would take you days just to pull up and look at all the stuff that's here."

The cardinal said he usually goes on-line about 15 to 20 minutes every morning and again at night.

"This stuff is so addictive, I try to limit myself to 15 to 20 minutes maximum," he said.

Office of the Bishop

SENTIRE CUM CHRISTO

April 3, 1995

Dear Friends in Christ:

At Easter, we ask your generous support and response to the second collection which will be taken in all churches of our diocese to help meet the needs of our Vocation and Seminarian Program, as well as to provide support for the continuing education of our priests.

Presently, we have twenty men in various seminaries, and we look to the day when they will be ordained and begin their service to the Church in the Diocese of Charlotte. Like other dioceses, we are in need of men who feel called to the priesthood to serve the spiritual needs of our growing Catholic population.

Also, the Diocese regularly sponsors workshops and other programs to keep our priests abreast of developments in theology and pastoral practices. This theological updating is important and will help our priests in serving the needs of all the faithful. The cost of education continues to rise and it is only through your kindness and generosity that we are able to meet these escalating expenses.

Please know of our gratitude and appreciation for your generous response to the Seminary and Priests' Continuing Education Collection to be taken on the weekend of April 15-16.

Wishing you and yours the blessings of this Holy Season, I am

Prayerfully in the Lord,

+William G. Curlin

Most Reverend William G. Curlin
Bishop of Charlotte

1524 E. Morehead Street Charlotte, NC 28207

Remember His Will In Yours.

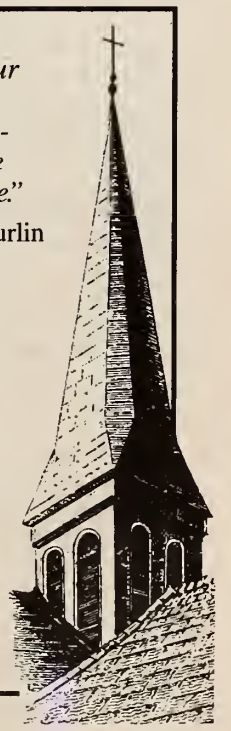
"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



Pro-Life Corner

Respect Life

What irony that a society confronted with plastics bags filled with the remains of aborted babies should be more concerned about the problem of recycling plastic.
Winifred Egan

The Respect Life Office
Diocese of Charlotte
(704) 331-1720

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

April 11
Ecumenical prayer breakfast,
Charlotte Convention Center, 7:15 am

Holy Hour for Priests,
St. Gabriel, 3 pm

Crism Mass, 7:30 pm
St. Patrick Cathedral

April 13, 14, 15
St. Patrick Cathedral
Mass, 7:30 pm

April 16
Easter Sunday
St. Patrick Cathedral
Mass, 10:45 am

April 18
Ordination of Bishop-elect Kevin Bolin of Savannah
St. John the Baptist, Savannah, 2 pm

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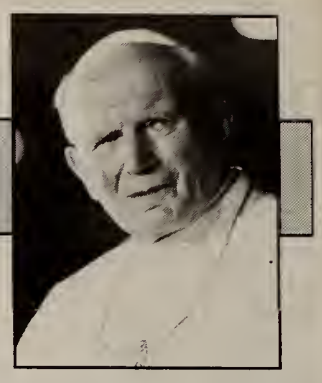
Pope Says Religious Should Have Special Devotion To Mary

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — Religious men and women should have a special devotion to the Virgin Mary and should see her as their model in following Christ, Pope John Paul II said.

"Mary is the virgin of the virgins. She has been recognized since the first centuries of the church as the model of consecrated virginity," the pope said March 29 at his general audience.

Continuing a series of audience talks about religious life, the pope said Mary's "desire to preserve her virginity" was no less surprising and countercultural in her day as it is for modern religious.

"It is time to re-evaluate virginity in the light of Mary," he said. "It is time to repropose it to young men and women as a serious way of life."

The pope prayed that Mary would support those who choose to consecrate themselves totally to Christ and the church, that she would help them see "the nobility of the total giving of their hearts to God," and that she would sustain them in times of difficulty.

Outlining other ways that Mary is a model for religious, the pope said:

— She reminds religious that a vocation is an unmerited gift from God.

— She shows a complete openness to the working of God's grace in her life.

— She is a woman of faith who actively participates in "the fulfillment of a divine design which according to human understanding would appear to be impossible."

— Mary is a model of complete and continuing devotion to Jesus.

Pope John Paul said that just as Jesus told his disciple John to accept Mary as his mother, all religious are asked to welcome her into their hearts, homes and communities and "to love her as Christ loved her."

Pope Seeks Romanian President's Help To Get Churches Returned

VATICAN CITY (CNS) — Pope John Paul II met Romanian President Ion Iliescu and asked him to help Romania's Eastern-rite Catholics get some of their churches back.

The pope met Iliescu March 28, four days after he met the nation's Eastern-rite bishops and acknowledged how difficult it was for them to rebuild their faith communities without adequate space for worship.

"Church-state relations in Romania over the last five years after the harsh communist repression of the past" was the main topic of conversation in Iliescu's meetings with the pope and with officials of the Vatican Secretariat of State, a Vatican statement said.

"In particular, reference was made to the problem of ecclesiastical goods in the five Catholic dioceses of the Eastern rite," the statement said.

The nation's bishops wrote to Iliescu last November requesting government assistance in getting back some of the property confiscated by the communist government in 1946 when the Eastern-rite Catholic Church was outlawed.

Because most of the buildings were turned over to the Romanian Orthodox Church, Iliescu's government has insisted that the two churches decide who owns or needs what buildings.

As of last November, the bishops said, fewer than 10 of the 2,000 churches it had prior to World War II had been returned. The buildings still being used by the Orthodox include several of the Eastern-rite cathedrals.

Pope To Beatify Father De Veuster In Belgium

BRUSSELS, Belgium (CNS) — Pope John Paul II plans a June 4 beatification of Father Damien de Veuster, the 19th-century Belgian missionary who worked among Hawaii's victims of Hansen's disease.

The beatification, the step before sainthood, is set for Brussels during a June 3-4 papal visit, said a March 27 statement from the Belgian bishops' conference.

The pope had been scheduled to beatify Father Damien, as he is known, last May, but the trip had to be canceled after the pope broke his thigh bone.

Beatification bestows the title "blessed" on a person and allows the person to have a feast day on local liturgical calendars.

The Vatican has not announced the dates of the trip, but Vatican officials involved in papal planning privately confirmed the dates.

The preliminary program released by the bishops lists the beatification ceremony during a morning outdoor Mass.

Other papal events planned include a luncheon meeting with the Belgian bishops and a meeting with members of the Congregation of the Sacred Hearts of Jesus and Mary. Father Damien was a member of the congregation.

Father Damien was a Flemish-speaking Belgian born in 1840 as Joseph de Veuster. He is often cited as an example of missionary dedication because of his commitment to victims of Hansen's disease, then called leprosy. He was known as the "leper priest."

Father Damien went to Hawaii in 1864. In 1873 he volunteered to work in a colony set aside for Hansen's disease patients on the island of Molokai.

The priest gained a reputation as a pastor, medic, adviser and guardian to the 800 members of the colony. He contracted the disease in 1884 and continued working in the colony until a month before his death at age 49.

Catholic Responses to Sleazy Talk Shows

Guest Columnist

By DAN MORRIS
Catholic News Service

Other than common sense, cost, ethics and propriety, I see no good reason why we as a Catholic community cannot get a grip on this explosion of sleazy talk show programs and start one of our own.

My readers already suspect I would certainly watch a program billed "Parishioners Who Get Sick From Holding Hands During the 'Our Father.'"

How about "Children Traumatized When the Fire Department Had to Unlodge Their Elbow from the Pew Rack" — with re-enactment?

Our pews, parishes and personalities are bursting with program themes and ideas.

Heaven knows the talk show "entertainers" tap every possible and some not-so-probable church "scandals" and hawk them for ratings.

Why should they get all the good stuff? Such as, "Pastors Who Confess They've Shotgunned Their Answering Machine."

Ooooh, we could dig for really juicy stuff, like "People Who Have Been Knocked Unconscious By a Cardinal's Harsh Look to the Head," or "Priests Who've Fantasized about Loading the Confessional With a Whoopie Cushion."

We could pander to violence: "Choir Directors Who've Pulled Pins on Fake Grenades to Make People Sing" or "Offertory Ushers Who Stalk the Parking Lot."

For a change of pace, there could be a poignant show on "CCD Teachers Found Weeping Under Desks"

See **Dan Morris,** page 5

Dan Morris

from page four

or "Finance Committee Chair People Who Accidentally Sold Their Cars at Champagne Auctions."

The Nielsen folks love personal revelations, so how about "Deacons Who Admit Plagiarizing Lutheran Homilies," or "Nuns Who Are Closet Soap Opera Addicts," or "Why I Wore Fins, Mask and Snorkel at My Marriage Encounter Weekend."

Controversy works too: "Parishes Divided Over What Altar Girls Should Wear" or "Catholics Who Stuff Potatoes in Women's Ordination Supporters' Mufflers."

At the risk of Archbishop Fulton J. Sheen turning over in his grave (now there's a program idea), we could seek a flamboyant clergyman to host the program, although none leap to mind. Seminaries are weak on teaching flamboyancy.

Still, "The Father Flamboyance Show" has a ring to it. And "Father" would fit right in with Phil, Jenny, Montel, Sally....

(Your comments are welcome always. Please send them to Uncle Dan, 25218 Meadow Way, Arlington, Wash. 98223.)

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The Confessional

Light One Candle

Father John Catoir

During Holy Week why not head for the nearest confessional? Do it for the love of God! Do it for your own peace of mind!

As you wait on line, you may wonder how the priest will react, especially if you've neglected your spiritual life for a while. Ignore all your anxious feelings; you're doing the right thing. When the moment finally comes and you enter the box, whether you decide to kneel before the grill or sit face-to-face, remember that you have come to meet Jesus Christ.

Jesus is the one who will forgive you. The priest only gives absolution in God's name. People can forgive one another, but absolution is the assurance of Divine forgiveness. When the Lord gave Peter the keys of the kingdom, He said, *Whose sins you shall forgive they are forgiven. Whose sins you shall retain, they are retained.* In delegating authority in this way the Lord required the confession of sins. How else could the priest decide what to forgive or retain unless the sins are confessed?

Jesus also said, *Come to Me all you who labor and are burdened and I will refresh you.* The sacrament of Reconciliation is a grace-filled encounter with the Lord, not merely a listening station. It is a sacramental moment wherein Jesus mysteriously imparts His healing and forgiveness. Through the ministry of a priest, Jesus cleanses the soul of sin. This miracle is an act of Divine mercy and love.

Before giving absolution the priest suggests an appropriate penance like the Lord's Prayer or some other prayer to invoke God's assistance; or he may ask the penitent to put a few coins in the poor box to help feed the hungry of the world. St. Peter once said, "Charity overcomes a multitude of sins." Acts of charity make an excellent penance.

Once the penance is accepted, the priest invokes the authority of Jesus, and in His image gives absolution. This is the heart of the sacrament; this is the sign which signifies the hidden action of Jesus Christ forgiving sins.

Throughout the New Testament it is presupposed that forgiveness is a free gift of God, not due to the merit or the repentance of the sinner, and not to be obtained by the sinner except through Christ. (Dictionary of the Bible, p. 285, John L. McKenzie, S.J., editor, Bruce, 1965) The Sacrament of Reconciliation conveys the Divine action. When the priest calls upon our Divine Lord to act through him, he frees the penitent from the burden of sin.

As you leave the confessional you feel relieved and restored to spiritual health. Your encounter with Jesus Christ will bring you His gift of peace.

This sacrament of Reconciliation is God's gift to you, and it is one more reason why you need the Church in your life. With all its flaws the Church embodies the presence of Our Divine Savior. He wants to heal and sanctify you through the ministry of the Church. Accept this gift. Confess your sins and be healed.

For a free copy of the Christopher News Note, "Forgiveness," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.

Father John Catoir is director of The Christophers.

Salvation for Non-Christians

Question Box

Father John Dietzen

Q. Some of my Catholic co-workers told our Jewish co-workers that they can never achieve eternal happiness after death because they have not accepted Jesus into their lives.

What is the official church position on this issue?

If my Catholic friends are correct, what does this mean for the millions of good people who lived before Jesus? Or the other millions who never had the opportunity to hear about Jesus or were raised in a non-Christian faith? (Pennsylvania)

A. What your Catholic co-workers are saying is not what our church teaches. Certain other Christians may agree with them, but Catholic doctrine today is clearly to the contrary.

Obviously, we take belief and acceptance of Jesus as Lord and Savior very seriously.

We also believe that our Lord established his community of believers, the church on earth, the body of Christ, to be the means of salvation for all people.

However, the Catholic Church also recognizes the realities of history, that hundreds of millions, even to this day, have no way of knowing about Christ or the church. And we believe God would not hold them responsible for refusing to fulfill an obligation they don't even know about.

Thus, the new Catechism of the Catholic Church speaks strongly, as we would expect it to, about the essential place of Jesus Christ and baptism and membership in the church in God's saving plan.

Then it adds a most significant and critical sentence. "Hence, they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it" (No. 846, quoting the Vatican Council II Constitution on the Church).

If you read the emphasized words carefully, you can see that they would not apply to billions of people on earth, now and in the past, including most, if not all, people of the Jewish faith.

The idea behind this teaching is made more explicit in the following catechism paragraph. "Those who, through no fault of their own, do not know the Gospel of Christ or his church, but who nevertheless seek God with a sincere heart and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience — those too may achieve eternal salvation" (No. 847).

In other words, God's grace is guiding and saving those who live sincerely and conscientiously good lives, but who have, for whatever reason, honestly never seen the embrace of Christ or the church as a personal religious obligation.

Pope John Paul II invokes this Catholic understanding in very hopeful and moving ways in his book "Crossing the Threshold of Hope."

His chapter on why there are so many religions notes the many common elements of belief between Christianity and what we would usually call "pagan" religions.

"'The Catholic Church rejects nothing that is true and holy in these religions," he says, because we are "guided by the faith that God the Creator wants to save all humankind in Jesus Christ."

We don't know how God does all this. But we do know, the pope continues, that "Christ came into the world for all these peoples. He redeemed them all and has his own ways of reaching each of them" in the present age of salvation history (pages 80-83).

It's a beautiful way of acknowledging that God has told us much about some details of his saving love for us; but he still "has his own ways" of doing things.

God says as much in his own words. "As high as the heavens are above the earth, so high are my ways above your ways, and my thoughts above your thoughts" (Is 55:9).

If that is true anywhere, we would expect it to be true in his plan for the salvation of the world through Jesus Christ. Pope John Paul expresses clearly our belief that this is indeed the case.

A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

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

Salt And Light

Reflections on the Social Mission of the Parish

In these challenging days, we believe that the Catholic community needs to be more than ever a source of clear moral vision and effective action. We are called to be the "salt of the earth" and "light of the world" in the words of the Scriptures (Mt. 5: 13-16), this task belongs to every believer and every parish. It cannot be assigned to a few or simply delegated to diocesan or national structures. The pursuit of justice and peace is an essential part of what makes a parish Catholic."

U.S. Catholic Bishops,
Communities of Salt and Light

COMMUNITIES OF SALT AND LIGHT
REFLECTIONS ON THE SOCIAL MISSION OF THE PARISH

Make The Most Of Pre-Cana

Family Reflections

Andrew and Terri Lyke

We've been presenting marriage preparation programs for a long time. An intriguing aspect of a typical Pre-Cana session is the general attitude the engaged couples bring to the program. They're there because it's one of those hoops you have to jump through to get married in the church. Because attending the program is mandatory, they are indeed a captive audience. Sometimes you can read it clearly in their faces that seem to say, "Lets get this thing going so we can be done with it!" Often their expectation is that they will spend a day being preached to.

What a contrast we see in their attitudes at the end of the program after they have spent a day full of energetic and sometimes riveting conversation and deep introspection. As facilitators, we emphasize the importance of the engaged making the day theirs, not ours. While we bring a great deal of preparation and structure to the program, they bring their uniqueness and their collective wisdom. Together they all bring a unique moment in their lives. Never again will they spend a day as engaged couples with so many other engaged couples — well, that's the ideal. We encourage them to savor the day and make the most of it.

Paramount in their minds are all the wedding plans. All the details of their ceremonies: invitations, gowns, tuxedos, who's in the bridal party, bridal showers, the honeymoon and on and on... However, on their Pre-Cana they put all of that aside to focus on what will still remain when the wedding and honeymoon are but a glimmering memory — the marriage.

In the course of eight hours we facilitate discussions around the following questions:

What responsibilities do you expect each of you to assume?

Who takes the major responsibility for earning income?

Who takes the major responsibility for child care?

Does one partner control the relationship? In what areas?

How flexible are you? Can you adapt easily to change?

What are your needs for emotional and physical space?

What are your needs for financial security?

What are your needs for emotional security?

What does friend mean to you?

What does God mean to you?

What does Church mean to you?

What does Love mean to you?

What is your most endearing quality?

What is my greatest fear of marrying you?

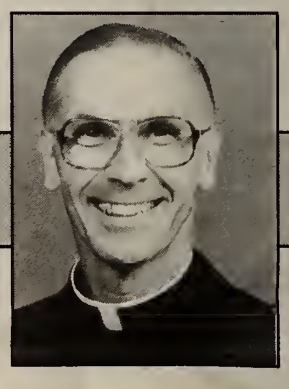
We broach all of these subjects with fun, while remaining appropriately sensitive. Each and every one of these questions are more important that the wedding and honeymoon. More often than not couples haven't discussed many of them. Instead of being preached to, the engaged couples find themselves challenged to be ambassadors of marriage, and encouraged to trust in the rightfulness of their relationships.

Through our personal stories we demonstrate how marriage is not an institution with rigid norms that must be followed. Rather, it's a process through which we learn daily how to love each other.

Yes. Pre-Cana is one of the hurdles engaged couples must clear before the big day. But it's much more than that. It's a loving investment the church makes in the newly married. We are enriched every time we spend a day with a room full of engaged couples and bask in the glow of their fresh love.

We are gratified when couples, years after their Pre-Cana, tell us how important that day was for them. They often tell us they still use some of the tips offered. What more could we ask of our work than to know that it has made a difference for even one marriage?

"The Stones Will Cry Out"



Guest Column

Reverend Francis T. Gignac, S.J.

On Palm Sunday, the Church celebrates the entry of Jesus into the holy city of Jerusalem to accomplish our salvation. A memorial of this entry is included in every Mass, with a solemn procession before the principal liturgy. This procession is not a historical reenactment, but a liturgical action to open the celebration of the Christian Passover.

After the blessing of palms, an account of the Lord's entrance is proclaimed from one of the three synoptic Gospels according to the cycle. This year it is from the Gospel of Luke (19:28-40). This author has pictured Jesus making one long, definitive journey from Galilee to Jerusalem while instructing his disciples about the meaning of following him along his way. Now Jesus completes his journey through his passion, death, resurrection, and glorification. Where he leads, his disciples must follow.

Jerusalem is the city of destiny for Luke. Everything in the life of Jesus in this Gospel leads to Jerusalem, and everything in the lives of his followers in the Acts of the Apostles (the second part of the work) leads from Jerusalem to the ends of the earth.

Luke takes over the story of Jesus' entry into Jerusalem from Mark. He too writes of Jesus riding an animal that has never been ridden, and therefore fit for a king. But he does not exploit the regal aspect of it as Matthew does. Nor do the people wave palm branches in this Gospel. Instead, faithful to his theme of sacrificing one's material possessions, Luke pictures the two disciples who brought the animal laying their costliest garments upon it and other people spreading theirs on the road.

Luke pictures the crowd of Jesus' disciples praising God loudly for the mighty deeds such as the exorcisms and healings they had seen Jesus perform. And then he puts on their lips an acclamation, "Peace in heaven and glory in the highest," That echoes the announcement of the angels at Jesus' birth in this Gospel. He believes that Jesus' mission was to bring the gift of heavenly peace through salvation.

The author then quotes verse 26 of Psalm 118, the psalm that pilgrims sang on their final ascent to the Temple: "Blessed is he (the pilgrim) who comes in the name of the Lord." But in this psalm the author substitutes "king" for "he," thus becoming the only evangelist to give Jesus this title explicitly when he enters Jerusalem.

The passage concludes with a protest of the Pharisees to which Jesus responds, "If they keep silent, then will the stones cry out!" In poetic fashion, the author imagines the very stones of Jerusalem acclaiming salvation.

With Palm Sunday, we begin the most solemn week of the liturgical year. This eight-day religious ceremony commemorates the mystery of our salvation. We believe that it is through the death and resurrection of Jesus Christ that we are saved. With readings from the passion accounts and the celebration of the Easter vigil, the liturgy of Holy Week urges us to appropriate to ourselves Christ's victory over sin and death. It also offers us an opportunity to recall the ways men and women — the unemployed, the starving, homeless, refugees, addicts, the bitter, the lonely, the sick, the dying — share in the passion of our Lord. It is a chance to ask our Lord to inspire us and others to become more involved in easing others' suffering.

Jesuit Father Francis T. Gignac is a professor and chairperson of the Department of Biblical Studies at The Catholic University of America in Washington D.C.

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Saints & Scripture

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Scripture

Readings for Holy Week April 9 - April 15

Passion (Palm) Sunday:	Isaiah 50: 4-7 Philipeans 2: 6-11 Luke 22: 14-23, 56 or 23: 1-49
Monday:	Isaiah 42: 1-7 John 12: 1-11
Tuesday:	Isaiah 49: 1-6 John 13: 21-22, 36-38
Wednesday:	Isaiah 50: 4-9 Matthew 26: 14-25
Holy Thursday:	Exodus 12: 1-8, 11-14 1 Corinthians 11: 23-26 John 13: 1-15
Good Friday:	Isaiah 52: 13-53, 12 Hebrews 4: 14-16, 5, 7-9 John 18: 1-19,

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Entertainment

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"China Church: Old Roots, New Shoots" (1993)

Maryknoll Father William Grimm visits Shanghai, China, to see how Catholics, after decades of persecution and division between the church recognized by the government and the underground church loyal to Rome, are taking new initiatives in the changing the China of today. The half-hour "Maryknoll Video Magazine" program shows a number of hopeful developments which demonstrate that, though politics is still a factor, China's 4 million Catholics are progressing toward the goal all want of a church in full union with Rome. Enlightening treatment of a complex issue which should be of interest to all. (Maryknoll World Productions, (800) 227-8523)

"Diary of a Country Priest" (1951)

Director Robert Bresson's adaptation of the Georges Bernanos novel is a study in anguish, doubt and frustrated zeal set in the bleak Normandy countryside where a dedicated priest tries to revitalize a rundown parish but is regarded with suspicion by the locals. The diary format serves to evoke the interior life of a lonely soul who accepts his trials and ultimately finds peace within himself. The subtitled French production presents aspects of religious faith and human responses **that make it ideal for study and discussion. The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Fourteen Flowers of Pardon" (1995)

Documentary recounting the story of 11-year-old Maria Goretti who in 1902, after being mortally wounded in resisting a rapist, forgave her attacker as she lay dying in a nearby hospital, was subsequently venerated by many and ultimately canonized in 1950 as the church's youngest saint. Filmed in Italy, the 60-minute video provides much material on St. Maria Goretti's family life as the daughter of a hard-working sharecropper and the subsequent conversion of the man who killed her, but it is the example of her courage and forgiveness which is the heart of the matter. The detailed description of the attack is inappropriate fare for pre- teens. (The Mercy Foundation, 7373 E. Doubletree Ranch Rd., Suite 200, Scottsdale, AZ 85258)

"The Keys of the Kingdom" (1944)

Underrated adaptation of A.J. Cronin's novel about a Scottish priest (Gregory Peck) sent to China at the end of the 19th century where he rebuilds a ruined mission, endures misunderstanding, war and disease but perseveres through humility and cheerful service to win many converts and friends until retirement in Scotland fishing for supper rather than souls. Directed by John Stahl, the narrative is interestingly contrived and Peck's characterization is entirely likable and sincere though, like so many vintage Hollywood pictures about religion, lacking much spiritual depth. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"Mother Teresa" (1986)

Ann and Jeanette Petrie's feature documentary provides the definitive film portrait of the extraordinary woman who won the world's admiration and respect for her work on behalf of the poorest of the poor in the slums of Calcutta as well as other impoverished areas of the globe through the labors of her order, the Missionaries of Charity. Narrated by Sir Richard Attenborough, the film documents the tireless physical and spiritual efforts of a person whose dedication to the sanctity of life transcends all political, social and religious boundaries. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.** (Ignatius Press, (800) 651-1531)

Two of the Old West's greatest myths, Pecos Bill (Patrick Swayze, left) and Paul Bunyan (Oliver Platt, right), come to life to change a young boy's destiny in "Tall Tale: The Unbelievable Adventures of Pecos Bill."

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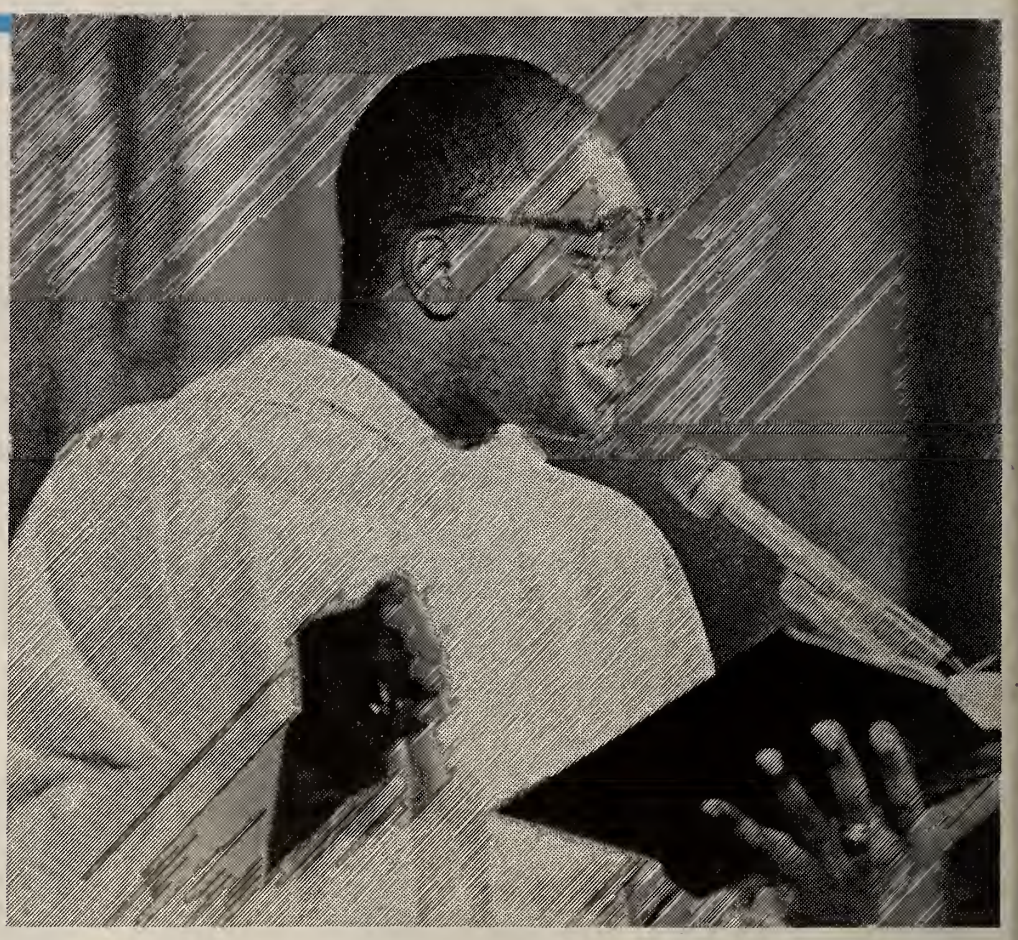
The Spirit of your memory



CNS photo by Michael Hoyt

By Father Lawrence E. Mick
Catholic News Service

Lent is a time to exercise the memory. To do that well, we need the Holy Spirit.

Think about the importance of your memory. For thinking about that helps to clarify the importance of the Spirit in the church.

What happens when people develop amnesia and lose their memory? The answer is simple: They don't remember who they are. They lose sight of their identity.

Our memories shape our identity.

During Lent, we who are Christians attempt to remember who we are. If we've been forgetting what we are all about, we hope in this season to recover our identity as baptized followers of Jesus.

And this is why the Spirit of God matters so much. It is the Spirit who restores our memory, reminding us who we are.

I find it intriguing that the new Catechism of the Catholic Church calls the Holy Spirit "the church's living memory" (No. 1099).

■■■

I think the Holy Spirit often does a good job for us without being noticed. In the Western world, at least, the Holy Spirit has received less attention from most Catholics than the Father or the Son.

Perhaps that's because it is easier for us to relate to our mental images of the Father and the Son than to relate to the dove or wind or fire that symbolize the Holy Spirit. In any event, the age of the church is the age of the Holy Spirit. But we still need to learn to recognize the Spirit's presence clearly.

The new catechism may help Catholics to appreciate the work of the Holy Spirit more fully, for it frequently refers to the Spirit's action and to the Spirit's role in our lives.

Besides the section of the catechism devoted to the eighth article of the Apostles' Creed ("I believe in the Holy Spirit"), the catechism often refers to the Spirit in its other sections.

It is in the section on the liturgy, for example, that the catechism makes the intriguing statement that "the Holy Spirit is the church's living memory" (No. 1099). But what on earth does that mean?

The church traditionally ascribes the inspiration of the Scriptures to the Holy Spirit, and the Scriptures form a crucial part of our common memory as a community. They remind us of God's actions throughout history and of Jesus' teachings.

Nonetheless, it is the Spirit who is our "living" memory, the catechism says. What are we to make of this?

"When the Scriptures are proclaimed during worship, it is the Spirit who animates the lector to proclaim the word of God with power."

When the Scriptures are proclaimed during worship, it is the Spirit who animates the lector to proclaim the Word of God with power. The same Spirit, dwelling in each of us, enables us to hear that powerful word and welcome it so that it can shape our lives.

Making Scripture a living word is one way the Spirit is the church's living memory.

In similar fashion, the Holy Spirit makes present in our worship the events by which we were saved. As the catechism puts it, "Christian liturgy not only recalls the events that saved us but actualizes them, makes them present.

"The paschal mystery is celebrated, not repeated. It is the celebrations that are repeated, and in each celebration there is an outpouring of the Holy Spirit that makes the unique mystery present" (No. 1104).

So in this way, too, the Spirit serves as the church's living memory.

—The Holy Spirit reminds us of all that Jesus taught.

—The Holy Spirit brings us into communion with Christ, shaping us into the body of Christ animated by the Spirit's love.

—The Holy Spirit impels us to go forth to spread the word of God and to serve others in Christ's name.

—The Holy Spirit provides the memory that enables us to be Christ's church.

Without the Holy Spirit, the church would be a mere human organization — spiritually a lifeless corpse. The Spirit gives us life so that the church is the living body of Christ.

And every time the Eucharist is celebrated we pray for this — we pray that the Holy Spirit will make us more fully the body of Christ.

What is being acknowledged is that the way we are in contact with the living Christ is through his Spirit.

It was in baptism that each of us first received the gift of the Holy Spirit, and that same Spirit, dwelling within us, constantly calls us to a closer union with Christ and the Father.

So what is the Holy Spirit up to? The Spirit is doing us a lot of good, though as I suggested the Spirit at times seems to go almost unnoticed. The Spirit wants to wake up faith, convert hearts and invite adherence to the Father's will (Catechism, No. 1098).

That is why opening ourselves more completely to the action of the Holy Spirit is an important first step we can take to observe Lent fully.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a freelance writer.)

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FAITH alive!

FAITH IN THE MARKETPLACE

Think of spiritual life as an "awakening." What do you think the Spirit is awakening you to?

"Discovering my true self — what God intends me to be.... When you reach your 30s and 40s, you start putting off all false selves and learn to be your true self." — Jenni Stevens, Sacramento, Calif.

"The Holy Spirit is calling me to be more aware that there are so many hurting people and to be Christ to them." — Dorothy Wertis, Raleigh, N.C.

"The Spirit keeps bringing me back to the importance of praying — especially for other people." — Dolores King, Cheboygan, Mich.

"To serving the Lord! I find that it is easy to think that I am serving the Lord. But it's not just one set bloc of time where now I'm going to serve the Lord. It's every moment of every day, asking what the Lord wants me to do now." — Linda Arthur, South Burlington, Vt.

"To find my own potential, to find what I have to offer the world and the way I can serve." — Susan Murphy, Bartlesville, Okla.

"To be consciously aware of God's love as a blessing and as a universal law of unimaginable proportions and repercussions! It is ... an inspiration to discover talents and abilities to respond to challenging relationships and situations." — Mary Anne White, Washington Court House, Ohio

An upcoming edition asks: Describe an occasion when you discovered that the solidarity of the church's members — the church's community aspect — made a real difference to you. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

How the Spirit wakes you up

By Father Herbert Weber
Catholic News Service

A friend who must get to work quite early each morning sets three alarm clocks. The first one is a standard electric clock set to go off at the necessary rising time.

The second alarm clock has a snooze button that rings at four-minute intervals. That clock is set to go off a half-hour early so that my friend can have the luxury of shutting it off and the security of knowing he won't be late.

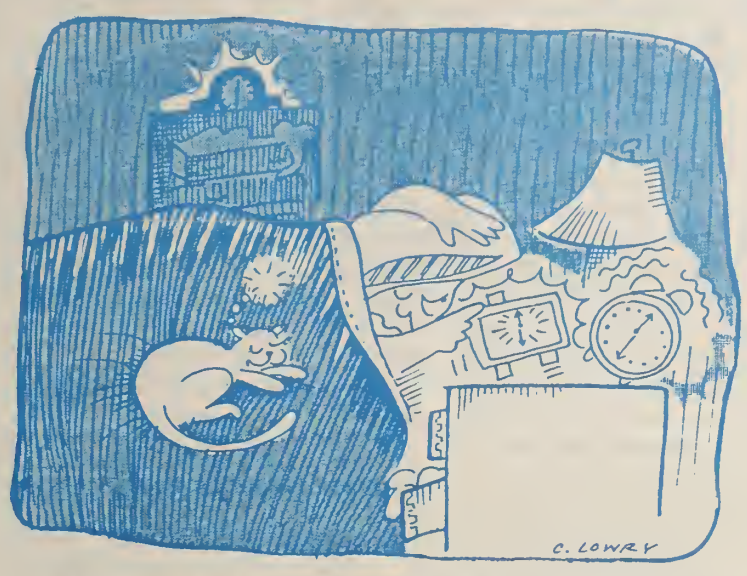
The third clock is the just-in-case alarm. It operates on a battery and sits across the room, thus forcing my friend to get out of bed to shut it off. It is set to sound at the latest possible moment.

When I asked this friend which alarm actually awakens him, he responded that any of them, or sometimes all of them together, do the job.

The image of my friend shutting off alarm clocks came to mind when I first thought of the Holy Spirit awakening us from sleep. It is an awakening process that may use many — and varied — alarms.

During Lent especially, we listen to the sound of the Spirit trying to wake us up!

Like the man who easily sleeps through various alarms, many Catholics — even those with many years of religious education — don't seem awake to the Spirit. They've heard many good words, but for some reason the personal connection with their God was never made.



"The image of my friend shutting off alarm clocks came to mind when I first thought of the Holy Spirit awakening us from sleep. It is an awakening process that may use many — and varied — alarms."

Two recent conversations come to mind. A woman named Sally was recalling her sense of alienation from the church and her distance from God.

She indicated she had been caught up in some internal politics at a particular parish. For her peace of mind, she said she had stopped going to Mass. Yet a restlessness within herself told her that that was not the answer.

When we talked, she was able to trace her awakened heart all the way back to a trip to Alaska. There, as she gazed at the pristine mountains and unpolluted rivers, she felt the awesomeness of God. She became aware of all that God had done for her and for all humankind.

And this awareness sounded the awakening alarm in her soul. Such grandeur, she realized, had to come from a gracious and loving God.

The other conversation reflected just the opposite. A man named Bill told me that his renewal started not from finding God's goodness, but from feeling that God was absent from his life.

Bill said that his life simply was empty and nothing that he was doing satisfied his inner hunger. But the hunger itself indicated that the Spirit was at work.

In both these cases the people involved had discovered that God's Spirit was working in its own time in their lives.

—Sally discovered the display of God's goodness.

—Bill discovered the emptiness without it.

But I want to point out an element that was essential in their discoveries: reflection.

The final step in awakening to the Spirit's movement is to reflect on one's life.

This is happening these days when lay people, as well as religious, priests and deacons seek spiritual direction, join discussion-reflection groups, keep journals or go on retreats.

Whenever the time and energy are set aside to listen to and review what is going on in one's life, then it is possible to discover that — and how — the Holy Spirit is awakening us from our sleep.

(Father Weber is pastor of St. Peter's Parish in Mansfield, Ohio, and a free-lance writer.)

FAITH IN ACTION

"Already during the second century Christians prepared for" Easter "by fasting for two days." Thus, the idea of setting aside time to get ready for Easter, "the holiest of times," dates to the church's early days, though "a distinct and lengthy season of preparation did not exist until the early fourth century," writes Greg Dues in *Catholic Customs and Traditions* (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, Ct. 06355. 1992. Paperback, $9.95). "The whole church goes on retreat for six weeks" in Lent, he writes. "This annual spiritual renewal prepares for the celebration of Christianity's most fundamental belief: Jesus was raised from the dead and is Christ, the Lord."

Reflection: This week I will reflect on my baptism's significance. "Lent evolved around the theme of baptism," writes Dues. He notes that during Christianity's first centuries "preparation for baptism could last for several years." How much does it influence my life that I am baptized into Christ and into his community of followers?

FOOD FOR THOUGHT

You might say that Lent is like an extended retreat leading to Easter — the church's greatest celebration of new life. As often happens on a retreat, Lent becomes for many a special time of learning: learning geared to the "new life" at Christianity's heart.

And what areas might this kind of learning cover?

With that question in mind, I was pleasantly surprised, when planning materials that our offices would produce for Lent 1995, to happen upon the outline of a "catechesis for the newness of life" found in No. 1697 of the new Catechism of the Catholic Church.

A catechesis — or education in the faith — directed to the newness of life, it says, should focus on the Holy Spirit; grace; the Beatitudes; sin and forgiveness; the virtues; the twofold commandment of charity set forth in the Decalogue; and on the church and its people.

"The first and last point of reference of this catechesis will always be Jesus Christ himself," the catechism insists (No. 1698).

So there you have it! A catechesis for the newness of life, beginning with the Holy Spirit — "the interior master of life according to Christ," "a gentle guest and friend who inspires, guides, corrects and strengthens" the new life in Christ.

8

David Gibson, Editor, Faith Alive!

A wake-up call delivered with Spirit

By Father John J. Castelot
Catholic News Service

The following words constituted a "wake-up" call in early Christianity:

"Awake, O sleeper, and arise from the dead, and Christ will give you light" (Ephesians 5:14).

The words seem to have been part of an early baptismal celebration. They called the one to be baptized away from the death of pagan conduct into a vibrant Christian life.

The author of Ephesians immediately went on to say: "Watch carefully then how you live."

This wake-up call originally addressed to those about to be baptized now is addressed to the already baptized. It is a call to grow in virtue, to be "filled with the Spirit" (Ephesians 5:18).

It is an alarm that rings insistently in every age. Anyone who reads this Scripture is invited to get up and get going.

It is not only this passage, however, but all of Scripture that alerts us to the insistent voice of the Spirit. Reading Scripture puts us in communication with the Spirit, the abiding dynamic power of the risen Christ.

We speak today of the miracle of modern communication, but the miracle of communication with the Spirit is far from modern.

The risen Lord, who promised to be with us all days, has been calling people for centuries, opening the lines of communication through the Scriptures.

How does this "work"? St. Augustine used an illustration that helps us understand the process.

When a person wants to convey an idea to someone, that idea first exists as a "mental word" in the mind. But how does the person get that mental word into someone else's mind?

It first must be translated into spoken or written words. When the person at the other end of the line hears or reads these words, they become mental words in his own mind. Communication has been established; there is now a meeting of minds.

When the Spirit wants to get a "wake-up call" into our consciousness, words that we can understand are used, human words, the words of the biblical authors. As Vatican Council II put it, God speaks to us "in human fashion" through others (3:12).

When we read the Scriptures with open minds and hearts, we "pick up the receiver" and are in communication with the Holy Spirit. The Spirit's "mental word" has become ours.

We hear the Spirit's tireless and timeless urging: "Awake, O sleeper, and rise from the dead, and Christ will give you light" — and life.

Here is what the Letter to the Romans has to say about wakefulness:

"It is the hour now for you to awake from sleep ... (for) the night is advanced, the day is at hand. Let us then throw off the works of darkness (and) put on the armor of light" (13:11-12).

(Father Castelot is a Scripture scholar, author, teacher and lecturer.)

FAITH alive!

Comunidad Hispana
Comuniquémonos

Sabado Santo y la Vigilia Pascual

"La Iglesia permanece durante el Sábado Santo meditando junto al sepulcro del Señor su Pasión y su Muerte y, conservando desnudo el altar, se abstiene de celebrar el Sacrificio de la Misa hasta que, después de la Vigilia-nocturna en espera de la Resurreción-, se colme de gozo pascual, cuya abundancia se desbordará en los cincuenta días siguientes."

La celebración de la Pascua en sí, da comienzo generalmente a la medianoche del Sábado Santo. Esta noche es una Vigilia en honor del Señor, de manera que los fieles, siguiendo las amonestaciones del Evangelio (Lc 12, 35 ss), tengan encendidas las lámparas como los que aguardan a su Señor cuando vuelva, para que, al llegar, los encuentre en vela y los haga sentar a su mesa.

La Vigilia se desarrolla en este orden:

• Primera parte: un **breve lucernario**, en el cual, en un lugar apto, fuera de la iglesia y a oscuras, se prepara una fogata. Con el pueblo ahí congregado, el sacerdote, con el cirio pascual procede a la bendición del fuego nuevo, del cual se enciende el Cirio. En los lugares donde sea difícil encender una fogata, la bendición del fuego puede acomodarse a las circunstancias. El cirio es bendecido previamente con una fórmula especial para esta ocación; entonces se comienza la procesión hacia el interior de la iglesia y poco a poco las luces y las velas se van encendiendo. Una vez todos dentro del templo, se comienza el *Pregón Pascual* que es una proclamación de las maravillas que Dios ha obrado en el mundo, es un recuento de la historia de la salvación en la que se enfatiza esa noche gloriosa de la Pascua. El "Gloria" se canta por primera vez de nuevo; si hay campanas, se repican.

• Segunda parte: la **Liturgia de la Palabra**: en ella, la Iglesia medita las grandezas que desde los comienzos realizó Dios con su pueblo. Para esta parte, la Iglesia propone 9 lecturas: siete del Antiguo Testamento y dos del Nuevo (una epístola y el Evangelio). Algunas de estas lecturas pueden ser omitidas según sea conveniente. Antes del Evangelio se proclama el Aleluya.

• Tercera parte: la **Liturgia Bautismal**, aquí se lleva a cabo el bautismo de los catecúmenos que se han estado preparando durante el curso del año litúrgico y/o también de infantes, que deben ser presentados por sus padres. En caso de que no haya bautismos, simplemente se procede a bendecir la fuente bautismal y el agua.

• Cuarte parte: **Liturgia Eucarística**. Al acercárse ya el día de la Resurreción, la Iglesia es invitada a participar en el banquete eucarístico, que por su Muerte y Resurreción, el Señor preparó para su pueblo. En él participan por primera vez los recién bautizados. Al terminar la Eucaristía se despide al pueblo con el "podeís ir en paz, Aleluya, Aleluya".

Toda la celebración de la Pascua se realiza durante la noche, de tal manera que no se vaya a comenzar antes del anochecer, o se termine antes de la aurora del domingo. Esta Misa, aunque se celebre antes de la medianoche, es la Misa pascual del Domingo de Resurreción. Los que participan en esta Misa, pueden volver a comulgar en la segunda Misa de Pascua, que se celebra durante el transcurso de este domingo.—(*Tomado del Misal Romano de la Iglesia católica*)

Donativos católicos a Latino América pasan de 4 millones de dólares

WASHINGTON (CNS)— Se espera que la colecta nacional de los obispos estadounidenses en 1994 para la Iglesia católica de la América Latina sobrepase los $4 millones por tercer año consecutivo.

Hasta el primero de febrero, los católicos estadounidenses habían donado más de $3.9 millones, que se utilizarán para 292 proyectos pastorales, dijo el padre James Ronan, director ejecutivo del Secretariado Episcopal para la Iglesia de la América Latina.

En una nota de prensa, el padre Ronan dijo que los católicos de todo el hemisferio sur están profundamente agradecidos a los católicos estadounidenses por esa generosidad.

Desde su comienzo en 1966, la citada colecta ha recaudado más de $67 millones para ayudar a los católicos de muchas de las diócesis de América Latina, que pasan de 700.

En 1993, la colecta totalizó $4.3 millones y en 1992 llegó a 4.2 millones. Un cómputo final para 1994 no se ha terminado aún, pero el padre Ronan dijo que 131 de las 188 diócesis participaron.

Se dan subvenciones a diócesis, parroquias y grupos cuyos proyectos, aprobados por los obispos locales, puedan terminarse dentro del espacio de 12 meses. Aproximadamente un tercio del costo de cada proyecto lo proporciona la Iglesia local.

El Comité para la Iglesia de la América Latina, de los obispos estadounidenses, presidido por Monseñor Raymundo J. Peña, obispo de El Paso, Texas aprueba las subvenciones y maneja las asignaciones de fondos.

La Confirmación I

Como vemos en el Nuevo Testamento, en el crecimiento y desarrollo de la vida cristiana se añade al Bautismo una especial comunicación del Espíritu Santo, que se realiza por medio de la oración y de la imposición de las manos de parte de los Apóstoles y constituye como una afirmación y una renovación del don recibido, y nos califica como testigos y servidores del Reino: es la *Confirmación*.

El libro de *Los Hechos de los Apóstoles* da testimonio de esta efusión del Espíritu que se realiza sobre aquellos que eran *sólo* bautizados. "Cuando comenzaron a creer en la predicación de Felipe... hombres y mujeres se hacían bautizar... Los Apóstoles supieron que Samaria había acogido la Palabra de Dios y enviaron a Pedro y Juan. Ellos descendieron y oraron para que recibieran el Espíritu Santo. De hecho no había descendido sobre ninguno de ellos, pues *sólo* habían sido bautizados en el nombre del Señor Jesús. Entonces imponían sobre ellos las manos y ellos recibían el Espíritu Santo" (Hch 8, 12-17).

La distinción entre Bautismo y Confirmación no la debemos pensar como separación, como lo demuestra la práxis misma de la Iglesia, que antiguamente celebraba en el único acto los sacramentos de la iniciación. En ambos sacramentos actúan Cristo y el Espíritu y en ambos actualizan los misterios de la Pascua y Pentecostés.

Sin embargo, como la persona humana se desarrolla en un crecimiento gradual para volverse siempre más sí misma, así el cristiano, pasando del Bautismo a la Confirmación, está llamado a hacerse siempre más lo que es y a testimoniar ante todo el mundo su condición de nueva creatura en la que ha sido transformado. De la consagración bautismal a Dios que lo ha hecho su hijo, el bautizado pasa al ejercicio de la misión de testigo.

Por eso la Iglesia pone en el corazón y sobre los labios de los confirmados esta súplica: "Concede, oh Dios omnipotente y misericordioso, que el Espíritu Santo venga a habitar en nosotros y nos transforme en el templo de su gloria... cumple oh Padre tu promesa y envía sobre nosotros al Espíritu Santo, para que nos haga delante del mundo testigos del Evangelio de Jesucristo nuestro Señor".

(Con permiso de los Padres de la Sociedad de San Pablo)

To Our Friends

— First article about the sacrament of Confirmation and its importance in Christian life.

— Article about Holy Saturday and the Easter Vigil, covering the meaning of all the rites in those celebrations.

— Article about Easter time and its meaning within the liturgical year.

— News about U.S. Catholics' donations of almost $4 million to Latin America .

— News about Mrs. Sara Luna, a Mexican woman who may be the oldest living person in the world.

Tiempo Pascual

Por ARTURO DE AGUILAR

Esta es la última parte del año litúrgico antes de comenzar un largo periodo de tiempo ordinario. Comienza con la celebración de la Pascua y termina con el domingo de Pentecostés. Abarca cincuenta días que se celebran con gozo y alegría, como si fuesen un único día de fiesta, más aún, como un "*gran domingo*".

Este tiempo abarca siete domingos. Los ocho primeros días del tiempo pascual constituyen la octava de Pascua, y se celebran como solemnidades del Señor. También dentro de este tiempo está incluída la solemnidad de la Ascención, que se celebra cuarenta días después de la Pascua. Después de la Ascención, hasta el sábado anterior a Pentecostés, se prepara la venidad del Espíritu Santo.

El mensaje de la Pascua es el mensaje más humano del cristianismo porque nos habla no sólo de que Dios ha tocado el corazón del hombre, sino de que ha tocado la carne y la ha vivificado, ha vencido la muerte. Cristo ha resucitado porque en la muerte ha conquistado para siempre el centro más íntimo de todo lo terreno y lo ha salvado. Y resucitando lo ha conservado, y de esta manera El permanece aquí. Lo único que hace falta es que su obra, su resurreción, que no podemos ignorar, se convierta en la felicidad de nuestra existencia. Tiene que resucitar también dentro de nuestro corazón, en nuestras palabras y en nuestra forma de actuar.

A los 126 años Sara Luna puede ser la persona más vieja

BALDWIN PARK, California (CNS)—El libro de Records de Guinness ha declarado a la francesa Jeanne Calment, que cumplió 120 años a finales del pasado mes de febrero, como la persona viva más vieja del mundo.

Pero no le digan eso a la Sra. Sara Luna, nacida en México, que está bien viva en California a la edad de 126 años. Su edad está atestiguada por la copia de su certifiacdo de nacimiento que su familia solicitó al gobierno mexicano en 1992.

La misma muestra una fecha de nacimiento el 20 de noviembre de 1868, el año en que Ulysses S. Grant fue electo presidente de los Estados Unidos. Una copia del documento fué entregada al C.N.S.

La Sra. Luna y su hija de 75 años, Emérita Carrasco, viven en Telacú Senior Court en Baldwin Park. La Sra. Luna se ha casado y enviudado 4 veces y tuvo 8 hijos. En 1992 algunos de sus hijos sobrevivientes, sus 70 nietos y numerosos biznietos y tataranietos dieron una fiesta en honor a ella. El Alcalde de Baldwin Park había dado a la Sra. Luna una placa de bronce en nombre de la ciudad.

En una entrevista, la Sra. Carrasco dijo que ella trajo a su madre de Durango, México, a los Estados Unidos en 1979, "cuando mamá tenía 110 años de edad".

Support Of Abortion May Cost UNICEF Vatican Support

By TRACY EARLY

UNITED NATIONS (CNS) — The qualified support the Vatican gives UNICEF could be lost entirely in the coming months, according to a Vatican representative on the U.N. agency's board.

"We're at a crossroads here," said John M. Klink in an interview March 27.

He said the United Nations Children's Fund faces two "pivotal" decisions that could cost it church support.

The first, he said, was the expected replacement within a few weeks of James P. Grant, the former UNICEF director who died in January.

U.N. Secretary-General Boutros Boutros-Ghali will make the appointment, but Klink voiced concern that the Clinton administration was pushing some Americans who support legal abortion to be considered for the post.

Klink said the other crucial decision concerned the direction taken in the writing of a UNICEF mission statement, which will be a major consideration at the annual UNICEF meeting in May, he said.

"If the mission statement and the general direction of the new executive director run directly counter to our moral principles, we would have to make that clear to the general public," he warned.

Klink, a New York businessman who assists the Vatican mission to the United Nations on a volunteer basis, was interviewed at the United Nations while there as a delegate to the Commission on the Status of Women, the body preparing for the Beijing Fourth World Conference on Women.

The previous week, he had represented the Vatican at a regular UNICEF board meeting, where a principal topic was a proposed statement on how UNICEF should follow up on last September's population and development conference in Cairo, Egypt.

Klink said the board had called at its previous meeting for the UNICEF secretariat to produce the paper, but at the latest meeting sent the draft version back for rewriting.

Speaking for the Vatican, Klink delivered a statement March 23 declaring that UNICEF should not "reopen the discussions of Cairo." He also objected that the proposed statement gave the highest priority to "reproductive health" while neglecting such areas as the family, education and migrants that were also emphasized at Cairo.

Alluding to private support given UNICEF through purchase of Christmas cards and other channels, Klink warned that its "fiscal health" could be endangered, especially if UNICEF followed a suggestion that it include abortion in its programming.

"One can only imagine what donor reaction would be should UNICEF, which is charged with the care of the world's children, become charged in any way with promoting the death of the most vulnerable of all children — the unborn," he said. "For my delegation and for many millions of donors it would represent the end of UNICEF as we know it."

In the interview, Klink said the Scandinavian countries and the Netherlands were the most insistent on pushing UNICEF into abortion and family planning. The U.S. delegation was "measured" in its comments, he said.

He said the Vatican not only opposed such programs, but pointed out that they would duplicate work already done by other U.N. agencies, particularly the Fund for Population Activities and the World Health Organization.

In 1989, Archbishop Renato R. Martino, Vatican nuncio to the United Nations, got a formal statement from the UNICEF director clarifying population policies of the agency.

In a letter to the archbishop, Grant said UNICEF advocated "child spacing to prevent pregnancies which are too young, too old, too many and too frequent," but that it did not advocate any particular method of family planning nor had it ever financed abortion.

Archbishop Martino told CNS at the time that he sought clarification because some pro-life groups had accused UNICEF of financing abortions and urged Catholics to stop contributing to it.

On the basis of Grant's policy statement, Archbishop Martino said he could continue to recommend Catholic support of UNICEF's work for children, and the Vatican mission itself made an annual symbolic contribution.

However, after the UNICEF board in 1993 adopted a statement on family planning that the Vatican thought took the agency in the wrong direction, Archbishop Martino used the next pledging conference to give a warning signal by designating the Vatican gift to specific programs it approved.

Last November, he gave a stronger warning by reducing the symbolic annual pledge from $3,000 to $2,000 while again designating its uses.

Justice and Peace Ministry Offers Forum On Poverty

A deliberative dialogue, "The Poverty Puzzle: Helping The Poor — Rethinking Welfare," will be offered in four forums over the next two months.

The forums will be presented four times at different locations within the diocese:

- Thursday, April 27, 6:45-9:45 p.m. St. Elizabeth Church in Boone
- Tuesday, May 2, 6:30-9:30 p.m, Our Lady of Consolation Church in Charlotte
- Thursday, May 4, 6:30-9:30 p.m., St. Eugene Church in Asheville
- Wednesday, May 17, 6:30-9:30 p.m., St. Paul the Apostle Church in Greensboro

The Poverty Puzzle forums are a vehicle for adults to explore an important and difficult issue from a Catholic perspective. Through the process, participants become informed on the issue of poverty and welfare reform and are encouraged to listen and understand the reasoning of others. The forums do not advocate any specific solution or point of view.

The forums are sponsored by the Justice and Peace Ministry and modelled on the National Issues Forum in the Catholic Community. Joanne Frazer of Kennedy Frazer Program Development, will facilitate the forums. Scott Spivak, coordinator of the diocesan office of the Justice and Peace Ministry will co-facilitate..

For information or materials, call Joanne Frazer at (704) 563-9550 or Scott Spivak at (704) 331-1714.

For information, contact: Carol Brown, St. Elizabeth Church; Father Cecil Tice, Our Lady of Consolation Church; Jane Keifer, St. Eugene Church or Bill O'Malley, St. Paul the Apostle Church.

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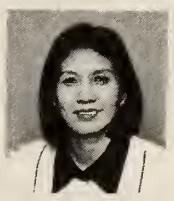

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Drawing will be held Friday, May 26 at the BMHS Athletic Banquet.

World and National Briefs

Senate Urged To Show Compassion On Welfare Reform

WASHINGTON (CNS) — At what may be the final Senate hearing on welfare reform this term, members of the Finance Committee were encouraged to visit church-run family centers, shelters and children's homes to see who would be affected by reform proposals. "We'll try to show you how political rhetoric matches up against political reality," said John Carr, secretary of the U.S. Catholic Conference's Department of Social Development and World Peace in testimony March 29. At the same hearing, Sister Mary Rose McGeady, president of Covenant House in New York, said she is troubled that the tone of debate on welfare reform seems so

Louisiana Bishop Warns Against Klan Activities

LAFAYETTE, La. (CNS) — Bishop Edward J. O'Donnell of Lafayette, La., recently cautioned Catholics in his diocese about Ku Klux Klan activities and urged them not to join the organization. In a pastoral letter to priests, deacons and parish administrators, Bishop O'Donnell said the Klan has been openly recruiting members with claims that its members have foresworn violence and illegality and wish only to work for the benefit of the white race as other ethnic groups work for their own people.

Program Trains African-American Laity For Pastoral Role

CHICAGO (CNS) — A scholarship program begun in 1990 is helping ease a shortage of African-American lay ministers in Chicago. The Augustus Tolton Pastoral Ministry Program pays for tuition and books for African-Americans pursuing graduate degrees at the Catholic Theological Union. In exchange, graduates agree to serve in a pastoral role in the Chicago Archdiocese for three years. A joint venture of the theological school and the archdiocese, the Tolton program is believed to be the first of its kind. It has two graduates and eight students, and is named for Father Augustus Tolton, the first U.S.-born African-American priest and founder of the first black Catholic church in Chicago.

Fast Ends After Congressman Alleges CIA Tie To American Deaths

WASHINGTON (CNS) — A U.S. lawyer who resumed a hunger strike in mid-March to pressure the U.S. government for information on her missing Guatemalan husband ended her fast after a U.S. congressman said March 23 the CIA had ordered his death. According to Rep. Robert Torricelli, D-N.J., a Guatemalan colonel under contract to the CIA ordered the deaths of an American and of attorney Jennifer Harbury's husband, a Guatemalan guerrilla leader who vanished three years ago after being captured by the Guatemalan army. In a letter to President Clinton released March 23, Torricelli said the U.S. government has deliberately misled the American public about the two cases and that the CIA is "out of control."

Publisher Offers Parishes Chance To Get Into Publishing

OAK PARK, Ill. (CNS) — What's white and black and read all over? Management at Chicago's archdiocesan newspaper, The New World, has a new answer to that old joke — parish newspapers. Six months ago, New World Publications gave parishes the chance to have their own newspapers — free of charge. By March, 42 parishes had taken the offer, providing local material and readers, while the weekly archdiocesan newspaper staff does layout, production, printing and mailing. Total circulation is 200,000. Robert Gaskill, New World's general manager, created the parish newspaper network after pastors told him they were concerned about reaching Catholics who don't go to church.

Papal Encyclical Sent By Electronic Mail To Limited Audience

VATICAN CITY (CNS) — Pope John Paul II is taking his first trip on the information superhighway. His 194-page encyclical, "Evangelium Vitae," was to be sent out by electronic mail March 30 to a limited number of bishops' conferences and news agencies in Europe and South America. It was the first time an encyclical has been beamed into cyberspace and, if successful, the experiment could pave the way for online access to papal documents around the world. "If it works, we'll keep doing it. We would send every document like this in the future," said Bishop Pierfranco Pastore, secretary of the Pontifical Council for Social Communications

Cardinal Bernardin Holds Meeting With Palestinian Leader Arafat

JERUSALEM (CNS) — Cardinal Joseph L. Bernardin, winding up his first visit to Israel with a meeting with Palestinian leader Yasser Arafat, said he believes both Israelis and Palestinians want peace. "One thing that became very clear to me as I listened to both sides is the real desire for peace and the commitment to the peace process," the Chicago cardinal said after the meeting on the West Bank. "At the same time the situation is very complex and there are obstacles that have to be overcome," he said. He said those facts were underscored in the March 28 meeting with Arafat, chairman of the Palestinian Authority, a semi-autonomous body created under last year's agreements between the Palestinians and Israel.

Vatican Delegation Visits Vietnam To Discuss Church Activities

VATICAN CITY (CNS) — A Vatican delegation traveled to Vietnam in late March to continue discussions with the Vietnamese government over limits placed on church activity in the country. Msgr. Claudio Maria Celli, the Vatican's undersecretary for relations with states, and Msgr. Bernabe Nguyen Van Phuong, an official of the Congregation for the Evangelization of Peoples, left Rome March 27 to travel to Vietnam. A Vatican statement said the two would meet government authorities "to discuss problems regarding the Catholic Church in that country," would meet the country's bishops and would travel to several dioceses and seminaries.

Catholics Keep Alive Memory Of Slain Archbishop

SAN SALVADOR (CNS) — Thousands of Catholics celebrated the 15th anniversary of the death of Archbishop Oscar A. Romero, keeping alive the memory of the man whose murder helped spiral El Salvador into 12 years of civil war. Representatives of 23 countries participated in activities that ended with a March 24 procession through the streets of the capital, from the spot where Archbishop Romero was shot to the cathedral where he was buried. Marchers chanted, "We want priests who work for the poor," and "Romero lives!" as they wove their way through the city center's most crowded avenues, while shoppers and vendors looked on.

Students Get Creative In Entries For Oregon 'Peace Fair'

PORTLAND, Ore. (CNS) — High school students can invent gizmos for science fairs, hold forth in debate tournaments and show off numerical know-how in math bowls. But young people don't get many chances to practice making peace and establishing justice in their communities and the world. That's what led the board of Catholic Peace Ministries in Oregon to organize what they called a "Peace Fair" for students from the state's Catholic high schools. "We want to encourage students to explore what they can offer to the causes of peace and justice and let the community see the result," said Karen Mertens, a peace ministries board member and one of the organizers of the fair.

Senators Introduce Bipartisan School Choice Legislation

WASHINGTON (CNS) — Two U.S. senators introduced a school choice bill March 24 that would allow Congress to test the effectiveness of voucher programs throughout the country. By introducing the Low-Income School Choice Demonstration Act, Sens. Joseph Lieberman, D-Conn., and Dan Coats, R-Ind., said they hoped to provide more educational opportunities for low-income families. As an argument for allowing some choice in education, the two lawmakers also pointed to the success of Catholic schools, including those in some of the nation's poorest neighborhoods. The legislation, if approved by Congress, authorizes up to 20 demonstration projects to determine the effectiveness of vouchers for schools and students.

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People In The News

Lithuanian President, Ex-Communist, Now Practicing Catholic

VILNIUS, Lithuania (CNS) — Lithuanian President Algirdas Brazauskas, former leader of the Communist Party, has become a practicing Catholic, said a Vilnius priest. Father Jan Kasiukiewicz, pastor of Holy Spirit Church in Vilnius, said the government leader had come back to the church at a March 17 Mass. 'As a practicing Catholic, the president will pray together with us that the merciful God will help him in carrying out his duties and in defending the human rights of all citizens," the priest said.

Bishop Mulvee Takes Up Reins As Providence Coadjutor

PROVIDENCE, R.I. (CNS) — More than 1,500 people filled Sts. Peter and Paul Cathedral March 27 to celebrate Bishop Robert E. Mulvee's arrival as the new coadjutor bishop of Providence. Bishop Mulvee, 65, has been a bishop since 1977 and bishop of Wilmington, Del., since 1985. In Providence he will assist Bishop Louis E. Gelineau, 66, who has been head of the Providence Diocese since 1972. As coadjutor, Bishop Mulvee has automatic right of succession in the event of Bishop Gelineau's transfer, retirement or death.

Father Braxton Named Auxiliary Bishop Of St. Louis

WASHINGTON (CNS) — Father Edward K. Braxton, a pastor and theologian in the Archdiocese of Chicago, has been named an auxiliary bishop of St. Louis by Pope John Paul II. His appointment was announced in Washington March 28 by Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States. Bishop-designate Braxton has been a visiting lecturer at Harvard Divinity School and the University of Notre Dame and has served as a part-time professor of theology at The Catholic University of America. He has been pastor of St. Catherine-St. Lucy Parish in Oak Park, Ill., since 1991.

Pope To Beatify Father Damien De Veuster In Belgium June 4

BRUSSELS, Belgium (CNS) — Pope John Paul II plans a June 4 beatification of Father Damien de Veuster, the 19th-century Belgian missionary who worked among Hawaii's victims of Hansen's disease. The beatification, the step before sainthood, is set for Brussels during a June 3-4 papal visit, said a March 27 statement from the Belgian bishops' conference. The pope had been scheduled to beatify Father Damien, as he is known, last May, but the trip had to be canceled after the pope broke his thigh bone.

Cardinal Bernardin To Receive Notre Dame's Laetare Medal

NOTRE DAME, Ind. (CNS) — Cardinal Joseph L. Bernardin of Chicago has been named the recipient of the University of Notre Dame's Laetare Medal. It will be presented to him during Notre Dame's 150th commencement exercises May 21. The announcement was made March 26, the fourth Sunday of Lent, also known as Laetare Sunday on the Latin-rite church calendar. "Cardinal Bernardin has been the very exemplar of the bishop as a pastor, teacher and witness to the Gospel," said Holy Cross Father Edward A. Malloy, Notre Dame's president, in a statement. "His personal life and public ministry have combined to become a treasure of the church."

Cardinal Says Pope Tells Him To Continue As Head Of NY

NEW YORK (CNS) — Pope John Paul II has told Cardinal John J. O'Connor to continue as New York's archbishop "until other provisions are made." Joseph Zwilling, spokesman for the cardinal, said March 23 that the pope's decision had been conveyed by the Vatican Congregation for Bishops through Archbishop Agostino Cacciavillan, pro-nuncio in Washington. Cardinal O'Connor is a member of the Congregation for Bishops, but Zwilling said the cardinal had reported he does not take part in any discussions of the congregation regarding the Archdiocese of New York.

Catholic Education Fills Pressing Need, Says Archbishop Stafford

DENVER (CNS) — Catholic education fills a "pressing public need" and provides an "invaluable public service" today more than ever, said Denver Archbishop J. Francis Stafford in a pastoral letter to all Catholics in northern Colorado. Titled "In the Beginning, the Word" and dated March 25, the letter is the first of a three-part reflection from the archbishop on Catholic education for the Denver Archdiocese. Designating 1995 a "Year of Celebrating Catholic Education," the archbishop said he planned a second letter on Catholic schools in May and a third, on religious education, in August.

Abbey Students Named To Who's Who In Colleges

BELMONT — The 1995 edition of *Who's Who Among Students in American Universities and Colleges* will include the names of 27 students from Belmont Abbey College who have been selected as national outstanding campus leaders.

Campus nominating committees and editors of the annual directory have included the names of these students based on their academic achievement, service to the community, leadership in extracurricular activities and potential for continued success.

They join an elite group of students from more than 1,800 institutions of higher learning in all 50 states, the District of Columbia and several foreign nations.

Outstanding students have been honored in the annual directory since it was first published in 1934.

Students named this year from Belmont Abbey College are: Ed Breuer of Augusta, Ga., David Buerkle of Lake Worth, Fla., Vassil Chalashkanoff of Bulgaria, Melissa Comstock of Cary, N.C., Suzanne Dehesa of Boca Raton, Fla., Jennifer Dowd of Brandon, Fla., Laurin Dzan of Tucker, Ga., Nicole Dzan of Tucker, Ga., Marie Eason of Charlotte, N.C., William Esser of West Palm Beach, Fla., Maria Ferguson of Jonesboro, Ga., Scott Johnson of Belmont, N.C., Susan Jones of Gastonia, N.C., Varnii Kessally of Geneva, Switzerland, Karilyn Lesassier of Miami, Fla., Melissa Lewis of Alpharetta, Ga., Gregg McAllister of Spring Lake, N.J., Karen McGuire of Matthews, N.C., Shannon Magarahan of Norwood, N.C., Honora Manning of York, S.C., Melinda Marshall of Raleigh, N.C., Elizabeth Meyer of Augusta, Ga., John Nichols of Mauldin, S.C., Lori Parham of Vero Beach, Fla., Sean Relay of Brooklyn, N.Y., Eric Ruch of Jacksonville, N.C., and Katherine Zachow of Sarasota, Fla.

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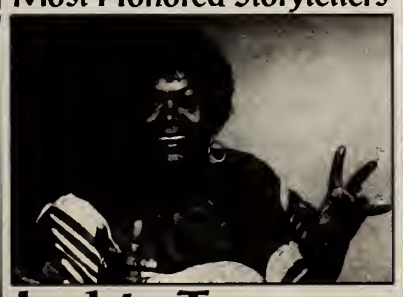

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Diocesan News Briefs

Family Rosary Day

CHARLOTTE — Bishop William G. Curlin will join St. Vincent de Paul Parish for Family Rosary Day, Sunday, May 7 at 3 p.m.

Seniors' Clubs Meet

CHARLOTTE — The St. John Neumann Church "50+" seniors' club meets Wednesday, April 12 at 11 a.m. in the church hall. Pat McKenzie will entertain with her accordion. Bring a bag lunch. Refreshments and dessert are provided. For information, call Ann McIntyre at (704) 545-5046.

CHARLOTTE — The St. Patrick Cathedral Amazing Grays seniors' club meets Thursday, April 13 at 11 a.m. for a special program in the cathedral. Guest speaker is Al Vigo from Home Health Care.

The Swannanoa Valley Children's Choir sang recently at St. Margaret Mary Church. Pictured are members of the choir with Stephen Williams, director, and Father Anthony Marcaccio, pastor. The choir, comprised of children from various denominations, travels to different churches synagogues and special events.

Spiritual Retreat

MAGGIE VALLEY — A non-denominational spiritual retreat for members of A.A. is at Living Waters Reflection Center April 21-23. Cost is $80. Reservations are limited. For information, call Elaine at (704) 274-2366 or Bill at (704) 627-3010.

Attic And Bake Sale

CHARLOTTE — The St. John Neumann Church Knights of Columbus Ladies Auxiliary will sponsor an attic and bake sale Saturday, April 22 from 8 a.m.-2 p.m. in the church hall. For information, call Trudy at (704) 365-2699 or Margaret at (704) 567-1936.

Exhibit On AIDS

ASHEVILLE — Information about AIDS is presented at the national touring exhibition, "What About AIDS," at The Health Adventure through April 29. For information, call (704) 254-6373.

SDR Group Meeting

GREENSBORO — Separated, Divorced and Remarried Catholics group meets at University Catholic Center Friday, April 7 from 7-8:30 p.m. Nancy Conrad Ball will speak. Dinner follows. For information, call Brenda at (910) 292-4114..

Summer Volunteer Program

Single Catholics ages 18-45 are needed to work with the poor in Appalachia and the Deep South. One-week volunteer programs are available from May-Aug. For an application or information, write the Glenmary Home Missioners, P.O. Box 465618, Cincinnati, Ohio 45846-5618 or call (513) 874-8900.

Survivors Meeting

CHARLOTTE — Survivors, a support group for widows/widowers, meets the third Sunday each month at 4:30 p.m. at the Catholic Center. For information, call Suzanne Bach at (704) 377-6871.

Palm Sunday Procession

CHARLOTTE — Parishioners from downtown churches will meet at the square at Trade and Tryon streets on Palm Sunday, April 9, at 10:30 a.m. for ecumenical prayer and processions to services at their churches.

Emergency Shelter Successful

GREENSBORO — St. Paul the Apostle parishioners were successful in providing emergency shelter in the rear of the parish center for the overflow homeless from Greensboro Urban Ministry's Weaver Nigh Shelter. The volunteers gave up comfortable nights at home during January to monitor the shelter for up to 10 clients per night.

Celebration Banquet

WINSTON-SALEM — The Tenth Anniversary Salem Pregnancy Support Center Celebration Banquet is Saturday, March 6 at 6:30 p.m. at Calvary Baptis Church. Carol Everett, a former owner of an abortion clinic who now speaks in support of the pro-life movement, is the guest speaker. For reservations, call (910) 760-3680 by April 28.

Birthmother Support Offered

WINSTON-SALEM — Family Services, Inc. and Catholic Social Services offers group support for birthmothers the second Thursday each month from 7-8:30 p.m. at Family Services, Inc. Discussions center on grief and loss experienced in the adoption process. For information, call Rebecca Nagaishi at (910) 722-8173 or Becky DuBois at (910) 727-0705.

Pre-Catechuminate Institute

HICKORY — Ideal for parish staff, initiation teams and those who work with the pre-catechuminate, "The Pre-Catechuminate: a Mini Institute" will take place at the Catholic Conference Center June 2-4. For information, call Sheri Wilson at (910) 765-3499.

Living Waters Spring Retreats

MAGGIE VALLEY — Reverend William Fickel directs "EUCHARISMA: Becoming What We Celebrate" May 7-13. This week-long retreat centers on the contemplative elements of the Eucharistic prayer and the reality of Christ's presence within all humanity. Donation is $200.

"Modern Theology and the Twelve Steps" is May 5-7. A weekend retreat for everyone, but especially for those in recovery programs and those who minister to persons in recovery programs, the retreat is led by Franciscan Father Edward Flanagan and Ken and Jacké Brinker. Donation is $80.

A Nature retreat, "The Hills are Alive," is May 15-21. Commune with God and nature under the direction of Jesuit Father Joseph Fotzenlogen and Saint Joseph Sister Pat Willems. The donation is $210.

For information about any of these retreats, call (704) 926-3833. To register, contact Living Waters Reflection Center 1429 Soco Rd., Maggie Valley, N.C. 28751.

CRISM Spring Fling

HICKORY — The annual CRISM spring event for Catholic retirees is April 27 from 10 a.m.-4 p.m. at the Catholic Conference Center. To register, send $7 to CRISM Spring Fling, 1524 E. Morehead St., Charlotte, N.C. 28207. Registration is limited to 225. For information, call Suzanne Bach at (704) 377-6871 ext. 314.

Youth Rally

HICKORY — The Renewal Team of the Diocese of Charlotte invites teenagers to the Catholic Conference Center for a Youth Rally May 6 from 2-4:30 p.m. featuring Jim Murphy who journeyed 4,200 miles on foot across the U.S. carrying a cross. Admission is free.

Spring Retreat

BELMONT — A Spring Retreat for single people who are widowed, divorced or separated is at Belmont Abbey College April 28-30. Cost is $135 for single occupancy and $115 double occupancy and includes two nights lodging and five meals. There will be Benedictine chanting on Friday and Saturday and daily Mass in the Abbey Cathedral. For information, call Maureen Baggatta at (704) 465-5138 or Frances D'Amato at (704) 256-8666.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.

Kernersville Priest Participates In St. Patrick's Day Radio Broadcast

WINSTON-SALEM — On St. Patrick's Day, Reverend Thomas J. Fitzpatrick, pastor of Holy Cross Church in Kernersville, was being interviewed "on the air" and taking phone calls from listeners of WBJS radio station in Winston-Salem.

He greeted the listening audience with, "Top of the mornin' to ya!" in a thick, Irish brogue. He told the story of St. Patrick's death, which is celebrated on March 17. The church, he said, celebrates the saint's "birth into heaven" instead of his natural birth date. He discussed the significance of Saint Patrick as the patron saint of Ireland.

His discussion of St. Patrick led him to the topic of the influence Irish communities have on America.

Based on call-ins to the station during his broadcast, Father Fitzpatrick was well-received by radio listeners.

Father Thomas J. Fitzpatrick during a radio interview on St. Patrick's Day.

Charlotte Scout Troop Takes To The Slopes

By JESSE GORTH

Appalachian Mountain Ski Resort hosted the Second Annual Boy Scout Troop 174 Spring Ski Trip. Eighteen scouts, their families and the troop's adult leadership participated in the event on March 4.

The scouts, most of whom were new to the slopes, quickly found that the snow was softer than expected and considerably more wet. Although perhaps not quite "expert" skiers, by evening's end most scouts were found at the expert runs.

The St. Gabriel Church Men's Club sponsors Troop 174. Jean Whalen organized the trip. In addition to the ski trip, the scouts have recently had the opportunity to experience winter camping on the Appalachian Trail and spring camping on a barrier island off the coast of South Carolina..

Jesse Gorth is a star scout and a member of Troop 174.

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Wife Of Deacon Dies After Long Illness

CHARLOTTE — Christel Eva Fohn, 58, of Charlotte, wife of Rev. Mr. Kurt Fohn, died March 31 at home after following an extended illness.

The funeral Mass was celebrated April 3 at St. Vincent de Paul Church, where she was a parishioner and where Rev. Mr. Fohn is a permanent deacon.

A native of Konigsberg, Prussia, she was a homemaker and had been a Charlotte residence since 1966.

She is survived by her husband, Rev. Mr. Fohn; son, Steffen Fohn of Mohegan Lake, N.Y.; three daughters, Mrs. Angela Salmon of Raleigh, Miss Christine Fohn, Miss Jennifer Fohn; two brothers, Peter Tausendfreund of Neumunster, Germany, Horst Tausendfreund of Ludwigshafen, Germany; one granddaughter.

Memorials may be made to St. Vincent de Paul Church building fund, 6828 Old Reid Rd., Charlotte, NC 28210 or to Hospice at Charlotte, 1420 East 7th Street, Charlotte, NC 28204.

Father Gilbert, Former Hamlet Pastor, Dies

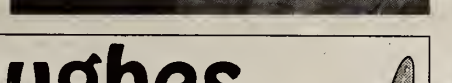
TEWKSBURY, Mass. — Oblate of Mary Immaculate Father Fred Gilbert, former pastor at St. James Church in Hamlet, died March 27 at Immaculate Heart of Mary Novitiate Infirmary in Tewksbury after suffering from a lengthy illness. He was 86.

Father Gilbert served as pastor at St. James Church from 1972 to 1986. During his 60 years as a priest, he served as a missionary throughout the United States conducting parish retreats. Between 1944-1949 he served as pastor at St. Paul Church in Douglas, Ga. In 1949 he again began his missionary work up until 1972 when he became pastor of St. James Church.

Father Gilbert was instrumental in purchasing the property and started the building fund for St. James Parish. Father Gilbert Hall, the parish hall, was named in his honor in 1983. During his years in Hamlet, he was active in numerous community affairs and was named Richmond County Outstanding Volunteer in 1985.

He is past president of the Hamlet Senior Citizens Club, served as chaplain at Hamlet Hospital, was involved in the Crisis Ministry, the Prison Ministry at Cameron Morrison, Richmond County Hospice, the Cancer Crusade and was the originator of the local Postal Mail Carrier Alert for older adults.

Memorial Masses were held March 30 at St. James Church and Immaculate Heart of Mary Infirmary. Father Gilbert is survived by one brother, John Gilbert of Falmouth, Mass.



Russian Art — Two boys admire the painting "Coming of Jesus" by Russian artist Ivanov at the Tretyakov Gallery in Moscow March 15. The exhibit will be open to the public in April.

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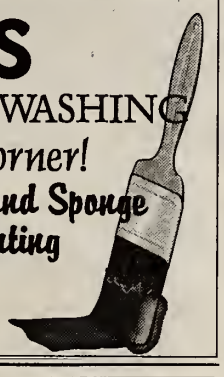

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employment opportunities

Elementary School Principal: St. Gabriel School in Charlotte (K-5 enrollment 500) seeks experienced educator for principal effective July 1, 1995. New building opened Nov. 1992 has 24 classrooms, high school size gym, 500 seat cafeteria, media center, computer, art and music labs. Qualifications: practicing Catholic; Masters degree in Ed. Admin., curriculum or related field; teaching experience in elementary school; 3-5 years school administrative experience; Catholic school teaching or administrative experience; strong human relations skills. St. Gabriel school is part of a regional system with a centralized board, budget, salaries, purchasing, tuition collection, bill paying. Send letter of application, resume and salary expectations to: Dr. Michael Skube, Superintendent of Schools, Diocese of Charlotte, 1524 E. Morehead St., Charlotte, NC 28207.

Personal Care: Energetic female to care for female with MS for personal care, housekeeping, meals, etc. Possible live in. Lifting required. Own transportation and references required. Contact Daryl Griffin at (704) 554-7800 (work only) and leave message.

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Elementary School Principal: St. Francis de Sales offers a K-6 program for students with full-time Religion teacher, computer lab, modern gym. Must be practicing Catholic, posess MA and be W.V. certified or eligible. Administrative experience desired, salary commensurate with experience. Salary range 28-35, housing provided. Send resume and 3 professioanl reference by April 30 to: Search Committee Chariman, St. Francis de Sales Catholic Church, 614 S. Oakwood Ave., Beckley, West Virginia 25801-5991.

Encyclical

from page one

encyclical, employing less of the heavily philosophical, abstract language that has characterized his previous encyclical letters.

While the encyclical itself did not employ explicit language of infallibility in expressing its teachings, at a Vatican press conference introducing it, Cardinal Joseph Ratzinger said the teachings are plainly authoritative and deserve obedience.

"In the face of this text, one cannot seek refuge in formalistic discussions about what, when and where, and on what authority, all this is being taught," said Cardinal Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith.

The pope's call for consistency between the moral law and civil law provoked some of the strongest initial reactions to the encyclical.

"One of the specific characteristics of present-day attacks on human life ... consists in the trend to demand a legal justification for them, as if they were rights which the state, at least under certain conditions, must acknowledge as belonging to citizens," he said.

"There is a need to recover the basic elements of a vision of the relationship between civil law and moral law.... Abortion and euthanasia are thus crimes which no human law can claim to legitimize," he said.

"Democracy," he commented, "cannot be idolized to the point of making it a substitute for morality or a panacea for immorality."

An immoral law cannot command obedience, he said, and those who object morally to laws authorizing abortion or euthanasia have "a grave and clear obligation to oppose them by conscientious objection."

Even in traditionally Catholic countries such as Italy and Spain, some government officials objected to papal efforts to influence civil abortion law, while others said his was a needed voice for life.

On a pastoral note the pope acknowledged the difficult circumstances that can bring a woman to the "painful and even shattering decision" to have an abortion.

He urged women who have had an abortion not to lose hope but to "try rather to understand what has happened and face it honestly.... The Father of mercies is ready to give you his forgiveness and his peace in the sacrament of reconciliation."

The new encyclical reaffirmed church teaching against artificial contraception in the context of defending the church against arguments that it actually promotes abortion by its firm stand against contraception.

On the contrary, the pope argued, the "negative values inherent in the 'contraceptive mentality'" contribute to abortion by making it appear as an acceptable alternative "to failed contraception."

"Indeed, the pro-abortion culture is especially strong precisely where the church's teaching on contraception is rejected," he said.

Cardinal William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, led U.S. bishops in urging a wide reading of the encyclical among those of other faiths as well as among Catholics.

"I see in it a natural basis for ecumenical and interfaith dialogue," he said.

Mother Teresa's Sisters are coming to Charlotte. Bishop William G. Curlin — pictured above with three Missionary of Charity Sisters during their recent visit to Charlotte —is pleased to announce that Mother Teresa of Calcutta has assigned four Missionary of Charity Sisters to work in service to the poor in the Diocese of Charlotte; a home is being purchased for the Sisters. There is a need for volunteers skilled in the following areas: Plumbing, painting, carpentry, and gardening, to prepare the home and surrounding property for the Sisters' arrival in late May. To volunteer, please call: Connie Keffer, 704-364-8863.

Photo by JOANN KEANE

Welfare Reform

from page one

ies, or people with mechanical skills could be paired with area businesses that could make use of those skills. By participating in their own betterment, the poor would gain a better sense of identity, with more meaning and wholeness in their lives, he said.

Father Sirico has cited the St. Martin de Porres House of Hope, a Chicago shelter, as a private charity that works. It was founded 12 years ago by Sister Connie Driscoll, superior of the Missionary Sisters of the Poor, an international order based in Vancouver, British Columbia. The shelter has assisted more than 9,000 homeless women and children.

In an article written by Father Sirico in the March 31 Wall Street Journal, the priest said the shelter "accepts no state funds and operates on an average of $6.73 per person per day," well below the national average of $22 spent per person per day at mostly subsidized homeless shelters.

"The House of Hope has the best success rate in Chicago," he wrote; "only 6 percent of its residents end up on the street again." The shelter has strict rules of conduct, requires women to work while living there, and requires those suffering from substance abuse to complete a 12-step recovery program.

Under the current system, Father Sirico said in Washington, "we have forgotten how the forces of charity can work to produce a good result."

"Welfare reform is not a gloomy task," he said, "but an optimistic one in which we return to human beings control over their own destinies."

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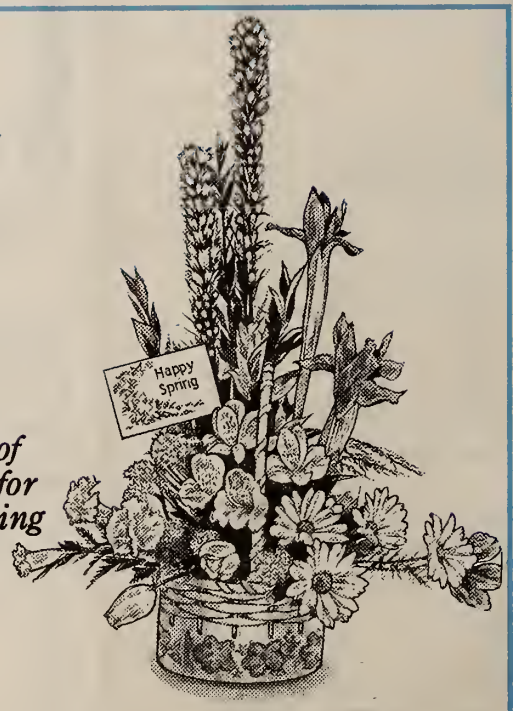

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 32• April 14, 1995

The fresco in St. Peter Catholic Church in Charlotte is the work of the North Carolina artist Ben Long. See story, page 2.

Bishop William G. Curlin's Easter Message

Dear Friends in the Risen Lord,

Last Sunday we gathered to celebrate the beginning of the holiest week of the year as the Church invited us "to walk with Jesus" during His last days upon earth. In prayer and adoration we followed Him as Jesus offered us proof of God's wondrous love.

On Holy Thursday, we shared in that Supper that is our memorial of Christ's' death for the sins of the world and His rising to offer us eternal life. For us the Eucharist is our oneness *with* the Lord and our oneness *in* the Lord. It remains the center of all worship, for Jesus is our Liturgy through whom we give all praise and honor to the Father. In the Eucharist we celebrate our Passover from death to life in Jesus.

Good Friday found us kneeling in prayer before the cross of the Savior. The reading of His Passion and Death tore into our souls while our veneration of the cross became our public acceptance of His atoning death and our pledge to follow Him with an undivided heart. We sealed that pledge of love with Communion, the sacrament of His love.

Holy Saturday evening we will light a new fire as a symbol of "Christ, our Light" who triumphed over death and forever shines in our hearts. We again will read those Old Testament prophecies that foretold His death and resurrection. Then, with Alleluias and ringing bells filling the night air, we will joyfully sing the "Gloria" in fulfillment of those prophecies. With our new brothers and sisters, who will now become one with us in the Eucharist, we will renew our own baptism into Jesus. Our solemn celebration of the Eucharist is our proclamation of Christ's triumph over death and our acceptance of Jesus as our Lord and Savior.

On Easter Sunday our churches will be in festive attire as God's holy people gather around the altar to worship the Risen Lord. By His death and resurrection, Jesus proved His claim to be God's Son. Our hymns and prayers today rise from hearts filled with gratitude for the Father's giving us Jesus. Our vow today is to allow Jesus to "rise in us" that we might bear witness to Him through faith-filled lives. Truly, if we die with Him we shall rise with Him! During Holy Week we walked with Jesus on His journey to Calvary; now we walk with the Risen Jesus in the glory of His Resurrection.

Yes, Our Savior lives! Through our willingness to die and rise with Jesus may the Savior rise and live in us!

Prayerfully in our Risen Lord,

+ william G. Curlin

William G. Curlin
Bishop of Charlotte

10 Year-Old Makes Lenten Sacrifice

By EDUARDO PEREZ
Staff Writer

TRYON — Rachel Moffitt recalls the day Joshua announced his desire to make a Lenten sacrifice. At first she was stunned by the ten-year-old's request. But when Joshua explained the sacrifice, she was astonished.

Joshua decided to give many of his toys to needy children, donating his boyhood treasures to Steps to Hope — a safe home in Columbus, N.C., for battered women and children.

Rachel is obviously proud of her son. "Most 10-year-old kids do not act the same way Joshua does," says Rachel. "He is caring, compassionate, giving and above all else loving."

Parents Anthony and Rachel Moffitt, parishioners at St. John the Baptist Church, have always told Joshua that while they may struggle sometimes, other people are struggling more and need their help.

"I believe that Joshua has received his kindness and sense of giving from the Church. He has always been very prayerful and attentive at Mass," says Rachel.

Joshua's reason for giving his toys away stems from his love of God. "The toys I gave away were toys used when I was between three and eight-years-old," says Joshua. "I gave them away because I wanted to show my love for God and to show needy kids that somebody cares."

"I believe that Joshua has received his kindness and sense of giving from the Church. He has always been very prayerful and attentive at Mass."

Board games, Hot Wheel cars, Teenage Mutant Ninja Turtles, and Little Golden Books were among the toys that Joshua donated.

"I hope some of the toys I donated will make a battered child happy. To me that's what matters the most. I gave because I care in my heart for these children."

He realizes that material things are not important, says Rachel. He simply knows that those who love God should give to those who are less fortunate.

In turn, Joshua taught his parents a valuable lesson. "He has taught us to see God's love and reach in our hearts to help people. By teaching us that God's love is real and powerful he has shown us that happiness starts in the heart," says Rachel.

This act of giving is one that should teach all of us the beauty in being kind and loving to others, Rachel says. "As a parent, I like to think that Joshua has been taught gentleness and kindness only by me, but I know that Jesus has touched his heart and made him special."

"I believe that Jesus is in everything. By being gentle and kind to people, we can see Jesus inside of them," says Joshua.

Currently, Joshua is in the fourth grade. According to his last report card, he's a straight-A student. As far as his dreams go, he would like to become a marine biologist. I hope that one day I have the opportunity to help save the whales and keep the oceans clean, says Joshua.

"I will always make Jesus an important part of my life no matter what I end up doing."

The Fresco

The Ben Long fresco (page 1) invites the community to ponder the great mysteries of salvation. St. Peter Church offers a place of quiet beauty for prayer and meditation on the life of Jesus and on his commission to his followers to spread the Gospel throughout the earth.

The word "fresco" means "fresh.:" Fresco painting is an ancient art practiced extensively in Europe, especially during the 16th and 17th centuries, but also in the Americas. It involves painting on freshly spread moist lime plaster with water-based pigments in such a way that the picture becomes part of the wall. A fresco might easily last a thousand years.

St. Peter's fresco is the work of the North Carolina artist Ben Long, assisted by Charles Kapsner, Anthony Panzera, Joshua Rosen and Laura Buxton. It was begun in 1988 and completed in the following year.

The fresco is a triptych that represents the *Agony in the Garden, the Resurrection of the Lord* and *Pentecost.* Each part of the triptych took about one month to complete on site. The preparatory work was done in Paris where Ben Long has his studio. There individual studies were made and then transferred to a tissue-like paper called a cartoon. The lines of the pictures were then perforated and the pattern transferred to the wall with a dry medium, then painted into the fresh plaster. By the time the fresco is finished, there are three layers of plaster. The first two are preparatory and allowed to age six months to two years, and the final coat is applied as the painting progresses.

The fresco was allowed to age approximately six months and was then washed with an egg and water mixture and the fresco was completed. The total drying time can be as long as two years and the fresco will lighten with time. Its lime composition will cause it to appear luminescent at times.

Three men in Mexico City re-enact Jesus' entry into Jerusalem during a Passion Sunday observance April 9. Processions marking the event described in the Gospel of Matthew can be traced back to early Christian times in Jerusalem.
CNS Photo

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Our Lady of Lourdes Alumni

We know you would like to catch up with those dear friends so we are starting a reunion cycle and newsletter. To make this meaningful we need as many alumni names and addresses as possible. Please complete the section below for any alumni you know and return to:

Alumni Activities/Our Lady of Lourdes
2718 Overbrook Drive
Raleigh, NC 27608

Name _____ Maiden _____

Address _____

_____

Phone _____

Grades attended _____ Years attended _____

Sacred Oils Blessed At Annual Chrism Mass

By EDUARDO PEREZ
Staff Writer

CHARLOTTE — "These priests gathered here tonight, are God's gift to the Church," said Bishop William G. Curlin at the annual Chrism Mass April 11 at St. Patrick Cathedral.

Bishop Curlin celebrated the Mass where he consecrated the Christ oil for the coming year. Concelebrants were Bishop Michael J. Begley, retired bishop of Charlotte, Benedictine Reverend Oscar Burnett, Abbot of Belmont Abbey and 90 priests serving the diocese. Approximately 200 people filled the Cathedral.

Holy Oils
Photo by JOANN KEANE

Along with the Christ or chrism oil, the bishop blessed the oil of the sick and the oil of catechumens. The sacred chrism is fragranced oil used in initiation rites, holy orders and dedications of churches and altars.

The oil of the sick is needed to comfort those who are suffering. The oil of catechumens is for candidates in baptism.

Priests attended the Mass not only for the consecration of the oils, but to renew their commitment to the priesthood.

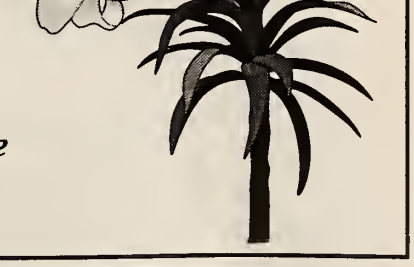
Following the Mass, the consecrated oils were siphoned into vials for individual parish use during

See **Chrism**, page 16

Father Mauricio West, chancellor and vicar general congratulates Justin Rohr on his induction into the the National Honor Society at Charlotte Catholic High School. In his address, Father West reminded CCHS students to be positive and hopeful without being naive and personally demanding without lacking compassion for others. "The gifts of the spirit are many, and all are blessed in many different ways," said Father West. "Life at Charlotte Catholic is incomplete without contributions from everyone." 1994-95 National Honor Society inductees are: Margaret Harris, Martin Henle, Denise Hernandez, Jason Kidd, Christina Kouri, Rebecca Amar, Francis An, Thomas Ausman, Molly Beam, Melissa Brown, John Camp, Lisa Cicchillo, April Demert, Natacha Dockery, Suzanne DuBose, Jennifer Epps, Michael Falencki, Jennifer Goggin, Kristina Hohas, Mary Kobsik, Russell Kratzer, Anne Lenhart, Amy Littrell, Christina Lundgren, Brooks Luquire, John Malpeli, Jennifer McWilliams, Aylce Miller, Matthew Murphy, Danielle Puceta, Melissa Putman, Nichole Rademacher, Justin Rohr, Christine Shearer, Andrea Simcox, Julie Southern, Charles Thomas, Bradley Timmers, Jennifer Whalen, Jennifer Withers, Tanya Zalecki, and Carolyn Zawadzki. Photo by JOANN KEANE

The Catholic News & Herald extends Easter greetings to our readers.

Mindful of the Easter season, we will not publish an edition on April 21. We will resume publication on April 28.



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For more information, contact, Vocation Director, Belmont Abbey, Belmont, NC 28012; or call 1-800-743-6681.

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Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Pro-Life Corner

"Do not be frightened. I know you are looking for Jesus the crucified, but he is not here. He has been raised, exactly as he promised."

Matthew 28: 5-6

The Respect Life Office
Diocese of Charlotte
(704) 331-1720

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

April 18
Attend ordination of
Bishop-elect Kevin Bolin of Savannah
St. John the Baptist, Savannah, 2 pm

April 20
Co-concelebration of Ordination of
Bishop-elect William Lori, National
Shrine of the Immaculate
Conception, Washington, DC, 3pm

April 21
Diaconate Ordination, St. Vincent
Archabbey, Latrobe, PA, 3:30 pm

April 22
Intalled as chaplain, Knights of Malta
St. Matthew Cathedral,
Washington, DC, 10:30 am

April 23
Confirmation, St. John Neumann,
Charlotte 6 pm

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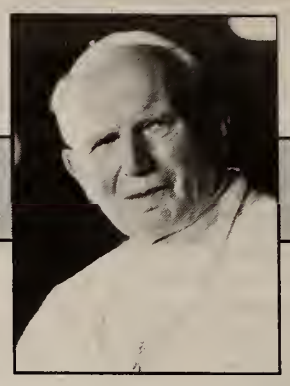
Pope Urges Young People To Read Encyclical, Defend Life

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — Pope John Paul II urged young people to read his latest encyclical and translate its message into pro-life activities around the world.

"Become defenders of life and of the right to life against the threats facing it today," he said April 9 at a Mass marking Palm Sunday and World Youth Day.

"With your energetic enthusiasm, build a wall against the culture of death and promote the culture of life," he said.

The pope made the remarks after leading an open-air liturgy in St. Peter's Square, attended by an estimated 50,000 people. Leaning on his staff and holding the hand of an aide, he walked down several steps at the end of the Mass and addressed a special greeting to youths worldwide.

He said his encyclical, "Evangelium Vitae" ("The Gospel of Life"), deserved a reading by young people. Those who do so will see that it is an invitation to accept life as a gift, he said.

"It does contain stern demands: several 'noes' that are strong and necessary, which translate for our time the divine commandment, 'Do not kill,'" he said.

"But the 'noes' work in relation to the great 'yes' to life. This is a 'yes' I am entrusting in a special way to you, dear young people: become the voice of this 'yes,'" he said.

The pope said most young people naturally feel vibrant and full of life — but this is not enough. He said it was just as important for them to understand the profound nature of life, in order to better appreciate it and love it.

Before the Mass, some 30,000 olive branches were handed out to those attending, in remembrance of Jesus' triumphal entrance into Jerusalem the week before his death.

The pope later blessed the crowd that was joined by several thousand people marching in Rome against the death penalty. The papal encyclical said capital punishment could only rarely be justified in modern times.

Pope Plans Full Slate Of Easter Activities, Including Way Of Cross

VATICAN CITY (CNS) — Pope John Paul II plans to lead a full slate of Easter activities, including the traditional two-hour Way of the Cross in downtown Rome, the Vatican said.

The 74-year-old pope, who has been slowed over the past year by a thigh injury, will conduct six major liturgical ceremonies during the four-day weekend. On Easter Sunday, April 16, he celebrates Mass in St. Peter's Square and delivers the "urbi et orbi" blessing, a message broadcast worldwide.

The pope has largely recovered from a broken thigh bone suffered in a fall last year, but he continues to move slowly at times. A cane is kept at the ready during papal audiences and events.

Easter brings the heaviest liturgical schedule of the year for the pope. It also brings the largest numbers of pilgrims and tourists, who flock to the colorful ceremonies.

The late-night Way of the Cross on Good Friday is held at the Rome Colosseum, a place of early Christian martyrdom. It is considered the most grueling event because the pope walks and stands throughout the ceremony, carrying a cross in remembrance of Christ's Passion.

Here is the pope's Easter schedule as released by the Vatican: April 9, Palm Sunday

— 10 a.m., the pope blesses palms and celebrates Mass in St. Peter's Square. April 13, Holy Thursday

— 9:30 a.m., the pope celebrates a Chrism Mass in St. Peter's Basilica with the cardinals, bishops and priests who reside in Rome.

— 5:30 p.m., the pope celebrates Mass at the Rome Basilica of St. John Lateran, where he washes the feet of 12 priests in imitation of Christ at the Last Supper. The traditional collection at this Mass is this year marked for relief projects in Liberia and Sierra Leone, West African nations with longstanding civil conflicts. April 14, Good Friday

— 5 p.m., in St. Peter's Basilica, the pope presides over a Liturgy of the Word, the adoration of the cross and Communion.

— 9:15 p.m., the pope leads the Way of the Cross at the Rome Colosseum, a series of meditations with a short talk at the end. April 15, Holy Saturday

— 9 p.m., in St. Peter's Basilica, the pope leads an Easter Vigil service. April 16, Easter

At 10:30 a.m., the pope celebrates Mass in St. Peter's Square. Afterward, from the central balcony of the basilica, he imparts his blessing "urbi et orbi" — "to the city and the world."

Walk Where Jesus Walked

Editor's Notebook

Joann Keane

A Holy Land pilgrimage sponsored in part by *The Catholic News & Herald* may not leave for seven months, but now is the time to start planning.

On Nov. 6, pilgrims from the diocese will embark on the spiritual journey of a lifetime; tracing the steps of Jesus, exploring the Holy Land under the spiritual guidance of Father Anthony Marcaccio, pastor of St. Margaret Mary in Swannanoa and Glenmary Father Roland Hautz, pastor of St. Francis of Assisi in Jefferson.

For Father Marcaccio, the trip will be a first; Father Hautz returns to the land he loves. Both priests infuse a spiritual direction that is often missing from many mass-produced travel packages.

It's a bonus to us for both Father Marcaccio and Father Hautz on board to offer spiritual direction for this fantastic tour. Farther Marcaccio's effervescent personality and energy paired with Father Hautz's in-depth knowledge of the Holy Land are absolutely the best combination we could hope for.

Nearly three years ago, I traveled to the Holy Land on a press tour sponsored by the Israel Government and El Al Airlines. When I returned to the states late in 1993, I could have boarded the next departing plane back to the Holy Land. I was so inspired by the holy sites, and the simple contemplation that any given spot could have been traveled by Jesus.

Though travel to the Holy Land strikes a note of fear in many; its a fear to be dispelled. Israel is in a perpetual state of strife. Yet, on our tour, I never felt safer. I knew our tour group was under careful watch.

For biblical scholars, students of history and every-day tourists, the tour offers something for everyone.

Though a meticulously planned itinerary includes the major locales, our priest guides reconfigured portions of the agenda to include stops at sites off the beaten tourist path. A trip to Bethlehem included Mass in the Church of the Nativity. This wouldn't do for Father Hautz. He wants pilgrims to savor the experience of Mass in the shepherds' field.

A day trip to Massada — while still an option — can be waived to enter catacombs Father Hautz discovered during his three-month hiatus to the Middle East.

Father Marcaccio sees the trip as an opportunity to deepen spirituality while exploring some of the oldest religious ruins on earth. "Mass will be an integral part of our plans," he said. "Ample time is worked into the schedule for our own spiritual reflections. I cannot think of a more spiritual place on earth to reflect upon the Word of our Lord."

Our trip advertisements began last month, and we've gotten several inquiries. We hope to limit our tour group to about 40 to allow for more individual interaction among our pilgrims and priests.

Crosswinds

Dr. Martha W. Shuping

Most of us, at one time or another, have had the experience of doing something wrong that we never really wanted to do, but somehow circumstances pressured us into it. We might have lied to avoid being blamed for something, or overlooked an employer's dishonesty in order to keep a job. Whatever the circumstance, we experienced intense pressure and finally made a choice that we were ashamed of.

It's like that with abortion. Nobody wakes up in the morning thinking, "I'd like to have an abortion today." Research shows that about 80% of the women who choose abortion say they felt pressured or coerced into this choice. Parents may have threatened disown them; husbands or boyfriends may have insisted—or they left. Good choices are hard to make when you're alone and scared.

Most of us can probably remember a time when we have wondered, could God really forgive *this*? I know He is God and can forgive anything, but *this*?

It is especially like that after an abortion. I was talking recently with someone who'd had several abortions. She told me that she knows that God would forgive one abortion, but she really should have know better after that and doesn't expect any forgiveness. A Catholic, she hasn't been to Mass in years and she grieves over the choices she made in the past that keep her away.

I told her that God knew about the abortions even before he made her but he created her anyway.

Then I thought of something else to tell her. I heard a woman preacher on T.V. one night explaining how we measure the worth of things. She pointed to her skirt and explained, "I saw this in the store and the price tag was $65. I looked at it and decided it was worth $65 and I bought it.

She went on, "Do you know what you're worth to God? God looks at you and says, 'You are worth the life of my son. I will give the life of my son for you —you're worth that much to me.'"

My friend said she'd think about that. It is something to think about. God knows us before we were born, knows all our sins and still thinks we're worth the life of His son.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Resurrection Vs. Reincarnation

Light One Candle

Father John Catoir

Belief in an afterlife has been a significant part of human history from the beginning, but Jesus gave it a special meaning. *The hour is coming when all who are in their graves will hear His voice and will come — those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.* (John 5: 28029)

Belief in the resurrection implies that we're born with immortal souls, but we have no preexistence before birth. Our souls live on after death, going either to heaven with God or into a deprived existence without Him. (Purgatory is considered to Catholics a temporary state designed to prepare less worthy souls for the heavenly banquet. Most Protestants do not believe in purgatory.)

Almost all primitive people offered gifts and sacrifices to the souls of the dead. Some went so far as to sacrifice human beings, murdering slaves and women so the dead could enjoy their services. Eventually the ancient pagans used bloody sacrifices to placate the gods.

Abraham was following a pagan tradition when he was about to sacrifice his son Isaac. Yahweh put a stop to it, and at that moment Judaism, the world's first truly monotheistic religion was born.

Among the Jews the Pharisees believed in the resurrection.

Reincarnation, on the other hand, is the belief that each soul has lived a prior life and after death the soul passes to a higher or lower life form, coming back as a king or an ant depending on one's conduct in life. This ongoing series of lives continues until the cycle is broken through a kind of total purification. Buddhists call this Nirvana, which amounts to a spiritual annihilation where the soul (or Atman) dissolves into the great Brahman, like a drop of water returning to the sea.

Those who believe in reincarnation usually strive for the acquisition of special or occult knowledge. They seek this secret knowledge in order to have power over nature. According to J. Bronowski in *Magic, Science and Civilization,* "it all simply depends on hitting the right key, in some way getting into nature which is not accessible to other people." He continues," I think that is fundamentally false and...terribly dangerous because it recurs in every generation.

The term "New Age" comes to mind in all this. "New Age" has a whole cottage industry of paraphernalia designed to give access to these hidden powers. Practitioners believe that the use of crystals, pyramids, amulets, and the like can help one break the endless cycle of reincarnation. Some also believe that consulting the spirits of the dead can help, though this practice is fraught with flimflam and deception.

The resurrection taught by Jesus Christ is a sweeter, simpler explanation of the mystery of life. After death, we will retain our memory and receive a new, health and glorified body. Our relationships with loved ones will still be intact. In the end, love, peace and joy will triumph over hatred, strife and sorrow.

For a free copy of the Christopher News Note, "Let's Celebrate," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

Father John Catoir is director of The Christophers.

Vocations Need Our Support And Prayer

Guest Commentary

Reverend Michael Mannion

In the past six months, I have met several young people at The Catholic University of America who are considering vocations to the priesthood. They often meet in groups to share their thoughts. They often pray alone. They find it is a time of discernment and development. Some will recognize that they have a true vocation, and answer it. For others, a different path beckons.

What has influenced them to open themselves to an awesome and yet humbling call? People of faith who have given their lives to the Church have played a role. These students feel excited to be part of a community of faith. Most important, these young people have a faith in Jesus Christ that is real and alive. They know Christ sees them for who they are and accepts them, yet challenges them to become more.

I believe the Lord has granted and gifted his people with vocations to the priesthood and to religious life. I also believe firmly that the vocations are there, but that the community has to call them forth. Young people are most responsive to God when they see their lives as gifts in service to others. When young people have experienced their own goodness, their worth in the eyes of others and their value in serving the needs of others, they are most disposed to respond to God's grace that calls them to priesthood or religious life. I don't underestimate the deep-seated heroism that lies in the hearts of our young people. When they are challenged to give to others, they give.

Vocations come from communities where young people and adults sense that the world needs a witness to truth, to love and to service. My mother, father and grandmother were strong nurturers of my faith. They continued to believe in the Church when they sometimes experienced an imperfect church. They continued to believe in Christ deeply when they experienced struggles. I was not taught to believe in a God you worship only when all goes well and when you get what you wanted. I learned perhaps I had something to give that would connect me with people on a special level. There were many ways I could have done this, but for me, priesthood was one of the most focused and special ways to do it.

When I was leaving my post as campus minister in Glassboro, N.J., a friend of mine told me that although I was moving away, a special bond would always remain between us. I had baptized his child, and on the day his father died went to his home and closed his father's eyes. Those were powerful experiences that go to the heart of the Church and priesthood. Some experiences are joyful, others sorrowful. All have to do with people coming to grips with their faith, their struggle and where they fit in God's plan. The person called to religious life or the priesthood can help people see how they fit in.

The Church has such a wide variety and diversity of religious orders, congregations and societies that young people have a great deal to choose from: campus ministry, academic life, missionary work, parish work, administrative ministry within the church, work with the homeless and with people of all ages and all needs, to name just a few.

When we pray for vocations we should ask God: "Lord, teach me how to be an instrument to call forth the vocation of someone I've met, or to pray for the vocation of someone who might be called." The call is only frightening to those who hear it if they feel they must live it alone. If they see the call in the context of God's grace and the prayers and support of the people, then they will find out how best to experience their humanity through their vocation.

The Reverend Michael Mannion is university chaplain and director of Campus Ministry at The Catholic University of America, and a priest for the diocese of Camden, N.J.

The Resurrection of our Lord

"They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. They said to them, 'Why do you seek the living one among the dead? He is not here, but he has been raised.' " — Luke 24: 2-6

Saints & Scripture

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Salt And Light

Reflections on the Social Mission of the Parish

"We need to build local communities of faith where our social teaching is central, not fringe; where social ministry is integral, not optional; where it is the work of every believer, not just the mission of a few committed people and communities."

U.S. Catholic Bishops,
Communities of Salt and Light

COMMUNITIES OF SALT AND LIGHT
REFLECTIONS ON THE SOCIAL MISSION OF THE PARISH

Stewardship Asks That We Give In Gratitude To God

Stewardship Profile

Q. In respect to my stewardship commitment, what portion of my time, talent and treasure should I give?

There is no one correct, mathematical answer to this question. Giving of our time, talent and treasure mainly involves a change of attitude about our motivation for giving.

Many of us are conditioned to give to the needs of a specific cause. Stewardship asks us to think in terms of giving in gratitude to God for what He has given to us.

We sometimes forget that we are the recipients of everything we have... our homes, our jobs, our families, our education, our faith... these all are gifts that we really have done nothing to merit. They were given to us by a very kind and loving God to be used, not only for ourselves, but for the good of others also.

Once we look at things in this way we are more able to determine, through prayer and thought, the portion of our time, talent and treasure that we will share with others.

In the areas of time and talent, many individuals commit a certain number of hours a week to prayer and charitable activities. This prayer time can be by ourselves, with our families or with others. The charitable activities can include working in our parishes, with various community agencies or with individuals in need.

It is important, too, that parents look at the time that is spent with their families. Stewardship ultimately means that we take care of what God has given to us. Children are a precious gift and parents need to spend time with them, listening and attending to their needs. During the time children are growing up this may well be the most valuable use of our time. As we move through the times in our lives we may find that our time needs to be spent in different areas.

In respect to the stewardship of our treasure, some choose the biblical norm of giving ten percent, the traditional tithe. Some, because of circumstances, can give more than that. Others might start at two, three or four percent and work toward the ten percent tithe.

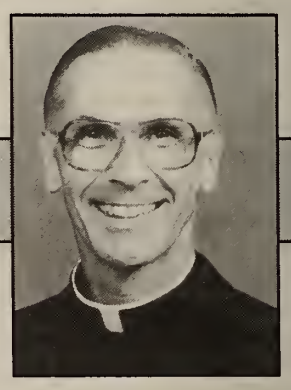
When you are at peace about the size of your gift, when you do not find yourself making excuses for its size, when you know in your heart that you have been completely honest with God and yourself, then your gift is the proper size.

Amazingly, as in the Prayer of St. Francis, we begin to find "that it is in giving that we receive."

One of the most profound effects of a life lived according to the principles of stewardship is a deepening of our faith. When we give generously out of gratitude for what we have been given, we find that God is able to come into our lives and show us how deeply He wants to care for us. We just have to take the first step.

Let Us Celebrate The Feast

Guest Column



Reverend Francis T. Gignac, S.J.

Easter is our Passover feast. When we celebrate Easter each spring at roughly the same time our Jewish brothers and sisters celebrate Passover, we commemorate the same great events of our mutual salvation history. As Christians, we add our belief in an ultimate redemption accomplished through Jesus, and we add the dimension of our personal relationship with one who has been raised from the dead, no more to die.

When we as Christians read the Old Testament, we see a deeper meaning in the words of the writers and prophets. These words in the Good Friday liturgy, describing Israel's roles of mediating God's blessing to the rest of humanity through its sufferings, aptly fit Christ: "Because he surrendered himself to death and was counted among the wicked... he shall take away the sins of all and win pardon for their offenses" (Isaiah 53:12).

The first reading for Easter Sunday is from the Acts of the Apostles (10:34,37-43). The author attributes the speech to Peter, the first witness of the resurrection in his account. The words "you know" in the first line are addressed to the Christian reader; the as-yet unconverted audience of Romans in the story could hardly have known the essence of the Christian message. This passage is a gospel in miniature, telling of God annointing Jesus with the holy spirit and power, of Jesus healing those oppressed by the devil, of his death by hanging on a tree (a Figurative expression for crucifixion), and finally, of his resurrection.

The witnesses of the ressurection are the disciples who had a personal faith experience of the risen Lord alive and working among them. Through this experience, they felt themselves comminssioned to preach reconciliation and forgiveness to all who believe in him. So are we called to experience our risen Lord in faith, to develop a personal relationship with him, to hear him say to us, "You are forgiven."

The story of the Passover, the redemption of the Hebrews, prefigured our redemption by the blood of the Lamd of God. This theme of the new Passover is developed in the second reading (1 Corinthians 5:6-8), where Paul tells the Christian believers in Corinth to get rid of all old yeast, as a Jewish household gets rid of anything containing yeast on the eve of Passover, to make a new start: "For our paschal lamb, Christ, has been sacrificed. Therefore, let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth."

The Gospel passage for Easter from John 20:1-8 is one of six accounts of resurrection appearences in the New Testament. Each account was written to meet the needs of a particular church and the stories told to illustrate the individual author's themes and theological views. But one theme common to all accounts is that the resurrection appearences are presented as commissions. Those who had experienced the risen Lord in faith felt commissioned to bear witness to him to all people. A key to Peter's importance in tradition is that in most of these accounts he was the first to see the risen Jesus. But the fourth Gospel, from which today's reading is taken, describes Simon Peter and the Beloved Disciple (a figure for the Christian believer) going to the empty tomb. But they do not see Jesus. It is to a woman, Mary of Magdala, that Jesus first appears, instructing her to go and tell his brothers of his ascension to the father. Commissioned by the Lord himself, Mary of Magdala proclaims to the other disciples: "I have seen the Lord." She represents the women who did not desert Jesus during the passion. Because of this, she received the honor in our liturgical tradition of being the only woman (besides Mary, the mother of Jesus) on whose feast the Creed is recited, because she is considered to be an apostle.

At all times, but especially at Easter, we too are called to experience our risen Lord in faith, to develop a personal relationship with him, to bring the reality of our life in Christ to the level of psychological awareness. We are called to witness to others our faith in our risen Lord, living and revealing himself to us, and to proclaim by our words and our lives that we realize our sins our forgiven and that our resurrection has been inaugurated by his.

The Rev. Francis T. Gignac, S.J., is a professor and chairperson of the Depatment of Biblical Studies at The Catholic University of America in Washington, D.C.

Scripture

	Readings for the week of April 16 - 22	Readings for the week of April 23 - 29
Easter Sunday:	*The Resurrection of the Lord* Acts 10: 34, 37-43 Colossians 3: 1-4 or 1 Corinthians 5: 6-8 John 20: 1-9 or Luke 24: 1-12	Sunday: Acts 5: 12-16 Revelations 1: 9-11, 12-13, 17-19 John 20: 19-31
Monday:	Acts 2: 14, 22-32 Matthew 28: 8-15	Monday: Acts 4: 23-31 John 3: 1-8
Tuesday:	Acts 2: 36-41 John 20: 11-18	Tuesday: 1 Peter 5: 5-14 Mark 16: 15-20
Wednesday:	Acts 3: 1-10 Luke 24: 13-25	Wednesday: Acts 5: 17-26 John 3: 16-21
Thursday:	Acts 3: 11-26 Luke 24: 35-48	Thursday: Acts 5: 27-33 John 3: 31-36
Friday:	Acts 4: 1-12 John 21: 1-14	Friday: Acts 5: 34-42 John 6: 1-15
Saturday:	Acts 4: 13-24 Mark 16: 9-15	Saturday: Acts 6: 1-7 John 6: 16-21

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Entertainment

Rob Roy

Neesen and Lange Star In Romantic Action Film

NEW YORK (CNS) — Liam Neeson and Jessica Lange are well-matched as a legendary Scottish clansman and his passionately devoted wife in the rousing historical drama "Rob Roy" (United Artists).

Set in the breathtaking Scottish highlands in the early 18th century, Robin Roy MacGregor (Neeson) heads the impoverished MacGregor clan — 200 starving souls facing a harsh winter.

A man of honor, he persuades the crafty Marquis of Montrose (John Hurt in a sly performance) to loan him 1,000 pounds at a high rate of interest so MacGregor can buy and sell cattle at a profit to save his people.

But MacGregor never sees a dime of it. Secretly, the Marquis' greedy factor, Killearn (Brian Cox), conspires with the Marquis' English houseguest, Cunningham (Tim Roth), who ambushes and murders MacGregor's trusted messenger (Eric Stoltz), who is then presumed to have absconded to America, leaving MacGregor holding the — empty — bag.

The Marquis orders Cunningham to arrest MacGregor, who's hiding in the hills while trying to uncover the truth. Upon arriving at the clansman's cottage, Cunningham maliciously violates MacGregor's wife, Mary (Ms. Lange), but she keeps this from her husband, lest it provoke him into rash revenge that would surely get him killed.

Mary persuades Montrose's rival, the Duke of Argyll (Andrew Keir) to intervene and arrange a sword fight between Cunningham and MacGregor to settle the score.

While director Michael Caton-Jones' would-be epic is overlong and bogged down by its solemnly ponderous tone, it has other compensating features.

The authentic Scottish Highlands are beautiful in the extreme and photographed in all their primitive austerity, seemingly cloaked in a veil of mystery. More than a pretty backdrop, the rocky, velvety landscapes are integral to the story and the oneness of the people with their land and livestock.

The political intrigues of the time do play second fiddle, however, so history buffs may come away disappointed. More time is given to the romance between Rob Roy and Mary, which is developed convincingly and with much believable passion between the two.

Neeson projects a towering presence in the film, both physically and morally, but Ms. Lange is no shrinking lily in his shadow and more than holds her own. Their love relationship is not a throwaway but a pivotal element to the outcome.

Roth is a truly detestable villain, though one would have welcomed some shades of gray in his character, which his partner in crime, Cox, does get across from time to time.

The action sequences are energetically staged with a few gory deaths, but much is made of how MacGregor maintains his deep sense of honor, resorting to violence only in self-defense.

The costume design for the nobility is quite splendid, in clear contrast to the well-worn threads of the clanspeople. Far from a dry, fact-based historical film, "Rob Roy" is a romantic action movie.

Due to some sexual innuendo and intermittent violence, including a discreet rape and an off-screen suicide. The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

Hildegard" (1994)

Dramatization of events in the life of Hildegard of Bingen (1098-1179), an abbess known to her contemporaries as a stirring reformer, writer, mystic and composer of religious music. In this 48-minute BBC/CTVC co-production, writer-director James Runcie centers on a conflict between Hildegard (Patricia Routledge) and a local abbot, her appeal to the archbishop of Mainz and subsequent trial in 1148 but, interesting as this is, the result has scant time to devote to her multiple accomplishments and considerable influence in her day, leaving such matters to the discussion guide accompanying the video. For those high school age and older.

"Monsieur Vincent" (1947)

Lucid, moving account of St. Vincent de Paul's work among the poor and the oppressed in 17th-century France, from his first labors in a plague-ravaged village and his appeals to the conscience of the aristocracy to the founding of an order devoted to charitable works and his death in 1660. Director Maurice Cloche portrays the poverty of the times and the cruelty of the regime in starkly convincing fashion, providing a solid historical framework within which Pierre Fresnay's performance in the title role shines with a warm compassion and spiritual intensity which most viewers will find irresistibly compelling. Subtitles. High on the list of great religious movies. The U.S. Catholic Conference classification is A-I — general patronage.

"School of Assassins" (1994)

This 18-minute Academy Award nominee examines the human rights abuses committed in Latin America by graduates of the School of the Americas, a military training facility operated by the Army at Fort Benning, Ga., at a cost of millions of dollars every year to U.S. taxpayers. Produced by Robert Richter and narrated by actress Susan Sarandon, the documentary uses news footage, eyewitness accounts, the United Nations Truth Commission findings and other evidence linking various atrocities to those trained at the school and appeals to viewers to join other citizens in demanding that Congress stop the school's funding. Vivid presentation of a social justice issue relevant for high school and adult groups.

New Video Guide Features Moral Perspective

WASHINGTON (CNS) — A new edition of a Catholic guide to movies on video has been published by the U.S. Catholic Conference Office for Publishing and Promotion Services.

"The Family Guide to Movies and Videos" was edited by Henry Herx, director of the USCC Office for Film and Broadcasting.

It contains reviews of 7,500 titles now on video — 25 percent more than the last edition, which was published in 1991 — with USCC classifications on the basis of moral suitability.

The guide also includes the ratings given by the Motion Picture Association of America, and the British Film Board's "certificates" similar to MPAA ratings on the appropriateness of films for different ages.

The book also details the evolution of the ratings systems and whether films' MPAA ratings were changed if cuts were — or were not — made following the initial, harsher rating.

Most English-language films made since 1966 are included, as well as many older movies previously considered unsuitable for young viewers.

"We've been trying to catch some of the old chestnuts of the past," Herx told Catholic News Service. "They're on TV a lot and they're also available on video."

An appendix lists dozens of top movies in several categories that make fine fare for families and for teen-agers and adults.

Thanks to broadcast and cable TV and videocassettes, "Hollywood movies today make more money in these forms of home video than they do in movie theaters," Herx writes in the book's introduction.

Other video guides, Herx adds, are aimed more at the serious motion picture student or the pop culture buff. Trying to judge a movie's appropriateness based on a couple of lines in a TV listings book, he says, "is not much better than reading tea leaves."

"I hope it is finding an audience with the families it is intended to service," Herx told CNS. "I'm happy that it's out. People have been asking me about it for years."

And he can't wait for the next edition, either. "I've already got another 1,000 old titles ready to go," he said, plus more than 200 theatrical films reviewed since the book went to press and several direct-to-video releases.

The Family Guide to Movies and Videos costs $11.95 and can be purchased by calling (800) 235-8722.

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But these are written that you may believe that Jesus is the Messiah, the son of God, and through that belief you may have life in his name. (Jn. 20:30-33)

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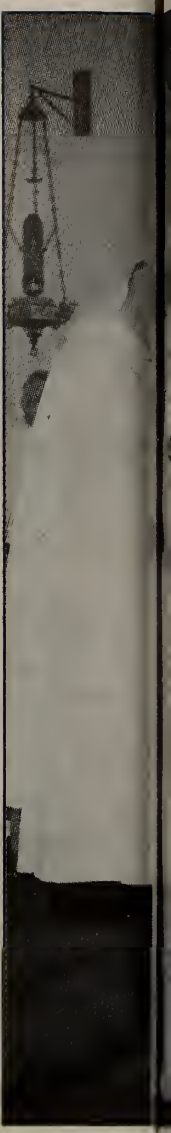
Reflections of Bishop William C
as Bishop of the D

Upper left: "I hope you will see Jesus all around you," said Bishop William G. Curlin on the day of his installation as third bishop of Charlotte." "I hope to challenge you, to stir in us a tremendous awareness that Jesus is alive in our world."

Above: Confirmants from St. Joan of Arc parish in Asheville join Bishop Curlin and Father Morris Boyd, pastor following confirmation.

Below left: Bishop Curlin receives a bouquet of balloons on the occasion of Pentecost from young members of St. Paul the Apostle in Greensboro.

Below center: Greeting the faithful at St. Margaret in Maggie Valley.



Above: Bisho
the Holy Spirit.
If the future gr
served by prie
obtaining futur

Left: Bishop C
for homeless w

Below: "Neve
Bishop Curlin
"Share with th

Curlin on his first anniversary
cese of Charlotte

Above: Bishop Curlin sprinkles neophytes with holy water. Celebrations were held in Hickory, Greensboro and Maggie Valley to welcome new members into the Church.

Left: Expressions of delight in meeting their new bishop.

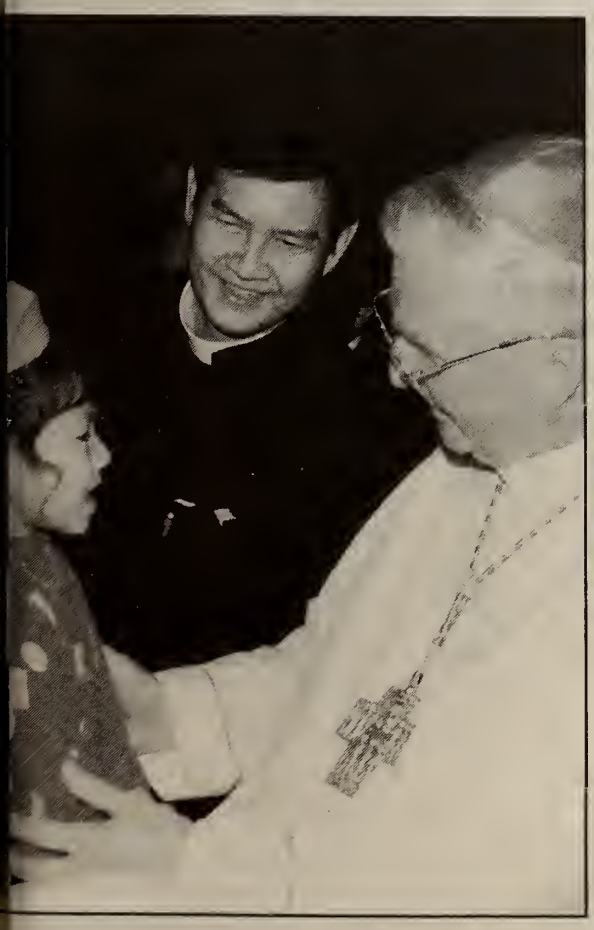
Below left: "Under the bridge," said the bishop to youngsters filing from a school Mass at Our Lady of the Assumption in Charlotte. Students giggled as they swooped under the armed vestment of their spititual shepherd.

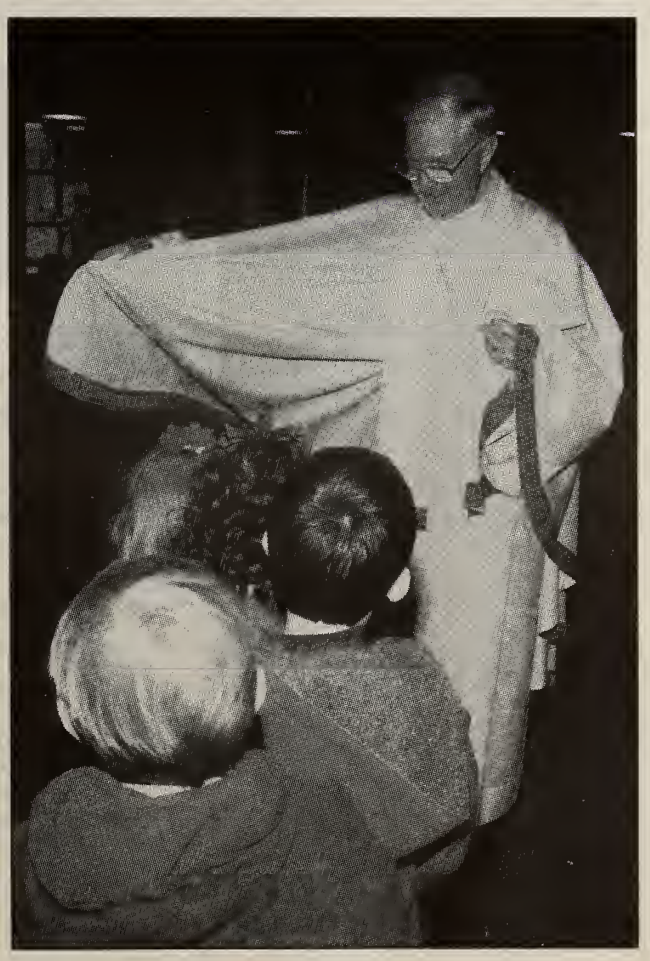
Below right: Bishop Curlin offers communion to Maria Marrow; over three decades ago, Maria became the first resident of Holy Angels in Belmont.

ys hands on Rev. Mr. Mark Lawlor, imparting gifts of
awlor will be ordained a priest of the diocese this June.
icted in Western North Carolina is to be adequately
igious, then we must all join together to ensure our
s," said Bishop Curlin.

the youngest resident of Catherine's house, a home
chidren, as Mercy Sister Barbara Sullivan looks on.

ildren lose the inheritance you have given them," said
ese Catholics celebrating the Vietnamese new year.
ney of struggles for your faith and freedom."





Photos by
Joann Keane

Comunidad Hispana
Comuniquémonos

¡Ha Resucitado! ¡Aleluya!

Cristo ha resucitado verdaderamente. Tributémosle en homenaje de nuestra fe y de nuestro regocijo. Dejemos que la cruz y la fuerza de tan grande misterio se difundan sobre toda la humanidad. Porque la resurrección de Cristo no es solamente un triunfo suyo personal, sino que es también el principio de nuestra salvación y de nuestra resurreción.

Lo es desde ahora, en cuanto liberación de la causa primera y fatal de nuestra muerte, que es el pecado, separación de la única y verdadera fuente de vida, que es Dios.

Lo es como promesa de nuestra resurreción corporal futura. Salvados, como hemos sido, en una esperanza que no queda defraudada, para el último día, para la vida que no tiene fin. Y lo es también como modelo y energía de la continua renovación moral, espiritual, social de la vida presente.

Cristo ha descubierto para el mundo una fuente nueva, original e inagotable de vida. El sigue actuando en cuantos escuchan su Palabra, acogen el Espíritu y forman su Cuerpo Místico en el tiempo y en la eternidad. Tal vez la cruz, con la que se representa simbólicamente a Jesús resucitado, asuste a los hombres, orientados como están a la eliminación del esfuerzo y del dolor, e impide la adhesión de muchos; pero no de aquellos que intuyen la verdad y están ávidos de interioridad alegre y sincera; de tal manera que a quien al Señor se acoge, le revela el secreto de su cruz.

La cruz es signo de libertad, de fuerza, sí, de sacrificio, un signo de la grandeza moral del hombre y de la victoria del amor que nunca muere.—*(Paulo VI)*

¡Feliz Pascua de Resurrección !

Arte Sagrado en Brasil, blanco de ladrones y compradores corruptos

RIO DE JANEIRO, Brasil (CNS)— Los funcionarios brasileños dicen que los altos precios que se pagan por el arte sagrado del Brasil en el mercado internacional han animado los robos en las iglesias y los museos del país, y hecho aumentar las exportaciones por parte de distribuidores faltos de escrúpulos.

Joao Marino, director del Museo de Arte Sagrado de la ciudad de Santos, dijo que «un gran número de imágenes sagradas, objetos de plata y pinturas, robadas en 1993 del museo... están ahora probablemente en Alemania, Francia o cualquier país de América Latina, que son los mayores clientes».

El mencionó el robo de un escudo de azulejos portugués del siglo XVIII de la Iglesia de Nossa Senhora da Saude en Rio de Janeiro, sacada en lo que se ha descrito como un trabajo profesional.

Los robos de objetos de arte sagrado se hallan muy extendidos en el Brasil. Durante los últimos 20 años, cerca de 2,340 objetos de arte sagrado fueron robados de las iglesias del estado de Minas Gerais, según el Instituto del Patrimonio. Eso asciende a más de 100 objetos robados por año, con un valor total de más de 10 millones de dólares.

Vaticano procura reconocimiento de O.N.U. para trabajo de mujeres

COPENHAGUE, Dinamarca (CNS) —El vaticano ha impulsado a la Cumbre de las Naciones Unidas sobre el Desarrollo Social en Copenhague para que de reconocimiento concreto al trabajo no remunerado que las mujeres realizan en el hogar.

El valor económico de cuidar de los niños, los ancianos y los incapacitados en casa debería incluirse en lo que se llama «cuentas satélites» en los informes sobre el producto nacional bruto, dijo la delegación del Vaticano. El Vaticano había impulsado la recomendación en las reuniones preparatorias de la cumbre, pero no pudo hacer que se incluyera en los documentos en borrador de la cumbre.

«Nos apegamos a eso y hemos ganado el respaldo de los Estados Unidos, Canadá, Australia y el Grupo de Mujeres», que es una organización no gubernamental que cabildea por los derechos femeninos y la igualdad en la cumbre de Copenhague, dijo Joaquín Navarro-Valls, portavoz de prensa del Vaticano y miembro de la subdelegación a la cumbre.

La ex-señorita EE. UU. en silla de ruedas descansa en la fe

MIAMI (CNS)— A los 21 años de edad la vida lucía magnífica para Mercy Rodríguez. Ella trabajaba en un banco, asistía a la escuela y pensaba casarse. Todo esto cambió en un instante cuando una tarde en septiembre de 1984, el automóvil en el cual viajaba a alta velocidad con su prometido, que manejaba en estado de hebriedad, se salió de la carretera y chocó con un poste de luz.

Cuando ella despertó dos semanas después se enteró de que nunca más volvería a caminar, pues su médula espinal había sido cortada en el accidente. Cuando ella recuerda el accidente, se descibe a sí misma como una joven de 21 años «inocente e ingenua». «Todo lo hice mal», dice la señorita Rodríguez, observando que ni siquiera llevaba el cinturón de seguridad puesto el día del accidente.

Aunque disgustada por la situación, dijo ella, nunca culpó a Dios porque, al usar «mi propia voluntad libre, hice una elección terrible». Ella atravesó también por el período de la negación de su realidad, pidiendo a Dios que sucediera un milagro y volviera a caminar. Sus oraciones fueron contestadas con un milagro aún mayor- el de la paz.

En 1989, ella ganó el concurso de Señorita en Silla de Ruedas de la Florida y al siguiente año el de Señorita Silla de Ruedas de los Estados Unidos. Hoy, ella continúa propagando el mensaje contra la conducción en estado de embiraguez entre los adolescentes, destacando especialmente que los accidentes no ocurren solamente a las personas que se están «cayendo de borrachas», sino que sólo unos cuantos tragos de alcohol pueden disminuir rápidamente la capacidad de cualquiera para conducir.

Mente sana, cuerpo sano

Por ARTURO DE AGUILAR

¡Qué mejor para estar sano que hacer ejercicio! Y mejor aún si se hace en grupo o en equipo. Y si al ejercicio le añadimos el factor de unidad, diversión y familiaridad entonces es mucho mejor.

Hace un par de semanas tuvimos el honor de ser invitados a participar en la inauguración de la temporada 95-96 de la Inter American Soccer Association, la liga de futbol de Charlotte. Yo no fuí invitado personalmente, pero como el padre no pudo hacerlo, me tocó a mi ir en su nombre. Así que me preparé para asistir ese domingo a Sugar Creek Park en Charlotte.

Aquí podemos apreciar los equipos «Loros Huastecos», «Halcones» y «Dragones» que participaron en el desfile inaugural.

El 19 de marzo el ambiente festivo en el parque comenzó a sentirse desde temprano. Muchas familias llegaron para ver el desfile de apertura y para animar a su equipo. Busqué al señor Vinicio Cevallos, presidente de la Liga de futbol, y me presente por si algo se presentaba y se presentó. Me pidieron que tomara el juramento a los jugadores: *«.. juran defender su camiseta...jugar limpio... si no es así, que el pueblo os castigue»* fueron algunas de las palabras del juramento.

De izq. a der. Lizette Cruz, del periódico «La Voz de Carolina», Vinicio Cevallos, Presidente del IASA, Aura María Gavilán, directora de «Radio Lider» y Agustín Azcue, Carlos A. e Israel Quintanilla, árbitros.

El futbol es un deporte muy popular para la mayoría de los hispanos ya que se juega en todo lugar y a toda hora. Fué una idea muy sabia la de crear la Inter American Soccer Association, liga de fut-bol aquí en Charlotte, donde hay tantos amantes de este deporte. Esta liga fue creada hace poco más de 3 años y en ella han participado más de 15 equipos por temporada. Los jugadores son de muchos países hispanos. Muchos de ellos vienen desde Newton y otros lugares alrededor de la ciudad. Hay juegos todos los domingos desde las 9 a.m. en Sugar Creek Park. Allí se les han asignado algunos campos de juego para la temporada y también se planea construir un graderío para los expectadores, que cada vez son más.

La inauguración de la liga consistió en el desfile de los equipos para esta temporada, la presentación de los mismos, la elección del equipo mejor uniformado y de la reina de la liga. La madrina del equipo Firpo SA fue elegida reina de la liga y el equipo melor uniformado fueron los «Halcones A. C.»

Comenzando esta temporada, la liga tendrá clases de futbol para niños, niñas y mujeres los domingos al medio día. Esta es una buena oportunidad para todos los hispanos del area para asisitir a estos juegos dominicales y pasar una mañana o tarde alegre, compartiendo en familia de una sana actividad como lo es el deporte. Les deseamos a todos los equipos que están participando en este torneo que gane el mejor y que «juegen limpio.»

To Our Friends

— Arturo De Aguilar tells of his experience in the opening ceremony of the Inter American Soccer Association in Charlotte. More than 14 teams will play on Sundays at Sugar Creek Park.

— Article about Easter.— Vatican seeks U.N. summit recognition of woman's unpaid work.

— Brazil sacred art is a target for thieves and corrupt buyers.

—Merci Rodriguez, who was elected Miss Wheel Chair in 1989 tells CNS of the accident that paralized her forever. She said she is "at peace with herself and with God."

Pascua de Resurrección, 1995

Queridos amigos en el Señor Resucitado:

El domingo pasado nos reunimos para celebrar el Domingo de Ramos en la Pasión del Señor, el comienzo de la semana más santa del año y la Iglesia nos invitó a "caminar con Jesús" durante sus últimos días en la tierra. Seguimos a Jesús en oración y adoración mientras que él nos ofreció pruebas del amor maravilloso de Dios.

El Jueves Santo compartimos la cena que es nuestro memorial de la muerte de Cristo por los pecados del mundo y su resurrección para ofrecernos la vida eterna. La Eucaristía es para nosotros nuestra unidad con el Señor y nuestra unidad en el Señor. Sigue siendo el centro de todo culto, porque Jesús es nuestra Liturgia y a través de él ofrecemos toda alabanza y honor al Padre. En la Eucaristía celebramos nuestra Pascua, nuestro paso de la muerte a la vida en Jesús.

El Viernes Santo nos arrodillamos en oración ante la cruz del Salvador. La lectura de su Pasión y muerte llegó a lo más profundo de nuestras almas y nuestra veneración de la cruz se convirtió en nuestra aceptación pública de su muerte redentora y nuestra promesa de seguirlo con un corazón totalmente dedicado a él. Sellamos esa promesa de amor con la comunión, el sacramento de su amor.

El Sábado Santo por la noche encenderemos el fuego nuevo como símbolo de "Cristo, nuestra Luz" quien triunfó sobre la muerte y eternamente brilla en nuestros corazones. Otra vez leeremos aquellas profecías del Antiguo Testamento que predijeron su muerte y resurrección. Entonces, con aleluyas y el sonido de campanas esa noche, cantaremos el "Gloria" con alegría en cumplimiento de aquellas profecías. Con nuestros nuevos hermanos y hermanas, quienes ahora van a unirse a nosotros en la Eucaristía, renovaremos nuestro bautismo en Jesús. Nuestra celebración solemne de la Eucaristía es nuestra proclamación del triunfo de Cristo sobre la muerte y nuestra aceptación de Jesús como nuestro Señor y Salvador.

El Domingo de Pascua de Resurrección nuestras iglesias se vestirán de fiesta mientras que el pueblo santo de Dios se reúne alrededor del altar para ofrecerle culto al Señor Resucitado. Jesús, por su muerte y resurrección, probó lo que había declarado — ser Hijo de Dios. Hoy nuestros himnos y oraciones se elevan desde nuestros corazones llenos de agradecimiento porque el Padre nos dio a Jesús. Hoy nuestra promesa es dejar que Jesús "resucite en nosotros" para que podamos dar testimonio de él por medio de vidas llenas de fe. Verdaderamente, ¡si morimos con él resucitaremos con él! Durante la Semana Santa caminamos con Jesús en su jornada al Calvario. Ahora caminamos con Jesús Resucitado en la gloria de su Resurrección. Sí, ¡Nuestro Salvador vive! ¡Qué el Salvador resucite y viva en nosotros por nuestros deseos de morir y resucitar con Jesús!

En nuestro Señor Resucitado,

+William G. Curlin

Guillermo G. Curlin,
Obispo de Charlotte

Palm Sunday

Pope John Paul II carries his crosier and an olive branch during Palm Sunday service attended by an estimated 50,000 people in St. Peter's Square. Before the Mass, some 30,000 olive branches were handed out in remembrance of Jesus' triumphal entrance into Jerusalem the week before his death. CNS Photo

Holy Week, Easter Events Provide Hope, Pope Says

By CINDY WOODEN

VATICAN CITY (CNS) — The events of Holy Week and Easter provide never-ending hope for humanity living in a constantly changing world, Pope John Paul II said.

"Times change, new conquests and progress are registered, but new worries appear on the horizon of humanity, which is always on the move," the pope said April 12 at his weekly general audience.

"Troubled and uncertain, people of our time yearn — often unaware — for the Lord," he said.

Explaining the events commemorated on Holy Thursday, Good Friday, at the Easter Vigil and on Easter Sunday, the pope said the observances remind Christians and the whole world of the enduring salvation offered through Christ.

The observances begin with the Holy Thursday commemorations of Christ's institution of the Eucharist and of the priesthood, he said.

"The mysterious reality of the Eucharist allows believers to enter into the project of God, the creator and redeemer: God wanted his only begotten Son to be incarnated and remain always present among us as our companion on the difficult journey toward eternity," the pope said.

The Eucharist must be "the heart of the existence" of priests and religious and the light and strength of married couples as they carry out their responsibilities to each other, their children and the world around them, he said.

It must be at the center of the religious formation of children and young adults, he said, and it is "the comfort and support of the troubled, the sick and those who groan in pain in the Gethesmanes of life."

The Good Friday remembrance of Jesus' suffering and death emphasizes the "terrible agony" and humiliation God's Son willingly endured to save humanity, he said.

"Only in Christ, sacrificed for us, can we find comfort and peace, especially in times of trial," the pope said.

"With the enigmatic and trembling silence" of the Saturday before Easter, the church prepares for "the Easter Vigil, the mother of all vigils," he said.

"In the night, the Christian community, illuminated by flames of fire, gathers around the large candle, symbol of the risen Christ, Lord of time and of history," the pope said.

The pope prayed that the joy and strength of Easter would be a source of lasting peace for all humanity and that Christ's victory over death would give people the courage to overcome the trials in their life.

Bishop McGuinness H.S., the only Catholic high school in the Triad, announces its **$10,000** raffle. Proceeds go to physical plant improvements and tuition assistance. Only 300 chances will be sold! To purchase a ticket, return the form below along with payment to:
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Drawing will be held Friday, May 26 at the BMHS Athletic Banquet.

World and National Briefs

West's Balkans Arms Embargo Was 'Immoral,' Says Bosnian Cardinal

WASHINGTON (CNS) — The arms embargo against warring peoples in the splintered former Yugoslavia was "a very immoral act," said Cardinal Vinko Puljic of Sarajevo, Bosnia-Herzegovina. The embargo "makes the West an accomplice in the aggression," he added. The embargo may be lifted, but "now to talk about more weapons goes to more destruction, to complete cataclysm," he said. Rather than a lifting of the arms embargo, he would like to see guns taken away from combatants in the three-sided war. "We're not talking about more weapons, but the taking of weapons, the protection of innocent people," the cardinal said. Cardinal Puljic, speaking through an interpreter, was answering a question after making remarks March 30 in Washington during a forum at the Center for Strategic and International Studies.

Connecticut Bishops Express Doubts About Use Of Death Penalty

HARTFORD, Conn. (CNS) — There are "serious ethical problems" with the use of capital punishment "as a means of just retribution at this time in the history of our land," said the Catholic bishops of Connecticut. The death penalty is legal in Connecticut, but none of the seven prisoners on death row in the state is close to an execution date and no one has been executed there since the early 1960s. The Legislature voted recently to change the method of execution from the electric chair to lethal injection. "While conceding that the state has the duty to maintain public order and the right to punish convicted criminals, we question whether capital punishment is morally acceptable in our nation today," the Catholic leaders said in a March 28 statement. "Accordingly, we express our considered opposition to its use in the state of Connecticut at this time," they added.

Knights Spokesman Says Boston Globe Critique Missed Point

WASHINGTON (CNS) — A Boston Globe critique of Knights of Columbus insurance operations and Supreme Knight Virgil Dechant's earnings missed the point, Knights spokesman Russell Shaw said April 5. The Globe's "artificial separation — insurance on one side, fraternal-charitable on the other — does not fit the facts," Shaw said. "As it has been from the organization's founding, the insurance program is integral to the Knights of Columbus as a whole." The Boston Globe, in a series of articles April 2 and 3, questioned Dechant's salary and benefits — about $524,000 in 1993 — and the amount of insurance earnings that went to charitable activities — about $9.1 million in 1993 on what the Globe reported were "$224 million in profits" that year.

Fifth-Graders Send Science Data Across Ocean Via Internet

SOMERVILLE, N.J. (CNS) — An Internet connection is allowing fifth-grade students at Immaculate Conception School in the Diocese of Metuchen to link their science project to the world outside the classroom. Alva Lange, the fifth-grade science teacher, responded to an invitation on the Internet from a teacher in the United Kingdom to do a joint experiment on mold and food decay with students from countries throughout the world. "This kind of international project allows teachers and students to be a part of the reality of the whole world," said Sister Diane Mollica, the school's computer lab teacher.

Bishops Say Encyclical Should Spur Legislation

ROME (CNS) — Bishops in several European countries said Pope John Paul II's encyclical on life should spur efforts to infuse moral principles into national legislation. Bishops in Italy and Spain expressed hopes that the papal document would help erase or tighten pro-abortion laws. A French bishop warned that laws not grounded in moral principles "run the risk of legitimizing unjust mentalities and practices." A Polish bishop said the pope was inspired by the situation in his native country, where parliament has tightened its abortion law. The encyclical, "Evangelium Vitae," Latin for "The Gospel of Life," was published March 30 and is a strong call for laws against abortion, euthanasia and in vitro fertilization. The document also had its church critics. These included Swiss-born theologian Father Hans Kung and French Bishop Jacques Gaillot, dismissed as head of the Diocese of Evreux in January because of his public dissent from several church teachings.

Prosecutor Investigates Couple For Freezing Embryos At Clinic

WARSAW, Poland (CNS) — A Warsaw prosecutor is investigating a husband-wife medical team accused of violating Poland's abortion law by freezing embryos at their fertility clinic. However, the investigation is being contested by Poland's health minister, who has pledged "total support" for the clinic's "humanitarian" work. Under investigation are Piotr Lewandowski and his wife, Katarzyna Koziol, operators of the Novum clinic in Warsaw that provides in vitro treatment. The investigation follows a March 3 accusation by Anna Greziak, Warsaw's medical chief, that the freezing of embryos violates the 1993 abortion law, which says human life must be protected from the moment of conception.

Arab Catholics Wait Decades To Return To Home Villages

BIR'EM, Israel (CNS) — The hillside cemetery is quiet, except for the sound of acorns crunching under the feet of Father Soliman Bichara and his companions. Father Bichara, a Maronite Catholic priest, is gesturing as he explains how the cemetery should be improved. 'This dirt in the middle should be replaced by gravel and in the center we need to make a small square, maybe with a fountain," he says to the three men accompanying him. Planning the renovation of a graveyard is all that the villagers of Ikrit and Bir'em can do right now. Although the 5,000 residents and descendants of residents of the villages are scattered throughout Israel, they have retained their sense of community and their determination to return. The villagers have appealed to Pope John Paul II and Maronite Patriarch Nasrallah Sfeir for help in returning to their ancestral homes. But they say that nothing has come of those appeals

Nuns Seriously Injured In Convent Attack

NEW DELHI, India (CNS) — Four Franciscan nuns suffered multiple head fractures and others were less seriously injured after they were beaten inside their convent near New Delhi. Local newspapers said the beatings apparently were an attempt to halt the nuns' work, but police said the motive was robbery. "We have arrested one man in this connection and recovered some clothes belonging to the nuns," Shriram Arun, the state's deputy police chief, told Reuters, the British news agency. He did not provide details of the crime.

Vatican Official Says Church Can Influence Universities

HONG KONG (CNS) — The top Vatican official for Catholic education said the church can influence universities in mainland China, even if Catholic universities cannot be established there. Cardinal Pio Laghi, prefect of the Congregation for Catholic Education, was speaking on the role of Catholic universities in the church and in society at Fu Jen Catholic University in Hsinchuang, near Taipei, during a four-day visit to Taiwan in March. Cardinal Laghi made the statement in reply to a priest who asked if the Vatican would establish Catholic universities in mainland China.

Group Hopes To Involve Algerian Government In Peace Talks

ROME (CNS) — A Catholic lay organization trying to broker an end to Algeria's civil strife hopes to get the government involved in peace talks before year's end. There are behind-the-scenes signs that the government is open to dialogue, but nothing has been said publicly yet, said Mario Marazziti, spokesman for the Rome-based Community of San Egidio. Marazziti said one positive event was a letter signed by several retired Algerian generals asking the military-dominated government to seek dialogue with the opposition. In January, Marazziti's organization gathered opposition groups in Rome to draft peace proposals, called the Platform of Rome. But the Algerian government has steadfastly refused to join the talks.

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People In The News

Sociologist James Coleman, Catholic School Backer, Dies

CHICAGO (CNS) — University of Chicago sociologist James S. Coleman, who died March 25, conducted groundbreaking studies in U.S. education that shaped government integration policy and led him to argue that Catholic schools do a better job than public schools. Coleman died in Chicago of prostate cancer at age 68. He was best known for his pioneering 1966 study "Equality of Educational Opportunity" — usually referred to simply as "the Coleman Report." It concluded that lower-class black children benefited academically from being in integrated schools. His research on race and education helped shape government policy on racial integration and school busing.

Father Lavelle, Head Of John Carroll University, Dead At Age 60

CLEVELAND (CNS) — A funeral Mass was celebrated March 29 for Jesuit Father Michael J. Lavelle, who had been president of John Carroll University in Cleveland since 1988. The 60-year-old priest died March 25 at a Cleveland nursing home. He had collapsed after apparently suffering severe cardiac arrhythmia, or an irregular heartbeat, while exercising Feb. 27 at the university's fitness center. He never regained consciousness. During his tenure, the university launched a five-year capital campaign in 1990 to raise $40 million. With money raised so far, the school has built a communications and language arts center, begun construction to double the size of the library, completed or put up new residence halls, added to the business school and finished a baseball field and athletic center.

New Jersey Priest, Thought To Be Oldest In U.S., Dies At 103

JERSEY CITY, N.J. (CNS) — Msgr. Martin A. Piasecki, thought to be the oldest U.S. priest, was buried March 27 from Our Lady of Czestochowa Church in Jersey City. He was 103 years old when he died March 23. Ordained in 1919, he had been a priest of the Archdiocese of Newark for more than 75 years. At age 96, he was made a monsignor by Pope John Paul II. Msgr. Piasecki joked that he had been allowed to live this long so a Polish pope could bestow this honor. More than 60 priests gathered to concelebrate the funeral Mass. Principal concelebrant was Archbishop Theodore E. McCarrick of Newark.

Sister Bartolac Named Chancellor Of Jefferson City Diocese

JEFFERSON CITY, Mo. (CNS) — Sister Virginia Bartolac, a church appeals judge in the Province of Atlanta, has been named chancellor of the Diocese of Jefferson City, effective July 1. A Sister of Charity of Leavenworth, Kan., Sister Bartolac succeeds Sister Mary Margaret Johanning, a School Sister of Notre Dame who died last October. At the time of her appointment in 1989, Sister Johanning was one of the first women to hold that post in a U.S. diocese. Sister Bartolac, a native of Kansas City, Kan., said she wanted to return to the Midwest to be close to her 98-year-old father and her sister.

John Michael Talbot Liturgical Music Collection Due For Release

PORTLAND, Ore. (CNS) — John Michael Talbot, one of the best- known Catholic sacred music artists today, will have an anthology of his liturgical music released by Oregon Catholic Press. The 14- song album, "Our Blessing Cup — Songs for Liturgical Celebrations," will be released on compact disc and cassette April 25, as will a companion songbook. The songs, all taken from past albums, were chosen for their usefulness in Sunday liturgy. They encompass the Advent, Christmas, Lent and Easter seasons, gathering rites, songs of thanksgiving and responsorial psalms.

New Jersey Catholic National Multiple Sclerosis Mother Of The Year

MILLVILLE, N.J. (CNS) — Sherry Reif, who is to go to the White House sometime this spring, jokes about seeing "Socks the cat being eaten by Eric the Rottweiler." Eric is Ms. Reif's dog, an animal trained to pull her wheelchair, push elevator buttons, open and close doors, and even pick up the phone for her. Socks will be safe. A member of St. John Bosco Parish in Millville, Mrs. Reif has two children and recently was named National Multiple Sclerosis Mother of the Year. President Clinton is to present her award, along with the award for father of the year, at the White House.

Sherry Reif poses with her family at home in Millville, N.J. The Catholic mother was recently named the National Multiple Sclerosis Society's 1995 Mother of the Year. Pictured with her are daughter Alyssa, son Andrew and husband Andrew.

CNS Photo

Pope Names New Bishop For Syracuse; Bishop O'Keefe Retiring

WASHINGTON (CNS) — Pope John Paul II has named Msgr. James M. Moynihan as bishop of the Diocese of Syracuse, N.Y., succeeding Bishop Joseph T. O'Keefe, who is retiring. Bishop-designate Moynihan currently is associate general secretary of the Catholic Near East Welfare Association. He has held that position since 1991. Born July 16, 1932, in Rochester, N.Y., he attended St. Bernard's Seminary there and the North American College and Gregorian University in Rome, where he was ordained a priest on Dec. 15, 1957.

Detroit Auxiliary Bishop Looks Forward To Senior Status

DETROIT (CNS) — Atop Bishop Walter J. Schoenherr's TV stand is a menagerie of small figurines, including a man praying and a miniature pink Energizer bunny. Both are apt symbols of his 27 years as an auxiliary bishop in the Detroit Archdiocese and of the life in retirement that he began Feb. 28, his 75th birthday. The bishop retired in accordance with church law that requires bishops to submit their resignation to the pope at age 75.

"I knew I wanted to be a priest ever since the third grade, ever since the first time I served Mass as an altar boy," he told The Michigan Catholic, Detroit archdiocesan newspaper. "When I held up the chasuble of the priest when he held up the host, it stuck with me."

U.S. Priest Honored For Welfare Association Work

NEW YORK (CNS) — A priest of the Diocese of Helena, Mont., has been honored by Pope John Paul II for his service to the Catholic Near East Welfare Association.

Msgr. John F. McCarthy, 64, was named an apostolic protonotary "supra numerum," in recognition of his service to the Holy See as director of the association's Rome office. Since July 1994 he has also served as director of the Pontifical Mission for Palestine, also based in Rome.

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Diocesan News Briefs

Roots

GREENSBORO — The Diocese Office of Faith Formation and the Northern Region Catechetical Training/Adult Formation present "Rummaging through the Catholic Attic...Discovering the Roots of Catholic Identity" featuring Oblate Father Richard DeLillio on Saturday, April 29 from 9:30 a.m.-12:30 p.m. at St. Paul the Apostle Church. For information, call (910) 454-2321.

Grief Support

CHARLOTTE — A CRISM support group for those who have experienced the death of a spouse will meet Sunday, April 23 from 4:30-6 p.m. at the Catholic Center. Call Suzanne Bach at (704) 355-6872 for information.

Catholic Home-Schooling

CHARLOTTE — The F.A.C.E.S. Catholic home-schooling group meets the third Wednesday of each month. For information call Kathy Diener at (704) 553-8559.

Support Group Meets

ASHEVILLE — A Catholic support group for separated/divorced men and women meets on the third Friday each month at 7:30 p.m. at the Catholic Social Services office. For information, call (704) 255-0146.

Prayer For Peace

WINSTON-SALEM — A scriptural rosary is recited at St. Leo the Great Church in the convent chapel at 11:40 a.m. each Wednesday.

Perpetual Novena

CHARLOTTE — A perpetual Novena to the Blessed Mother is on Mondays at 8:30 a.m. at St. Vincent de Paul Church. For information, call Eva at (704) 542-1614.

Student Appointed To Naval Academy

CHARLOTTE — Charlotte Catholic High School Senior, Richard Worthington, Jr., has accepted and appointment to the United States Naval Academy officer training program at Annapolis. Richard is the son of Richard, Sr. and Carol Worthington.

Family Educators Meet

ASHEVILLE — The meeting of the Catholic Association of Family Educators of western North Carolina is Tuesday, April 18 at 7 p.m. at St. Lawrence Basilica. The meeting is for adults only and newcomers are welcome. For information, call Tom or Karen Ascik at (704) 251-9579.

Father/Son Retreat

CLEMMONS — A sexuality appreciation program for 11-14 year old boys and their fathers is at Holy Family Church Sunday, April 23 from 1-4 p.m. Registration is required by April 19. The program is sponsored by the Diocesan Offices of Faith Formation and Natural Family Planning. For information or registration, call the office of Faith Formation at (704) 331-1714.

Mass In Sign Language

CHARLOTTE — The 9 a.m. Easter Mass at St. Gabriel Church will be signed for the deaf. All deaf visitors and families are welcome.

Pro-Life Day

BURLINGTON — Pro-Life Day 1995 is Saturday, April 29 from 8 a.m.-4:30 p.m. at Best Western Motel in Burlington. The day includes workshops, seminars, exhibits and a luncheon. For information, call (910) 274-5433.

University Board Honors MACS Educator

The Music Rehearsal Hall at Clarion University of Pennsylvania was recently named the Stanley F. Michalski, Jr. Rehearsal Hall. A plaque featuring a profile relief of Michalski and a description of his contributions to Clarion University will be posted in the main entrance of the building

Dr. Michalski was Conductor of Band and Professor of Music at Clarion University for 31 years. In 1978 and 1981 he was the recipient of the Clarion University Distinguished Faculty Award. During the 1990 Clarion University Band Tour of Mexico, Dr. Michalski was presented with an Honorary Diploma from the El Centro de Estudios de la Communication Social and an Honorary Diploma from the La Casa de la Cultura de Acapulco. Currently, Dr. Michalski is serving as Coordinator of Instrumental Music for the Mecklenburg Area Catholic Schools.

Family Rosary Day

CHARLOTTE — Bishop William G. Curlin will join St. Vincent de Paul Parish for Family Rosary Day, Sunday, May 7 at 3 p.m.

Seniors' Clubs Meet

CHARLOTTE — The St. John Neumann Church "50+" seniors' club meets Wednesday, April 12 at 11 a.m. in the church hall. Pat McKenzie will entertain with her accordion. Bring a bag lunch. Refreshments and dessert are provided. For information call Ann McIntyre at (704) 545-5046.

CHARLOTTE — The St. Patrick Cathedral Amazing Grays seniors' club meets Thursday, April 13 at 11 a.m. for a special program in the cathedral Guest speaker is Al Vigo from Home Health Care.

Spiritual Retreat

MAGGIE VALLEY — A non-denominational spiritual retreat for members of A.A. is at Living Waters Reflection Center April 21-23. Cost is $80. Reservations are limited. For information, call Elaine at (704) 274-2366 or Bill at (704) 627-3010.

Living Waters Retreats

MAGGIE VALLEY — Franciscan Father Edward Flanagan and Ken and Jacké Brinker will lead "Modern Theology and the Twelve Steps," a weekend retreat May 5-7 for everyone, but especially for those in recovery programs and those who minister to persons in recovery programs. The donation is $80.

— Reverend William Fickel directs "EUCHARISMA — Becoming What We Celebrate" May 7-13. This week-long retreat centers on the contemplative elements of the Eucharistic prayer and the reality of Christ's presence within all humanity. The donation is $200.

— A nature retreat, "The Hills are Alive," is May 15-21. Commune with God and nature under the direction of Jesuit Father Joseph Fotzenlogen and St. Joseph Sister Pat Willems. The donation is $210.

To register for these retreats, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751. For information, call (704) 926-3833.

Attic And Bake Sale

CHARLOTTE — The St. John Neumann Church Knights of Columbus Ladies Auxiliary will sponsor an attic and bake sale Saturday, April 22 from 8 a.m.-2 p.m. in the church hall. For information, call Trudy at (704) 365-2699 or Margaret at (704) 567-1936.

Summer Volunteer Program

Single Catholics ages 18-45 are needed to work with the poor in Appalachia and the Deep South. One-week volunteer programs are available from May-Aug. For an application or information, write the Glenmary Home Missioners, P.O. Box 465618, Cincinnati, Ohio 45846-5618 or call (513) 874-8900.

Survivors Meeting

ASHEVILLE — A support group for widowed men and women meets Sunday, April 23 at 4 p.m. at Catholic Social Services. Call Sister Marie for details at (704) 255-0146.

Pre-Catechuminate Institute

HICKORY — Ideal for parish staff, initiation teams and those who work with the pre-catechuminate, "The Pre-Catechuminate: a Mini Institute" will take place at the Catholic Conference Center June 2-4. For information, call Sheri Wilson at (910) 765-3499.

CRISM Spring Fling

HICKORY — The annual CRISM spring event for Catholic retirees is April 27 from 10 a.m.-4 p.m. at the Catholic Conference Center. To register, send $7 to CRISM Spring Fling, 1524 E. Morehead St., Charlotte, N.C. 28207. Registration is limited to 225. For information, call Suzanne Bach at (704) 377-6871 ext. 314.

Catholic Camporee Update

HICKORY -- Inside sleeping space is available for adult scouters at the Catholic Camporee April 28-30 at the Catholic Conference Center. Adult scouters are encouraged to attend. For information, call Frank Thompson at (800) 521-3148.

ARISE Weekends

CLEMMONS — ARISE is a weekend experience sponsored by the Cursillo movement for those who want to know more about the Catholic faith. Holy Family Church will host weekends June 9-11 for men and June 23-25 for women. For information, contact Sheri Wilson, 1084 Whitaker Rd., Winston-Salem, NC 27106, (910) 765-3499.

Spring Retreat

BELMONT — A Spring Retreat for single people who are widowed, divorced or separated is at Belmont Abbey College April 28-30. Cost is $135 for single occupancy and $115 double occupancy and includes two nights lodging and five meals. There is Benedictine chanting on Friday and Saturday and daily Mass in the Abbey Cathedral. For information call Maureen Baggatta at (704) 465-5138 or Frances D'Amato at (704) 256-8666.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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A week-long program of service to the poor at Short Journey Center. It is intended to help young people, their families, and the wider faith community grow in their awareness of and commitment to justice.
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Summer Seminar in Theology:
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Greensboro Knights Present Service Awards

GREENSBORO — Piedmont Council 939 of the Knights of Columbus recently announced the winners of their 1995 Greensboro Law Enforcement and Firefighter Achievement Awards.

William Anthony Phifer is the recipient of the Law Enforcement Achievement Award.

Phifer has been a Greensboro police officer since 1986, serving as a patrol and tactical officer and presently as a detective assigned to the commercial property squad. He is graduate of Dudley High School and has an associate's degree in business administration from the University of Maryland.

Phifer is married and has one child. He is an active member of St. Matthew United Methodist Church, assistant Scout Master of Troop 441 and vice-president of the Gate City Chapter of the North State Law Enforcement Officer Association.

Jesse Robert Walker is the recipient of the Firefighter Achievement Award.

Walker has served the Greensboro Fire Department since 1975 in the ranks of Firefighter I and Firefighter II and presently as a fire equipment operator. He graduated from Western Alamance High School and attends Guilford Technical Community College.

Walker resides in the Sedalia community with his wife and two children. He is a member of the Eastern Guilford High School PTA and the advisory committee and a school volunteer.

CCHS Names Ken Hazen As Varsity Basketball Head Coach

CHARLOTTE — Ken Hazen is the new Charlotte Catholic High School varsity boys basketball head coach. The position he fills was vacated by Walter Pryzgocki, who leaves his 23 year post to become assistant principal at Holy Trinity Catholic Middle School next year.

Hazen brings with him 17 years of experience as head coach of the junior varsity boys team and 19 years as varsity assistant coach to the position. His career record with junior varsity is 186-71.

Hazen, 40, was born in Ridgewood, N.J., graduated from Lancaster High School and has a Bachelor's degree in mathematics from Duke University. While studying at Duke, he was a manager for the men's basketball team and served as head varsity manager during his junior and senior years. He has also served as a staff member at Duke's basketball camp for the last twenty years.

In addition to coaching basketball at CCHS, Hazen teaches Math, Calculus and Analysis and has coached the boys varsity tennis team for the last 18 years and has been named Conference Coach of the Year four times, most recently in 1994.

Hazen is married to Elaine Holt Hazen and has an eight-year-old son, Robert.

Stephen Smith Receives Scouting's Highest Volunteer Award

HAYESVILLE — Stephen Smith, a member of Immaculate Heart of Mary Church, received the highest award given to an adult volunteer, the Silver Beaver Award. The award recognizes a scouting volunteer's contributions to both scouting and community youth activities.

In 1962, Smith earned his Eagle and became scoutmaster of a Rochester, N.Y. troop in 1972. He earned the Order of the Arrow Brotherhood while in Rochester.

In 1989, Smith became scoutmaster of Troop 407 in Hayesville. In 1992, Smith and his assistant scoutmaster received Scouter Heroism Awards for their lifesaving action. He also earned a 500 hour long Rifle Award and a Whitney M. Young Jr. Service Award. He has been a Roundtable Commissioner, holds a District Award of Merit, a National Scoutmaster Award of Merit, and a St. George Religious Award. He presently is a Webeloes Den Leader.

Smith is active in the Adopt a Highway programs in Georgia and North Carolina. An awarding winning educator and GED instructor, he also directs his church choir, is active with the YMCA. He is a 1991 Governor's School Leadership Institute Alumni and has been involved with Teacher Towns Comprehensive School since 1979.

He and his wife, Mary, have been foster parents to 35 children.

Belmont Abbey College Receives $1.8 Million Bequest

BELMONT — Belmont Abbey College has received $1.8 million from the estate of Sarah Horne Sutherland of Wadesboro who passed away in December of 1994 at age 93.

The bequest will establish the Sarah H. Sutherland Scholarship Fund to provide scholarships to studens based on academic achievement, leadership potential and financial need.

"Belmont Abbey has been blessed to have had such a devoted and faithful friend in Mrs. Sutherland," commented the Right Reverend Oscar Burnett, chancellor and CEO of Belmont Abbey College and abbot of the Belmont Abbey Monastery. "Her generosity will enable future generations of students to benefit from the Benedictine, liberal arts education of Belmont abbey — a fine legacy indeed."

The daughter of James Dudley Horne, a prominent Anson County businessman, and Sarah Augusta Divine Horne, Sutherland was the youngest of four sisters. Sutherland's sister, Ann Horne Little, bequeathed Belmont Abbey $2.46 million in 1982 to establish the Ann Horne Little Honors Program. These two gifts are the largest gifts received by Belmont Abbey in its 119 year history.

A native of Wadesboro, Sutherland married Clifton Sutherland of Newport News, Va. in 1926. She was president of the Robert E. Lee Chapter of the United Daughters of the Confederacy and recording secretary of the Fort Greene Chapter of the D.A.R. She served as the national organizing secretary for the Daughters of the American Colonists and president of the D.A.R. Children of the American Revolution Society. Cited for her work as a sponsor for camps for underprivileged children, she also worked for Aid to the Blind and was an active member of the Society of New England Women during World War II.

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Chrism

from page three

special occasions throughout the coming year. Pastors from each of the 90 parishes and missions received three vials — each containing a different oil. Oils from the previous year are burned.

In his homily, Bishop Curlin said priests have the gift of giving the eternal mercy of God. "We should pay them honor, respect, reverence and always assure them (that they are) in our prayers. Our priests need us to speak on their behalf because we are their family in Christ."

"Our precious priests are God's gift to us," added Bishop Curlin. "We should love and treasure them all."

The bishop recalled what he said to his fellow priests and faithful on the evening of his canonical installation as Bishop of Charlotte. "I bring you one gift — the gift that can keep us going, the gift that can lift us up when we feel heavy burdens in our lives; the gift that nourishes us; the one gift that puts new light in us when we feel drained and empty. That gift is love."

Bishop Curlin asked the congregation to pray for priests and their vocations. Moreover, he asked the people to love his fellow priests as he does, with all his heart.

He reminded the faithful that the ceremony also celebrates the first Eucharist, when Jesus Christ shared with his apostles the service of his Church. He also asked the congregation to pray for him, so that he may be more like the Good Shepherd, teacher and servant of all.

Bishop Curlin concluded Mass with a special offering of thanks to Bishop Michael J. Begley for his years of service to the diocese and the Church.

Bishop William G. Curlin mixes the Oils of Chrism. Photo by JOANN KEANE

Mecklenburg Ministries Presents Spring Symposium

CHARLOTTE—The Mecklenburg Ministries Spring Symposium Thursday, April 27 features breakfast and lunch with Jim Wallis, founding editor of *Sojourner* magazine and author of the recently published book "The Soul of Politics." Breakfast is from 7:30-9 a.m. at the Urban Ministry Center, 945 North College St. Cost is $2. For reservations, call Mecklenburg Ministries at (704) 347-2404. Lunch is at Christ Episcopal Church, 1412 Providence Rd. Cost is $3.50. Reservations are by check only by April 24 to Christ Church, Jim Wallis Luncheon, P.O. Box 6124, Charlotte, NC 28207.

Thursday evening from 7-9 p.m. Wallis presents the program "The Faith Community's Response" at First United Presbyterian Church, 201 E. 7th St. Interfaith worship and conversation with Wallis follow the program. Register by April 25 to Mecklenburg Ministries, 1510 E. 7th St., Charlotte, NC 28204. To register or for information, call (704) 347-2404.

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Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 33 • April 28, 1995

Graham Urges Oklahomans: 'Let The Healing Begin'

Oklahoma City residents sit in silence during an April 20 prayer service for the victims of the bombing of a federal office building. (CNS photo from Reuters)

OKLAHOMA CITY (CNS) — The sun symbolically broke through the clouds as approximately 20,000 people gathered April 23 at the state fairgrounds in Oklahoma City to remember and pray for victims of the April 19 bombing of the Murrah federal building.

"The Bible says 'He heals the brokenhearted and binds up their wounds,'" said the Rev. Billy Graham. "With this service today we stand to say, let the healing begin."

National and state officials and religious leaders joined in the afternoon prayer service also attended by President Clinton and first lady Hillary Rodham Clinton; Oklahoma Gov. Frank Keating and his wife, Cathy; Texas Gov. George Bush and his wife; Attorney General Janet Reno; and Oklahoma City Archbishop Eusebius J. Beltran.

Rescue workers at the bomb site paused momentarily at 3 p.m., as did others throughout the city and nation, to unite in prayer on what was declared a national day of mourning by President Clinton.

The service opened with a choir of thousands singing a moving rendition of "Amazing Graze." Even reporters in the press section sang and dried their tears.

Following the hymn, Gov. Keating, who is Catholic, reminded the grieving audience, "The tragedy of April 19 shocked America. It's unspeakable evil sickened the world. We have the terrifying images and (have) read the heart-touching stories."

"Some of us have lived them," he said, recalling, "the firefighter clutching the body of a sweet, innocent child. The policeman reaching through rubble to grasp the hand of a victim. The volunteer stretcher-bearers — some black, some white, some brown, all linked in courage and compassion — rushing aid to the wounded."

Looking at the fairgrounds' arena floor, where family members sat holding photos and mementos of those lost or dead, Keating said, "Through all this — through the tears, the righteous anger, the soul-rending sorrow of immeasurable loss — we have sometimes felt alone. But we are never truly alone. We have God and we have each other."

The victim count stood at 400 injured, 150 missing and 78 confirmed dead, including 13 children. Some of the dead had not yet been identified.

Keating praised "the saints in gray and blue and white and khaki — the rescuers and the healers. They have labored long and nobly," he said. "And they have cried with us."

"The thousands of us gathered here today are multiplied by God's love, anointed by his gentle mercy," he said. "Today we are one with him, and with one another."

As they did before the service began, the crowd gave a standing ovation to the medical and rescue personnel, firefighters and police among them who had assisted in rescue efforts.

Parents and relatives wept openly as the Children's Choral Society of Oklahoma performed.

"Your pain is unimaginable and we know that," said President Clinton. "The anger you feel is valid, but you must not allow yourself to be consumed by it." Quoting St. Paul, the president said, "Let us not be overcome by evil but overcome evil with good."

He praised the community spirit of Oklahoma City. "If anybody thinks Americans are mean and selfish, they ought to come to Oklahoma," he said. "If they think Americans have lost the capacity for love and courage, they ought to come to Oklahoma."

Many in the overflow audience had waited in line for several hours wrapped in blankets against the wind and chill. Clinton told them, "Those who are lost are with God. Someday we will be with them. Until that happens, their legacy must be our lives."

Archbishop Beltran, among those officiating during the service, said everyone there had been affected, had been hurt and grieving, but reminded them of the need for hope. "Everyone of us can be a person filled with hope," he said, "for our hope is in the Lord God."

He added, "the hope we express here today is realistic and attainable."

"Times like this will do one of two things," said Dr. Graham, "make us hard, bitter and angry at God, or tender and open to reach out in faith."

"I pray that you won't let bitterness and poison creep into your soul," he added. "Turn and trust in God. Better to face something like this with God than without him."

Parish Organizes Support For Victims

OKLAHOMA CITY (CNS) — The morning explosion at the federal building in Oklahoma City April 19 left hanging, like the dust in the air, the lives of hundreds of residents in central Oklahoma.

St. John the Baptist Church in Edmond, just north of Oklahoma City, appeared to be the hardest-hit Catholic parish. Three parishioners have been confirmed dead, three or four missing and five injured. Many parishioners also have friends directly affected by the April 19 bombing.

"Please tell everybody to pray," said Father John A. Petuskey, pastor of St. John's. "These people really are in crisis. The Lord is our only hope."

Every classroom in the parish school has at least one child with either a relative or neighbor missing. "It's important to be with these children, to allow them to talk," explained Father Petuskey. Two days after the bombing, the school set aside a time "to encourage the children to pray."

The parish has assembled an emergency crisis team of psychologists, physicians and pastoral staff to meet with affected families. Registered psychologists were to conduct a special session on the evening of April 24 to help parishioners deal with stress and grief.

According to Father Petuskey, the parish also is organizing support group meetings to begin immediately and continue at different times during the week for the next six weeks. The purpose of the groups is to help parishioners process their grief.

He also has invited Father Bruce Nieli, director of evangelization for the National Conference of Catholic Bishops, to preach at every parish Mass April 29-30.

"The long-term effects haven't even begun," Father Petuskey said. "That will be the big thing. Right now we are still in shock, while needing for life to go on." He said that confirmation and first Communion ceremonies scheduled for the weekend after the bombing were going to proceed as planned.

The Treanor family of Guthrie, north of Oklahoma City, was among those whose lives were left hanging by the explosion.

Outside a makeshift Red Cross center the day after the bombing, Kathleen Treanor held up a picture of her 4-year-old daughter, Ashley. The child was with her grandparents at the Murrah building for a 9 a.m. appointment at the Social Security office; all three were still among the missing April 24.

"This was my baby," cried Mrs. Treanor. "I still have hope that she's down there in a pocket somewhere." Hugging Ashley's teddy bear, her sobbing mother said, "I want everyone to know what my little girl looks like in case they've seen her. If someone finds her, please bring her to me."

"We believe in God," Mrs. Treanor said. "Even with these monsters, these evil people, who are willing to hurt innocents who have never hurt anyone in their lives."

In an especially poignant plea, Mrs. Treanor added, "If we could just stop the killing and the hate, these senseless things wouldn't happen ... Oh my baby. She was so very precious. I just have to know."

300 Join Marians For Annual Celebration Of Divine Mercy

By EDUARDO PEREZ
Staff Writer

GREENSBORO—Theologians say that devotion to the Divine Mercy brings an individual eternal grace with God.

On April 23 approximately 300 people came to Our Lady of Grace Church to celebrate Divine Mercy Sunday. The devotion to the Divine Mercy is centered on a request from God to Sister Maria Faustina Kowalska to whom Jesus appeared in 1931 in Poland..

Mass at 3 p.m. was preceded by reflections on the Diary of Blessed Faustina and chanting of the Chaplet to the Divine Mercy. Through Sister Faustina, the Lord revealed His request for a solemn celebration of His mercy on the Sunday after Easter: "I desire that the Feast of Mercy be a refuge and shelter for all souls, but especially for poor sinners. On that day the very depths of My Tender Mercies are open ... Communion shall obtain complete forgiveness of sins and punishment... let no soul fear to drain near to Me, even though it sins be many," reads entry #699 from Sister Faustina's diary.

Reflections on the Diary of Blessed Faustina were presented by Marian Father Mark Lamprich, pastor at Our Lady of Grace. "Christianity is beginning to lose its power and persuasiveness in the world," said Father Lamprich. "Now more than ever we need Jesus' Divine Mercy."

Sister Faustina is well known for seeing a vision of Jesus with rays of mercy streaming from His heart. "The soul that will venerate this image will not perish," reads entry #48 from her diary.

"The Divine Mercy is inviting us to turn our hearts to God," said Father Lamprich. "It shows that God doesn't want to condemn or punish us, but invites us to be saved by His mercy." Divine Mercy Sunday is an important event at Our Lady of Grace Church, which houses three members of the Marian community.

The congregation of Marians, based in Stockbridge, Mass., have devoted themselves to the adoration of the Divine Mercy. Every day for the last 40 years at the Shrine of Divine Mercy in Stockbridge, the Marians have recited a novena to the Divine Mercy.

The message of the Divine Mercy can be seen as simply as remembering

ABC, said Marian Brother Leonard Konopka. Ask for his Mercy — God wants us to approach Him in prayer. Be Merciful — God wants us to receive His Mercy and let it flow through us to others. Complete Trust — God wants us to know that the graces of His Mercy are dependent upon our trust.

"Divine Mercy wants us to believe in Him, once we do that we can completely trust Jesus," said Brother Konopka.

Brother Konopka associates the devotion to the sacraments of baptism and the Eucharist. All who receive Communion on this day and practice penance around this time with the intention of Divine Mercy shall be completely free from all eternal punishment due to sin, says Brother Konopka. "Whoever receives the Source of Life on this day will be granted complete forgiveness and punishment," reads entry #138 of Sister Faustina's diary.

On the Sunday after Easter, April 18, 1993 (Mercy Sunday), Sister Faustina was beatified in Rome by Pope John Paul II. Currently, 20 to 25 dioceses throughout the United States celebrate Divine Mercy Sunday.

"Our goal is to have each diocese in the United States have at least one parish hold devotion to the Divine Mercy every Sunday after Easter," said Brother Konopka.

Devotion To Divine Mercy Has Five Major Characteristics

By BROTHER LEONARD KONOPKA

The Catholic Church places the foundation of its beliefs and teachings on two sources of truth. Scripture and Tradition. Most private revelations in the past have dealt with one or two principle messages that enrich our lives and lift our minds to God in a newer and deeper way. However, in regard to the revelations given by our Lord to Blessed Faustina, there are five major categories that make this particular devotion very unique. All of the messages from Our Lord are contained in a diary that Blessed Faustina kept.

Devotion to the Divine Mercy

The intrinsic message of Divine Mercy is that God is merciful. He wants no one to be denied His merciful forgiveness. Jesus wants it to be known that mercy is His greatest attribute.

Furthermore, because of His love, God wants us to turn to Him with trust and repentance while it is still a time of mercy, before He comes as the just judge. Jesus said, "Mankind will have no peace until it turns with trust to My mercy." (Sister Faustina's Diary #300)

The Image of Divine Mercy

Jesus first appeared to Blessed Faustina with rays of red and pale light emanating from the area around His heart. He asked Blessed Faustina to have this image painted along with the words, "Jesus, I Trust in You." He presented this image to remind all of us to trust in His mercy and to come to Him for mercy.

"I am offering people a vessel with which they are to keep coming for graces to the fountain of mercy. That vessel is the image with the signature, Jesus, I trust in You." (Sister Faustina's Diary #327)

Jesus explained that the rays represented the blood and water which flowed from His pierced side and taught Blessed Faustina this prayer, "O, blood and water, which gushed forth from the Heart of Jesus as a fount of mercy for us, I trust in You." (Sister Faustina's Diary #84)

The Feast of Divine Mercy

Our Lord asked Blessed Faustina to pray and work towards establishing a Feast of the Divine Mercy on the Sunday after Easter. Jesus said, "On that day, the very depths of My tender mercy are open. I pour out a whole ocean of graces upon souls who approach the fount of My mercy. The soul that will go to confession (eight days before or after) and receive Holy Communion shall obtain complete forgiveness of sins and punishment." (Sister Faustina's Diary #699)

It is a day that celebrates the paschal mystery with a focus on God's covenant of mercy. A day of complete forgiveness and pardon.

The Novena Before the Feast

As a preparation for the Feast, the Lord asked Blessed Faustina to make a novena of prayer from Good Friday to the following Saturday.

Our Lord gave Blessed Faustina a different intention for each day such as, all humanity, especially sinners; the souls of priests and religious; all devout and faithful souls; those who do not believe in Him; the souls of our separated brethren; the souls of little children; the souls who glorify His mercy; the souls detained in purgatory; and the meek and humble souls.

"I desire that during these nine days you bring souls to the fount of My mercy, that they may draw therefrom strength and refreshment and whatever grace they have need of in the hardships of life and especially at the hour of death." (Sister Faustina's Diary #1209)

The Three O'Clock Hour

Another request of Our Lord to Blessed Faustina, is a daily remembrance at 3:00 o'clock, the very hour He died on the cross, "At three o'clock, implore My mercy, especially for sinners and if only for a brief moment, immerse yourself in My Passion, particularly in My abandonment at the moment of agony: This is the hour of great mercy for the whole

See **Divine,** Page 11

'Caring Hearts' Support Program Begins Spring Session May 3

CHARLOTTE — "Caring Hearts," a program for spouses and significant others of people with heart disease, will offer its spring sessions beginning Wednesday, May 3. The program addresses issues of change, loss and grief, communication, children, stress, intimacy and feelings of helplessness.

Meetings are each Wednesday through June 14 from 7-8:30 p.m. at Mercy Hospital, 2001 Vail Avenue. Cost for the seven-week program is $10, which includes a copy of *Heartmates: A Survival Guide for the Cardiac Spouse*, by Rhoda Levin, MSW.

"Caring Hearts" is open to anyone in the Charlotte/Mecklenburg community regardless of hospital affliation. To register, call Mercy Sister Therese Galligan at (704) 379-5000 weekdays from 9 a.m.- 5 p.m.

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Savannah Welcomes New Bishop, Second Prelate In Family

SAVANNAH, Ga. (CNS) — Serenaded by bagpipes and with 1,200 well-wishers in attendance, Savannah's 13th bishop, J. Kevin Boland, was ordained and installed April 18 in a ceremony at the Cathedral of St. John the Baptist.

Atlanta Archbishop John F. Donoghue performed his first episcopal ordination, laying his hands on Bishop Boland's head and calling down the power of the Holy Spirit.

A native of Ireland who has served in Savannah all his 36 years as a priest, Bishop Boland in particular thanked his predecessor Bishop Raymond W. Lessard, who resigned because chronic back problems made it too difficult for him to fulfill his travel obligations.

The new bishop also singled out "big brother, Ray, for his advice and direction." His sibling, Bishop Raymond J. Boland, heads the Kansas City-St. Joseph Diocese.

Bishop Lessard had headed the Savannah Diocese for 22 years, making Bishop Boland's installation the first for the city since 1973. Also in attendance was another former bishop of Savannah, retired Bishop Gerard L. Frey of Lafayette, La., who served in Savannah from 1967 to 1972.

Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States, read a letter from Pope John Paul II formally announcing Bishop Boland's appointment, concluding: "I am confident your ministry will bring great benefits not only to the church, but to society as a whole." He also praised Bishop Lessard for his service, stirring a lengthy ovation from the congregation.

"Savannah holds a place of prestige in the history of American Catholicism," said Archbishop Donoghue in his homily. "God alone can count the number of souls that have found their way to his Church through the efforts of the people and clergy of this pioneering diocese."

He noted that Bishop Boland is no stranger to the people of southern Georgia and that he is "well-practiced" in service to them.

As the rite of ordination concluded, the new bishop was presented with a stand-in episcopal ring by Father J. Gerard Schreck. It was borrowed for the occasion while Bishop Boland's was being made. Msgr. Daniel J. Bourke presented Bishop Boland with his miter, and the rose of Sharon pastoral staff of the diocese was presented by Father Thomas J. Peyton.

As he thanked those who have supported him in his ministry, Bishop Boland spoke of his late parents, Frank and Gertrude Boland.

"My father a man of deep, abiding faith, died the year before I was ordained to the priesthood," he said. "And my mother went home to the Lord two years ago this past month." Later, he added "It would not surprise me that she has just made a comment to one of her heavenly friends that it is about time that Kevin quit speaking and let's get on with the party."

In addition to his bishop brother, two other Boland brothers, Frank and Tony, their wives and seven of their eight nephews and nieces participated in the ordination liturgy. In tribute to the Bolands' Irish heritage, a bagpiper serenaded worshipers outside the cathedral as they gathered for the service. Inside, a 72-voice choir led a selection of hymns in Latin and English.

Seminary Expansion — Looking over a model showing new construction planned at St. Vincent Seminary in Latrobe, Pa., as part of a $9 million capital campaign are Diocese of Charlotte seminarians (l-r) Dean Cesa, David Thomas Brzoska, Peter Thang Quoc Pham and Luis Salvador Osorio. Plans call for an addition to Gregory Hall to provide increased housing for seminarians. A new chapel will also be built.

Public Schools Can Learn From Catholic Schools

CINCINNATI (CNS) — "The public school sector can learn much from the Catholic school experience," U.S. Education Secretary Richard Riley said April 21.

Addressing the final general session of the 92nd annual National Catholic Educational Association convention, Riley cited two specific qualities Catholic schools possess: a commitment to a core curriculum and high academic standards.

Catholic schools also have a tradition of active parental involvement and instill in their students a strong sense of community service, he said.

The four-day convention in Cincinnati drew about 10,000 Catholic educators from across the country.

For education to improve — in all schools, public or private — family involvement is essential, Riley said. "A good family life with involved parents has to be seen as the basic rock and foundation on which a good education is built," he said.

"Many parents ... are stretched to the limit: shuffling jobs, worrying about their children's safety, perpetually driving from one drop-off point to the next, doing all they can to keep body and soul together," he said. "They have little time to slow down to be with their children."

"We are letting some of our children grow up, at times, almost alone and often disconnected," he observed. "The education of American children — including their moral development, their sense of citizenship and their academic growth — is done in fits and starts."

Riley, a former governor of South Carolina and a father of four, said children should not be raised in such a routine.

"Thirty years of research tells us that our children's expectations about the future are rooted in the day-to-day family activities that help children learn and develop good character," he said.

"We simply need to create much more of a child-centered society," Riley said. To achieve this, he said, parents need to be more involved with their children, but the American business community also needs to help with more family-friendly work policies.

Maryfield To Mark Vocations Sunday

HIGH POINT —On Vocations Sunday, May 7, the sisters at Maryfield Nursing Home, the Poor Servants of the Mother of God, will have a special Mass at 6 p.m. for vocations to the priesthood and religious life.

Maryfield Nursing Home is located in High Point at the corner of Penny Road and the Greensboro-High Point Road.

All are invited to be a part of this special Mass.

We Were Wrong

The caption of a picture on Page 3 of the April 14 issue inadvertently omitted the name of Molly Putnam from a list of Charlotte Catholic High School students inducted into the National Honor Society. We regret the omission.

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Bishop William G. Curlin

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For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Getting A Handle On Terrorists

The tragedy in Oklahoma City points up the need for federal law enforcement agencies to keep a closer watch on potentially violent groups, both foreign and home-grown.

Since the bombing of the World Trade Center in New York two years ago, it should be obvious that this country is not immune from attacks by the foreign terrorist groups that have been operating overseas for years. It also is obvious that those groups have supporters in the United States.

Last week's bombing in Oklahoma City should make it equally obvious that at least some of the extreme right-wing groups that have organized in this country in recent years are not exactly the harmless nuts that many people have considered them.

Several months ago, Morris Dees of the Southern Poverty Law Center wrote to Atty. Gen. Janet Reno urging her to take a good look at the militias, survivalists and white supremacists who are now active in most states. Dees, an expert on hate goups, told Reno that these organizations are becoming more militant and must be considered dangerous.

The FBI and other federal agencies have a pretty good track record when it comes to infiltrating potentially dangerous organizations and keeping them under surveillance. The tactics were used successfully in the past against the Communist Party, the Ku Klux Klan and other groups.

But that's all a thing of the past. Infiltration and surveillance are now virtually banned under Justice Department guidelines adopted some 20 years ago in the wake of the Watergate scandal. It's not a total ban but the restrictions are so stringent that it might as well be total.

It would appear to be long past time for the Justice Department to modify those guidelines to allow lawmen to find out what these hate groups are really doing. The guidelines are not written into law so the only thing needed is a policy decision by Attorney General Reno.

It might save a few lives. If the guidelines had been changed in the past, people now dead might still be alive. The bloody incident at Waco two years ago might have been headed off if federal aents had been allowed to infiltrate the Branch Davidians.

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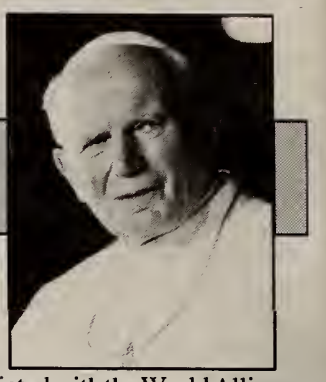
Gospel Of Life Contrasts With Conflicts

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — Evoking the modern Calvary of war and Christ's message of peace and eternal life, Pope John Paul II led four days of Easter ceremonies in Rome and at the Vatican.

In an Easter blessing to the world April 16, the pope said the Church's Gospel of life contrasts with the "all too many signs of death" in today's culture, especially conflict among nations.

Guiding a rain-dampened Way of the Cross on Good Friday, he used meditations prepared by a Protestant nun, and for the first time had others carry the wooden cross used in the service — three women and three men.

On Holy Thursday, the pope celebrated Mass in a Rome church and washed the feet of 12 elderly priests, imitating Jesus' gesture at the Last Supper.

He also found time to hear confessions in St. Peter's Basilica and preside over a lengthy Easter vigil, culminating in the announcement of Christ's resurrection.

The effort of leading the liturgical ceremonies sometimes showed in the expression of the 74-year-old pontiff, particularly as he maneuvered the steps and stairs at Rome's Colosseum during the late-night Way of the Cross.

But the pope was in full form and full voice as he celebrated Easter Mass and then, from the central balcony of St. Peter's Basilica, offered greetings in 57 languages. His blessing *urbi et orbi* (to the city of Rome and the world) was televised to some 65 countries.

"The Church proclaims the Gospel of life, with the power of the one who has vanquished death," he said.

"Christ opens the way of life! To families torn apart by war, to the victims of hatred and violence, as in Algeria, in Bosnia-Herzegovina, in Burundi and in southern Sudan, the Church does not hesitate to renew the paschal message of peace," he said.

To peoples waiting for their "deepest aspirations" to be recognized, like the Palestinians and Kurds, the Church proposes dialogue as the only path toward a solution, he said.

And to those tempted to put their hopes in armed struggle, as in the Caucasus and in Ecuador and Peru, the Church at Easter insists that violence contradicts human dignity, he said.

The Easter morning Mass was moved inside the church because of rain and cold, and the estimated 100,000 flowers donated by the Netherlands overflowed the main altar.

The night before, the pope stayed up past midnight for the Easter vigil. During the service he baptized 12 adults from Albania, China, Indonesia, South Korea and the United States, and led the dramatic lighting of candles in the darkened basilica.

Throughout the Easter events, the pope highlighted the role of women. He said it was significant that the first witnesses of the resurrection were, in fact, the women who knew Jesus.

At the Way of the Cross on Good Friday, women also played a prominent role. The meditations for the 14 stations were written at papal invitation by Sister Minke de Vries, superior of the Grandchamp Community in Switzerland, which is affiliated with the World Alliance of Reformed Churches.

The pope, shielded from the rain by a large umbrella, carried the bare wooden cross for only the first and last stations. He passed it to a nun from Sister de Vries' community; lay men and women and a Russian Orthodox priest also carried it for later stations. The pope, who broke his thigh bone a year ago, walked with a cane for the rest of the ceremony.

In opening remarks, he said Christ's Way of the Cross is a journey that "continues in humanity, which is immersed in pain, overwhelmed by the anguish of death and victim of violence and fratricidal wars: Bosnia, Chechnya, Rwanda, Burundi, the Middle East, Somalia."

He said Christ's suffering takes on special meaning during this year of "tragic anniversaries" marking the end of World War II 50 years ago: "of Auschwitz, the hideous extermination camp; of Dresden, razed to the ground; of Hiroshima, the city of enormous destruction."

Earlier on Good Friday, the pope walked into St. Peter's Basilica and heard confessions for an hour or so — a tradition he began years ago to highlight the importance of the sacrament of reconciliation. He later led a liturgy to mark Christ's Passion, praying during the ceremony for Christians, non-Christians and nonbelievers.

On Holy Thursday, the pope celebrated a morning Mass with the clergy of Rome to bless the chrism oils used throughout the year in administering sacraments in the Rome Diocese.

That evening, he traveled across the city to the Basilica of St. John Lateran and commemorated Christ's last meal with his apostles. A special collection during the Mass was marked for distribution to the war-stricken African countries of Liberia and Sierra Leone.

The pope made a simple but basic point at the Holy Thursday Mass, reminding Catholics that Christ continues to give believers his body and blood at every celebration of the Eucharist.

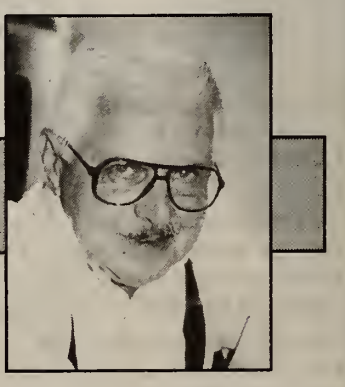
"Aware that precisely today the Last Supper is taking place, we bow above the bread which the congregation brings daily to the altar," he said.

At every Mass, "it is Christ who pronounces the words of consecration; it is he who celebrates the Eucharist, who offers his body and his blood under the species of bread and wine," he said.

He's Not After Us Yet

Editor's Notebook

Bob Gately



I've had a couple of phone calls about what appears to be Catholic-bashing in Gary Trudeau's "Doonesbury" cartoon strip. It didn't surprise me. Trudeau has, at one time or another, attacked just about everyone else so I figured it was just a matter of time until he got around to us.

However, on close examination, it appears that he isn't attacking Catholics; it just looks that way.

His latest story line is about an orphanage run by a "Father Duke" who wears clerical garb and runs a church. This character is the father of one of the orphans and also appears to be perfectly willing to defraud welfare authorities who pay for the care of the orphans. In general, he's not a particularly upstanding citizen.

But the most recent Sunday strip identified his church as the "Little Church of Walden" and he's apparently a self-styled non-denominational preacher.

So, this time at least, Trudeau apparently is not attacking Catholics. But, I still figure it's only a matter of time.

I am back to work and hopefully I'll be around for a while this time. As some of you know, I tried to come back a couple of weeks after the neck surgery but it was too soon and I wound up back in the hospital.

I've now completed the radiation treatments and seem to be in pretty good shape although I still can't swallow and my speaking voice is not all that it should be. I hope that anyone who has to talk to me on the phone will bear with me. It's better in a face to face conversation.

I want to thank everyone who sent cards or other get well messages. They were much appreciated and I'm sure all the prayers helped.

Don't Put Yourself Down

Light One Candle

Father John Catoir

Over the years I have tried to develop a Christ-centered spirituality of affirmation and joy. Since the Kingdom of God is within, and since God is unchanging love, it is clear that Divine love permeates the deepest part of each one of us. Because of this St. Paul urges us to: "Rejoice always."

If only it were that easy!

Joy is elusive. So often we are upset by the personality defects of those around us and by life in general. Leon Bloy wrote, "The greatest sadness is not to be a saint."

We don't have to force feelings to be joyful. Joy is simply the presence of God within us. Being aware of the Lord even in times of trial and turmoil within is the key to peace. Expect to have ups and downs. You are not made of cement. You are flesh and blood.

As you know, priests read their daily prayers form the Breviary. I came across an interesting passage in the second reading on Friday of the Fourth Week in Ordinary Time. It was written by an unnamed spiritual writer of the fourth century, having survived an amazing 1,600 years. The author explains how everyone has to suffer unavoidable unhappiness at times:

"Those who have been considered worth to go forth as the sons and daughters of God...are directed by the Spirit in varied and different ways...they are led invisibly in their hearts by grace. At times they...lament over (the misery of) the whole human race...

"At other times they are enkindled by the (Holy) Spirit with such love and exultation that, were it possible, they would clasp in their embrace all mankind without discrimination, good and bad alike.

"Sometimes they are cast down...in lowliness of spirit, so that they reckon theirs to be the lowest and most abject of conditions. (Then at other times) they are held by the Spirit in eneffable joy."

What I found fascinating in this reading was the fact that the author considers the whole process to be the work of the Holy Spirit. In other words, our lows as well as our highs are the work of grace. It's all part of the mysterious process of grace and purification.

Why does God allow us to be buffeted by adversity? Because we are being prepared for something greater in the next life, we are like gold being purified in the fire. The ancient author of this passage adds another precious insight: "In such varied ways does grace work within (us) ...renewing (each soul) according to God's will and training it in different ways so that (it) may be set before the heavenly Father pure and whole and blameless."

The Lord is a great Artist and He is not finished with you yet. So, when you feel discouraged, don't make matters worse by putting yourself down. God loves you and all He asks for is your trust.

For a free copy of the Christopher News Note, "Living Joyfully," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

Father John Catoir is director of The Christophers.

'Joseph' Is Inspiring Family Television

The Human Side

Father Eugene Hemrick

If you are looking for inspiring family television, don't miss Turner Network Television's two-part presentation of the biblical story, "Joseph." It beautifully portrays family trials and triumphs, strength in the midst of temptation and the heart's power to reunite the family.

"Joseph" was shown on Easter, but was to be presented again over the next four Sundays and Mondays. It stars Oscar winner Ben Kingsley as Potiphar, the chief steward of the Egyptian pharaoh's court, Martin Landow as Joseph's father, Jacob, and Paul Mercurio as Joseph.

No matter how much parents try to express love equally for each of their children, one child often appears to be the apple of their eye. So it was with Jacob and Rachel, who loved Joseph much to the displeasure of his brothers who sold him as a slave.

Of the trials Jacob endured, that was his most difficult, but for Joseph it was the first of many trials. In Egypt, Joseph was mocked for his loyalty to the one true God. Mercurio's portrayal is tastefully firm without being pietistic.

Joseph was befriended by Potiphar, who saw him as a man blessed by God. Potiphar's wife, on the other hand, saw him as a desirable man and tried to tempt him. Again Mercurio portrays Joseph's strength in artfully holding firm because of loyalty to his friend, Potiphar.

Joseph's greatest trial was seeing his brothers once again and bringing himself to forgive them. This is handled beautifully when he reveals to them that he is their brother Joseph.

You sense the swelling up of hearts and the instantaneous conversion that follows when people are overwhelmed by love. In one moment sorrow for the past is expressed, the joy of the moment celebrated and all is forgiven.

At the end of Joseph, we are even more deeply touched as he and his two little sons ride out on a chariot to meet Jacob. As father and son rush to each other, you can feel Jacob's ecstatic joy at finding that one who was thought to be dead is alive, and of Joseph once again reunited with his father. As Jacob beholds his grandsons for the first time, the fullness of joy is complete.

The exquisite portrayal of Joseph teaches many lessons. First, every family — like Jacob's — has rebellious members. Throughout "Joseph," Jacob holds firm as a father. He never gives up on his children, nor does he give in to them. Neither are his rules his own; they are God's. This is a model of fatherhood for today.

Second, faith is best passed on to children when it is taught as a bond between God and ourselves. Jacob holds firm to his covenant with God despite the hardship of losing Joseph and his rebellious sons. Joseph holds firm despite mockery and temptation.

In "Joseph" we are taught that it is not enough just to say no to a temptation, or even to say no to one's children. We must know for whom this is ultimately is said.

"Joseph" depicts especially well how thick family blood runs and how great the desire for reunion with the family almost always remains. The deep hold of family unity — the real continuing value of the family, even for family members who appear to be separated by great "distances" of various kinds — is clearly seen here.

Father Hemrick is research director for the United States Catholic Conference.

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Caring For An Elderly Parent

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

My father is in a nursing home, but I don't feel that he is getting good care. He doesn't eat unless I feed him — the staff are too rushed and won't take the time he needs to be able to eat. My sister lives in Arizona, and so all the responsibility falls on me. I have been spending seven days a week with Dad and I'm getting exhausted. What can I do to cope?

Unfortunately, the care is not always what we would expect in some nursing homes, though some are wonderful. You don't say where you live, but even in the more rural areas, there is usually some choice available. If your father truly isn't getting the care he needs, you should look around for a better option. Visit some nursing homes. Ask friends what they know about the ones in your area. Even if you end up using one that is a slightly greater distance from your home, if you can depend on the care he receives there, it's probably a good trade-off.

You really have to start taking days off once in a while or your own health will be compromised. Do you have a friend who would be willing to check on and help feed your father even one time for you to get a day off? Is it possible for you to hire a private duty nurse or nursing assistant for a couple of days each month? It may take some time before you can arrange for a different nursing home, but it sounds like you need a day off NOW.

You may also want to check around for care-giver support groups. This would help to lessen any feelings of isolation you may have and give some ideas on how others in your situation have coped.

If you do find that you are unable to take a day off and enjoy it — because of guilt or anxiety about your father — you may want to talk to your doctor or a counselor.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Dr, Suite B, Winston-Salem, NC 27103.

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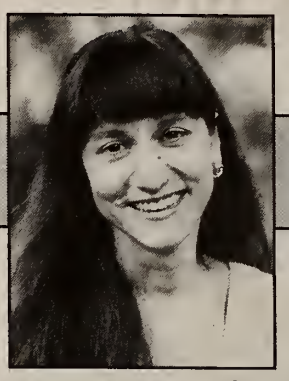
The Sounds Of Silence

Family Matters

Eileen Marx



Noise has always been a big part of my life. With four brothers and one sister, the sounds of silence were nowhere to be found in my family's home. The sounds of the television, radio, stereo, laughter, fighting, teasing, game playing and lively conversations were the sounds I grew up with. "Stop that rough housing!" was the one sound heard above all others.

During my school years, I found it difficult to do my homework without rock n' roll playing in the background. And somehow it didn't seem like a Saturday morning unless I woke up to the blare of a lawnmower's engine coming to life or the grunts of football players practicing their drills at our nearby high school.

Then I had my children. Nothing makes you crave silence and solitude more than a crying newborn. If you have an infant with colic (which we had) you may find yourself in a corner of the basement or an attic crawl space in your own fetal position pleading for 15 minutes of peace and quiet.

Soon after parents have made it through their toddler's tears, the whining years begin. And you thought you craved silence when they were babies! My husband, Joe, who has an extraordinary amount of patience with our two children, has a tough time when it comes to whining. In exasperation one night he started "The Whiny Patrol," a group of invisible police whose mission it is to find the whiners and tickle them until they stop. It works. There's still a lot of noise in our house but at least there's less whining.

We live in a world where we are bombarded by noise. We seem to be uncomfortable with quiet, stillness or even a brief lull in the conversation. Rather than listening to the rhythms of our souls, we're caught up in the beat of network news, talk radio, Court TV, car phones, the daily newspaper and the internet. We're a society of achievers and doers not mediators and reflectors. Our actions are often influenced by our outside world which hinders many opportunities to discover a world inside ourselves.

Most parents realize how necessary it is to find a few quiet moments each day and at the same time they recognize how nearly impossible it is to achieve. But through the season of Lent, we've heard a lot about the importance of listening, prayer, reflection and silence. In most conversations, it is only when we are quiet that we can really listen to what another person is saying. And only when we are still and silent can we open our minds and our hearts to what God is asking of us.

I think we can give our children a wonderful gift if we build a little quiet time into their day. Ask your children to spend an hour in quiet time every afternoon to read, to dream, to imagine, to be still and to listen to their hearts. As a mother of two spirited children, I know this is easier said than done. On especially challenging days with my kids, I often take them to the library. A library is very appealing to me — a place where there is actually a rule to be quiet!

It's also important for parents to participate in quiet activities with their children: a hike in the woods, a trip to a museum or a visit to church. Try to closely monitor the noise in your children's lives by limiting the time spent watching television or playing video games. We need to let our children know that we value peace and quiet in the truest meanings of those words.

In a deeply spiritual and significant work of non-fiction, *Dakota, A Spiritual Geography*, writer and poet Kathleen Norris reflects on her almost 20 years spent on the Dakota Plains. Norris is a married Protestant woman who has formed special relationships with the monks and nuns of the Benedictine communities in the Dakotas.

Norris writes, "Silence is the best response to mystery...The silence of the Plains, this great unpeopled landscape of earth and sky, is much like the silence one finds in a monastery, an unfathomable silence that has the power to re-form you...It was the Plains that first drew me to the monastery, which I suppose is ironic, for who would go seeking a desert within a desert? The irony and wonder of all this is that it is the desert's grimness, its stillness and isolation that bring us back to love. Here we discover the paradox of the contemplative life, that the desert of solitude can be the school where we learn to love others."

Silence isn't about isolation. It's a way to refresh and restore ourselves so we have the ability to know our true selves, to focus on what's really important and to discover ways that we can reach out to others. The quiet moments of our day can help us to appreciate God's handiwork in a beautiful sunset or a perfect spring day. And it we're really lucky, these silent times for prayer and reflection might even help us to see the presence of God in a whining child.

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Catholics Marrying In Protestant Churches

The Question Box

Father John Dietzen

Q. Can you please explain why the bishops are allowing some Catholics a dispensation to marry in a Protestant church? Is this another example of where American bishops are acting against our Holy Father? Please answer immediately. I cannot in conscience attend the wedding I am invited to unless I am sure this is really approved by the Catholic Church. (Iowa)

A. The requirement that Catholics be married before a priest, which is the cause of your confusion, is a good example of truths and rules which many people think are essential to our faith, but are not.

Christians through the centuries considered marriage of their brothers and sisters in the faith as sacred, and placed high value on those marriages taking place somehow in the context of their Christian community.

But no particular "form" of marriage (how and before whom it should take place) was required for validity of the marriage until about 400 years ago. At that time (1563) the Council of Trent ruled that a marriage must take place before one's pastor or bishop in order to be valid.

However, because of some technicalities of Church law, mostly involving promulgation of this rule and another by Pope Benedict XIV about 200 years later, Trent's regulation did not apply to much of the world until early in our own century.

Among the places where it did not apply were large areas of the United States, including several major centers of Catholic population like Chicago and New York, and nearly all the Northwest states.

Until 1908, in all those parts of the world, a marriage of Catholics before a judge or even a minister of another religion could be considered valid by the Catholic Church, with no dispensation needed. Thus, just 87 years ago, a Vatican decree (*Ne Temere*) finally extended these provisions to the entire world.

This sounds complicated, but it should prove that the Church is acting well within its tradition and authority when it gives bishops the power to dispense their people from the Catholic form of marriage which is presently in canon law.

It should also encourage us to be sure we know what we're talking about before we accuse bishops or anyone else of "acting against" the Church.

Q. Can a divorced Catholic woman who has received an annulment become a nun? I realize that discernment is essential for all parties involved. But is it legal under Church law? If it is possible, how common or acceptable are late vocations to the religious life for women? (Massachusetts)

A. According to Catholic Church law, it is possible for a woman in the situation you describe to enter a religious community. As you point out, many factors will need to be carefully weighed, probably over some years, by herself and the community she wishes to enter.

According to members of religious orders or congregations with whom I have talked, a major element In these instances is the fact that "late vocation" women have lived a long time as adults either as single persons, or as wives and perhaps mothers.

See **Question,** Page 11

Salt And Light

Reflections on the Social Mission of the Parish

"We cannot be called truly 'Catholic' unless we hear and heed the Church's call to serve those in need and work for justice and peace. We cannot call ourselves followers of Jesus unless we take up his mission of bringing 'good news to the poor, liberty to captives and new sight to the blind.'"

U.S. Catholic Bishops, *Communities of Salt and Light*

Scripture

Readings for the week of April 30 - May 6

Sunday:	Acts 5:27-32, 40-41 Revelations 5:11-14 John 21:1-19 or 21:1-14
Monday:	Acts 6:8-15 John 6:22-29 or Genesis 1:26-2:3 or Colossians 3:14-15, 17, 23-24 Matthew 13:54-58
Tuesday:	Acts 7:51-8:1 John 6:30-35
Wednesday:	1 Corinthians 15:1-8 John 14:6-14
Thursday:	Acts 8:26-40 John 6:44-51
Friday:	Acts 9:1-20 John 6:52-59
Saturday:	Acts 9:31-42 John 6:60-69

St. Peter Mary Chanel

Peter Louis Mary Chanel was born in 1803 in France. He became a priest and joined the Marists with the intention of becoming a missionary. Peter was one in a small group of missionaries that headed for work on the islands of the Pacific. He taught Christianity to the native people for five years. He was clubbed to death when a tribal chief learned his son had been converted and baptized. The saint's feast is April 28.

Saints & Scripture

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Entertainment

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"The Blue Bird" (1940)

Heavy-handed fantasy from the Maurice Maeterlinck story of two children (Shirley Temple and Johnny Russell) searching for the blue bird of happiness in the land of the past, the domain of luxury and the world of the future until finding it at home. Directed by Walter Lang, the allegorical settings are colorful but the fanciful narrative has little charm or imagination, save the visit to the future's beclouded nursery filled with children waiting to be born. Best for the younger members of the family. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"David Copperfield" (1935)

Classic adaptation of the Charles Dickens story about an orphan (Freddie Bartholomew) saved from the wicked designs of a cruel stepfather (Basil Rathbone) with the help of his aunt (Edna May Oliver) and a host of friends (among them Maureen O'Sullivan, Jessie Ralph, Lionel Barrymore and Herbert Mundin). Director George Cukor captures the flavor of Dickens' mix of whimsy and melodrama with the proper Victorian atmosphere and an outstanding cast portraying its rich ensemble of characters, not least of whom is W.C. Fields' Micawber besting Roland Young's Uriah Heep. Prime family fare. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"Elephant Boy" (1937)

Sturdy little adventure in the jungles of colonial India, where a local youth (Sabu) helps a British hunting party on the trail of a great elephant herd. Co-directed by Robert Flaherty and Zoltan Korda, the simple story focuses on young Sabu's winning performance, though the film's semi-documentary style mixes the authentic with the phony, including making elephants appear to dance. For all its dated qualities, the movie still delights youngsters. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"The Little Princess" (1939)

Delightfully sentimental children's story of a poor little rich girl (Shirley Temple) put to work as a servant in a ritzy boarding school when her father (Ian Hunter) is reported dead during the Boer War but she persists in searching for him among the convoys of wounded. Directed by Walter Lang, the story is not only a good heart-tugger but gives Shirley a chance to sing, dance and dream of being a queen. Charming family movie. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

The Pebble And The Penguin
Gordy

Children's Movies Offer Family Entertainment

NEW YORK (CNS) — While lacking the megabudgets that help make Disney animated movies eye-popping, animator Don Bluth's production of "The Pebble and the Penguin" (MGM) offers children modest treats.

The story couldn't be simpler. Shy, stuttering Hubie (voice of Martin Short), an Antarctic penguin in love with Marina (voice of Annie Golden), wants to present Marina with a pretty pebble to seal their engagement. But before he can do it he is tossed into the raging ocean surf by bullying romantic rival Drake (voice of Tim Curry) and swept away.

Unless Hubie and his precious pebble can make it back within 10 days, Drake will force Marina to accept him as her groom.

What follows is the equivalent of a buddy road movie as Hubie finds himself captured by seafaring traders and bound for a zoo — until he jumps ship with fellow prisoner Rocko (voice of James Belushi) and they take their chances against hungry sea monsters on the long voyage home.

Destination reached, gentle Hubie must confront the daunting, dastardly Drake to win back his sweetheart.

The animation is always colorful — even puzzlingly so as the penguins' chests switch from white to lilac to gray with little rhyme or reason.

But there is no confusion over who's who here — it is almost comical how female penguins sport girlish waistlines while villain Drake looks positively beastly with his wolfish head and menacing cloak.

Resourceful Rocko provides minor comic relief as Hubie's grumpy sidekick who brings out the strong suitor in the bumbling bird.

Several bouncy musical numbers in Barry Manilow's score propel the story peppily along — without being especially memorable. Aside from a stirring action sequence of killer whales pursuing the penguins, a formula tale of true romance rewarded reigns.

This is entertaining fare for the under-8 set, but parents may like best of all that Hubie and Marina discover happily-ever-after land in a zippy 74 minutes.

The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.

A cute little pig becomes a national celebrity and saves his family from the sausage factory in the cornpone fantasy "Gordy."

The movie follows the adventures of the title's talking piglet after his family is shipped off to be slaughtered in a meatpacking plant up north.

Determined young Gordy sets off to rescue them but along the way is taken by the good-hearted daughter (Kristy Young) of a country musician (Doug Stone).

Gordy, who talks only to himself and to the children he encounters, becomes a media hero when he saves an industrialist's son from drowning.

After naming Gordy in his will as trustee of his business empire, the millionaire (Ted Manson) promptly dies, leaving the resourceful piglet to keep by the man's greedy widow (Deborah Hobart) and conniving publicist (James Donadio) from grabbing the estate.

When Gordy finally learns that the meatpacking plant to which his family was being sent is part of his corporate empire, he and his friends try to reach them before it's too late.

Directed by Mark Lewis, the convoluted narrative tends to drag on from one incident to another without any sense of pacing or character development.

Though there is some lively country music, the success of the enterprise depends entirely upon the viewer's willingness to go along with the fantasy of a talking pig who is brighter than most of the people he encounters.

This is the kind of family entertainment that youngsters may find a whole lot more congenial to sit through than their elders. **Though there's some comic menace and threatening images of a sausage factory, the U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

Al Franken stars as the stubbornly optimistic Stuart Smalley in "Stuart Saves His Family." The U.S. Catholic Conference, calling the film "surprisingly sweet," classifies it A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be appropriate for children under 13.

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What a parent *is not*

FAITH alive!

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By Mary Miller Pedersen
Catholic News Service

Illustration by Joan Hyme

A parent is not perfect.

A parent's first question when a kid gets into trouble usually is, "Where did I go wrong?" The assumption is that if a parent does everything perfectly, perfect children will be produced.

Wrong! The most likely result would be children unequipped to live in an imperfect world.

For years I've listened to moms and dads berate themselves because they are not patient enough, or forgiving all the time, or 100 percent consistent in disciplining.

Even if we knew the exact right thing to do in every instance of parenting (which we don't), we wouldn't be able to do it "right" every time because we are limited human beings.

Concentrating on our imperfection is only helpful in small doses and only fruitful when it moves us toward growth in parenting.

One antidote to an unhealthy perfectionism in parenting is an honest acceptance and love of ourselves as we are, with limitations and strengths.

A parent is not God. We may have conceived, birthed or adopted our child, but we are not that child's Creator. God is! We cooperate in bringing new lives into the world, but are more like stewards than owners.

Like the faithful steward in Scripture who multiplied his master's resources, we are to encourage growth and development in our children. We are not God, but we are an image of God to our children. It is important to remember that!

Our children can experience the nurturing love of God when we love and forgive them, offer warm hugs or clothe and feed them.

We mirror God's love to children by daily efforts at loving them unconditionally for who they are, not what they produce.

A mother who offers comfort by listening to a 13-year-old's self-doubts and feelings of inferiority is really "counseling the doubtful." (Remember the spiritual works of mercy?) A dad who cleans and bandages a nasty bruise is "comforting the afflicted" (another spiritual work).

Feeding the hungry (even a stop for fast food on the way to a game) and sheltering the homeless (that's what you do with your paycheck) are holy actions, done in ordinary ways.

Parenting for Christians is a call to holiness, like the call to the ordained, single or religious life.

"A parent is more like an artist, a potter who shapes the clay by directing it gently as it spins on the wheel.... At times, parents feel some pressure to be a buddy, ... but parents are also at risk of sacrificing their role as authority in the household."

Parenting is not a job, it is a vocation. Jobs have clear "job descriptions," with lunch hours, breaks and paid holidays. You can quit a job or be fired. At your job you take on projects, and eventually you finish the project.

Not so with parenting!

Children may be compared to a lot of things. Mark Twain called them a "blessing and an inestimable bother." But kids are not projects. They are never complete.

Recently I put together a resource book for our diocese titled *Parenting: Life's Most Important Work*. But parenting is not "work" like our other jobs.

Parenting is a daily invitation to love without condition as much as possible. When we do this we are being Godlike. That's what holiness is.

Parenting is a calling to a life of self-sacrifice and forgiving "70 times seven" (a hard-won holiness in my experience).

A parent is more like an artist, a potter who shapes the clay by directing it gently as it spins on the wheel. Our children, like clay, are gifts with unique characteristics composed only in part by us.

Parenting is the attentive shaping of that child-gift, sometimes by limiting its movement, other times by allowing it more freedom to take its own shape.

This holding-on and letting-go love is holy! That's because it reflects the way God deals with us. God, our divine shape it, then offers love and guidance to aid our ongoing formation.

When we look at parenting this way, we can erase the notion that we have to be God. Instead, we can accept the privilege of having an awesome authority to shape and nurture our children.

A parent is not a friend, buddy or peer, even though TV sitcoms about families sometimes leave us wondering who is raising whom.

At times, parents feel some pressure to be a buddy, to be "liked" as a friend by their children. But parents also are at risk of sacrificing their role as authority in the household.

The word "authority" is taken from Latin terms that refer to one who "causes to grow" or "to increase." A parent's role is to help a child grow and increase. The drive to grow is a holy instinct given by God.

A parent is a companion on the journey, a mentor, a guide. Children subconsciously want and need the leadership and limits parents provide. To do this well, parents themselves need to be growing. And children provide that opportunity for parents daily!

Accepting their authority puts parents in partnership with the divine author of life, who loves us unconditionally for who we are, not for what we are not.

(Ms. Pedersen is the coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

FOOD FOR THOUGHT

Parents are not perfect. Even so, many think they should be perfect.

For example, parents today worry that imperfect decisions they make will harm their children. Some are afraid to act like parents, knowing they will act imperfectly.

Consider parents who believe — but are not 100 percent certain — they should say no to a particular activity planned by their teen-ager. Will they say no, fearing their decision might possibly be imperfect?

A wrong decision in daily life isn't usually the worst thing that could happen for parents or children. The Catechism of the Catholic Church offers an insight: "By knowing how to acknowledge their own failings to their children, parents will be better able to guide and correct them" (No. 2223).

What should concern a parent? Here are a few of the catechism's numerous suggestions:

—Parents should "regard their children as children of God and respect them as human persons (No. 2222).

—Parents should create "a home where tenderness, forgiveness, respect, fidelity and disinterested service are the rule" (No. 2223).

—Parents should live in such a way that all family members "learn to care and take responsibility for the young, the old, the sick, the handicapped and the poor" (No. 2208).

David Gibson, Editor
Faith Alive!

FAITH IN ACTION

Parenting: Life's Most Important Work (The Family Life Office, Archdiocese of Omaha, 3214 N. 60th St., Omaha, Neb. 68101. 1994. Paperback, $6.95) is a directory of parenting enrichment resources — parenting classes; local speakers on parenting for church or school; locating culturally sensitive parent education resources in the community; strategies for making parent education an ongoing part of parish life; videos, books, etc. It was produced by Mary Miller Pedersen and Sister Jan Mengenhauser, PVBM, for the Omaha Archdiocese, but is being used by others as a model. The authors say: "Children don't come with instruction manuals ... so parents need all the help they can get!" The authors call for increased parent education and support.

Reflection: What resources exist in my area that offer support and education for parents? Can my parish or diocesan family life office guide me toward the kind of support I'd like to find?

CNS photo by Les Fetchko

Fatherhood *isn't* what I imagined

By Leif Kehrwald
Catholic News Service

When I began my fatherhood career 13 years ago, I had some idea what it would be like. I knew, for example, that it would be life-limiting.

I also knew that being a dad would be life-draining. Talk about an understatement! I think I've been sleep-deprived since the first onset of my wife's morning sickness.

I was determined, though, to be a modern dad who could feed, change and bathe baby every bit as well as mother could. What did it get me? Well, Mom has successfully trained the three of us boys over the last 13 years to get up, get dressed and get where we're supposed to go in the morning with an appropriate measure of independence!

I knew that parenting also would be life-giving. Without a doubt, my life is greatly enriched by my sons. I like to say to them, "Of all the young boys in the world, how did I luck out to get you two?" They beam! (But the 13-year-old only beams on the inside.)

There are, however, a few things that come with this job that I didn't bargain for. For example, I didn't know that fatherhood requires so much "mothering."

I always thought the relationship stuff would be easy — especially with boys. Just teach them how to kick, throw, bat and catch, and they will worship the ground you walk on.

Not!

I've got one son who, astonishing as this may sound, takes no interest in my athletic prowess. The second, while he dreams of becoming the next John Stockton, constantly asks questions that I can't possibly answer. "Dad, what's your third favorite color?"

Seriously, the emotional and relational presence that my children demand is much greater than I ever anticipated. I am sure my dad gave that presence to me, but I never knew how hard he worked until I became a father.

I didn't know that fatherhood would alter my whole identity. While I knew it would demand tons of time, energy and self-sacrifice, I was surprised to find that my role as a father occupies one of two signature stones in the mosaic of my identity. The other, of course, is my role as husband.

I was one of those guys who thought I could have children and still be the same guy I was B.K. (before kids). I found not only that this is not possible, it is no longer anywhere near what I want.

"There are, however, a few things that come with this job that I didn't bagain for. For example, I didn't know that fatherhood requires so much 'mothering.'"

I'll admit it. My identity is wrapped up in my kids. They can send my heart soaring to new heights and/or great depths. I know I have to be careful to allow them to live their own lives, but I'm only fooling myself if I don't recognize how they shape my own heart and soul.

Finally, I had no idea I would still need parenting once I became a parent. When I was a child, my folks always seemed sure and ready with answers. I remember looking forward to the age when I could deal with anything the world threw in my path just as they could.

I'm still waiting.

We parents are a bit foolish, don't you think, when we don't offer each other support, affirmation and down-to-earth mutual commiseration?

I know now that I will always need someone to "make it better," to hold me when I have a bad dream and cheer for me on the playing fields of life.

(Kehrwald is director of family life for the Archdiocese of Portland, Ore., and a free-lance writer.)

Did biblical parents have it easy?

By Father John J. Castelot
Catholic News Service

The Scriptures paint such a consistently smooth picture of family life that modern parents sometimes feel like failures. Sometimes they may feel as if they're reading biblical variations on a theme from "The Brady Bunch."

Realistic parents, of course, realize that "The Brady Bunch," like all TV fantasies, depicted family life in a misleading and unreal light; even in the early 1970s mothers and fathers often felt baffled, frustrated and, yes, angry.

Of course, times have changed. The '90s are not the '70s, and definitely not the '50s! Actually, culture has changed, and cultural changes have led to problems and challenges that would have given the Brady parents nightmares.

If culture has changed so much in recent decades, think how much it changed over the centuries that separate us from biblical times.

In biblical times, culture was more uniform. What I mean is that parents and children spoke the same language, accepted the same standards. They didn't live in different worlds.

There was a long-established tradition of parental authority and filial respect. In fact, "filial piety," as it was called, was a sacred civic virtue, a mainstay of society. Disrespect for parents was, quite literally, a crime.

When St. Paul wrote about reprehensible pagan conduct, he said: "They are insolent, haughty, boastful, ingenious in their wickedness, and rebellious toward their parents" (Romans 1:31).

The authority of the father was unquestioned and absolute, so absolute as to be dangerous. That is why a later Pauline author offered this admonishment: "Fathers, do not provoke your children, so that they may not become discouraged" (Colossians 3:22).

Living in a culture like this, biblical parents had a tremendous advantage. Furthermore, biblical families had less to contend with in terms of outside influences such as those so common in our society: movies, television, advertising.

Modern parents need not feel like hopeless failures when they measure themselves against biblical standards. Those standards hold up valuable ideals to strive for. But people need to realistically recognize that biblical writers discussed these ideals in a culture vastly different from today's.

And biblical families had their problems, too. I doubt that biblical parents felt they were perfect in their roles.

Undoubtedly, parents in biblical times worried for their children, struggled to understand their children. How do you suppose the father of the Prodigal Son felt before his son returned home? I suppose the father felt great pain, as if he had lost his son. No wonder he rejoiced at having him back.

The challenges of parenthood are daunting. But with God's grace, the challenges are not paralyzing or discouraging. I think this, above all, is what biblical families knew.

(Father Castelot is a Scripture scholar, author, teacher and lecturer.)

FAITH alive!

FAITH IN THE MARKETPLACE

How do you think a parent's role is most misunderstood today?

"Parents ... cannot do it alone. We can't follow our children wherever they go. We are dependent upon our schools, churches and friends to help us cultivate this child into a loving, caring servant of God." — Linda Yancy, Palham, Ala.

"When a young person gets into severe trouble with the law and has to be punished, the authorities will go back to their past. The troubled youth will always focus on the way he was brought up and put the blame on ... parents. Isn't it time they take responsibility for their own actions?" — Pat Ribel, Big Lake, Minn.

"The way parenting is depicted in the media — parents out of control or befuddled. Television has done a real disservice to parents. They depict parents as idiots." — Maureen Beeley, Providence, R.I.

"It's more fun to be a (child's) friend. But that is not what the child needs. They need most a teacher and supporter to help them become an adult. Then you can be a friend." — Yvonne Patterson, Wheeling, W.Va.

"That you need to be there more than once a week. Children need both parents to be committed to them." — Bernie Casey, Murfreesboro, Tenn.

"Parents do not think enough of their obligation to their children, so they don't exercise the authority that they should. Parents give their children too much leeway and too much money." — Father Thaddeus Tamm, Birmingham, Ala.

An upcoming edition asks: Tell of an occasion when affirming a young person's special qualities made a big difference. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Comunidad Hispana
Comuniquémonos

Tiempo de Renovarse

Por ARTURO DE AGUILAR

En aquella, posiblemente fresca madrugada de primavera, el primer día de la semana cuando María Magdalena, Juana y María, madre de Santiago, se dirigieron con vendajes y aceites aromáticos para preparar el cuerpo de su señor, hacia el lugar donde Jesús fué sepultado, jamás imaginaron la gran sorpresa que en el sepulcro les esperaba. Al descubrir que la piedra que cubría la entrada a la tumba había sido movida intuyeron algo; confusas entraron al sepulcro. Una vez dentro, en vez de a su señor encuentran a dos jóvenes radiantes, con vestiduras blancas que les dirigen la palabra: "No teman, buscan a Jesús de Nazaret, el que fué crucificado, pero no está aquí, ha resucitado. Vayan y díganselo a sus discípulos" (Lc 24, 1-6). Corriendo fueron hacia los discípulos para contarles lo acontecido, con sus corazones latiendo aceleradamente por la emoción y la confusión.

Quizá podamos decir que estas mujeres madrugaron en vano, sólo para tener un gran susto y una gran sorpresa. Pero también podemos estar seguros que encontraron una gran esperanza y alegría. Para nosotros el "viaje" durante la Pascua hasta Pentecostés también es una época llena de sopresas.

¿Quién podría decir que Jesús se iba a valer de un grupo de pescadores, de fe débil para cimentar su Iglesia, para cambiar al mundo? Durante un corto período de tiempo Jesús se aparece ante sus discípulos para alimentar sus esperanzas y reforzar su fe como preparación final para su ministerio.

A través de los 50 días que hay entre la Pascua de Resurreción y la celebración de Pentecostés, la Iglesia comienza un viaje de renovación. Durante la pascua, renovamos nuestras promesas bautismales y nos vamos acercando a la manifestación del Espíritu Santo, que nos prepara a un nuevo nacimiento del Espíritu en nuestras vidas.

Al renovar nuestra fe, nuestra vida y nuestro espíritu, se nos pide que veamos a esos pobres a quienes Jesús trae la libertad, a esos ciegos a quienes Jesús devuelve la vista y a esos cautivos y oprimidos a quienes Jesús libera. Todos ellos están entre nosotros y quizá nos cueste trabajo encontrarlos debido a los prejuicios que a veces nos ciegan y nos asustan. Sin embargo, podemos alegrarnos al saber que Jesús es quien anda entre nosotros y nos viene a traer su Espíritu para remover las piedras de indiferencia que bloquean la entrada a nuestro corazón. Entonces podemos también correr a proclamar: ¡el Señor a resucitado!

Nuestra Señora de Luján

Cuenta la tradición que hacia 1630, en la ciudad de Córdoba de Tucumán, en la parte sur de Argentina, un hombre portugués construyó una pequeña capilla que dedicó a la Vigen de la Inmaculada. En busca de una imagen para colocar en dicha capilla, pidió a un amigo suyo que vivía en Brasil que le enviara una imagen de la virgen. Al poco tiempo el amigo le envió no sólo una sino dos imágenes en dos cajas de madera. Estas eran llevadas en una carreta jalada por bueyes, que al llegar al río Luján se detuvieron no queriendo andar un solo paso más. Los carreteros, creyendo que se debía al sobrepeso de la carga, bajaron parte de ésta, pero ni aún así los animales podían caminar, ni con ayuda de otras yuntas. Entonces decidieron bajar una de las cajas que contenía una de las imágenes, pero ni así los animales caminaban. Subieron la carga y bajaron la otra caja que contenía la imagen y entonces los animales continuaron sin dificultad. Las personas que se encontraban ahí entendieron que era la Virgen la que quería quedarse en ese lugar. Es por ello que se dice que fué la misma Virgen la que decidió dónde quería que se le construyera su Santuario, y así fue hecho. Desde ese entonces se le conoce como la Virgen de Luján, patrona de Argentina.

Imagen de Nuestra Señora de Lujan Venerada en Argentina (tomada de *Nuestra Parroquia*, Claretian Publications)

La Proposición 187 amenaza a otros estados, dicen panelistas

WASHINGTON (CNS) — La Proposición 187 de California puede estar atorada en los tribunales durante años, pero sus ideales y cualquier proyecto de legislación modelado por ella se ciernen en el futuro próximo para otros estados, según dijeron miembros de un grupo en una conferencia del ministerio social.

"La proposición 187 convierte a una criatura mítica en conversación", dijo Frank Sharry, director ejecutivo del Foro Nacional sobre Immigración. La medida, que prohibiría que los inmigrantes ilegales recibieran beneficios apoyados por impuestos tales como la enseñanza y la atención médica, es para algunas personas la respuesta a sus desilusiones por el desempleo u otros problemas sociales.

Para otros la Proposición 187 es un aspecto atemorizador, que hace ilegales a los niños, evita que las personas reciban atención médica y convierte a los maestros, a los agentes de policía y a los trabajadores médicos en agentes de inmigración, según dijeron Sharry y los participantes del taller de trabajo.

Sharry fué uno de los cuatro miembros de un grupo en un taller de trabajo sobre cursos de acción acerca de inmigración efectuado en Washington durante la reunión anual, por las organizaciones católicas del ministerio social.

Algunos estados pueden tener iniciativas en sus boletas en sus próximas elecciones generales, modeladas por la ley aprobada por los sectores de California en noviembre último. En otros estados, las legislaturas están observando con precaución los problemas de derrames ocasionados por los inmigrantes que salen de California, dijeron los miembros del grupo.

Y aunque el cumplimiento de la mayor parte de la ley de California está obstruído por órdenes de los tribunales, aún a través del país los inmigrantes que interpretan mal la ley están actuando como si les fuera aplicable, dijo Ariana Quiñones, directora de la fuerza de Trabajo por los Derechos Civiles, con sede en Washington.

Las iglesias de California estuvieron entre los opositores más firmes de la proposición 187, y los condados en que los grupos religiosos estaban bien organizados fueron aquellos donde la medida fracasó o fué aprobada por un margen pequeño, dijo George Kepferle, director ejecutivo adjunto de Caridades Católicas para la Diócesis de Oakland.

La Confirmación (II)

En el Antiguo Testamento los profetas anunciaron que el Espíritu Santo reposaría sobre el Mesías (Cf Is 11, 2) para realizar su misión salvífica (Cf Lc 4, 16-22).

Cuando Jesús fué al Jordán para ser bautizado por Juan, el Espíritu Santo descendió sobre El y esta fué la señal de que El era el Mesías, el Hijo de Dios que había de venir (Cf Mt 3, 13-17; Jn 1, 33-34).

Esta plenitud del Espíritu Santo no debía permanecer únicamente en Jesús, sino que debía ser comunicada a todo el pueblo mesiánico (Cf Ez 36, 25-27; Jl 3, 1-2).

En varias ocasiones Jesús prometió a sus discípulos esta efusión del Espíritu (Cf Lc 12, 12; Jn 3, 5-8, 37-39; 16, 7-15). Esta promesa Jesús la cumplió el mismo día de Pascua cuando se presentó resucitado ante los apóstoles y luego, de una manera más manifiesta y clamorosa el día de Pentecostés (Cf Hch 2, 1-14) y Pedro declara que esta manifestación del Espíritu Santo es signo de los tiempos mesiánicos (Cf Hch 2, 17-18). Las personas que oyeron el anuncio de Pedro y se hicieron bautizar recibieron a su vez el don del Espíritu (Hch 2, 38).

"Desde aquel tiempo, los Apóstoles, en cumplimiento de la voluntad de Cristo, comunicaban a los nuevos bautizados, mediante la imposición de las manos, el don del Espíritu Santo, destinado a completar la gracia del Bautismo" (Cf Hch 8, 15-17; 19, 5-6).

Es esta imposición de las manos la que ha sido considerada con toda razón por la tradición católica como el primitivo origen del sacramento de la Confirmación, el cual perpetúa, en cierto modo, en la Iglesia la gracia de Pentecostés (Paulo VI).

Muy pronto, para mejor significar el don del Espíritu Santo, se añadió a la imposición de las manos una *uncion* con óleo perfumado (crisma). Esta *uncion* ilustra el nombre de cristiano que significa ungido y que tiene su origen en el nombre de Cristo al que "Dios ungió con el Espíritu Santo" (Hch 10, 38).

(Con permiso de los Padres de la Sociedad de San Pablo).

En Mayo celebramos:

1	San José Obrero
2	San Atanasio
3	Santos Felipe y Santiago (Fray Enrique de Coimbra, primer misionero en Brasil)
4	San Pedro de Córdoba (autor del primer catesismo en América)
	Día Nacional de Oración
7	Día de las Vocaciones
8	Ntra. Señora de Luján (Argentina)
	Ntra. Sra del Rosario de Pompeya (Uruguay)
13	Ntra. Señora de Fátima
14	San Matías. (Independencia del Paraguay)
15	San Isidro Labrador
22	Santa Rita de Casia
25	Solemnidad de la Ascención
26	San Felipe Neri
31	La visitación de María

To Our Friends

Arturo De Aguilar tells us about the change and renewal that Easter brings to our life as Christians. Second article about the sacrament of confirmation. News about proposition 187 in California and its possible spread to other states. May calendar of Hispanic religious celebrations. The story of our Lady of Luján, patroness of Argentina.

Record Amount Collected For Aging Religious

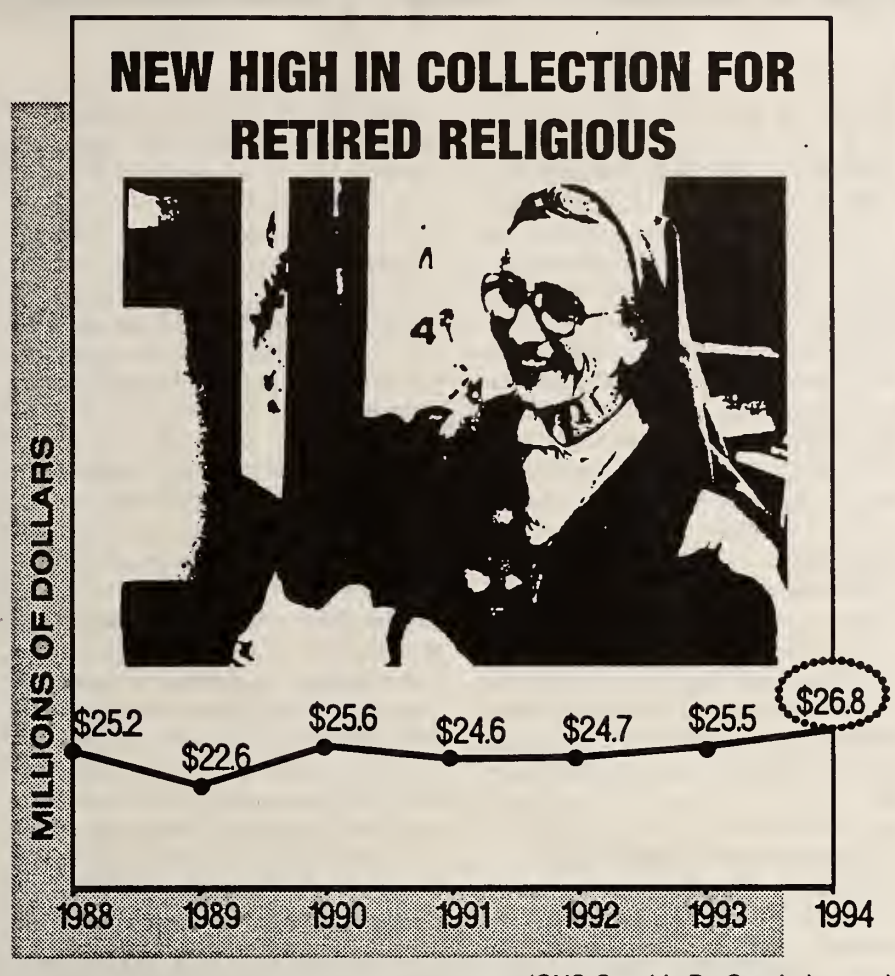
WASHINGTON (CNS) — In response to the 1994 appeal, American Catholics gave a record-setting $26.8 million to support aging religious in the United States. The money will pay for health care and other critical needs of elderly religious, whose retirement funds are estimated to fall $6.3 billion short of current need.

"Catholics continue to be generous," said Baltimore Cardinal William H. Keeler, president of the National Conference of Catholic Bishops. "Whenever they see a need with a clear tie-in to our faith, they respond."

"Millions of us have been cared for by religious in Catholic schools and hospitals," he said. "A response like this shows our gratitude."

The seventh annual collection for the Retirement Fund for Religious was sponsored late last year by the U.S. bishops' conference, the Leadership Conference of Women Religious and the Conference of Major Superiors of Men.

In 1986, the three organizations founded the Tri-Conference Retirement Office, in Washington, to address a financial crisis created by rising health care costs, declining membership in religious orders, and the inability of religious who served in past decades to save for retirement because they were unsalaried or received only small stipends.



(CNS Graphic By Carole Lowery)

Last November the U.S. bishops approved expanding the tri-conference office to include the Conference of Major Superiors of Women Religious, which represents about 10 percent of all women religious.

The annual collection, in which 167 of 188 U.S. dioceses participate, began in 1988. The remaining dioceses operate their own fund drives or had already begun local collections before 1988.

Sister Janet Roesener, tri-conference director and a member of the Sisters of St. Joseph of Medaille, said the collection not only helps offset the financial crisis but also tells 45,000 retired religious how valued they are by the women and men they served and continue to serve.

"Our older religious pray daily for the needs of the Church and the people who ask to be remembered in their prayers," she explained.

The collection is distributed to retirement funds of religious institutes according to a formula based on the ages and number of members and the level of need. Grants to individual orders have ranged from $300 to $600,000.

In addition to meeting critical financial needs, grants are used to fund projects to cut retirement costs and plan for future needs through Social Security, facilities assessment and intercommunity retirement projects.

Pro-Life Corner

Respect Life

"America cannot solve problems of Third World hunger and overpopulation by destroying preborn babies in American inner cities."

Lifting the Veil of Choice
Drew De Coursey

The Respect Life Office
Diocese of Charlotte
(704) 331-1720

Divine (From Page 2)

world. I will allow you to enter into My mortal sorrow. In this hour, I will refuse nothing to the soul that makes a request of Me in virtue of My passion." (Sister Faustina's Diary #320)

We can sense then a certain urgency of Our Lord to settle matters with us who have offended Him. Jesus always takes the first initiative to call us to Himself, to be at peace with us. We do not rely on our own strength to remain faithful even in spite of our good intentions. Our Trust in Jesus knows no bounds, just as His mercy is without end.

Marian Brother Leonard Konopka is pastoral associate at Our Lady of Grace Church, Greensboro.

FATHER M. BASIL PENNINGTON

Priest To Lecture On Centering Prayer

GREENSBORO — Cistercian Father M. Basil Pennington will lecture on "centering prayer" Saturday May 13 at The Franciscan Center, 223 N. Greene St.

Father Pennington, an international lecturer and author of 45 books, his workshop takes what is the best of the Eastern Christian spiritual exercises and offers a spirituality that is relevant today. Participants will learn to listen, relax and be directed by God as well as how to handle distractions which interfere with achieving greater communication with God.

The program, which is limited to 100 people, will be from 9 a.m. to 4 p.m. and pre-registration and payment are required. The $20 fee includes lunch. To register, call the center at (910) 273-2554.

Question (From Page 6)

This can make it extremely difficult for an individual to adapt to community living with a group of religious sisters.

It's true that good mothers and fathers have long ago learned the "give and take" of life, often far better than women religious — or priests or men religious for that matter.

Obviously, however, living together permanently under the same roof with others in religious vows requires significantly different qualifications. Also, a particular style of community life is a more essential part of life in some religious groups than in others.

People with even a tentative interest in the religious life should contact a few communities, describe their personal background and feelings, and ask what the next step should be.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Bishop McGuinness H.S., the only Catholic high school in the Triad, announces its **$10,000** raffle. Proceeds go to physical plant improvements and tuition assistance. Only 300 chances will be sold! To purchase a ticket, return the form below along with payment to:
Bishop McGuinness H.S., School Raffle, 1730 Link Road, Winston-Salem, NC 27103.
Thank you for your support of Catholic education, from the students at Bishop McGuinness.

Ticket Sales Limited to 300.. Don't Delay Enter Today!

Ticket Reservation
Bishop McGuinness Memorial High School
$10,000 Grand Prize

Entries Must Be Postmarked by Monday, May 22

Here's my order for Spring Raffle tickets at a cost of $100 each. I realize that only 300 tickets will be sold and if my order is received after all the tickets have been sold, my money will be refunded in full.

Two ways to get your tickets now! I would like to order _____ tickets.

OR Here's my check made out to "Bishop McGuinness High School".
Charge my Credit Card as indicated (circle one): Visa MasterCard
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Name _____ Home Phone _____
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Drawing will be held Friday, May 26 at the BMHS Athletic Banquet.

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World and National Briefs

San Francisco Archdiocese Sues Priest To Recover Funds

SAN FRANCISCO (CNS) — The San Francisco Archdiocese has filed a civil suit against Father Martin F. Greenlaw to recover more than $200,000 he allegedly embezzled from the church to purchase real estate. He allegedly stole funds from St. Robert Parish in San Bruno, where he was pastor 1984-90; St. Paul Parish in San Francisco, where he was pastor 1990-93; and the archdiocesan Propagation of the Faith Office, where he was director from February 1994 until his retirement for health reasons in August 1994. Archbishop John R. Quinn of San Francisco said in an interview published April 16 that he took the unusual step of suing one of his priests after the San Francisco District Attorney's Office, in a criminal investigation, confirmed that Father Greenlaw had diverted church funds to his personal use.

Groups Clarify Law Regulating Religion In Public Schools

WASHINGTON (CNS) — To clarify the often murky issue of prayer and religious observances or discussions in public schools, a diverse group of religious and civil rights organizations have issued a joint statement of current law on the matter. A six-page statement, released April 13 at a press conference in Washington, outlines what is and what is not currently permissible in expressing religious beliefs in public schools. For example, the statement says, "Students have the right to pray individually or in groups or to discuss their religious views with their peers so long as they are not disruptive."

Community Of Murdered Nun Says No To Death Penalty

CLEVELAND (CNS) — Cleveland's Ursuline Sisters mourned the death of one of their members but asked prosecutors not to seek the death penalty for her alleged murderer. Sister Joanne Marie Mascha, 58, was found dead March 28 in a wooded area on the grounds of Ursuline College in Pepper Pike, a Cleveland suburb. Within hours after finding her body police arrested Daniel Pitcher, 21, at his apartment 500 feet away. Police said muddy footprints led from her body to his apartment. He has been indicted on two counts of aggravated murder and one count each of rape, kidnapping and robbery. He is in Cuyahoga County Jail on $1 million bond. County Coroner Elizabeth Balraj said Sister Mascha had been strangled.

U.S. Court Awards $47.5 Million To Nun, Other Atrocity Victims

BOSTON (CNS) — A U.S. judge has ordered a Guatemalan general to pay $47.5 million in reparations to an American nun and eight Guatemalans who were victims of atrocities committed by the military in the 1980s. But Sister Dianna Ortiz, an Ursuline nun who was raped and tortured while working in Guatemala in 1989, and the other victims were not expected to collect any money from Gen. Hector Gramajo, a former Guatemalan defense minister now running for president of the country. Gramajo, who said he did not have enough money for plane fare to come to the United States to defend himself against the lawsuit, denied any involvement in the attack on Sister Ortiz. He said of the other alleged excesses committed by the military under his leadership, "War is war."

Bishop Launches Campaign Stressing Primacy Of Eucharist

COLUMBUS, Ohio (CNS) — Bishop James A. Griffin of Columbus has vowed to speak out "from now until the millennium" about the primacy of the Eucharist in the faith lives of Catholics. Responding to "one of the deepest concerns that I have for the church today," Bishop Griffin announced a new informational campaign on the Eucharist at his chrism Mass April 13. He said he had been disturbed by polls that indicate a serious decline in the number of Catholics who believe that Christ is truly present in the eucharistic bread and wine. "A sense of urgency about this pivotal belief kept inserting into my prayers," he said at the Mass. "This ongoing campaign gives me a way, as bishop and teacher, to address a significant concern."

Vouchers For Low-Income Students Proposed In Texas

AUSTIN, Texas (CNS) — Bills introduced in the Texas Legislature would create an experimental voucher program for low- income students and introduce competition into public education in a small percentage of the state's 1,064 school districts. An omnibus Senate revision of the state's education code would allow any school age child in 20 participating districts who qualifies as educationally disadvantaged to attend the public school or "free school" of choice with public aid. A free school is a nongovernmental educational establishment for secondary or elementary students that accepts students funded by the state under this program in lieu of tuition. Catholic and other schools with a religious affiliation would be able to participate in the program.

Poll Shows Majority Of Irish Voters Favor Legalizing Divorce

DUBLIN, Ireland (CNS) — An opinion poll shows a majority of Irish voters favors legalizing divorce. Sixty percent want to remove the ban on divorce from the nation's constitution, said a poll published April 17 in The Irish Independent newspaper. This was a 4 percent increase since last November. The poll said 31 percent answered they would vote against the legalization of divorce, a drop of 3 percent. The government plans a November referendum to decide whether the constitutional ban on divorce should be removed. About 95 percent of Ireland's 3.5 million population professes Catholicism.

Cardinal Daly Urges Disarming Be Separate Peace Issue

ARMAGH, Northern Ireland (CNS) — The disarming of paramilitary groups should be considered separately from an overall peace settlement in Northern Ireland, said Cardinal Cahal Daly of Armagh. Disarming is a crucial issue but "a formula can surely be found which would allow this issue to be taken separately from the wider range of issues, which must be discussed and resolved in an overall settlement," he said April 16 in an Easter homily at St. Malachy Church in Armagh. Talks between the mainly Catholic Social Democratic and Labor Party and the Unionist parties, which favor continued political ties to Great Britain, were a hopeful beginning, he said.

Bishops Warn Government On Rights Violations

CARACAS, Venezuela (CNS) — The president of the Venezuelan bishops' conference warned the government to observe human rights as it carries out an anti-drug campaign. "Wherever and however human rights are violated, the church has the duty, the responsibility to demand full respect for human rights," Archbishop Ramon Ovidio Perez Morales of Maracaibo said. The archbishop expressed strong support for a statement by Bishop Ignacio Antonio Velazco Garcia of the Apostolic Vicariate of Puerto Ayacucho, who denounced what he called the "unnecessary violence of the army against the innocent local population in the form of the deployments to fight drug trafficking and guerrillas."

Church Pressure Increases For Vienna Cardinal To Resign

VIENNA, Austria (CNS) — Church pressure on Cardinal Hans Hermann Groer to resign as head of the Vienna Archdiocese continued despite denials that he sexually abused several seminarians 20 years ago. Amid the pressure, Pope John Paul II named the cardinal's 50-year-old auxiliary, Bishop Christoph Schonborn, as coadjutor April 13. The Vatican issued a brief announcement of the appointment without comment or explanation. Cardinal Groer had resigned as president of the Austrian bishops' conference April 6. Bishop Johann Weber, the new head of the conference, said he planned to organize a council of experts to examine the allegations against the 75-year-old cardinal because they threatened the church's credibility.

Bishop Ruiz To Invite Justice And Peace Members To Visit Chiapas

MEXICO CITY (CNS) — Bishop Samuel Ruiz Garcia of San Cristobal de Las Casas planned to personally invite Cardinal Roger Etchegaray and the Vatican's Pontifical Council for Justice and Peace to visit Mexico's Chiapas state and observe the peace efforts there. In the Chiapas state capital of Tuxtla Gutierrez, Bishop Felipe Aguirre Franco told journalists Bishop Ruiz told him that the invitation to Cardinal Etchegaray would be sent, and the cardinal might even attend the April 20 start of a second round of peace talks in Chiapas. Miguel Alvarez Gandara, executive secretary of the independent National Mediating Commission founded by Bishop Ruiz in October, told journalists that a Vatican official welcomed the idea of a Chiapas visit when it was presented in early April.

Women's Ordination Group Conducts Vigils At Cathedrals

LIVERPOOL, England, (CNS) — A group campaigning for the ordination of women as Catholic priests conducted a series of Holy Week prayer vigils outside five cathedrals in England. They coincided with Masses inside the cathedrals and were organized by Catholic Women's Ordination. The Liverpool vigil and two others took place Holy Thursday, April 13, as diocesan priests inside the cathedrals renewed their ordination promises and committed themselves once again to the ministry. Monica Weld Richards, one of the Liverpool organizers, said women are virtually forgotten in Holy Week services.

Bishops Ask For Peaceful, Honest Elections In Philippines

MANILA, Philippines (CNS) — Philippine bishops have asked Filipinos to "stop violence" and have "truly honest, peaceful and meaningful" legislative and local elections May 8. The bishops made their remarks in a pastoral letter, "A Call to Christian Participation in the Elections," reported UCA News, an Asian church news agency based in Thailand. Against a history of election-related intimidation and violence, the bishops asked candidates and their supporters to "stop violence" and the Commission on Elections "to expose and neutralize all private armed groups."

Czech Archbishop Rejects Criticism Of Canonization

WARSAW, Poland (CNS) — A Czech archbishop has rejected Protestant criticisms that declaring the sainthood of a priest killed by Protestants in 1620 will damage ecumenical relations and rekindle hostility among Christians. The holiness of Blessed Jan Sarkander is evident despite the violence of his times, said Archbishop Jan Graubner of Olomouc, Czech Republic. Pope John Paul II will canonize Blessed Sarkander in Olomouc, the city where he was killed during a religious war. Archbishop Graubner told a Polish Catholic daily some Protestants objected because the region was Protestant before Blessed Sarkander's death, and Catholic Hapsburg rule was subsequently, and violently, reinstated.

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People In The News

Baltimore Priest Named To Post For Abortion Healing

BALTIMORE (CNS) — Father Blair P. Raum, a Baltimore priest and expert in post-abortion trauma, has been appointed diocesan program director for the National Office of Post-Abortion Reconciliation and Healing in Milwaukee. Father Raum also will continue as director of Baltimore's Project Rachel, a support program consisting of physicians, clergy and laity who help people deal with post-abortion trauma. The Baltimore project, started in 1992 by Father Raum, is one of 95 diocesan-based Project Rachel programs already operating in the United States as part of the national office's ministry.

Dallas Professor Is Consultant To Pontifical Council

IRVING, Texas (CNS) — A University of Dallas professor has been appointed by Pope John Paul II as a consultant to a pontifical council that supports pro-family efforts around the world. Janet Smith, a philosophy professor at the Catholic liberal arts university, will serve a five-year term on the Pontifical Council for the Family. Ms. Smith is known as a promoter of the church's positions on issues such as abortion and euthanasia and for her book, "Humanae Vitae: A Generation Later," an analysis of the 1968 papal encyclical.

Pope Names Auxiliary Bishop Mansell To Buffalo Diocese

WASHINGTON (CNS) — Pope John Paul II has named Auxiliary Bishop Henry J. Mansell of New York to be bishop of Buffalo, N.Y. He succeeds Bishop Edward D. Head, bishop of Buffalo since 1973, who turned 75 last August. Bishop Mansell, 57, was ordained a bishop Jan. 6, 1993, and has been New York archdiocesan vicar for administration and moderator of the curia. His appointment was announced in Washington by Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States.

Dolores Silha, Advocate For Migrants Dies At 58

MADISON, Wis. (CNS) — Dolores A. Silha, the diocesan director of Programs for the Spanish Speaking in Madison for the past 25 years and a long-time advocate for migrant workers, died of cancer April 7 at University Hospital in Madison. She was 58. Her funeral Mass was celebrated by Madison Bishop William H. Bullock April 10 at Mision de Nuestra Senora de Guadalupe in Endeavor, where Silha began her ministry to migrant farm workers 35 years ago. Auxiliary Bishop George O. Wirz and other diocesan priests concelebrated.

"Dolores Silha encountered Christ in word, sacrament and community," Bishop Bullock said in his homily. "She worked indefatigably for her people. She was a woman of prayer, of extraordinary kindness, and loving action."

Cardinal Denies Cooperating With Argentine Military

BUENOS AIRES, Argentina (CNS) — Cardinal Pio Laghi, head of the Congregation for Catholic Education and former papal nuncio to Argentina, has denied a press report that he cooperated with the military dictatorship of Argentina. Five Argentine bishops also issued an open letter of support for the former nuncio. Cardinal Laghi, who served in Argentina from April 1974 to December 1980, said that while he was there he made many efforts to help innocent people who suffered under the military regimes. On April 9, Pagina 12, an Argentine newspaper, said that Cardinal Laghi "was perfectly aware of the criminal actions that took place at the Mechanical School of the Argentine Navy." The paper also accused him of cooperating with the military. Argentine and international human rights activists have estimated that as many as 30,000 people were killed by the military or disappeared during the 1976-83 military regimes.

One Of 'Living Dead' Attributes Survival To Faith

HIGHWOOD, Ill. (CNS) — Mike Mocogni, a survivor of the Nazis' Buchenwald concentration camp in Germany, believes his Catholic faith got him through the ordeal. "I think God wanted to keep me here for some reason," said Mocogni, 71, who attends Mass regularly in suburban Chicago. He was among the prisoners whose liberation 50 years ago was captured in a famous photo taken by Margaret Bourke-White for Life magazine. Dressed in prison stripes, the emaciated men crowd against a barbed wire fence and stare at the off-camera American tanks rumbling toward them on April 11, 1945. Published later in a book, the photo was captioned "the living dead." He told The New World, Chicago's archdiocesan newspaper, that he believes the others in the photo died years ago and that 35 fellow liberated Italians all died by 1952.

Sponsor a child at a Catholic mission for just $10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of cornstalks with a tin roof and a dirt floor. Her father struggles to support his family of six on the $30 a month he earns as a day laborer.

Now you have the opportunity to help one very poor child like Marta through *Christian Foundation for Children and Aging* (CFCA), the only Catholic child sponsorship program working in the 23 desperately poor developing countries we serve.

For as little as $10 a month, you can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. *You can literally change a life!*

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CFCA will see to it from other donations and the tireless efforts of our dedicated Catholic missionaries that your child receives the same benefits as other sponsored children.

To help build your personal relationship, you will receive a picture of your sponsored child, information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. Become a sponsor today!

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Four-day retreat for diocesan youth board and parish teens to develop outstanding leadership skills. Topics include evangelization, peer ministry, community building, communication skills, service projects, and fundraising.
$195 **June 12-16, 1995**

Young Neighbors in Action:
A week-long program of service to the poor at Short Journey Center. It is intended to help young people, their families, and the wider faith community grow in their awareness of and commitment to justice.
$250 **July 9-15, 1995**

Summer Seminar in Theology:
Week long opportunity for grades 11-12 and college students to grow in their faith with focused study of their Catholic religion. Directed by Rev. Phillip Leach, Ph.D.
$225 **August 6-12, 1995**

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Diocesan News Briefs

Pilgrimage To Fatima

The Tenth Annual Pilgrimage to Fatima, Portugal, under the spiritual direction of Father Edmund McCaffrey, is July 24-Aug. 5. Total cost from New York is $1420 and includes air fare, meals and accommodations. For information and reservations, call Kathleen Potter at (704) 366-5127.

First Saturday Devotions

BELMONT — First Saturday devotions are May 6 at Belmont Abbey beginning with the rosary at 9:30 a.m., confessions at 10:30 a.m. and Mass at 11:30. For information, call Terri or Phil at (704) 888-6050.

Charlotte Catholic High School Presents "The Sound of Music"

CHARLOTTE — The Charlotte Catholic High School Drama Department, under the direction of Dottie Tippett, will present the Rogers and Hammerstein musical, "The Sound of Music," May 4-6 at 7:30 p.m. in the school gymnasium. Tickets are $5.

The Friday and Saturday shows feature dinner theater presentations. On Friday, lasagna will be offered and Saturday's entree is chicken. Dinner tickets are $12 and include admission to the play. To order, call Katherine Claiborne at (704) 523-5671 between 8 a.m. and 3 p.m. The performance will mark the last CCHS production at the Park Rd. campus.

Belmont Abbey Honors Scholars

BELMONT — Belmont Abbey College recently honored students who have accomplished high levels of academic achievement. Eugene Chalin received the Academic Excellence Award in Computer Studies. Lori Ann Thurber was named Outstanding Senior in Psychology. Cheri Nicole Wilkes received an award for Scholarly Research in Chemistry. Mark D. Albertino was recognized for academic achievement in Biology. Christopher Goodson was recognized as a senior demonstrating excellence in Historical Scholarship. Kara L. Hubbard was named outstanding senior in Psychology. Linda Huffman received the Outstanding Student Award in Graduate Education. Daniel Nichols received the Dr. Joseph Matthews Award in Chemistry. Brenda Cannon received the Wall Street Journal Award for Academic Excellence in Business.

Poker Night

CONCORD — Card Night is May 14 beginning at 7:30 at St. James Church in the Parish Center. The evening includes poker, snacks, drinks and prizes. Entrance fee is $20; $10 for spectators. Those who are under 18 years old will not be admitted.

Catholic Young Adults

ARDEN — Catholic Young Adults meets May 13 at 7 p.m. at St. Barnabas Church in the St. Lawrence Crypt. For information, call Julie Doyle, at (704) 274-5142.

Hawaiian Luau

ARDEN — A luau planned for Saturday, June 3 at 7 p.m. at St. Barnabas Church. The cost is $10. Dress in Hawaiian garb and enjoy food, floor show and dancing. Reserve tickets only. From Arden and the north, call Helen Witkowski at (704) 684-4956. From the Hendersonville area, call Raywood Resources at (704) 696-3026.

Poverty Puzzle Forum

CHARLOTTE — The forum, "The Poverty Puzzle: Helping the Poor — Rethinking Welfare," sponsored by Justice and Peace Ministry, is Tuesday, May 2 from 6:30-9 p.m. at Our Lady of Consolation Church.

Healing Mass

CHARLOTTE — A Mass for healing mind, body and spirit is May 3, and the first Wednesday each month, at 7:30 p.m. St. Peter Church.

Mass In Latin

ASHEVILLE — The Mass is celebrated in Latin the first Sunday each month at St. Lawrence Basilica at 5 p.m. Solemn Vespers is at 4:30 p.m.

Prayer For Peace

WINSTON-SALEM — A scriptural rosary is recited each Wednesday at 11:40 a.m. at St. Leo the Great Church in the convent chapel.

Perpetual Novena

CHARLOTTE — There is a perpetual Novena to the Blessed Mother Mondays at 8:30 a.m. at St. Vincent de Paul Church. For information, call Eva at (704) 542-1614.

Family Rosary Day

CHARLOTTE — Bishop William G. Curlin will join St. Vincent de Paul Parish for Family Rosary Day, Sunday, May 7 at 3 p.m.

Living Waters Retreats

MAGGIE VALLEY — Jesuit Father Joseph Fotzenlogen will direct "May Magnificat," a weekend retreat May 22-25 that focuses on Mary, Queen of May. Donation is $80.

A nature retreat, "The Hills are Alive," is May 15-21. Commune with God and nature under the direction of Father Fotzenlogen and St. Joseph Sister Pat Willems. The donation is $210.

To register for these retreats, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751. For information, call (704) 926-3833.

Banner Blessing — Father Anthony Marcaccio, pastor of St. Margaret Mary Church in Swanannoa is shown blessing the new banner donated by member Arthur Gannon to the Ancient Order of Hibernians Cross and Shamrock Division. Also pictured are (l-r) Col. Jim Mulligan, Marshall Jim O'Hare, President John Fitzgibbon, Gannon, Financial Secretary Tom Carpenter and member Phil Kottal.

Summer Volunteer Program

Single Catholics ages 18-45 are needed to work with the poor in Appalachia and the Deep South. One-week volunteer programs are available from May-August. For an application or information, write the Glenmary Home Missioners, P.O. Box 465618, Cincinnati, Ohio 45846-5618 or call (513) 874-8900.

Pre-Catechuminate Institute

HICKORY — Ideal for parish staff, initiation teams and those who work with the pre-catechuminate, "The Pre-Catechuminate: a Mini Institute" will take place at the Catholic Conference Center June 2-4. For information, call Sheri Wilson at (910) 765-3499.

Day Of Recollection

MOUNT AIRY — Holy Angels Church invites neighboring parishes to a "Day of Recollection" Saturday, May 6, beginning at 8 a.m. with Mass celebrated by Father Richard Contiliano followed by Benediction and Adoration. Father Vincent Donavan, author of *Christianity Rediscovered* will speak at 9:30 a.m. The program ends at 2:30 p.m. Bring a bag lunch.

Pre-School Program Registration

CHARLOTTE — Our Lady of the Assumption is accepting applications for a pre-school program for four-year-olds beginning this fall. For information, call (704) 531-0067.

Dinner-Dance/Auction

HIGH POINT — Immaculate Heart of Mary School will sponsor "Saturday Night Fever," a dinner-dance/auction May 20 in the gymnasium. Raffle tickets for a 1995 Jeep Wrangler S are for sale at $125 each. To purchase a ticket, call Chuck Bibee at (910) 883-8980.

"Life In The Spirit Seminar"

CLEMMONS — A seminar to learn about life empowered by the Holy Spirit and experience God's love and power in a new way will begin Monday, May 1 from 7-8:30 p.m. at Holy Family Church in the Day Chapel and will continue every Monday for five weeks and include a Pentecost Sunday Mass celebration. For information, call Father John Putnam or the parish office at (704) 776-8133.

Camp Gabe Summer Program

CHARLOTTE — St. Gabriel Church is accepting applications for a summer program for pre-K through ten-year-old children. Program hours are 10 a.m.-3 p.m. The toddler program for children ages two-four is from 10 a.m.-12:30 p.m. One week sessions begin June 12. For information, call (704) 846-6558.

Living Rosary

KERNERSVILLE — Columbiettes Council 8509 of Holy Cross Parish will sponsor a living rosary and May crowning after the 5:30 p.m. Mass Saturday May 6. Candles, flowers and the opportunity to revive old traditions should make this a memorable event. For more information, call Kathy Shouse at (910) 595-4645 after 5 p.m.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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Pope To Commemorate 16th Century Council Of Trent

ROME (CNS) — During a trip to northern Italy Pope John Paul II plans to commemorate the Council of Trent, a 450-year-old Church event that reaches deeply into the 20th century.

The April 29-30 visit to Trent, a city 365 miles north of Rome, gives the pope an opportunity to discuss Church reform and ecumenism, two issues bearing the stamp of the 16th-century council.

The council approved a sweeping set of Church reforms establishing doctrinal and disciplinary measures visible in today's Church. These included requiring a seminary education system for future priests and mandating that bishops must live in the Church jurisdiction under their spiritual and administrative care.

Trent also condemned numerous doctrinal positions of the Protestant Reformation, creating ecumenical knots needing to be painstakingly untied in the post-Second Vatican Council era.

The pope is scheduled to give an April 30 commemoration speech in Trent's St. Vigilius Cathedral, where most of the council sessions took place.

The commemoration will stress the relationship of Trent's work to the post-Vatican II Church and its role "on the long road of reconciliation with Reformation Christians," said a Trent diocesan announcement of the papal program.

Doing this can be tricky, however, because of the difficulties in understanding the Council of Trent outside of its historical era, when Christianity was in turmoil, said several Church scholars.

The Council of Trent began Dec. 13, 1545, and ended Dec. 4, 1563. Besides Church reforms, it launched the Counter-Reformation, the massive Church effort to regain Catholics lost to the newly formed Protestant churches. It also produced a catechism for the universal Church, which remained in force until 1992, when a new one was published.

"We can't speak of a direct line from Trent to today," said Jesuit Father Jared Wicks, dean of the Gregorian University theology faculty.

The Church has been marked by numerous other challenges and responses since Trent, he added. Father Wicks cited the 19th-century First Vatican Council and the more recent Vatican II, held from 1962-65.

Trent's influence on the modern Church "is dwarfed by Vatican II," he said. The changes caused by Vatican II broke with the Church's anti-modernism of the early 1900s rather than with the Council of Trent, said Father Wicks.

Another problem cited by Church scholars is a too-easy comparison of the Council of Trent and Vatican II, which encouraged ecumenism and allowed local languages to be used for the Mass after Trent codified Latin as the official tongue.

"It would be an error to interpret Vatican II in the light of Trent," said Father Iginio Rogger, Italian church historian.

"We have to understand Trent in the light of Vatican II," which is the council for our era, he said. Father Rogger added that many of Trent's institutional reforms "were not resolved in a radical way." They were sufficient, but left room for further development in later eras, he said.

Father Rogger, now retired, taught church history at the Trent diocesan seminary for 40 years and helped organize academic events for the Council of Trent anniversary.

Regarding ecumenism, the key to reconciliation often means returning to the early church rather than the Council of Trent, said Father Rogger. "We have to look at the things that do not divide, such as the traditions that go back to the apostolic Church and the fathers of the Church," he said.

Father Wicks said that the ecumenical atmosphere is much better now, aided by the pope's encouragement of ecumenical activity. Yet some of Trent's condemnations "pose difficulties today," said Father Wicks.

The theologian was part of an international theological panel asked by the Vatican's Council for Promoting Christian Unity to study the Council of Trent's condemnations of Protestant positions in the light of contemporary theology.

There are issues, such as the sacraments and ministry, where positions are still contrary but with prospects for drawing closer, he said. "The major buttresses are not destroyed, but the bridge is still broken," he said. Part of today's problem is that Protestant churches are divided among themselves on some of these issues, he said.

News that the pope planned to commemorate Trent's anniversary also stirred the interest of Father Hans Kung, a Swiss-born dissident theologian.

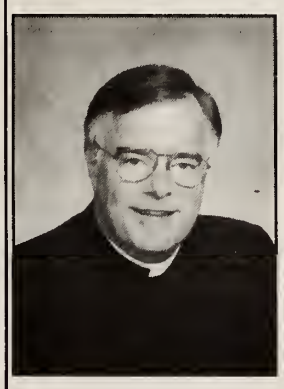
Trent was "a great effort at renewal" needed at the time, said Father Kung. "I criticize not Trent, but those of today who prefer Trent to Vatican II," he said. "The Church is always on the move, but it should not be backward."

The Vatican took away Father Kung's permission to teach as a Catholic theologian, judging that his views on several key issues, such as papal infallibility, did not conform to Church teachings.

Vocation Update

By FATHER FRANK O'ROURKE

Vocation Director



The big question that everyone asks me is how do things look for next year. In other words, how many candidates will be entering seminary next year?

I have been in serious dialogue with six men who are exploring the possibility of entering seminary this year for the Diocese of Charlotte.

In addition to these six men there are 10 others with whom I have been in contact throughout the year and who are considering entering seminary within the next couple of years. I have also been speaking with approximately 12 men who are making inquiries about the priesthood.

I have had a wonderful experience in meeting with all of these men, particularly those who are thinking about entering seminary this year. We've had informal conversations and we've together to share our faith journeys.

Our meetings, both formal and informal, have helped the men prayerfully reflect and discern the authenticity of their call. It is interesting that despite the diversity of age spans, educational and work experiences, the similarities are many in hearing and responding to the call.

Many express apprehension about entering seminary. They wonder what seminary is like or if they will fit in. To help alleviate anxiety and help them experience seminary life, I have coordinated efforts for these men to visit a seminary or attend a "come and see weekend." These opportunities have been most helpful in answering some of their questions.

Many people I meet throughout the diocese ask me how things look for next year. You, too, may be asking the same question. Be assured that there are men who are discerning the call to priesthood.

You can assist me and the Diocese of Charlotte by praying for an openness to the spirit on the part of these men and others who with a little encouragement might begin the process of reflection and discernment. Again, I ask you to look into your family and parish communities and invite those whom you believe to have gifts for the priesthood to contact me. We all have a part in helping others respond to the Lord's invitation to come and follow.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father O'Rourke at (704) 334-2283. Questions for this column can be sent to him at 1621 Dilworth Rd. East, Charlotte, NC 28203.

Group Reports On Anti-Catholicism

NEW YORK (CNS) — The Catholic League for Religious and Civil Rights has issued its "1994 Report on Anti-Catholicism."

The booklet describes more than 200 incidents regarded by the league as being anti-Catholic. It also includes reprints of 20 cartoons deemed anti-Catholic by the league.

Incidents reported on by the league are divided by the categories "activist organizations," "arts," "commercial establishments," "criminal behavior," "education," "government," "media" and "workplace."

A preface by league president William A. Donohue said it was the first such report on anti-Catholicism made available to the public.

The booklet is available for $10 from the Catholic League for Religious and Civil Rights, Publications Office, 6324 W. North Ave., Wauwatosa, WI 53213.

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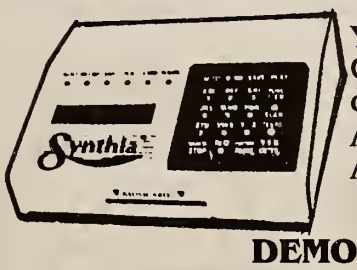

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 34 • May 5, 1995

Diocesan Youth Celebrate Christ At 'Woodstalk'

African drums were used in the processional for the closing liturgy at the annual Youth Conference. Leading the procession is Father Damion Lynch, pastor of St. Elizabeth Church in Boone. Behind him are (l-r) Paul Birge, Marty Corts, Kevin Lampo and Peck Garner, all parishioners of St. Elizabeth.

Photo by EDUARDO PEREZ

By EDUARDO PEREZ
Staff Writer

CLOVER, S.C. — A weekend of joy, prayer and laughter, the Diocesan Youth Conference concluded with a Mass celebrated by Father Damion Lynch, pastor of St. Elizabeth Church in Boone.

The 18th annual conference — dubbed Woodstalk — focused on the manifestation of the spirit in joining all creation as one body in Christ. For some, this may be the beginning of a spiritual revolution, and for others it may be the continuation of a spiritual journey, said Paul Kotlowski, diocesan coordinator of Youth Ministry.

In his homily Father Lynch urged 400 teenagers from around the Diocese of Charlotte to always carry Jesus in their hearts. "In order to go out in the world and share the joy of God's unconditional love — you must find Him within yourselves first," said Father Lynch. "Find Jesus in every person you encounter."

"All of us must tend to the needs of our brothers and sisters. We must celebrate God within ourselves and within each other," added Father Lynch.

The weekend kicked off Friday evening with keynote speaker Tracey Welliver, director of Faith Formation at St. Pius X Church in Greensboro. Welliver urged the teenagers to become stewards of Christ, respecting and not taking for granted the gifts of His creation.

On Sunday, closing speaker Anne Trufont said, though we may all be friends of creation, we should be friends of the creator. "Jesus is alive and here today in our hearts."

Trufont challenged the youth to create a space in their lives for Jesus' love. Trufont — co-owner and operator of summer Camps Kahdalea and Chosatonga in Brevard — blended comedy, music and spirituality in her presentation.

A surprised Angela Pautsch, a parishioner of St. Therese Church in Mooresville, was presented with the coveted Bishop Begley Service Award. The award is given to the teenager who most exemplifies the qualities of leadership and compassion of retired Bishop Michael J. Begley, the first bishop of the Diocese of Charlotte.

"This whole weekend has been a great opportunity for teens to become in touch with God," said Pautsch. "The conference made it easier to understand God and his unconditional love for us."

The Eagle and Cross award was presented to Becky McDowell for her outstanding service to church, school and the community. McDowell is a parishioner of St. Paul the Apostle Church in Greensboro.

A very special award titled — For God, For Youth — was given to Tom Czarnomski. Czarnomski, a parishioner of St. Paul the Apostle Church, Greensboro, was coordinator of the Diocesan Youth Council as well as Youth Minister regional assistant for four years. Though stepping down as coordinator of DYC, he feels that he will always be involved in Youth Ministry.

See **Youth,** Page 2

Four South Carolina Bishops Sign Interfaith Covenant

By PAUL A. BARRA

WHITE OAK, S.C. — Four South Carolina bishops of different denominations signed a historic pact April 25, agreeing to a common baptismal certificate and to an annual worship service for Christian unity, among other provisions.

In the culminating episode of a five-year journey of ecumenical dialogue known as LARCUM (Lutheran, Anglican, Roman Catholic and United Methodist), Bishop David B. Thompson of the Diocese of Charleston, signed a covenant with the state's Episcopal and Lutheran bishops.

Bishop Joseph Bethea of the South Carolina Conference of the United Methodist Church, who was a charter member of the LARCUM model in the state, died earlier this year. Bishop Robert Spain has come out of retirement as the interim bishop and will also sign the document.

To start the signing ceremony, the bishops recalled John's Gospel when Jesus prayed "that they may all be one" and asked the Holy Spirit to guide them before committing themselves to 10 actions.

Besides the agreement making baptisms valid across denominational lines and setting an annual interfaith liturgy, the other provisions of the covenant include: using both pastors in a mixed marriage, developing spiritual nourishment programs for inter-church families, asking congregations to pray for unity and for each other, sharing information on controversial issues prior to releasing it to the press, and encouraging racial harmony.

The bishops also agreed to invite other denominations into their dialogue, using the South Carolina Christian Action Council as the vehicle.

Dr. Wayne Bryan, president of SCCAC, said the true value of the signing will appear in the future.

"This commitment to each other is indeed a historic moment," Bryan said. "What is important now is what flows out of it. Where does this commitment go from here?"

Bishop Thompson said the covenant signing formalized the conversations among the bishops. "We've been working well together for five years. This is making that permanent," he said.

The bishops signed the covenant with a special pen for that same reason. The pen — a fountain pen filled with indelible ink — was given to Bishop Edward Salmon of the Episcopal Diocese of South Carolina by his late father 22 years ago.

"I don't know if ball-point pens will last for 50 years like this will," Bishop Salmon said.

Ned Johnson, a LARCUM participant form Our Lady Star of the Sea Parish in North Myrtle Beach, said interfaith cooperation of individuals in such efforts as right-to-life, cursillo and ministries to the poor got a boost from the covenant.

"We've been making great strides already in the pews," Johnson said. "It's remarkable to see the hierarchy doing it."

The diocesan director of social ministry said the signing would have practical implications for social justice work.

See **Covenant,** Page 2

Catholic Lawmaker Sponsors Bill To Assist Private Education

By MATT DOYLE
NC Catholic

RALEIGH — As the General Assembly continues its work, one bill in the House is drawing the attention of parents with students in Catholic schools. House Bill 190 would offer a tax credit of up to $3,100 per student to parents with children in private schools. The bill would give a tax break of $2,480 to homeschool children.

The bill was filed by Rep. Ken Miller, R-Mebane. Miller, a Roman Catholic, says, "Our education system in North Carolina is not effective." Miller says while total state spending on education would place it sixth in the nation, the state ranks 48th in testing.

Miller says recent figures showed a 20 point gain in Scholastic Aptitude Tests (SATS) in North Carolina, but he said the rest of the nation had a 30 point gain. Miller says that means the state actually lost ground.

There are other reasons Miller would like to give a boost to private education in the state. He says while the drop-out rate in public schools is at 20 percent, the rate is negligible in private schools.

Another area of concern for the lawmaker is teenage pregnancy. "The pregnancy rate is around 19 percent of females in public schools," says Miller, while the problem is practically non-existent in private schools.

Miller is concerned that students educated in the public school systems in the state will not meet the standards of the future. "If they stay as they are now — in 10 years — our kids will not be educated enough to meet the demands of the job market."

Private schools can also help ease the expected crunch on public schools over the next couple of years, says Miller. He cites figures that show there are 70,000 more students in kindergarten in the state than in the 12th grade.

Miller says state figures say it will cost $5 billion to construct the classrooms needed to accommodate the growing school population. "If we allow the private sector to become involved in the school business more than in the past," he says, "the bricks and mortar will not be paid for by the taxpayer."

There are alternatives to giving tax breaks says Miller, but he is not enticed

See **Schools,** Page 13

Erin Graves (l) and Christine Nguyen (r) are amazed as Casey Allison draws a smiley face on Joe Ludes. All four are members of St. Ann Parish in Charlotte.

Joshua Griffin of St.Ann Parish in Charlotte plays guitar for a small crowd during a break in the weekend.

Newcomers To Church Invited To May 14 Mass At St. Patrick

CHARLOTTE — Wonderful are the days of Easter! Christians everywhere rejoice in the signs of the Promised Land among us, and consider how even more joyful are these days for those who have newly entered this land that is home to so many of us.

The great vigil of Easter was the doorway that ushered us into the newness of the Promised Land. Many signs taught us the beauty of new, resurrected life. And so, during Easter, we think back and remember and savor those signs which so strongly proclaimed the kingdom and our part in it.

We remember the crackle and warmth of the fire. We see the magnificent candle marked with the wounds of Christ, but now aglow with light and hope. We hear the joyful shout of Alleluia, so long absent, split the silence of our meditation. The splash of life giving water beckons us to the font. The fragrant chrism, our seal of the Spirit, lingers in our nostrils. We have tasted the Eucharist — we have tasted and seen the goodness of the Lord and we have experienced our pledge of future glory. And now as new and renewed Christians, we explore the meaning of being a member of Christ's body in the world — of being a member of His Church. We gather around our shepherd and celebrate our new life given by the Good Shepherd.

All new members of the Church are invited to participate in a special celebration of the Eucharist with Bishop William G. Curlin on May 14 at 3 p.m. in St. Patrick Cathedral, Charlotte.

Come, together with your families, friends and sponsors and catechetical teams. Come, and meet others who are new to the Church. Come, and share your joy and stories with each other. Amen.

Photos by Eduardo Perez

Angela Pautsch of St.Therese in Mooresville proudly displays the Bishop Begley award which she received for outstanding Christian leadership.

Youth (FromPage 1)

"I have had the benefit of seeing the potential leadership that today's youth have," said Czarnomski. "Hopefully this conference can help them come out of their shells and move forward in love, spirituality and commitment to each other."

The weekend was a profound experience for Kim Goodson. "The conference has put a fervor in my heart to go out in the world and bring truth to everyone I come in contact with," said Goodson, a parishioner of Sacred Heart Church in Wadesboro.

On Saturday participants were kept busy with an array of workshop choices. The workshops were "Special People Active In Ministry" presented by Carolyn Bergman, youth minister at St. Michael, Gastonia; "Help to Others" by Mercy Sister Carolyn Marry Coll, pastoral associate at St. Michael; "Come Together" by Patsy Edmisten, youth minister at St. Elizabeth, Boone; "Theology of Ecology" by Paul Kotlowski, diocesan coordinator of Youth Ministry; "Youth Making Church Alive" by Tom Czarnomski, recent coordinator of DYC; "Let it Flow" by Marty Corts, involved in youth ministry at St. Elizabeth; "Traditional/Contemporary Prayer" by Father Lynch and "Spiritual POW-WOW" by Seth Corts and Tim Bibby, members of the Diocesan Youth Council.

Covenant (From Page 1)

"We can't meet all the needs by ourselves. We don't have the money," said Sister Susan Schorsten.

The Reverend Dr. Fred Reisz, president of the Lutheran Theological Seminary in Columbia, was the guest speaker at the two-day event. He said that "the boldness of the leaders issues a call for the rest of us to take seriously the imperative to be one in Christ."

Following the covenant signing on the second day, the four bishops held a panel discussion. The Methodists were represented by Reverend Debra Quiling. Besides Bishop Thompson and Bishop Salmon, the others were Bishop James S. Aull of the South Carolina Synod of the Evangelical Lutheran Church in America and Bishop Dorsey Henderson of the Episcopal Diocese of Upper South Carolina.

Bishop Thompson said the size of South Carolina might make a difference in furthering interfaith relationships.

"Because we're in the 40th state in terms of size, we have the opportunity to make things happen, to dream those possible dreams," he said.

Bishop Aull later said he hoped the LARCUM covenant would lead to local cooperative efforts such as inter-parish vacation bible schools.

Paul Barra is a staff writer for The New Catholic Miscellany, *newspaper of the Diocese of Charleston.*

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Reverend Hugh Hagerty, OSB, 1979
Reverend Anthony Cahill, OSB,1985

More Than 200 Retirees Attend CRISM 'Spring Fling'

Mary Jordan of St. Dorothy Parish in Lincolnton was the proud winner of a bottle of champagne playing bingo at the CRISM picnic.

Retirees try their luck at weaving pantyhose while dancing.

By EDUARDO PEREZ
Staff Writer

HICKORY — More than 200 people attended the annual CRISM picnic, "Spring Fling," at the Catholic Conference Center on April 27.

CRISM is dedicated to uniting Catholic retirees throughout the diocese in the three ministries of planning, praying and playing, said Suzanne Bach, coordinator of the CRISM ministry.

"Once in a while we need to take time for ourselves and experience laughter and joy," Bach said. "Spring Fling makes our Catholic retirees feel free and energetic during a wonderful stress-free day."

Carlita Hunter, author of *Grey Hair and I Don't Care* and *More Grey Hair and I Don't Care*, led participants through different games and exercises during the day. Among games and exercises were, Hot Potato, bingo and line dancing.

Photos by Eduardo Perez

Joan Shawfety, a parishioner at Our Lady of Grace Church in Greensboro, attended the picnic for the first time. "Today was like returning to kindergarten," said Shawfety. "It has been the best time I've had in a long time and I am looking forward to next year's picnic."

Spring Fling culminated with a Mass celebrated by Msgr. Richard Allen, pastor of St. Ann Church in Charlotte.

"Overall the day seemed to be very rewarding for all who attended. Hopefully we were able to enrich their lives with a little bit of joy," said Bach.

John and Lura Lyles of Our Lady of Grace Church in Greensboro participate in line dancing at CRISM's annual "Spring Fling."

Scouts Win Honors At Camporee

HICKORY — The Bear Patrol of Boy Scout Troop 162, sponsored by St. Ann Parish in Charlotte, won top honors in competition at the recent Catholic Camporee at the Catholic Conference Center. Two patrols from Troop 172 of Our Lady of Consolation Parish in Charlotte were runners-up. The Cherokee Patrol was second and the Seminole Patrol took third place. The Camporee featured both religious and scouting activities.

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Bishop William G. Curlin

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"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Children's Rights

The United States finally has signed the United Nations Convention on the Rights of the Child. But it now faces what is expected to be an uphill fight for ratification by the Senate.

The convention outlines the responsibilities of governments to ensure that children have the family support and resources to grow up to be responsible adults. It reaffirms that children need special care and protection because of their vulnerability.

To date it has been ratified by 169 nations, including the Vatican. It is the most widely ratified human rights treaty in history.

Yet, the U.S. Committee for UNICEF says its survey indicates that phone calls to Senate offices are running 100-1 against U.S. ratification of the convention.

When countries ratify the treaty, they agree to bring their domestic laws in line with the convention's provisions. How quickly this happens depends on the resources each country has available. There is no international enforcement mechanism. Roger Levesque of the University of Nebraska says, "It focuses on education, facilitation and cooperation rather than confrontation."

U.S. laws already afford a high degree of protection to American children but the convention would establish moral guidelines for a dialogue which is needed to further improve the situation of our children.

U.S. ratification also would give this country greater authority in its advocacy work on behalf of children overseas. And there is little doubt that there is a growing need for that advocacy.

The convention is really an international legal expression of our fundamental beliefs about the minimum care and protection due to our children. As Pope John Paul II put it, "When one speaks of the rights of the child, one is really speaking of the duties of parents and educators to serve the child and its higher interests."

The International Catholic Child Bureau is mounting a campaign to urge support for the convention in the Senate. It asks for calls to members of the Senate to urge them to vote for ratification when the convention comes before them. The number for the Senate switchboard is (202) 224-3121.

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Respect Life

Pro-Life Corner

The Diocesan Respect Life Office will sponsor three Project Life workshops in May:
Tuesday, May 16 at St. Mary Church in Greensboro
Wednesday, May 17 at the Catholic Center in Charlotte
Thursday, May 18 at the Basilica of St. Lawrence in Asheville
Workshops begin at 7 p.m.

For information, call
The Respect Life Office *Diocese of Charlotte* *(704) 331-1720*

Individual Freedom Needs Critical Study

VATICAN CITY (CNS) — Catholic philosophers should contribute to the growing academic debate about ethics with a critical study of the concept of individual freedom and its relationship to morality, Pope John Paul II said.

In many schools of philosophy, the pope said April 27, individual freedom has been given such a high value that it has been used to justify "contempt for the weak as happens with abortion and euthanasia."

Pope John Paul spoke to a Vatican conference studying the philosophical aspects of his 1993 encyclical, *Veritatis Splendor (The Splendor of Truth).*

He told the conference the 1993 letter proposed Gospel-based "foundations for Christian action" while his recent encyclical, *Evangelium Vitae, (The Gospel of Life)*, applied those criteria to the discussion of "specific problems of great importance for the future of humanity."

The field of ethics is one of the most popular areas of philosophical research today, the pope said. But without understanding the human person's identity as a creature of God with an eternal destiny, philosophers cannot fully understand the human need for ethical guidelines. Faith provides the missing element, he said.

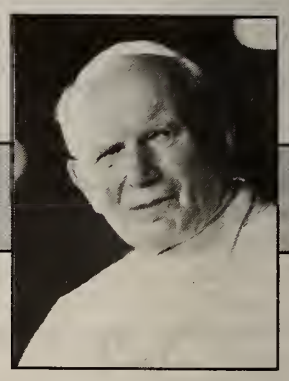
Human beings are physical and spiritual creatures with the ability to enter into a relationship with God, the pope said. From that spiritual openness comes an innate awareness that some things are good and others are bad.

It is in the person of Jesus Christ that Christians find the most complete picture of a truly free, moral human being.

"In this freedom is rooted the human vocation of fraternal love, self-giving, solidarity, peace and working for justice," the pope said. "The theme of freedom, which is central in modern thought, is one of special interest for contemporary theological reflection," he said.

Philosophers and theologians must critically examine the concept of individual freedom and point out the limits that objective truth places on it, he said.

The Pope Speaks



Pope John Paul II

Just before rain clouds opened up on visitors gathered in St. Peter's Square for the April 26 general audience, the pope asked for prayers for "the beloved African continent from where more frequent and disturbing news reaches us."

"A new, terrible massacre has left many innocent victims in Rwanda among people already sorely tried by genocide and war," he said. The United Nations estimated 2,000 ethnic Hutus were slaughtered by ethnic Tutsi soldiers April 22-23 in a camp for people displaced by last year's civil war.

"Nor can I remain silent about a serious violation of religious freedom occurring with the recent expulsion of a missionary from Sudan," the pope said, referring to 79-year-old Comboni Father Ottorino Sina, who was forced to leave the African country in late April.

"These measures create a climate of tension which disturbs peaceful coexistence and does not favor interreligious dialogue," Pope John Paul said in a pointed reference to recent efforts by the Sudanese government to convince the world it is committed to dialogue and to preserving the religious freedom of all Sudanese.

"In too many African countries weapons continue to dominate, prolonging already drawn-out conflicts, which lead to mass exodus and which sow destruction and death," the pope said.

Pope John Paul asked those at the audience to join him in praying that "the risen Lord would enlighten the minds and hearts of all leaders."

"Respect for basic human rights and a unanimous commitment to following the way of dialogue are the indispensable conditions for a future of hope and peace for these peoples," he said.

Pope Appeals For End To Death, Destruction In Africa

VATICAN CITY (CNS) — Pope John Paul II appealed for an end to death and destruction in Africa, denouncing new massacres in Rwanda and limits on religious freedom in Sudan.

What Happened To The Promise?

Fifty years ago, the end of World War II brought with it the birth of the United Nations, the organization which we were assured was going to guarantee world peace. Right offhand, I can't think of any one of the 50 years since then when there has been complete peace in the world.

And, if the U.N.'s performance in the recent past is any indication, the next 50 years aren't going to be any better.

I guess the best example of the failure of the U.N. to do anything to bring about peace is the situation in what used to be Yugoslavia. The fragile truces which have been in effect in recent months are breaking down and the fighting between Bosnian Serbs and Bosnian Muslims and between Croatians and Serbs is heating up again. It's beginning to look like all-out war.

Peter Jennings of ABC News recently aired a special giving chapter and verse of the United Nations failures in Bosnia. What it boiled down to was that most of the U.N. people — at least at the upper levels — didn't care one way or the other what happened.

Editor's Notebok

Bob Gately

During my career in the news business, I've heard a lot of double-talk from officials. But I've heard very little that could match the excuses the U.N. officials gave for doing nothing.

I know there are dedicated people at the U.N. but unless there are some very big changes, I don't see the organization ever living up to its original promise.

Walking Away From Grace

Light One Candle

Father John Catoir

For the last five years on an average of 10 hours a month, I have heard confessions at St. Patrick's Cathedral. People are coming and going all the time in the heart of midtown Manhattan so the flow of penitents is non-stop. I love it. The sacrament of reconciliation is one of the most fulfilling aspects of my priesthood. In the confessional I experience Jesus Christ acting in me and through me, especially at the moment of absolution. Nothing is more thrilling than the realization that you are an instrument of God's healing love.

Unfortunately, on rare occasions a penitent will walk away before we even begin. A recent experience left me sad and disappointed. Of course, I couldn't and wouldn't share this with you if it had been an actual confession, but in this instance the penitent walked out before any confession began.

A young businessman came in and sat down for a face-to-face confession. He announced immediately that he no longer believed in the divinity of Jesus Christ and asked me where he stood with the Church? "Am I still a Catholic?" I wanted to explore his thinking a bit further, but he was not in the mood for a discussion. It was an uncomfortable moment. I answered him straightforwardly. "No you are not a true Catholic. In the traditional parlance of the Church you are a heretic." He replied almost casually, "Well, anyway I'd like to go to confession."

I took a deep breath and answered him slowly, "I'm sorry but I can't hear your confession. You don't seem to realize what you are asking. I am only a man. If Jesus Christ is not divine, as you claim, He cannot empower me to absolve you. Only God can absolve from sin. Since you no longer accept the fact that Jesus Christ is God, you also reject the efficacy of the Sacrament of Reconciliation. If you believe that Jesus has no power to impart Divine forgiveness why bother with confession?" He sat silently as I continued, "Priests can absolve from sin only because our Divine Savior acts in them and through them. Maybe you haven't actually committed a sin in your struggle to come to terms with your conscience. I do not judge you on that level, but you have rejected an essential part of the Catholic faith, and by your own choice and logic you have excluded yourself from an important part of the Church's healing ministry."

He was taken aback by the unexpected consequences of his denial.

"The problem you're having is a faith issue." He sat motionless as I continued, "Some of the saints questioned aspects of the deposit of the faith at one time or another. John the Baptist even questioned whether Jesus was really the Messiah. But you have rejected Christ's divinity, the very heart of our faith. This is more than a difficulty. I can give you a blessing, but there's no point in hearing your confession. I'm sorry." After a long pause he thanked me, stood up and walked away. I pondered long and hard what had taken place, but I know I did the right thing. The truths of revelation are a gift. Either you accept them or you do not.

Moral decisions may be subject to private conscience in a delicate discernment process, but the deposit of faith is not up for grabs. The privatization of faith is not an option for Roman Catholics. We are one people. We believe one Creed. Disbelief has inevitable consequences and to walk away from grace is a great folly.

For a free copy of the Christopher News Note, "Hard Times, Hard Choices," send your name and address to The Christophers, 12 East 48th Street, New York, NY 10017.

Father John Catoir is director of The Christophers.

Is It Time To Panic Over The Priestly Celibacy Requirement?

The Human Side

Father Eugene Hemrick

In a *Commonweal* magazine article titled "Numbers Don't Lie," Richard Schoenherr's picture of the declining number of priests accurately coincides with several other studies.

By the year 2005 we can expect to have approximately 21,000 active diocesan priests, which is 40 percent fewer than the 35,000 we had in 1966. The average age will be higher, and the ratio of priests to the laity lower.

Much of the decline comes from an aging priesthood that is not replacing itself. Seminary closings because of the difficulty of attracting candidates are a reflection of the problem.

The precipitous decline has led analysts to argue that if we had a married priesthood we would attract more men to it. These voices argue that celibacy is deterring priesthood candidates and will deprive Catholics of the Eucharist, and that without the Eucharist, the church loses its central act of worship. These people ask, Why maintain an age-old tradition which didn't even exist in the beginning of the Church?

Before responding to this question, several other questions need to be posed. First, is a person wrong or odd to forego the beauty of marriage in order to dedicate himself entirely to God? Moreover, is such dedication the result of a misunderstanding of Scripture and tradition, and even of God? Is celibacy solely a human idea, or does it arise from divine inspiration?

Second, why give up marriage and the gift of children? Is this the result of a personal calling? In itself, is the particular sacrifice required by celibacy a God-driven call?

Third, does society benefit from a celibate priesthood? What statement is made about the value of women or family life when a person gives up the strong desire to marry and to have a family for the sake of God and the Church? Might celibacy make a positive statement to leaders in society who strive to practice justice and who search for some sign that their sacrifice is not in vain when everything around them militates against their efforts?

Fourth, when we hear people argue against celibacy on grounds that it leads to a priesthood shortage that may deprive some communities of the Eucharist, might we conclude simply that this means we are all responsible for increasing the number of priests?

Frankly I do not have complete answers to these questions. I do know, however, that every time the declining numbers on priests is posted, there is a tendency to jump to the conclusion that doing away with celibacy will remedy the problem.

Seldom do we ask the deeper question: What is celibacy all about? As yet, I do not think we are frank enough in our discussion of celibacy. A frank discussion of the experience of celibacy and its impact on the priest, others in the Church and society may just be what we need in order to understand celibacy at a deeper level.

Before we panic over celibacy and throw it out, we need to take a few more steps toward understanding it.

Father Hemrick is director of research for the United States Catholic Conference.

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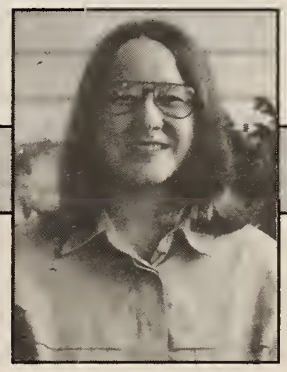
Obsessive-Compulsive Disorder

Crosswinds

Martha W. Shuping, MD



Dear Dr. Shuping,

My son is a junior in college. His father and I are concerned about some problems he is having. He has started having excessive concerns about cleanliness. After he has been in the chemistry lab at school, he will come home and shower for a full hour every day. If he is outside and any of the neighbors are using chemicals on their lawns, he will also come in and shower for about an hour. He is constantly going around washing the doorknobs We are really concerned about him but he won't discuss any of this. We don't know what to think.

It sounds like your son my be suffering from obsesive-compulsive disorder. People with this problem often develop fears related to contamination whether by "germs" or chemicals. People with OCD may wash their hands repeatedly for prolonged periods each day to the point where their hands become raw, or they may take excessively long showers, even up to several hours each day.

People with OCD do not always have a focus on cleanliness although this is a common theme. They may have other rituals such as having to fold clothes in a certain way, and having to refold clothes (perhaps all day long) if they are not done correctly. There may be checking rituals, repeatedly checking all the electrical outlets to be sure things are not plugged in, or checking excessively to be sure all doors are locked. In each case, there is intense anxiety and the feeling that something bad will happen if the ritual is not performed correctly.

Although some people use the word "compulsive" to describe people who are highly conscientious and perhaps perfectionist, obsessive-compulsive disorder goes beyond that. Obsessive-compulsive disorder is in part genetic, associated with decreased levels of the neurotransmitter serotonin.

See **Crosswinds,** Page 16

Marriages are Models Of Faith

Family Reflections

Andrew & Terri Lyke

To have a Paul, a mentor-couple, and a Barnabas, a faith companion-couple, married couples do the choosing. However to have a Timothy, a protégé-couple, married couples are chosen.

We have had the privilege of being Paul to younger couples after their Pre-Cana, that we have been positive role models for them. It's not as much a challenge when they are couples who only see our ministerial side. When our Timothies are close relatives, neighbors, co-workers, parishioners, or others who we see often, the "privilege" sometimes seems dubious. Sometimes it even seems burdensome. We shudder at the thought that these couples might see us at our worst times when we don't exemplify our ideals. Yet, we know that only in our realness, the good and the not-so-good, that our love is truly displayed.

When our Timothy needs our listening, we try to spare them our advice. Our actions speak so much louder than our words, even solicited words of advice. When they speak for direction, we try to point them toward God who will always lead them to love. Sometimes simple words of encouragement and affirmation help to empower a Timothy to work harder at their relationship. The greatest gift we can give them is to pray for and with them.

Timothies don't always tell their Pauls they have been chosen. As married persons, we must assume that we are being watched and chosen. This helps us to understand the public dimension of married life. Marriage is an "office" we hold that serves those with whom we come in contact. We leave them with an impression of marriage. Those impressions may have lasting effects on the Timothies who watch us.

To be chosen by a Timothy is a blessing. It's a call to be holy and God's gentle message to "Get it together!", often just when we need it. It's not a burden when we realize that God loves us in spite of our broken-ness, and that we have been chosen as Paul in spite of our imperfectness. It invites us to try to be our best for ourselves and for others — for God's glory.

St. Paul addresses Timothy as "my own son in the faith (1 Timothy 1:2)." The Timothies in our lives are our "children" in faith. We model our faith as married people to other married people who are maturing in their faith. If you have a Timothy, pray for them; encourage them; affirm them. Remember that the answers to their challenges may not be your answers. But through your witness of God's love in you, their answers may unfold.

Marriage is a private relationship between a husband and a wife. But it is also a very public ministry to those around us, particularly other married couples. We are especially enriched by the couples who have chosen to be *Paul* to us, the beacons of light that guide us to successful relationships. Without the many faith companion-couples who have been *Barnabas* to us, our life would not be as rich and exciting. The precious gift of being chosen as role-models by *Timothy*-couples reminds us that God chooses us to be His. Having these three dimensions of couple-to-couple relationships, we see ourselves as ambassadors to marriage.

Your comments are welcome. Write to: Family Reflections, PO Box 652, Matteson,IL 60443-0652

Programs For Volunteers

Question Box

Father John Dietzen

Q. A few of us in our university dorm want to find some place that can really use us where we can volunteer for service work this summer. Have you any suggestions? Or can you tell us where to look for possibilities? (Ohio)

A. Since the last time I responded to a similar question in this column, two wonderful publications have been brought to my attention.

One is *Response*, the Volunteer Directory for 1995, published by the Catholic Network of Volunteer Service. It lists the purpose, requirements, financial and living arrangements, training expectations and other information for dozens of volunteer programs in the United States and foreign countries, with lengths of service varying from several weeks to several years.

The great majority have Catholic affiliation; a few are under Protestant or non-denominational auspices. Write to CNVS, 4121 Harewood Road N.E., Washington, DC 20017; phone (800) 543-5046.

The other is *Connections 1995*, a publication of the St. Vincent Pallotti Center for Apostolic Development (Box 893, Cardinal Station; Washington DC 20064; phone (202) 529-3330). *Connections* carries basically the same information as *Response*. Many listings overlap, of course, but each publication includes some programs not in the other.

Openings are available to teen-agers, senior citizens and everyone in between.

As the presence of these valuable directories indicates, lay volunteers, short- and long-term, have become quite a significant factor in the life of the Church today. Every indication is that their importance will continue to grow.

The Pallotti centers and the Catholic network (and I'm sure there are others as well) deserve our thanks for making this information so readily available to American Catholics and others.

Q. You have said in your column and in your book that receiving Communion by intinction (dipping the host in the cup) prevents the option of receiving Communion in the hand. Several of our parishioners, including myself, ask why they cannot receive the host and then dip the host in the cup themselves. Can you explain? (New York)

A. In all its liturgical guidelines on the subject, the Church points out that the theology and the entire symbolism of the Communion rite require that the Eucharist be ministered. This includes both the consecrated bread and wine, if both forms are offered.

The Church is so conscious of this need that it provides a separate form for ministering the cup ("The blood of Christ"), as well as an "emergency" procedure when not enough ministers are present at a particular Mass.

If sufficient eucharistic ministers are lacking, the priest may "appoint a suitable person who in case of genuine necessity would distribute Communion for a specific occasion" (*Immensae Caritatis*, 1973 instruction of the Sacred Congregation for Divine Worship).

A brief commissioning ceremony for that special situation is given in the same document.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped self- addressed envelope to Father John Dietzen, Holy Trinity Church, 104 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Scripture

Readings for the week of May 7-13

Sunday:	Acts.13:14, 43-52 Revelation 7:9, 14-17 John 10:27-30
Monday:	Acts 11:1-18 John 10:1-10
Tuesday:	Acts 11:19-26 John 10:22-30
Wednesday:	Acts 12:24-13:5 John 12:44-50
Thursday:	Acts 13:13-25 John 13:16-20
Friday:	Acts 13:26-33 John 14:1-6
Saturday:	Acts 13:44-52 John 14:7-14

St. Peregrine

Peregrine was born in 1260 at Forli, Italy. He was active in an anti-papal party but reformed his character upon meeting St. Philip Benizi. He joined the Servants of Mary and was ordained. He founded a new house for the order at Forli and became known for his preaching, austerity and holiness. He suffered greatly from a cancer on his foot. The priest prayed the night before he was to have his foot amputated and awoke to find it cured. Because of this miracle, he became more widely known. Peregrine lived until age 80. He is the patron of cancer patients. His feast is May 1.

Saints & Scripture

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Salt And Light

Reflections on the Social Mission of the Parish

"Our parish communities are measured by how they serve 'the least of these' in our parish and beyond its boundaries — the homeless, the sick, those in prison, the stranger (Matthew 25:31). Our local families of faith are called to 'hunger and thirst for justice' and to be 'peacemakers' in our own communities (Matthew 5:6,9)."

U.S. Catholic Bishops, *Communities of Salt and Light*

COMMUNITIES OF SALT AND LIGHT
REFLECTIONS ON THE SOCIAL MISSION OF THE PARISH

Entertainment

While You Were Sleeping

Feel-Good Film Stresses Family, Love, Friendship

NEW YORK (CNS) — Once in a while an obvious Hollywood feel-good film entertains even the skeptical. "While You Were Sleeping" is just such a minor gem — not a diamond to be sure, but a cubic zirconia shines just as brightly.

In this screwball romantic comedy a string of innocent misunderstandings propel lonely Chicago token-taker Lucy (Sandra Bullock) into the embrace of the Callaghans, a warm, loving Catholic family so tolerant they asked their beloved Jewish neighbor (Jack Warden) to be godfather to their son, Peter (Peter Gallagher).

Bill Putnam and Sandra Bullock star in "While You Were Sleeping," which the U.S. Catholic Conference praises for its "good cheer and affirmation of family life." CNS Photo From Hollywood Pictures

It is grown-up yuppie Peter who catches Lucy's shy eyes, and when he is mugged on Christmas Day while she is working, she leaps onto the tracks where he has fallen and saves him from an oncoming train. Following him to the hospital she learns he is in a coma and a nurse misinterprets Lucy's remarks, thinking they are engaged.

When the worried family arrives and is so grateful to Peter's "fiancee" for having saved his life, Lucy goes along, since Grandma (Glynis Johns) has a heart condition and can't take any further excitement.

While Peter's fate remains uncertain, the Callaghans virtually adopt orphaned Lucy and she blossoms — until brother Jack (Bill Pullman) arrives on the scene. These are the two that should be planning a honeymoon, but under the circumstances neither will admit to romantic feelings — especially when Jack is mistakenly led to believe that Lucy is already two-timing his brother.

While this is a formula story with a predictable path to true love triumphant, director Jon Turteltaub builds up so much good will with warm-hearted characters one can hardly resist its good cheer and affirmation of family life.

The right cast moves the story right along, with a fine turn from Jewish neighbor Warden, Peter Boyle as the family patriarch, Johns as grandma, and Michael Rispoli as Lucy's imagined lover.

Looking radiant despite a messy hairdo and baggy clothes, Bullock executes the kind of star turn that made Meg Ryan a household name after "When Harry Met Sally." Gallagher has his eyes closed through most of the movie, but bookends it with comic panache, and Pullman's sweet nature is a refreshing change from today's iron-pumping screen heroes.

Some viewers may object that their emotions are being manipulated throughout, but this is accomplished in such positive directions — stressing friendship, love and family — it is quite an enjoyable experience.

Because of mild sexual innuendo and minimal profanity, the U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.

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Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Finishing School" (1934)

Dated romance has a student (Ginger Rogers) at an exclusive women's academy falling in love with a poor medical intern (Bruce Cabot), then helped by a pal (Frances Dee) and with the blessings of her father, she escapes the repressive hold of empty-headed mother and conniving principal for marriage. Directed by Wanda Tuchock and George Nicholls Jr., the contrived story has meager interest save for the period background and populist view of class distinctions. Sexual situations and alcohol abuse. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

"Top Hat" (1935)

Stylish musical romance between a hoofer (Fred Astaire) and a socialite (Ginger Rogers) starts with comic misunderstandings in London, then goes on to their ever more zany encounters in Venice. Director Mark Sandrich keeps the lightweight proceedings on the boil, with only the dance routines and Irving Berlin songs providing any substance. Sexual innuendo and frivolous treatment of marriage. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

"Stage Door" (1937)

Seriocomic classic set in a Broadway boarding house for aspiring actresses (Ginger Rogers, Gail Patrick, Eve Arden, Lucille Ball, et al.) who keep up their spirits with zany high jinks while waiting for a successful part. Director Gregory La Cava smartly paces heartbreak with comedy, while skewering a predatory producer (Adolphe Menjou) along the way, yet ends paying tribute to the theatrical art as a stage novice (Katharine Hepburn) becomes a star in a performance inspired by a dead actress (Andrea Leeds). Romantic situations and off-screen suicide. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Bachelor Mother" (1939)

Flimsy romantic comedy revolves around a shop girl (Ginger Rogers) who finds an abandoned infant, then tries to convince her boss (David Niven) that she's not the baby's mother. Directed by Garson Kanin, the complications arising from this comic premise are broadly farcical yet always related to the inevitable sentimental ending. Veiled references to unwed motherhood. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Kitty Foyle" (1940)

Subtitled "The Natural History of a Woman," the dated tearjerker spins the tale of a "white-collar girl" (Ginger Rogers) torn between the rich, handsome man of her dreams (Dennis Morgan) and the steady, down-to-earth beau (James Craig) who wants to marry her. Directed by Sam Woods, Rogers won an Oscar in the role of a woman who refuses to compromise her working-class principles to the upper-class snobbery of Philadelphia mainliners. Sexual situations and innuendo. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

"Tom, Dick and Harry" (1941)

Daffy comedy in which a telephone operator (Ginger Rogers) has strange dreams about her persistent suitors — a rich socialite (Alan Marshal), a car salesman (George Murphy) and a genial dreamer (Burgess Meredith) — with her choice coming as no surprise. Director Garson Kanin has a lot of fun with the attitudes of the time, especially in the wacky dream sequences, but the love story's sentimentality wears less well. Romantic complications. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Tender Comrade" (1943)

Dated World War II sudser about four war-plant workers (Ginger Rogers, Ruth Hussey, Kim Hunter and Patricia Collinge) who share expenses in renting a house while their men are in service. Director Edward Dmytryk's attempt to dramatize the home front centers on Rogers and her thoughts of soldier hubby Robert Ryan, but the result is clogged with patriotic rhetoric that rings hollow to post-war ears. Chiefly of interest for its idealized version of the domestic problems of the period. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Forever Female" (1953)

Stodgy romantic comedy in which a novice writer (William Holden) changes his play to suit a Broadway producer (Paul Douglas) who insists it be tailored for his ex-wife (Ginger Rogers) until realizing the role requires a younger actress (Pat Crowley). Directed by Irving Rapper, the show business setting is more interesting than the predictable and largely unamusing romantic complications. Sexual innuendo. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

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World Day Of Prayer For Vocations
May 7,1995

Venerable Brothers in the Episcopate
Dear Brothers and Sisters throughout the World

"Pray the Lord of the harvest to send labourers into his harvest" (Mt 9,38). With these words of the Lord I address myself to the whole Church, which on May 7, the Fourth Sunday of Eastertide, will celebrate the annual World Day of Prayer for Vocations on the theme: "Pastoral care of young people and pastoral care of vocations are complementary."

1. Ten years have now passed since the United Nations Organization proclaimed 1985 as "International Year of Youth." On that occasion I sent a letter to the young men and women of the world to fix with them the joyful annual appointment of the World Youth Day.

At the conclusion of the decade I wish to give thanks to the Lord for the hope which that initiative sowed and caused to grow in the hearts of young people, and, on the occasion of the next World Day of Prayer for vocations, *I invite all to reflect on the close relationship which connects the pastoral care of young people and the pastoral care of vocations.*

Having, on various occasions, called upon young people throughout the world to meditate on Christ's meeting with the young man (cf Mk 10,17-22; Mt 19,16-22; Lk 18,18-23), I have already had the opportunity to underline that youth attains its true richness when it is seen principally as a time of vocational reflection.

The young man's question: "What must I do to have eternal life?" uncovers a constitutive dimension of youth itself. The young man means, in fact: "What must I do so that my life may have meaning? What is God's plan for my life? What is his will?"

The dialogue which grows out of the young man's question offers Jesus the occasion to reveal the special intensity with which God loves those who are able to pose for themselves in vocational terms the question about their own future: "Jesus looked steadily at him and loved him." The one who lives with this vocational tension, taking it seriously, finds in the heart of Christ a care which is full of tenderness. A little later Jesus also reveals God's response to whoever lives his or her own youth as a favourable time of spiritual orientation. The response is: "Follow me!"

It is in following Jesus that youth displays all the richness of its potentiality and acquires its full meaning.

It is in following Jesus that the young discover the sense of a life lived as a gift of self, and experience the beauty and truth of growing in love.

It is in following Jesus That they feel themselves called to communion with Him as living members of a single body, which is the Church.

It is in following Jesus that it will be possible for them to understand the personal call to love: in matrimony, in the consecrated life, in the ordained ministry, in the mission "ad gentes."

2. That dialogue shows however that Jesus' care and tenderness can remain unanswered. And what is sad is the inheritance of life choices which distance us from him.

How many motives, even today, hold back adolescents and young people from living the truth of their age in generous adherence to Christ. How many still do not know of whom to ask that question the "rich young man" put to Jesus! How many people's young days are at risk of losing out on an authentic growth.

And how many expectations! The desire to give a meaning to its existence remains strong in the heart of every new generation. In the course of their journey young people look for someone who will know how to speak with them about the problems which worry them and to propose solutions, values, perspectives which are worth staking ones future on.

What is needed today is *a Church which knows how to respond to the expectations of young people.* Jesus wants to enter into dialogue with them, and through his body which is the Church, to propose the possibility of a choice which will require a commitment of their lives. As Jesus with the disciples of Emmaus, so the Church must become today the traveling companion of young people, who are often marked by confusion, resistance, and contradictions, in order to announce to them the ever-astonishing "news" of the Risen Christ.

This is what is needed: *a Church for young people,* which will know how to speak to their heart and enkindle, comfort, and inspire enthusiasm in it with the joy of the Gospel and the strength of the Eucharist; a Church which will know how to invite and to welcome the person who seeks a purpose for which to commit his whole existence; a Church which is not afraid to require much, after have given much; which does not fear asking from young people the effort of a noble and authentic adventure, such as that of the following of the Gospel.

3. This commitment of the Church for young people, with the necessary attention to elements of a pedagogical and methodological order, can in no way fail to acknowledge that pastoral care of the various vocations is a primary duty. Nor can it fail to pay constant and specific attention to vocations to the ordained ministry and to the life of special consecration, which of their nature require a particular care.

A plan of pastoral care of young people cannot but have as its ultimate objective the maturation of a deep, decisive personal dialogue of the young man or young woman with the Lord. The vocational dimension is thus an integral part of the pastoral care of the young, to the point that one can say in synthesis: *the specific pastoral care of vocations finds its vital context in the pastoral care of youth, and this pastoral care of young people is complete and efficacious when it is open to the vocational dimension.*

A natural predisposition for the discovery of what is new, what is true, beautiful and good manifests itself with adolescence; at this age the first experiences which will mark the stages of growth towards the interiorisation of faith take place. *The Christian community* has much to say and to give to the young people who are living these new experiences, precisely because the gospel of vocation can give a response to the questions, to the expectations and to adolescent and youthful restlessness. *The Christian community* is the guardian and messenger of this response, because it is sent by the Lord to reveal the ultimate meaning of life to the adolescent and the young person, thereby directing him to the discovery of his own vocation within the context of daily life. Every life, in fact, shows itself to be a vocation to be known and followed, because an existence without a vocation can never be authentic.

The Christian community is called to make possible the meeting of the young person with Jesus, making itself the mediator of the call and the teacher of the response which He awaits. It has the mission of bringing young people to the discovery of their personal call to be Church. *The Christian community* is thus the natural setting in which young people can complete their educational journey, discovering the greatest riches of their particular age and responding to that vocation which the God of life, from the creation of the world, has provided for each one.

4. The paths of the pastoral care of the young, conceived and put into effect in the particular Churches, in parish communities, in church organizations, and in Institutes of Consecrated Life cannot fail to take into account this objective and these ideas.

It is the task of educators, in the fulfillment of their respective roles, to guide the maturation of different vocations, giving particular attention to vocations to the priesthood and the consecrated life. Even if their activity does not directly bring about a response, it can, however, facilitate it, at times to the point of making it possible. The fruit is always something new, original and fundamentally gratuitous: in the course of its coming into being, this fruit is exposed to all the uncertainties of any growth. In this regard, one must reject the temptation to a hurried impatience and an anxious worrying about the outcome and the rhythm of the growth of the seed.

From time to time the educator is called to be diligent in sowing the seed abundantly and wisely and then in fulfilling his duty without forcing the rhythm of growth. His greatest aspiration will be that of creating educational journeys which can bring about the young person's discovering the heart of God, so that fulfilling the will of God, he may succeed in perceiving the immense joy of the gift that is life and of the life that makes itself a gift.

Sustained by the certitude that the heavenly Father continues to call very many young people to follow more closely in the footsteps of Christ His Son in the sacred ministry, in the profession of the evangelical counsels, and in missionary life, I entrust to all the responsible authorities and to those engaged in the pastoral care of youth and of vocations the task, at the same time fascinating and demanding, of stirring up vocations. This must be done in such a way that there be "a more widespread and deeply felt conviction that all members of the Church, without exception, have the grace and responsibility to look after vocations." *(Pastores dabo vobis, n.41)*

5. I am certain that in this World Day of Prayer for Vocations the first place will be given to prayer. Let the whole Church pray with trusting hope, aware that vocations are a gift to be begged for with prayer and to be merited with holiness of life.

To Mary, who in her youth lived out the extraordinary call to be all for God and all for man in the wondrous mystery of the incarnation of the Divine Word, I entrust all the young people of the world and all those who, journeying with them, make themselves their guides on the path to perfection.

May "the Mother of the Redeemer" make intercession so that in the Church life might beget new life and all members of the body of Christ may know how to show the world that there is no true humanity unless there is commitment to live as God wills.

Let Us Pray

O Virgin of Nazareth,
the "yes" spoken in youth
marked your existence
and it grew
as did your life itself.
O Mother of Jesus,
in your free and joyful "yes"
and in your active faith
so many generations and so many educators
have found inspiration and strength
for welcoming the Word of God
and for fulfilling His will.
O Teacher of life,
teach young people
to pronounce the "yes"
that gives meaning to existence
and brings them to discover the hidden "name" of God
in the heart of every person.
O Queen of the Apostles,
give us wise educators,
who will know how to love young people
and help them grow,
guiding them to the encounter with Truth
which makes one feel free and happy.
Amen!

With these wishes, from my heart I impart the Apostolic Blessing to you, Venerable Brothers in the Episcopate, you Priests, Deacons, Religious men and women and to all the lay faithful, in particular to the young men and the young women, who with a docile heart, listen to the voice of God and are ready to welcome it with a generous and faithful adherence.

From the Vatican, 18 October 1994, the seventeenth of the Pontificate.

Ioannes Paulus II

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Jornada Mundial De Oración Por Las Vocaciones
7 de mayo de 1995

Venerables Hermanos en el Episcopado
Queridos Hermanos y Hermanas de todo el mundo

"Rogad al Dueño de la mies para que envíe operarios a su mies" (Mt. 9,38). Con estas palabras del Señor me dirijo a toda la Iglesia que el próximo 7 de mayo, IV Domingo de Pascua, celebrará la anual Jornada Mundial de Oración por las Vocaciones sobre el tema: "Pastoral juvenil y pastoral vocacional son complementarias".

1. Han pasado diez años desde que la Organización de las Naciones Unidas proclamó al año 1985 "Año Internacional de la Juventud". En aquella circunstancia dirigí una carta a los jóvenes y a las jóvenes del mundo para fijar el gozoso encuentro anual con ellos en la Jornada Mundial de la Juventud.

Al término del decenio deseo agradecer al Señor por las esperanzas que tal iniciativa ha sembrado y hecho crecer en el corazón de los jovenes, con ocasión de la próxima Jornada Myndial de Oración por las Vocaciones, *invito a todos a reflexionar sobre el estrecho lazo que une la pastoral juvenil a la pastoral vocacional.*

Invitando en repetidas ocasiones a la juventud dispersa por todo el mundo a meditar sobre el coloquio de Cristo con el joven (cf Mat. 19,16-22; Mc. 10, 17-22; Lc. 18,18-23), he tenido ocasión de subrayar que la juventud alcanza su riqueza verdadera cuando es vivida principalmente como tiempo de reflexión vocacional.

La pregunta del joven: "¿Qué cosa debo hacer para alcanzar la vida eterna"? revela una dimensión constitutiva de la misma juventud. El joven, en efecto, quiere decir: "¿Qué cosa debo hacer para que mi vida tenga sentido? ¿Cuál es el plan de Dios respecto a mi vida? ¿Cuál es su voluntad"?

El diálogo que surge de la pregunta del joven, ofrece a Jesús la ocasión para revelar la especial intensidad con la que Dios ama a aquel o a aquella que es capaz de ponerse la pregunta sobre el propio futuro en clave vocacional: "Fijando en él la mirada lo amó". Quien vive seriamente la inquietud vocacional encuentra en el corazón de Jesús una atención llena de ternura. Poco después Jesús revela también cuál es la respuesta que Dios da a quien vive la propia juventud como tiempo propicio de orientación espiritual. La respuesta es: "¡Sígueme!"

Siguiendo a Jesús es como la juventud revela toda la riqueza de sus posibilidades y adquiere plentitud de significado.

Siguiendo a Jesús es como los jóvenes descubren el sentido de una vida vivida como don de sí y exprimentan la belleza y la verdad de un crecimiento en el amor.

Siguiendo a Jesús es como ellos se sienten llamados a la comunión con El como miembros vivos de un mismo cuerpo, que es la Iglesia.

Siguiendo a Jesús es como les será posible comprender la vocación personal al amor: en el matrimonio, el la vida consegrada, en el ministerio ordenado, en la misión "ad gentes".

2. Aquel diálogo manifiesta además, que la atención y la ternura de Jesús pueden quedar sin repuesta. Y la tristeza es la consecuencia de opciones de vida que alejan de El.

¡Cuántos motivos, todavía hoy, impiden a adolescentes y jóvenes vivir la verdad de su edad en la adhesión generosa a Cristo! ¡Cuántos son, todavía, los que no saben a quién dirigir la pregunta que el "joven rico" dirigió a Jesús! ¡Cuánta juventud corre el riesgo de privarse de un auténtico desarrollo!

Y sin embargo, ¡cuántas esperanzas! En el corazón de toda nueva generación permanece siempre fuerte el deseo de dar un sentido a la propia existencia. Los jóvenes buscan, en su camino, quien sepa hablar con ellos de los problemas que les agobian y proponer soluciones, valores, perspectivas por las que valga la pena jugarse el propio futuro.

Lo que hoy se requiere es *una Iglesia que sepa responder a las expectativas de los jóvenes.* Jesús desea dialogar con ellos y proponerles, a través de su cuerpo que es la Iglesia, la perspectiva de una elección que compromete toda su vida. Como Jesús con los discípulos de Emaús, así la Iglesia debe hacerse hoy compañera de viaje de los jóvenes, con frecuencia marcados por incertidumbres, resistencias y contradicciones, para anunciarles la "nueva" siempre maravillosa de Cristo resucitado.

He aquí, pues, lo que se necesita: *una Iglesia para los jóvenes,* que sepa hablar a su corazón, caldearlo, consolarlo, entusiasmarlo con el gozo del Evangelio y la fuerza de la Eucaristía; una Iglesia que sepa acoger y hacerse desear por quien busca un ideal que comprometa toda la existencia; una Iglesia que no tema pedir mucho, después de haber dado tanto; que no tenga miedo de pedir a los jóvenes el esfuerzo de una noble y auténtica aventura, cual es la del seguimiento evangélico.

3. El compromiso de la Iglesia por los jóvenes, con las debidas atenciones de orden pedagógico y metodológico, no puede prescindir en modo alguno de considerar como deber primario la propuesta y el acompañamiento de las diferentes vocaciones. Ni tampoco puede prescindir de una atención constante y específica a las vocaciones al ministerio ordenado y a la vida de especial consagración, que necesitan por su misma naturaleza de un cuidado particular.

Un proyecto de pastoral juvenil debe proponerse como fin último la maduración en un diálogo personal, profundo, decisivo del joven o de la joven con el Señor. La dimensión vocacional, por tanto, es parte integrante de la pastoral juvenil, hasta el punto de que, en sítesis, podemos afirmar: *la pastoral específica de las vocaciones encuentra en la pastoral juvenil su espacio vital; y la pastoral juvenil es completa y eficaz cuando se abre a la dimensión vocacional.*

En la adolescencia se manifiesta, en efecto, una natural predisposición al descubrimiento de lo nuevo, de lo verdadero, de lo bello y de lo bueno; es en esta edad cuando se tienen las primeras experiencias que marcarán las etapas sucesivas hacia la interiorización de la fe. *La comunidad cristiana* tiene mucho qué decir y qué dar a los muchachos que viven esta novedad, porque precisamente el evangelio de la vocación puede dar una respuesta a los interrogantes, a las expectativas, a las inquietudes adolescentes y juveniles. *La comunidad cristiana* es guardián y mensajera de esta respuesta, porque está invitada por el Señor a desvelar al adolescente y al joven el sentido último de la existencia, orientándolo, así, hacia el descubrimiento de la propia vocación en el vivir cotidiano. Toda vida, en efecto, se manifiesta como vocación que se ha de conocer y seguir, porque una existencia sin vocación jamás ser auténtica.

La comunidad cristiana está llamada a hacer posible el encuentro del joven con Jesús, haciéndose mediadora de la llamada y educadora de la respuesta que El espera. Ella tiene la misión de hacer descubrir a los jóvenes su llamada personal, a ser Iglesia y a hacer Iglesia. *La comunidad cristiana* se ofrece, por tanto, como el contexto natural en el que los jóvenes pueden completar su *iter* educativo, descubriendo la riqueza más grande de su maravillosa edad y correspondiendo a la vocación que el Señor de la vida ha previsto para cada uno desde creación del mundo.

4. Los proyectos de pastoral juvenil, programados y realizados en las Iglesias particulares, en las comunidades parroquiales, en las asociaciones eclesiales, en los Institutos de vida consagrada no pueden prescindir de este objectivo y de estos contenidos.

Es deber de los educadores, en el desempeñode sus respectivas tareas, acompañar la maduración de las diversas vocaciones, teniendo especial cuidado de aquellas al sacerdocio y a la vida consagrada. El fruto es siempre una realidad nueva, original, fundamentalmente gratuita: un fruto expuesto, en su concretizarse, a todas las incertidumbres de calquier cultivo. A este respecto, es preciso alejar la tentación de una presurosa impaciencia y de una ansiosa preocupación acerca de la suerte y de los ritmos de crecimiento de la semilla.

El educador está llamado algunas veces a ser diligente en el sembrar con abundancia y con sabiduría y, después, a cumplir el propio deber sin forzar los ritmos del desarrollo. Su aspiración más grande será la de abrir caminos educativos capaces de hacer descubrir al joven el corazón de Dios, de forma que cumpliendo su voluntad pueda llegar a entrever el imenso gozo que es el don de la vida y el de la vida que se hace don.

Sostenido por la certeza de que el Padre Celestial continúa llamando a muchos jóvenes a seguir más de cerca las huellas de Cristo, su Hijo, en el sagrado ministerio, en la profesión de los consejos evangélicos, en la vida misionera, confío a todos los reponsables y agentes de la pastoral juvenil el afascinante y, al mismo tiempo, exigente deber de la animación vocacional. Es necesario obrar de modo que "se difunda y arraigue la convicción de que todos los miembros de la Iglesia, sin excluir ninguno, tienen la gracia y la responsabilidad de cuidar las vocaciones" *(Pastores dabo vobis, n.41).*

5. Estoy seguro de que en esta Jornada Mundial de Oración por las Vocaciones, se dará el primer puesto a la oración. Toda la Iglesia rece con esperanza, consciente de que las vocaciones son un don que se ha de implorar con la oración y merecer con las santidad de vida.

A María, que en su juventud vivió la extraordinaria llamada a ser todo de Dios y toda del hombre en el admirable misterio de la encarnación del Verbo Divino, confío todos los jóvenes del mundo y todos aquellos que, caminando con ellos, se hacen sus guías en el sendero que conduce a la perfección.

La "Redemptoris Mater" interceda para que en la Iglesia la vida engendre nuevas vidas y para que todos los miembros del cuerpo de Cristo sepan revelar al mundo que no hay verdadera humanidad, si no nos comprometemos a vivir como Dios quiere.

Oremos

¡Oh Virgen de Nazaret!,
el sí que pronunciaste en tu juventud
marcó tu existencia
y llegó a ser grande
como tu misma vida.
¡Oh, Madre de Jesús!,
en tu "sí" libre y gozoso
y en tu fe activa
tantas generaciones y tantos educadores
han encontrado inspiración y fuerza
para acoger la Palabra de Dios
y para cumplir su voluntad.
¡Oh, Maestra de vida!,
enseña a los jóvenes
a pronunciar el "sí"
que da significado a la existencia
y hace descubrir el "nombre" escondido por Dios
en el corazón de cada persona.
¡Oh, Reina de los Apóstoles!,
danos educadores prudentes,
que sepan amar a los jóvenes y hacerles crecer,
guiándoles al encuentro de la Verdad
que los hace libres y felices. ¡Amén!

Con estos votos imparto de corazón la Bendición Apostólica a vosotros Venerables Hermanos en el Episcopado, a los Sacerdotes, Diáconos, Religiosos, Religiosas y a todos los fieles laicos, en especial a los jóvenes y a las jóvenes que con corazón dócil se ponen a la escucha de la voz de Dios prontos a acogerla con adhesión generosa y constante.

En el Vaticano, 18 de octubre de 1994, décimo séptimo de Pontificado.

Juan Pablo II

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People In The News

W. PETER GRACE

Catholic Philanthropist J. Peter Grace Dies At 81

NEW YORK (CNS) — J. Peter Grace, a leading Catholic layman and prominent American business executive, died of lung cancer April 19 at the age of 81. Grace was president of the American Association of the Sovereign Military Order of Malta since 1977 and served on the boards of many Catholic organizations and institutions, including a stint as president of the board of trustees at the hospital where he died, St. Vincent's in New York. At the time of his death, he was chairman of W.R. Grace & Co., a $5 billion specialty chemicals and health care company that his grandfather founded 140 years ago. But he no longer had an active role in the company, since agreeing under pressure March 17 to resign as chairman in May. In addition to the Knights of Malta, Grace was involved with such groups as the Knights of the Holy Sepulcher of Jerusalem; the Catholic Youth Organization of the Archdiocese of New York; the Grace Institute, a tuition-free school for women which has graduated some 100,000 students since its founding in 1897; the Covenant House shelter for troubled youths.

Bomb Suspect's Former Pastor: 'Our Town's Also Torn Apart'

WASHINGTON (CNS) — The boyhood pastor of Oklahoma City bombing suspect Timothy J. McVeigh said the tragedy has left McVeigh's former hometown deeply shaken. Msgr. Paul J. Belzer, pastor of Good Shepherd Church in Pendleton, N.Y., said he and the ministers of the United Church of Christ and the three Methodist churches scheduled an interfaith prayer service for the town at Good Shepherd the evening of April 26. In a telephone interview April 25, Msgr. Belzer was asked what he planned to say at the service. "I don't know yet," he said. "We'll concentrate, of course, on the loss of life in the bombing, on the torn lives in Oklahoma City." Msgr. Belzer, who has known the family for about 20 years, said he did not know Timothy McVeigh well, but he remembered him as a boy who liked basketball and attended Mass regularly with his father.

Bishop Warns Against Exaggerated Devotions

ROME (CNS) — Priests must guard against exaggerated devotions to Mary, said an Italian bishop investigating the possibility of a miracle in the case of a Marian statue said to have shed tears of blood. While a "special devotion" to Mary is legitimate, it is not at the same level as worship of Christ and the Trinity, said Bishop Girolamo Grillo of Civitavecchia-Tarquinia. "Avoid in preaching false exaggerations and narrow-mindedness so as to guide with equilibrium popular devotions," he said in an April 24 letter to diocesan priests. The letter was written as crowds of people continued visiting the backyard of a family in Civitavecchia to see the empty niche where a 17-inch plaster statue of Mary is said to have cried tears of blood several times in early February. The bishop formed a theological commission to study the possibility of a supernatural event after a series of scientific tests he ordered showed the liquid falling from the statue's eyes was human male blood.

Pope, Others React To Bombing

OKLAHOMA CITY (CNS) — Pope John Paul II and other church leaders offered their prayers for the victims of April 19's massive bomb blast at a federal office building in Oklahoma City. The pontiff called the attack a "deplorable act of violence" and an "unspeakable crime." Pope John Paul offered his prayers and condolences in a telegram sent by Vatican Secretary of State Cardinal Angelo Sodano to President Clinton and to Archbishop Eusebius J. Beltran of Oklahoma City. "His Holiness Pope John Paul II has been deeply saddened by the deplorable act of violence which has caused so many deaths and injuries in Oklahoma City and he gives the assurance of his prayerful closeness at this difficult time," said the text of the telegram, released April 21 by the Vatican.

Cardinal Urges President To Halt Deportation Of Chinese Women

WASHINGTON (CNS) — Cardinal Roger M. Mahony of Los Angeles has appealed to President Clinton to halt the imminent deportation of Chinese refugees who say they fled their country to escape forced abortion and sterilization. "It is our strong belief that these women are being denied their right to have children," Cardinal Mahony said in a letter to the president April 20. Cardinal Mahony is chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities. He wrote to Clinton after 13 women in Immigration and Naturalization Service detention were moved April 14 to a holding center in Bakersfield, Calif., in preparation for deportation. They were among some 300 Chinese passengers being smuggled into the United States on the ship Golden Venture when it ran aground in New York Harbor in June 1993.

HUD Official Hits Cuts To Help Poor, Lack Of Outrage Against Them

CHEVY CHASE, Md. (CNS) — A Department of Housing and Urban Development official blasted recent House-approved cuts that affect the poor and criticized the lack of an outcry against those cuts. Summer youth jobs and the Women, Infants and Children nutrition program will bear the brunt of $17 billion in budget recisions OK'd by the House, said Andrew Cuomo, HUD assistant secretary for community planning and development. HUD itself, he said, was the target of $7 billion in recisions — 25 percent of its budget. "But they can still find $200 billion for a tax cut, half of which will go to people making more than $100,000 a year, and they can still find $183 billion for a capital gains tax cut, half of which will go to people making more than $200,000 a year," Cuomo said. Cuomo spoke April 24 at the eighth "Pastoring in African-American Parishes" workshop sponsored by the National Black Catholic Congress and held in Chevy Chase, a Washington suburb.

Religious Leaders Begin Fast While Conference Under Way On Nukes

UNITED NATIONS (CNS) — A group of religious leaders and others has announced a fast for nuclear disarmament in conjunction with a U.N. conference on nuclear nonproliferation. The fast will continue until May 12, the scheduled end of the U.N. conference for review and extension of the 1970 Treaty on the Non-Proliferation of Nuclear Weapons. Auxiliary Bishop Thomas J. Gumbleton of Detroit, a former president of Pax Christi USA, said that Pope Paul VI, in reference to the nuclear bombing of Hiroshima, had declared that the world should prevent "such butchery from ever happening again." The fasters' message, he said, was to speak through their bodies, spirits and prayers to the nations and say, "No more nuclear weapons."

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ARISE is a weekend (Friday evening to Sunday evening) conducted at a retreat center or church. It is specifically designed for non-Catholics and for non-practicing Catholics, to "come and see."

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ARISE can bring you close to God through His Son, Jesus Christ.

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During the ARISE weekend, you'll be in the company of others, mostly non-Catholics, who are also seeking to improve their spiritual lives. Together, you'll listen to talks presented by the ARISE "team."

The talks build upon one another to present a plan for Christian living, and a vision of Church as a community. Catholic worship and prayer forms, particularly the Mass, are presented and explained.

But don't get the impression that ARISE is all study and seriousness! It's a fun weekend with a good amount of humor, plenty of singing, good food and pleasant, relaxed surroundings.

ARISE is a friendly, low-key, no-pressure encounter. Special care is always taken to respect the freedom of participants. The Lord has led you to ARISE, and it is He who will lead you from this point on. Our role is simply to provide you with a pleasant and informative weekend in His presence.

No Fee!

There is no fee to participants in the weekend. Costs are entirely paid by contributions of those interested in this work. Should you wish to become a contributor your donation will be gratefully accepted and used to bring others to Christ through ARISE.

ARISE is a weekend experience for those who want to know more about the Catholic faith. We invite those interested in the Catholic faith, those who have been away from the Church, and those who just want to know more about the Catholic Church.

During ARISE, you will be in the company of others who are seeking to improve their spiritual lives. Talks presented by the ARISE team are followed by discussion in small groups. Time is allowed for questions and relating your feelings about the topics covered.

ARISE is a fun weekend with good humor, singing sharing, and good food in a pleasant, relaxed atmosphere. Come and join us for a great weekend. Weekends are scheduled as follows:

June 9-11 Men's ARISE Holy Family Church, Clemmons

June 23-25 Women's ARISE Holy Family Church, Clemmons

August 11-13 Men's ARISE St. Barnabas Church, Arden

August 18-20 Women's ARISE St. Barnabas Church, Arden

For application forms and information, contact your local Catholic church or call Sheri Wilson at (910) 765-3499.

Vocation Update

By FATHER FRANK O'ROURKE

Vocation Director

As vocation director for the Diocese of Charlotte, I am given many wonderful opportunities to meet with men who feel called to the priesthood. Their stories of life and faith are diverse. It's a humbling and enriching experience to meet with others who are seeking to respond to the Lord's call.

Part of my ministry involves meeting people from organizations that have a particular interest in vocations to the priesthood and who share prayer, time, talent and treasure to promote vocation awareness and support for our seminarians.

Two groups in the Diocese of Charlotte stand out for their fine work for vocations: the Knights of Columbus and the Catholic Daughters of America.

The Knights of Columbus have long been known for their support of the priesthood and religious life. Besides individual efforts and prayers by the knights and their families, councils throughout the Diocese of Charlotte provide special funds for seminarians.

There are more than 30 councils in our diocese. Each has a knight who is responsible for vocation promotion and awareness.

On a national level, they provide scholarship money for the education of future priests and excellent materials for vocation promotion and awareness. Locally, they assist individual seminarians through a program called RSVP. This money is given directly to seminarians to help with personal needs and opportunities for enrichment.

Moreover, some councils sponsor evenings of discernment and awareness for members, families and others who might be considering a vocation to the priesthood or religious life.

The Catholic Daughters of America, a relatively small group of women in the Diocese of Charlotte, has been most generous with their willingness to assist seminarians. They offer prayerful support and give generously of their time, talent and treasure to promote vocations.

The CDA has a special mission in serving the Church and its priests. Their joyful presence in providing receptions for diocesan events — especially at the annual CRISM Mass and at ordination receptions — is a wonderful expression of their dedication.

Although many individuals pray and support vocations through daily prayer, I mention the Knights of Columbus and the Catholic Daughters in special recognition of their corporate efforts to serve the Church by promoting vocation awareness and the special care they show to the seminarians of the Diocese of Charlotte.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father O'Rourke at (704) 334-2283. Questions for this column can be sent to him at 1621 Dilworth Rd. East, Charlotte, NC 28203.

Pope Meets With President Of U.S. Bishops' Conference

VATICAN CITY (CNS) — Pope John Paul II met Cardinal William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, April 28 to discuss the work of the conference.

"We had a very wonderful, warm meeting," Cardinal Keeler said, but added he could not discuss the specific NCCB items on the agenda.

The leader of the U.S. bishops' conference, like officers of other large bishops' conferences around the world, has regular meetings once or twice a year with Pope John Paul to keep him informed about the bishops' work.

Cardinal Keeler said he and the pope continue to discuss the effects of the 1993 World Youth Day celebration in Denver and the U.S. bishops' ongoing efforts to meet with young people in their dioceses and to promote their involvement in the Church.

Joining Cardinal Keeler for the meeting with Pope John Paul was Msgr. Dennis M. Schnurr, general secretary of the U.S. bishops' conference.

Bishop McGuinness H.S., the only Catholic high school in the Triad, announces its **$10,000** raffle. Proceeds go to physical plant improvements and tuition assistance. Only 300 chances will be sold! To purchase a ticket, return the form below along with payment to:
Bishop McGuinness H.S., School Raffle, 1730 Link Road, Winston-Salem, NC 27103.
Thank you for your support of Catholic education, from the students at Bishop McGuinness.

Ticket Sales Limited to 300.. Don't Delay Enter Today!

Ticket Reservation

Bishop McGuinness Memorial High School

$10,000 Grand Prize

Entries Must Be Postmarked by Monday, May 22

Here's my order for Spring Raffle tickets at a cost of $100 each. I realize that only 300 tickets will be sold and if my order is received after all the tickets have been sold, my money will be refunded in full.

Two ways to get your tickets now! I would like to order _____ tickets.

OR Here's my check made out to "Bishop McGuinness High School".

Charge my Credit Card as indicated (circle one): Visa MasterCard

Cardholder name_____ Signature_____

Acct. #_____ Expires_____

Name _____ Home Phone _____

Address _____ City/State/Zip _____

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Drawing will be held Friday, May 26 at the BMHS Athletic Banquet.

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Vocación diferente a Profesión

Por ARTURO DE AGUILAR

El domingo 7 de mayo se celebra el "Día de Oración por las Vocaciones" y creo que es un buen momento para hacer una pequeña reflexión con respecto a este tema.

Una de las cosas que me llamó mucho la atención al unirme al seminario en este país fue el saber que muchos de los seminaristas se decía, eran hombres "in their second career", esto significa "*en su segunda profesión*". Esto me impactó mucho pues la noción que yo tengo de *vocación* es que es un *estado de vida*, es decir una forma de vivir en relación con Dios y con los demás, y no una forma de ganarse la vida, como lo es una profesión.

Vocación es un llamado que Dios nos hace a todos y cada uno personalmente. Todos, de una forma u otra contestamos a ese llamado a vivir nuestra vida como cristianos. Nadie nace sabiendo a qué ha sido llamado; tenemos que descubrirlo a través de nuestra vida diaria, por medio de lineamientos básicos que recibimos de la Iglesia, la sociedad y principalménte de nuestra familia. Es la familia la primera encargada en guiar a los jóvenes en búsqueda de identidad, de su llamado, de su vocación.

La Iglesia tiene el llamado de incorporar a todos en una comunidad de amor a Dios y a los demás y para lograr esto se vale de personas que han encontrado que su llamado en esta vida es el servicio a los demás, en un ministerio religioso. Es por ello que la Iglesia promueve las vocaciones sacerdotales y religiosas entre hombres y mujeres, para que aquellos que sientan el llamado a servir como sacerdotes, religiosos y religiosas, puedan responder a ese llamado.

Es deber de la familia el inculcar en los jóvenes el deseo por responder generosamente a este llamado. Son los papás y mamás quienes a través de consejos y diálogo abierto con los hijos, van a inculcar ese deseo para descubrir cuál es su vocación en esta vida y especialmente si ese llamado es al ministerio en la vida sacerdotal o religiosa.

En nuestra diócesis de Charlotte tenemos una gran necesidad de sacerdotes, religiosas y religiosos para servir a nuestra comunidad hispana.Es por ello que todos los padres y madres de familia tienen que promover en sus hijos e hijas el amor hacia su Iglesia y hacia su religión para que descubran si Dios les esta llamando a servir como Sacerdote o Religioso(a).

Actualmente nuestra comunidad no tiene ni un solo sacerdote o religioso(a) hispano(a), ya sea local o de fuera, y la necesidad crece cada día más. Si usted conoce algún jóven que tenga ciertas cualidades que lo pueden hacer candidato para el sacerdocio o la vida religiosa, no dude en decirselo y anímelo para que se ponga en contacto con el director de vocaciones de esta diócesis.

El Director de Vocaciones de la diócesis es el padre Frank O'Rourke, su teléfono es (704) 334-2283. También se pueden comunicar con alguno de los seminaristas en el Centro Hispano al teléfono (704) 335-1281. En esta semana de oración por las Vocaciones pidamos por todos nuestros sacerdotes y religosas que han dado un ¡si! al Señor.

Confirmación (III)

En el rito de este sacramento conviene considerar el signo de la *unción* y lo que la *unción* designa e imprime: el *sello* espiritual.

La lectura de la biblia nos enseña de que la *unción* es un símbolo antiguo y venerado en la historia del pueblo de Dios y posee muchos significados. La usaban en la consagración de altares, reyes y profetas, etc. Además, aun en el plano material, le atribuían muchas propiedades: Traía alegría, salud, bienestar, abundancia, sanación, purificación, vigor y belleza al cuerpo.

Todos estos significados de la *unción* con aceite los encontramos en la vida sacramental. Por la Confirmación en especial, los cristianos que son ungidos, participan más plenamente en la misión de Jesucristo y en la plenitud del Espíritu Santo, a fin de que toda su vida desprenda "el buen olor de Cristo" (Cf 2Co 2, 15).

Por medio de la *unción*, la persona que va a recibir el sacramento de la Confirmación recibe también la "marca", el *sello* del Espíritu Santo.

En los tiempos bíblicos un *sello* era símbolo de la persona (Cf Gn 38, 18), signo de su autoridad (Cf. Gn 41, 42), de su propiedad sobre cosas y hasta de personas (esclavos).

Cristo mismo se declara marcado con el *sello* de su Padre (Cf. Jn 6, 27). El cristiano también está marcado con un *sello*: "Y es Dios el que nos conforta juntamente con vosotros en Cristo, y el que nos ungió, y el que nos marcó con un *sello* y nos dio en arras el Espíritu en nuestros corazones" (2 Co 1, 22; Cf. Ef 1, 13; 4,30). Este *sello* del Espíritu Santo, marca la pertenencia total a Cristo, la puesta a su servicio para siempre, pero indica también la promesa de la protección divina en el gran día de la última prueba (Cf Ap 7, 2-3; 9, 4).

Con permiso de los Padres de la Sociedad de San Pablo.

To Our Friends

This edition is devoted almost entirely to the theme of vocations: Seminarian Arturo de Aguilar reflects on the obligation of the family to encourage vocations. We discuss some important things to know about priests and religious women and some of the characteristics required for candidates to the priesthood and religious life. We present a Prayer for Vocations. We also have the third article in our series about the sacrament of Confirmation.

Algo sobre los Sacerdotes y las Religiosas

10 cosas importantes sobre los sacerdotes:

Son hombres generosos, felices y amorosos.

Encuentran mucha alegría y satisfacción en su vida y su ministerio.

Son hombres de oración quienes piden por los demás y guían a las comunidades de fe.

Buscan vivir de acuerdo a la Palabra de Dios; practican y viven lo que predican.

Son hombres de visión que buscan guiar a sus comunidades a la luz del Evangelio.

Son hombres de acción quienes traen la misericordia de Dios, la compasión el perdón y el amor al mundo.

Son la presencia de Cristo en la vida de las personas en sus momentos críticos e importantes: nacimiento, juventud, matrimonio, enfermedad, tragedias, vejez y muerte.

Ayudan a la gente a reconocer sus dones y les guian para que los usen y los pongan al servicio de los demás.

Son hombres que trabajan por la caridad y la justicia, ayudando al mas pobre y necesitado, a aquellos que son víctimas de la sociedad.

Son hombres santos quienes estan al tanto de la presencia de Dios en sus vidas.

10 cosas importantes sobre las religiosas:

Son mujeres que centran su vida en Jesús, fortalecida a través de la oración y la Eucaristía.

Viven en comunidad y son apoyadas por su comunidad.

Su compromiso va mas alla de limites políticos, geográficos, culturales y raciales.

No buscan estatus sociales, poderes ni posesiones.

Su vida es un ministerio de servicio totalmente entregado a los demás.

Son mujeres que traen a la Iglesia y a la sociedad sus dones, armonía y colaboración.

Son personas libres, abiertas a la vida, amorosas y alegres.

Su vida esta diseñada por sus votos de pobreza, castidad y obediencia, que expresan a través de su modo sencillo de vivir y servicio amoroso.

Son cristianas radicales, quienes toman muy en serio sus compromisos bautismales para con Cristo y su Iglesia.

Estan al tanto y trabajan por las necesidades del mundo, por la paz, la justicia y el cuidado de los más necesitados.

Cualidades que deben considerar los candidatos al sacerdocio y la vida religiosa

Una buena y saludable relación con Dios.

Habilidad para articular los principios de fe en sus propias palabras.

Habilidad para trabajar en equipo y con todo tipo de gente de distintas razas y culturas.

Habilidad para mantener relaciones sanas y amistosas con hombres y mujeres.

Voluntad para optar por el más pobre y necesitado.

Voluntad para aprender otra lengua.

Aceptar las enseñanzas morales y sociales de la Iglesia.

Haber terminado por lo menos los estudios de preparatoria o High School.

Oración por las Vocationes

Oh Dios compasivo y misericordioso,
ayuda a los hombres y mujeres
de la Diócesis de Charlotte a atender
tu llamado a servir.

Nuestra necesidad es grande y
nuestro pueblo esta sediento de Ti.

Abre el corazón de muchos,
cultiva piadosos siervos del Evangelio,
santos sacerdotes, religiosas, religiosos
y diáconos quienes se entreguen y
dediquen
a tu pueblo y a sus necesidades.

Bendice aquellos que ya te sirven
con coraje y perseverancia
y haz que inspiren a muchos
con su ejemplo y su fe.

Te pedimos esto por Cristo
Nuestro Señor, Amén.

La Oficina de Refugiados necesita su ayuda

La Oficina de Refugiados del Servicio Social Católico de la Diócesis de Charlotte ha recibido a la primera familia de refugiados cubanos. Se espera recibir otras familias en las próximas semanas.

Tan pronto estas familias esten listas comenzarán a trabajar, pero para que se establezcan se necesita todo lo necesario para equipar un hogar, desde muebles y equipo de cocina hasta toallas, sábanas y almohadas. En una palabra, se necesita de todo incluyendo ayuda monetaria.

También se necesitan voluntarios: personas que puedan ayudar a dar la bienvenida a estas familias, a proveerles transporte y llevarlos a las diferentes agencias de servicio social, traducirles durante visitas médicas y enseñarles Inglés. La oficina de Refugiados proveerá orientación a estos voluntarios.

Si saben de oportunidades de trabajo para estas familias favor de llamar al Sr. Greg Bazluki al teléfono (704) 568-8806. Para donativos o para ofrecer sus servicios como voluntario o voluntaria llamar a la Sra. Sonia Hayden al número mencionado anteriormente.

Stew Mavros and his dog, Bucephalos, of the Oklahoma Canine Search and Rescue team take a break in their efforts to locate victims of the federal building bombing in Oklahoma City. Mavros said the work was worse than the worst horror movie. (CNS photo by Maria Ruiz Scaperlanda)

Rescue Workers Need Time To Heal Wounds From Experiences

OKLAHOMA CITY (CNS) — At 9:02 a.m. April 26, exactly seven days after the explosion that shook Oklahoma City, workers at the bomb site bowed their heads in silence, joining the rest of the state and the entire nation in a minute of silent reverence for the victims.

For the hundreds who have worked in rescue operations for long and heart-wrenching hours, the work is only beginning. They have worked undeterred, picking up piece after piece of metal, concrete, glass and office equipment.

Oklahoma Gov. Frank Keating has called them "the saints in gray and blue and white and khaki — the rescuers and the healers." They also have seen what no person should ever have to see.

"What I saw up there...." said Stew Mavros, a 25-year-old member of the Oklahoma Canine Search and Rescue Team, pausing as he remembered that first day. "Every area of debris, in between office partitions, on the concrete walls, on the file cabinets — was covered with blood," he said.

"We would have a hit — a human find — but only find a piece of a body. It's worse than the most horrible Friday the 13th movie you can imagine. You can't walk out of this movie theater."

Mavros and his specially trained 18-month-old search dog, Bucephalos, were deployed to identify the location of humans and human remains for six hours at the Alfred P. Murrah federal building April 19. The team is made up of volunteers out of Tulsa.

"Part of the problem we had that first day was that the dogs are trained to find through the smell of live humans, and even the cadavers still had that smell," Mavros said. "I feel pity — for the people who've been cut to ribbons, trapped alive. I feel more sorrow, shock, disgust than I can describe. I haven't let myself get angry yet."

Long after they hang up their protective clothing, gloves and masks, rescue workers will need their own healing to deal with their sorrow and shock and to patch up the hurtful memories of what they've seen at the site of the deadliest terrorist act in U.S. history.

"The scars are going to be deep here," said Dr. Art W. Rousseau, medical director at Mercy Psychiatric Center. Although an extraordinary bonding takes place among members of the rescue operation teams, Rousseau also believes that workers are still wearing their "professional masks" in order to get the job done.

Professionals involved in this catastrophe — ambulance personnel, doctors, firefighters and others — need debriefing, a time to talk about what they might have seen, heard and experienced, he said. "It's a cleansing. It might sound trite, but talking helps."

For the surgeon who says, "They brought me five, and I lost them all," or the firefighter left speechless for 12 hours after his shift, the road to recovery begins with talking, Rousseau said.

But no one can predict with certainty how the explosion will affect an individual or the community. "It's a totally unique situation," he said, because of the magnitude of the explosion and the fact that it was a man-made catastrophe. "We have never experienced anything like this."

Recovery will depend on timing and personal history. "The pressure is going to hit at some point," Rousseau said. "The stress and anxiety won't go away all at once. There's no way to estimate this — the total grieving process might take years."

Dozens of psychologists and counselors walk the site and sit by the curbside with off-duty rescue personnel, many of whom are volunteers, working here from all over the country. From the onset, Catholic Charities personnel have coordinated with area counseling services, churches and mental health organizations to set up special hot lines and referrals for rescue workers, as well as for victims and their families.

Secret Service Agent's Funeral Symbolizes National Mourning

ROCKVILLE, Md. (CNS) — In rites that symbolized the nation's mourning for the bomb victims in Oklahoma City, President and Mrs. Clinton joined more than 1,500 worshipers in Rockville for the funeral Mass April 26 of Secret Service Agent Alan G. Whicher.

Hundreds of Secret Service agents and other law enforcement officials joined Whicher's wife, children, relatives and friends for the funeral at St. Patrick's Church, the 40-year-old agent's former parish church.

"His life was taken in an unspeakable act of hatred for our country — a country Alan loved, a country Alan served so well," said Cardinal James A. Hickey of Washington.

President Clinton called Whicher "the kind of friend every wife hopes to have in a husband, the kind of father every child deserves."

He recalled saying goodbye to Whicher and his family last year when the agent took his new assignment for what he thought would be "a much less hectic pace of life."

"Life is unpredictable but (Alan's) commitment to his country was not," Clinton said.

Whicher had been a shift commander in the president's security detail before taking a promotion last October to help run the Oklahoma City office. Earlier in his career he had been among the agents guarding George Bush when he was vice president in the Reagan administration.

Three other Secret Service agents and an investigative assistant were also among the scores of people killed in the blast. At the time of Whicher's funeral the office manager was still among those missing.

Others at the funeral included first lady Hillary Rodham Clinton, Attorney General Janet Reno, White House Chief of Staff Leon Panetta and Sen. Barbara Mikulski, D-Md. Those who could not get into the church for the funeral followed the rites and the tributes to Whicher by a closed-circuit television link in the parish hall, which was decorated with some of the floral tributes that were not placed in the church.

Whicher, a native of Greenbelt, Md., was a magna cum laude graduate of the University of Maryland and spent most of his life in the area. He and Pamela, his wife of more than 20 years, and their three children had been members of St. Patrick's Parish for five years before their move to Oklahoma City.

"The parish has been stunned by the news (of Whicher's death).... This horrible thing has come home to us," Father Paul Morel, associate pastor, who celebrated the funeral Mass, said before the service.

In his eulogy Cardinal Hickey called the funeral a source of "mourning for the whole country (and) a day of national sorrow."

He said Whicher, who often stopped at St. Patrick for morning Mass on his way to work, "was a man of deep faith ... the faith to which we need to turn in this hour of personal sorrow."

"No terrorist ... is more powerful than the love of Jesus Christ," the cardinal commented. After Mass he warmly embraced Mrs. Whicher, who wept softly as she was escorted from the church.

Hundreds of police motorcycles and cars formed a solemn motorcade behind the hearse bearing Whicher's body to its burial site at Gate of Heaven Cemetery in Silver Spring. Mourners lined the roadway at various spots along the two-mile route to pay their respects.

Schools (From Page 1)

by any of the other ideas. He says the voucher system could extend state control into the private schools.

Miller says he has received backing from supporters of private education. He says that is in part because his bill "would not touch the schools" as a voucher system might. The vouchers are part of House Bill 781 which is being studied by the House Appropriations Sub-Committee on Education.

Miller says the state Department of Public Instruction could be eliminated and schools mandated to teach what he refers to as "real education — the three 'Rs.'" What he prefers is to "introduce into the public school system competition which they have never had before."

The legislation still has a long way to go before it could become law in the state. Miller expects some changes to be made in the bill before it leaves the hands of a sub-committee within the House Education Committee.

Supporters and opponents of the bill are lining up where they might be expected says Miller. The public sector is unhappy with the proposal.

He says there is a fear the legislation could lead to a mass exodus from public schools. Miller asks, "if they are doing such a great job, why would there be a mass exodus."

Mike Fedewa, superintendent of schools in the Diocese of Raleigh, says proposals that would offer aid to parents with children in private schools are gaining momentum. "All options, including tax credits will be topics of discussion at our upcoming legislative training session on May 16 and 17," he says.

"During this meeting, which is a joint project of the dioceses of Raleigh and Charlotte," Fedewa says, "we will be meeting with Ken Dupre of the United States Catholic Conference (USCC) to develop priorities that will allow parents to become actively involved in a grass roots legislative initiative that will promote the interest of Catholic schools throughout North Carolina."

The training session in Burlington is the hands-on phase of an effort to draw parents into the process of monitoring legislation that directly affects Catholic schools. Dupre, will train the volunteers to become advocates on a local, state and federal level.

Miller is a member of Blessed Sacrament Church in Burlington. He is a Fourth Degree Knight of Columbus, something he thinks may be a first in the General Assembly. He represents the 25th House District which covers Alamance and Caswell Counties as well as parts of Rockingham and Orange Counties.

Diocesan News Briefs

Seniors Mark Anniversaries

CHARLOTTE — The St. John Neumann 50-Plus Seniors Group meets Wednesday, May 10 at 11 a.m. The bellringers group will provide entertainment for the celebration of the 50th wedding anniversaries of some of the members. Nominations will be taken from the floor for incoming officers. Bring a lunch. Dessert and beverages are provided. For information, call Anne McIntyre at (704) 545-5046.

Abbey Professor Receives Award

BELMONT — Dr. Janette Hodge, assistant professor of philosophy, was recently presented with the Belmont Abbey College 1994-95 Adrian Faculty Excellence Award. The award was established in 1984 by Mr. and Mrs. Herbert M. Adrian, Jr. to recognize Belmont Abbey faculty members who have pronounced beneficial influence on students to inspire them to achieve their full potential.

Hodge, who holds degrees from Alma College and Marquette University, joined the Abbey faculty in 1992. In addition to her regular classes, Hodge has also taught in the Abbey's Adult Degree program (ADP) and in the graduate program in education.

Pilgrims Hike

BOONE — Hike every Wednesday at 2 p.m. — rain or shine — at different locations with a group of hikers from St. Elizabeth Church. For information, call Dick Rupp at (704) 264-1376.

Bishop Curlin To Speak

CHARLOTTE — Bishop William G. Curlin will speak at a meeting of the interdenominational prayer group, Second Fridays for Praying Women, on Friday, May 12 at 9:30 a.m. at St. Gabriel Church on the topic "Respecting Life by Seeing Jesus." For information on the Second Fridays for Praying Women prayer group, call Renate Weining at (704) 554-6290 or Margie Eades at (704) 552-6909.

Healing Masses

ASHEVILLE — A healing Mass is at St. Joan of Arc Church the second Thursday each month at 7 p.m. for people with HIV/AIDS and terminal illnesses. For information or transportation, call (704) 252-3151.

Garage Sale

CREVARD — The Knights of Columbus Spring Garage Sale is at Sacred Heart Church Saturday, May 27. Donations are accepted at the rectory on Saturdays from 9 a.m.-noon until May 20.

Prayer Workshop

GREENSBORO — The experiential workshop, "Call to the Center," presented by Cistercian Father M. Basil Pennington, internationally know lecturer and author of 45 books, is May 13 from 9 a.m.-4 p.m. at the Franciscan Center. Cost is $20 and includes lunch. Pre-registration and payment is required. For information, call (910) 273-2554.

Catholic Singles

CHARLOTTE — Catholic Singles of Charlotte is an organization that provides social, religious, sporting and philanthropic events for Catholic singles. Minimum age is 21 and there is no maximum age although most members are under 40. Beginning in June the group will meet the first Friday of every month at Village Tavern Restaurant. For information, call Lauren Dutzo at (704) 536-9492 or Mario Azar at (704) 358-8766.

Mother's Day Luncheon

MAGGIE VALLEY — The St. Margaret Church Women's Club annual Mother's Day luncheon is Thursday, May 11 at 11:30 a.m. at Hallcrest Inn. Tickets are available after Sunday Mass.

St. Margaret's Players

MAGGIE VALLEY — The play, "St. Margaret's Players," will be presented Saturday, May 13 at 7 p.m. at St. Margaret Church in Murphy Garland Hall. Tickets will be sold on a first come, first served basis after Masses.

Birthmother Support Offered

WINSTON-SALEM — Family Services, Inc. and Catholic Social Services offers group support for birthmothers the second Thursday each month from 7-8:30 p.m. at Family Services, Inc. Discussions center around issues of grief and loss experienced in the adoption process. For information call Rebecca Nagaishi at (910) 722-8173 or Becky DuBois at (910) 727-0705.

Team Members Needed

Ultreya team members are needed to work weekends. Volunteers must be attending group reunions and Ultreya regularly. If interested, call (910) 722-0644 in Winston-Salem or (704) 552-6917 in Charlotte.

Poverty Puzzle

GREENSBORO — The forum, "The Poverty Puzzle: Helping the Poor — Rethinking Welfare," sponsored by the diocesan Justice and Peace Ministry, is Wednesday, May 17 from 6:30-9:30 p.m. at St. Paul the Apostle Church..

Living Waters Retreats

MAGGIE VALLEY — A weekend retreat May 22-25, "May Magnificat," directed by Jesuit Father Joseph Fotzenlogen, focuses on Mary, Queen of May. Donation is $80.

A week-long nature retreat June 12-18 directed by Father Frank Connolly and Sister Mary Ann Jansen explores "The Grandeur of God." The donation is $210.

To register for these retreats, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751 or call (704) 926-3833.

Ultreya And Leaders' Schools

ARDEN — Ultreya for the Asheville, Arden and Hendersonville areas meets the second Friday each month at 7:30 p.m. at St. Barnabas Church. Leaders' School is the second Sunday each month between Masses.

ASHEVILLE — Ultreya meets the second Tuesday each month at 7:30 p.m. at St. Eugene Church.

MORGANTON — Ultreya and Leaders' School open to all the Cursillista of the diocese meets June 17 from 9:30 a.m.-2 p.m. at St. Charles Borromeo Church. For information, contact Tim Cochran at (704) 692-5205.

Pilgrimage To Fatima

CHARLOTTE — The Tenth Annual Pilgrimage to Fatima, Portugal, under the spiritual direction of Father Edmund McCaffrey, is July 24-Aug. 5. Total cost from New York is $1,420 and includes air fare, meals and accommodations. For information and reservations, call Kathleen Potter at (704) 366-5127.

Poker Night

CONCORD — Card Night is May 14 at 7:30 at St. James Church in the Parish Center. The evening includes poker, snacks, drinks and prizes. Entrance fee is $20; $10 for spectators. Those who are under 18-years-old will not be admitted.

Catholic Young Adults

ARDEN — Catholic Young Adults meets May 13 at 7 p.m. at St. Barnabas Church in the St. Lawrence Crypt. For information, call Julie Doyle, (704) 274-5142.

Spring Luau

ARDEN — A Hawaiian Luau is Saturday, June 3 at 7 p.m. at St. Barnabas Church. The cost is $10. Dress in Hawaiian garb and enjoy food, floor show and dancing. Tickets must be reserved in advance. From Arden and the north, call Helen Witkowski at (704) 684-4956. From the Hendersonville area, call Raywood Resources at (704) 696-3026.

Summer Volunteer Program

CINCINNATI — Single Catholics ages 18-45 are needed to work with the poor in Appalachia and the Deep South. One-week volunteer programs are available from May-Aug. For an application or information, write Glenmary Home Missioners, P.O. Box 465618, Cincinnati, OH 45846-5618 or call (513) 874-8900.

Pre-Catechuminate Institute

HICKORY — Ideal for parish staff, initiation teams and those who work with the pre-catechuminate, "The Pre-Catechuminate: a Mini Institute" is at the Catholic Conference Center June 2-4. For information, call Sheri Wilson at (910) 765-3499.

Clowning Around For A Good Cause

WINSTON-SALEM — Members of the Junior Youth Group of St. Leo Parish tried to live up to the theme of this year's Diocesan Support Appeal collection, "We Are His Hands." With their adult leader, Charlotte Eggers, they experienced the joy of giving firsthand as they distributed Easter baskets which they had made.

At the early April meeting at which they made the baskets, they had a visit from Smiley the Clown, who taught them to apply clown makeup. Shortly before Easter, they applied their makeup and took their baskets to the Children's Home and the Winston-Salem Convalescent Center.

The basket recipients were delighted by the costumes, the sweets and the talents of the clowns.

Members of the group were Audrey Eggers, Annie Birkel, Kylie Harwood, Briggs Thoni, Lindsay Shepherd and Kristie Patterson. Their younger helpers were T. J. Eggers, Johnny Birkel, Colleen Shepherd and Brad Shepherd.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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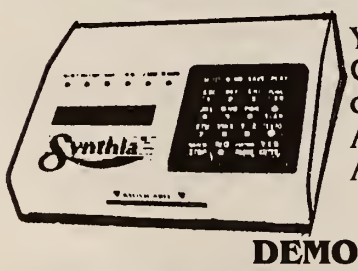

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World and National Briefs

Catholic School Enrollment Increases For Third Straight Year

CINCINNATI (CNS) — For the third consecutive year, enrollment in Catholic schools nationwide has increased, according to officials of the National Catholic Educational Association. Sister Catherine McNamee, NCEA president and a Sister of St. Joseph of Carondelet, said that enrollment increased by 41,000 during the 1994-95 academic year. "One year might be luck, the second a small miracle, but now we're on to a trend," said Sister Catherine about the figure announced at the 92nd annual NCEA convention April 18-21. Some 10,000 delegates greeted the news with cheers and hallelujahs, befitting the spirit of Easter week. Current enrollment in the country's 8,300 Catholic schools is 2.6 million. In Catholic high schools, enrollment is more than 600,000 students, said Michael Guerra, executive director of NCEA's secondary school department.

Mainstream Media Silent On Black Pro-Lifers, Minister Asserts

WASHINGTON (CNS) — If you want to read the story of the black pro-life movement, don't go looking for it in the mainstream media, said a nondenominational minister. "The dominant media culture has done a very good job of pretending that we don't exist," said the Rev. Johnny Hunter, national director of the Life Education and Resource Network, a coalition of 27 black pro-life groups. "If you don't read your own papers, you're never going to know what's going on," Mr. Hunter told an April 25 session of a workshop on pastoring in inner-city parishes sponsored by the National Black Catholic Congress in the Washington suburb of Chevy Chase. Rev. Hunter said that when he was a pastor in Buffalo, N.Y., he led a group of 2,500 black pro-lifers and received scant media coverage.

Supreme Court Leaves Assisted Suicide Ban Ruling Intact

WASHINGTON (CNS) — Without comment, the U.S. Supreme Court April 24 declined to hear an appeal by Dr. Jack Kevorkian, who challenged Michigan's law banning physician-assisted suicide. Kevorkian had asked the court to overturn a Michigan Supreme Court ruling that said there is no constitutional right to assisted suicide. He had hoped to block his prosecution for helping five people to die. Michigan prosecutors said they would proceed with the prosecution. The case marked the first time the Supreme Court had addressed in any way the debate over whether there is a constitutionally protected right to commit suicide. About 30 states have made assisted suicide a criminal offense. An Oregon law allowing doctors to prescribe lethal doses to patients who request them is on hold pending federal court review.

Three Girls Die In 'Suspicious' Fire At Catholic-Run Foster Home

NEW YORK (CNS) — Three girls in a foster home sponsored by the Cabrini Sisters died in what police called a suspicious fire. A New York City police spokesman told Catholic News Service in an April 23 phone interview the fire was "believed to have been intentionally set." He said investigation was ongoing. The fire occurred April 20 in a two-story house in the Bronx. The house was operated by St. Cabrini Home Inc., an agency based in West Park, N.Y., and sponsored by the Cabrini Sisters, the Missionary Sisters of the Sacred Heart. The three teenage victims were found in a rear bedroom unconscious from smoke inhalation. They died shortly after being hospitalized. A counselor and another girl in the house were uninjured.

Charitable Noblewoman, Controversial Priest On Pope's Czech List

VATICAN CITY (CNS) — During a three-day trip to the Czech Republic and Poland, Pope John Paul II plans to recognize as saints a controversial 17th-century Catholic priest and a 13th-century noblewoman known for her charitable works. The May 20-22 trip includes meetings with leaders from other Christian churches who have complained about the decision to recognize the sainthood of Blessed Jan Sarkander, a priest killed by Lutherans during a religious war. Also listed on the papal schedule are meetings with Czech President Vaclav Havel and Polish President Lech Walesa, two main political leaders in the struggle that toppled East European communism. The Vatican released the pope's itinerary April 21. The trip will be the pope's second to the Czech Republic and the sixth to his native Poland since being elected to the papacy in October 1978.

Vatican Newspaper Says Lesbian Custody Case Shows Moral 'Chaos'

VATICAN CITY (CNS) — The Vatican newspaper said a U.S. lesbian couple's battle over custody of a child demonstrates the civil and moral "chaos" that can result from exaggerated homosexual rights. The case also points up the need for states to strictly regulate artificial insemination, so that homosexual couples do not have the legal opportunity to bring a baby into the world, said an article in the April 21 issue of the newspaper, *L'Osservatore Romano*. The article was written by Father Gino Concetti, a moral theologian who frequently comments on social issues for the newspaper. The article referred to a case in which a lesbian couple decided to end their union. One of the women was the natural mother, by artificial insemination, of the child. But the other woman has sued for child custody. A New Hampshire court is expected to rule on the issue in May. The article said it would be logical and sensible for the 5-year-old girl to remain with her natural mother at this point.

Sudan Lets Three Missionaries Stay, Expels Comboni Priest

ROME (CNS) — The Sudanese government revoked expulsion orders for three Catholic missionaries, but expelled a 79-year-old Comboni priest. The government originally refused to renew the visas of the three and told them they had to leave the country by April 26, according to the Comboni Missionaries' headquarters in Rome. During Pope John Paul II's April 26 general audience, he announced the orders had been revoked. The pope also called the expulsion of Comboni Father Ottorino Sina "a serious violation of religious freedom." Father Sina had a visa valid until 1996. He had been in Sudan since 1976 and before that worked in the country from 1947-1969.

Government Accuses Bishop's Aides In Peace Demonstration

MEXICO CITY (CNS) — A public campaign was waged at the highest Mexican government levels accusing top aides to Bishop Samuel Ruiz of San Cristobal de Las Casas of organizing a disruption of recent peace talks on the rebellion in Chiapas state. Diocesan officials and advisers to Bishop Ruiz and the independent National Mediating Commission he heads were targets of the government accusations. The aides deny the charges. Some observers believe the government's ultimate goal was to undermine Bishop Ruiz, whom it regards as being too friendly to the Zapatistas. The bishop was approved by both the government and Zapatista National Liberation Army rebels as mediator in the effort to end the year-old conflict.

Bishops' Aide Rebuts Anglican Criticism Of Encyclical

LONDON (CNS) — A senior Church of England official who questioned Pope John Paul II's understanding of biology in his latest encyclical, *Evangelium Vitae*, drew a rebuttal from the Catholic Bishops' Conference of England and Wales. The questioning seems to arise from a misreading of the text, said Nicholas Coote, assistant general secretary of the Catholic bishops' conference. Anglican Archbishop John Habgood of York criticized the encyclical in an April 20 article in the London newspaper, *The Independent*. The archbishop is second in seniority in the Anglican hierarchy in England. Archbishop Habgood was critical of the links made between abortion, contraception and euthanasia. He said that in the biological world there were few "sharp dividing lines." Coote defended the pope in a letter published in *The Independent* April 25. He welcomed Archbishop Habgood's general support for the encyclical, but said he may have misread the text.

Catholic Lay Community Nominated For Nobel Peace Prize

ROME (CNS) — The Community of San Egidio, a Catholic lay organization that mediated an end to Mozambique's civil war, is a candidate for the 1995 Nobel Peace Prize. Among its nominators for the Nobel award are ex-Soviet President Mikhail Gorbachev, Zimbabwe's President Robert Mugabe, Ecumenical Orthodox Patriarch Bartholomew I of Constantinople and Rabbi Samuel Sirat, president of Europe's rabbinical organization. San Egidio officials confirmed their official candidacy April 25 after Italian newspapers stories reported that they were on the list of more than 100 candidates.

Treaty On Nukes Seen As Part Of Broader Effort To Eliminate Them

UNITED NATIONS (CNS) — The Treaty on the Non-Proliferation of Nuclear Weapons should be viewed as part of a broader effort to achieve nuclear disarmament, according to a Vatican official. Nuclear disarmament should be further seen as part of general disarmament, including "elimination of all weapons of mass destruction and at the same time a limitation of conventional arms," he said. Msgr. Dominique Mamberti, deputy to the Vatican nuncio to the United Nations, presented the statement April 24 at U.N. headquarters in New York. The Vatican was participating in a conference April 17-May 12 to review implementation of the treaty and decide about conditions for its future extension.

Newspaper Says Promoting Contraception Does Not Prevent Abortions

VATICAN CITY (CNS) — Facts show that promoting contraception does not prevent abortions, the Vatican newspaper said. One of the most common objections to Church teaching on sexuality is that by opposing artificial contraception, the Catholic Church contributes to the growing number of abortions in the world, said the article by Vincentian Father Lino Ciccone. "This serious accusation against the church" fails to stand up to the truth, said the priest, writing in the April 24-25 edition of *L'Osservatore Romano*. "All over the world the chief supporters of legalized abortion have been the people, movements and organizations long and notoriously committed to spreading contraception," said Father Ciccone, a consultant to the Pontifical Council for the Family.

Mexico Proposes Visa Law Favorable To Missionaries

MEXICO CITY (CNS) — Mexico's Interior Ministry has proposed amendments to Mexican immigration law which would allow foreign clergy who reside and work in Mexico to be granted permanent work visas for the first time since the revolution of 1910-17. Prior to the 1992 amendments to Mexico's Constitution that granted legal recognition to churches, only Mexican citizens were allowed to exercise their religious ministry on Mexican soil. Non-Mexican clergy were not recognized as such, could only obtain tourist visas, and had to list their occupation as social workers.

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School Board Openings:
The Mecklenburg Area Catholic Schools Board of Education is seeking applications to fill open Board positions for the 1995-96 school year. The terms will begin in June, 1995 and vary from one to three years. There are vacancies at Our Lady of the Assumption and Holy Trinity and several at-large seats are also open. Interested individuals who have a child in MACS, intend to send a child to a MACS school or have previously had a child in a MACS school should send a letter and resume detailing parish and/or school involvement and state why you would like to serve by June 2 to: MACS Nominating Committee, 1524 E. Morehead St., Charlotte, NC 28207.

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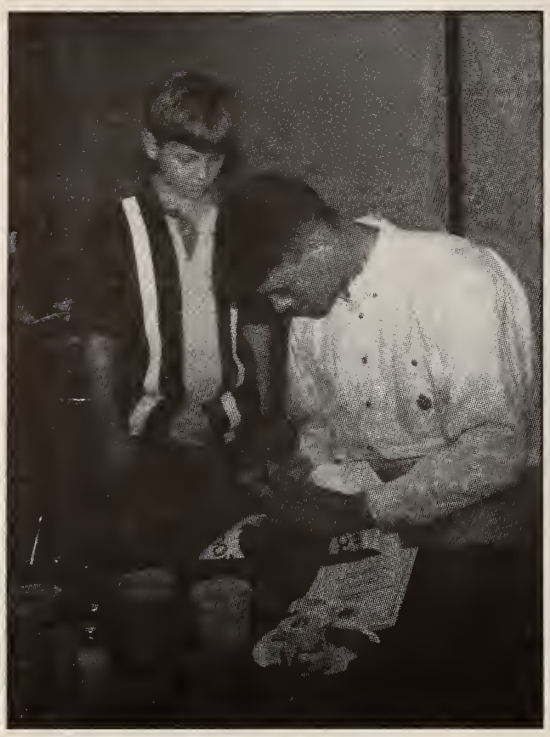

Fathers and sons were treated to breakfast, compliments of the Knights of Columbus, with former Oakland Raiders and Cincinnati Bengals wide receiver Drew Buie as keynote speaker. Football and baseball players from Wake Forest joined the father and son festivities. In the photo, Greg Hiller, a St. Leo third grade student gets an autograph from a Wake Forest Athlete.

A portrait of the Holy Family was presented to Holy Family Parish in Clemmons by the Knights of Columbus on April 30. The picture has a small plaque attached that reads, "His Holiness Pope John Paul II cordially imports his Apostolic Blessing," a message from the Vatican, dated July 12, 1993, when the picture was blessed by the pope. Presenting the picture from left to right, Tony Petite, State Warden; John Harrison, State Treasurer; Father Thomas Walsh; Jim Neely, State Deputy, and Jim Gildein, Grand Knight, Clemmons Council 9499.

Photos by BARBARA BAKER

Beating The Odds...

"What are the odds," was the question; about a million to one, the answer to the chances of one couple taking both top prizes at Charlotte Catholic High School's Grand Prix Party. Diane and Joe Kloiber, members of St. Gabriel parish purchased their tickets on Friday. At the Adams Mark Hotel on Saturday night, the Kloibers' names were the last two remaining on the board, giving one the oriental rug, the other a 1995 forest green Pontiac Grand Am. "I bought the tickets, the car is mine," joked Diane. "Thank you, thank you CCHS, for a special evening and all you do to support the ideals of those entrusting their children to you," said Diane. From left to right: Master of Ceremonies Mike Collins, Diane Kloiber, Joe Kloiber, and Dick Keffer.
Photo by JOANN KEANE

Crosswinds (From Page 5)

People with this imbalance can have both compulsive behavior, as I have described, or obsessive thoughts — unwanted, repetitive thoughts that they cannot get out of their mind.

For years, there was no good treatment for this. But currently there are several medications on the market which are highly effective. One new one was just released earlier this year.

It is likely that, untreated, your son's condition may persist and even worsen to the point where he has difficulty remaining in school. Encourage him to seek medical help. I have two free books available at my office which further explain this problem and the available treatments.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

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Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 35 • May 12, 1995

Photos by Joann Keane

Teresa Chi performs a traditional Korean folk dance following the dedication of St. John Lee Korean Catholic Church on May 7. Bishop William G. Curlin presided at the dedication Mass, celebrating the completion of the Korean community-built church, named in honor of John Lee, a Korean saint. See photos, page 2.

Archbishop Says Eucharist Is Immeasurable Gift

FAYETTEVILLE (CNS) — The modern world's lost sense of sin is intimately connected to a lost reverence for the Eucharist, Denver Archbishop J. Francis Stafford said in an address to a Diocese of Raleigh eucharistic congress.

In his keynote speech during the congress April 28-29, Archbishop Stafford said solutions to the problems of a violent society must flow from a return to understanding and appreciation of sin and of the healing power of the Eucharist.

The congress capped the diocese's Year of the Eucharist, called by Bishop F. Joseph Gossman to refocus Catholics' attention to and reverence for the real presence of Christ in the Eucharist.

The Eucharist is Christ's "parting prize to us — the always present sacrifice of our salvation, capturing the cosmic meaning and focus of Calvary for all people of all time, including us," said Bishop Gossman in a homily at the congress. "It is a pledge of continuous real presence and of future glory as well.

It "is an immeasurable gift," he said. "One that we can never, ever adequately understand or appreciate. But God knows every one of us can increase our devotion, increase our knowledge and increase our love for this marvelous and great gift."

Archbishop Stafford said that in a world filled with conveniences and luxuries such as computers, CD players and 500-channel cable television, "our hearts want more than this. They're hungry for meaning."

"I believe the signs of the times have some unique lessons to teach us about the relevance of the Eucharist; the real presence of Christ among us; and the urgency of returning to this sacrament as a way of recovering the soul of the modern world," said Archbishop Stafford, according to his prepared text.

He decried the rise of cults as part of the "new face of American pluralism" that encourages a "culture of disbelief" and gives rise to those who believe they can "channel the voices of dead cave men" and that "certain rocks have a mysterious healing power."

"Our brains may reason God out of existence, but our hearts don't listen," he said. "Our hearts instinctively know there's much more to life than things we can see and touch. The material world, the world we can observe, is only one part of reality. We need to remember that logic and science are important tools for understanding the world around us. But they are limited tools and they are not the only tools."

Archbishop Stafford listed a half dozen recent book titles such as *The Physics of Immortality* and *The Rise of Neo-Biological Civilization*, which he said argue that reality is much more subtle and complex than the scientific world has recognized.

See **Eucharist,** Page 3

Priest's First Rosary Broadcast Was 50 Years Ago

HOLLYWOOD (CNS) — Somewhere between World War II's European theater and its Pacific theater lie the origins of Holy Cross Father Patrick Peyton's Family Theater.

It all started in May 1945, when Father Peyton, then ordained only four years, convinced the Mutual Broadcasting Co. to give him free time for a radio rosary for family unity and world peace. It was to air Mother's Day, May 13, 1945.

Between the time the arrangements were made and the rosary was to air, Germany surrendered. President Truman declared May 8 as V-E Day and May 13 as a national day of thanksgiving.

What was originally considered a public service religious program at a low-rated time slot — 10:30 a.m. Sunday morning — soon became a program of major national importance.

Father Peyton asked Thomas Sullivan, his wife and their daughter, Genevieve, of Waterloo, Iowa, to lead the on-air rosary. The Sullivans had gained the nation's sympathy when they lost their five sons in a World War II naval battle in the Pacific.

One Mutual employee jokingly told Father Peyton, "So you have the Sullivans. It's a wonder you don't get Bing."

The flip comment sparked an idea in the priest. He picked up his phone in Albany, N.Y., and told the operator he wanted to speak to Bing Crosby in Hollywood. In less than an hour, during a break in filming "The Bells of St. Mary," Crosby returned the call of the priest he had never met and who had no show biz experience himself.

"I want you to do a favor for the Blessed Virgin Mary," Father Peyton said, telling Crosby his presence on the show would entice 10,000 families into praying the rosary for family unity, a total end of the war and thanksgiving for the war's end in Europe.

"You have me," Crosby said. Crosby wasn't the only one Father Peyton lined up in a hurry. Cardinal Francis Spellman of New York gave a talk, Truman offered a recorded message and the Blessed Sacrament Parish choir in New York sang.

More than 300 Mutual affiliates picked up the network feed. Several critics who reviewed the program called it the best of the programs celebrating victory in Europe.

It led to one of the longest running weekly dramatic series on radio, "Family Theater of the Air," which ran on Mutual 1947-69. Family Theater Productions was formed in Hollywood in 1947.

The radio dramas featured such stars as Crosby, Bob Hope, Loretta Young, Jimmy Stewart, Lucille Ball, Jack Benny, Shirley Temple, Pat O'Brien, Ronald Reagan, Rosalind Russell, Gregory Peck, Jimmy Durante, Don Ameche and Natalie Wood.

Father Peyton also produced about 55 films and TV shows. Stars who appeared in them included Crosby, Miss Young, Frank Sinatra, Raymond Burr, William Shatner, Bob Newhart, James Dean in his film debut, and Grace Kelly — later to become Princess Grace of Monaco — in what became her last three films.

Before his death in 1992 at age 83, the priest led more than 27 million people in rosary rallies in 40 counties on six continents, drawing 2 million people each in Sao Paulo, Brazil, and Manila.

His billboard campaign, "The Family That Prays Together Stays Together," has appeared on more than 50,000 billboards in 134 cities in 37 states and has been seen an estimated 1.4 billion times.

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Korean Community Joins In Celebration, Dedicates St. John Lee, Korean Catholic Church

Above: St. John Lee Korean Catholic Church, 7109 Robinson Church Rd., is the result of efforts of the Korean community. Together, the 80 families raised $285,000 to build the 5,000 square foot church with seating for 240. The church is located on 4.5 acres, purchased — by the Korean community — for $100,000.

Below: Julia and Paul Roh present keys to the church to Bishop William G. Curlin, as Father Choi Kyung Hwan looks on. The bishop presided at the dedication Mass.

Above: Bishop Curlin, Father Hwan and Paul Roh prepare to cut the ribbon, in a ceremonial opening of the new church.

Below: Celebration of the Mass.

Photos by Joann Keane

Below: Bishop Curlin rubs the holy oil of Chrism on the walls; blessing the new church.

Below center: Joseph Shim and Catherine Lee carry gifts of flowers to present to Bishop Curlin.

Below: Father Hwan with Bishop Curlin, and Korean virgin and child statue, a gift from the Korean community to the bishop.

It Won't Be Long...

Father Paul Gary, pastor of St. Philip the Apostle Parish in Statesville, says work is moving right along on construction of the new church. The exterior of the 10,000-square-foot facility is virtually finished and the interior needs installation of carpeting and pews. The altar, which is being built in Pisa, Italy, is scheduled for delivery this month. Father Gary expects the stained glass windows to be installed in September and the new church will be dedicated in the fall. The present church will become an activity and education building for the 512-family parish. The new church was designed by Roger Holland of Holland and Hamrick of Shelby. The general contractor of the project is John S. Clark Co. of Mount Airy.

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

May 3, 1995

Dear Friends in Christ:

No one would argue with the importance of giving children a strong education in values, nor would anyone disagree that providing good role models for children is essential to their growth as Christians and valued citizens., But, how often do we consider the power of television, radio and publications to educate, enlighten and set a good example for our children? In addition to the instruction they receive in our *school* rooms, how much of our children's education is taking place in our *living* rooms?

Through the Catholic Communication Campaign (CCC), the Church is bringing quality media messages to homes throughout the country — messages that inspire, evangelize, teach and encourage people of all ages. These include widely viewed network TV specials such as a documentary on Dorothy Day, founder of the Catholic Worker movement; "Living With AIDS: An Occasion of Grace"; Easter liturgy and a special on women religious in America.

The CCC also is bringing thought-provoking public service messages to television, radio and periodicals this year, in addition to sponsoring the "Catholic Best Sellers List, a new monthly guide to popular Catholic literature. An uplifting radio program for youth and young adults called "Journeys Through Rock" will be released to ABC radio stations across the country this year.

These are just a few of the valuable projects of the CCC, the Church's ministry that is bringing God's Word into view for millions of people each year. On the weekend of May 20-21, you will have the opportunity to contribute to this important work through your donation to a special CCC collection in your parish. The CCC is the only national Catholic collection that guarantees half of your donation will stay right here in tis diocese, helping us to produce local projects.

Spread the Good News to people everywhere by giving to the Catholic Communication Campaign. May God reward you for your generosity.

Sincerely in Christ,

Mauricio W. West

Very Reverend Mauricio W. West, V.G.
Chancellor

Belmont Abbey To Graduate 197 Seniors At 117th Commencement

BELMONT — Belmont Abbey College will hold its 117th commencement ceremonies Sunday, May 14 at 9:30 a.m. on the Abbey Church piazza and lawn. The 197 seniors and their guests will hear a commencement address by Robert M. Gallagher, president and CEO of Good Will Publishers, Inc., and chair of Belmont Abbey's board of trustees.

Highlights of the ceremony will also include the presentation of honorary doctor of humane letters degrees to Gallagher; Bishop William G. Curlin of the Diocese of Charlotte; Tom D. Efird, president of Standard Distributors, Inc., of Gastonia and former chair of the colleges board of trustees. A doctor of laws degree will be presented to E. Dudeley Partrick, Jr., a Wadesboro banker and long time supporter of Belmont Abbey.

Gallagher, an alumnus of the Abbey, has been president and CEO of Good Will Publishers since 1988. Good Will is one of the country's largest publishers and distributors of religious and values-oriented books. Prior to his association with Good Will, he practiced law in Charlotte and Gastonia.

Active in community affairs he was selected one of the Outstanding Young Men of America in 1987 and has served on the boards of Mercy Hospital Foundation, the Charlotte Catholic High School Foundation and the Charlotte Symphony Orchestra.

Bishop Curlin, who will also deliver the homily during the baccalaureate service scheduled for Saturday, May 13 at 5 p.m., was appointed the third Bishop of the Charlotte Diocese in 1994. He is a former auxiliary bishop of the Archdiocese of Washington, D.C., and regional bishop of the counties of southern Maryland. His work in the Church has been marked with his compassionate ministry to the poor, homeless and disadvantaged.

Efird, a director of the Southern National Corporation and BB&T Financial Corporation, is also active with civic and education organizations. He has chaired the Gaston Day School board of directors and served on the board of Gaston College and the board of visitors of the University of North Carolina at Chapel Hill.

A former president of the Gaston County Chamber of Commerce, Efird is president and trustee of the Community Foundation of Gaston County and a trustee of the First Gaston Foundation. An active Jaycee, he is vice president of the board of directors of Schiele Museum.

Partrick retired from Southern National Bank in 1988. He was with the First National Bank of Anson County for more than 25 years and at its merger with Southern National in 1984 was an executive vice president and trust officer. Also active in civic and community affairs, he has been a member of the Wadesboro City Council for 20 years and is currently in his fifth term.

Eucharist (From Page 1)

"And every one of these books would have been dismissed as fantastic nonsense just 25 years ago," said the archbishop. "You see, science is beginning to figure out that there is much more wonder to the universe than we can ever observe, dominate and dissect."

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

May 13
9:30 am
Meet with African/American Committee
St. Mary, Greensboro

5:00 pm
Homilist for Baccalaureate Mass
Belmont Abbey College

May 14
9:30 am
Belmont Abbey Graduation

3 pm
Neophyte Mass
St. Patrick Cathedral

May 15-19
Direct retreat for Bishops of Region 7, in Michigan

May 20
Confirmation
St. Francis, Lenior, 5 pm

May 20
Knights of Columbus Convention, Greensboro

Remember His Will In Yours.

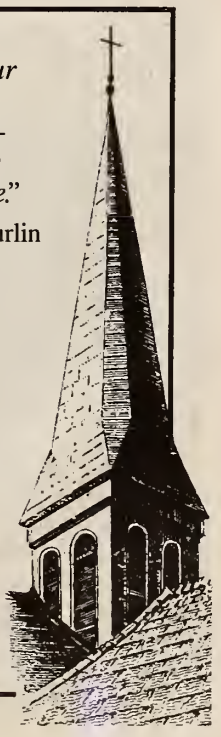
"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Learning From The Past

Pope John Paul II has written a letter commemorating the 50th anniversary of the end of World War II and calling for rejection of the "culture of war."

At a Sunday blessing May 7, the pope said the letter is addressed to all people of good will and will be released soon. Judging by the events taking place around the world, the letter is badly needed.

Pope John Paul said May 7, "The terrible historic page of the Second World War is for everyone a severe warning against the 'culture of war' and a call to seek every legitimate means to end the conflicts that still bloody many regions of the world."

He said the key to building real peace is a commitment to overcoming disagreements through dialogue and understanding.

The need for such a letter is underscored by the ethnic and racial atrocities from the Balkans to central Africa. The Vatican newspaper, *L'Osservatore Romano,* says those atrocities show that people have failed to understand the lessons of World War II and the Holocaust.

"The images of yesterday and today are the same," the newspaper said May 4 in a front page commentary.

It said the century that invented the concentration camp, "ethnic cleansing" and systematic genocide is witnessing them again in Europe, Africa and Asia. Then and now, the newspaper said, a driving force is the "pathology of nationalism that transforms ethnic identity into a grimacing mask."

While the newspaper specifically referred to events in Rwanda and the former Yugoslavia, it could just as easily have talked about the bloody fighting in the breakaway Russian region of Chechnya and the resurgence of pro-Nazi sentiment in Germany.

It's ironic that the fighting in Chechnya was continuing as world leaders gathered in Moscow to mark the 50th anniversary of the German surrender in World War II.

In Germany, the neo-Nazis marked the anniversary by vandalizing Jewish synagogues and desecrating the graves of victims of Nazi persecution.

A re-reading of the lessons of World War II is long overdue. Maybe the pope's letter, when it is released, will encourage people to think about the events of those years from 1939 to 1945.

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Pro-Life Corner

Respect Life

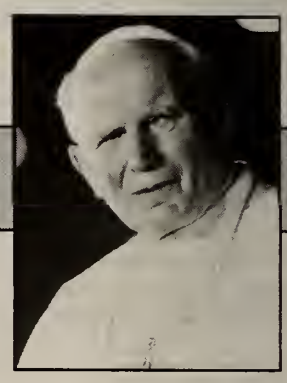
The Diocesan Respect Life Office will sponsor three Project Life workshops in May:
Tuesday, May 16 at St. Mary Church in Greensboro
Wednesday, May 17 at the Catholic Center in Charlotte
Thursday, May 18 at the Basilica of St. Lawrence in Asheville
Workshops begin at 7 p.m.

For information, call
The Respect Life Office *Diocese of Charlotte* *(704) 331-1720*

Human Rights Violations Can Lead To War

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — Combat veterans of World War II know firsthand that injustice and the gross violation of human rights often lead to war, Pope John Paul II said.

But, he told a group of veterans, "war never resolves tensions between nations nor can it guarantee that adequate steps will be taken to establish justice."

The nonviolent and often painstaking establishment of justice, respect and solidarity among peoples is the only way to build lasting peace, he said May 5 during a meeting with veterans from Europe and the United States marking the 50th anniversary of the war's end.

Pope John Paul said the fact that the meeting drew former combatants from both sides of the battle can be "a sign of hope for all those who today are victims of war and ardently desire peace."

"It is significant that many of you, marked with spiritual and physical suffering by the wartime events, find yourselves to be friends today, bound by painful experiences and committed to promoting the values of peace through your testimony," he said.

"In our own time, despite the terrible experience of the past, we watch dismayed at the outbreak of new and recurring bloody conflicts," the pope said. "The memory of past wars does not seem able to make humanity more reasonable," he said.

Those who fought in World War II "can be the first to affirm that wars occur when inalienable human rights are threatened and violated," he said.

Gerardo Agostini, president of the Association of Former Combatants, told the pope the veterans from 24 countries who fought in Europe, "represent those who for 68 months confronted each other with weapons in hand on opposite fronts."

"Yesterday we were young, vigorous and divided by faith and ideology," he said.

"Today, made weaker in body and wiser in spirit by the years, we come together with a common intent: to promote coexistence among peoples, the building of institutions of freedom and the liberation of all peoples from the plagues of hunger, famine and poverty," he told the pope.

The veterans, he said, are committed to persuading their governments to undertake "a controlled, balanced and progressive disarmament."

The Second Vatican Council taught that "peace is not simply an absence of war, an unstable balance between opposing forces or a despotic domination," the pope told the group, rather is it the fruit of justice.

While Christians believe peace is a gift from God, they also must acknowledge that it cannot be received without a commitment on the part of all men and women to a society which is ever more just, he said. "Only violence arises from violence," the pope said.

Something New For Our Readers

Editor's Notebook

Bob Gately

In his letter on Page 3 of this issue, Father West lists some of the activities which are funded by the Catholic Communications Campaign. Here's one more which has just been added to the list of activities which will benefit from the collection to be taken next weekend.

The CCC recently has provided a grant to the Catholic Book Publishers Association to finance a Catholic Bestsellers List program. The idea is to create an awareness of the rich diversity of Catholic books and the major role they play in the development and enrichment of Catholic faith, education and life. The CPBA and the CCC also want to encourage the reading of Catholic interest books.

The bestsellers list will be a monthly program beginning this month. It will list bestsellers in four categories: hardcover books, paperback books, children's and young people's books and Spanish-language books.

We will begin carrying this list with our May 19 issue.

Speaking of books, a newly published volume tells the history of Saint Vincent Archabbey in Latrobe, Pa., the oldest Benedictine monastery and school in the United States. Several Charlotte diocesan priests were educated at the archabbey's college and seminary.

The publication of *Saint Vincent: A Benedictine Place* marks the opening of the sesquicentennial of the archabbey and its college, seminary, parish and other activities. The archabbey was founded in 1846 by Boniface Wimmer, a Benedictine from Bavaria.

The 120-page volume of essays and photographs is available from Saint Vincent Archabbey, Box RR, 300 Fraser Purchase Road, Latrobe, PA 15650-2686. The cost is $26.30 plus $3 for shipping.

The Xavier Society for the Blind has asked us to call attention to its free programs for blind and visually impaired Catholics.

The society has available at no charge periodicals Mass readings, the Rite of the Mass, prayerbooks Scripture and CCD texts in Braille or large type and on tapes.

For more information write to the society at 154 East 23rd St., New York, NY 10010 or phone (212) 473-7800.

On behalf of the entire staff of *The Catholic News & Herald*, I want to extend best wishes to all of the mothers among our readers. Happy Mothers Day.

My Niece's Marriage

Light One Candle

Father John Catoir

On Jan. 7, 1995 I officiated at the wedding of my niece Dionne Benjamin to Jolyon Smith in the presence of Bishop Lawrence Burke at St. Francis Xavier Cathedral in Nassau, the Bahamas. The cathedral was filled with family, friends and government dignitaries. My sister Cathy, who is Dionne's mother, has lived in Nassau for more than 30 years. In fact, she is currently the deputy permanent secretary in the office of the prime minister of the Bahamas.

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

To make a long story short she met and fell in love with Cris Benjamin, a daily communicant who was the deputy treasurer of the Bahamas. It was a love story with more than an interracial twist, Cris was 20 years her senior. Now please hold your breath, there's more. He was also a widower with 10 children. Yes, you read that correctly.

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

We flew down to Nassau and I performed the ceremony in Bishop Hagerty's private chapel, surrounded by Cris's 10 beautiful children ranging in age from 6 to 18. We affectionately call them the tribe of Benjamin. The oldest girl, Sandra, was only six years younger than Cathy. Sandra and my father hit it off wonderfully at the wedding reception. They both agreed that the marriage was preposterous, unbelievable and ill-advised.

But it's 30 years later and the marriage has survived the test of time. Cris and Cathy went on to have two more children of their own, John and Dionne, both of whom have since finished college. Dionne works as a graphic artist in Nassau and John is an accountant working in the New York financial district.

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

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

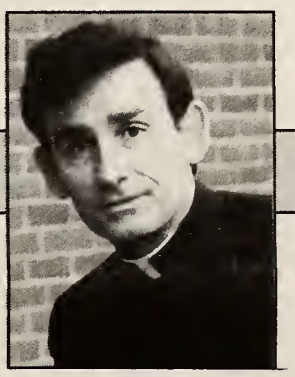
For a free copy of the Christopher News Note, "Let's Celebrate," send your name and address to The Christophers, 12 East 48th Street, New York, NY 10017.

Father John Catoir is director of The Christophers.

Communicating Church Teaching In A New Era

The Human Side

Father Eugene Hemrick



A study soon to be released finds that Catholics don't leave the Church even when they feel it is too authoritative and disagree with it on issues like homosexuality, divorce and remarriage without an annulment, contraception, abortion and nonmarital sex.

The study was conducted by Dean Hoge, William D'Antonio and Ruth Wallace at The Catholic University of America.

Among its many interesting findings, the study finds that women through the ages were more committed to the Church than men, and attended Mass more often. They are more likely than men to want the laity to have the right to participate in matters regarding divorce and remarriage.

Young Catholics are likely to be uninformed on Church teaching and to lack a distinctively Catholic vocabulary. They are less likely to judge the rightness or wrongness of specific issues according to natural law.

Those with the most Catholic schooling are more committed to the Church than young Catholics without Catholic schooling. However, 82 percent of all young Catholics say that they should have the last say on such issues as birth control, 65 percent on nonmarital sex, and 83 percent on divorcing and remarrying without a Church annulment.

These trends are attributed to a "new lay Catholic" who is more used to deciding for himself or herself on all levels of societal activity.

As I read the study's highlights, I wondered whether young people are making their own moral decisions in rebellion against what they view as a strict Church authority or because they are relatively uninformed about Church teachings.

Are young Catholics' attitudes based on wanting to exercise an individuality they feel the Church is restricting, or are they making their own moral decisions because the methods used to communicate Church teaching are ineffective and young people are not getting the full story as a basis for their judgments?

My guess is that the latter is true. This is not to fault the millions of outstanding teachers we have. At fault is a pedagogy that is out of step with the pedagogy young people encounter every time they watch a fine educational program on television.

Recently I reviewed TNT's movie "Joseph," a magnificent example of television's power to educate about the Bible. Viewers entered into the pages of the Bible and not only reviewed Joseph's story, but were given an unforgettable lesson in the virtues of courage, faithfulness and brotherly love.

These moral values were artfully imprinted not only on the minds of viewers, but in their hearts — thanks to producers who spent millions and expended countless hours researching their material.

Along another line, I recently heard of a philosophy professor who spent an entire night at his computer discussing one of the pope's encyclicals with colleagues around the country via the electronic highway.

As he described his experience, I wondered what would happen to Catholics at odds with Church teachings if they got involved like that through the use of new technology and new pedagogy.

Today's Catholics are experiencing and being influenced by powerful new pedagogies. This is part of the new age in which the Church finds itself. My bet is that when the Church forms think tanks to capitalize on the best of the new pedagogies, it will begin to narrow the gap between its teachings and those Catholics who find it too authoritative.

Father Hemrick is director of research for the United States Catholic Conference.

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What Is Cognitive Therapy? Does It Help?

Crosswinds

Martha W. Shuping,MD

Dear Dr. Shuping,

I was reading in a magazine something about cognitive therapy, but I don't really understand what this is. I have problems with anxiety and I wondered if this could help.

Cognitive therapy has to do with the things that we say to ourselves. We're constantly having mental conversations with ourselves, and the things we say produce emotional responses. For example, a lady was in my office today who has problems with back pain as well as anxiety. She frequently says to herself, "This can only get worse," or "I've had this for so long, it will never get better." Or she'll predict, "If the morning was this bad, I'm going to have a terrible afternoon."

She admits that she seems to feel more anxious and has more pain when she focuses on these negative thoughts. In fact, anxiety does increase muscle tension, which can certainly increase the pain as she has experienced.

I asked her whether she ever argued with herself about any of these negative predictions. She said sometimes she would say, "You feel like that now, but you know it's not *always* that bad." When she would say something more hopeful, she did notice herself feeling a little more relaxed and with decreased pain.

I asked her what she would say to her daughter, if the daughter was in the same situation. Of course, she would never tell her daughter. "You're not ever going to get better." She could think of all kinds of encouraging, comforting things to tell her daughter. I suggested she practice saying these things to herself and see how she improves.

It's like this for many of us — we often say negative things to ourselves that make us feel fearful or hopeless. But we need to comfort and encourage ourselves, just as we would comfort and encourage our children and loved ones.

See **Crosswinds,** Page 11

Receiving Communion On The Tongue

Question Box

Father John Dietzen

Q. When and why did the Church originate receiving Communion on the tongue? It does not seem likely that the bread was distributed in this manner at the Last Supper. (Illinois)

A. You are right. Communion was received in the hand for about the first 1,000 years of Christian history. It was only in the late Middle Ages, generally in the 10th and 11th centuries, that the change was made, about the same time that the use of unleavened bread became common in the celebration of the Eucharist.

The reason seems to have been a feeling that receiving directly in the mouth was somehow more reverent.

By this time, the practice of receiving Communion very infrequently, perhaps once a year or less, had become well accepted. Reception of the Eucharist by anyone but the priest had become so rare that missals of that period don't even mention receiving Communion by lay people.

Related to this decline, various customs developed with the intention of emphasizing the separation and distance between God (Jesus Christ) and ourselves. Receiving Communion on the tongue was one of them. The elevation during Mass, introduced into the liturgy much later (about the year 1200), was another.

The same reason, a sense of reverence as well as history, inspired a return to Communion in the hand in our own century. Sticking out one's tongue is not usually considered a sign of respect in our age; extending one's hand was again seen as a sign of openness and acceptance of the gift God gives us in the Eucharist.

Our present ritual for receiving in the hand is patterned after that prescribed in the Jerusalem Catecheses about the year 400. Not everyone has the same feelings about this, of course. Thus the Church today provides the option for each communicant.

Q. Your answer on how the books of the Bible were decided was really interesting and enlightening. You mentioned a book called the "Didache," the teaching of the Twelve apostles. What exactly is that? Is it available today? It sounds like interesting reading. (Florida)

A. The full name of the document to which you refer is "The Teaching ('didache') of the Lord to the Gentiles Through the Twelve Apostles." Written in Greek, it seems to have originated in Syria, sometime in the first half of the second century A.D., around the year 125.

Apart from some references in other literature, it was almost completely unknown until just over 100 years ago, in 1883, when a metropolitan of the Greek Orthodox Church published an 11th century manuscript of the "Didache."

Despite the name, the document of 16 chapters contains much more than a list of apostolic teachings.

Also included are sections on the organization of the Church, some sacramental liturgies, a remarkably recognizable description of what we now call the liturgies of the Word and of the Eucharist at Mass, and instructions concerning charitable and social works of mercy.

It also contains, incidentally, the earliest explicit condemnation of abortion and infanticide in any Christian document we possess.

Since the apparently full document has been available, it has become a major source of information about the early decades of the Christian Church. The complete text of the "Didache" is available in the Ancient Christian Writers series of Paulist Press, Volume 6.

(A free brochure, in English or Spanish, answering questions Catholics ask about baptism practices and baptismal sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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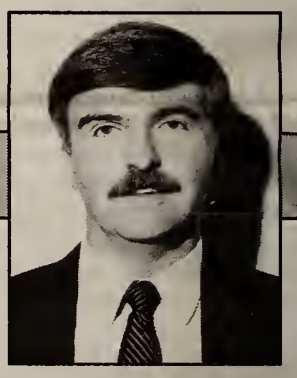
The Gospel Of Death, The Gospel Of Life

Lifelines

Jim McInerney



"It is not the ending of life, but rather the ending of suffering, which is the genuine issue." (Dr. Jack Kevorkian, in his appeal to the Supreme Court for the legalization of assisted suicide.)

"Even when not motivated by a selfish refusal to be burdened with the life of someone who is suffering, euthanasia must be called a false mercy, and indeed a disturbing 'perversion' of mercy. True 'compassion' leads to sharing another's pain; it does not kill the person whose suffering we cannot bear. Moreover, the act of euthanasia appears all the more perverse if it is carried out by those, like relatives, who are supposed to treat a family member with patience and love, or by those, such as doctors, who by virtue of their specific profession are supposed to care for the sick person even in the most painful stages." (Pope John Paul II, *Evangelium Vitae,* No. 66.)

These two quotes, appearing within the last month, bear witness to the clash between two "gospels," so to speak, that of death and that of life. I don't think any two persons better represent the current culture war than Kevorkian and Pope John Paul II.

The suicide doctor's crusade to promote his gospel suffered a temporary set back by a Supreme Court decision not to hear his appeal. Constitutional experts say that the reason the court refused to hear his case is due to the fact that murder charges against him have not been concluded.

Kevorkian is not through yet. He will continue to press his crusade in the courts. His lawyer is confident that his view will eventually become law. Thanks to the voters of Oregon, he might be right.

The next case that probably will reach the highest court is the Oregon assisted suicide law. Passed by referendum last November it was ruled unconstitutional by the U.S. District Court. But that decision was overturned by a 2-1 vote of the United States Court of Appeals for the Ninth Circuit, in San Francisco. The decision is currently being appealed.

The promoters of euthanasia are not going to go away. They will continue to hammer away at the courts until they win. They claim that they have law, public opinion and time on their side.

How timely, then, is the pope's latest encyclical on abortion, euthanasia and the death penalty. He does not appeal to public opinion. He says: "In the proclamation of this Gospel, we must not fear hostility or unpopularity, and we must refuse any compromise or ambiguity which might conform us to the world's way of thinking."

The Gospel Life stands against all the Jack Kevorkians and the euthanasians hold dear. It does this by standing for the inherent dignity and value of the human person. It is the best summary of the Church's teaching I have ever read.

The pope appeals to conscience and common sense. In *The Gospel of Life* he articulates the Church's position on life in a way that is both eloquent and simple. It is a refreshing document. It is not full of philosophical language. It can be read by anyone capable of reading this newspaper.

I urge everyone to get a copy and read this powerful encyclical. Mark Twain once said that the man who doesn't read has no advantage over the one who can't. How true this is for us Catholics. If you have never read a papal encyclical, now is the time. Call your Catholic book store and order one now.

Salt And Light

Reflections on the Social Mission of the Parish

"The center of the Church's social teaching is the life, dignity and rights of the human person. We are called in a special way to serve the poor and vulnerable; to build bridges of solidarity among peoples of differing races and nations, language and ability, gender and culture."

U.S. Catholic Bishops, *Communities of Salt and Light*

COMMUNITIES OF SALT AND LIGHT
REFLECTIONS ON THE SOCIAL MISSION OF THE PARISH

Scripture

Readings for the week of May 14-18

Sunday:	Acts 14:21-27 Revelation 21:1-5 John 13:31-35
Monday:	Acts 14:5-18 John 14:21-26
Tuesday:	Acts 14:19-28 John 14:27-31
Wednesday:	Acts 15:1-6 John 15:1-8
Thursday:	Acts 15:7-21 John 15:9-11
Friday:	Acts 15:22-31 John 15:12-17
Saturday:	Acts 16:1-10 John 15:18-21

The Commissioning of the Disciples

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. Then Jesus approached them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age." – Matthew 28: 16-20

Saints & Scripture

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Entertainment

The Underneath

Crime Story Offers Plenty Of Intrigue, Psychological Depth

As a cautionary tale "The Underneath" suggests that people must take responsibility for their actions lest they too end up engineering their own downfalls.

"The Underneath" (Gramercy) is an intriguing, sometimes confusing remake of the 1949 Burt Lancaster film noir, "Criss Cross."

In director Steven Soderbergh's 1990s version, Michael Chambers (Peter Gallagher) is the central character, a gambler who left his angry wife, ambitious, alluring Rachel (Alison Elliott), to face the bill collectors when he fled Austin, Texas.

Returning for his widowed mother's remarriage, he wants Rachel back, but she's involved with shady nightclub owner Tommy Dundee (William Fichtner) — though her attraction to her handsome ex- husband is still strong. Michael decides to stick around.

His disciplined cop brother (Adam Trese), always resentful of Michael's easy conquests and irresponsible ways, simmers when Mom's new husband (Paul Dooley), an armored car driver, gets Michael a job with him.

All the shifting loyalties in the plot take on sharper edges when, out of self-preservation, Michael masterminds a big heist with Tommy and Rachel that leaves him wounded and looking like a hero — but not to his suspicious brother.

Near an ending that presages unexpected betrayals, a very creepy stranger (Joe Chrest) visits bedridden Michael in the hospital.

Soderbergh goes to great lengths to infuse what could have been merely a lurid melodrama about crime and sex with some psychological depth. We get to see how Michael relates to his narrow world, how Rachel juggles cunning with a dependency on men and how Michael's law-abiding brother has a distinctly darker side.

However, the movie remains uneven, as the narrative is overly complicated by several separate time frames. Most of the story takes place on the same day, but with jarring flash-forwards and flashbacks that merit close attention to understand if we are in the present, past or future. It helps to realize a bearded Michael on-screen means that he has flashed back to when he was married to Rachel.

Moody and languidly paced, the movie involves viewers in trying to piece together what will ultimately happen, but with such seedy characters at hand it's hard to care about their fates.

On the up side, as a cautionary tale "The Underneath" suggests that people must take responsibility for their actions lest they too end up engineering their own downfalls.

Because of some violence, a brief shadowy bedroom scene, fleeting nudity and occasional rough language, the U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Forrest Gump" (1994)

Inspired by the faith his mother (Sally Field) has in him, a slow-witted Southerner (Tom Hanks) becomes a football All-American, Vietnam hero and millionaire entrepreneur, despite intermittent rejection by his troubled, lifelong friend and sweetheart (Robin Wright). Director Robert Zemeckis' bighearted love story cleverly incorporates gimmicks into the narrative without ever losing focus on the emotional and spiritual development of the title character. A few discreet bedroom scenes, some intense battlefield violence, fleeting drug use and an instance of rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Hoop Dreams" (1994)

Engrossing documentary follows two black youths from Chicago's inner city whose hopes of playing professional basketball sustain them through four years of high school, one in a local public school and the other in a suburban Catholic school. The self- confidence of each is buffeted by difficulties and disappointments, until graduation brings them athletic scholarships to different colleges but the same uncertain future. Filmmakers Steve James, Frederick Marx and Peter Gilbert capture the excitement of high school basketball competition while showing some of its pressures on young players aspiring to become professional athletes. But what enriches the film's nearly three-hour length is its intimate portrait of the disadvantaged youths, their families and friends, struggling with the blighted realities of a ghetto environment and their limited opportunities to escape it. Unwed teen parenthood, drug references and instances of profanity and rough language. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"I Like It Like That" (1994)

After her husband (Jon Seda) is jailed for stealing a stereo, a Bronx housewife (Lauren Velez) provides for their three children by taking a job with a Manhattan music producer (Griffin Dunne) which leads to a marital split when the husband accuses her of infidelity and acknowledges his own affair with a neighbor. Written and directed by Darnell Martin, the inner-city drama is most effective in depicting the tensions of ghetto life and the struggle to transcend its deprivations, though the wife's growth in personal self-confidence is portrayed largely in terms of sexual liberation. Frequent sexual situations and references, a fairly graphic bedroom scene, a strong anti-drug scene involving a minor, some profanity and recurring rough language. **The U.S. Catholic Conference classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted .**

"The Puppet Masters" (1994)

Government agents Donald Sutherland and Eric Thal turn to scientists Julie Warner and Will Patton in a race against time to rescue the good citizens of Iowa who are rapidly being turned into automatons by aliens bent on enslaving the world. Stuart Orme's by- the-numbers direction of the Robert A. Heinlein story results in an unremarkable blend of science fiction and horror. Intermittent violence, brief rear nudity and an instance of rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Radioland Murders" (1994)

Opening night in 1939 Chicago for a new radio network proves wildly eventful when the head writer (Brian Benben) frantically struggles to keep the on-microphone actors supplied with dialogue while trying to reconcile with his estranged wife (Mary Stuart Masterson) and elude police after him for a series of murders that begin in the station after it signs on the air. Several murders played for laughs, some sexual innuendo and a flash of partial nudity. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"The Road to Wellville" (1994)

Unappetizing satire about the bizarre digestive and sexual practices at a loosely fact-based turn-of-the-century Battle Creek health spa run by corn flakes inventor Dr. Will Kellogg (Anthony Hopkins) centers on the antics of a confused married couple (Matthew Broderick and Bridget Fonda), a would-be cereal tycoon (John Cusack) and the fanatical doctor's lunatic son (Dana Carvey). Recurring nudity, an adulterous situation, continuous toilet humor, an accidental electrocution and an instance of rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

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FAITH alive!

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How families feel about the world "out there"

"We parents always are concerned about how the world beyond our family circle affects what we're trying to build within it."

By H. Richard McCord Jr.
Catholic News Service

Getting his driver's license a few months ago was an important milestone in my son's life, and I was pleased to see him achieve it. But now I'm thinking about how the world has become decidedly more dangerous for him and how little I can do to shield him from harm.

Parents of children at any age struggle with forces outside their control. We parents always are concerned about how the world beyond our family circle affects what we're trying to build within it.

Nowadays, however, there seems to be a heightened sense of alarm about what "the culture" is doing to families. Pope John Paul II took note of this situation in his encyclical letter, *The Gospel of Life*. He said:

"Although it is true that the future of humanity passes by way of the family, it must be admitted that modern social, economic and cultural conditions make the family's task of serving life more difficult and demanding" (No. 94).

There are parents who feel frustrated and angry because the values and behavior they're trying to instill at home aren't being reinforced in schools, churches, the political arena and especially in the mass media.

Thus, some parents fall headlong into fear. Others slip into isolation, withdrawing into their homes, or into other privatized worlds, avoiding contact with people and situations they don't know.

Unfortunately, isolation breeds more fear and anger. I believe these reactions, though understandable, are a trap to avoid. But how?

I've been talking to parents recently about combatting the negative elements in our culture and remaining faithful to Christ's teachings and the vision of the Christian family as a church of the home. All their ideas converged upon one conclusion:

If you're trying to make your family a place of prayer, learning and celebration, of welcome, service, forgiveness, communication and love — in short, a "domestic church" — you simply cannot do it alone. It is absolutely necessary to join with other families who share your Christian values and with whom you can give and receive support.

■■■

Sue, a mother of three, told me: "I struggle daily with the materialistic message being sent not only to children, but also to adults. We seem to want it all. We're not doing our kids any favors by living that way, but the message is so hard to ignore."

She described how she meets weekly with other women in her parish for prayer and Bible study. This relationship also has brought their families closer. They are connecting at many levels of daily living. And Sue now is finding "help with parenting, help with my marriage and help with life in general."

Opportunities to develop such relationships are available, for example, in the Christian Family Movement, the Apostolate for Family Consecration, a great variety of small prayer and faith-sharing groups, family clusters associated with religious education, RENEW groups, etc.

Are these available in or through your parish? Ask your pastor or diocesan family life office to help you find or create a small community of families.

In such a community you can pray with and for each other; help each other make good choices about guiding children to Christian maturity; and strengthen and sustain each other, especially when outside culture's powerful messages become entirely too seductive.

■■■

"Things take over life," is how JoAnn described the challenge of helping her two daughters focus a bit more on needy families in the community and a bit less on Barbie Doll outfits. With this in mind, she and her husband decided to meet regularly wit other parents in their parish to fi ways for their families to do works charity and justice.

They collect food and clothing, ado families at holiday time, participate Operation Rice Bowl and similar e forts. Because their friends are also d ing these things, JoAnn's daughte don't feel singled out.

"You can't completely control t environment for your kids," said Jim, father of four. "But don't underes mate the influence you do have, esp cially with the younger ones."

It's in a network of Christian fam lies that he and his wife are learni about family prayer and experimen ing with simple rituals at home. This how traditions get started.

And children need the stability th comes from family traditions and e pectations if they are to maintain foothold in a world of rapidly changi norms.

Jim, along with Maureen, a moth of five, suggested helping children b come "critical participants" in the c ture, particularly the culture creat and maintained by television. Th both agreed that you can turn off t set, but you probably can't banish from your home or from your childre world entirely.

So why not put some energy in educating children about what they' seeing and hearing? Watch televisi with them; talk with them about h people and situations are portraye help them to evaluate whether the messages fall in line with what Jes teaches.

In the end, our culture is what all us make it. "To build community in t midst of an unwelcoming culture is t ultimate political act," Jim thinks.

I believe it is also the distinctive Catholic thing to do.

(McCord is the associate director the U.S. bishops' Secretariat for Fa ily, Laity, Women and Youth.)

FAITH IN THE MARKETPLACE

What Christian value did your children absorb at home — even though you doubted they had accepted it at the time?

"To teach my children the value of Christian service I would take them along on volunteer activities.... I wasn't always sure it was having the desired effect. Now my oldest has chosen to do volunteer service instead of going on vacation." — Mary Ann Salemi, Deerfield, Ill.

"Throughout 18 years (my daughter has) been my companion serving the elderly poor, celebrating the Eucharist, marching for the unborn and aiding me in sacramental preparation with children. She has a strong compassion for the poor and suffering.... I held my breath at times through the junior high and high school years, hoping and praying the seeds that were planted would not be choked out." — Diana Tschache, Palham, Ala.

"Just recently a kid was kicked out of school for doing something pretty bad. I ... asked my son why he didn't tell me about it. He replied that he didn't want to spread gossip about someone. I was surprised and pleased that he had learned the value of discretion, respect for another person's good name." — Gary Zilaff, Sacramento, Calif.

"My son still hugs me. Even in public. It doesn't phase him. As he gets older, he becomes more and more considerate of the feelings of the other members of the family — even though he's still very much his own person." — Kris Person, Oxford, Wis.

"Faith. One of my daughters went through a period where she seemed to be losing her faith.... Later, she connected with a teen Bible study group.... Being with peers she could relate to really freed her. I wondered when she left for college whether things would fall apart, but she still takes up her Bible each night." — Michele Greishar, Oak Park, Ill.

An upcoming edition asks: Think of someone who is gifted in a special way to serve your parish community. What is that person's gift? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

May 1995

CATHOLIKIDS

LEARNING AND LOVING OUR FAITH IN A FUN WAY!

Just For U!

This is it — something totally new, totally DIFFERENT just for you! Open up a world of interactive, hands-on Catholic activities and ideas for kids your age. You can write with your questions, stories, poems – anything on your mind – and we'll get back to you fast. That way, you've got a real hand in what this is all about. That's why *CatholiKids* is *for* you and *by* you. Is that radical or WHAT?

Each issue will be PACKED with lots of things kids like best: fascinating articles; the hippest book, video and music reviews; awesome stuff to make; recipes you can cook up yourself; reader (that's you!) contributions and MUCH much more. And yeah, along the way you'll be learning about the Catholic faith. But we promise — it'll be FUN. The most important thing you'll learn is that our faith doesn't have to be boring...**it's cool to be Catholic!**

Being a "CatholiKid" can be a blast!

Your OTHER Mother

Honoring Mary In May

May is the month that Catholics have traditionally honored our Blessed Mother Mary. We do this in several different ways. One is a May Crowning. Maybe you've been to a May Crowning before. That's when, often during Mass, we praise Mary with litanies (prayers with responses) and songs. Then children crown the statue of Mary with a garland of flowers. Sometimes, a girl making her First Communion, dressed in her beautiful white dress, is chosen to crown Mary. This celebration is a symbol of our love for our "other mother." While we have a deep respect and love for Mary, we do not worship her. Catholics know that worship is for God alone.

Why do we hold such a loving place in our hearts for Mary?

1) She is the mother of Jesus.
2) She is the only person born without original sin. Remember Adam and Eve's sin?
3) By consenting to be God's helper, she played an important part in Jesus' work to save us.
4) She is the perfect follower of Christ.
5) Because of her mission and her holiness, she is the most excellent member of the Church itself.

Before he died on the cross, Jesus said to Mary, "Woman, behold thy son." And to his disciple, he said: "Behold, thy mother." In this way, Mary was not only the Mother of his human body, but the Mother of his body, the Church. Jesus gave Mary to us to be our mother for all time. And Mary always listens to us when we talk to her.

If you want to know more about Mary, there are lots of great movies to choose from. Rent *The Song of Bernadette* from your local video store. Two others, *Bernadette: The Princess of Lourdes* and *The Day The Sun Danced: The True Story of Fatima*, are available from CCC, 1-800-935-2222. Ask your parents to call for a catalog, because there are tons of other great videos you'd like.

Hey! This would make a fun family night — pop a big bowl of popcorn, settle on the sofa and watch one of these terrific flicks together.

Calling All CatholiKids.. Your First Contest Adventure!

Go on a Bible Safari & you could win $25.00!

Grand Prize - $25 • 2nd Place - "McGee and Me" video
3rd Place - $10 gift certificate from Domino's Pizza

Grab your gear and get going on a wild, wacky scavenger hunt through the Bible...It'll be MAJOR fun! On your adventure, you'll cross mountains, hike through deserts and paddle through raging waters. You'll battle a giant, climb through a fiery furnace, leap with slimy frogs...and more.

The deadline for entries is JUNE 2, 1995. To determine a winner, we'll put all correct entries up on a wall and throw Gak at them. The entry with the most Gak wins. Psych!!! We'll randomly draw the correct entry from a hat or box or something....So what are you waiting for? Open that Bible, check out the clues, and get going on your most excellent adventure!

1. In Exodus 8:1-6, the Pharaoh-dude had God very angry. What did God send to punish him?

2. Check out the stones in 1 Samuel 17:49. What did David do with them?

3. It's hot stuff, so don't get too close to the blazing fire in Daniel 3:15. Find the guys that God's goodness delivered from certain death.

4. God's servant Samson had great strength because his hair had never been cut — but check out Judges 16:18 to get the name of the nasty lady who arranged a buzz cut for Samson. Talk about a bad hair day!

5. Money can't buy happiness, for sure! Judas betrayed Jesus for some cold, hard cash. Travel to Matthew 26:14-16 to find out how much the chief priests paid him.

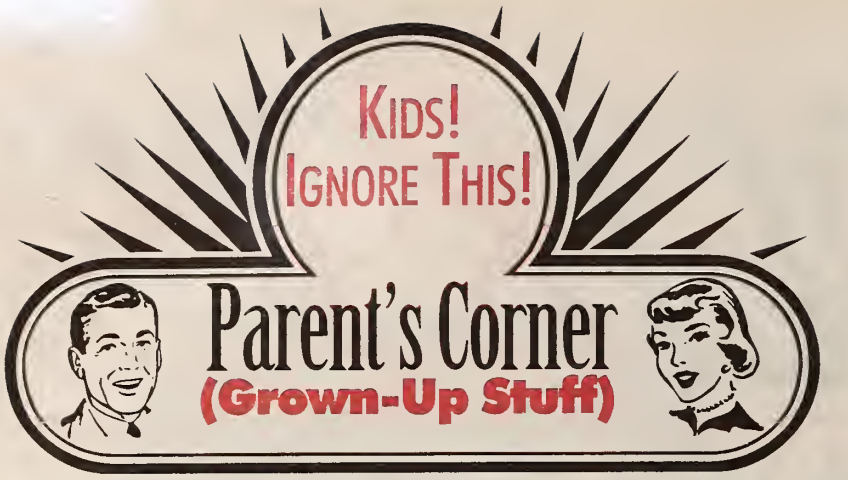
6. Now your safari takes you to Luke 9:10-17, the world's BIGGEST picnic! Jesus fed 5,000 people from only 5 loaves of bread and 2 fish. How many baskets of leftovers did you find?

7. Did you pack rain gear? God rains down food from heaven for the Israelites in Exodus 16:4-15. What two foods did they scarf down?

Send your answers, along with your name, address, city, state, ZIP and phone number (don't forget the area code!) to: *CatholiKids* Contest, P.O. Box 51152, Charlotte, NC 28227-0001

LOOK KIDS! HERE'S THE INSIDE SCOOP

Do You Believe In Angels? • *Don't "Just Do It"* • *YO! Did You Know?* • *What's Cookin'?* • *The CatholiKids Panel Q&A* • *In Your Face* • *A Trashy Gift For Mom* • *Where In The World Is Pope John Paul II?* *A Crafty Idea* • *Feast Of The Ascension*



"Parents must never forget their vocation... to transmit the faith with confidence."
–Cardinal Edouard Gagnon, president of the Pontifical Committee for International Eucharistic Congresses

What an awesome responsibility we've been entrusted with — to guide our children on their journey to Heaven. It's a frightening, inspiring, frustrating and endlessly rewarding task. As Catholic parents, it is our number one priority.

But as you know, our children's path today is fraught with more danger than ever. Daily, they're exposed to increasing violence, drug use, casual lifestyles, a lack of respect for human life — the list goes on and on.

What's a Catholic parent to do? That was the dilemma facing us as we searched for ways to combat the negative influences bombarding our children, and at the same time provide a firmer foundation in our faith. As we searched for the best tools to do this, we could find no publication that spoke to our kids in their own language, was exciting and educational, and was *interactive*. That's when we decided to come up with the right tool ourselves.

So *CatholiKids* was born. Let us tell you, it was no easy birth! We're two stay-at-home moms with six kids between us. Between preschool and carpool, changing diapers, fussing over homework, cooking, laundry, cleaning house and the thousands of other jobs that Moms do, we put our combined advertising/teaching backgrounds to work and came up with what we thought was the brilliant idea of *CatholiKids*. And after talking with numerous other mothers, religious educators, our parish priest and our bishop, we felt other Catholic parents would think it was a pretty darn good idea, too.

So all that's left to convince is ***you.*** Take a look at what you're reading right now: *CatholiKids* is a true labor of love. We hope you'll want *CatholiKids* in your home each month. Whether your children are in Catholic schools, religious education or even preschool, you'll find great ideas to strengthen your entire family's faith. Designed as an educational supplement, *CatholiKids* will offer indepth articles, fun facts, prayers and traditions of the faith, crafts, book/video/music reviews, family activities and more, all based on our Catholic faith.

Our goal is to help all our children love and cherish the Catholic faith. "Train up a child in the way he should go, even when he is old he will not depart from it." (Proverbs 22:6)

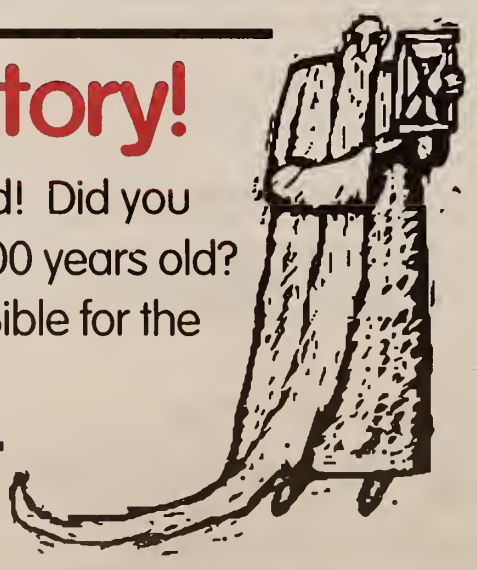
We hope you'll enjoy the fruits of our labor as much as the kids do!

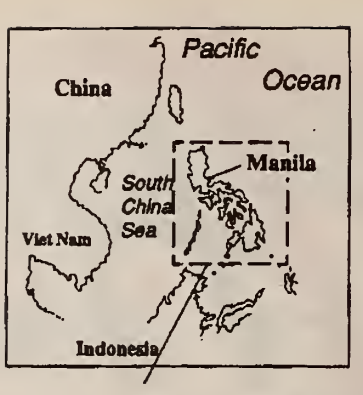
Wendy A. Lorman
Patsy Albrecht

"Parents have the first responsibility for the education of their children. They bear witness to this responsibility first by creating a home where tenderness, forgiveness, respect, fidelity and disinterested service are the rule. The home is well suited for education in the virtues....Parents should teach their children to subordinate the "material and instinctual dimensions to interior and spiritual ones."
—Catechism of the Catholic Church (2223)

Holy History!

Wow! Talk about old! Did you know our faith is 2000 years old? Look up Acts in the Bible for the whole story.





Where In The World Is POPE JOHN PAUL II?

Back in January, the Catholic Church's spiritual leader, Pope John Paul II, was on an incredible tour of the Philippines, Papua New Guinea, Australia and Sri Lanka. Take a look at the map to see where he went. (Where was he in relation to where you live?) The Pope began his visit celebrating the 10th annual World Youth Day in Manila, the capital of the Philippines. It's estimated that 5 million people participated in the Mass with him.

Five million people at one Mass! Think about how many people belong to your parish. A big parish might have 2,000 families. Can you even imagine five million? That's about how many people live in the whole state of MONTANA! During his trip, the Pope beatified (bee-at-if-fie: to declare that a person has attained the blessedness of heaven and should be granted religious honor) three people:

Peter To Rot. Okay, we know his name sounds pretty funny to us, but he was a great catechist (a teacher of Catholicism) and a martyr (someone who dies for Jesus).

Mother Mary MacKillop. She was a nun devoted to helping poor people.

Father Joseph Vaz. He lived in Sri Lanka and was an apostle of the faith.

This year's theme for World Youth Day is "As the Father sent me, so I am sending you." (Look up John 20:21!)

Pope John Paul II said later about his trip, "In a real way, this pastoral visit was about young people and the youth of the Church."

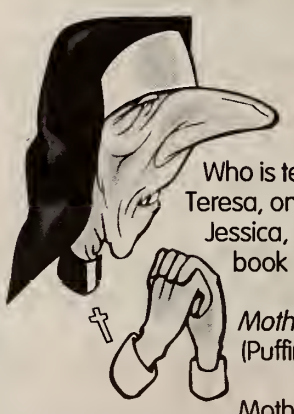
The *CatholiKids* Panel

Some Really Cool Kids!

Say hi to: Anthony and Jessica, 11; Andrew, Meredith and Brendan, 10; Ryan and Sarah, 9; David, 8; Sam, 6; and Anne Marie,5.

These lucky kids will be trying out all the latest Catholic games, videos, music and other cool stuff. They'll give them a thumbs up or a thumbs down to help you decide how to spend your money.

Look for the panel each month AND stay tuned to find out how YOU can become a member of the *CatholiKids* panel!



In Your FACE

Getting To Know Mother Teresa

Who is teeny-tiny but her rep is larger than life? Mother Teresa, one of our faith's most well-known and beloved nuns. Jessica, 11, a member of the *CatholiKids* panel, reviewed a book about her for you *CatholiKids* readers:

Mother Teresa, Sister To The Poor, by Patricia Reilly Giff (Puffin Books)

Mother Teresa was born on August 26, 1910, in Skopje, Macedonia. She was named Agnes, meaning "lamb." Agnes wanted to become a nun when she heard God calling her. She prayed and prayed, until she reached a decision. She decided to join the Sisters of Loreto. But to get there, she would have to travel to Ireland. When she arrived, everything was new and different. There, she took on the name of Saint Teresa. In the fall of 1928, she boarded a ship to India. In India, Mother Teresa started the order of the Missionaries of Charity.

The book ends by saying there are many more people than Mother Teresa and her order can help, but she and her sisters keep trying. I enjoyed this book very much. My favorite part was when Mother Teresa gathered the children around her and taught them the alphabet.

If you want an idol, someone to look up to, a sort of superhero, you should read this book. Mother Teresa can't fly, but she can do an awful lot!

Says Mother Teresa: *"When we handle the sick and the needy, we touch the suffering body of Christ, and this touch will make us heroic; it will make us forget the repugnance and natural tendencies in us. We need the eyes of deep faith to see Christ in the broken body and dirty clothes under which the most beautiful one among us hides."*

What's your idea of a hero? It's kind of interesting what Mother Teresa believes makes us heroic, isn't it? How do you think her definition compares with society's definition — like athletes, rock stars, actors?

If you like to collect cards of your heroes, here's a new twist - - SAINTS CARDS! You get a whopping 40 cards in this set, featuring some well-known favorites but also a bunch of new ones.

Called **Holy Traders,** these cards have great pictures and also interesting facts on the back. They cost about $7, and your parents can buy them by calling **1-800-242-8467.** (Two CatholiKids panel members have these cards and have really enjoyed reading and trading them!)

If you'd like, write to Mother Teresa at: Mother Teresa, Missionary of Charity Mother House, 54A AJC Bose Road, Calcutta, India 73016.

DON'T "Just Do It" Find Out Why!

During Mass, just before the Gospel is read, you're supposed to make the sign of the cross on your forehead, lips and heart. Want to know why? **Jesus is our teacher and we want Him:**

Do You Believe In Angels?

"Psst! What's the answer to question 5?" whispers a classmate when your teacher's not looking. "Oh, no," you think. You know it's wrong to cheat, but you want to be cool.

Well, chill. God has given you a guardian angel to be your friend and protector, and to help you make the choices that HE wants you to make. Call on your angel with this great old Catholic prayer next time you're in a fix.

"Angel of God, my guardian dear
To whom God's love protects me here.
Ever this day be at my side
To light, to guard, to rule and guide."

With your guardian angel, you'll never have to "wing it" when it comes to making the right decision!

Lost 'N' Found

Bet your parents would have a cow if you got lost on a family trip and they couldn't find you for three days! Did you know that happened to Jesus when he was 12?!

Mary, Joseph and Jesus went to Jerusalem to celebrate Passover, the festival of God's rescue of His people from Egypt, long ago. Everyone enjoyed picnics along the way, and friends and family gathered for a week-long celebration. Afterwards, the moms started home with the kids, and the dads were supposed to catch up later.

Mary and Joseph soon realized Jesus wasn't in their group, and, terrified, they rushed back to Jerusalem. They found him in the temple, listening to the teachers. When asked where in the world he'd been, Jesus answered, "Didn't you know I had to be in my Father's house?"

Then he and his parents began their trip back home together.

Thought For The Month:

Although Jesus knew that God was his father in a special way, he still obeyed his earthly parents.

??? Q And A !!!!!

Q: Why does Mass have to be so B-O-R-I-N-G? I have to sit still for so long and I never understand what's going on, anyway.

A: Sounds like you could use some help! Ask your Mom or Dad to take you to your local Catholic bookstore. There, you can buy a Children's Mass Book or Missal (they're also available from catalogs if there's not a bookstore nearby).

Take it with you next Sunday and follow along during Mass. Things are always more interesting if you know why you're doing them!

Another suggestion: ask to go to a Children's Mass at your parish. These have special songs and readings you'll really like. If your parish doesn't have this, maybe you'd like to talk with your priest and help plan one with your friends.

What's Cookin'!

Walk On Water Cookies

Matthew 14:27

When the disciples saw Jesus walking on water, it really freaked them out. Jesus told them, "It is I, do not be afraid." The next time you're scared, think of Jesus' words. Here's a neat, sweet treat to help you remember!

Ingredients (Stuff you'll need)

4 eggs
2 cups sugar
4 cups all-purpose flour
1 teaspoon baking powder
1 teaspoon salt
Blue food coloring
2 bowls
Rotary or electric mixer
Rolling pin

Beat eggs in large bowl until they're fluffy. Slowly add sugar. Squirt in 5-7 drops food coloring. Mix together flour, baking powder and salt, then slowly add this to the egg/sugar mixture. Now hand-mix until you have dough. Roll it out on a floured board — leave some lumps and bumps for waves! Take a doll or action figure and make footprints all over the dough. Cut into cookie-sized pieces and let dry uncovered overnight. Place on cookie sheets and bake at 300 degrees for 12-15 minutes.

A Crafty Idea

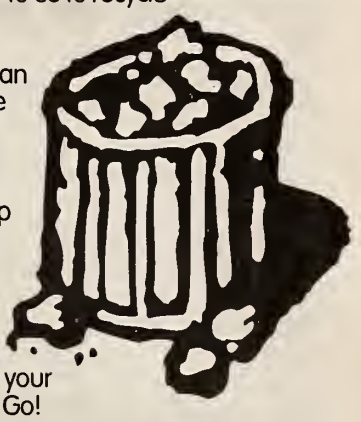
May 15 is the feast day of St. Isidore, the patron saint of farmers. So what? Sow some seeds!

Find a big ol' pine cone with lots of gaps in it. Nail or glue it to a round piece of wood (you may need to ask for some help). Then, set this in a saucer of water. Plant grass and flower seeds between the pine cone's sections. No soil is needed!

Keep your garden in the center of the dinner table and watch it grow each day. Let each new sprout remind you and your family of God's constant love and forgiveness, and how Jesus helps us all to grow.

A TRASHY Gift To Make For Mom For Mother's Day

STOP!!! Before you take out that trash...do you know about "good garbage"? Yep, God created a great-looking Earth and it's up to us to recycle and take care of it.



Here's an Earth-friendly papier-mache bowl you can make Mom for Mother's Day. Get ready to recycle that Good Garbage!

You'll need:
1) Flour & water for glue mixture; 1 cup flour to 1 cup water
2) Newspaper cut in 1" x 3" strips — lots!!
3) Vaseline
4) A kitchen bowl to use as a mold

Remember: Cleanup will be a breeze if you cover your work area with sheets of newspaper. Ready, Set, Go!

SLIME the outside of the kitchen bowl with vaseline. It feels gross now, but it will make it easier to separate the dried bowl from the mold when you're finished.

SLAP 'EM ON! Cover the outside of the bowl with newspaper strips dipped in the gluey flour and water mixture. You'll need to do 5 layers.

DRY IT. Let your bowl dry for about 2 days.

TAKE IT OFF. Separate your papier-mache bowl from the kitchen bowl.

PAINT TIME. Last, you can paint your bowl using God-given, Earth-friendly paints: Mustard makes a bright yellow • Smush blueberries for blue • Use cranberries for red • Coffee grounds make a good brown.

THE FINISHING TOUCH. Fill your bowl with reminders of God's goodness and love — delicious treats you made yourself or hand-written promises of good deeds and extra help for Mom!

Wondering about something?

Send in your questions to:
CatholiKids,
P.O. Box 51152
Charlotte, NC 28227-0001

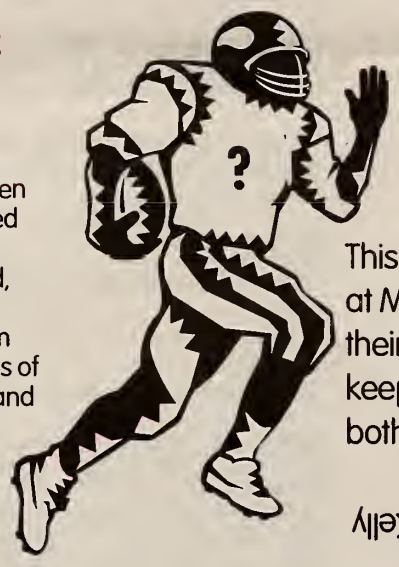
MAY 1995

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 *St. Joseph the Worker*	**2** Pray to Mary each day this month *St. Athonosius*	**3** Read Acts of the Apostles, 8:26-38 *Ss. Philip and James, Apostles*	**4**	**5** Say a Rosary for PEACE *First Friday*	**6** Examine your conscience *First Saturday*
7 Help your family get ready for Mass *4th Sunday of Easter*	**8**	**9** *Say a prayer for your ancestors.*	**10**	**11** *Please pray for the victims, families and friends in Oklahoma City.*	**12** Who Are They? *Ss. Nereus & Achilleus, St Poncratius*	**13**
14 Mother's Day... Show and tell your mom how much you love her! *4th Sunday of Easter*	**15** Plant some flowers today! *St. Isidore the Former*	**16**	**17**	**18** How can you be more Christ-like? *Pope St. John I*	**19**	**20** *St. Bernadine of Sieno* She was a messenger of peace... be kind to others *4th Sunday of Easter*
21 Put some of your allowance in the collection plate *6th Sunday of Easter*	**22**	**23** Learn the Guardian Angel Prayer	**24**	**25** How do YOU carry on Jesus' work? *The Solemnity of Our Lord's Ascension (Holy Day of Obligation)*	**26** He helped those in trouble. What can you do to help? *St. Philip Neri*	**27** Help a neighbor! *St. Augustine of Canterbury*
28 Sing A Song To The Lord! *7th Sunday of Easter*	**29** Pray for all our veterans ***Memorial Day***	**30**	**31** Thank Mary for her goodness *The Feast of the Visitation*		*CatholiKids* Contest Deadline June 2	

Feast Of The Ascension: Or, What's Up?

May 25, Catholics celebrate the feast of our Lord's Ascension. The Ascension is the time when Jesus, after his death and resurrection, ascended (went up) into Heaven.

The Bible says after Jesus rose from the dead, he appeared frequently to his disciples. On the 40th day after his resurrection, he met with them for one last time. He told them to make disciples of all nations. They were given authority to teach and baptize. And while Jesus would no longer be with them in his body, He promised to send them the Holy Spirit for courage and strength. Check out Matthew 28:18-20 to read how Jesus went up to Heaven!



Yo! Did You Know?

This well-known NFL quarterback talks at Masses for Buffalo Bills players and their families. He shares how his faith keeps him from getting "sacked" — both on and off the field!

Jim Kelly

Coming Up!

In July look for these exciting features:

Contest WINNER!!!!
"Doubting" Thomas
Jesus' Grandparents
Fun GAME Review
Check It Out
Your Questions
Another Great CONTEST!!!
And more! More! MORE!!!

Holy Cow!

By Michele Deese

FAITH IN ACTION

"If we think about what happened today in the world of our family, would we be able to identify the holy loving that happened within our household? Did someone make a dinner? Do the wash? Call a relative? Help with homework? Change a tire? Plant a garden? Find the dog? Sit and laugh? Cry with one of us?" Those questions are posed in Volume 3 of the four-volume *The Catechism of the Catholic Church: Familystyle*, by David M. Thomas and Mary Joyce Calnan (Thomas More, a division of Tabor Publishing, 200 East Bethany Dr., Allen, Texas 75002-3804; 1994; $39.94). The authors add: "In these and thousands of other ways, we love just as Jesus invited us to love."

Reflection: "Family is an ongoing event," write Thomas and Ms. Calnan. "Our formation time in family (those years of learning how to be good, loving and responsible human beings) is key," they say. In what specific ways is the ministry of love carried out in my family?

Applying Paul's principles in a home

By Father John J. Castelot
Catholic News Service

All the first churches were "domestic churches," made up of extended families, households of faith. They gathered in private homes. Closely knit, they knew and loved each other.

But closeness can bring friction, too. St. Paul lamented to his community at Corinth:

"It has been reported ... that there are rivalries among you.... I fed you milk, not solid food, because you were unable to take it. Indeed, you are still not able, even now" (1 Corinthians 1:11; 3:2-3).

In addition to internal squabbles, cultural forces pulled at the early domestic churches. In Galatia the Christians were in danger of succumbing to these forces, which broke Paul's heart. He felt so powerless!

"There are some who are disturbing you and wish to pervert the Gospel of Christ.... I am afraid on your account that perhaps I have labored for you in vain.... I am perplexed because of you" (Galatians 1:6; 4:11,20).

■■■

Perhaps making today's home a domestic church — a place of love, celebration, prayer and justice that in a sense is a reflection of the parish — often seems a daunting task because people start with the wrong idea of "church." Maybe the word suggests to some people a neatly structured organization with a regular schedule for prayer.

Young people have an aversion to regimentation. But one can go to the other extreme and be so nonchalant as to make things haphazard and slipshod.

Don't people at home need a happy medium that is serious but relaxed? Paul's thinking may prove helpful to families today wondering where to start in building up their own home as a center of faith.

Paul's idea of church was of a vital, vibrant organism. He was concerned with people; he stressed healthy interpersonal relationships.

Faced with threats to the community's life, he reminded people of a basic principle: "The whole law is fulfilled in one statement, namely, 'You shall love your neighbor as yourself.'" He warned, "If you go on biting and devouring one another, beware that you are not consumed by one another" (Galatians 5:14-15).

Forming this kind of church was a challenge, and Paul sometimes felt defeated, helpless. But he never gave up. That's a key point.

For Paul realized that the formation of hearts and souls was ultimately God's work. Paul worked with the assurance of the Lord's word: "My grace is sufficient for you, for power is made perfect in weakness." Thus Paul could say, "When I am weak, then I am strong" (2 Corinthians 12:9,10).

Like Jesus, who formed the first community, Paul worked against daunting odds, but never gave up hope. The rest, as they say, is history — a glorious success story.

(Father Castelot is a Scripture scholar, author, teacher and lecturer.)

FOOD FOR THOUGHT

I think it's important for parents to give each other hope.

Parents in the mid-1990s have good reason to wish they had received special training for their role. Parents may want to make their home "the first school of Christian life" described in the Catechism of the Catholic Church — a place where children learn life's most important values (No. 1657). But parents often wonder whether they will succeed at this.

Parents may well be told by a teen-ager that his friends' quite different values are what seem most interesting at the moment. This can leave parents doubting their ability ever to get through to their children.

That's why it's important for parents to share stories with each other about how this values process "turned out" in specific instances — for parents to be open enough to help each other see that hanging in there matters.

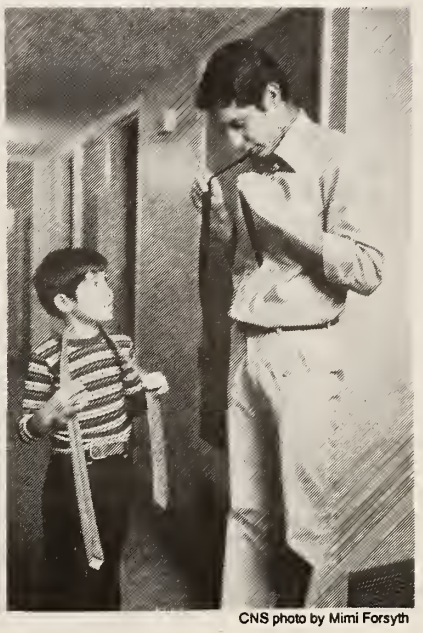
Don't be too ready to believe that children are rejecting your values forever. And remember what the U.S. bishops said in a 1993 statement:

"A family is holy not because it is perfect, but because God's grace is at work in it, helping it to set out anew every day."

19 David Gibson, Editor, Faith Alive!

Becoming an architect of the domestic church

By Marybeth Shea
Catholic News Service



CNS photo by Mimi Forsyth

At age 10, Annemarie asked her father to explain what the domestic church is. He answered by making a small house with his hands, outlining a heart and pointing back and forth between the two of them.

Deaf since birth, her father communicated this essential idea in the poetry of sign language.

Now the parent of two teen-agers, Annemarie wonders if the architecture of the domestic church is under siege.

Suggestive images in music and film, flashy expensive fads, mall-driven socializing and the ever-present lure of drugs and alcohol make parents worry.

Hearth and home are relatively easy to maintain with little ones, although Power Ranger mania and Barney excesses occur even among pre-schoolers.

Annemarie listens to friends with young children and remembers those problems wistfully. It was easier when children were more naturally inclined toward home.

Our children walk in an ever-widening circle out from us. As they take on new relationships and responsibilities, they become more vulnerable to cultural influences. For parents hoping to nurture a child's relationship with Jesus, parenting is doubly hard.

The spiritual disciplines of humility, chastity, charity, compassion and faith — elevated in the home and in the church — are often not embraced by contemporary culture.

■■■

Life with teen-agers parallels that of toddlers; both ages are marked by exhilaration and frustration. In practicing independence, teen-agers commonly attempt to define themselves by opposing their parents.

Hungry for freedom but wary of isolation, young men and women turn to peers for validation. Clothes, speech and leisure reflect this concern with identity. Many choices teen-agers make are harmless, some positively irritating. Other risks are not so benign. Spiritual, moral and even physical dangers prompt parents toward control and protect.

Experienced parents suggest a fair, firm and friendly stance toward teens, and continued cultivation of a home environment characterized by strong values.

Remember that you are not alone in your vocation as a parent. Bring your concerns directly to God; find peace in this holy partnership.

Welcome your children and their friends into your home. Meals, homework, community projects, hanging out: All are opportunities to cement a bond between family and a child's peer group.

Keep abreast of culture with your children. Cultivate a critical ability within your family to assess books, movies, fads and music in light of faith.

Embrace the families of your children's friends. Carpooling is only a beginning. Child development expert Urie Bonfrenbrenner likens a network of parents to the village structure of the last century. Children derive support from a backdrop of parents who are present, even in their absence, through strong community ties.

"The notion of apprenticeship, where a child's working relationship with an experienced adult becomes part of his or her formation is instructive for our times."

Teen-agers are passionate. Encourage your child to develop life-long interests — sports, music, gardening, photography. The notion of apprenticeship, where a child's working relationship with an experienced adult becomes part of his or her formation is instructive for our times. Tim and Sarah's daughter chose an adult family friend as her confirmation sponsor after several years of riding horses with her on weekends.

The direct communication of parents and younger children may be more difficult with teen-agers. Maintain dialogue, even in indirect ways.

Ruth, mother of two post-college children, said that playing cards helped their family retain a sense of conversation by providing a neutral opportunity to talk.

Remember Annemarie's father and his ability to communicate. Showing children your love through action and gesture creates the domestic church in your home.

(Ms. Shea, who lives in Mt. Rainier, Md., is a free-lance writer and columnist who addresses Christian family life issues.)

FAITH alive!

People In The News

Poll Says Majority Of Italians Believe In Guardian Angels

ROME (CNS) — A vast majority of Italians believe in guardian angels and half talk to them, according to an opinion poll. The poll said 60 percent of all respondents and 78 percent of those who identified themselves as Catholic expressed belief in guardian angels. The angels were described by 65 percent as having blond hair and blue eyes. The survey was taken by Cirm, an independent polling agency, using a sample group of 807 people. The results were published April 28 in the Rome newspaper, *La Repubblica. La Repubblica* said it commissioned the survey after Irene Pivetti, president of Italy's Chamber of Deputies, said she believed in guardian angels. The *Catechism of the Catholic Church* says that belief in angels "is a truth of faith." They are "spiritual, noncorporeal beings" and include guardian angels, it says.

Spirited Pope Warms Up Youths By Abandoning Text, Cracking Jokes

TRENT, Italy (CNS) — Wielding his cane like a maestro's baton and joking that he might not make it to the year 2000, an unusually spirited Pope John Paul II warmed up a rain-soaked crowd of young people in northern Italy. It was literally a case of throwing away his prepared text — "You didn't want it," he said in mock scolding after a half-hearted attempt to begin his speech. He spoke to several thousand youths gathered in the main square of Trent April 30. Perhaps sensing that the young people needed some papal humor after waiting in a downpour for his arrival, the 74-year-old pontiff talked instead about skiing, the mountains and what their mothers would say if they caught cold. "The storm soaked you. And tomorrow you'll probably catch cold ... my God. But I won't be around to see this, I'm leaving," he said.

Clandestinely Ordained Chinese Bishop Dies At 65

HONG KONG (CNS) — Chinese Bishop Paul Fan Yufei of Zhouzhi, an "underground" bishop loyal to the Vatican, died of a heart attack April 5 at 65, UCA News, an Asian church news agency based in Thailand, reported. Father Yang Guangyan, chancellor of Zhouzhi Diocese, told UCA News April 27 that the bishop died suddenly, leaving the diocese no successor. The diocese is now led by its vicar, identified as a Father Wu, who is in his 70s. The age of 65 is regarded as young among Chinese bishops, who are mostly in their 70s. Bishop Fan, who had suffered heart problems, died in a hospital at 12:30 p.m. He received the sacrament of anointing. Li Boyi, an official of the government-approved Chinese Catholic Patriotic Association of Shaanxi Province, said government-appointed Bishop Anthony Li Du'an of Xian rushed to the hospital but arrived after Bishop Fan died.

Priest Resigns As Head Of Church-Run Political Secretariat

PARIS (CNS) — A prominent priest has resigned as head of the Paris archdiocesan Pastoral Secretariat for Political Studies, citing pressure from a French presidential candidate. Father Alain Maillard de la Morandais said he resigned from the archdiocesan secretariat under pressure from Jacques Chirac, the Gaullist candidate in the presidential election May 7. A spokesman for Cardinal Jean-Marie Lustiger of Paris, who established the secretariat three years ago to improve contacts between the Church and politics, denied Father de la Morandais' assertion that Chirac had demanded his removal. The spokesman, Auxiliary Bishop Andre Vingt-Trois, said Chirac never intervened, either as mayor of Paris or presidential candidate.

Foster Counters Critics Of His Medical Career, Abortion Record

WASHINGTON (CNS) — During Senate confirmation hearings on his nomination for surgeon general May 2-3, Dr. Henry Foster contradicted reports on his career, including his record on abortions and involvement in studies, that have made his nomination controversial. An obstetrician-gynecologist from Tennessee, Foster said that statements attributed to him about his own record of how many abortions he performed were either wrong or the result of speaking off-the-cuff; that he believes abstinence should be promoted to slow teen sexual activity and the spread of disease; that he was unaware of controversial Tuskegee Syphilis Study experiments until 1972 when he raised an outcry against them. Several Republicans on the Senate Labor and Human Resources Committee persisted in questioning Foster's credibility, quizzing him about his involvement in the Tuskegee, Ala., study, in which black men with syphilis were not given drugs that could have cured them, and about conflicting reports of how many abortions he performed.

Cardinal Says Nations To Promote Abortion At Women's Conference

VATICAN CITY (CNS) — Defeated but not converted at last year's U.N. population conference in Cairo, some nations will see the upcoming U.N. Conference on Women as an opportunity to promote abortion and contraception throughout the world, said Cardinal John J. O'Connor of New York. The women's conference in Beijing "seems targeted for the same kind of attacks — more cautiously initiated, perhaps — but with the same objectives," the cardinal said in an article he wrote for *L'Osservatore Romano*, the Vatican newspaper. Cardinal O'Connor's commentary, published in the April 28 edition, was part of an ongoing series of articles reflecting on Pope John Paul II's recent pro-life encyclical.

Nun Ordered Off Seminary Faculty For Dissent On Women Priests

ST. MEINRAD, Ind. (CNS) — Mercy Sister Carmel E. McEnroy has been ordered dismissed from St. Meinrad School of Theology for publicly opposing Pope John Paul II's declaration that women cannot be priests. "Under Church law, public dissent by faculty members of a seminary is not acceptable because seminary faculty are participants in the preparation of future priests," said a one-page statement released April 28 by St. Meinrad Archabbey in St. Meinrad. The archabbey owns and runs the seminary. The statement said that Benedictine Archabbot Timothy Sweeney on April 26 instructed the theology school's rector-president, Benedictine Father Eugene Hensell, to remove Sister Carmel from the faculty.

Latin American Poverty A 'Powder Keg,' Bishop Says

CUAUTITLAN, Mexico (CNS) — The growing problem of poverty in Latin America is a "powder keg" which could explode and engulf the region, said Venezuelan Bishop Roberto Luckert of Coro, spokesman for the Latin American bishops' council, known as CELAM. Speaking at an impromptu press conference May 1, the first day of the CELAM assembly in Cuautitlan, Bishop Luckert, who is president of the council's social communications department, said that rampant capitalism threatens the stability of Latin America as much as leftist insurgency did a few years ago. The Catholic hierarchy "cannot close its eyes" when faced with a reality where a few grow richer, while the majority of Latin Americans become poorer, the bishop said.

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Week long opportunity for grades 11-12 and college students to grow in their faith with focused study of their Catholic religion. Directed by Rev. Phillip Leach, Ph.D.
$225 August 6-12, 1995

For more information on programs contact
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Bishop McGuinness H.S., the only Catholic high school in the Triad, announces its **$10,000** raffle. Proceeds go to physical plant improvements and tuition assistance. Only 300 chances will be sold! To purchase a ticket, return the form below along with payment to:
Bishop McGuinness H.S., School Raffle, 1730 Link Road, Winston-Salem, NC 27103.
Thank you for your support of Catholic education, from the students at Bishop McGuinness.

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Entries Must Be Postmarked by Monday, May 22

Here's my order for Spring Raffle tickets at a cost of $100 each. I realize that only 300 tickets will be sold and if my order is received after all the tickets have been sold, my money will be refunded in full.
Two ways to get your tickets now! I would like to order _____ tickets.
OR Here's my check made out to "Bishop McGuinness High School".
Charge my Credit Card as indicated (circle one): Visa MasterCard
Cardholder name_____ Signature_____
Acct. #_____ Expires_____
Name _____ Home Phone _____
Address _____ City/State/Zip _____
•••YOUR PAYMENT MUST ACCOMPANY THIS ORDER FORM•••
Drawing will be held Friday, May 26 at the BMHS Athletic Banquet.

At 75, Pope Shows Physical Limitations, New Urgency

VATICAN CITY (CNS) — Age 75 brings retirement for most bishops, but for Pope John Paul II it has brought out a new pastoral urgency.

The pope, who celebrates his 75th birthday May 18, has been slowed physically over the last few years and looks every bit his age. At a meeting with pilgrims in early May, he read his talk slumped in a chair with one eye squinted shut, his strands of white hair ruffled by a spring breeze.

The day before, he had joked with Italian youths that he might not make it to the year 2000. "Maybe. We'll see," he said.

But behind the self-deprecating humor and the stooped profile, Vatican observers have noticed a growing papal determination to settle some old issues and embark on major new projects.

"He's much less interested in the smaller administrative details. I don't think he's working any less, but he's concentrating on the things that are important to him," said one senior Vatican official.

Those include life-and-death issues such as abortion and euthanasia, an overall strengthening of the Church's missionary outreach and an ambitious program of synods and ceremonies to mark the start of Christianity's third millennium.

Far from a slowdown, several Vatican curial departments are reporting an increase in workload as these and other projects take shape.

On a personal level, too, the pope at 75 seems more determined to speak his mind — and let the chips fall.

What some describe as a more "combative" papal style was evident in 1994, when the pontiff almost single-handedly whipped up opposition to a proposed U.N. document on population control. Several times, warning that the document could codify a "right to abortion," he let his anger show.

The high-level delegation he sent to the U.N. conference in Cairo, Egypt, won important concessions — a process that has encouraged the pope and his aides as they prepare for another possible showdown over similar issues at a U.N. conference on women in September.

The pope's last two encyclicals, on moral truths and pro-life issues, have also demonstrated a greater willingness to challenge attitudes and behavior in contemporary society. Significantly, his latest document was addressed to "all people of good will"; the pope has deliberately sought to widen his audience over the last couple of years, and Vatican officials say he will continue to do so as the year 2000 approaches.

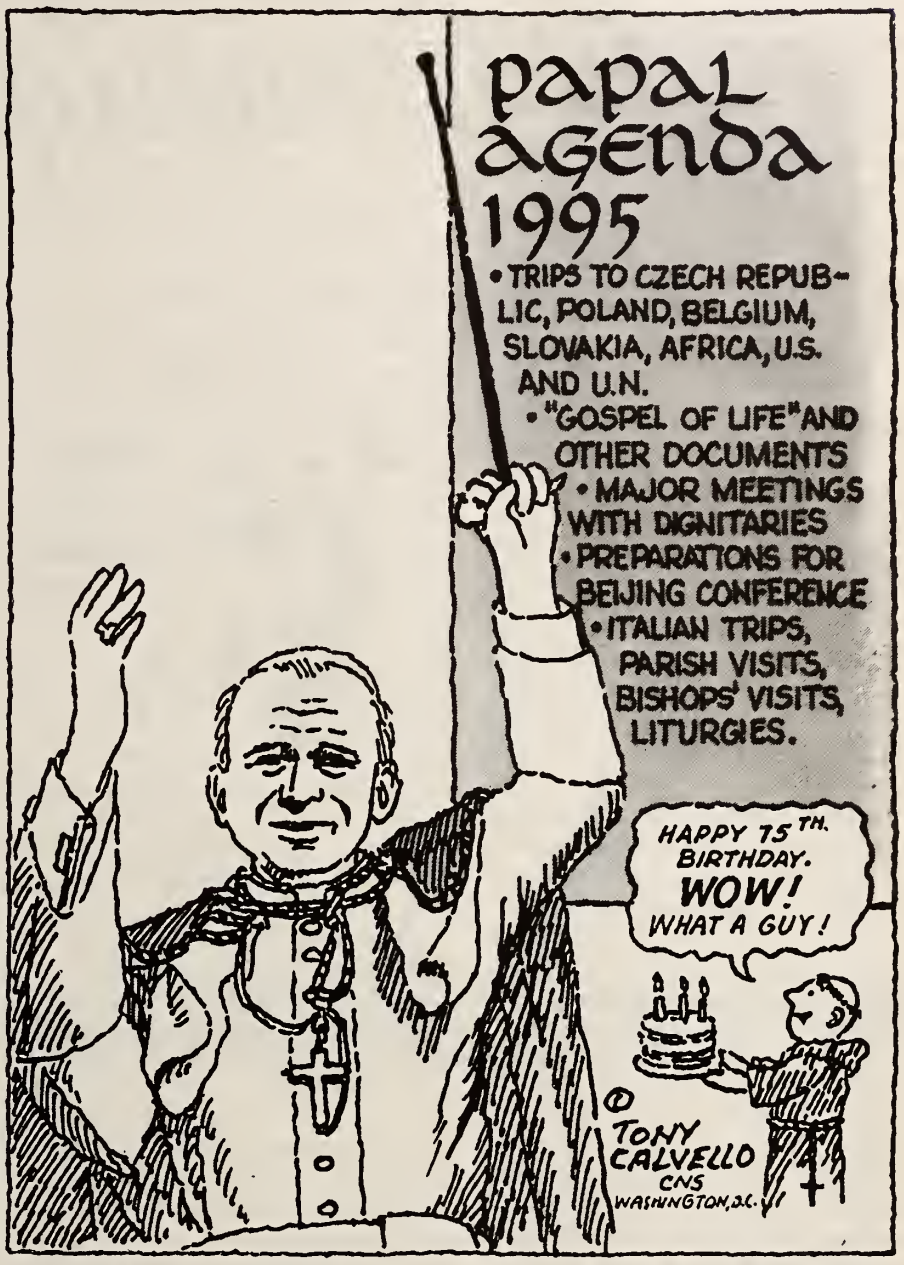
He is successfully exploring new media in an effort to get his messages across to the general public, with a best-selling book and rosary CD in the last year.

Part of the pope's new approach is his desire to close debate on certain controversial Church issues. His 1994 letter expressing a definitive "no" to women priests was one example; another is his repeated insistence on priestly celibacy in the Latin-rite Church.

The pope plans to devote more time and effort to ecumenism and interreligious relations over the next few years. A major encyclical on Christian unity is in the works, and he has outlined a string of meetings with various faiths and religions to usher in the third millennium.

As a world traveler, his white tornado pace has been slowed by broken bones in recent years. But even if he has to limp or shuffle, the pope has shown he is determined to keep up his pastoral pilgrimages. He is marking his 75th year with six separate trips to Asia, Poland and the Czech Republic, Belgium, Slovakia, the United States and four African countries.

Reporters covering the Vatican have noticed that along with the pope's more focused sense of priorities, a more relaxed style occasionally surfaces. He is more apt to put aside prepared texts when meeting with groups, or just relax for minutes at a time and listen to the pilgrims singing at weekly audiences.



Crosswinds (From Page 5)

This is really the essence of cognitive therapy. Large studies through the National Institute of Mental Health have proven that this type of therapy is highly effective for many people.

Several good self-help books are available which explain the method in more detail and really teach you to apply it in your own situation. My favorite is, *Feeling Good: The New Mood Therapy,* by David Burns, M.D. First published in 1980, it's currently available in paperback. However, be aware that the chapter on medication is very out-of-date, since many new discoveries have been made in the past 15 years.

I find that prayer and use of Scripture can often enhance cognitive treatment. For example, when you are starting to feel anxious you can pray, "Thank you, Lord, that you will give me peace in every circumstance." (2 Thessalonians 3:16) or, "Thank you, Lord, that I can cast all my anxiety upon you, because you care for me." (1 Peter 5:7) There's always something in Scripture to speak to every situation that we're experiencing, and the Lord's words to us can often be a greater source of encouragement than our own words to ourselves.

If anxiety is disrupting your life and you can't get it under control on your own, you might look for a therapist who is skilled in cognitive therapy. It's very effective for anxiety disorders as well as depression and chronic pain problems.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103

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La vida por un solo día

Por ARTURO DE AGUILAR

Al comenzar a escribir este artículo no se me ocurría nada. Después de mucho pensar lo único que me vino a la mente fue una simpática poesía llamada "Mamá soy Paquito", que habla de un pequeñuelo arrepentido de sus travesuras y esto me recordó mi infancia. ¡Cuánto tuvo mi madre que batallar por las travesuras que mis hermanas y yo realizabamos, sin contar los líos en los que como todo niño, a veces nos metíamos! Pero ante cualquier situación, mi madre simpre estaba ahí para protegernos o para reprendernos cuando era necesario.

Si hay alguien de quién he estado siempre orgulloso ha sido de mi madre. No creo que ella sea la única madre que ha tenido que luchar contra viento y marea para sacar adelante su hogar y a su familia, pero al menos para mí siempre ha sido el gran ejemplo a seguir. Hoy día, algo que se ve cada vez más son mujeres pugnando a brazo partido por salir adelante, por no ser arrasadas por las corrientes de sociedades que las cosifican y utilizan. A veces, dentro de las mismas familias la mujer es simplemente utilizada: la que lava, la que cocina, la que cuida a los niños, la que limpia la casa y además de todo eso, es la psicóloga familiar, la consejera y la amiga. ¡Vaya trabajo que se echa encima una mujer al casarse!

Como recompensa a todo su trabajo, lo que obtiene es el amor que los hijos y el esposo le dan. Otra recompensa más oficial es la que la sociedad, por tradición ha impuesto: el *día de las madres,* que muchas veces se convierte en *el día de más trabajo de las madres.* Las madres en *su día*, normalmente tienen que limpiar la casa, cocinar para los invitados a una fiesta que muchas veces ella misma tiene que organizar y al final limpiar todo. Apesar de todo esto, muchas de ellas son felices pues sus hijos se reúnen, les traen regalos y pasan *una* tarde agradable. Después, todo vuelve a la normalidad.

La vida por un solo día. Este es el título de esta reflexión: las mujeres, madres de familia, dan toda su vida de amor y de trabajo, de penas y alegrías por su familia: hijos y esposo y lo que reciben a cambio es *un solo día* de reconocimiento. Esto me hizo pensar ¿qué será lo que quisiera en realidad una madre? Por esto le hice esta pregunta a una señora amiga mía y lo que me contestó fué muy sencillo: "no quisiera un día para mí sola, sino mejor un minuto ... pero un minuto de amor y agradecimiento de mi familia al día ... o por lo menos a la semana". A la vez yo me pregunto ¿cuántas veces nos acordamos y agradecemos todo lo que nuestras madres hacen por nosotros? ¿O agradecemos lo que hicieron en nuestra infancia, soportarnos nuestras travesuras, llevandonos a la escuela, alimentandonos o simplemente escuchándonos? Yo no creo que un regalo material pueda demostrar del todo nuestro agradecimiento o nuestro amor, no creo que pueda más que una palabra amorosa, un abrazo o un beso ... al día, o por lo menos a la semana.

Concluyo mi reflexión pensando en que es a nuestra madre a la que debemos nuestro ser y por eso debemos estar totalmente agradecidos. La próxima vez no diré: "Mamá, soy Paquito ya no haré travesuras ..." más bien le diré: "gracias mamá, te amo". Y trataré de ser mas explícito al demostrar ese amor. ***¡Felicidades a todas las madres!***

Ex-trabajador inmigrante ilegal gana honores universitarios

SAN JOSE, California (CNS) — Cuando Francisco Jiménez fué deportado mientras cursaba estudios en la escuela intermedia, el agente de Inmigración que lo escoltó hacia fuera del aula probablemente no habría pronosticado que él presidiría alguna vez una comisión de California sobre las normas para los maestros.

Pero Jiménez, oriundo de México, cuyos padres sin ninguna educación lo trajeron a través de la frontera ilegalmente cuando él tenía 4 años de edad, se elevó hasta ganar un doctorado de la Universidad de Columbia y ha sido vicepresidente adjunto de la Universidad de Santa Clara, donde enseña en el departamento de idiomas y literatura. El ha sido también presidente de la Comisión Estatal de California sobre Acreditación y Licenciatura de Maestros.

"Siempre me gustó aprender", dijo él a "The Valley Catholic", el periódico diocesano de San José. Como parte de una familia de migrantes, "la única estabilidad en mi vida fue la enseñanza. El conocimiento era mío para conservarlo, sin prejuicio de dónde nos mudaramos".

Para la época en que Jiménez tenía 6 años de edad, estaba trabajando en los campos del centro de California. El y su familia, que con el tiempo llegó a incluir a nueve niños, vivían en los campamentos de los trabajadores agrícolas, en tiendas o cabañas de una sola habitación, mudándose a medida que las cosechas lo exigían.

Durante sus estudios intermedios, Jiménez fue deportado junto con su hermano mayor y su madre. Para esa época, su padre tenía una tarjeta verde que le permitía trabajar en este país, pero no las había obtenido para su familia.

Cuando estaba en la escuela secundaria, Jiménez impresionó a sus profesores quienes le animaron a solicitar ingreso en la Universidad de Santa Clara, administrada por los jesuítas. Cuando su hermano menor comenzó a trabajar, Jiménez tomó un préstamo para pagar sus dos primeros años, recibió ayuda económica y trabajó como preceptor de español e investigador documental en sus dos últimos años.

Jiménez, que llegó a ser ciudadano de los Estados Unidos mientras asistía a la escuela superior en 1965, recibió una beca que le permitió ganar un título de maestría y un doctorado en literatura latino-americana.

La Confirmación (IV)

La Confirmación es un encuentro sacramental con Cristo, al cual acude el bautizado para recibir de El el *don* del Espíritu Santo, por cuya obra se fortalece y se desarrolla en nosotros la vida divina recibida en el bautismo.

Es, pues, el sacramento relacionado con la *madurez* cristiana en la fe, en la esperanza y en la caridad; en la pertenencia a la Iglesia y en el servicio a nuestros prójimos; en la obligación de difundir y defender la fe, por la palabra y por las obras, como verdaderos testigos de Cristo (Cons. *La Iglesia* # 11).

Como los demás sacramentos, se realiza en la forma de un rito sacro, con signos externos que significan la gracia que se recibe en el sacramento. Su ministro ordinario es el obispo, el cual, si la necesidad lo requiere, puede conceder la facultad de administrarla a uno o a varios sacerdotes. Por la importancia y la necesidad que significa para la vida cristiana, todo bautizado está obligado a recibirla (Canon 890). Como norma general, su recepción se efectúa en la edad de la discreción, eso es: entre los siete y los doce años.

Antiguamente, cuando la confirmación era administrada a los *adultos*, junto con el Bautismo y la Eucaristía, éstos eran preparados por un largo período llamado *Catecumenado.*

Más tarde la Iglesia comenzó a administrar la Confirmación a los niños, apoyándose en la fe de la comunidad y especialmente de los padres y padrinos así como sobre la garantía de que ellos le darían al pequeño una suficiente educación cristiana. Así el *Catecumenado* de los primeros tiempos de la Iglesia es sustituido por la *educación cristiana*, iniciada en la familia y completada después con la catequesis parroquial, como ya lo hemos recordado en otra parte.

(Con permiso de los Padres de la Sociedad de San Pablo).

Convivencias para parejas

La Misión de Holy Trinity está organizando una serie de convivencias para parejas con el objetivo de fomentar el diálogo y la comunicación en la familia. Si tienen problemas en su matrimonio estas convivencias pueden ayudar a mejorar la situación. Si no los hay, no esperen a que los tengan para tratar de resolverlos. Asistir a estas convivencias puede ser muy beneficioso. Estas convivencias serán dirigidas por el matrimonio Rivera, de Orlando, Fl. Ellos tienen gran experiencia en el campo de las relaciones humanas y matrimoniales. Las fechas y los lugares donde se llevaran acabo estas convivencias son:

sábado 13 de mayo, de 9 a.m. a 4 p.m. en la parroquia Holy Cross en *Kernersville, NC.*

domingo 14 de mayo, de 9 a.m. a 4 p.m. en la parroquia San José, en *Kannapolis, NC.*

sábado 20 de mayo, de 9 a.m. a 4 p.m. en la parroquia San Aloysius en *Hickory, NC.*

domingo 21 de mayo, en el Centro Cristo Rey, en *Yadkinville, NC.*

Para recibir más información llamen a la misión Holy Trinity al teléfono **(704) 632-8009** con el P. José Waters o Angel Rivera (pueden dejar un mensaje). En todos estos lugares habrá servicio de guardería. No dejen de asistir.

Oportunidad de trabajo en la industria hospitalaria

La industria hospitalaria (hoteles y restaurantes) de Charlotte tiene gran necesidad de emplear personas adistradas en la preparación de comidas. ¿Dónde podemos conseguir a estas personas? ¿Qué puede hacer la industria hospitalaria para conseguir empleados capacitados?

La respuesta a estas preguntas nos llega a través del nuevo programa de empleo y adiestramiento auspiciado por el **Departamento del Trabajo** y el **Central Piedmont Community College**.

El *Programa de Especialistas en Preparación de Alimentos* ofrece:

- Empleo en hoteles y restaurantes en el área de Charlotte comenzando a **$6 la hora**.
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- **Aumento de salario a $7** la hora al completar el adiestramiento.
- **Beca de estudio pagada por el empleador** para asistir al *Programa de Especialistas en preparación de Alimentos.*

Este programa ofrece oportunidades ilimitadas de progreso en una industria en la cual la demanda por empleados se multiplica cada día más.

Las personas interesadas deben llamar lo más pronto posible al Departamento de Trabajo antes del 23 de mayo al (704) 342-5471 ó 5476 para obtener más información sobre este programa y el proceso de solicitud. **¡NO DEJEN PASAR ESTA OPORTUNIDAD!**

To Our Friends

A reflection by Arturo de Aguilar about Mother's day. Fourth part of a series on the sacrament of confirmation. Article about Francisco Jiménez, an illegal immigrant worker in California, who despite many difficulties, now has advanced degreesinliterature and has served as chairman of a statecommission.

Vocation Update

Seminarians Have Opportunities To Enrich Education, Formation

By FATHER FRANK O'ROURKE
Vocation Director

The opportunities offered to seminarians to enrich their education and formation are many. Each seminary requires the completion of basic core courses for ordination. Yet, they also offer a diversity of enrichment opportunities.

St. Meinrad Seminary, St. Meinrad, Ind., for example, gives seminarians the opportunity every other year to study in Rome. While there, faculty and students engage in instruction and reflection on the eternal city. In addition to the educational opportunity, the Rome experience in itself puts seminarians in touch with the universality of the Church.

Other opportunities are offered through the Mexican-American Cultural Center in San Antonio, Texas. The center offers courses that immerse seminarians in the Hispanic culture. This, in turn, helps the seminarians understand the culture, so they can better serve the needs of the increasing Spanish-speaking population in the Diocese of Charlotte. Spanish courses are offered as well. The MACC courses can be one-month experiences, summer programs or a full semester.

This year a full immersion program will be offered in Cuernavaca, Mexico. Keith Nesbit, one of our seminarians, will enroll in this program for the summer.

Another program that has sparked the interest of some of our men is a semester in Jerusalem. The academic experience puts them in an environment where they have an opportunity to experience first hand the sights and scenes that are written about in the Bible.

Thomas Williamson, one of our seminarians at St. Meinrad, is part of the program in Jerusalem during this semester.

Seminary life is an enriching one, whereby education and formation take place both at the seminary and in other settings to help develop men for service as priests in the Diocese of Charlotte.

I hope all who read this column are aware of the great need for priests and I hope you will continue to pray for the seminarians of our diocese. You play a vital role in encouraging and inviting men whom you believe are being called to the priesthood to pursue that call. I welcome the opportunity to speak with anyone who thinks he is being called to the priesthood.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father O'Rourke at (704) 334-2283. Questions for this column can be sent to him at 1621 Dilworth Rd. East, Charlotte, NC 28203.

Adult Leaders Honored For Service To Catholic Scouting

HICKORY — Three adult scouters received the St. George Award at the recent Catholic Camporee. The St. George Award is the highest honor presented to Catholic scouters for outstanding service to scouting by an adult. Those receiving the awards were Kayleen Hicks and Jacob Jones from Troop 172 sponsored by Our Lady of Consolation in Charlotte and John Barton from Troop 8 sponsored by St. Matthew in Charlotte.

Eight members of the Diocesan Committee on Scouting were presented with the Bronze Pelican Award for their service to the Catholic scouting program in the Charlotte diocese. They were Henry Wallace also from Troop 172; George Wadell and Tony Braun of Troop 182, St. Charles, Morganton; Daniel Wayne Jody McManus, Pack 401, Sacred Heart, Salisbury; Frank Thompson, Troop 9, St. Patrick Cathedral, Charlotte: Johannes Rief, Troop 8, St. Matthew; and Rev. Mr. Jim Johnson, the committee chaplain.

Greenville Conference Draws Speakers From Around World

GREENVILLE, S.C. — Speakers from Ireland, Australia, Kansas, Iowa and California will take part in the 1995 Greenville Marian Conference May 19-20 at the Palmetto Exposition Center. The conference is sponsored by the Medjugorje/Marian Information Center, Inc., of Greenville.

The conference will open at 5 p.m. Friday with a procession, including parish and prayer banners, honoring the Blessed Mother. Father Howard Coughlin, pastor of St. Elizabeth Ann Seton Church in Simpsonville, will celebrate the opening Mass following the procession.

Father Steven Scheier of Fort Scott, Kan., a member of the Marian Movement of Priests, will be the keynote speaker at the Friday evening session. His presentation, "The Mercy of Jesus through His Mother Mary," is based on personal experience.

Irish singer, David Parkes of Dublin will serve as master of ceremonies for the conference and will perform the pro-life song, "Let Me Live" which he wrote after he was cured of Crone's Disease during a visit to Medjugorje.

Matthew Kelly, a 21-year-old evangelist from New South Wales, Australia, will speak at both the Friday evening and Saturday sessions.

Father James Parker, pastor of Holy Spirit Church, St. Johns Island, will officiate at Benediction which will end the Friday evening session.

Franciscan Father Paul Williams, pastor St.Anthony of Pasua Church, Greenville, will be the celebrant at the opening Mass on Saturday. Bishop David Thompson of Charleston has appointed Father Williams as diocesan liaison to the conference.

Other speakers at the Saturday session will include Jerry Morin, an Iowa real estate broker and founder of Respond Ministry, and Jane Rice, a California singer and songwriter of Marian and inspirational hymns.

The conference will end with Benediction and a healing service conducted by Father Stephen Barham of Fresno,Calif., a Melkite Greek Catholic priest who frequently conducts parish missions, retreats for priests and Marian conferences.

Conference tickets are $20 for registration by May 15 and $27 after May 15. For registration forms or other information call (803) 271-2357 or FAX (803) 242.0603.

Letters To The Editor

Capital Punishment
To the Editor:

A highly discussed topic today is capital punishment. We have heard that the Church has, and technically still does, approve of capital punishment.

I would like to question this tenet. The Church has never sanctioned termination of the life of a criminal as punishment or revenge. Rather, the reasoning has been the right of the state to protect its society from an unjust aggressor.

As in the theory of lawful self-defense against an unjust aggressor to one's life, one may only terminate the life of the attacker when all other means of self-protection are inoperable.

On the state level, if there is another means of protection of the society, the state equally cannot morally terminate the life, and such an alternative is available ... life without parole.

Father Joseph Kelleher, VF
Lexington, N.C.

Coverage of Black Catholics
To the Editor:

I am a black Catholic college student of the Diocese of Charlotte, currently studying at St. Leo College in Florida.

I want to commend you on the great coverage of the contributions of black Catholics in the diocese. The African-American Catholic experience is rich and has much to offer the Catholic Church of Charlotte.

The creation of the Vicar for African-American Catholics was a wonderful step in promoting the contributions of the black Catholic population! God bless Bishop Curlin for the wise decision!

I was so pleased to read of the appointment of Father Mauricio West as chancellor/vicar general of the Diocese. He is the finest, most intelligent, caring African-American priest I know.

Germaine Bolander
President, African-American Catholic Student Union
St. Leo College
St. Leo, Fla.

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

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School Board Openings:
The Mecklenburg Area Catholic Schools Board of Education is seeking applications to fill open Board positions for the 1995-96 school year. The terms will begin in June, 1995 and vary from one to three years. There are vacancies at Our Lady of the Assumption and Holy Trinity and several at-large seats are also open. Interested individuals who have a child in MACS, intend to send a child to a MACS school or have previously had a child in a MACS school should send a letter and resume detailing parish and/or school involvement and state why you would like to serve by June 2 to: MACS Nominating Committee, 1524 E. Morehead St., Charlotte, NC 28207.

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Diocesan News Briefs

Forty Hours Devotion

CHARLOTTE — Forty Hours Devotion is May 21-23 at St. Ann Church. Exposition of the Blessed Sacrament begins with an opening prayer service at 6:30 p.m. on Sunday and ends with Mass at 7:30 p.m. on Tuesday. For information, call the parish office at (704) 523-4641.

Support For Single Parents

CHARLOTTE — A support group for single parents, "A Gathering of Hearts," meets Saturday, May 20 at 7 p.m. at St. John Neumann Church. Jesuit Father Gene McCreesh will speak on annulments. For information and reservations, call Mary Ann Mims at (704) 882-2646 or Eileen Mulvaney at (704) 882-6848. Baby-sitting requests should be made at the time of reservation.

CCHS Seniors Accept Scholarships

CHARLOTTE — Kent W. Merdes, a senior at Charlotte Catholic High School, has been named a Villanova Scholar and will receive a $10,000 scholarship for four years at Villanova University. The award was based on academic excellence and extracurricular involvement. Kent is the son of Robert and Jane Merdes of Charlotte.

Leah P. Versteegen, also a senior at CCHS, has accepted a scholarship to play soccer at Furman University next fall. The award is for $8,500 per year. Leah is the daughter of James and Ginny Versteegen of Charlotte.

Healing Mass

ANDREWS — A Healing Mass is Sunday, May 21 at 3 p.m. at Holy Redeemer Church. LaSalette Father Albert Fradette, who has served as director of pastoral care and clinical pastoral education and as coordinator of healing ministries at St. Vincent Medical Center in Toledo, Ohio, and currently ministers in healing through conferences, workshops and Masses in the U.S. and Canada, will conduct the service which is open to all.

Separated, Divorced And Remarried Group Events

GREENSBORO — Seperated, Divorced and Remarried Catholics will have a cookout Saturday, May 13 at 6:30 p.m. For directions, call Chris at (910) 584-1291 or Tommy at (910) 449-5858. The Myrtle Beach trip is May 19-21. For information, call Tommy at (910) 449-5858.

Summer Volleyball Camp

CHARLOTTE — Summer Volleyball Camps for rising 5th through 9th grade girls, directed by Charlotte Catholic High School coach Bettie Berry, are June 19-23 and Aug. 2-4 at St. Ann Church. For information, call Bettie at (704) 521-8721.

Coronation Of Mary

CHARLOTTE — A rosary service and Coronation of Mary is Monday, May 15 at 7:30 p.m. at St. Gabriel Church in the Blessed Mother Grotto.

Catholic Home-Schooling

CHARLOTTE — The F.A.C.E.S. Catholic home-schooling group meets the third Wednesday of each month. For information, call Kathy Diener at (704) 553-8559.

Support Group Meets

ASHEVILLE — A Catholic support group for separated and divorced men and women meets on the third Friday each month at 7:30 p.m. at the Catholic Social Services office. For information, call (704) 255-0146.

Survivors Meet

CHARLOTTE — A CRISM support group sponsored by Catholic Social Services for widows and widowers dealing with new or unresolved grief meets the third Sunday each month from 4:30-6 p.m. at the Catholic Center. Call Suzanne Bach at (704) 355-6872 for information.

Prayer For Peace

WINSTON-SALEM — A scriptural rosary is recited each Wednesday at 11:40 a.m. at St. Leo the Great Church in the convent chapel.

Perpetual Novena

CHARLOTTE — There is a perpetual Novena to the Blessed Mother on Mondays at 8:30 a.m. at St. Vincent de Paul Church. For information, call Eva at (704) 542-1614.

Pilgrims Hike

BOONE — Hike every Wednesday at 2 p.m. — rain or shine — at different locations with a group of hikers from St. Elizabeth Church. For information, call Dick Rupp at (704) 264-1376.

Garage Sale

BREVARD — The Knights of Columbus Spring Garage Sale is at Sacred Heart Church Saturday, May 27. Donations are accepted at the rectory on Saturdays from 9 a.m.-noon until May 20.

Catholic Singles

CHARLOTTE — Catholic Singles of Charlotte provides social, religious, sporting and philanthropic events for Catholic singles. Minimum age is 21 and there is no maximum age although most members are under 40. Beginning in June the group will meet the first Friday of every month at Village Tavern Restaurant. For information, call Lauren Dutzo at (704) 536-9492 or Mario Azar at (704) 358-8766.

Team Members Needed

Ultreya team members are needed to work weekends. Volunteers must be attending group reunions and Ultreya regularly. If interested call (910) 722-0644 in Winston-Salem or (704) 552-6917 in Charlotte.

Poverty Puzzle

GREENSBORO — A forum, "The Poverty Puzzle: Helping the Poor — Rethinking Welfare," sponsored by Justice and Peace Ministry, is Wednesday, May 17 from 6:30-9:30 p.m. at St. Paul the Apostle Church..

Living Waters Retreats

MAGGIE VALLEY — A week-long nature retreat June 12-18 directed by Father Frank Connolly and Sister Mary Ann Jansen explores "The Grandeur of God." The donation is $210.

A week-long retreat June 19-25, "Many are Called, But Few...," directed by Father James W. Donlon, focuses on what makes one a whole, mature person. Donation is $200.

To register for these retreats, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751. For information, call (704) 926-3833.

Ultreya And Leaders' Schools

CHARLOTTE — Vietnamese Ultreya meets the third Saturday each month at 7 p.m. at St. Ann Church. Leaders' School is the second and fourth Friday each month at 7 p.m.

MORGANTON — Ultreya and Leaders' School, open to all Cursillistas of the diocese, meets June 17 from 9:30 a.m.-2 p.m. at St. Charles Borromeo Church. For information, contact Tim Cochran at (704) 692-5205.

Pilgrimage To Fatima

The Tenth Annual Pilgrimage to Fatima, Portugal, under the spiritual direction of Father Edmund McCaffrey, is July 24-Aug. 5. Total cost from New York is $1,420 and includes air fare, meals and accommodations. For information and reservations, call Kathleen Potter at (704) 366-5127.

Spring Luau

ARDEN — A Hawaiian Luau is Saturday, June 3 at 7 p.m. at St. Barnabas Church. The cost is $10. Dress in Hawaiian garb and enjoy food, floor show and dancing. Tickets must be reserved in advance. From Arden and the north, call Helen Witkowski at (704) 684-4956. From the Hendersonville area, call Raywood Resources at (704) 696-3026.

ARISE Weekends

CLEMMONS — ARISE is a weekend experience sponsored by the Cursillo movement for those who want to know more about the Catholic faith. Holy Family Church will host weekends June 9-11 for men and June 23-25 for women. For information, contact Sheri Wilson, 1084 Whitaker Rd., Winston-Salem, NC 27106, (910) 765-3499.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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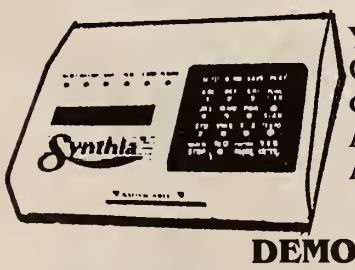

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World and National Briefs

Cardinal Bernardin Says Priests Feel Unappreciated In Post-Conciliar Era

SAN DIEGO (CNS) — In the post-conciliar period, many priests feel their role has been diminished and their unique contributions undervalued, Cardinal Joseph L. Bernardin of Chicago told participants at the National Federation of Priests' Councils convention in San Diego. The change and renewal after the Second Vatican Council has been healing and revitalizing for the Church, he said May 1. But "this feeling of malaise," he continued, "this crisis of confidence, is debilitating, not only to priests, but also to the whole Church." He urged priests to reclaim their identity found in "the two essential dimensions of priestly life: the priest as bearer of the mystery of God and as doctor of the soul."

As Lay Role Grows, Priest Sees Shift From Orders To Ministry

SOUTH ORANGE, N.J. (CNS) — With their numbers and influence growing in the United States, "the laity are the future of the Church," Father Philip Murnion told 200 lay leaders April 29. He offered a vision of lay leadership rooted in the Second Vatican Council, which "gave priority to the full people of God as the context within which to understand the specific roles of the clergy, religious and hierarchy." Father Murnion, director of the National Pastoral Life Center in New York, addressed the Lay Leadership Conference, sponsored by Immaculate Conception School of Theology, in South Orange. He cited several reasons for lay prominence in the Church's future: the Vatican II shift in understanding of the laity's role; the increased dependence on lay persons because of changes in Church personnel; and the power and influence enjoyed by Catholics in the affairs of the world beyond the Catholic community.

Late Priest's Bequest Funds Seminary Scholarships, Pensions

COLUMBUS, Ohio (CNS) — The $1.25 million bequest of a Toledo diocesan priest to the Pontifical College Josephinum not only will provide scholarships for seminarians but also will establish a fund for their retirement 40 years later. Father Blase J. Cupich, president and rector of the college in Columbus, said, "I believe we are soon to become the only institution of higher learning anywhere that promises both a job and retirement benefits!" The Father Virgil J. Reidlinger Josephinum Seminarian and Clergy Support Fund was set up with money accrued through years of frugal living and skillful investing by Father Reidlinger. In addition to providing scholarships, the priest stipulated that 10 percent of the income be set aside in a retirement fund for the next 40 years.

Bishops To Debate Major Changes In National Conference

WASHINGTON (CNS) — The U.S. Catholic bishops will take the first big step toward major changes in their national organization when they meet in Chicago June 15-17. A key goal of the proposals they will discuss is to get more bishops involved directly and actively in the conference. A second goal is to increase the importance of the bishops' 13 regional groupings. A third is to reduce the number of statements issued by the conference. If the bishops adopt the proposed changes, it will be the biggest overhaul of their national conference structures since 1966, when they formed two conferences — the National Conference of Catholic Bishops and U.S. Catholic Conference — to replace the National Catholic Welfare Conference. In fact one proposed change is to combine the NCCB and USCC into one conference.

Pope, At Trent, Says Today's Job Is To Push For Christian Unity

TRENT, Italy (CNS) — The Catholic Church in the 16th century rightly condemned aspects of the Protestant Reformation, but today's task is to push for Christian unity, said Pope John Paul II. In commemorating the Council of Trent, which issued the condemnations, the pope expressed hope that significant progress toward unity is made by the year 2000. Today's guide must be "the ecumenical spirit so emphasized by Vatican II," he said at the April 30 ceremony in Trent. The pope marked the 450th anniversary of the start of the council in Trent's St. Vigilius Cathedral, where most council sessions took place.

Pope Meets With Muslim Leaders From Chechnya, Russia

VATICAN CITY (CNS) — Pope John Paul II met April 27 with the leading Muslim cleric of war-torn Chechnya and with a delegation of Muslim leaders from Russia. Muslims are a majority in Chechnya, a province that has sought independence from Russia since 1991. Russian troops invaded the province in early December. The Muslim delegation to the Vatican was led by Sheik Muhammad-Husein Hadzhi Alsabekov, the mufti of Chechnya, and the mediator of the brief March cease-fire agreement between Chechen rebels and Russian forces. Before the meeting, Sheik Alsabekov said he expected a warm welcome and words of advice from Pope John Paul.

Mexican Indians Suffering In Drought, Bishop Says

CUAUTITLAN, Mexico (CNS) — An estimated 65,000 Mexican Indians who live in the rugged Sierra Tarahumara region of the northern border state of Chihuahua are suffering extreme hardship from a prolonged drought, says Bishop Jose Luis Dibildox of Tarahumara. "Last year there were a lot of deaths because of the drought," Bishop Dibildox told Catholic News Service. "Aid is arriving ... but so far it hasn't been sufficient." According to the bishop, who was attending a weeklong meeting of the Mexican bishops' conference, most of the 65,000 Indians who reside in the rugged mountains of Chihuahua are of two tribes of the Tarahumara ethnic group, the Raramuris and the Raromunis. In addition, he said, several thousand Guajiro and Tepehuan Indians also live in the region.

Nun Killed In Convent Robbery Attempt In Northeastern India

DIBRUGARH, India (CNS) — Sister Augustina Kochumattam, the superior of a convent of the Maria Bambina order in Assam, northeastern India, was murdered May 1 in a predawn attack on the convent. Two unidentified men entered the sisters' Christo Ashram Convent in Margherita Parish, in Dibrugarh Diocese, and killed the 55-year-old nun, reported UCA News, an Asian church news agency based in Thailand. Diocesan spokesman Father Joseph Manickanathan told UCA News that the assailants came to rob the convent, but found the nun awake. When she resisted, an intruder slit her throat.

Pope Says Eastern, Western Churches Must Commit To Full Unity

VATICAN CITY (CNS) — The Christian churches of the East and West face a simple choice: commit to finding full unity or give scandal to the world by continuing division, Pope John Paul II said. "Today we can cooperate in proclaiming the kingdom or we can become the upholders of new divisions," the pope said in an apostolic letter, Orientale Lumen (The Light of the East). The letter called on Latin-rite Catholics to discover and appreciate the monastic, liturgical and spiritual traditions of Eastern-rite Catholics and Orthodox as well as appealing for new efforts toward unity.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 36 • May 19, 1995

"For your compassionate ministry to the disadvantaged and hurting and for your inspirational leadership and service to the Church, Belmont Abbey College confers upon you this day, the degree of Doctor of Humane Letters, honoris causa, with all its rights and privileges," reads the Doctor of Humane Letters citation presented to Bishop William G. Curlin by Benedictine Abbot Oscar Burnett, chancellor and CEO of Belmont Abbey College, as Robert M. Gallagher, chairman of the college board of trustees, looks on. Photo by EDUARDO PEREZ

Weather Fails To Dampen Spirits At College's Commencement

By EDUARDO PEREZ
Staff Writer

BELMONT — The 117th commencement at Belmont Abbey College was a great success although threatening weather forced the exercises from the Abbey Church piazza into the multipurpose Wheeler Center.

Despite the weather delay, 197 seniors waited in anticipation to receive their degrees and begin a new chapter in their lives.

In his commencement address, Robert M. Gallagher, president and chief executive officer of Good Will Publishers, Inc., and chairman of the Belmont Abbey College board of trustees urged the graduates to "be givers."

"The world needs what you have to offer ... the ability to think critically, to continue to learn, to responsibly adapt to a changing environment, and to act ethically based upon constant Judeo-Christian values."

Benedictine Abbot Oscar Burnett, chancellor and chief executive officer of the college, presented Gallagher with an honorary Doctorate of Humane Letters prior to the commencement address.

Abbot Burnett welcomed the graduates saying, today we honor you, the class of 1995, because of the efforts, struggles and sacrifices which you have made to master your subjects and earn your baccalaureate degrees.

"You are equipped intellectually and morally to make a difference," said Gallagher. "Your scholarship and values can make a great difference starting first within your own family unit and then spreading to all those you meet throughout your life."

Gallagher reminded the graduates of four keys he has used throughout his business career: belief, attitude, commitment and action. "These four keys are not inclusive by any means, but they are observations I have made of successful people I have had the privilege of knowing. I hope they help you — as they have helped me."

Three honorary doctorates were also presented to individuals who have shown Christian values adherent to Belmont Abbey College's philosophy.

Tom D. Efird, president of Standard Distributors Inc., Gastonia, and former chairman of the college's board of trustees, received a Doctorate of Humane Letters. He is a director of the Southern National Corporation and BB&T Financial Corporation and active with civic and education organizations. He is an active Jaycee and vice president of the board of directors of the Schiele Museum, Gastonia. He has chaired the Gaston Day School board of directors and served on the board of Gaston College and the board of visitors of the University of North Carolina-Chapel Hill.

See **Abbey,** Page 13

Office of the Bishop

May 19, 1995

Dear Friends in Christ:

On June 3rd at 10:30 a.m. in St. Gabriel's Church, I will have the joy and honor of ordaining three diocesan deacons to the priesthood. This will be my first opportunity to ordain priests in the Diocese of Charlotte.

We are very blessed in having 20 diocesan seminarians studying for the priesthood; we hope to add five to seven new candidates to their number this coming September. While we rejoice in the above number of candidates for the priesthood, we also recognize the ever increasing expense in seminary education. The expense of educating a seminarian is $20 thousand per year. To help meet this cost in support of our candidates for the priesthood, we depend upon the charity of those who will one day benefit from their priestly ministry.

There are various ways of helping our seminarians. Our annual seminary appeal collection provides invaluable assistance. Some generous people also offer a special gift to our vocations program. Yet others "adopt a seminarian." The latter provides direct contact with a particular seminarian who becomes a "member of the donors' family." A regular exchange of letters and visits is encouraged between the seminarian and his adopted family in order that both may become a "true family in Christ." Helping a "future priest son" has proven a source of much happiness and many graces.

The Diocesan Foundation is yet another source for needed support. The foundation will provide assistance to our seminarians through an endowment established earlier this year.

Above all, I plead for your prayers for the continued success of our vocations program in the Diocese of Charlotte. Father Frank O'Rourke, the diocesan Vocations Director, "spends himself" in the generous and dedicated ministry he offers our seminarians.

God bless you for all that you do to encourage and support our seminarians. May the loving support you offer them today be returned to you a hundredfold in the years to come.

Always prayerfully in the Lord,

+ William G. Curlin

Most Reverend William G. Curlin
Bishop of Charlotte

1524 E. Morehead Street Charlotte, NC 28207

Diocesan Support Appeal Exceeds Goal

By JOANN KEANE
Associate Editor

CHARLOTTE — Each year, the Diocesan Support Appeal faces a greater challenge than the year before. Financial needs are a fact of life; increases are impacted by a diocese growing by leaps and bounds. Yet, year after year, the increase is met — and surpassed — as generosity exudes from each parish. This benevolence comes as no surprise, it simply epitomizes the diocesan faithful.

"The magnificent response offered to this year's DSA is further evidence of the great charity that binds together the members of our diocesan family," said Bishop William G. Curlin, on the first DSA under his charge. "Your generosity is truly a response of love to the appeal of the Savior who assures us 'that whatever we do, even for the least one in our midst, we do for Him.' Our charity in support of the DSA will surely reap an equally generous blessing from the Lord."

Pledges for the 1995 campaign topped $2,309,625, concluding the campaign at 115 percent of its $2,022,000 goal. "This is a continued indication of the generosity and sense of stewardship that fills the diocese," said Pat Signs, associate director of development, and director of the DSA. "Individuals are quick to support their parish as well as the many diocesan programs that — in turn — serve the parish family."

DSA funding allows 30 diocesan ministries to offer services to individuals in the 89 parishes and missions throughout the 46-county diocese serving Western North Carolina.

See **DSA,** Page 13

Priests Celebrate Anniversaries At Annual Jubilee Mass

By EDUARDO PEREZ
Staff Writer

CHARLOTTE — The annual Jubilarian Mass honoring six preists for their long service was celebrated by Bishop William G. Curlin on May 9 at St. Patrick Cathedral.

Jesuit Father Robert Paquet, assistant pastor of St. Peter Church celebrating his 50th year as a priest, gave an inspirational homily to the bishop and fellow priests throughout the diocese.

"Our ministerial priesthood reaches out to the whole world," said Father Paquet. "Priests are ordained in order to serve the people of God, to be collaborators with their missions and carrying out Christ's mission to the world."

By celebrating the liturgy of the word and Eucharist day after day, Christ the Lord is teaching priests to notice his presence and actions in the minds and hearts and everyday living situations of the people of God, Father Paquet said. "The role of priests in the life of the Church is crucial to the life of the Church."

Approximately 60 priests attended the Mass honoring priests celebrating their 50th, 40th and 25th anniversaries of ordination to the priesthood.

Priests celebrating anniversaries in addition to Father Paquet were: Conventual Franciscan Father Edgar Holden, Father James K. Solari, Msgr. Joseph S. Showfety, Conventual Franciscan Father Richard Bellow and Father Thomas P. Clements.

In closing, Father Paquet urged his fellow priests to grow in appreciation of the Catholic liturgy and to nourish love for the Holy Scriptures, each other and parishioners. "I want to thank my fellow priests who have made such an impact in my growing years. The example of generosity and dedication from them has been and remains a source of inspiration for me to measure up better than I have in the past and to do better in the future in living my ministerial priesthood of Christ."

"Today has been a wonderful experience in celebrating with my brother priests our ministry," said Father Bellow. "This Mass is a reminder that the priesthood is just not for us, but rather for us to share with our communities. We share our priesthood for the good of the Church." Father Bellow, pastor of St. John Neumann Church, Charlotte, celebrated his 25th anniversary as a priest.

"My 50 years of priesthood has taught me that there is so much promise in the upholding of the Church that is taking place now," said Father Paquet after Mass. "I eagerly look towards the future and see God's grace working through people. It gives me great hope and promise seeing people accept the Church and God's love in their lives."

See picture and biographies of jubilarians on Pages 8-9.

Bishop Curlin welcomes about 80 newcomers to the Church at the annual Neophyte Mass at St. Patrick Cathedral.
Photo by BOB GATELY

Bishop Welcomes Newcomers At Neophyte Mass

By BOB GATELY
Editor

CHARLOTTE — Some of the new Catholics who were received into the Church at the Easter Vigil in parishes of the Diocese of Charlotte took time out from Mother's Day activities May 14 to attend the Neophyte Mass celebrated by Bishop William G. Curlin at St. Patrick Cathedral.

About 80 newcomers and their sponsors attended the mid-afternoon Mass and the reception which followed.

In his homily, Bishop Curlin challenged the congregation to develop a deep relationship with Christ. He told the new Catholics he hopes they will reach the point where they can say, "I really believe my life now is Christ in me."

"We have to reach out to Him," the bishop said. He said they must determine to "put aside anything that will come between me and Christ."

He told members of the congregation to take their guidance from the Scriptures and to "conform to Christ."

Asking the newcomers what they are seeking in the Church, Bishop Curlin said he hopes they some day will be able to say, "I want to be very holy. I want to be a saint."

Concelebrating the Mass with Bishop Curlin were Msgr. Richard Allen, pastor of St. Ann in Charlotte, and Father Frank Cintula, pastor of St. John Baptist de la Salle in North Wilkesboro. Father Frank O'Rourke, rector of the cathedral, was master of ceremonies. Rev. Mr. Joe Mack of St. John Neumann in Charlotte was the deacon.

Following the Mass, Bishop Curlin mingled with members of the group in the churchyard and posed for pictures with many of the families.

Pope Says Governments Responsible For Poor

VATICAN CITY (CNS) — The existence of Catholic relief and development programs does not lessen the responsibility of political leaders to care for their nations' poorest people, Pope John Paul II said.

"We are in a world where inequality and injustice remain dramatic," the pope told some 400 participants in the May 8-13 general assembly of Caritas Internationalis.

The organization represents national Catholic charities in more than 150 countries. The general assembly, which meets every four years, re-elected Bishop Affonso Felippe Gregory of Imperatriz, Brazil, as president.

The election of a new secretary-general, the organization's main staff person in Rome, was cancelled when the three lay candidates withdrew from the race following the Vatican's refusal to allow two priests to run for the office as well.

Gerhard Meier, secretary-general for the past 12 years, was asked to stay on until the Caritas executive committee could meet and name a new secretary-general. The committee is expected to meet in November.

During his May 13 audience with the assembly participants, Pope John Paul congratulated Bishop Gregory on his re-election but did not mention the cancellation of the secretary-general's election. Instead he focused on Caritas' service to victims of war and natural disasters, the poor, displaced and sick.

"We cannot resign ourselves to seeing the millions of innocent victims of starvation, or those forced to leave their countries, or afflicted by some other evil with which the world crushes them," the pope said.

"You are effective agents of an effective solidarity," he said, "but this does not excuse political and economic leaders from acting for the true good of their people in mobilizing every means of the state and the international community" to address the root causes of poverty and marginalization.

"Poverty remains a serious plague both in whole countries as well as for notable portions of the population of the richest countries," he said.

Emergency relief efforts are not enough, as the Caritas workers themselves know, the pope said. He encouraged the agencies to continue programs aimed at longterm development and self-help projects for the world's poorest people.

Material Available For Catechetical Sunday

WASHINGTON (CNS) — Materials in English and Spanish are available from the U.S. Catholic Conference to promote 1995's Catechetical Sunday on Sept. 17. The theme of this year's observance is "Imagine God's Mercy."

"It is not enough for the catechist to talk about God's mercy; the catechist must image that mercy, exemplify that love for those being taught," said Bishop Robert J. Banks of Green Bay, Wis., chairman of the USCC Committee on Education, in an introduction to a booklet of promotional materials.

The booklet includes ideas for prayer services and a rite for blessing of catechists, a prayer for catechists, homily ideas and bulletin announcements for Catechetical Sunday, bulletin art, and suggestions for a retreat for catechists.

The English/Spanish Catechetical Sunday kit (publication No. 036-2) is available for $8.95 by calling the USCC Publishing Services at (800) 235-8722.

Bishop William G. Curlin
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Greensboro Vicariate Group Aids Lithuanian Children

Network members and volunteer helpers with their loaded truck are (front, l-r) Frank Daniello Sr., Rocky Riccio, Sister Anne Joseph Edelen, Dick Miller, Miriam Williams and Bob Strang and (rear, l-r) Pat Kerwin and Carl McCollum.

Volunteers from the St. Vincent de Paul Society and the Knights of Columbus loaded the collected goods on the truck for shipment. Hard at work are (l-r) Frank Daniello Sr., Dick Miller, Carl McCollum, Pat Kerwin and Don MacCloskey.

Labeling cartons for shipment to Lithuania are (l-r) Yolanda Obando, Frank Massey, Pearline Thompson, Marilyn Showers and Don MacCloskey.

GREENSBORO — Inspired by a report by Rosemary Martin, director of Carolina Adoptions, Inc., the Greensboro Vicariate Community Life Network collected about 1,200 pounds of clothing, school supplies, books and toys for the residents of a children's home in Vilnius, Lithuania.

When Martin visited Vilnius several months ago, she was struck by the wistful, appealing look in the eyes of the small children she met at Children's Home #51, the name given the institution by Lithuania's former communist rulers. From the director, she learned about the poverty and many needs of the institution, now jointly operated by the government and the Church.

When she returned to Greensboro, Martin told the story to the Vicariate Community Life Network and enlisted the group's aid in reaching out to the children. The home houses 127 boys and girls ages 3-7. They are the children of families who are too poor to care for them.

Members of the network returned to their parishes to seek support for the project. Seven of the parishes in the vicariate participated in the effort which was designated a "Salt and Light" project. The name comes from the U.S. bishops' 1993 pastoral reflection, *Communities of Salt and Light.*

Parish collections for the project were taken up on Palm Sunday. In addition to the approximately 1,200 pounds of materials, the collections brought in $900 which will provide a television set and VCR for the home. The director had told Martin that such equipment would be especially helpful for educational and recreational purposes.

Sister Anne Joseph Edelen, a Daughter of Charity who coordinates the network for Catholic Social Services, said the response of the people in participating parishes was "enthusiastic, compassionate and joyful." The parishes which took part were St. Joseph in Asheboro, Immaculate Heart of Mary in High Point, and Our Lady of Grace, St. Benedict, St. Mary, St. Paul the Apostle and St. Pius X in Greensboro.

Sister Anne Joseph gave special thanks to the students of Immaculate Heart of Mary School, Our Lady of Grace School and the Faith Formation classes at St.Pius X.

Members of the St. Vincent de Paul Society and the Knights of Columbus were especially helpful, Sister Anne Joseph said. Tom Thompson of the Knights was able to arrange for Old Dominion Freight Line to transport the collected material to Boston, Mass., at no cost. In Boston, the cartons of goods were turned over to the Lithuanian Citizens' Club which, thanks to a government grant, was able to ship them overseas at no cost.

On April 21, network members — aided by parish volunteers and members of the St. Vincent de Paul Society and Knights of Columbus — gathered in the parking lot of St. Pius X School to pack, strap and label the cartons for shipment.

Dick Miller, Pat Kerwin and Rocky Riccio, members of the St. Vincent de Paul Society and the Knights, were on hand to load the carton on the society's truck and haul them to the Old Dominion terminal for the first leg of the trip to Vilnius.

The Greensboro Vicariate Community Life Network, sponsored by Catholic Social Services, has been in existence since February 1992. It encourages support and cooperation among parishes in their various ministries as well as working together on common programs and projects.

For more information about the network, call Sister Anne Joseph Edelen at (910) 274-5577.

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Bishop William G. Curlin

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A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Guns and Violence

As part of their campaign against violence in this country, the U.S. Catholic bishops endorsed a public policy of "curbing the availability of dangerous weapons."

A bill now before Congress would make such weapons more readily available. The measure, introduced by Rep. Bob Barr, R-Ga., with the backing of the National Rifle Association, would repeal the 1995 federal ban on the import, manufacture or sale of new assault weapons for private use in the United States.

At a news conference last week in Washington, a number of Christian and Jewish leaders called for a national mobilization against repeal of the ban.

"The appeal of the assault weapons ban would be immoral," said Father Peter J. Klink of the U.S. Jesuit Conference. The United States Catholic Conference, the bishops' public policy arm, joined in endorsing the campaign.

Thomas Shellabarger of the USCC Department of Social Development and World Peace said that national gun control laws "give communities the ability to take practical steps limiting dangerous weapons without jeopardizing sport and hunting weapons."

Calling attention to the bishops' 1994 statement on violence, Shellabarger said that repealing the assault weapons ban "would only make our struggle against violence harder."

Repealing the ban is a bad idea which hopefully will not make it through Congress. If it does pass, maybe it won't have enough support to override President Clinton's almost certain veto.

There's an idea which is every bit as bad — possibly even worse — making its way through the North Carolina General Assembly. That's the bill which would allow private citizens in the state to carry concealed weapons. There are too many concealed guns on out streets as it is. We certainly don't need to let every trigger-happy character in the state run around with a pistol tucked inside his waistband.

Unfortunately, the bill already has passed the House and seems to have a pretty fair amount of support in the Senate. Too bad Governor Hunt doesn't have the veto power which he is seeking. If ever a bill was a prime candidate for a veto, that one is it.

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Pro-Life Corner

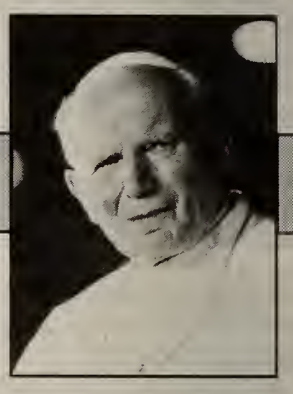
Respect Life

Call or write your state legislators and encourage support of
House Bill 624, Informed Consent and
House Bill 481, Parental Consent for Minor's Abortion.
These bills are working their way through the legislative process.
Main switchboard - (919) 733-4111
Main fax - (919) 733-2599
Legislative Building
16 West Jones Street, Raleigh, NC 27601
The Respect Life Office Diocese of Charlotte (704) 331-1720

Church Has Duty To Proclaim Gospel

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — The Church's missionary activity cannot be replaced by a simple dialogue that stops short of proposing conversion, Pope John Paul II said.

Speaking at a general audience May 10, the pope defended evangelization efforts against those who complain the Church is trying to "impose its convictions and choices" on the rest of humanity.

"According to this viewpoint, evangelization activity should be substituted by a form of interreligious dialogue that involves an exchange of opinions and information ... without any concern about reaching conclusions," he said.

For Christians, this would mean giving up efforts to "set non-Christians on the path of the Gospel," he said. Christians would have to avoid proposing or favoring conversion and baptism, he said.

The pope strongly rejected this idea, saying it was irreconcilable with Christ's mandate to the apostles to spread his message among all people.

The pope, quoting the Gospel, said fundamental truths were involved in the issue of evangelization: that God wants the salvation of all, that Christ is the one mediator between God and the human race, and that, in the words of St. Peter, "there is no salvation through anyone else."

"Although God can in mysterious ways lead to the faith those who through no fault of their own have not heard the Gospel, the Church nonetheless has a sacred duty to proclaim the Gospel and to draw all men and women to Christ," he said.

These "mysterious ways" by which people of other faiths may find salvation cannot be an excuse to slow or abandon the Church's missionary activity, he added.

He emphasized that while Church membership may be more concentrated in some parts of the world than others, the Gospel truth is not tied to a particular culture or nation.

"The truth of Christ enlightens every person regardless of tradition or race. For that reason it must be announced to all of humanity," he said.

Pope Says Priests Need Prayers To Become Models Of Holiness

VATICAN CITY (CNS) — Pope John Paul II, ordaining 41 new priests at the Vatican, said clergy need the prayers of the whole Church to help become models of holiness for all.

While priests have a special vocation and receive divine grace, they also have human weaknesses and need the spiritual support of their communities, the pope said May 14.

"The people of God and public opinion are not mistaken in expecting from priests the witness of a profound consistency of life, perhaps to the point of heroism," he said.

"But we shouldn't forget that holiness needs to be sought from God and is a difficult path, in which priests no less than other men can show signs of their fragility," he said.

"Therefore it is necessary that the Christian community support them with prayer," he said.

The priests, from 18 different countries, were to serve the Diocese of Rome. The pope described their ministry as one of truth, holiness and charity aimed particularly at the most humble and needy in society.

Society as a whole is attentive to this ministry, he said.

"In fact, it depends in large part on priests whether or not people recognize in our Christian communities the disciples of Christ, who love one another," he said.

A Bonus For Our Readers

Editor's Notebook

Joann Keane

I love the oft-used Louisiana word, lagniappe. It simply means a little extra, a nice surprise. That's just what we gave our readers last week, a little lagniappe, with the premiere of *CatholiKids*.

And as much as we'd like to claim credit, we can't. Accolades for the preteen publication go to Patsy Albrecht and Wendy Gorman, Charlotte moms with a vision for enhancing faith development for young readers, utilizing the printed medium.

While teaching faith to their own children, the two moms searched for fun, yet educational tools to bring faith to life. They wanted everything to be faith based, whether exploring faith, creating a craft, or cooking up a snack. Though great resources exist, "just the right mix" couldn't be located. Albrecht and Gorman wanted a faith-filled supplement for their own children.

If they could have it for their kids, why not other children as well? Their brainstorming efforts took off as the two fused idea upon idea. They poured their souls (and savings) into the project. With blessings from the diocese, the two invested in ink and newsprint, and last week, the premiere *CatholiKids* rolled off the presses, snuggled inside *The Catholic News & Herald.*

CatholiKids is a snappy, easy-to-read, fun-to-follow newspaper just for Catholic kids.

Using youthful language, Albrecht and Gorman talk to — not down to — kids. In the front-page bible safari, they challenge kids to search the bible for answers to seven questions. "Now your safari takes you to Luke 9:10-17, the world's biggest picnic! Jesus fed 5,000 people from only five loaves of bread and two fish. How many baskets of leftovers did you find?"

CatholiKids is for students enrolled in parish faith formation classes, and kids in our Catholic schools. It's an educational supplement to reinforce lessons of faith while having a little fun.

See **Notebook,** Page 12

The Christopher Awards

Light One Candle

Father John Catoir

"It is better to light one candle than to curse the darkness." This 3,000-year-old Chinese proverb was adopted as The Christophers' motto in 1945 and it serves as the idea behind the Christopher Awards. On the last Thursday of February every year, we honor writers, producers and directors of the best movies and television specials. We also give awards to the authors of outstanding books. We could spend a lifetime cursing all the violence, sleaze and banality in print, on TV and on the silver screen, but we feel it is better to applaud those who create works that affirm the highest values of the human spirit.

Last year, Steven Spielberg came to our award ceremony to accept for his movie, "Schindler's List." This year, we gave a special literary award to Pope John Paul II for his book, *Crossing the Threshold of Hope.* I called the Vatican and asked Archbishop John Foley, the president of the Pontifical Council for Social Communications, if he would come to New York to accept the award for the pope. He said he would love to but first he had to get the answer to two questions: Would the Holy Father accept such an award, which is rare; and, if so, would he want Archbishop Foley and not another bishop to accept it in his name? In a few days, the archbishop called to tell me that the pope gave an affirmative answer to both questions, meaning that Archbishop Foley would indeed come to New York to accept the Christopher Award in the pope's name.

John Foley and I had worked together on the board of directors of the Catholic Press Association for five years. We became friends long before he was made archbishop. It was in the spirit of friendship that we went forward that night with the unlikely scenario of a priest giving the pope an award.

On the night of the awards, I extolled the merits of the pope's book and I invited the archbishop to the podium to accept the bronze medallion with the Christopher motto on it. He thanked me and spoke in glowing terms of the Holy Father, the Vicar of Christ, referring to him as a true Christopher, a man who carries Christ's truth and love to the whole world. Then he presented me with a scroll containing a blessing from the pope which acknowledged both The Christophers' 50th anniversary and my own up-coming retirement. (As you probably know, I will be stepping down in September to return to service in my home Diocese of Paterson, N.J.) Needless to say, I was both flustered and delighted to receive the Apostolic Blessing.

After the archbishop returned to his seat, the awards ceremony continued when suddenly a voice boomed out from the audience: "Don't I get something to take back with me?" It was Archbishop Foley, smiling broadly. Soon the whole assembly was smiling with him as I realized with some embarrassment that, in the confusion of the papal blessing, I had forgotten to give him the pope's award. With apologies and a red face I brought the medallion over to him and we all had a good laugh.

It was a memorable evening for one and all.

For a free copy of tthe Christopher News Note, "Let's Celebrate," send your name and address to The Christophers, 12 East 48th Street, New York, NY 10017.

Father Catoir is director of The Christophers.

The Facts About Marriage Preparation

The Human Side

Father Eugene Hemrick

"Every time I look at the 'Style' section in the newspaper and see the smiling faces of brides, I feel somewhat sad because I know half of them will end up in broken marriages."

Those sobering words came from a researcher who is part of a team studying marriage-preparation programs. The research is being conducted by the new Center for Marriage and Family at Creighton University in Omaha, Neb., in an effort to help couples preparing for marriage understand each other better and know what will make their marriage last.

The researchers will be the first to tell you that even though they found that two-thirds of those who participated in a marriage preparation program were very satisfied with it, the program alone cannot guarantee a successful marriage. Other factors are needed, like strong parent role models, wise friends and relatives, a good education and religious participation.

The researchers at Creighton are finding that marriage preparation programs are especially necessary today because of the significant issues participants raise — issues which if not faced squarely can come back to haunt a marriage.

Research has found that there are an increasing number of mixed marriages, as well as marriages involving "split-level Catholics," a term for couples who share the same religious affiliation but are at different levels in understanding it.

Studies repeatedly have shown that the more each party understands how the other views religion, the better the chance the marriage will survive. This is especially true when children come along and family values stand or fall on the religious values of the parents.

Some couples come to marriage preparation having been married before. Often each has children from a previous marriage. Disruptive family feuds could easily arise unless there is an acceptance of each family's sentiments.

Some couples have been cohabiting for a considerable time thinking this is the best way to ensure compatibility and a lasting marriage. Studies show just the opposite. Couples who cohabit before marriage are 30 percent more prone than others to divorce.

A man and woman planning marriage may come from diverse cultural backgrounds; others may be of the same culture, but in name only.

Some who come to marriage preparation sessions never have discussed the role finances plays in making or breaking a marriage, or all that is involved in pursuing individual careers.

These issues are just some which researchers studying marriage preparation programs have surfaced. Researchers also point to another finding that frequently is overlooked. Often marriage preparation participants have had little to no affiliation with a parish or a priest. The marriage-preparation program becomes a vehicle for their first close encounter with the Church.

Most priests and parents will tell you that the Church's marriage preparation requirement often meets resistance. Young people tend to be independent and want to find their own way without outside assistance. Some feel it is an infringement on their time.

But research by Creighton University and the Archdiocese of Omaha confirms the Church's wisdom in requiring marriage preparation. The research brings to the surface so many important issues that couples need to face before they commit themselves for life.

It also shows that those who have participated in marriage preparation have found it worthwhile.

Father Hemrick is director of research for the United States Catholic Conference.

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Therapy Or Boot Camp?

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

Our 16-year-old son has been skipping school and is failing all his classes. A couple of times recently he has stayed out all night. When I was putting away some of his clothes, I found some marijuana at the back of a drawer. He doesn't want to discuss it and we can't control his behavior. My husband heard about a therapeutic wilderness camp and wants to send him for the summer. It's expensive, but if it would get him back on track, it would be worth it. What do you think?

I'm very skeptical about wilderness camps. An article in the May/June 1995 issue of *Health* magazine tells about a 16-year-old boy, in many ways similar to your son, who died last year while enrolled in North Star Expeditions, a wilderness camp in Utah. Staff reportedly withheld food and shelter as a punishment at times, and Aaron Bacon died after enduring 11 days without food and four nights of near-freezing temperatures without a sleeping bag. He had lost 23 pounds. Several staff members are now facing criminal charges.

Wilderness therapy is not a "summer camp" and is only superficially similar to reputable outdoor programs like Outward Bound. These wilderness programs are supposed to provide "therapy" for adolescents with drug abuse or behavior problems, but in fact many are staffed by young adults with little or no college and use a paramilitary "boot camp" approach.

In my opinion, the North Star program is hardly an anomaly among these camps. There have been several deaths of teens reported during the past few years involving youth in more than one program. I personally have treated youngsters who have made suicide attempts while attending such programs.

Looking for a state-licensed program is not enough to assure safety. North Star was licensed in Utah. The article in *Health* goes into details on what to look for if you want to find a good, safe wilderness program, but it certainly wouldn't be my first or even second choice as a treatment strategy.

See **Crosswinds,** Page 13

Is There A Church Teaching On Limbo?

Question Box

Father John Dietzen

Q. After the sudden death of a baby in our parish, some of us were discussing limbo. One woman, a lifelong Catholic, said she was taught that babies who died before baptism were not saved. They went to a place called limbo where they would be happy, but not with God in heaven. I am a convert, but cannot believe this is Catholic doctrine. Is she right? (Texas)

A. In some ways she is. But you are right in your instinct that this is not what the Catholic Church teaches.

The name and ideas about limbo have a strange history. It starts generally around the time of St. Augustine (died, 430), when the salvation of infants who died without baptism began to be seriously questioned by leading Christian writers.

Much later the Catechism of the Council of Trent (the *Roman Catechism* of 1566) asserted that "without baptism this (sanctifying) grace and this (eternal) life are impossible" for children.

However, the existence of a place or condition called limbo, where unbaptized infants would spend eternity in a state of "natural" happiness, but not in heaven, has never directly been addressed in a document of the universal Church.

Strangely, however, it became for many centuries a common Catholic belief. Just 110 years ago, the *Baltimore Catechism* (No. 3, published by authority of the American bishops in 1885) taught that infants who die without baptism "cannot enter heaven; but it is the common belief they will go to some place similar to limbo, where they will be free from suffering, though deprived of the happiness of heaven" (Question 632).

This catechism, as most older Catholics will know, was the primary source for teaching our faith for most of the 20th century, which explains your friend's remark.

Since then, particularly during the past generation or so, our Church has become far more hopeful and confident of God's desire and power to save his people in ways beyond those he has revealed to us.

For example, when discussing children who die without baptism, the new *Catechism of the Catholic Church* doesn't mention limbo at all, but expresses full trust in the love and mercy of God.

The great mercy of God who desires that all people be saved, it says, and the tenderness of Jesus who said, "Let the children come to me," (Mark 10:14) "allow us to hope that there is a way of salvation for children who have died without baptism" (No. 1261).

Awareness of this great desire of Jesus, continues the catechism, urges us all the more "not to prevent little children coming to Christ through the gift of holy baptism."

The Church expresses this same trust in divine mercy often in her official liturgical prayers. Unbaptized infants would be included, for example, in a Mass prayer most Catholics will recognize: That our brothers and sisters "and all the departed" will come into the light of God's presence.

Certainly, God has told us much about His plan of salvation, but not everything.

The question of what happens to adults or children who die without baptism is one of those which easily get us into water way over our heads if we try to define what God can and cannot do.

Q. Would you explain the meaning of certain words that appear at the beginning of some of the psalms, words like "miktam" (16); "maskil" (32); "upon the gittith" (8)? We've asked several priests and ministers, but have not received an answer. (Florida)

A. Most of the psalms, as the ones to which you refer, contain an introduction or title.

These are generally of three types. One refers to the history of the psalm, according to Hebrew tradition. Psalm 18, for example, is David's thanksgiving for being "rescued from the grasp of all his enemies and from the hand of Saul." Psalm 51 is David's prayer of sorrow "after his sin with Bathsheba" (2 Sm. 11).

A second group, including your examples, are musical instructions, instruments to be used and so on. The exact meaning of some of these terms is still uncertain.

The final group are those with personal names attached for one reason or another.

In most if not all cases, these headings apparently were added by Jewish officials long after the composition of the psalms themselves. Some Bible translations today do not include them at all.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 6170. Questions for this column should be sent to Father Dietzen at the same address.)

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Stewardship Is A Way Of Life

This was a lay witnesses stewardship talk presented last fall at Our Lady of the Assumption in Charlotte.

I have been a part of the Assumption family since I was 8 years old. I grew up in this parish, met my husband Larry here and brought three beautiful daughters, Addie, Julie and Rosemary, into the parish family. The people of Our Lady of the Assumption Church have a special place in my heart. That is why I was nervously excited when I was asked to speak on the meaning of stewardship in my life.

I suppose I owe my understanding of stewardship to my having a faith-filled mother who always taught me to put God and Church at the top of my priorities. "We must thank God for all he has given to us," she used to say. "The least we can do is to give something of ourselves in gratitude for all His blessings." She never called it stewardship, but now I know that is what she was doing.

My first exposure to stewardship came when my mom, my sister and I would take Sister Paraclete and Sister Joan Loraine to the public library. The school had no library, so they borrowed trunk-loads of books at a time from the public library. Then there was the five cents a week that came out of my 50-cent allowance and went into my children's church envelope.

The little girl with the 50-cent-a-week allowance grew up, went away to college, moved away, came back, got married and had a family. The seed of stewardship that was planted in my childhood had begun to grow.

When our oldest daughter, Addie, was 3 years old, I was anxious to enroll her in our pre-school religious education program. Upon enrolling her, I couldn't help but notice earnest pleading for religious education teachers in the church bulletin. Remembering the words of my mom, "Barb, you only get as much out of something as you put into it," I signed on as a catechist. That first commitment blossomed into ministries in RCIA, lector, eucharistic minister, liturgy commission and other.

Stewardship Profile

Barbara Rohrman

It has been 15 years since I took that first plunge and I continue to experience the benefits of sharing my time and talent with the people of Our Lady of the Assumption. If the benefits were monetary, I'd be a billionaire. Many parents have experienced the joy of seeing Christ in the face and eyes of their child receiving First Eucharist, knowing they were part of that child's faith formation. I tell a story about the tears and hugs I received from an RCIA candidate who, following his first reconciliation said, "It can't get much better than this!" My own personal faith life has increased a hundred fold as a result of sharing my time and talent.

Now, back to that 50-cent-a-week allowance. I didn't realize at the time, but the nickel I put in my children's envelope represented a 10 percent sharing of my treasure. Upon reaching adulthood, I must admit I had a more difficult time sharing that treasure. I thought giving of time and talent was enough.

See **Stewardship,** Page 16

Salt And Light

Reflections on the Social Mission of the Parish

"Effective social ministry helps the parish not only do more, but be more — more of a reflection of the gospel, more of a worshiping and evangelizing people, more of a faithful community. It is an essential part of parish life."

U.S. Catholic Bishops, *Communities of Salt and Light*

Scripture

Readings for the week of May 21-27

Sunday:	Acts 15:1-2, 22-29 Revelation 21:10-14, 22-23 John 15:26-16:4
Monday:	Acts 16:11-15 John 15:26-16:4
Tuesday:	Acts 16:22-34 John 16:5-11
Wednesday:	Acts 17:15, 22-18:1 John 16:12-15
Thursday Ascension of the Lord:	Acts 1:1-11 Ephesians 1:17-23 Luke 24:46-53
Friday:	Acts 18:9-18 John 16:20-23
Saturday:	Acts 18:23-28 John 16:23-28

Pope St. Celestine

Peter di Monrone, an aged hermit confined most of his life to solitary cells and monasteries, found himself elected pope in 1294. Five months after his election, he discovered himself an inept leader. Citing his age, ignorance, rough manners and incapacity, he resigned from the papal throne and returned to the house of his monks. Fearing that St. Celestine had become too popular, the new pope, Boniface VIII, had him captured and locked up in a castle near Anagni. He died there 10 months later. His feast is May 19.

Saints & Scripture

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Diocesan Support Appeal Results As Of May 9

Charlotte Vicariate

Our Lady of the Assumption Church
Goal: $31,543.20 Pledges: $41,320.00

Our Lady of Consolation Church
Goal: $21,231.00 Pledges: $18,320.00

St. Ann Church
Goal: $58,233.60 Pledges: $80,952.42

St. Gabriel Church
Goal:$168,837.00 Pledges:$221,530.01

St. John Neumann Church
Goal: $69,556.80 Pledges: $77,846.00

St. Luke Church
Mint Hill
Goal: $24,668.40 Pledges: $22,567.00

St. Matthew Church
Goal: $85,935.00 Pledges: $96,518.00

St. Patrick Cathedral
Goal: $58,031.40 Pledges: $68,572.91

St. Peter Church
Goal: $43,270.80 Pledges: $42,072.00

St. Thomas Aquinas Church
Goal: $51,763.20 Pledges: $46,201.94

St. Vincent de Paul Church
Goal: $65,108.40 Pledges: $66,386.00

Albemarle Vicariate

Our Lady of the Americas Church
Biscoe
Goal: $4,044.00 Pledges: $5,180.00

Our Lady of the Annunciation
Church, Albemarle
Goal: $16,378.20 Pledges: $15,235.00

Our Lady of Lourdes Church
Monroe
Goal: $16,984.80 Pledges: $23,087.00

Sacred Heart Church
Salisbury
Goal: $45,292.80 Pledges: $48,256.60

Sacred Heart Mission
Wadesboro
Goal: $1,011.00 Pledges: $1,160.00

St. James Church
Concord
Goal: $31,138.80 Pledges: $31,414.00

St. James Church
Hamlet
Goal: $7,481.40 Pledges: $7,408.00

St. Joseph Mission
Cannapolis
Goal: $6,672.60 Pledges: $6,650.00

Asheville Vicariate

Immaculate Conception Church
Hendersonville
Goal: $72,792.00 Pledges: $74,054.00

Sacred Heart Church
Brevard
Goal: $23,859.60 Pledges: $23,668.00

Sacred Heart Mission
Burnsville
Goal: $2,426.40 Pledges: $2,065.00

St. Andrew the Apostle Church
Mars Hill
Goal: $5,257.20 Pledges: $4,106.00

St. Barnabas Church
Arden
Goal: $33,767.40 Pledges: $37,316.00

St. Eugene Church
Asheville
Goal: $36,800.40 Pledges: $42,756.00

St. Joan of Arc Church
Asheville
Goal: $19,006.80 Pledges: $19,620.00

St. John Church
Tryon
Goal: $8,694.60 Pledges: $17,890.00

St. Jude Mission
Sapphire Valley
Goal: $4,650.60 Pledges: $650.00

Basilica of St. Lawrence
Asheville
Goal: $25,275.00 Pledges: $29,158.50

St. Margaret Mary Church
Swannanoa
Goal: $10,716.60 Pledges: $23,149.00

Boone Vicariate

St. Bernadette Church
Linville
Goal: $7,885.80 Pledges: $3,305.00

St. Elizabeth Church
Boone
Goal: $21,028.80 Pledges: $23,485.00

St. Frances of Rome Mission
Sparta
Goal: $3,437.40 Pledges: $3,740.00

St. Francis of Assisi Church
Jefferson
Goal: $3,639.60 Pledges: $2,972.00

St. John Baptist de la Salle Church
North Wilkesboro
Goal: $7,885.80 Pledges: $9,091.00

St. Lucien Church
Spruce Pine
Goal: $4,044.00 Pledges: $5,836.00

St. Stephen Mission
Elkin
Goal: $4,448.40 Pledges: $8,220.00

Gastonia Vicariate

Christ the King Mission
Kings Mountain
Goal: $3,437.40 Pledges: $4,580.00

Holy Spirit Mission
Denver
Goal: $13,749.60 Pledges: $15,612.99

Immaculate Conception Church
Forest City
Goal: $7,279.20 Pledges: $8,502.00

Queen of the Apostles Church
Belmont
Goal: $21,231.00 Pledges: $26,120.00

St. Dorothy Church
Lincolnton
Goal: $10,918.80 Pledges: $10,640.00

St. Helen Mission
Spencer Mountain
Goal: $2,830.80 Pledges: $3,513.00

St. Mary Church
Shelby
Goal: $12,132.00 Pledges: $17,255.00

Saint Michael Church
Gastonia
Goal: $51,965.40 Pledges: $51,013.00

Greensboro Vicariate

Christ the King Church
High Point
Goal: $6,066.00 Pledges: $9,765.00

Holy Infant Church
Reidsville
Goal: $8,088.00 Pledges: $7,615.00

Immaculate Heart of Mary Church
High Point
Goal: $45,495.00 Pledges: $60,366.00

Our Lady of Grace Church
Greensboro
Goal: $73,600.80 Pledges: $89,829.00

Our Lady of the Highways Church
Thomasville
Goal: $5,459.40 Pledges: $12,573.00

St. Benedict Church,
Greensboro
Goal: $12,940.80 Pledges: $20,391.00

St. Joseph Church
Asheboro
Goal: $16,782.60 Pledges: $22,642.00

St. Joseph of the Hills Church
Eden
Goal: $6,066.00 Pledges: $6,554.00

St. Mary Church
Greensboro
Goal: $17,389.20 Pledges: $16,015.00

St. Paul the Apostle Church
Greensboro
Goal: $74,611.80 Pledges: $85,712.00

St. Pius Tenth Church
Greensboro
Goal: $49,943.40 Pledges: $45,024.00

Hickory Vicariate

Holy Trinity Mission
Taylorsville
Goal: $3,437.40 Pledges: $3,730.00

Our Lady of the Angels Mission
Marion
Goal: $4,044.00 Pledges: $5,055.00

St. Aloysius Church
Hickory
Goal: $46,101.60 Pledges: $54,483.00

St. Charles Borromeo Church
Morganton
Goal: $14,760.60 Pledges: $18,723.00

St. Francis of Assisi Church
Lenoir
Goal: $8,290.20 Pledges: $9,948.00

St. Joseph Church
Newton
Goal: $14,154.00 Pledges: $18,332.00

St. Philip the Apostle Church
Statesville
Goal: $21,028.80 Pledges: $19,898.00

St. Therese Church
Mooresville
Goal: $27,499.20 Pledges: $46,277.00

Smoky Mountain Vicariate

Holy Redeemer Church
Andrews
Goal: $2,426.40 Pledges: $3,052.00

Immaculate Conception Church
Canton
Goal: $1,415.40 Pledges: $1,375.00

Immaculate Heart of Mary Mission,
Hayesville
Goal: $8,088.00 Pledges: $6,800.00

Our Lady of Guadalupe Church
Cherokee
Goal: $1,415.40 Pledges: $2,203.36

Our Lady of the Mountains
Mission, Highlands
Goal: $6,268.20 Pledges: $2,972.68

Prince of Peace Church
Robbinsville
Goal: $1,011.00 Pledges: $842.00

St. Francis of Assisi Church
Franklin
Goal: $14,962.80 Pledges: $15,433.00

St. John Church
Waynesville
Goal: $10,312.20 Pledges: $8,602.00

St. Joseph Church
Bryson City
Goal: $3,639.60 Pledges: $1,306.83

St. Margaret Church
Maggie Valley
Goal: $11,323.20 Pledges: $9,826.00

St. Mary Church
Sylva
Goal: $8,088.00 Pledges: $8,430.00

St. William Church
Murphy
Goal: $8,290.20 Pledges: $7,189.00

Winston-Salem Vicariate

Good Shepherd Church
King
Goal: $4,448.40 Pledges: $6,113.00

Holy Angels Church
Mt. Airy
Goal: $7,481.40 Pledges: $10,337.00

Holy Cross Church
Kernersville
Goal: $31,341.00 Pledges: $36,370.50

Holy Family Church
Clemmons
Goal: $54,391.80 Pledges: $64,126.00

Our Lady of Fatima Mission
Winston-Salem
Goal: $21,837.60 Pledges: $23,501.60

Our Lady of Mercy Church
Winston-Salem
Goal: $40,642.20 Pledges: $41,973.00

Our Lady of the Rosary Church
Lexington
Goal: $11,727.60 Pledges: $13,390.00

St. Benedict the Moor Church
Winston-Salem
Goal: $7,683.60 Pledges: $7,504.00

St. Francis of Assisi Church
Mocksville
Goal: $5,055.00 Pledges: $6,965.00

St. Leo Church,
Winston-Salem
Goal: $78,049.20 Pledges: $98,427.00

Anonymous **Pledges: $16,319.00**

DSATARGET: $2,022,000.00
TOTAL PLEDGES: $2,334,984.34

245 Years Of Servi

Conventual Franciscan Father Edgar Holden

Celebrating 50 Years As A Priest

Born: July 14, 1918 in Washington D.C.
Education: University of Montreal, Canada
Ordained: January 13, 1945 by Bishop Thomas O'Leary in Springfield, Mass.

Assignments

1946-60	Professor of Theology at St. Anthony-on-Hudson, Rensselaer, N.Y.
1960-70	Director of Franciscan Foreign Mission Program in Rensselaer
1970-72	Director of Development for CARA (a Washington research enterprise)
1972-75	Director of Development for the Division of Latin America of the United States Catholic Conference (USCC) in Washington
1975-80	Director of Ministry to Divorced Catholics in the Archdiocese of Newark
1980-87	Mission Procurator for Franciscan Foreign mission program
1987-93	Director of Our Lady of Fatima Chapel and Parochial Vicar of Our Lady of Mercy Church, Winston-Salem

Significant Accomplishments

Semi-retired in 1993, Father Holden lives in Winston-Salem. He moderated the program on pastoral care for divorced Catholics at the Forty-First International Eucharistic Congress. He has often been a spokesman for the divorced ministry on regional and national television.

Bishop William G. Curlin expressed joy in celebrating the Euch
Jubilariian Mass at St. Patrick Cathedral May 9. Shown with B
Monsignor Joseph S. Showfety, Retired Bishop Michael J. Be
Paquet and Conventual Franciscan Father Richard M. Bellow

Monsignor Joseph S. Showfety

Celebrating 40 Years As A Priest

Born: January 5, 1927 in Greensboro
Education: St. Mary Seminary, Baltimore; Mount St. Mary College, Emmitsburg, Md.
Ordained: May 19, 1955 at Sacred Heart Cathedral, Raleigh by Bishop Vincent S. Waters

Assignments

1955-56	Assistant at Our Lady of Guadalupe Church, Newton Grove
1956-59	Assistant at St. Mary Church in Wilmington., Administrator at Our Lady of the Snows, Elizabethtown, with a mission at Delco
1959-66	Director of Bishop McGuiness High School, Winston-Salem
1963-70	Director of Our Lady of the Hills Camp, Hendersonville
1966-67	Principal of Asheville Catholic High School
1967-72	Pastor of Immaculate Conception Church, Hendersonville
1972	Pastor of St. James Church, Concord
1972-79	Chancellor of the Diocese of Charlotte
1979-93	Vicar General of the Diocese of Charlotte
1979-80	Pastor of Immaculate Heart of Mary Church, High Point
1980-83	Pastor of St. Eugene Church, Asheville
1983-85	Pastor of Queen of the Apostles Church, Belmont
1985-93	Pastor of St. Leo Church, Winston-Salem
1993-present	Pastor of St. Benedict Church, Greensboro

Significant Accomplishments

Appointed Reverend Monsignor on August 10, 1976 by Pope John Paul II, Monsignor Showfety has been the diocesan consultor since the diocese was established in 1972. As the first diocesan chancellor, he assisted then Bishop Michael J. Begley in setting up the Diocese. He opened Bishop McGuiness High School in 1959 and has been a member of the Diocesan Presbyteral Council for all but two years.

Conventual Franciscan Father Richard M. Bellow

Celebrating 25 Years As A Priest

Born: August 11, 1943 in New York, N.Y.
Education: St. Francis Seminary, Staten Island, N.Y.; St. Hyacinth Colle and Seminary, Gramby, Mass.; Notre Dame University, Sout Bend, Ind.
Ordained: May 30, 1970 in the Cathedral of the Immaculate Conceptior Albany, N.Y.

Assignments

1970-75	Director of Guidance at Bishop Canevin High School, Pittsburgh, Pa.
1975-76	Associate Pastor of St. Peter Church, Riverside, N.J.
1976-77	Associate Pastor of St. Cyril and Method Church, Binghamton, N.Y.
1977-87	Superior and Director of Formation at St. Francis Seminary, Staten Island, N.Y.
1987-present	Pastor of St. John Neumann Church, Charlotte Superior of local Conventual Franciscan community

Significant Accomplishments

Father Bellow was Superior and Director of Formation at St. Francis Seminary for ten years and has been on the governing council of the Conventual Franciscan community for nine years.

Lauded By Bishop

Photo by Joann Keane

aring with his fellow priests their ministerial priesthoods at the annual
are (l-r) jubilarians Father Thomas Clements, Father James Soalri,
ntual Franciscan Father Father Edgar Holden, Jesuit Father Robert

Father Thomas P. Clements

Celebrating 40 Years As A Priest

Born:	March 26, 1928 in Raleigh
Education:	St. Charles Pre-Seminary, Baltimore, Md.; St. Mary Seminary, Baltimore; University of North Carolina-Chapel Hill
Ordained:	May 19, 1955 at Sacred Heart Cathedral, Raleigh by Bishop Vincent S. Waters

Assignments

1955-56	Assistant Pastor of Newton Grove Apostalate, Newton Grove
1956-58	Assistant Pastor of St. Benedict Church, Greensboro
1958-61	Pastor of St. Mary Church, Shelby
1961-63	Director of Apostalate of Christ the King Church, Kings Mountain
1963-67	Pastor of St. Joseph of the Hills Church, Eden
1967-68	Sabbatical year in Rome, Italy
1968-71	Pastor of St. Joan of Arc Church, Asheville
1972-79	Pastor of Sacred Heart, Salisbury and Director of Catholic Social Services
1980-81	Pastor of St. Charles Borromeo Church, Morganton
1981-87	Pastor of Holy Family Church, Clemmons
1987-89	Pastor of Our Lady of Grace Church, Greensboro
1989-present	Pastor of Sacred Heart Church, Salisbury

Significant Accomplishments

Director of Catholic Social Services for seven years, Father Clements has worked extensively with administrative and counseling teams.

Father James K. Solari

Celebrating 40 Years As A Priest

Born:	July 31, 1930 in Richmond, Va.
Education:	St. Benedict College, Atchison, Kan.; Collegio di Sant' Anselmo, Rome; Pontifical Biblical Institute, Rome; Catholic University of America, Washington
Ordained:	June 28, 1955 in Assisi, Italy

Assignments:

1960-68	Chairman, Department of Theology, Belmont Abbey College
1970-78	Academic Dean, Belmont Abbey College
1978	Began Holy Family Mission, Clemmons
1978-83	Pastor of St. Michael Church, Gastonia
1983-93	Pastor of St. Eugene Church, Asheville
1993-present	Pastor of St. Leo Church, Winston-Salem

Significant Accomplishment

In 1978, Father Solari began Holy Family Mission in Clemmons. A monk of Belmont Abbey for 33 years, he was incardinated into the Diocese of Charlotte in 1983. He has served as Rector of the Seminary at Belmont Abbey and has taught theology and scripture there.

Jesuit Father Robert Paquet

Celebrating 50 Years As A Priest

Born:	September 2, 1916 in St. Romuald, Quebec, Canada
Education:	West Catholic High School for Boys, Philadelphia; Transfiguration Parish, Philadelphia; St. Andrew-on-Hudson, Poughkeepsie, N.Y.; Woodstock College, Woodstock, Md.
Ordained:	June 17, 1945 at Jesuit Theologate Community Chapel in Woodstock by Bishop John McNamara

Assignments

1946-47	Professor at Scranton Preparatory School, Rockville, Md.
1947-48	Jesuit Tertianship at Auriesville, N.Y.
1948-50	Professor at St. Joseph Preparatory School, Philadelphia
1950-53	Assistant Pastor of St. Aloysius Church, Leonardtown, Md.
1953-58	Professor and Student Counselor at Scranton Preparatory School, Rockville
1958-67	Professor at Georgetown Preparatory School, Rockville
1967-69	Assistant Pastor at Old St. Joseph Church, Philadelphia
1969-80	Assistant Pastor at St. Ignatius Church, Baltimore
1980-81	Sabbatical year in Toronto, Canada
1981-85	Assistant Pastor/Pastor at St. Ignatius Church, Baltimore
1986-87	Sabbatical year in Hot Springs, N.C. and Wernesville, Pa.
1987-89	Assistant Pastor at St. Charles Borromeo Church, Ahoskie, N.C.
1989-present	Assistant Pastor at St. Peter Church, Charlotte

Significant Accomplishments

Father Paquet has maintained his desires and interests to keep his knowledge, skills and abilities current by attending summer schools, workshops, conferences, etc. during his high school teaching and parish pastoral ministry years.

People In The News

Christophers Light 50th Anniversary Year With 50 Spirit Awards

NEW YORK (CNS) — As part of their 50th anniversary celebration, The Christophers have presented a special Spirit Award to 50 people from around the world whose diverse efforts reflect Christopher principles in action. Among the winners are: Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil; former President Jimmy Carter, a Habitat for Humanity volunteer; Rabbi Harold Kushner, author and speaker; singer and guitarist Tony Melendez, born without arms; Mother Teresa of Calcutta, who founded the Missionaries of Charity to serve the poor; and Wendy's founder Dave Thomas, who established a foundation to raise awareness about adoption.

Bishop Sees Bias In Media Scrutiny Of Austrian Allegations

WARSAW, Poland (CNS) — Intense press coverage of allegations that Cardinal Hans Hermann Groer of Vienna, Austria, engaged in homosexual acts signal a growing campaign against the Church and its moral teachings, said a leading Austrian bishop. "Austria is experiencing something akin to a new Kulturkampf," said Bishop Kurt Krenn of Sankt Polten, referring to the campaign against Catholic influences in 19th-century Prussia. "The Austrian bishops have stood clearly and decisively behind Church teachings in these areas. But there has been a particularly sharp media struggle against papal documents and against the Church's stance on priestly celibacy and women priests," he said. The bishop spoke in Warsaw while attending an early May meeting of the Polish bishops. Cardinal Groer, 75, has denied the allegations leveled against him, but widespread press coverage of the issue has damaged the Church's image. After the accusations appeared, the cardinal resigned as president of the Austrian bishops' conference, and the Vatican appointed a coadjutor archbishop with right of succession to the Vienna Archdiocese.

Two Nuns Full Professors At Union Theological Seminary In New York

NEW YORK (CNS) — Two Catholic nuns were installed May 5 as full professors at the interdenominational Union Theological Seminary in New York. Sister Janet R. Walton, who had been serving as an associate professor, was named professor of worship. Sister Mary C. Boys, who formerly taught at Boston College, was named professor of practical theology, a position focused on religious education. Both nuns are Sisters of the Holy Names of Jesus and Mary, an order with its generalate in Longueuil, Quebec. Several members of the order came from across the country for the installation. Union Seminary, established in 1836 under Presbyterian auspices, later became an independent, interdenominational institution. Predominantly Protestant until the 1960s, it achieved recognition as one of the leading theological schools of the world.

Msgr. Yzermans, Vatican II Expert And Author, Dies

ST. CLOUD, Minn. (CNS) — Msgr. Vincent A. Yzermans of St. Cloud, a noted journalist and prolific author who directed the U.S. bishops' daily press briefings during the Second Vatican Council, died May 4 at Ladera Nursing Home in Albuquerque, N.M. Long in failing health, he died of pneumonia following surgery for an aneurysm on the aorta. He was 69 years old. He was buried at St. Agatha Cemetery in Coates following a funeral Mass May 9 at St. Mary's Cathedral in St. Cloud. Throughout the council he was director of the daily afternoon press panels at which the U.S. bishops and theologians at the council briefed reporters on council events and their meaning. He was chief press spokesman for the U.S. bishops from 1964 to 1967 as director of their Bureau of Information, now called the Office of Media Relations. He was editor in chief of the national Catholic newspaper *Our Sunday Visitor* and of *Priest* magazine 1967-69. He was editor in chief of another magazine for priests, *Homiletic and Pastoral Review*, 1970-71.

Honduran Elected To Head Latin American Bishops' Council

CUAUTITLAN, Mexico (CNS) — Bishops gathered at the 25th ordinary assembly of the Latin American bishops' council elected Honduran Archbishop Oscar Rodriguez Maradiaga of Tegucigalpa to a four-year term as president of the council, known as CELAM. Chosen on the third day of the weeklong assembly taking place at the headquarters of the Mexican bishops' conference in Cuautitlan, Archbishop Rodriguez pledged in a press conference to work to stem the deterioration of moral values and economic opportunity that he said contributes to Latin American social problems. "There is no longer a gap between the rich and the poor" in Latin America, said the new CELAM president. "There is truly a bottomless abyss."

Prelate Says Catholic Colleges' Character Must Be Institutional

NEW YORK (CNS) — The Catholic character of a Catholic university must be institutional, not just the result of involvement by Catholic individuals, the prefect of the Vatican Congregation for Catholic Education said in a New York address. Cardinal Pio Laghi, former Vatican pro-nuncio to the United States, said this institutional relationship required that bishops not be considered an external authority but participants in the life of the university. "It would be impossible for the university to remain Catholic — as it would be for any other institution in the Church — if it were to lack this relationship with ecclesiastical authority," he said. The cardinal was the principal speaker at a convocation held May 9 by St. John's University.

Bishop Kinney Transferred To St. Cloud; Auxiliary Named In Maine

WASHINGTON (CNS) — Pope John Paul II has transferred Bishop John F. Kinney from Bismarck, N.D., to St. Cloud, Minn. The 57-year-old Bishop Kinney, who has gained national attention as chairman of the U.S. bishops' Ad Hoc Committee on Sexual Abuse, succeeds Archbishop Jerome G. Hanus, who was named coadjutor archbishop of Dubuque, Iowa, last August. The pope also named Father Michael R. Cote, 45, pastor of Sacred Heart Church in Auburn, Maine, as an auxiliary bishop in Portland, Maine's only diocese. The appointments were announced in Washington May 9 by Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States.

New UNICEF Head Says She's Not Expecting Change In Agency's Work

UNITED NATIONS (CNS) — Carol Bellamy, the new director of UNICEF, said May 3 she did not expect any change in the agency's policy on abortion or contraceptives. Speaking at a press conference at U.N. headquarters, she said that UNICEF did not provide abortions or contraceptives. "I do not see that changing at all," she said. Bellamy, who was serving in the Clinton administration as director of the Peace Corps, began work May 1 as successor to James P. Grant, UNICEF director from 1980 until shortly before his death in January.

In Gratitude To The Blessed Trinity, Mary & Joseph and St. Jude For Prayers Answered

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Pope Prepares For Trip To Czech Republic, Poland

VATICAN CITY (CNS) — Pope John Paul II is preparing for another on-site inspection of East European societies he struggled to help free from communist rule.

The May 20-22 trip to the Czech Republic and his native Poland gives the pope a chance to see if these new societies are being built according to the Christian moral specifications he advocated in past visits.

A tough ecumenical test also looms for the pope, who turned 75 two days before the trip's start. The main event of the three-day journey is a Mass to canonize Blessed Jan Sarkander, a 17th-century priest killed by Protestants during a religious war. Protestant leaders see Blessed Sarkander as a symbol of Catholic efforts more than 370 years ago to reconvert Protestants by force.

The ecumenical tensions hinder papal dreams of united Christian efforts to cement spiritual values into the building blocks of new East European societies. The visit comes at a time when Eastern Europe is having problems sweeping away the political and ideological rubble of communist rule.

Czech Catholic leaders complain of an atheistic, anti-clerical mentality inherited from Soviet domination that is placing legal obstacles in the way of the Church's institutional growth. A main stumbling block is delays in the return of Church buildings confiscated under communist rule.

In Poland, ex-communists are back in control of the government. They are without their Marxism, but still determined to cut into the Church's power and prestige.

The trip will mark the pope's second to the Czech Republic. It will be his sixth to Poland, where previous trips were instrumental in forging opposition to the Polish communist regime and renewing the spirit of the hundreds of millions of other people living in the Soviet bloc. The pope will spend all but 10 hours of the trip in the Czech Republic.

The pope's 1990 trip to the Czech Republic, when it was part of Czechoslovakia, was his first to an East European country that had shaken free of communism. The 1995 trip will be his seventh to Eastern Europe after communism started collapsing at the end of 1989.

Since 1990, Czechoslovakia has split into the Czech Republic and Slovakia. The split was a peaceful, negotiated one, but it reflects the ethnic and nationalistic divisions that have flared in the region since the end of communist rule.

The schedule calls for Blessed Sarkander to be canonized during a May 21 outdoor Mass in Olomouc, the city where he was tortured to death in 1620 after being accused by Protestant leaders of collaborating with an invading Polish Catholic army. Also scheduled to be declared a saint at the same ceremony is Blessed Zdislava of Lemberk, a 13th-century noblewoman and mother of four known for her charitable works.

Czech and world Protestant leaders have protested to the Vatican and Czech Catholic officials, and Czech Protestant leaders have threatened to sever dialogue with local Catholics if Blessed Sarkander is canonized.

Bishop Pavel Smetana of the Evangelical Church of Czech Brethren asked for the canonization ceremony to be postponed or done in a low-key fashion in Rome.

The Rev. Konrad Raiser, general secretary of the World Council of Churches, called the canonization a "highly sensitive" ecumenical issue. The World Alliance of Reformed Churches has also protested.

Polish Protestant leaders have not criticized the canonization, but have reacted warily to the event.

Vatican officials involved in ecumenical relations said the pope is aware of the tensions and feels that the time has come to heal the bitter memories of historical wounds.

The pope will have a chance to make that effort during the Mass homily and at meetings with Protestant leaders May 20 in the Czech capital of Prague and May 22 in Skoczow, Poland, Blessed Sarkander's birthplace.

The pope is expected to emphasize that there are martyrs on all sides and that the canonization is not a re-emphasis of the forced conversions of previous centuries, said Vatican officials.

One main problem, said a Vatican ecumenical official, is that Catholics and Protestants have radically different views of these religiously turbulent times. The official said the pope favors joint studies by Catholic and Protestant scholars to reach a common historical understanding of these periods.

The pope also will have to wrestle with the contemporary Czech problem of stirring up general interest in Church life and a specific interest in vocations.

The pope will not find the same enthusiasm as on his first trip, said Archbishop Jan Graubner of Olomouc. Some Czechs voice disapproval of the "duties and disciplines" of Catholic life, he said. Archbishop Graubner said half of his archdiocesan parishes are without priests, and many active pastors are beyond retirement age.

More than 40 percent of the 10.9 million population listed themselves as Catholics in the 1993 government census. But a 1994 survey showed that only 12 percent of the Catholics said they attended church regularly.

In Poland, church officials hope the pope's brief stopover injects some life into the country's dormant Catholicism and soothes Church-state problems.

Although more than 96 percent of the 40 million inhabitants profess Catholicism, a survey last November showed that 36 percent said they no longer recognized any moral authority. The pope was the most popular public figure, but only 20 percent said they followed his teachings. This compares to 60 percent in 1990.

In an April talk to Polish youths at the Vatican, the pope noted that the country's mood has changed, with religion being increasingly limited to the private realm — shrinking the scope of its social dimension and apostolic commitment.

Politically, ex-communists control parliament and have been blocking measures favored by the Church, including final approval of a Concordat with the Vatican regulating Church-state relations.

Polish bishops are counting on the pope's popularity to rekindle interest in Catholicism and his expertise in dealing with Polish politicians to help crack legislative logjams.

The pope plans brief meetings with President Lech Walesa and Prime Minister Jozef Oleksy.

Because of the tight schedule, his talks with politicians "will be frank and spontaneous, encouraging more serious treatment of issues that are currently stuck in the Polish parliament," said Bishop Tadeusz Pieronek, secretary-general of the Polish bishops' conference.

PAPAL TRIPS

Czech Republic — May 20 -21

Poland — May 22

Belgium — June 3 - 4

Bishop McGuinness H.S., the only Catholic high school in the Triad, announces its **$10,000** raffle. Proceeds go to physical plant improvements and tuition assistance. Only 300 chances will be sold! To purchase a ticket, return the form below along with payment to:
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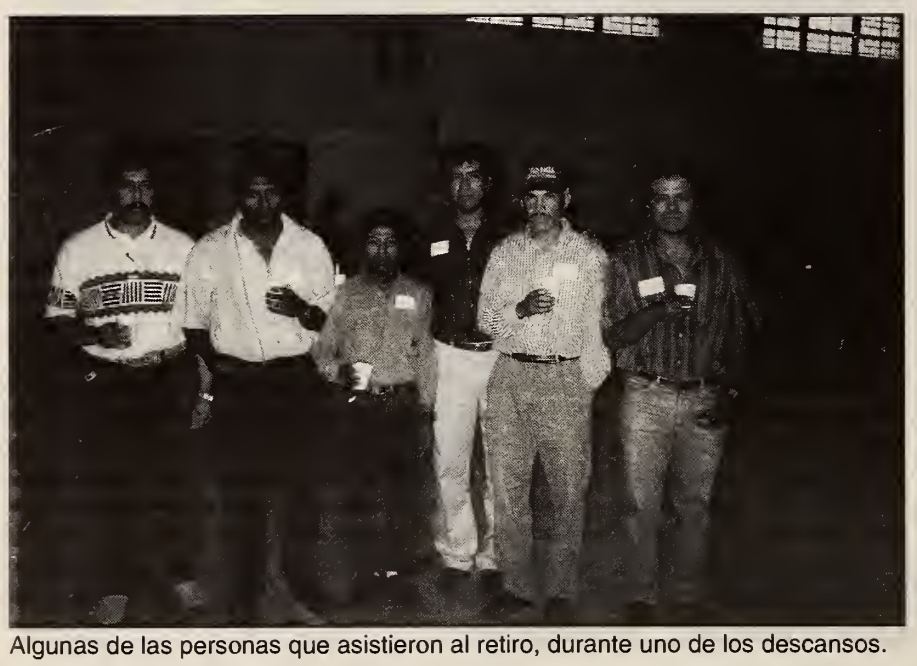

Algunas de las personas que asistieron al retiro, durante uno de los descansos.

Experiencia de Cuaresma

Por EDWIN RODRIGUEZ

El día 8 de abríl se llevó a cabo en el local del Centro Hispano un retiro espiritual en preparación para la Semana Santa.

Las charlas fueron ofrecidas por el padre Roberto Graves y un servidor. El tema central de las charlas fué "cómo desarrollar una mejor relación con Cristo".

El padre Roberto enfatizó la importancia de los diferentes ministerios dentro de la comunidad y de cómo servir mejor a Cristo y a los hermanos. También se enfatizó que todos los ministerios son importantes, que todo se basa en la humildad con que se lleva a cabo.

Por mi parte, yo enfatizé la presencia de Cristo en nosotros y cómo se hace palpable en la Eucaristía.

Durante todo el retiro hubo un ambiente de recogimiento espiritual, donde una vez más se pudo palpar la presencia del Espíritu Santo, que derramó sus bendiciones en todos los presentes.

A este retiro asistieron más de 45 personas de diversas edades y nacionalidades, que al final de esta experiencia de un día, compartieron sus testimonios personales. Estos testimonios fueron muy emotivos y verificaron que el retiro estaba dando frutos en ese mismo instante. Una de las ideas que se expuso en las conclusiones es la necesidad que hay en la diócesis de crear un equipo o grupo que realice este tipo de retiros y que esté disponible para viajar por las comunidades hispanas de la diócesis.

Para concluir este día de reflexión, el padre Roberto, junto con todos los presentes, celebraron la Santa Misa.

El Papa calificado de persona más interesante

Nueva York (CNS) — El autor Tad Szulc dijo que él quería escribir una biografía del Papa Juan Pablo II porque es "la persona singular más interesante de la escena mundial". El podía emprender el proyecto, dijo, porque habla el idioma del Papa— el polaco— y comparte con él los antecedentes de la historia y cultura polacas.

"Todas mis conversaciones con el Papa fueron en polaco, lo cual significa una diferencia increíble", dijo Szulc. El conocimiento del idioma le permitió también leer la versión original de las obras del Papa en polaco, incluyendo muchos artículos no traducidos de sus años tempranos. "Creo que he leído todo lo que ha escrito, lo cual es una cantidad impresionante", dijo el autor. "No tenía idea alguna".

Szulc fue entrevistado en Nueva Yor el mes pasado, una semana antes de la fecha de publicación oficial del más reciente de sus 18 libros, "El Papa Juan Pablo II: la biografía", editada por la casa Scribner's. Szulc dijo que él la había llamado "Una biografía", pero el publicista decidió que "la biografía" estaba justificada. Szulc dijo que aún cuando muchas personas han publicado "obras con recortes pegados" y libros acerca de varios aspectos de la vida del Papa, su biografía es la primera con seriedad a gran escala.

Mientras viajaba en el avión papal de regreso de los países bálticos en el otoño de 1993, se pidió a Szulk que fuera a hablar con el Papa, dijo él. En aquella oportunidad, de la cual se informa en el libro, el Papa Juan Pablo observó que los hechos y las fechas no eran suficientes para una biografía, sino que ésta debía transmitir el "corazón, el alma y los pensamientos" de la persona.

"Yo le dije que eso era exactamente lo que yo quería hacer" dijo Szulc. El sólo tuvo una entrevista formal con el Papa, preparada para la edición de la resvista "Parade" en la Pascua de Resurreción de 1994, pero tuvo varias "conversaciones" en cenas u otras ocasiones no estructuradas.

La Confirmación (V)

Nunca se insistirá demasiado sobre la importancia que tiene la preparación familiar para que los muchachos reciban en forma consciente y con verdadero provecho el sacramento de la Confirmación. La falta de esta preparación puede influir grandemente sobre los efectos prácticos que produce la gracia del Sacramento.

En concreto, podemos así resumir el deber de los padres con referencia al sacramento de la Confirmación: que procuren hablarles de este sacramento y de su significado para su futura vida como cristianos. Que les hablen en el tiempo oportuno, cuando empiezan a distinguir entre el bien y el mal y a enfrentarse a los primeros deberes de la existencia: que a tal fin aprovechen la solemnidad misma del rito en el que se confiere el sacramento y, en fin, que procuren enviar a sus hijos e hijas con puntualidad a las clases de doctrina que se imparten en las parroquias.

Los padrinos juegan un papel muy importante en la formación cristiana de los niños y especialmente en la preparación a la Confirmación los padrinos.

Los mismos padres del confirmando pueden presentar al niño a la Confirmación. En caso de que ellos busquen un padrino o madrina, deben tener presente: que sean posiblemente los mismos del Bautismo. Que hayan recibido los sacramentos de la *iniciación cristiana* y que puedan de verdad ayudar al ahijado a llegar a ser un buen cristiano.

Como ya hicimos notar anteriormente, la Confirmación se realiza bajo la forma de un rito sagrado. Es de suma importancia que los confirmandos, sus padres y sus padrinos conozcan el desarrollo y el significado de dicho rito y así, participen de una forma consciente y digna en su celebración. La celebración del sacramento de la Confirmación puede ser llevada a cabo dentro o fuera de la Misa.

(*Con permiso de los Padres de la Sociedad de San Pablo*).

El Papa insta a México a continuar el diálogo

CIUDAD DEL VATICANO (CNS) — El Papa Juan Pablo II alentó al gobierno mexicano a continuar el diálogo con los grupos que se sienten enajenados de la sociedad mexicana y a cerciorarse de que los programas recientes de reformas económicas no recarguen injustamente a los pobres.

En un discurso redactado cuidadosamente para el nuevo Embajador de México ante el Vaticano, el Papa no se refirió explícitamente a las tensiones que continúan entre el gobierno y los campesinos en el estado de Chiapas. Ni tampoco hubo referencia alguna ni comentario del Vaticano sobre los alegatos de grupos de los derechos humanos en el sentido de que el embajador, Guillermo Jiménez Morales, ayudó a encubrir un complot relacionoado con la masacre, en 1982, de 23 indígenas mexicanos en una región controlada por su familia, mientras él era el gobernador del estado de Puebla.

"El pueblo mexicano está comprometido con la promoción de una sociedad en la cual todas las personas se sientan respetadas, valoradas y llamadas a edificar el bien común", dijo el Papa. "Me gustaría expresar mi agradecimiento por el trabajo que, aún cuando no sin dificultades, está haciéndose para que se logre, en las esferas política, social y cultural, una sociedad cada vez más democrática, mediante el diólogo y la colaboración de todos, donde las personas y los grupos puedan reunirse para manifestarse, trabajar juntos y aportar al bien de la nación", dijo el Papa.

El gobierno está continuando las negociaciones con los miembros del Ejército Zapatista de Liberación Nacional, grupo que en enero de 1994 se apoderó de varias ciudades en el estado sureño de Chiapas, como protesta contra las injusticias sociales en la región.

Mayo 15: San Isidro

"San Isidro labrador, pon el agua y quita el sol", es un viejo dicho que se usa en el campo por ser éste considerado el santo de los campesinos.

Isidro nació en Madrid hacia el año 1080 y alcanzó la santidad labrando la tierra. La pobreza de su familia le obligó desde muy jóven a trabajar en el campo. Muchas veces fué presa de la envidia de sus compañeros de trabajo por su devoción y bondad. Cuenta la historia que uno de sus patrones, escuchando quejas de otros trabajadores espió a Isidro y le encontró rezando, pero a la vez, vió dos ángeles dirigiendo la yunta de bueyes y el arado. De ahí en adelante admiró aún más al jóven Isidro y éste continuó su trabajo y su oración.

Siempre tenía algo para dar a los necesitados, incluso a los pájaros, que les aventaba trigo sin que éste disminuyera en cantidad. Murió hacia el año 1130. Felipe II de España, atribuyendo su milagrosa curación a la intercesión del santo campesino, se convirtió en un celoso promotor de su canonización. El Papa Gregorio XV canonizó al santo el 12 de marzo de 1622, nombrando el día 15 de mayo como el día de San Isidro.

To Our Friends

Edwin Rodríguez tells about the Lenten retreat April 8 in Charlotte. Fifth in a series about the sacrament of confirmation. Author Ted Szulc calls Pope John Paul II the single most interesting person in the world. The Pope encourages the Mexican government to continue dialogue with groups that feel left out of society. On May 15 we celebrate the feast of San Isidro.

Cardinal Says Pain Of Abortion Can Lead To Spiritual Healing

VATICAN CITY (CNS) — The psychological and spiritual pain felt by women who have had abortions can open the path to reconciliation with God and the Church, Cardinal James A. Hickey of Washington said.

"Pain need not destroy one's faith, even the pain of abortion. It is a sign that one must return home," he wrote in an article published May 10 by the Vatican newspaper, *L'Osservatore Romano*.

The article commented on Pope John Paul II's encyclical, *Evangelium Vitae* (*The Gospel of Life*), which condemned abortion but asked women who have undergone them to seek forgiveness and come back to the Church.

Cardinal Hickey said the pope's words showed compassionate understanding for the pain that can lead a woman to have an abortion, as well as the need to be healed from its effects.

He said many women who have had abortions experience a combination of haunting grief and stress — what is sometimes called the "post-abortion syndrome."

"In other words, abortion victimizes not only the child but also the mother," the cardinal said.

"Truly abortion is a 'soul-wound' to the human spirit — for through abortion, the parents contribute to the death of their own children. Scar tissue may cover the wound, but will not eradicate it," he said.

He said the path to spiritual healing involves reconciliation through the sacrament of penance: confessing the sin, true contrition, penance for the act and receiving absolution.

He said many women may find these things difficult to do, but he encouraged them to draw strength from Mary.

Notebook (From Page 4)

Albrecht and Gorman call *CatholiKids* an interactive publication, allowing kids to communicate back and forth. Since the basic tenets of faith education begin and are nurtured at home, that's just the right spot for *CatholiKids*. Kids talking to kids, while keeping open the lines of communication with their parents.

It's a grand idea, and based on response from our readers, a long-overdue product for our next generation. "We want kids to take pride in our faith," said Albrecht. "Our goal is to provide a fun way to gain a firmer foundation in the faith."

If *CatholiKids* turns the tide we'll find less kids surfing the net and more kids surfing the bible. Some may see it as unorthodox; but it speaks to our kids. And if it works, then I say, you go, girls. Good luck, Patsy and Wendy.

CatholiKids is — sorry to say — not a regular part of *The Catholic News & Herald*. It was inserted as a lagniappe for our readers. *CatholiKids* is a subscription-based publication, and is available through individual subscriptions, write *CatholiKids*, PO Box 51152, Charlotte, NC 28227-0001 for more information.

MACS Students To Present Band Concert

CHARLOTTE — After two-and-a-half years of instruction, the Mecklenburg Area Catholic Elementary School Instrumental Music Program will present a concert Sunday, May 21, at 2 p.m. at St. Gabriel School auditorium. The concert will feature 140 students representing grades four to eight of the five Catholic elementary schools: All Saints, St. Ann, St. Gabriel, St. Patrick and Our Lady of the Assumption. The concert is open to the public and there is no admission charge.

Dr. Stan Michalski, coordinator of instrumental music, will serve as master of ceremonies. Music instructors Alan Kaufman and Hillary Yost will conduct various selections on the program. Individual soloists and/or ensembles from each school and selections by the cadet band, concert band, honor band and combined bands will be featured.

Dr. Michale Skube, diocesan superintendent of schools, has expressed continued support of the instrumental music program and praised its phenomenal growth over a short period of time. He has credited the success of the program to the cooperation of the principals, teachers and staff of each school.

Following the concert, students will be invited to participate in a summer program in preparation for the fall sign-up of new students.

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School Board Openings:
The Mecklenburg Area Catholic Schools Board of Education is seeking applications to fill open Board positions for the 1995-96 school year. The terms will begin in June, 1995 and vary from one to three years. There are vacancies at Our Lady of the Assumption and Holy Trinity and several at-large seats are also open. Interested individuals who have a child in MACS, intend to send a child to a MACS school or have previously had a child in a MACS school should send a letter and resume detailing parish and/or school involvement and state why you would like to serve by June 2 to: MACS Nominating Committee, 1524 E. Morehead St., Charlotte, NC 28207.

DSA (From Page 1)

Though the financial goal is a critical component of the appeal, Jim Kelley, diocesan director of development appreciates the larger implications. "The campaign is not totally dedicated to fundraising; the DSA provides us an opportunity to reach out and help other people. Through the DSA, we reach people who may or may not be in our parish or our city, but fellow Catholics throughout the diocese."

To date, 61 parishes and missions have exceeded their assigned goals. Twelve additional parishes are within 90 percent of their goal.

All together, more than 15,000 families, or 48 percent of active households, contributed to the DSA, with the average financial gift reflecting an increase from years past, said Signs.

Each parish and mission was assigned a specific goal for the DSA. Once achieved, 100 percent of funds over and above goal are returned to the parish. Missions and parishes that fall short will be assessed the difference from their weekly offertories.

Operational costs for the DSA are approximately 4 percent of the overall campaign goal. This amount ranks low compared with other dioceses; some reporting expenses as high as 10 percent.

Abbey (From Page 1)

A Doctor of Laws Degree was presented to Edward Dudley Partrick, Jr. A banker and trust officer, he retired from Southern National Bank in 1988. He was with the First National Bank of Anson County for more than 25 years and at its merger with Southern National was an executive vice president. A decorated veteran, he is in his fifth term on the city council of Wadesboro and active in civic, community and business affairs.

An honorary Doctorate of Humane Letters was awarded to Bishop William G. Curlin of the Diocese of Charlotte. His work in the Church has been marked by his compassionate ministry to the poor, homeless and disadvantaged.

Bishop Curlin was the homilist for the Baccalaureate Mass on May 13 at the Abbey Church. During his homily, Bishop Curlin urged the graduates not to assume that presentation of degrees qualifies their success.

Instead, he encouraged them to challenge themselves to find work and purpose in their lives ... to challenge themselves to see Christ not only in each other, but in people who are less fortunate than they are.

Discerning The Personality Of Jesus
MAGGIE VALLEY — A week-long retreat July 12-18, "The Personality of Jesus," directed by Father Chester Michael, author of *Prayer and Temperament*, focuses on who Jesus is as reflected in his Sermon on the Mount and other scripture. Donation is $200. Register early. Contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751 or call (704) 926-3833.

CCHS Seniors Awarded Scholarships
CHARLOTTE — Matthew T. Yaeger, a senior at Charlotte Catholic High School, has been awarded the Chancellor's Scholarship at Appalachian State University. It is a full scholarship for four years based on academic excellence and extracurricular involvement. He is the son of William and Barbara Yaeger of Charlotte.

Aimee M. Favreau, also a senior at CCHS, was awarded the Baldwin Scholarship to attend Mary Baldwin College. It carries a merit stipend of $6,500 per year for four years. She is the daughter of Virginia Favreau of Charlotte.

Crosswinds (From Page 5)

If you haven't already done so, have your son evaluated by a psychiatrist to get a better handle on what the real problems are and to decide on a treatment plan, perhaps including both individual and family therapy. If out-patient treatment doesn't work, hospitalization at Rapha in Winston-Salem or Charlotte would be a possible next choice (800-RAPHA). They have a separate adolescent unit with therapists who specialize in the kinds of problems you are seeing with your son. Another possibility might be Catholic Social Services Host Homes program through the Winston-Salem office. They do counseling with adolescents and their families and can in some cases provide housing for a teen for 30 days with a trained, volunteer host family while problems are being worked on.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

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Stewardship (From Page 6)

It wasn't until I was sitting in church on our first Stewardship Sunday, listening to my first lay witness talk that I realized that something was missing in my concept of stewardship. If stewardship meant giving of the "first fruits," the Rohrman family was definitely falling short. Larry and I made a decision to increase our giving by a small percentage that very day. While a fluctuating income has kept us from tithing a full 10 percent, Larry and I place our church offering at the top of our priority list every time we sit down to re-evaluate our budget and our percentage of giving of our treasure to the church.

Stewardship has become a way of life for the entire Rohrman family. Larry, the girls and I are grateful for the opportunity to deepen our faith by sharing our time, talent and treasure. When the offertory gifts are brought forward — the offering of bread and wine, treasure and self — let us take that opportunity to ask ourselves if we are giving of the "first fruits," or of what is left over?

Diocesan News Briefs

Strawberry Festival

CHARLOTTE — Amazing Grays of St. Patrick Cathedral are sponsoring a strawberry festival on May 28 after 9:30 a.m., 10:45 a.m. and 12:15 p.m. Masses. Donations will go to the House of Mercy in Belmont.

Parish Revival

BELMONT — Father Edward M. Miller, pastor of St. Bernard in Church in Baltimore, will lead a parish revival at Queen of the Apostles Church at 7:30 each evening May 22-24. Co-founder of the St. Ambrose Housing Aid Center, director of the Archdiocese of Baltimore Urban Commission and African-American Apostolate, Father Miller specializes in parish revivals.

Living Waters Retreats

MAGGIE VALLEY — A week-long nature retreat June 12-18 directed by Father Frank Connolly and Sister Mary Ann Jansen explores "The Grandeur of God." The donation is $210.

A week-long retreat June 19-25, "Many are Called, But Few...," directed by Father James W. Donlon, focuses on what makes one a whole, mature person. Donation is $200.

A week-long retreat, "Walking the Gospel Path with Luke," directed by Oratorian Father David Valtierra is June 26-July 2. Donation is $200.

To register for these retreats, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751. For information, call (704) 926-3833.

Support Group Meets

ASHEVILLE — A support group for widowed men and women meets Sunday, May 21, at 4 p.m. at Catholic Social Services. Call Sister Marie for details at (704) 255-0146.

Ultreya And Leaders' Schools

CHARLOTTE— Ultreya meets the fourth Saturday each month at 3 p.m. at Our Lady of Consolation Church. Leaders' school follows.

CHARLOTTE— Ultreya meets the last Thursday each month at 7:30 p.m. at St. Gabriel Church. Leaders' school follows.

SALISBURY — Ultreya for the Salisbury/Albemarle areas meets the last Friday each month at 7:30 p.m. at Sacred Heart Church. Leaders' school follows.

MORGANTON — Ultreya for the Morganton/Hickory areas meets the fourth Tuesday each month at 7 p.m. at St. Charles Church. Leaders' school follows.

MORGANTON — Ultreya and leaders' school open to all the Cursillista of the diocese meets June 17 from 9:30 a.m.- 2 p.m. at St. Charles Borromeo Church. For information, contact Tim Cochran at (704) 692-5205.

Secular Franciscan Inquiry

CHARLOTTE — The first of six monthly inquiry sessions for persons who would like to know more about St. Francis and the Secular Franciscan way of life is Sunday, June 4, from 2-4 p.m. at St. John Neumann Church in the council room. For information, call (704) 536-6520 or Lana Aumer at (704) 365-9425.

Grace For The Journey

ASHEVILLE — A day of spiritual empowerment with Oratorian Father Conrad Hoover for those living with HIV/AIDS, sponsored and funded by Caring Hearts AIDS Ministry and St. Joan of Arc Church, is Saturday, May 20 from 10 a.m.-4 p.m. at St. Joan of Arc Church. Lunch is provided. Transportation and child care are available. For information and registration, call Tim Noonan at (704) 251-2099.

Hospital Needs Volunteers

ASHEVILLE — St. Joseph Hospital is looking for adults and teenagers to volunteer in all departments. For information, call Volunteer Services at (704) 255-3676.

Exchange Program

GREENSBORO — Youth Exchange Service seeks families willing to share their home for one school year with a 15 to 18-year-old student from Europe, the Orient or South America. Teens are selected on the basis of language ability and maturity. Medical insurance, arrangement with a local high school and counseling are provided. For information, call (800) 845-2121.

Donations Needed

HIGH POINT — Items are needed to provide door prizes at a Bethany Society calendar party and fashion show June 4. To make donations, call Mary Thompson at (910) 869-2313 or Beth Griffin at (910) 869-6452.

Summer Camp

CHARLOTTE — Camp Gabe, a day camp for children ages pre-kindergarten through 10, begins June 12 from 10 a.m.-3 p.m. A half-day toddler program for children ages 2-4 is also available. For information, call (704) 846-6558.

Music Festival

BOONE— A Youth Music Festival benefiting the Edmisten family is Saturday, May 27 from 2-5 p.m. at Belmont Abbey College. Music is provided by Jimmy Ray, Anne Trufont, F-Troop, Father Damion Lynch & Company and others. Admission is $4. For information, call (704) 264-8338.

Hospice Volunteers Needed

GREENSBORO — Volunteers are needed at Hospice of Greensboro to work with patients with terminal illness and their families. Training sessions begin in June, Mondays and Thursdays from 6-8:30 p.m. For information, call Mil Hendrix at (910) 621-2500.

Faith Inquiry

WINSTON-SALEM — People returning to the Catholic faith and non-Catholics interested in learning about Catholicism are invited to an inquiry session at Joseph House Wednesday, May 31 from 7:30-9 p.m. For information, call Sister Patrice at (910) 722-0028.

Garage Sale

BREVARD — The Knights of Columbus Spring Garage Sale is at Sacred Heart Church Saturday, May 27. Donations are accepted at the rectory on Saturdays from 9 a.m.-noon until May 20.

Perpetual Novena

CHARLOTTE — There is a perpetual novena to the Blessed Mother at St. Vincent de Paul Church, Mondays at 8:30 a.m. For information,call Eva at (704) 542-1614.

Pre-Catechumenate Institute

HICKORY — Ideal for parish staff, initiation teamsand those who work with the pre-catechumenate, "The Pre-Catechumenate: A Mini-Institute," is at the Catholic Conference Center June 2-4. For information, call Sheri Wilson at (910) 765-3499.

A Special Day...

For Elizabeth Crosby, May 6 was an extra special day. For her First Communion at St. Gabriel in Charlotte, she wore the dress her mother, Kathy Crosby, wore for her First Communion 44 years ago. The dress was made by Kathy's mother. Elizabeth was one of 150 children who made their First Communion at St. Gabriel.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

May 21
11:45 am
Confirmation
Sacred Heart, Salisbury

5 pm
Confirmation
St. Aloysius, Hickory

May 22
Confirmation
St. John the Baptist,
Tryon, 5 pm

May 22-24
Seminarian Conference
Catholic Conference Center,
Hickory

May 23
Confirmation
St. Charles Borromeo,
Morganton, 7 pm

May 24
Confirmation
St. Therese,
Mooresville, 7 pm

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World and National Briefs

Army To Study School's Purpose; Priest Vows To Keep Up Protests

WASHINGTON (CNS) — The Army has commissioned an outside evaluation of the School of the Americas, which has been criticized by Church activists and others for training Latin American military. Maryknoll Father Roy Bourgeois, the organizer of opposition to the school at Fort Benning in Columbus, Ga., called the study merely damage control and said he would continue his five-year campaign to close it. He and other critics, including numerous religious congregations, say the U.S. government should not sponsor a program whose graduates are responsible for torture and murder of civilians.

Cardinal Calls Latest Assisted Suicide 'Tragic, Dangerous'

DETROIT (CNS) — To assist in a suicide remains "a tragic and dangerous act" no matter how many times it happens, Cardinal Adam J. Maida of Detroit said May 8 after Jack Kevorkian's latest action. Kevorkian, a 66-year-old retired pathologist, was present for the May 8 death of the Rev. John Evans, a Unitarian Universalist minister who had been suffering from pulmonary fibrosis. It was the 22nd time since 1990 that Kevorkian had been involved in such a death, and the first time since the U.S. Supreme Court on April 24 affirmed the constitutionality of Michigan's law banning physician-assisted suicide.

Senate Bill Calls For Issuing 'Report Card' On Tv Violence

WASHINGTON (CNS) — A bipartisan effort is under way in the Senate to fund a quarterly "report card" on television violence for two years. The bill was introduced May 9 by Sens. Byron Dorgan, D-N.D., and Kay Bailey Hutchison, R-Texas. At a May 9 press conference announcing the bill, Dorgan said that TV shows are rated overnight on the basis of their popularity. "I'd like to know what the most violent television shows are," he said. Dorgan has pushed the idea of a TV violence report card for the past two years. The Television Violence Report Card Act of 1995 would have the secretary of commerce award grants to nonprofit entities to assess the level of violence on TV — on networks, cable and local stations.

Ethicist Urges Catholics To Join Health Care Debate

WASHINGTON (CNS) — A nationally known medical ethicist urged Catholics to play a leading role in the U.S. health care reform debate to protect the nation's sick and vulnerable from the current "frenzy for cost-cutting." Speaking at the annual dinner of the John Carroll Society April 28, Dr. Edmund Pellegrino said that following Congress' failure to enact health care reform last year, there is a lull in the debate — "a window of opportunity that weighs heavily on Catholics." "I appeal to you, join the discussion," said Pellegrino, who directs Georgetown University's Center for Clinical Bioethics. "Health care reform is urgently needed. We should worry about the moral tone, the moral quality of proposals. We (Catholics) have not been heard loudly enough in the debate."

Rejuvenated UFW Reaches Agreement With Boycotted Washington Winery

WOODINVILLE, Wash. (CNS) — The United Farm Workers Union and a winery that had been the target of a nationwide boycott have agreed to hold the first farm labor election in the history of Washington state. The May 4 agreement between the UFW and the Chateau Ste. Michelle winery came at the end of a three-year boycott of the Woodinville-based company's products. UFW president Arturo Rodriguez told Catholic News Service the agreement is the most significant since the UFW successfully organized grape workers in California more than a decade ago. Churches throughout the country played a significant role in the campaign to get the winery to agree to a union election, said Franciscan Sister Adela Gross of the Office for Pastoral Care for Migrants and Refugees at the U.S. Catholic Conference.

Pope Calls Beatifications Part Of Eastertime Rejoicing

VATICAN CITY (CNS) — Beatifying five founders of religious orders on a bright, sunny spring day, Pope John Paul II said the ceremony was part of the Church's Eastertime rejoicing. "The Church rejoices because God is the creator of all the earth, the creator of all nature, inanimate and animate," he said May 7. "The God who has created us has also made us new creatures in Christ." The Italian priest and the four nuns — two Italians, a Venezuelan and a German — lived lives filled with praise for God and concern for his creation, especially the poor, sick and abandoned, the pope said during the Mass in St. Peter's Square.

Bosnian Bishops Ask Warring Factions To Forgive Enemies

ZAGREB, Croatia (CNS) — Bosnia-Herzegovina's bishops have asked their country's warring factions to forgive their enemies, not blame them for the slaughter of innocent victims. "The enumeration of 'guilts' ... will never end if there is no forgiveness," they said in a statement commemorating the 50th anniversary of the end of World War II. The statement was dated May 3 and made public in Zagreb by the Catholic Press Agency of the Zagreb Archdiocese. It was signed by all four Bosnian bishops. The bishops lamented that "for nearly the entire 20th century, our soil has been marked by injustices, conflicts, bloodshed and blame."

CRS Worker Found Dead In Northern Burundi

WASHINGTON (CNS) — A Catholic Relief Services worker was shot and killed May 8 in a violence-plagued area of northern Burundi. Dimitri Lascaris, 32, who ran CRS's regional office in Kirundo, Burundi, was found shot in the head on a dirt road leading to a refugee camp. His vehicle was found on a main road about six miles east of where his body was found. Catholic Relief Services is the U.S. bishops' overseas relief and development agency. Lascaris, who was ethnic Greek, was born and raised in Burundi. Jim O'Connor, CRS country director for Burundi, told Catholic News Service in a telephone interview that Lascaris' body was found by workers from the organization Doctors Without Borders. Speaking May 10 from the CRS office in Burundi's capital, Bujumbura, O'Connor said the reason for the murder was unclear.

Vietnamese Cardinal Says Church To Resume Full Activity

VATICAN CITY (CNS) — A Vietnamese cardinal said that after decades of suffering, the Church in his country is preparing to resume its full activity — in full loyalty to Rome.

Cardinal Paul Pham Dinh Tung of Hanoi made the remarks May 7 at a Mass in a Rome suburb. He was taking possession of a titular church assigned him when Pope John Paul II named him a cardinal a year earlier.

"In this delicate moment our Church, which has already been strengthened by the suffering of these last 40 years, is experiencing a period of expectation for better times, before resuming its full activity," the cardinal said.

"There are many problems. Nevertheless, this Church intends to follow the example of its 117 martyr saints in giving a witness of absolute fidelity to the crucified and risen Christ, to the Holy Father as the vicar of Christ on earth and to the universal Church," he said.

He said one of the Church's goals was to help build, along with other Vietnamese citizens, a future of happiness, prosperity and peace for the Asian country. He suggested that his country and the Vatican could be brought closer by the search for personal and social peace.

"I think the 18,000 miles that divide (Rome) from the distant country of Vietnam is not an obstacle and does not prevent us from praying and working together for peace," he said.

Church activities in Vietnam remain largely under government control, but there has been a gradual relaxing of restrictions in many pastoral areas over the last 10 years.

At the Mass, Cardinal Pham Dinh was praised for his steadfast faith during 30 years of house arrest by Vietnamese authorities. The cardinal spent much of his time writing religious instruction books aimed particularly at people without advanced education.

In Hanoi, the cardinal has already created active groups of lay people, marriage preparation courses and a vocations drive. The archdiocesan seminary has 130 students, and in June 50 new priests will be ordained, which some observers consider a remarkable number given the current situation of the Church in Vietnam.

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Director, Diocesan Ministries: Full time position with Catholic Social Services. Responsible for supervision, development and coordination of Family Life enrichment programs. (40% time). Responsible for supervision of and program development for the other Diocesan ministries which operate under the umbrella of Catholic Social Services. (60% time). Candidate should have a Master's Degree in Social Work or a related field, a minimum of two years supervisory experience. Position available July 1, 1995. Excellent benefits and appropriate salary. Please send resumes to Elizabeth Thurbee, 1524 E. Morehead St., Charlotte, NC 28207.

Director, Charlotte Area Office: Full Time position with Catholic Social Services. Director of social service agency with 12 staff members. Agency offers professional counseling, substance abuse intervention, pregnancy support, adoption, foster care and crisis intervention services. Candidate should have a Master's Degree in Social Work or a closely related field, a minimum of three years supervisory and/or administrative experience, ability to work with a Volunteer Board and develop relationships with community agencies and resources. Position available June 15, 1995. Excellent benefits and appropriate salary. Please send resume to Elizabeth Thurbee, 1524 E. Morehead St., Charlotte, NC 28207.

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Departing Raleigh September 28 for Knock, Ireland, where the Blessed Mother appeared and will visit other shrines. Returning to Greensboro October 7, 1995.

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The Gallup Poll list of most admired people has included Pope John Paul II and Mother Teresa since 1979. Here are the results from a December 1994 poll.

MEN

1. Bill Clinton
2. Jimmy Carter
3. **Pope John Paul II**
   Nelson Mandela (tie)
5. George Bush
6. Ronald Reagan
7. Billy Graham
8. Rush Limbaugh
9. Norman Schwartzkopf
10. Colin Powell

WOMEN

1. Hillary Rodham Clinton
2. **Mother Teresa**
3. Barbara Bush
4. Margaret Thatcher
5. Oprah Winfrey
6. Princess Diana
7. Maya Angelou
8. Queen Elizabeth
9. Elizabeth Taylor
   Nancy Reagan (tie)

Source: Gallup Poll ©1995 CNS Graphics

Current Catholic Bestsellers

May 1995 Hardcover

1.	Joshua and the City	Joseph Girzone, *Doubleday*
2.	Angels	Billy Graham, *Word, Inc.*
3.	Catechism of the Catholic Church	Libreria Editrice Vaticana, *Ligouri Publications*
4.	Never Alone	Joseph Girzone, *Doubleday*
5.	Prayers and Devotions	Pope John Paul II, *Viking*
6.	Marvels of Charity	George C. Stewart, Jr., *Our Sunday Visitor Publishing*
7.	A Marginal Jew, Vol. II	John Meier, *Doubleday*
8.	Angels in Our Midst	Guideposts, *Doubleday*
9.	With Burning Hearts	Henri J.M. Nouwen, *Orbis Books*
10.	The Way of Love	Anthony de Mello, *Doubleday*

May 1995 Paperback

1.	Never Alone	Joseph Girzone, *Doubleday*
2.	Catechism of the Catholic Church	Libreria Editrice Vaticana, *Liguori Publications*
3.	Handbook for Today's Catholic	A Redemptorist Pastoral Publication *Liguori Publications*
4.	Remembering the Future	Robert C. Lodwick, *Friendship Press*
5.	Morning Star	Oscar Lukefahr, C.M., *Liguori Publications*
6.	Perspectives on Marriage	Mary E. Buckley and Gregory Pierce *ACTA Publications*
7.	Stations of the Cross With Pope John Paul II	Joseph M. Champlin, *Liguori Publicaitons*
8.	One Hundred Graces	Marcia and Jack Kelly, *Bell Tower*
9.	Beginning Your Marriage	John L. Thomas, S.J. and David M. Thomas, *ACTA Publications*
10.	Essentials of Faith	Alfred McBride, O. Praem., *Our Sunday Visitor Publishing*

Catholic, Lutheran Churches Join Forces To Build Home

CHARLOTTE — Parishioners of St. Gabriel and Christ Lutheran Churches will again strap on hammers and coordinate their efforts in building another Habitat for Humanity home this year.

The two churches worked together last year on a Habitat home that was funded by United Dominion Industries of Charlotte. More than 80 people from St. Gabriel and 50 from Christ Lutheran worked on all phases of the project except framing and landscaping.

This year, the churches will work on all phases of construction and expect more than 150 people from both parishes to be involved in construction and many more in support roles.

Construction will begin Oct. 5 and be completed by Nov. 4, in time for the family chosen to occupy the home to celebrate the Thanksgiving holiday there.

Fund raising for the project is part of the ongoing St. Gabriel Adopt-a-House effort. According to Michael Shorkey, Habitat leader at St. Gabriel for the past six years, the parish has about $13,000 for the project and needs another $19,500.

"We've received several donations recently that have been very helpful," Shorkey said, "including $80 from a First Communion class that was especially touching. I'm sure that the children were very excited about raising so much money and helping a family live in a nice home."

According to Shorkey, funds have been collected from St. Gabriel's Men's Club, the St. Patrick's Day Dance, the tithing committee and private donations. One anonymous donor gave enough drywall for a whole house. One additional fund raising event is planned: a flea-market July 8 (rain date July 15). For $5 parishioners can buy space to sell unwanted items. Twenty percent of the proceeds will go to the Adopt-a-House fund. For more information about the sale, call (704)333-9046.

This is the third Habitat project for Christ Lutheran Church. The first was part of the record-setting "Blitz of '93" when 22 homes were built in one week. "It was a great experience for our church," said Bob Wilson, Habitat leader for the church. "It really pulled our community together. By sheer coincidence, Michael Shorkey was the framing leader Habitat assigned to work with us 'rookies' on that house. We worked so well together that it directly led to last year's, and now this year's houses."

While this is St. Gabriel's first Adopt-a-House, other local parishes have completed houses of their own. Parishioners from St. Patrick Cathedral joined in the "Blitz of '93" with Covenant Presbyterian and Ascension Lutheran Churches. St. Matthew parishioners have built two houses in Matthews in cooperation with Cross and Crown Lutheran Church.

Since the Habitat for Humanity effort began in 1978, more than 30,000 homes have been built in more than 60 countries. With more than 70 Habitat chapters, twice as many as any other state, North Carolina has been especially fertile ground for Habitat.

Charlotte Habitat leads the nation with more than 250 homes built in 12 years. For the last five years, an average of 30 homes a year has been built.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 37 • May 26, 1995

Three Deacons To Be Ordained Diocesan Priests

Bishop William G. Curlin shares a moment with the three deacons he will ordain to the priesthood June 3. They are (l-r) Rev. Misters James Collins, Eric Houseknecht and Mark Lawlor. Photo by JOANN KEANE

By JOANN KEANE
Associate Editor

CHARLOTTE — On June 3, three deacons — recent seminary graduates — enter St. Gabriel Church in Charlotte. Following the ceremony, Mass and conferral of the Sacrament of Holy Orders, Fathers James Collins, Eric Houseknecht and Mark Lawlor will emerge — ordained priests for the Diocese of Charlotte.

Their ordination adds valuable membership to the fraternity of diocesan priests. About 70 diocesan priests serve the 89 parishes and missions that comprise the 46-county diocese. Yet, 15 priests will reach retirement age within the next three years. Attrition alone begs for an answer to the call of priestly vocation. While the diocese is blessed with 20 seminarians — and hopes to add about seven more next fall — an urgent need is for more.

Next week, prayers for vocations transform into prayers of thanksgiving as the people of the diocese rejoice three times over.

On that first Saturday in June, Rev. Mr. Collins will realize a childhood dream. Rev. Mr. Housekhecht sees the fruition of his conversion to Catholicism. And Rev. Mr. Lawlor will complete another step along the lifelong journey of fulfillment in faith.

Over the years, Rev. Mr. Collins saw his dreams dashed dozens of times, as insurmountable odds kept him an arms length from his desire to become a priest. With cerebral palsy, a speech impediment and moderate hearing loss, Rev. Mr. Collins would not allow his own afflictions to stand in the way of becoming a priest. For years, he applied for acceptance as a seminarian; only to face repeated rejection. Yet, Rev. Mr. Collins remained undaunted as he continued his quest. Twenty years of heart-led persistence paid off in 1989, when former Bishop John F. Donoghue accepted his application, and sent Rev. Mr. Collins to study at Sacred Heart School of Theology in Hales Corner, Wis.

Rev. Mr. Houseknecht heard his calling to ministry, and planned to become a Methodist minister. When his sister married a Catholic, he found himself introduced to her new Church's teachings. The indoctrination would change Rev. Mr. Houseknecht's life, and he converted to Catholicism in 1973. With his 1975 degree in pipe organ performance from the University of Arizona, Rev. Mr. Houseknecht became music director for Catholic and Lutheran parishes. In the mid-80s, he found his way to North Carolina, and became music director of Our Lady of Grace in Greensboro. Though he made his first application to the priesthood in 1981, it would be nine years before a complete discernment led him to pursue his vocation for the Diocese of Charlotte, and subsequent studies at St. Meinrad Seminary in Indiana.

About 10 years ago, Rev. Mr. Lawlor realized the smokescreeen of his success as an engineer was masking his intuitive call. Though he progressed steadily in his career, the "laissez faire" Cátholic knew something was missing. While going through the motions in his career, he joined a local parish, and grappled for three years with his calling to serve. A five-night parish mission opened his eyes to the reality of his true calling. In 1989, he quit his job, sold his home and entered the Glemnary Home Missionaries novitiate. A year later, he withdrew from the Glemnarys and applied to the diocese, finding fulfillment in studies at St. Meinrad.

Rev. Misters Collins, Houseknecht, and Lawlor will be ordained to the priesthood on Saturday, June 3, at 10:30 a.m. Bishop Curlin has issued an open invitation to Catholics in the diocese and encourages the faithful to witness this blessed event.

Pope's Trip Shows Church Has Long way To Go In East Europe

SKOCZOW, Poland (CNS) — Pope John Paul II cut into a swatch of Eastern Europe and found that the Church has a long way to go before Christian values become imbedded in society.

The pope's 64th trip outside of Italy took him to the Czech Republic and his native Poland May 20-22. He announced a 1997 visit to the same region, canonized two new saints and watched Czech youngsters whiz paper airplanes around him at a pantomime performance.

The pope, who turned 75 two days before the trip, abandoned his cane at several events, but he still limped, walked slowly and occasionally needed help on steps.

The trip was a return to a part of southern Poland that the pope knew well as a youth, priest, bishop and cardinal.

The trip quickly put the pope in touch with societies still in search of a new identity after the end of communist rule five years ago.

"In the realm of mentality, changes are rather slow to come or difficult to achieve," said Czech President Vaclav Havel, greeting the pope May 20.

Enthusiasm "has given way to more sober thinking about everyday life with its everyday cares," said Havel, referring to the pope's 1990 visit, when the air was still fresh with the peaceful victory.

"Before, we struggled with something outside us. Now, we have to turn to our hearts if we want to live up to the values that we put on our banners several years ago," he said.

Havel, a nonpracticing Catholic, asked the Church's support in a "spiritual rebirth," noting that it is the largest Czech church. Church figures show that about 40 percent of the population professes Catholicism while about 20 percent attends Mass regularly.

The pope also got a progress report from Cardinal Miloslav Vlk of Prague.

"The priests are few and often old and sick," said Cardinal Vlk. "Communism isolated us in ourselves" and now "we want to open ourselves to the world and society."

See **Trip,** Page 2

Summer Schedule

With this issue of *The Catholic News & Herald,* we begin our regular summer schedule of bi-weekly publication. Please keep this schedule in mind when submitting material for publication.

During the summer, there will be issues June 9 and 23, July 7 and 21 and Aug. 4, 18 and 25 at which time weekly publication will resume.

Our fifth year of publication will begin with the issue of Sept. 1.

Alumnus Chosen As President Of Belmont Abbey College

BELMONT — Dr. Robert A. Preston, 63, an educator with 35 years of experience in higher education, has been elected president of Belmont Abbey College by its board of trustees. Currently the senior vice president and provost of Illinois Benedictine College, Lisle, Ill., Preston becomes Belmont Abbey's 13th president. He will assume office Aug. 1.

A 1953 graduate of Belmont Abbey, Preston is the first lay alumnus in the history of the college to hold the position of president.

"Preston's experience, familiarity with Belmont Abbey and tremendous love and respect for the institution make him an ideal selection," said Benedictine Abbot Oscar Burnett, chancellor and CEO of the college. "We are delighted and honored he will share his considerable expertise with his alma mater."

"I am elated that Dr. Preston has been selected," said Robert M. Gallagher, chairman of the board of trustees. "He s the right man at the right time and place. His sense of history, his Catholic and Benedictine intellectual tradition and his love of Belmont Abbey make him the right choice."

See **Abbey,** Page 2

New Assignments

Bishop William G. Curlin has announced several new assignments for diocesan priests, including the first assignments for the priests to be ordained June 3.

The list of priests and their new assignments and a related story are on Page 2.

Diocese Returns To Caribbean Mission

Bishop William G. Curlin announced this week that the Diocese of Charlotte will again staff a parish in the Diocese of St. Thomas in the U.S. Virgin Islands, with the assignment of Msgr. John J. McSweeney as pastor of Our Lady of Mount Carmel Chapel on St. John Island.

From 1988 until 1989, Msgr. Thomas Burke served as pastor of Our Lady of Mount Carmel Chapel, the only Catholic Church on St. John.

Bishop Elliott G. Thomas, ordained in 1993 as Bishop of the Diocese of St. Thomas, is assisted by nine diocesan and five religious priests in ministering to the 30,000 Catholics who live on the Islands of St. Thomas, St. Croix and St. John.

In making the announcement, Bishop Curlin expressed his gratitude to Msgr. McSweeney, former chancellor and vicar general of the diocese for generously volunteering to serve the mission parish in the Virgin Islands. Last November, Msgr. McSweeney brought the proposal to the attention of Bishop Curlin.

While recognizing our own diocesan needs for an increase in the number of priests, Bishop Curlin expressed his conviction that God will bless the diocese with more priestly vocations because of its "sacrifice" in supporting a mission diocese. Pope John Paul II has repeatedly pleaded for dioceses to help staff the mission dioceses of the Church.

Recently returned from a three-month sabbatical in Rome, Msgr. McSweeney will begin a two-year residence as a pastor in the Diocese of St. Thomas on May 28. We assure him of our prayers and devoted support.

Abbey (From Page1)

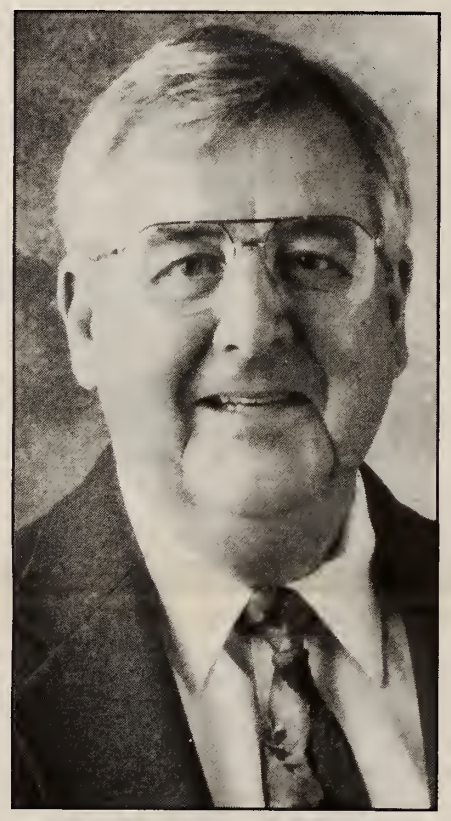
In addition to his degree from Belmont Abbey, Preston holds a master's degree and a doctorate in philosophy from The Catholic University of America. He has also studied at Harvard University's Institute for Educational Management and Carnegie-Mellon University's College Management Institute.

Preston has been at Illinois Benedictine since 1989, first as vice president for academic affairs and then as senior vice president and provost. Before going to Illinois Benedictine, he served as president of Sacred Heart University in Connecticut (1986-88), vice president for academic affairs at Loyola University in New Orleans (1975-86) and at Bellarmine College in Louisville, Ky. (1968-74). He has also served on the faculty in the philosophy department at each of these institutions and at John Carroll University in Ohio (1960-63) and St. Louis University (1963-66).

The author of numerous published articles and reviews, Preston is a frequent presenter at academic and professional conferences. He has also assisted a number of educational institutions as a consultant on a variety of issues including strategic planning, academic affairs, space utilization and administrative procedures and policies.

Preston, who was elected to Belmont Abbey's board of trustees in 1994, has also served as a trustee of Notre Dame Seminary (New Orleans) and St. Joseph College. He is currently a member of the Illinois Catholic College Network and the DuPage County Illinois Commission on the Environment. He also served as chairman of the Associated Colleges of the Chicago Area.

A native of Richmond, Va., Preston and his wife, Helen, have five children. Their daughter, Katherine Preston Migaki, is a 1981 graduate of Belmont Abbey.



DR. ROBERT PRESTON

His Excellency,
The Most Reverend William G. Curlin, is pleased to announce the following appointments in the Diocese of Charlotte:

Effective May 28, 1995

Rev. Msgr. John J. McSweeney, assigned to missionary work in the Diocese of Saint Thomas in the Virgin Islands;

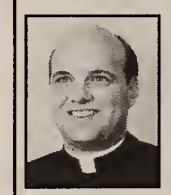
Effective June 20, 1995

Rev. James M. Collins, newly ordained, Parochial Vicar, St. Francis of Assisi Church, Franklin;

Rev. Eric L. Houseknecht, newly ordained, Parochial Vicar, St. Patrick Cathedral, Charlotte;

Rev. Mark S. Lawlor, newly ordained, Parochial Vicar, Holy Family Church, Clemmons;

Rev. Andrew J. Latsko, from Parochial Vicar, St. Patrick Cathedral, to Pastor, St. Margaret Mary Church, Swannanoa;



Rev. Anthony J. Marcaccio, from Pastor, St. Margaret Mary Church, Swannanoa, to Priest Secretary to Bishop Curlin with residence at Bishop's house;

Rev. John T. Putnam, from Parochial Vicar, Holy Family Church, Clemmons, to graduate studies at The Catholic University of America, Washington, with summer assignment in the Tribunal, Charlotte;

Effective June 30, 1995

Rev. James M. Byer, from Parochial Vicar, St. Ann Church, to Parochial Vicar, St. Leo Church, Winston-Salem;

Rev. Joseph R. Valentine, from Parochial Vicar, St. Leo Church, Winston-Salem, to Parochial Vicar, Queen of the Apostles Church, Belmont;

St. Helen Mission, Spencer Mountain, from the responsibility of St. Michael Church, Gastonia to that of Queen of the Apostles Church, Belmont;

Effective July 1, 1995

Rev. Mr. Douglas Peduti, S.J., (transitional deacon), St. Peter Church, Charlotte;

Effective July 5, 1995

Reverend Lawrence W. Heiney, Parochial Vicar, St. Gabriel Church, Charlotte.

The Very Reverend Mauricio W. West, V.G.
Chancellor

Trip (From Page1)

The pope offered his own assessment, saving his main admonitions for his arrival in his native Poland.

"As the future shape of our republic is being decided" Poles must rediscover their 1,000-year Christian history, the pope said at a May 22 Mass in Skoczow. The country needs people of firm moral conscience, especially politicians, to create a "just moral order," he added.

One banner held up during the Mass said, "Dear Christ, forgive us for putting communists back in power." It referred to 1993 elections in which former communists won control of the national parliament.

At the Mass was Polish President Lech Walesa, the papally supported founder of the Solidarity labor movement, which was key in toppling Polish communism. Now, Walesa, a staunch Catholic, faces a re-election battle.

In several speeches throughout his one-day stay in Poland, the pope lashed out at a spreading anti-clerical secularism which has generated increased prejudice against believers.

"They notice the increasing tendency to marginalize them from the life of society; what is most sacred to them is sometimes mocked and ridiculed," he said at the Mass.

Upon arriving in the Czech Republic May 20, the pope announced he planned to return again in 1997 to celebrate the 1,000th anniversary of the death of St. Adalbert, a 10th-century bishop of Prague and a martyr.

The pope said he would visit Prague and several other cities he did not name which are associated with the saint, who lived also in what is now Poland and Germany.

Meeting with about 10,000 youths who gathered on the hill at the Svaty Kopecek Marian shrine, outside Olomouc, the pope sang and joked with them. He also watched a group of youths who could not hear or speak perform a pantomime aimed at showing what should be the Christian attitude in the face of worldly temptations.

Despite Protestant protests, he also declared the sainthood of Blessed Jan Sarkander, a priest killed in 1620 by Lutheran rulers during a religious war.

Many Protestant leaders said they regard St. Sarkander as a symbol of efforts to forcibly convert them to Catholicism.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

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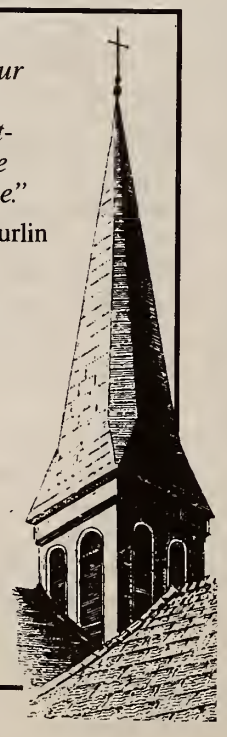
For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



Members of the general public from the Hickory area will have their first chance to see the new St. Aloysius Church at an open house June 4 from 2-4 p.m.

St. Aloysius To Show Off New Church At June 4 Open House

HICKORY — St. Aloysius Parish will hold an open house June 4 from 2-4 p.m. for the entire community. It will be the first opportunity for the general public to tour the parish's new worship space which was dedicated in 1993.

Refreshments will be served during the open house which also will include the two older buildings which complete the 38,400-square-foot facility. Parishioners will be stationed throughout the complex to answer questions.

The new facility contains the sanctuary, tabernacle, baptismal font, reconciliation room, classrooms and meeting rooms. A highlight is the triptych located in the sanctuary. The eight-foot hinged panel of carved Philippine mahogany shows life-sized figures of the crucified Christ, the resurrected Christ and the Blessed Mother with child.

The three inter-connected buildings at St. Aloysius successfully blend the old with the new. Some of the architectural details of the 1938 stone church — now named Sebastian Hall — and the larger red brick church dedicated in 1963 were incorporated into the new worship space.

"We felt it was very important to preserve the history of St. Aloysius," said Father Wilbur Thomas, the pastor. "Although our new church has a very contemporary treatment, the design is based on the English gothic style of our first church building. We specifically selected the stonework for the new church to match the facade of the older Sebastian Hall. The open wood beam construction and window design in the new structure purposely reflect that found in Sebastian Hall."

Father Thomas said stained glass windows originally located in the brick building were moved and located throughout the new church.

St. Aloysius was founded in 1913 by a small group of families who gathered for Mass in a home on Tenth Avenue. It now has approximately 810 households.

Office of the Bishop

May 26, 1995

Dear Friends in Christ:

As ministers of God's compassion, we are called by Christ to stand beside all who are suffering in our world. I again write to call you to join me in St. Patrick's Cathedral on Sunday, June 11, 1995 at 4 p.m. for a concelebrated healing Mass that begs God's infinite compassion and healing upon all who carry this heavy cross; those with HIV AIDS, their parents and loved ones, their friends and all who offer them loving care.

In a world paralyzed with fear, this is the hour for the Church to bear witness to that love that Jesus Christ prayed for on the eve of His death. It is His plea for a unity of hearts!

Too often, you and I have witnessed the heartbreaking pain that individuals and families are experiencing with the ever-increasing tragedy of AIDS in our world. Both national and international statistics tell us that AIDS is rapidly increasing throughout the world, claiming men, women and children as victims.

The Holy Father, Pope John Paul II, reminds us that it is our duty to serve the sick and the suffering as an integral part of the Church's mission. He calls upon dioceses and communities to be involved in the pastoral care of the sick and to support activities on their behalf.

To minister to the sick is to remind ourselves of our need for reconciliation, healing, forgiveness and hope in eternal life. We must also commit ourselves to do all that we can to educate ourselves and members of our faith communities about this disease to prevent acting out of fear and ignorance. Christian charity demands always acting with the understanding and compassion of Jesus Christ.

Always prayerfully in the Lord,

+ William G. Curlin

Most Reverend William G. Curlin
Bishop of Charlotte

1524 E. Morehead Street Charlotte, NC 28207

Rev. Mr. James Collins

Born: March 25, 1949 in Rockville Center, N.Y.
Family: Parents, Beatrice Collins-Stroupe and the late Robert E. Collins of Albermarle; stepfather, Ernest Stroupe; sisters, Magaret Ross, Joan Garrison of Shelby; Darby Fitzpatrick of Herndon, Va.; brothers, Paul, Charlotte; Edward, Lake Norman; Brian, Harrisburg
Education: Cleveland County Community College, Shelby; Stanley Community College, Albermarle; Sacred Heart School of Theology, Hales Corners, Wis.
Summer Assignments:
1992 — Assistant deacon at Holy Family Church, Clemmons
1993 — Clinical pastoral work at North Carolina Baptist Hospital
1994 — Pastoral Assistant at St. Francis of Assisi, Franklin
Home Parish: St. Lucien Church, Spruce Pine
First Mass Being Celebrated: June 4, 2:30 p.m., St. Bernadette Church, Linville
Priestly Expectations: "The gifts that I have to offer are those of compassion, love and understanding. I expect to bring a sense of Christ's presence into the lives of the people I meet."

Rev. Mr. Eric Houseknecht

Born: Aug. 13, 1953 in Gallup, N.M.
Family: Parents, Byron and Ruth Ann Houseknecht of Chandler, Ariz.; sister, Claudia Dugan; brother Christopher, Chandler, Ariz.
Education: University of Arizona, Tucson; The Catholic University of America, Washington; Arizona State University, Tempe; University of North Carolina—Greensboro; St. Meinrad Seminary, Ind.
Summer Assignments:
1991 — Pastoral Assistant at St. Lucien Church, Spruce Pine
1992 — Pastoral Assistant at St. Barnabas Church, Arden
1993 — Clinical pastoral work at Good Samaritan Medical Center, Phoenix
1994 — Pastoral Assistant at Our Lady of the Annunciation Church, Albermarle
Home Parish: Holy Trinity-Our Lady of the Atonement Church, Kinston
First Mass Being Celebrated: June 4, 9:30 a.m., Our Lady of the Annunciation Church, Albermarle
Priestly Expectations: "Listening to people by sharing in their faith journey and breaking open the Word of God. I will offer the discovery of love in themselves and in God."

Rev. Mr. Mark Lawlor

Born: March 28, 1961 in Salisbury
Family: Parents, Michael and Josephine Lawlor of Salisbury; brothers, Gregory, Eric and Matthew of Salisbury
Education: N.C. State University, Raleigh; St. Meinrad Seminary, St. Meinrad, Ind.
Summer Assignments:
1991 — Ecumenical Chaplain at Julian Price Memorial Park, Linville; Assistant at St. Bernadette Church
1992 — Assistant at Queen of the Apostles Church, Belmont
1993 — Clinical pastoral work at Bon Secours - St. Xavier Hospital, Charleston, S.C.
1994 — Parish seminarian at Our Lady of the Assumption Church, Charlotte and Assistant at Queen of the Apostles Church
Home Parish: Sacred Heart Church, Salisbury
First Mass Being Celebrated: June 4, 11:45 a.m., Sacred Heart Church, Salisbury
Priestly Expectations: "After seven years of formation and preparation for the priesthood, I look forward to serving God as a priest and bringing the witness of Christ to the greater community."

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

It's A Nice Idea, But....

Rome's Community of San Egidio is a lay Catholic group that has mediated peace talks in various parts of the world.

Now, it has come up with a proposal for ending the fighting in what once was Yugoslavia but, frankly, it does not appear to have much chance for success.

In a nutshell, San Egidio suggests that President Clinton and Russian President Boris Yeltin jointly impose a peace settlement in the area.

The proposal that the two leaders become personally involved in the peace process is contained in a memo which sources say has been sent to both Clinton and Yeltsin.

The group theorizes that the warring factions all believe that either the United States or Russia will back them no matter what. It says the two powers should make it clear that they will not provide any financial, military or moral support for continued fighting.

The group says the leaders of the factions owe their survival in power to continuing the war and have no motivations to accept any of the various peace proposals.

"Therefore, the only alternative is a solution imposed by the very two powers to whom they assume they have recourse," the memo said.

San Egidio says this will work only if the various factions receive some concessions. And that appears to be one of the rubs. The Serbs, Bosnian Muslims and Croats so far have indicated no willingness to make any kind of concessions and we don't think they are likely to do so.

The big problem with San Egidio's proposal would appear to be getting the United States and Russia to agree to impose a peace settlement. The idea of imposing a settlement at least implies a willingness to use force if necessary to get the warring factions to put down their arms.

President Clinton has made it clear that he does not want to use American ground troops and our European allies are not going to agree to the use of American air power as long as they have peacekeeping troops on the ground in Bosnia. As for Russia using force in the area, the Russians have their own nasty little war going in Chechnya and aren't about to risk getting involved in another one

San Egidio's proposal is a nice idea but it's not going to fly.

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Pro-Life Corner

Respect Life

"And in the midst of its slavery to death, the world shouts about freedom, all the while fearing it will be shackled by the one who brings true freedom, namely, Christ."

The Respect Life Office Diocese of Charlotte (704) 331-1720

Church Will Always Need Religious

VATICAN CITY (CNS) — Praising the sacrifice, service and dedication of women religious, Pope John Paul II said the Catholic Church could never and would never do without consecrated men and women.

"The Church owes so much to women religious for their choice of total consecration to God and of generous dedication to their brothers and sisters," the pope said May 18 to a meeting sponsored by the International Union of Superiors General.

The group of women religious was meeting in Rome to discuss themes examined last fall during the world Synod of Bishops on consecrated life.

Pope John Paul, saying he was speaking with sadness but also admiration, praised women religious who have given their lives in the past few years in such places as Rwanda, Burundi, Bosnia-Herzegovina, Croatia, Algeria and Zaire.

Many women religious, he said, "continue to suffer because of hardships provoked by war, by guerrillas, by terrorism, by persecution and discrimination. My gratitude and that of the whole Christian community goes to them."

The pope said the most obvious outcome of the synod was a firm conviction on the part of Church leaders "regarding the perennial validity of religious life in the Church."

"Despite the current scarcity of vocations, we must have trust in providence: God will not abandon His Church," he said.

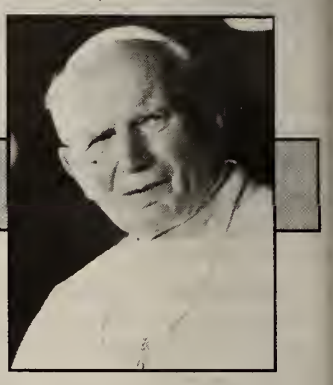
Pope: Lack Of Vocations, Bad Use Of Media Hinder Evangelization

VATICAN CITY (CNS) — A lack of vocations and an ineffective use of the communications media increase the Catholic Church's difficulty in preaching Christ to all nations, Pope John Paul II said.

The church's missionary obligation is just as relevant today as it was in the past because huge numbers of people in the world still do not know Christ, he said May 17 at his weekly general audience.

The Pope Speaks

Pope John Paul II



The pope listed the "human elements" causing difficulty for spreading the Christian faith as:

— "A certain drop in fervor for missionary activity.

— "The sad experience of past and still-present divisions between Christians.

— "The drop in the number of vocations.

— "The counterwitness of those who are not faithful to their promises and to their missionary commitments.

— "The mentality of indifference brought by religious relativism, which makes many of our contemporaries think and say that 'one religion is just as good as another.'"

While the challenges may seem insurmountable, he said, the Church must go forward with the same faith that marked the missionary activity of the Apostles.

"Part of this faith is the certainty that the gifts of the Holy Spirit will never fail to renew the missionary commitment of believers, overcome divisions with unity in charity, encourage the increase and fervor of missionary vocations, strengthen their witness and avoid every discouragement," the pope said.

One thing the Church can and must do, he said, is re-examine its methods of preaching the Gospel and improve its use of the communications media, especially radio and television.

The Media And Coverage Of Religion

How the secular media report on religion is a frequent topic of discussion and controversy.

The electronic and print media have been accused of bashing religion and those who have made the accusations have made pretty good cases in at least some instances. I've done it myself on an occasion or two.

But, now, a University of Rochester study has concluded that it's more a case of ignorance than malice. The study concluded that the U.S. press is "deeply confused" about religion coverage.

William Scott Green, the professor of religion who was co-director of the study, says newspapers "don't know what's important about it."

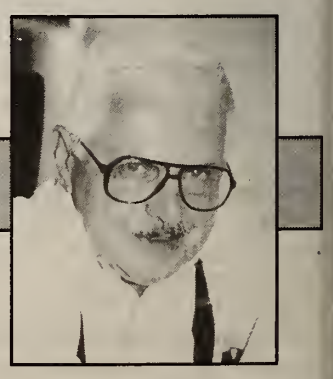
Green and media consultant Nancy Woodhull gathered information for the study by scanning religion coverage in seven major-market U.S. daily newspapers between Feb. 6 and March 5.

The study showed that religion is frequently mentioned but is rarely the primary focus of stories. And, when it is, the focus generally leans more toward controversy. That sure seems to be the case when stories involve the Catholic Church.

And, Green says, even when the focus is on religious beliefs and values, reporters often misrepresent the faiths on which they are focusing. As much as many of us feel that Catholicism is grossly misrepresented in the media, the study indicates that the situation is even worse when it comes to Islam.

Editor's Notebook

Bob Gately



The study found that Islam accounted for about one-third of all religion stories but the coverage was predominantly negative and grossly misrepresentative.

I guess we could be worse off.

Beginning with the first issue in June, we'll be adding a new feature. The Rooster's Crow is the newsletter of the Cursillo movement in the diocese. The one-page feature will run on a monthly basis.

Is Compassion A Liberal Monopoly?

Light One Candle

Father John Catoir

My cousin, Mary Caslin Ross, serves as the director of the Goldwater Institute's Federal Mandates Project in Arizona and she contends that compassion is not a liberal monopoly. Mary is a devout Catholic and one of the most compassionate people I know. She worked for 11 years as a grant maker for the Bodman and Achelis Foundations, helping to dispense more than $34 million in grants to address the effects of poverty and homelessness. In the process she came to realize that too often the private philanthropies were only correcting a poor public policy aimed at assisting the poor but sometimes only making matters worse. "After 30 years of federally mandated welfare and health relief," she says "we know (that)...welfare recipients are worse off today and have little reason to hope, to secure employment, or to change their lives. There is a difference between good intentions and good incentives."

Conservatives like Mary feel it's the government's job to empower people by providing the tools and creating the right incentives to help them care for themselves. "Liberals care *for* people, conservatives care *about* them." She cites Bob Woodson, the black founder of the National Center for neighborhood Enterprises, who says, "caring *for* people simply perpetuates the *liberal plantation* system."

All this sounds interesting, but how will it play out when the new Congress votes to return block grants to the states? We have already begun to see the downside of this policy in New York State where Gov. George E. Pataki proposed deep cuts in the welfare budget while at the same time planning huge tax reductions. New York's Cardinal O'Connor and Bishop Howard Hubbard of Albany met with Pataki on the same day to discuss the devastating impact that the welfare cuts will have on the poor. The governor came away saying he would not change his mind.

This kind of cold-turkey destruction of the welfare safety net will surely hurt women, children, the sick and the handicapped. Cardinal O'Connor called it immoral. Surely we can find a better way to frame our public policy and surely we can put in place a better incentive system to break the never-ending cycle of welfare dependency.

The Republican Congress cannot ignore the cries of the poor and the liberals know we can no longer afford to go on as we have in the past. Somehow, we have to forge a compromise. But Congress, unwisely I believe, seems to be in no mood for compromise. A recent *New York Times*/CBS News poll revealed that 31 percent of Republicans, 57 percent of Independents and 61 percent of Democrats disapprove of the way the new congress is handling its job. What does this portend for the future? It remains to be seen.

We need a public policy that will reduce the deficit without hurting the weakest among us.

For a free copy of the Christopher News Note, "Hard Times, Hard Choices," send your name and address to The Christopher, 12 E. 48th St., New York, NY 10017.

Father John Catoir is director of The Christophers.

How Priests Should Cope With Tensions

The Human Side

Father Eugene Hemrick

The priesthood, like all vocations, faces new tensions. How it should cope with them to ensure a healthy future is a critical question.

Three tensions in particular challenge us: plummeting numbers of priests, the questioning of celibacy and the need to be more sensitive to multicultural realities and to women's roles.

Priests are concerned that as they become fewer and the Catholic population gets bigger, parishes will become megaparishes. They fear that the time needed to prepare homilies or adult education sessions will be cut short and that they also will not be able to minister to unchurched Catholics and others on the Church's margins.

Instead of ministry that looks outward and is visionary, will the priesthood be characterized by an inward focus? Will priests be able to respond only to immediate problems and crisis situations?

Celibacy and chastity, once highly regarded by society, no longer experience that support, whether it is priestly celibacy or the chastity married couples must practice in remaining faithful to each other.

Some not only see celibacy deterring young men who would become priests, but are asking whether celibacy is more important than the Eucharist, which needs a priest.

Responding effectively to various cultural groups or to the new awareness of women's issues requires a special sensitivity by priests. What terms does he use to describe a cultural group other than his own? How well does he understand the traditions and customs of others? When speaking of women, does he convey the impression that he believes they are men's equals?

What is needed if priests are to cope effectively with today's new tensions and pressures?

I believe we need to return to the idea of a liberal education and practice it daily. Cardinal John Henry Newman told us that this is a philosophical habit of the mind. He would add that the powers of the mind are our best friend when coping with tensions and challenges.

But how often do we see people today giving the powers of the mind over to others — allowing the media to dictate their thinking, or allowing themselves to be swayed by public opinion.

A liberal education reminds us to stop and become critical thinkers — to use our minds well. It is the same cry that concerned parents use in training children: "Use your head," "Reflect on what you're doing."

And liberal education encourages us to come up with new insights of our own. If a parish is becoming a megaparish, the idea of a liberal education reminds us not to wait for someone to come along and give us a model for handling the situation. Rather, it commands us to become creators of the models that are needed.

Liberal education is especially concerned with good judgment. Are we just trying to be politically correct or are we trying to exercise good judgment? As we read, do we utilize our powers of logic to analyze the arguments placed before us?

Liberal education cautions us not to let ideas flow freely into our head, but rather to assess their quality and to draw upon history in order to compare present ideas with those of the past.

Although liberal education has been around for centuries, it is still our best friend for coping with the tensions of a post-modern era.

The new tensions, pressures and demands of our times call for responses based on good judgment, critical thinking, compassion and care.

Father Hemrick is director of research for the United States Catholic Conference.

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Handling Credit Card Problems

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

My husband and I have had frequent arguments about money. We have six credit cards and he has charged all of them up to the limit. Recently we had a lot of unexpected expenses, plus my hours were cut at work and now we won't be able to make our minimum payments on everything this month. I'm angry that he's put us in this position and I'm scared, too. We both get mad every time I try to talk about this.

According to one recent survey, money causes more arguments than any other family problem, Credit card problems are particularly common with one in six American families having some degree of a problem in this area.

The first and most important thing is to call all your creditors and explain your situation. Have a proposal ready for a reduced payment plan or interest only payments for a specific period of time.

You would be surprised how many people don't do this because of fear or shame, but avoiding it only makes things worse, because they'll start calling you or turn it over to a collection agency. If you call them, they know you're serious about wanting to handle the situation responsibly.

If you have difficulty negotiating an acceptable plan with your creditors, a next step would be to see a credit counselor. Professional credit counselors do have influence with creditors and should be able to negotiate a repayment plan you can live with.

Call the National Foundation for Consumer Credit at (800) 388-2227 to find a *non-profit* counseling service in your area. This is important because there are also *for-profit* services which can be very expensive.

Beyond handling the immediate crisis, you and your husband need to regain control of your financial situation. But, right now, you can't even talk about it. The credit counselor can help you to develop a family budget and can help you make it work. You and your husband may also need communication training especially related to decision-making and conflict resolution. Marriage counselors in your area may offer a program or my office can provide further information.

See **Crosswinds,** Page 13

Baptism By Immersion

Question Box

Father John Dietzen

Q. In discussing renovation plans for our church, the priest is determined to put in a baptismal font large enough for adult immersion. Referring to the difference between immersion and the usual pouring of water, he said: "A strong sacrament makes for a strong Christian. A weak sacrament makes for a weak Christian." Are you going to tell me that the hundreds of souls who have been baptized here by pouring water were weak Christians? Many parishioners were upset by that statement. (Iowa)

A. The basic truth I believe your priest was driving at is accurate. His conclusion about the quality of an individual's faith, however, I believe went considerably beyond what he could possibly know.

The new *Catechism of the Catholic Church* reminds us of an important truth about the sacraments.

All sacramental celebrations are "woven from signs and symbols. In keeping with the divine pedagogy of salvation (that is, God's way of teaching us about his work of saving the human race), their meaning is rooted in the work of creation and in human culture" (No. 1145; parenthesis added).

From the beginning, the Church has taken that idea seriously. The genuineness and recognizability of material elements used in the sacraments (oil, water, bread, wine, words and so on) are essential if they are to be what they should be, real "signs" of what Jesus Christ accomplishes in us through these rituals.

During the first 800 or 900 years of Christianity, for example, bread used in the Eucharist was the same, or nearly the same, as people ate at other meals. The symbolism of Christ "feeding" us spiritually in this sacrament was obvious.

Similarly, Christians were familiar with a number of images about the meaning of baptism. Through it we "put on a new self," like a new garment (Colossians 3:10). We are "enlightened" and taste "the good word of God" (Hebrews 6:45).

The most central image, however, was the one indicated by Jesus in the Gospel of John (3:5): We are "born of water and Spirit."

That's the way Paul saw baptism. We were "buried with him (Jesus) through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life" (Romans 6:4).

Immersion of people being baptized (standing in water, which is then poured over the head of the baptized) was seen as a fuller expression of this burial and rising to new birth. It continued in the Church until about the 14th century.

Early Christian art and literature reveal that, already in those first decades, baptism by pouring water over the head ("infusion") was also acceptable.

Over the centuries, attempts to define what was "absolutely essential" in the sacraments caused loss of many of these stronger symbols.

Eucharistic "bread" became small white wafers, for example. One first communicant, asked whether he believed the bread became the body of Christ, replied, "I believe it is the body of Christ, but I don't believe it was bread!"

The Church today is attempting to revive awareness and use of genuine, meaningful signs in sacramental liturgies. Eucharistic bread, for instance, should look like "actual food" (General Instruction of the Roman Missal No. 283).

The same with baptism. Immersion is "more suitable as a symbol of participation in the death and resurrection of Christ" (Christian Initiation, General Introduction, 1969, No. 22).

Most everyone I know who has witnessed this form of baptism has been deeply moved by its powerful symbolism of the meaning of baptism, and of our initiation into the family of Christian believers. Both immersion and infusion are lawful for the Catholic celebration of baptism.

Baptism by pouring only, while it does not carry the same weight of sign and symbolism as immersion, is not what one could call a "weak" sacrament. Neither, as the Church's experience proves, does it necessarily produce only weak Christians.

(A free brochure, in English or Spanish, outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage, is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Words To Suspend From Catholic Conversations

Uncle Dan

Dan Morris

Taking a cue from Lake Superior State University's "Words to Be Banished from the Queen's English for Misuse, Overuse and General Uselessness," my readers were asked if they would like to contribute to an annual "Uncle Dan's English Phrases, Words and Sounds to Be at Least Temporarily Suspended From Use in Catholic Discussions."

Nominations came in from all over the country.

John in East Falmouth (honest), Mass., asks, "Is there any word more overused than 'basically'?"

Karl in Lake Mills, Wis., is fed up with "up" — as in heading up a committee or freeing up people, while you never hear of heading down, over or under a committee or people. Around maybe.

Take it from me, though, "prioritize" basically heads up (whoops) the hot-button 100. Church leaders would be well-advised to erase "prioritize" from their computers, power word lists, pocket dictionaries and active vocabularies. Make it a priority.

Problem is that you will have a hard time erasing "prioritize" from most dictionaries because it's not a word. At least it wasn't. Neither was another top vote-getter, "marginalization," until Webster's Collegiate Dictionary caved in and gave it a slot in a recent edition.

These "sounds" (as opposed to real words) irritate readers who trash-talked the creation of verbs by "i-zing" other parts of speech.

"The 'izes' have it," quipped Ira from Madison, Wis. He claims a deacon recently asked an usher to "hymnalize" the pews before Mass — no doubt so parishioners would better enjoy sacredizing later.

Adding "de" to words (and sounds) ticks off yet more contributors to Uncle's list: "defund," "derelativize," "defactionalize," "dehumanize." As one reader writes, "Let's tweedle dee de, or maybe tweedle de dumb."

I say let's tweedle "dialogue." Overused, abused, misused and confused, scream the masses. Even in the more reserved of notes, it is described as lingual toxic waste. It taps an emotion in many that is similar to the one generated when a dentist pops out a 10-inch hypodermic.

Richard from Des Arc, Mo., for example, wonders if Church professionals are not tempted to define "dialogue" as "Let's keep talking; you haven't agreed with me yet."

I would call "dialogue" the paradigm of something, but alas, paradigm has made the list. People are pooped of paradigms. Maybe "dialogue" could be the poster word for the March of Paradigms? (Hey, I worked hard for that one!)

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Salt And Light

Reflections on the Social Mission of the Parish

"Our social ministry must be anchored in prayer, where we uncover the depths of God's call to seek justice and pursue peace... In serving those in need, we serve the Lord. In seeking justice and peace, we witness to the reign of God in our midst. In prayer we find the reasons, the strength and the call to follow Jesus in the ways of charity, justice and peace." U.S. Catholic Bishops, *Communities of Salt and Light*

COMMUNITIES OF SALT AND LIGHT
REFLECTIONS ON THE SOCIAL MISSION OF THE PARISH

The Ascension

Then he led them as far as Bethany, raised his hands, and blessed them. As he blessed them he parted from them and was taken up to heaven. They did him homage and then returned to Jerusalem with great joy, and they were continually in the temple praising God. – Luke 24: 50-53

Saints & Scripture

© 1995 CNS Graphics

Scripture

	Readings for the week of May 28-June 3	Readings for the week of June 4-10
Sunday:	Acts 7, 55-60 Revelation 22:12-14, 16-17, 20 John 17:20-26	Acts 2:1-11 1 Corinthians 12:3-7, 12-13 John 20:19-23
Monday:	Acts 19:1-8 John 16:29-33	Tobit 1:1,2; 2:1-9 Mark 12:1-12
Tuesday:	Acts 20:17-27 John 17:1-11	Tobit 2:9-14 Mark 12:13-17
Wednesday:	Zephaniah 3:14-18 or Romans 12:9-16 Luke 1:39-56	Tobit 3:1-11, 16 Mark 12:18-27
Thursday:	Acts 22:30; 23:6-11 John 17: 20-26	Tobit 6:11; 7:1, 9-14; 8:4-7 Mark 12: 28-34
Friday:	Acts 25:13-21 John 21:15-19	Tobit 11:5-15 Mark 12:35-37
Saturday:	Acts 28:16-20, 30-31 John 21:20-25	Tobit 12:1, 5-15, 20 Mark 12: 38-44

Entertainment

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Bullets Over Broadway" (1994)

Prohibition-era comedy in which a playwright (John Cusack) accepts backing for his latest work from a gangster (Joe Viterelli) who wants his mistress (Jennifer Tilly) in the cast, then falls for the play's fading star (Dianne Wiest) and rewrites his script in collaboration with the mistress' hard-boiled bodyguard (Chazz Palminteri). Directed by Woody Allen, the lightweight period proceedings are intermittently amusing and the exaggerated performances are fun for a while but the theme's skewering of pretentiousness is heavy-handed and the philosophical asides lack wit and originality. Occasional stylized violence, some sexual situations and references as well as a few instances of profanity.

The U.S. Catholic Conference classification is A-III — adults.

"Speechless" (1994)

Frothy romantic comedy about two political speechwriters (Michael Keaton and Geena Davis) on opposing senatorial campaigns and their attempts to outsmart each other on the job while secretly romancing each other after hours. Directed by Ron Underwood, the sympathetic characters, snappy dialogue and sprightly comic timing carry this strictly featherweight effort. Restrained bedroom scene and an instance of rough language.

The U.S. Catholic Conference classification is A-III — adults.

The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

Picture Bride

Lyrical Story Of Mail-Order Bride Is Historically Fascinating

"Picture Bride" is the lyrical story of one of thousands of Japanese mail-order brides who arrived in Hawaii in the early twentieth century to harvest sugar cane alongside husbands who chose them from photographs.

Seeing the photo of a handsome young man — whose letter promises a home in paradise — newly orphaned Riyo, (Youki Kudoh) 16, ships out of 1918 Japan as a picture bride.

But she feels betrayed when the photo turns out to be decades old and groom Matsuji (Akira Takayama), 43, brings her to a two- room shack on the plantation.

Firmly rejecting his touch, Riyo is set to work in the fields the very next day and determines to earn enough money to return home. The other wives laugh at her impossible goal, though one, Kana (Tamlyn Tomita), invites Riyo to scrub men's clothes at night with her for extra earnings. All her waking hours are consumed by back-breaking work and avoiding contact with her husband.

Rejected Matsuji, who has saved for years to pay for ship passage of a bride, knows his photo was deceptive and so does not force his affections upon her. A lonely bachelor for so long, he has no idea how to win over his teen-age bride. Kana's suggestion that he take his bride on a day trip around the beautiful island helps melt the ice a bit.

Riyo too, has also deceived Matsuji about her background, but just as they are opening up tragedy strikes in the cane fields. Matsuji decides the various Asian workers must unite to strike. Riyo adamantly refuses to turn over her savings for the strike fund. Desperately unhappy, she sets out on her own before a ghostly visitation brings her peace of mind and renewed purpose.

Co-writer (with sister Mari Hatta) and director Kayo Hatta infuses her movie with such delicacy, its full dramatic potential is never reached. Nevertheless, the movie is engrossing on many levels and its lush visual beauty fully exploited by cinematographer Claudio Rocha.

Kudoh fully captures the predicament of an orphan whose arrived in a strange land, married to a stranger and required her to work incessantly for slave wages that will never amount to enough money for ship fare back home. Just as watchable is Tomita as her friend who herself faces marital disappointment with forbearance.

Though everyone keeps their emotions very much in check, the characters are well-written and multidimensional, demonstrating selfish traits as well as quiet heroics which prove very engaging.

While casting perhaps too gentle an eye on plantation discrimination and exploitation, Hatta pays tribute to the Japanese immigrants, male and female, who came to Hawaii, persevering in their arranged marriages and beginning new families.

The narrative is predictable but becomes delightful, almost mystical, when it incorporates the workers' songs, ghost lore and the islands' oral tradition into the storyline.

No doubt this tasteful production will be categorized as more of a woman's film, but its fact-based account of the phenomenon of the picture brides is artfully rendered and historically fascinating.

Partially subtitled.

Due to several restrained bedroom scenes, the U.S. Catholic Conference classification is A-III — adults.

The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

Sponsor a child at a Catholic mission for just $10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of cornstalks with a tin roof and a dirt floor. Her father struggles to support his family of six on the $30 a month he earns as a day laborer.

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Pope John Paul's Message To The W

VATICAN CITY (CNS) — Here is the Vatican text of Pope JohnPaul II's message on the 50th anniversary of the end of the Second World War in Europe. It was dated May 8 and made public at the Vatican May 16.

1. Fifty years ago, on May 8, 1945, the Second World War ended in Europe. The conclusion of that terrible calamity not only led people to hope for the return of the prisoners, deportees and refugees; it also awakened a desire to build a better Europe. The continent could begin once more to hope in a future of peace and democracy.

Half a century later, individuals, families and people still retain memories of those six terrible years: memories of fear, violence, extreme poverty, death; tragic experiences of painful separation, endured in the absence of all security and freedom; recurring traumas brought about by the incessant bloodshed.

With the passing of time its meaning becomes clearer

2. It was not easy at the time to comprehend fully the many tragic dimensions of the conflict. But the passage of time has brought an increased awareness of the effect of that event on the 20th century and on the future of the world. The Second World War was not only an historical event of the first order; it also marked a turning point for humanity in our time. As the years go by, the memories of the war must not grow dim; rather, they ought to become a stern lesson from our generation and for generations yet to come.

What the war meant for Europe and for the world has come to be understood over the past five decades, thanks to new information which has made possible a better knowledge of the sufferings it caused. The tragic experience of the years 1939-1945 today represents a kind of point of reference necessary for all who wish to reflect on the present and on the future of humanity.

In 1989, on the 50th anniversary of the beginning of the war, I wrote: "Fifty years later, it is our duty before God to remember these tragic events in order to honor the dead and to share in the sorrow of all those whom this outbreak of cruelty wounded in body and soul, while at the same time forgiving the offenses that were committed."(1)

The memory of all that took place must be kept alive: this is our clear duty. Six years ago, at the time of the anniversary just mentioned, unprecedented social and political developments were taking shape in Eastern Europe with the rapid fall of the communist regimes. This was a profound social upheaval which made it possible to put an end to certain tragic consequences of the world war, the end of which, for many European nations, had not in fact meant the beginning of a full enjoyment of peace and democracy, as might have been expected on May 9, 1945. Indeed, some peoples lost their power of self-determination and had been enclosed in the constricting boundaries of an empire, while attempts were made to destroy not only their religious traditions but also their historical memory and the age-old roots of their culture. I wished to stress this in my encyclical letter *Centesimus Annus*.(2) For those peoples, in a certain sense, it was only in 1989 that the Second World War came to an end.

An incredibly destructive war

3. The consequences of the Second World War for the life of nations and of continents were enormous. Military cemeteries are memorials to Christians and believers of other religions alike, to soldiers and civilians from Europe and other areas of the world. In fact, soldiers from non-European countries also came to fight on the soil of the old continent: many fell in the field, while for others May 8 marked the end of a terrible nightmare.

Tens of millions of men and women were killed, not counting the wounded and the missing. Great masses of families found themselves forced to abandon lands to which they had been attached for centuries. Communities and monuments rich in history were devastated; cities and countries were thrown into turmoil and reduced to ruins. In no earlier conflict had the civilian population, particularly women and children, ever paid such a high toll in deaths.

The marshaling of hatred

4. Still more grave was the spread of the "culture of war" with its bleak consequences of death, hatred and violence. As I wrote to the bishops of Poland in 1989, "the Second World War made all people aware of the magnitude, previously unknown, which contempt for man and the violation of human rights could reach. It led to an unprecedented marshaling of hatred, which in turn trampled on man and on everything that is human, all in the name of an imperialistic ideology."(3)

It can never be sufficiently repeated that the Second World War changed the life of so many individuals and peoples for the worse. The point was reached where hellish death camps were built, where millions of Jews and hundreds of thousands of Gypsies and other human beings met their death in atrocious conditions; their only fault was that they belonged to another people.

Auschwitz: A monument to the effects of totalitarianism

5. Auschwitz, along with so many other concentration camps, remains the horribly eloquent symbol of the effects of totalitarianism. It is our duty to make a pilgrimage to these places, in mind and heart, on their 50th anniversary. As I said at the Mass celebrated at 1979 at Brzezinka near Auschwitz: "I kneel at this Golgotha of the modern world."(4) Recalling that pilgrimage, I now go back in spirit to those death camps. I pause especially "before the inscription in Hebrew" which commemorates the people "whose sons and daughters were condemned to total extermination" and reaffirm that "no one is permitted to pass by with indifference."(5) As I did then, I pause before the inscription in Russian, after the changes which took place in the former Soviet Union, and I recall "the role which this country played in the last terrible war for the freedom of peoples."(6) I then pause before the inscription in Polish and I think once more of the sacrifice made by so great a part of the nation, a sacrifice which represents "another painful blot on the conscience of mankind." What I said in 1979 I repeat today: "I have chosen three inscriptions. But we need to stop before every one of those here."(7) Yes, on this 50th anniversary of the end of the Second World War, I feel strongly the need to pause before all those inscriptions, including those commemorating the sacrifice of victims little known or even forgotten.

6. This meditation raises questions which humanity needs to ask. Why did things come to the point where man himself and whole peoples were brought so low? Why, once the war was over, was there a failure to draw from its bitter lesson the necessary conclusions for the whole continent of Europe?

The world, and Europe in particular, headed toward that enormous catastrophe because they had lost the moral strength needed to oppose everything that was pushing them into the maelstrom of war. For totalitarianism destroys fundamental human freedoms and tramples upon human rights. Manipulating public opinion with the incessant pounding of its propaganda, it makes it easy to yield to the attraction of violence and weapons and in the end it overturns our human sense of responsibility.

At the time, unfortunately, people failed to understand that when freedoms are trampled on, the foundations are laid for a dangerous decline into violence and hatred, the harbingers of the "culture of war." This is precisely what happened: It was not difficult for leaders to induce the masses to make that fatal choice, by spreading the myth of the superman, by applying racist or anti-Semitic policies, by showing contempt for the lives of people considered useless because they were sick or asocial, by religious persecution and political discrimination, by the progressive stifling of all freedom through police control and the psychological conditioning resulting from the unilateral use of the media. These were precisely the stratagems to which Pope Pius XI of happy memory referred when in his encyclical letter *Mit Brennender Sorge* of March 14, 1937, he spoke of "baleful designs" appearing on the horizon.(8)

A humane society is not built on violence

7. The Second World War was the direct result of this process of degeneration: but were the necessary lessons learned in the following decades? Sadly, the end of the war did not lead of the disappearance of the policies or ideologies which were its cause or contributed to its outbreak. Under another guise, totalitarian regimes continued and indeed spread, especially in Eastern Europe. After that May 8, in Europe and elsewhere, a number of concentration camps remained open, while many people continued to be imprisoned in contempt of every elementary human right. It was not understood that a society worthy of the person is not built by destroying the person, by repression and by discrimination. This lesson of the Second World War has not yet been learned completely and in all quarters. And yet it remains and must stand as a warning for the next millennium.

In particular, in the years preceding the Second World War, the cult of the nation, pushed even to the point of becoming a new kind of idolatry, brought about in those six terrible years an enormous catastrophe. Pius XI, in December 1930, had already warned that "it will be more difficult, if not impossible, for peace to endure between peoples and states, if in place of true and genuine love of country there reigns a selfish and intransigent nationalism, that is to say, hatred and jealousy in place of the common desire of the good, distrust and suspicion in place of fraternal trust, competition and strife in place of harmonious cooperation, the desire for power and mastery in place of respect and protection for all rights, including those of the weak and the small."(9)

It was not by chance that a number of wise statesmen in Western Europe desired, precisely as a result of reflection on the disasters caused by the Second World War, to forge a common bond between their countries. The pact developed in subsequent decades, making clear the will of the nations which became part of it no longer to be alone in facing their future. They understood that in addition to the common good of individual peoples there is the common good of humanity which is violently trampled on by war. This reflection on a terrible experience convinced them that the interests of any one nation cannot be fittingly pursued except in the context of amicable interdependence with other peoples.

The church listens to the plea of the victims

8. Many are the voices raised on this 50th anniversary of the end of the Second World War in an effort to overcome the divisions between victors and the vanquished. There are commemorations of the courage and sacrifice of millions of men and women. For her part, the church wishes to listen in particular to the plea of all the victims. It is a plea which helps us understand better the scandal of those six years of conflict. It is a plea which asks us to reflect on what the war meant for all humanity. It is a plea which serves as a denunciation of the ideologies which led to that immense catastrophe. In the face of every war, we are all called to ponder our responsibilities, to forgive and to ask forgiveness. We feel bitter regret, as Christians, when we consider that "the horrors of that war took place on a continent which could claim a remarkable flowering of culture and civilization — the continent which had remained so long in the light of the Gospel and of the church."(10) For this the Christians of Europe need to ask forgiveness, even while recognizing that there were varying degrees of responsibility in the events which led to the war.

War is incapable of bringing about justice

9. The divisions caused by the Second World War make us realize that force in the service of the "will to power" is an inadequate means for building true justice. Instead, it sets in motion a sinister process with unforeseeable consequences for men, women and whole peoples, who risk the complete loss of their dignity, together with their property and life itself. We can still appreciate the stern warning which Pope Pius XII of venerable memory voiced in August 1939, on the very eve of that tragic conflict, in a last-minute attempt to prevent recourse to arms: "The danger is imminent, but there is yet time. Nothing is lost with peace; all may be lost with war. Let men return to mutual understanding. Let them begin negotiations anew."(11) Pius XII was here following in the footsteps of Pope Benedict XV who, after making every effort to prevent the First World War, did not hesitate to brand it "a useless slaughter."(12) I myself reaffirmed these principles when on Jan. 20, 1991, on the eve of the Gulf War, I observed that "the tragic situation of recent days makes it even more evident that problems are not resolved with arms, but that new and greater tensions among peoples are thus created."(13) This is something which the passing of the years proves even more correct, although in some regions of Europe and elsewhere in the world fresh outbreaks of war continue to occur. Pope John XXIII, in his encyclical letter *Pacem in Terris*, listed as one of the signs of the time the growing conviction that "disputes which may arise between nations must be resolved by negotiation and agreement, not by recourse to arms."(14) Despite all human failures, there are many events, even in recent times, which serve to show that honest, patient negotiations which respect the rights and aspirations of all involved can lead to a peaceful resolu-

On The 50th Anniversary Of V-E Day

tion of even highly complex situations. In this spirit I express my deep appreciation and strong support to all modern peacemakers.

I do so especially by reason of the haunting memory of the atomic explosions which struck first Hiroshima and then Nagasaki in August 1945. They bear witness to the overwhelming horror and suffering caused by war: The final toll of that tragedy — as I recalled during my visit to Hiroshima — has not yet been entirely determined, nor has its total cost in human terms yet been calculated, particularly when we consider what effect nuclear war has had and could still have on our thinking, our attitudes and our civilization. "To remember the past is to commit oneself to the future. To remember Hiroshima is to commit oneself to peace. To remember what the people of this city suffered is to renew our faith in man, in his capacity to do what is good, in his freedom to choose what is right, in his determination to turn disaster into a new beginning."(15)

Fifty years after that tragic conflict, which ended some months later also in the Pacific with the terrible events of Hiroshima and Nagasaki and with the subsequent surrender of Japan, it appears ever more clearly as a "self-destruction of mankind."(16) War is in fact, if we look at it clearly, as much a tragedy for the victors as for the vanquished.

The propaganda machine

10. A further reflection is called for. During the Second World War, in addition to conventional, chemical, biological and nuclear weapons, there was widespread use of another deadly instrument of war: propaganda. Before striking the enemy with weapons aimed at his physical destruction, efforts were made to annihilate him morally by defamation, false accusations and the inculcation of an irrational intolerance, by means of a thorough program of indoctrination, directed especially at the young. It is in fact characteristic of all totalitarian regimes to create an enormous propaganda machine in order to justify their own crimes and to provoke ideological intolerance and racial violence against those who do not deserve — it is claimed — to be considered an integral part of the community. How distant all this is from the authentic culture of peace! Such a culture presupposes a recognition of the intrinsic link between truth and love. The culture of peace is built by rejecting at the outset every sort of racism and intolerance, by withstanding racist propaganda, by keeping economic and political ambition within due limits and by decisively rejecting violence and all forms of exploitation.

The perverse techniques of propaganda do not stop at falsifying reality; they also distort information about where the responsibility lies, thus making an informed moral and political judgment extremely difficult. War gives rise to a propaganda which leaves no room for different interpretations, critical analysis of the causes of conflict, and the attribution of real responsibility. This emerges quite clearly from our information about the years 1939-1945, and from the documentation concerning other wars which broke out in subsequent years. In every society, war leads to a totalitarian use of the means of communication and propaganda, which fails to inculcate respect for others and esteem for dialogue, but rather encourages suspicion and a desire for reprisals.

War has not disappeared

11. After 1945, wars unfortunately did not come to an end. Violence, terrorism and armed attacks have continued to darken these last decades.

We have witnessed the so-called "Cold War," in which two opposing blocs preserved a dangerous balance of power thanks to a continual arms race. Even when this bilateral confrontation disappeared, armed clashes did not come to an end.

Today too many conflicts are still raging in different parts of the world. Public opinion, shaken by the horrible pictures which enter homes each day via television, reacts emotionally but all too quickly grows accustomed to these conflicts and comes to accept their inevitability. Besides being unjust, this attitude is extremely dangerous. We must never forget what happened in the past and what is still happening today. These are tragedies which affect countless innocent victims, whose cries of terror and suffering are a challenge to the consciences of all decent men and women. We cannot and must not yield to the logic of arms!

The Holy See, in addition to being a signatory of the major international treaties and conventions, has tirelessly sought to remind the international community of the urgent need to strengthen guidelines for the nonproliferation of nuclear weapons and for the elimination of chemical and biological weapons, especially those which are especially deadly and which strike indiscriminately. The Holy See has also recently invited public opinion to become more aware of the continuing phenomenon of the arms trade, a grave matter urgently calling for serious ethical reflection.(17) Nor should it be overlooked that not only the militarization of states but also the easy access to arms enjoyed by private individuals or groups, which favors the spread of organized crime and terrorism, represents an unpredictable and constant threat to peace.

A school for all believers

12. War never again! Yes to peace! These were the sentiments commonly expressed after the historic date of May 8, 1945. The six horrible years of conflict provided everyone with an opportunity to grow in the school of suffering. Christians too were able to draw closer together and question their own responsibilities for their disunity. They also discovered anew the solidarity of a destiny which they share in common and with all men and women of whatever nation. An event which marked the depths of strife and division between peoples and individuals thus proved for Christians a providential opportunity to become aware of their profound communion in suffering and in bearing witness. Beneath the cross of Christ, members of all the churches and Christian communities were able to resist even unto the supreme sacrifice. Many of them, with the peaceful weapons of witness in suffering and of love, stood up in an exemplary way to their torturers and oppressors. Together with others — believers and nonbelievers, men and women of every race, religion and nation — they held aloft very clearly, above the mounting wave of violence, a message of brotherhood and forgiveness.

On this anniversary, how can we fail to remember those Christians who, bearing witness in the face of evil, prayed for their oppressors and bent down to bind the wounds of all? By sharing in suffering, they saw one another as brothers and sisters, and fully experienced the unreasonableness of their divisions. Shared suffering made them feel ever more deeply both the weight of the divisions still existing among Christ's followers and the negative consequences which these divisions entail for the building of Europe's spiritual, cultural and political identity. Their experience serves as a warning for us: We need to continue along this path, praying and working with fervent confidence and generosity, in expectation of the fast-approaching Great Jubilee of the Year 2000. May Christians set out toward that goal on a pilgrimage of penance and reconciliation,(18) in the hope of being able at last to restore full communion between all believers in Christ, a step which will assuredly benefit the cause of peace.

13. The wave of suffering with which the war engulfed the earth has impelled believers belonging to all religions to put their spiritual resources at the service of peace. Every religion, albeit in historically different ways, has had this singular experience in these past five decades. The world can bear witness that, after the enormous tragedy of the war, something new was born in the hearts of members of the different religious denominations: They feel more responsible for peace on earth and they have begun to cooperate with one another. The World Day of Prayer for Peace held in Assisi on Oct. 27, 1986, publicly ratified this attitude born of suffering. Assisi revealed "the intrinsic link between an authentic religious attitude and the great good of peace."(19) In the subsequent days of prayer for peace in the Balkans (held in Assisi on Jan. 9-10, 1993, and in St. Peter's Basilica on Jan. 23, 1993), particular attention was given to the specific contribution asked of believers for the fostering of peace through the weapons of prayer and penance.

The world as it travels toward the end of the second millennium expects from believers more resolute action on behalf of peace. As I said to the representatives of the Christian churches and major religions assembled in Warsaw in 1989 for the 50th anniversary of the beginning of the war: "From the heart of our various religious traditions flows the testimony of compassionate sharing in the sorrows on mankind, of respect for the sacredness of life. This is a great spiritual force which makes us more confident for the future of humanity."(20) Even after 50 years, the unfortunate events of the Second World War still make us acutely aware of the need to unleash these spiritual energies with rekindled power and commitment.

In this regard we need to recall that it was precisely the terrible experience of the war which led to the birth of the United Nations organization, which Pope John XXIII of venerable memory considered a sign of our times for the "maintenance and consolidation of peace among peoples."(21) From the cruel contempt for people's dignity and rights there was also born the Universal Declaration of Human Rights. The 50th anniversary of the United Nations, being celebrated this year, should be an occasion for consolidating the international community's commitment to the service of peace. For this to happen, the United Nations organization will have to be granted the instruments which it needs in order to carry out its mission effectively.

Some are still preparing for war

14. During these days, in many parts of Europe, celebrations and commemorations are taking place in the presence of civil authorities and leaders from every community and country. As I join in this commemoration of the sacrifice made by the many victims of the war, I wish to invite all men and women of good will to reflect seriously on the connection that must exist between the memory of that terrible world conflict and the aims which should inspire national and international policies. In particular it will be necessary to ensure effective means of controlling the international arms market and to make joint efforts to set up adequate structures for intervention in case of crises, in order to persuade all those involved to prefer negotiations to violent confrontation. Sadly, while we are celebrating the return of peace, is it not a fact that there are people who continue to prepare for war, both by promoting a culture of hatred and by distributing sophisticated weapons of war? In Europe, is it not a fact that painful conflicts which have gone on for years still await peaceful solutions? Unfortunately, this May 8, 1995 is not a day of peace for some areas of Europe! I am thinking especially of the tormented lands of the Balkans and the Caucasus, where arms are still roaring and human blood continues to be shed.

Twenty years after the end of the Second World War, in 1965, Pope Paul VI, addressing the United Nations organization, asked: "Will the world ever come to change the selfish and bellicose outlook that has spun out such a great part of its history up to now?"(22) This question still awaits a response. May the memory of the Second World War rekindle in all — according to their possibilities — a resolve to work for a firm political commitment to peace in Europe and in the entire world.

A special significance for youth

15. My thoughts now turn to the young people who have had no personal experience of the horrors of that war. To them I say: Dear young people, I have great confidence in your ability to be authentic witnesses to the Gospel. Make a personal commitment to serve life and peace. The victims, the combatants and the martyrs of the Second World War were for the most part young people like you. For this reason I ask you, the young people of the 21st century, to be particularly alert to the signs that the culture of hatred and death is growing. Reject sterile and violent ideologies. Renounce every form of extreme nationalism and intolerance. It is along these paths that the temptation to violence and war slowly but surely appears.

You have been given the mission of opening new paths to fraternity among peoples, building a single human family, and coming to understand more deeply the "law of reciprocity in giving and receiving, of self-giving and of the acceptance of others."(23) This is demanded by the moral law written by the Creator in heart of every person, a law confirmed by God in the revelation of the Old Testament and then brought to perfection by Jesus in the Gospel: "You shall love your neighbor as yourself" (Lev. 19:18; Mk. 12:31); "Just as I have loved you, you also should love one another" (Jn. 13:34). A civilization of love and truth can only be built if openness to others extends to the relations between peoples, nations and cultures. May this appeal resound in the heart of everyone: Love other peoples as you love your own! The path of humanity's future is that of unity; and authentic unity — so the Gospel proclaims — is found through Jesus Christ, our reconciliation and our peace (cf. Eph. 2:14-18).

The need for a new heart

16. "And you shall remember all the way which the Lord your God has led you these 40 years in the wilderness, that

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People In The News

BISHOP JEROME HASTRICH

Bishop Jerome Hastrich, Gallup Bishop For 20 Years, Dies Of Cancer

GALLUP, N.M. (CNS) — Bishop Jerome J. Hastrich, a bishop since 1963 and head of the Gallup Diocese for 20 years before he retired in 1990, died of cancer at his home May 12. He was 80 years old. His funeral was May 18 at Sacred Heart Cathedral in Gallup. He was interred in the crypt of the cathedral alongside his predecessor, Bishop Bernard T. Espelage, who was first bishop of Gallup. Diagnosed with terminal cancer shortly before Easter, he lived at home under hospice care until his death. As head of a rural, arid diocese that included three large Indian reservations and the largest population of Native Americans in the country, Bishop Hastrich was most noted for his work on their behalf.

Catholic Students Beat Wall Street Master In Stock Market Contest

ARLINGTON, Mass. (CNS) — When 18 eighth-graders at St. Agnes Catholic School in Arlington beat a well-known Wall Street guru in a stock market competition, their prize was lunch at a local Au Bon Pain cafe, complete with major media exposure. The meal was hosted in late April by Peter Lynch, vice chairman of Fidelity Management Research Co., author of the book *Beating the Street*, and loser in the yearlong contest. *USA Today* financial columnist Daniel Kadlec created the match between Lynch and the students to determine who could do better in the stock market during 1994 with 10 stocks of their choice. If Lynch had won, the students agreed to clean his office. But the students won — by a tenth of a point. Eighth-grader John Burgess admitted the outcome was unexpected. "During the contest our stocks were low," he said. "But they finally kept coming up."

Bishop Gonzalez Named Coadjutor To Corpus Christi's Bishop Gracida

WASHINGTON (CNS) — Auxiliary Bishop Roberto O. Gonzalez of Boston has been named coadjutor bishop of Corpus Christi, Texas, by Pope John Paul II. As coadjutor he will succeed Bishop Rene H. Gracida when Bishop Gracida retires or dies. The appointment was announced in Washington May 16 by Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States. Bishop Gracida, 72, has been bishop of Corpus Christi since 1983. The diocese has a Catholic population of nearly 350,000 out of a total population of 740,000. Bishops Gracida and Gonzalez are two of the 20 active Hispanic bishops in the United States. Bishop Gonzalez, who will be 45 on June 2, has been an auxiliary bishop in Boston since 1988.

Bishop Dupre Installed As Seventh Head Of Springfield Diocese

SPRINGFIELD, Mass. (CNS) — Bishop Thomas L. Dupre began his term as seventh bishop of Springfield by pledging to work to end the growing tide of violence in the diocese, to target youth as the future of the Church and to address the diocese's financial problems and clergy shortage. But most importantly, he said, he will preach the Gospel. Bishop Dupre, 61, was installed as bishop of Springfield May 8 at St. Michael's Cathedral. He had been an auxiliary bishop of Springfield since 1990 and administrator of the diocese since Bishop John A. Marshall died last July. Asked at a press conference about how he reconciled his "down-to-earth quality" with the pomp of an installation, Bishop Dupre replied: "Well, I am a 'man of the people,' if you want to put it that way. I come from a family that went through the Depression, blue-collared people."

BISHOP FRANCIS J. GREEN

Bishop Francis Green Of Tucson Dead At 88

TUCSON, Ariz. (CNS) — Bishop Francis J. Green, a bishop since 1953 and bishop of Tucson from 1960 to 1981, died May 11 after a long illness. He was 88 years old. He was buried at Holy Hope Cemetery in Tucson following a funeral Mass May 17 at St. Augustine Cathedral. He spent the last three months before his death living under hospice care at the home of Bishop Manuel D. Moreno, his successor as head of the Tucson Diocese. Bishop Green was one of a diminishing number of bishops in the world who received their first episcopal appointment from Pope Pius XII. He was one of about 60 remaining U.S. bishops who participated in the Second Vatican Council in the 1960s, the landmark event of the century for the Catholic Church. During his 21 years as spiritual leader of Arizona's Catholics he introduced many of Vatican II's changes and reforms and expanded the church's role as a provider of social and human services in the state.

English Priest's Prayer For Hitler Raises Storm

LONDON (CNS)— A Catholic priest who asked his congregation to pray for Adolf Hitler has provoked a storm in Britain. War veterans and Jewish groups said that Father Tony Trafford of Sacred Heart Church, Cheltenham, England, had insulted Hitler's victims by asking for the prayer. The London newspaper *The Times* reported the row on May 12. Father Trafford told the paper that he had prayed for Hitler, along with other war criminals, at a Mass on April 30, the 50th anniversary of Hitler's death. *The Times* reported that the priest said that God is merciful and "we hope that he will treat with mercy those who have not been merciful in their own lives. It's up to God whether Hitler goes to heaven or hell."

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Text (From Page 9)

he might humble you, testing you to know what was in your heart, whether you would keep his commandments or not. And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know; that he might make you know that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the Lord" (Dt. 8:2-3).

We have not yet entered the "promised land" of peace. The memory of the painful journey of the war and of the difficult journey of the second postwar period is a constant reminder of this. This journey, in the dark days of the war, in the trying postwar years, and in our own uncertain and problematic times, has often shown that in human hearts, including those of believers, there is a strong temptation to hate, to despise others and to deceive them. But on this same journey the Lord has not failed to help us; he has brought about attitudes of love, understanding and peace, and a sincere desire for reconciliation and unity. As believers we know that man lives by everything that comes from the mouth of the Lord. We also know that peace takes root in the hearts of all who open themselves to God. Remembering the Second World War and the subsequent postwar decades cannot fail to evoke in Christians the desire for a new heart, capable of respecting man and of promoting his true dignity.

This is the basis of true hope for peace in the world. As Zechariah prophesied: "The day shall dawn upon us ... to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Lk. 1:78-79). In this Easter season, which celebrates Christ's victory over sin, the source of division, grief and injustice, let us repeat the prayer with which my venerable predecessor Pope John XXIII closed his encyclical letter *Pacem in Terris*: "May the Lord enlighten the minds of rulers, so that, besides caring for the proper material welfare of their peoples, they may also guarantee them the great gift of peace. Finally, may Christ inflame the desires of all to break through the barriers which divide them, to strengthen the bonds of mutual love, to learn to understand one another, and to pardon those who have done them wrong. Through his power and inspiration may all peoples become as brothers, and may the peace they long for ever flourish and ever reign among them."(24)

May Mary, the mediatrix of grace, ever watchful and concerned for all her children, obtain for all humanity the precious gift of harmony and peace.

Footnotes

1. Message on the 50th anniversary of the beginning of the Second World War (Aug. 27, 1989), 2: *Acta Apostolicae Sedis* 82 (1990), 51.
2. Cf. No. 18: AAS 83 (1991), 815.
3. Letter to the bishops of Poland on the 50th anniversary of the beginning of World War II (Aug. 26, 1989), 3: AAS 82 (1990), 46.
4. Homily at Brzezinka concentration camp (June 7, 1979), 2: *Insegnamenti*, II (1979), 1484.
5. Ibid.
6. Ibid., 1485.
7. Ibid.
8. No. 11: AAS 29 (1937), 186.
9. Address to the Roman Curia (Dec. 24, 1930): AAS 22 (1930), 535-536.
10. Letter to bishops of Poland, 46.
11. Radio message *Un'ora grave* (Aug. 24, 1939): AAS 31 (1939), 334.
12. Exhortation to leaders of the nations at war (Aug. 1, 1917): AAS 9 (1917), 420.
13. Angelus appeal (Jan. 20, 1991): *Insegnamenti*, XIV, 1 (1991), 156.
14. No. 3: AAS 55 (1963), 291.
15. John Paul II, address at Peace Memorial Park, Hiroshima (Feb. 25, 1981), 4: AAS 73 (1981), 417.
16. John Paul II, encyclical letter *Centesimus Annus* (May 1, 1991), 18: AAS 83 (1991), 816.
17. Cf. Pontifical Council for Justice and Peace, "The International Arms Trade," (May 1, 1994), Vatican City, 1994.
18. John Paul II, apostolic letter *Tertio Millennio Adveniente* (Nov. 10, 1994), 50: AAS 87 (1995), 36.
19. John Paul II, Address at the conclusion of the World Day of Prayer for Peace, 6: AAS 79 (1987), 868.
20. Television message for those taking part in the international meeting of prayer for peace on the 50th anniversary of the outbreak of the Second World War (Sept. 1, 1989): *Insegnamenti*, XII, 2 (1989), 421.
21. John XXIII, encyclical letter *Pacem in Terris* (April 11, 1963), 4: AAS 55 (1963), 295.
22. Address to the General Assembly of the United Nations (Oct. 4, 1965), 5: AAS 57 (1965), 882.
23. John Paul II, encyclical letter *Evangelium Vitae* (March 25, 1995), 76: L'Osservatore Romano, March 31, 1995, 10.
24. No. 5: AAS 55 (1963), 304.

Members of the team from Sacred Heart Parish in Salisbury which won the Inter-Parish Bible Quiz Bowl are (l-r) Christopher Pullen, John Rossi and David McCanless.

Students From Sacred Heart Win Inter-Parish Bible Quiz Bowl

SALISBURY — A team of students from Sacred Heart Church Faith Formation Program, won the Inter-Parish Bible Quiz Bowl held on April 30 at Sacred Heart Church.

Team members were Christopher Pullen, David McCanless, John Rossi and alternate Steven Link. Other Catholic churches and missions participating were St. Joseph, Kanapolis; Our Lady of the Highways, Thomasville; St. Aloysius, Hickory; St. Francis of Assisi, Mocksville; and Our Lady of the Rosary, Lexington.

For this year's event, students were assigned passages from Exodus, the Book of Jonah, the Gospels and the Acts of the Apostles. The Quiz Bowl consisted of nine rounds. Sacred Heart's team answered all of their questions correctly. Teams from St. Aloysius and Our Lady of the Highways tied for second place.

Patricia Bryant of Our Lady of the Highways and Mike Thompson of Sacred Heart coordinated this year's event. A reception followed the competition.

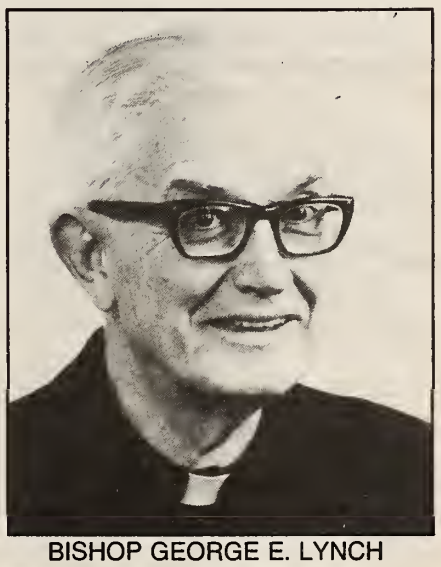
Retired Raleigh Bishop Arrested 21st Time In Abortion Protest

DOBBS FERRY, N.Y. (CNS) — Retired Auxiliary Bishop George E. Lynch of Raleigh, N.C., was "a little tired" but looking well after his 21st arrest for what he calls "saving endangered unborn infants."

The 78-year-old bishop was arrested May 13 along with Brother Fidelis Moscinski, a Franciscan Friar of the Renewal, when they blocked the parking lot entrance at the Women's Medical Pavilion in Dobbs Ferry during a sidewalk prayer vigil.

As Bishop Lynch and Brother Moscinski sat on the driveway and silently read the Divine Office, some 25 pro-life advocates prayed the rosary and three supporters of legal abortion shouted slogans.

Brother Moscinski, who lives at St. Crispin's Friary in the Bronx, almost was hit by a driver who did not see the gray-robed religious sitting on the ground. Employees and patients had to park cars on the street and walk into the clinic, which has been the target of demonstrations since 1988.



BISHOP GEORGE E. LYNCH

Police handcuffed and arrested Bishop Lynch and the brother at 8:05 a.m. Because they refused to walk, police had to drag them to a corner of the parking lot where they sat for 45 minutes before being put into a police van.

See **Arrest,** Page 16

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¿Por qué celebramos la Visitación?

Por ARTURO DE AGUILAR

Poco después que María recibe el anuncio del ángel se dirige a Ain-Karim, al otro lado de Samaría, donde probablemente vivía Zacarías con su familia. Ella iba a visitar y a acompañar a Isabel, su prima, durante los últimos días de su embarazo. Es fácil imaginar los sentimientos de María durante este viaje mientras meditaba el misterio del mensaje recibido y, con humilde gratitud y amor, canta "Mi alma glorifica al Señor mi Dios y se goza mi espíritu en mi Salvador ...", al encontrarse con Isabel. Es la expresión de amor y júbilo por los misterios que se han ido develando en estas dos mujeres.

La presencia del Verbo Encarnado en María es causa de gracia para Isabely ella descubre que el Señor se dignó a obrar el más grande Misterio en su prima. Se da cuenta de la dignidad de María como Madre del Salvador y también de su humildad pues ella viene a servirle y a cuidarle durante los meses cercanos al nacimiento de su hijo primogénito. Es por eso que el niño salta en el vientre de Isabel al escuchar el mensaje de regocijo de María pues el Señor también realizó grandes obras en ella. María se queda en casa de Zacarías e Isabel hasta el nacimiento de Juan y probablemente hasta el rito de la imposición del nombre ocho días después.

Esta fiesta, de origen franciscano, se celebraba inicialmente el 2 de julio, pero más tarde se empezó a celebrar el 31 de mayo. Al ser establecida como fiesta de la Iglesia universal en 1389, el Papa Urbano VI la dedicó con el fin de pedir la intercesión de María por la paz y la unidad de todos los cristianos quienes en

La Visitación, por Alberto Durero; grabado en madera.

ese entonces estaban divididos por el Cisma de Oriente. Actualmente esta fiesta enfatiza la humildad de María, su espíritu de servicio y su carácter de intercesora.

Con esta fiesta se corona el mes de mayo, que tradicionalmente ha sido considerado el mes de María y también el mes de las madres. San Francisco de Sales escribió: "En la Encarnación, María se humilla confesando ser la sierva del Señor ... Pero María no duda en humillarse ante Dios, porque sabe que la caridad y humildad no son perfectas si no pasan de Dios al prójimo. No es posible amar a Dios a quien no vemos si no amamos a los hombres a quienes vemos. Esto se cumple en la visitación".

La Confirmación (VI)

La gracia especial y propia del sacramento de la Confirmación es el Don que hace Jesús al confirmado: el Don del Espíritu Santo.

Para un mejor entendimineto de este Don creemos indispensable dar unas breves nociones acerca del Espíritu Santo y de su presencia y misión en nuestra historia salvífica.

El Espíritu Santo es la Tercera Persona de la Santísima Trinidad. Procede del Padre y del Hijo por una misteriosa espiración de amor: el Padre ama a su Hijo y el hijo ama al Padre y de este amor divino, perfecto, infinito y eterno procede una Persona distinta del Padre y del Hijo, pero igual a ellos, es decir: de la misma naturaleza divina, Dios como el Padre y el Hijo y, como ellos, increado, inmenso, eterno, omnipotente (Mt 28, 19; Mc 13,11; 1 Cor 3, 16-17).

La Sagrada Escritura, la Tradición y la Liturgia de la Iglesia dan al Espíritu Santo distintos nombres como: Amor, Defensor, Poder del Altísimo, Huésped del alma, Dador de vida, Fuego, Fuente viva, Luz de los corazones.

Ya en el Antiguo Testamento se denota claramente la divina presencia (Gen 1, 2; Ex 31, 3; Jue 3, 10; Sal 51,13; Ez 36,27), pero su plena revelación empieza con Jesucristo. Por obra del Espíritu Santo Cristo es anunciado y viene al mundo (Lc 1, 35) y el Padre pone en El sus complacencias y lo manifiesta a los hombres como su Hijo amado (Mt 3, 16ss). Y el Espíritu mora en Jesús en toda plenitud (Jn 3, 34). Jesús todo lo hace en el Espíritu del Padre y suyo propio (Jn 16, 14ss) y, con su fuerza y poder, lleva a cumplimiento su misión redentora (Lc 4, 18ss). Jesús lo promete a sus discípulos. Lo promete como el Don, vivo y personal, que ellos recibirán, enviado por el Padre y por El mismo, para que se quede con ellos para siempre y los consuele, los instruya, los fortalezca y los santifique.

(Con permiso de los Padres de la Sociedad de San Pablo).

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11 La Santísima Trinidad
13 San Antonio de Padua
18 Solemnidad del Cuerpo y la Sangre de Cristo. Día de los padres
21 San Luis Gonzaga
23 Sagrado Corazón de Jesús
27 Nuestra Señora del Perpetuo Socorro (en Haití)
29 Solemnidad de San Pedro y San Pablo

Nota de la redacción: A partir de este número, y durante los meses de verano, el *Catholic News & Herald* se publicará cada dos semanas, volviendo a su publicación regular con la edición de agosto 25.

26 de mayo: Santa Mariana de Jesús .

Esta santa, de apellidos Paredes y Flores, nació en Quito, Ecuador a principios del siglo XVII y desde muy niña fue asidua a la oración y a la mortificación corporal.

De familia cristiana, desde sus más tiernos años fue asidua en su amor a Jesús, y en su devoción a la Inmaculada. Hizo votos de pobreza , castidad y obediencia desde la edad de diez años y los guardó hasta su muerte. Alentada por las historias que leía sobre los misioneros, tomó la decisión de marcharse a trabajar entre los indígenas, para consagrarse a su evangelización, pero por motivos desconocidos no pudo realizar su deseo y permaneció en su casa haciendo una vida de riguroso retiro.

Ofrecía sus sacrificios por los necesitados y no salía de su casa a menos que una obra de misericordia le obligara. Gozó del don de curaciones y también predijo muchos acontecimientos y tenía el don de la consejería espiritual. Admirable por su vida santa y sus milagros, Mariana es un vivo y claro ejemplo de virtud para los cristianos de Latino América. El último ejemplo de su vida no deja ninguna duda de su santidad: durante el terrible azote de la peste en Quito en 1646, ofreció a Dios su vida a cambio de la salvación de la ciudad. Pocos días después murió de una repentina enfermedad. La ciudad pudo liberarse de la peste en seguida.

En 1853 Pío IX la colocó entre los beatos, con el expresivo nombre de *Azucena de Quito*. En 1950, Pío XII la declaró santa de la Iglesia universal, proponiéndola a los fieles, especialmente a la juventud, como modelo de inocencia y penitencia.

Dolencias humanas y derechos humanos desafían al Dr. Almendares

TEGUCIGALPA, Honduras (CNS) — El Dr. Juan Almendares se ajusta a la descripción de médico general de una manera singular.

Se puede llamar al médico hondureño si alguien se enferma, si alguien se siente víctima de una infracción contra los derechos humanos, o si alguien cree que se está destruyendo el medio ambiente. El Dr. Almendares ha estado en la primera línea de numerosas batallas desde que fué elegido por primera vez Rector de la Universidad Nacional Autónoma de Honduras en 1979.

"Fuí rector durante los años difíciles, durante los cuales hubo desapariciones forzosas y otras infracciones graves de los derechos humanos", dijo él. Su experiencia como rector de la universidad, durante cuyo tiempo él recibió numerosas amenazas de muerte y con el tiempo fué obligado a abandonar su plaza y tuvo que vivir "subterráneamente", lo prepararon para su trabajo actual.

El Dr. Almendares es el dirigente extra-oficial del movimiento "popular" de Honduras. Como fundador y presidente del Comité Hondureño de Acción por la Paz, él trabaja con grupos indígenas, los comités de campesinos, las comunidades eclesiales de base y las organizaciones de protección ambiental del país.

Además de su trabajo diurno como médico y profesor de la escuela de medicina de la Universidad Nacional, el Dr. Almendares administra una clínica en un tugurio de las afueras de Tegucigalpa, la capital.

Por las noches y en los fines de semana, él está disponible para las llamadas de los pobres de la capital, que representan más del 80 por ciento del exceso de 500,000 habitantes de Tegucigalpa.

Como director de uno de los principales grupos de los derechos humanos del país, el Dr. Almendares se halla involucrado en la campaña para poner fin a la impunidad que disfrutan los infractores de los derechos humanos en las fuerzas armadas; la defensa de los indígenas de Honduras contra la explotación y el frenaje a la industria "maquiladora" que ensambla artículos para exportar a los Estados Unidos.

El Dr. Almendares dice que él tiene todavía fe en el presidente Carlos Reina, quien fué electo en noviembre de 1993 con la promesa de poner en práctica una revolución moral. Pero él agregó que cree que el presidente debe hacer frente primero a los militares si es que espera establecer un clima de justicia en Honduras.

Ayer, Hoy y Mañana

Hay dos días en cada semana de los que no deberíamos preocuparnos; dos días que no deben causarnos temor ni recelos.

Uno de esos días es *ayer*, con sus engaños e inquietudes, sus errores y penalidades. *Ayer* pasó para siempre de nuestro control. Todo el dinero del mundo no volverá a traernos *ayer*. No podremos anular cualquier cosa que hicimos ni volvernos atrás de cualquier palabra que pronunciamos. *Ayer* pasó para siempre.

El otro día que no debe preocuparnos es *mañana*, con sus posibles adversidades, sus cargas, sus muchas promesas y escasos cumplimientos. *Mañana* no cabe duda que saldrá el sol, resplandeciente o cubierto de nubes, pero saldrá. Hasta que salga, no tenemos ningún punto de apoyo en *mañana* pues no ha nacido todavía.

Sólo nos queda, por tanto, un día: *hoy*. Cualquier hombre puede librar únicamente las batallas de un día. Sólo cuando unimos las preocupaciones de esas dos horribles eternidades, *ayer y mañana*, es cuando sufrimos un descalabro.

No es la experiencia de *hoy*, con todo lo que pueda deparar, lo que conduce el hombre a la locura; es el remordimiento y la amargura por algo que pasó *ayer* y el miedo a lo que *mañana* pueda traer.

Vivamos, por tanto, sólo día a día.

Project Life Workshops Educate On Pro-Life Legislative Issues

By EDUARDO PEREZ
Staff Writer

More than 20 years have passed since the Supreme Court decided Roe vs. Wade. Now more than ever, the Church is advocating respect for the sanctity of human life.

The Diocesan Respect Life Office sponsored three recent Project Life workshops on methods of seeking such respect. Workshops were held May 16-18 at St. Mary Church, Greensboro; the Catholic Center, Charlotte and the Basilica of St. Lawrence, Asheville.

These workshops, provided by the National Committee for a Human Life Amendment, which was created in 1974 by the National Conference of Catholic Bishops, educate and mobilize grassroots Catholics on pro-life legislative issues.

"The workshops not only provided knowledge on how the legislative process works, but they showed that by working together as communities, the passing of a Human Life Amendment is possible," says Maggi Nadol, diocesan coordinator of the Respect Life Office.

Presented by Beth Luteran — assistant director for field coordination for the NCHLA — the workshops provided information on the legislative process, key pro-life legislation, lobbying techniques, phone networks, group letter writing and postcard campaigns.

Luteran is responsible for legislative education in the East Coast and some states in the Mid-Atlantic region.

"The NCHLA provides the tools that make Catholics more effective in the pro-life issue and on how they can impact legislation," says Luteran. "The workshops intend to show parish coordinators and parishioners how to develop tools for effective legislative advocacy."

In January of 1993 and 1994 Catholic parishes across the United States participated in a Pro-Life Postcard Campaign for National Project Life Sunday. About 90 percent of dioceses nationwide participated in the event.

Millions of Catholics sent postcards to their senators and representatives urging them to take legislative action against abortion.

"Within the last two years, members of Congress have received at least 10 million pro-life messages from constituents who are against abortion," says Luteran. "These campaigns were among the most successful undertakings ever mounted by the pro-life community."

Currently, NCHLA, in conjunction with the Secretariat for Pro-Life Activities of the NCCB, is sponsoring a national sign-up campaign for parish pro-life phone networks. Project Life phone trees are now being set up and used throughout the country.

"Phone trees are an integral part of every parish legislative program," Luteran says. "They provide an efficient way to quickly mobilize many pro-life voices at critical times in the legislative process."

The overall goal of Respect Life is to have a Human Life Amendment, says Nadol. But the reality of the situation is that the issue of human life is being played out in this country's political arena.

Currently, legislation is taking place in the Hyde Amendment, which is a rider to the annual Labor/Health and Human Services/Education appropriations bill which prevents Medicaid and any other programs under these departments from funding abortions, except in limited cases such as rape, incest and danger to the life of a mother.

More lobbying needs to be done in order to retain the amendment and keep abortions from being federally funded all together, says Luteran. The NCHLA could not do an effective job if it wasn't for people on the grassroots level making it possible.

According to the NCHLA, the immediate federal legislative goal is to maintain existing pro-life policies related to abortion funding, either to uphold restrictions on the use of government funds to pay for abortions or to deny tax dollars to organizations that support coercive abortion, or promote abortion on demand in foreign countries.

For information on pro-life issues or setting up a phone network for your parish, call the Respect Life Office at (704) 331-1720.

CCHS Graduation

CHARLOTTE — The Charlotte Catholic High School 40th Anniversary Commencement is Thursday, June 1 at Ovens Auditorium. Exercises begin at 7:30 p.m. and are open to family and friends of Charlotte Catholic.

The annual Baccalaureate Mass and reception is Wednesday, May 31 at 7:30 p.m. at St. Gabriel Church. The reception follows at the Holiday Inn on Woodlawn Rd. The Mass is open to the public. Extra tickets to the reception can be purchased at the school for $15.

'The Work Of Human Hands'...

The bread used for First Communion on Mother's Day at St. Joseph Church in Bryson City was indeed "the work of human hands," mixed and baked by the three members of the class. The members, shown with Glenmary Father Tom Field, pastor of the parish, were (l-r) Anna Apicionek, Luke Macon and Brittany Helton.

CCHS Seniors Win Scholarships

CHARLOTTE — Charlotte Catholic High School announces the following scholarships accepted by members of the Class of 1995:

Jennifer Bacho has received the John W. Graham Scholarship and a Jobst Scholarship worth a total of $3,200 per year to attend the University of North Carolina at Chapel Hill. Jennifer is the daughter of Mr. and Mrs. Theodore Bacho of Charlotte.

Jason Butler has received a $500 scholarship and $2,500 grant, renewable for four years, to attend Johnson and Wales University in Providence, R.I. Jason is the son of Mary Butler of Charlotte.

Steven J. Getz has accepted a quarter-tuition scholarship to Furman University worth more the $14,000 over four years. The scholarship is based on outstanding high school achievement. Steve is the son of Norman and Judy Getz of Charlotte.

Greg G. Grauman has accepted the Presidential Scholarship to American University worth $6,000 per year for four years. Greg is the son of Robert and Karen Grauman of Charlotte.

D. Sean Kelly has been awarded the Hampden-Sydney College Grant for $10,200 per year for four years at Hampden-Sydney. He is the son of Daniel and Maureen Kelly of Matthews.

Elizabeth C. Melvin has received the Sweet Briar College Grant worth $12,800 to attend Sweet Briar College in Sweet Briar, Va. Beth is the daughter of Rich and Cathy Melvin of Charlotte.

Jessica Roberts has received a $4,000 academic scholarship to Belmont Abbey College. The scholarship is renewable for up to four years of study.

Robert Sexton has been chosen as a recipient of the 1995 Charles Witmer Scholarship for $2,200 to Georgia Tech given by the Charlotte Georgia Tech Club. He is the son of Robert and Carol Sexton of Charlotte.

Retrouvaille May Help Troubled Marriages

The Retrouvaille program offers help for couples in troubled, unloving or uncaring marriages, whose relationships have become cold and distant, who are thinking of separation or divorce or who are already separated or divorced and want to try again. The next Retrouvaille weekend is July 14-16. All names are kept in strict confidence and there are no group discussions. For information, call Nick and Irene Fadero at (704) 544-0621.

Crosswinds (From Page 5)

A useful do-it-yourself guide that you and your husband may want to read is *Out of Hock: Credit Card and Personal Debt.* Only 48 pages long, it is extremely readable and practical. It's available for only $3.99 from Dahlstrom and Co. at (800) 222-0009.

Dr.Shuping is contract staff wih Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

THE ORATORY

Horizons of the Spirit
Monday, July 17, to
Friday, July 21, 1995
Howard Gray, SJ
Elizabeth Dreyer,PhD

An annual ecumenical program featuring lectures and workshops in the varied areas of spirituality. This year's lectures will be offered by Howard Grtay, SJ, on Ignatian Spirituality, and Elizabeth Dreyer, PhD, on Dorothy Day. Optional afternoon workshops deal with practical applications of spirituality.
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REFINISHING

School Board Openings:
The Mecklenburg Area Catholic Schools Board of Education is seeking applications to fill open Board positions for the 1995-96 school year. The terms will begin in June, 1995 and vary from one to three years. There are vacancies at Our Lady of the Assumption and Holy Trinity and several at-large seats are also open. Interested individuals who have a child in MACS, intend to send a child to a MACS school or have previously had a child in a MACS school should send a letter and resume detailing parish and/or school involvement and state why you would like to serve by June 2 to: MACS Nominating Committee, 1524 E. Morehead St., Charlotte, NC 28207.

Diocesan News Briefs

Healing Masses

ASHEVILLE — A Healing Mass for people with HIV/AIDS and terminal illnesses is the second Thursday each month at 7 p.m. at St. Joan of Arc Church. For information or transportation, call (704) 252-3151.

CHARLOTTE — A Mass for healing body, mind and spirit is the first Wednesday each month at 7:30 p.m. at St. Peter Church.

Birthmother Support Offered

WINSTON-SALEM — Family Services, Inc. and Catholic Social Services offers group support for birthmothers the second Thursday each month from 7-8:30 p.m. at Family Services, Inc. Discussions center around issues of grief and loss experienced in the adoption process. For information, call Rebecca Nagaishi at (910) 722-8173 or Becky DuBois at (910) 727-0705.

Leadership Institute

BELMONT — A Christian Leadership Institute sponsored by the Diocesan Office of Faith Formation is at Belmont Abbey College June 19-24 for anyone 15 years of age or older interested in parish leadership. To register, call your parish office. Registration deadline is June 5.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

May 27
Confirmation
St. Joan of Arc,
Asheville, 5 pm

May 28
9 am
Confirmation
St. Francis, Franklin

3 pm
Confirmation
St. Eugene, Asheville

May 30
Graduation
St. Ann School, 7 pm

May 31
Baccalaureate Mass for CCHS
at St. Gabriel, 7:30 pm

June 1
CCHS Graduation, Ovens
Auditorium, 7:30 pm

June 2
Pre-Catechumen
Mini-Institute
Catholic Conference Center
Deliver Welcome address,
7:30 pm

June 3
10:30 am
Priestly Ordination
Rev. Mr. Jim Collins,
Rev. Mr. Eric Houseknecht,
and Rev. Mr. Mark Lawlor
at St. Gabriel

5:30 pm
Confirmation
Holy Cross, Kernersville

June 4
Confirmation
St. Paul, Statesville 10:30 am

Pre-School Registration

CHARLOTTE — Registration is now open for the weekday pre-school class for 3-year-olds at St. Vincent de Paul Church. For information, call Jan Johnson at (704) 552-9063.

Jesuit Summer Program

The Society of Jesus in Bronx, N.Y., seeks college students or graduates to teach in a summer program that offers remedial classes in English or Math to New York City students from low-income families. The program runs from June 23-Aug. 6 and offers the opportunity of living with the Jesuits. For information, write: Jesuit Father Joe Costantino, Vocation Director, Society of Jesus, 501 East Fordham Road, Bronx, NY 10458 or call (718) 584-0300.

Pentecost Novena

MONROE — A Pentecost Novena in the apostolic tradition of prayer, song and reflection on the coming of the Holy Spirit is May 27-June 4 at Our Lady of Lourdes Church. For information, call (704) 289-2773.

Parish Mission

HENDERSONVILLE — Capuchin Franciscan Father Bob Calabrese will direct a spiritual program May 28-31 at Immaculate Conception Church. For details, call (704) 693-6901.

Furniture Drive

CHARLOTTE — The St. Gabriel Men's Club furniture drive to help support Crisis Assistance Ministry continues through Saturday, June 10. Beds, dressers, kitchen tables, chairs, refrigerators and stoves in working condition are needed. For information about furniture drop-off or pick up, call Russ Panetta at (704) 542-2249.

Junior Volunteers Needed

ASHEVILLE — Volunteers 14-18 years old are needed at St. Joseph's Hospital. Orientation is Saturday, June 17. For registration information, call Sherry Collins at (704) 255-3677.

Separated, Divorced and Remarried Group Meets

GREENSBORO — The monthly meeting of the Separated, Divorced and Remarried Catholics group is Friday, June 2 from 7-8:30 p.m. at the University Catholic Center. Bob Quindlen from Adult Counseling Enrichment Center will speak on the topic "Letting go and getting on with your life." The group plans to go out for dinner afterward.

Memorial Mass

ASHEVILLE — A Memorial Mass for deceased veterans of the armed forces is Sunday, May 28 at 11:30 a.m. at the Basilica of St. Lawrence, D.M.

Mass In Latin

ASHEVILLE — The Mass is celebrated in Latin the first Sunday each month at St. Lawrence Basilica at 5 p.m. Solemn Vespers is at 4:30 p.m.

Living Waters Retreats

MAGGIE VALLEY — A week-long nature retreat June 12-18 directed by Father Frank Connolly and Sister Mary Ann Jansen explores "The Grandeur of God." The donation is $210.

A week-long retreat June 19-25, "Many are Called, But Few...," directed by Father James W. Donlon, focuses on what makes one a whole, mature person. Donation is $200.

A week-long retreat, "Walking the Gospel Path with Luke," directed by Oratorian Father David Valtierra is June 26-July 2. Donation is $200.

A week-long nature retreat July 5-11, "The Canticle of the Creatures," directed by Franciscan Father Thomas Vigliotta and Dominican Sister Jeanette Stang, focuses on the presence of the creative Spirit within and all around you. The donation is $210.

To register for these retreats, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751. For information, call (704) 926-3833.

First Saturday Devotions

BELMONT — First Saturday devotions are June 3 at Belmont Abbey beginning at 9:30 a.m with the rosary. Confessions are at 10:30 a.m., followed by Mass at 11:30. For information, call Terri or Phil at (704) 888-6050.

Secular Franciscan Inquiry

CHARLOTTE — The first of six monthly inquiry sessions for persons who would like to know more about St. Francis and the Secular Franciscan way of life is Sunday, June 4, from 2-4 p.m. at St. John Neumann Church in the council room. For information, call (704) 536-6520 or Lana Aumer at (704) 365-9425.

Donations Needed

HIGH POINT — Items are needed to provide door prizes at a Bethany Society calender party and fashion show June 4. To make donations, call Mary Thompson at (910) 869-2313 or Beth Griffin at (910) 869-6452.

Hospice Volunteers Needed

GREENSBORO — Volunteers are needed at Hospice of Greensboro to work with patients with terminal illness and their families. Training sessions begin in June on Mondays and Thursdays from 6-8:30 p.m. For information, call Mil Hendrix at (910) 621-2500.

Faith Inquiry

WINSTON-SALEM — People returning to the Catholic faith and non-Catholics interested in learning about Catholicism are invited to an inquiry session at Joseph House May 31 from 7:30-9 p.m. For information, call Sister Patrice at (910) 722-0028.

Summer Volleyball Camp

CHARLOTTE — Summer volleyball camps for rising fifth through ninth grade girls, directed by Charlotte Catholic High School coach Bettie Berry, are June 19-23 and Aug. 2-4 at St. Ann Church. For information, call Bettie at (704) 521-8721.

Spring Luau

ARDEN — A Hawaiian Luau is Saturday, June 3 at 7 p.m. at St. Barnabas Church. Dress in Hawaiian garb and enjoy food, floor show and dancing. Tickets are $10 and must be reserved in advance. From Arden and the north, call Helen Witkowski at (704) 684-4956. From the Hendersonville area, call Raywood Resources at (704) 696-3026.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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World and National Briefs

U.S. Catholics Pass 60 Million Mark

NEW PROVIDENCE, N.J. (CNS) — The number of Roman Catholics in the United States passed the 60 million mark this year, according to figures in the 1995 *Official Catholic Directory*. This year's total of 60,190,605 represents an increase of about 330,000, or half a percent, over the 1994 figure of 59,858,042. The 1995 statistical summary reflects the widely reported continuing decline in the number of priests and religious serving the U.S. Church. But an increase in religious brothers represents a notable exception and break from recent trends. At the beginning of 1995, according to the directory, there were 6,578 brothers — up 68 or 1 percent from the 1994 total of 6,510. The number of sisters dropped from 94,431 last year to 92,107 this year. Diocesan priests dropped from 33,204 to 32,834 — a loss of 1.1 percent. Religious-order priests dropped from 17,116 to 16,717 — down 2.3 percent.

National School Choice Voucher Bill Introduced In U.S. House

WASHINGTON (CNS) — Two U.S. representatives have introduced legislation in the House that would create 10 to 20 school choice demonstration projects for low-income families around the country. Citing "unprecedented social problems in schools" that are "worst in poor, inner-city communities," Rep. Dave Weldon, R-Fla., announced the action at a May 16 press conference in Washington. The bill is cosponsored by Rep. Frank Riggs, R-Calif. "Children of low-income families should have the same opportunity as the well-to-do to get the best education available," Weldon said, "and parents should be making the decisions on where to get that education." Parents could use vouchers at the public or private school of their choice, including charter and religiously- affiliated schools, for tuition, books and reasonable transportation costs. Vouchers would be limited to the average per child expenditure in local public schools.

CCC Poll Shows Americans Want More Of Their Values In Films

WASHINGTON (CNS) — A Gallup poll commissioned by the Catholic Communication Campaign reported that Americans want to see their own moral and ethical values displayed in movies, but find that the films they've seen often don't reflect those values. Almost two-thirds of Americans — 63 percent of adults under age 50 and 67 percent of those over 50 — said seeing their own values in movies is very or somewhat important to them. Among values respondents listed included family life, honesty, integrity and less of an emphasis on violence, sex and crime. About 60 percent said that half or fewer of the movies they had seen in the past year reflected their own values, the poll said. Conversely, 23 percent said that more than half of the films they had seen portrayed their own values.

Bishops Urged To Seek Sharp Arms Sale Curbs, Land Mine Ban

WASHINGTON (CNS) — In June the U.S. Catholic bishops will be asked to seek a sharp curb on international arms sales and a worldwide ban on land mines. "Jobs at home cannot justify exporting the means of war abroad," says the proposed statement. It endorses the current U.S. moratorium on land mine exports and urges that it be "made permanent and ... extended globally." The bishops are slated to debate and vote on the statement during their spring general meeting in Chicago June 15-17. It was drafted by their International Policy Committee as a response by the U.S. bishops to two statements from Rome last year that questioned the morality of the massive trafficking in arms around the world.

Nun's Funeral...

A coffin containing the body of Sister Dinarosa Belleri is wheeled past Father Breuls de Tieken on the way to the cemetery in Kikwit, Zaire.She was the fifth missionary nun to die from the Ebola virus. (CNS photo from Reuters)

U.S. Bishop Urges Balkan, World Leaders To Get Serious On Peace

WASHINGTON (CNS) — The chairman of the U.S. bishops' International Policy Committee said Serbian leaders bear the greatest obligation to end the war in the Balkans, but the international community also has a large responsibility to meet that goal. Bishop Daniel P. Reilly of Worcester, Mass., urged the international community to continue working for peace in what was formerly Yugoslavia. In a statement released May 16 he said that walking away from the conflict would result in worse bloodshed. Bishop Reilly also said United Nations forces "must fulfill their commitments to protect and aid civilian populations, to encourage demilitarization, and to enable people to return to their homes. He said U.S. political leaders should stop "posturing" and "commit resources and personnel adequate to resolving the conflict."

Five Missionary Nuns Among Dead In Zaire Virus Outbreak

ROME (CNS) — Five missionary sisters were among more than two dozen people killed in Zaire by a mysterious disease that authorities attributed to the deadly Ebola virus. Ten other sisters were being kept in isolation in Zaire after coming in contact with the disease, but were reportedly not infected. Pope John Paul II, speaking at the Vatican May 14, said he was following news of the missionaries' deaths and the "very serious epidemic" with concern and prayers. Four of the deceased religious, Italian Sisters Floralba Rondi, Clara Angela Ghilardi, Dinarosa Belleri and Danielangela Sorti, were medical workers in Kikwit. Members of the Sisters of the Little Poor, a religious order based in Bergamo in northern Italy, they had worked in Zaire for up to 40 years. The virus also killed a young Zairian nun, Sister Eugenie Kabina, a nursing student in Kikwit.

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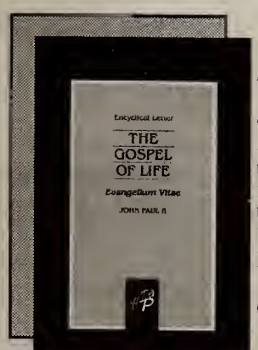

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A Pilgrimage To Ireland
The sisters of Maryfield Nursing Home, The Poor Servants of the Mother of God, will celebrate their 125th anniversary 30 September 1995 at Knock, Ireland. Father John Murphy and Father Howard Krick are spiritual directors.
Departing Raleigh September 28 for Knock, Ireland, where the Blessed Mother appeared and will visit other shrines. Returning to Greensboro October 7, 1995.
Please contact Frank O'Hara
(910) 299-4109
for additional information.

Holy Angels Honors Volunteers At Annual Appreciation Banquet

BELMONT — Special awards were presented recently to Billy McSwain, the Gaston Shaggers, Barron Hill and PUSH America at the Holy Angels Volunteer Appreciation and Awards Banquet.

McSwain, a Belmont Junior High School student, was named Holy Angels' Volunteer of the Year. For the past year he has spent his time off from school helping and visiting his friends at Holy Angels' Pinehaven Intermediate Care Facility for the Mentally Retarded (ICF-MR) group home.

Holy Angels' Most Outstanding Group Award was presented to PUSH America, the national service project of Pi Kappa Phi fraternity. PUSH contributed labor and financial support for the Camp Hope project on the banks of the Catawba River. Over the years, the group has volunteered for a variety of projects including PUSH Place and the gazebo at Fox Run Homes.

The Gaston Shaggers were recipients of the Ed Sabatini Advocacy Award given to a person or group who advocates on behalf of Holy Angels. The Shaggers' fund raiser, Kids Dancing for Kids, has been an event for the past three years. The group helps raise dollars for Holy Angels and promotes community awareness.

Barron Hill was presented with the Dennis McClain Volunteer of the Year Award, named in memory of a deceased Holy Angels volunteer who was an example of caring and self-giving. Hill has volunteered 157 hours this year and has been cutting the hair of many Holy Angels residents for the past three years.

Two Holy Angels volunteers also were honored at Gaston County's Volunteer Gaston Awards Luncheon.

The Gaston County Disabled Volunteer of the Year is Holy Angels and Page Elementary School volunteer Martha Colindres who also recently received the Gaston County Governor's Award. She has been a volunteer in Holy Angels' Little Angels Child Development Center for several years and also worked with the kindergarten class at Page School this year.

Gaston County's One-on-One Volunteer is Claudia Williams. She has shared a special friendship with Holly, a Holy Angels' resident, for the past six years.

Holy Angels currently has 45 volunteers. There are still plenty of opportunities for volunteers who want to work with students, as clerical assistants, carpenters, field trip assistants — whatever the talent, Holy Angels can use it.

Holy Angels, founded by the Sisters of Mercy, is a private non-profit corporation.

For information about volunteering at Holy Angels, contact the Community Relations Director, Holy Angels, 427 E. Wilkinson Blvd., Belmont, NC 28012 or call (704) 825-4161.

Arrest (From Page 11)

The bishop told *Catholic New York*, archdiocesan newspaper, that he and Brother Moscinski, 25, hoped that the time needed to drag them away might contribute to saving the life of an unborn child. They were taken to the police station at about 9:30 a.m.

Bishop Lynch, who returned to his native Bronx after his 1985 retirement, spent 20 days in the Westchester County Correction Department in Valhalla in September 1993 after blockading the Dobbs Ferry clinic. He has said he was inspired to take part in rescue activities by Auxiliary Bishop Austin B. Vaughan of New York.

Belmont Abbey

1995

SUMMER CAMPS

Camp	Dates
Tennis Camp	June 4-9 June 11- 6
Football Camp	June 12-14
Basketball Camp	June 19-23 June 26-30
Soccer Camp	June 19-23 June 26-30
Theatre Camp	July 10-14 July 17-21
Baseball Camp	July 17-21 July 24-28
Soccer Camp	July 24-28
Equestrian Camp	July 31-Aug. 4
Running Camp	August 7-11

To receive a registration form or for more information contact:

Belmont Abbey College
Office of Continuing Education
Belmont, NC 28012
704-825-6672.

1995 Confirmation Schedule

Charlotte Vicariate

St. John Neumann	April 23	6:00 p.m.	Bishop William G. Curlin
St. Matthew	May 7	12:00 noon	Abbot Oscar Burnett
Our Lady of the Assumption	May 16	7:00 p.m.	Father Mauricio West
St. Thomas Aquinas	May 19	7:00 p.m.	Father Mauricio West
St. Patrick	May 21	10:45 a.m.	Father Mauricio West
Our Lady of Consolation	May 28	11:00 a.m.	Father Mauricio West
St. Vincent de Paul	Sept. 24	5:00 p.m.	Bishop William G. Curlin
St. Ann	Oct. 8	5:00 p.m.	Bishop William G. Curlin
St. Gabriel	Oct. 29	2:30 p.m.	Bishop William G. Curlin and Father Mauricio West

Albemarle Vicariate

St. James, St. Joseph	May 7	5:00 p.m.	Bishop William G. Curlin
Our Lady of the Annunciation	May 9	7:00 p.m.	Abbot Oscar Burnett
Sacred Heart	May 21	11:45 a.m.	Bishop William G. Curlin
St. James	May 21	10:30 a.m.	Abbot Oscar Burnett
Our Lady of Lourdes	May 25	7:30 p.m.	Bishop William G. Curlin

Asheville Vicariate

St. John	May 22	5:00 p.m.	Bishop William G. Curlin
St. Joan of Arc	May 27	5:00 p.m.	Bishop William G. Curlin
St. Eugene	May 28	3:00 p.m.	Bishop William G. Curlin
Immaculate Conception	Oct. 7	6:00 p.m.	Bishop William G. Curlin
St. Barnabas	Oct. 14	5:30 p.m.	Bishop William G. Curlin

Boone Vicariate

St. Elizabeth	May 2	7:30 p.m.	Father Mauricio West
St. Francis of Assisi	May 11	7:00 p.m.	Bishop William G. Curlin
St. Francis of Rome	Oct. 11	7:00 p.m.	Bishop William G. Curlin

Gastonia Vicariate

St. Dorothy	April 30	9:00 a.m.	Abbot Oscar Burnett
Queen of the Apostles	May 8	7:30 p.m.	Abbot Oscar Burnett
Christ the King	Aug. 27	3:00 p.m.	Bishop William G. Curlin

Greensboro Vicariate

Our Lady of Grace	April 24	7:30 p.m.	Bishop William G. Curlin
St. Mary	April 30	12:15 p.m.	Father Mauricio West
Our Lady of the Highways	April 30	7:00 p.m.	Father Mauricio West
St. Joseph	May 5	7:00 p.m.	Bishop William G. Curlin
Immaculate Heart of Mary	May 10	7:00 p.m.	Bishop William G. Curlin
St. Pius Tenth	May 17	7:00 p.m.	Father Mauricio West

Hickory Vicariate

St. Francis of Assisi	April 22	5:30 p.m.	Father Mauricio West
St. Aloysius	May 21	5:00 p.m.	Bishop William G. Curlin
St. Charles Borromeo	May 23	7:00 p.m.	Bishop William G. Curlin
St. Therese	May 24	7:00 p.m.	Bishop William G. Curlin
St. Philip	June 4	10:30 p.m.	Bishop William G. Curlin
St. Joseph	Nov. 5	11:30 a.m.	Bishop William G. Curlin

Smoky Mountain Vicariate

St. Mary	April 23	11:00 a.m.	Abbot Oscar Burnett
St. John	May 6	5:30 p.m.	Abbot Oscar Burnett
St. Francis of Assisi	May 28	9:00 a.m.	Bishop William G. Curlin
St. William, Immaculate Heart of Mary at St. William	Aug 5	6:00 p.m.	Bishop William G. Curlin

Winston-Salem Vicariate

Good Shepherd	April 29	5:30 p.m.	Abbot Oscar Burnett
Holy Family	May 6	5:30 p.m.	Bishop William G. Curlin
St. Leo	May 15	7:00 p.m.	Father Mauricio West
Our Lady of Mercy	May 20	5:00 p.m.	Father Mauricio West
Holy Cross	June 3	5:30 p.m.	Bishop William G. Curlin
Holy Angels	Oct 12	7:30 p.m.	Bishop William G. Curlin

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 38 • June 9, 1995

Three men became priests of the Diocese of Charlotte at the Ordination Mass at St. Gabriel Church in Charlotte June 3. Father Mark Lawlor (left), Father Jim Collins (center) and Father Eric Houseknect (right) are shown here during parts of the Rite of Ordination with Bishop William G. Curlin. **Photos by JOANN KEANE**

Diocese Welcomes Three New Men Into Priesthood

By EDUARDO PEREZ
Staff Writer

CHARLOTTE — On the eve of Pentecost, the Diocese of Charlotte extended welcoming arms to three men into the priesthood, as James Collins, Eric Houseknecht and Mark Lawlor pledged their lives to God and to the Church as priests.

In a compassionate address, Bishop Curlin said, "These three men have been chosen by God to keep the mysteries and gifts alive in the Church. What a precious gift you have, to bring Jesus to your brothers and sisters, you are accepting an awesome responsibility."

Approximately 800 people from across the diocese came to the holy order and witnessed 40 priests concelebrating the ordination of 3 brothers in Christ.

The bishop told the three newly ordained priests to be men of prayer. "Prayer must be the foundation of your daily life," said Bishop Curlin. "That is why today our beloved priests, when they do come together, pray together. Just don't pray when you feel like praying. We must make time for prayer."

In a tender moment during the rite of ordination, the newly ordained priests were welcomed into the priesthood by priests attending the ceremony. Priests welcomed them by embracing them and praying for them.

Bishop Curlin encouraged the three men to love their brother priests. Find an older brother priest who may open your souls and your hearts and share in your dreams. Make that another foundation of your priesthood, Bishop Curlin said.

"Be free to give yourself to your people. Our people want to know that we love them, that we care about their feelings." The bishop reminded them that the priesthood is charity and love. "You know as well as I do the multitude awaiting you which you will, minister them," said Bishop Curlin. "You share with those people their struggles. Walk ahead of them like a loving shepherd, guiding them."

Each candidate placed his hands between the bishop's hands to signify obedience to the bishop. Afterward, the bishop laid his hands on the head of each candidate, praying silently over them for the gift of the Holy Spirit.

The three newly ordained priests are assigned to parishes in the diocese. Father James Collins will be parochial vicar at St. Francis of Assisi Church in Franklin; Father Eric Houseknecht will be parochial vicar at St. Patrick Cathedral in Charlotte and Father Mark Lawlor will be parochial vicar at Holy Family Church in Clemmons.

For Ordination photos, see next page.

Office of the Bishop

June 2, 1995

Dear Friends in Christ:

You are cordially invited to see and hear Mother Teresa of Calcutta when she visits our Diocese on Tuesday, June 13 at 4:00 p.m. in the Charlotte Coliseum located on the Billy Graham Parkway.

On the same day, Mother Teresa will privately dedicate a convent where her Sisters will permanently reside and who will serve the needy in our communities of faith.

I look forward to being with you as we welcome Mother Teresa to our Diocese on the above happy occasion. There will be no reserved seating; the doors of the coliseum will open at 2:00 p.m.

Wishing you the blessings of this holy season of Pentecost, I am

Always prayerfully in the Lord,

+ william G. Curlin

Most Reverend William G. Curlin
Bishop of Charlotte

The woman whom many consider a "living saint" is coming to Charlotte. The founder of the Missionaries of Charity will take part in private ceremonies to dedicate her order's first convent in the Carolinas. In her only public appearance, Mother Teresa will speak at 4 p.m. at the Charlotte Coliseum. The doors of the Coliseum will open at 2 p.m. and there will be no reserved seating.

Diocese Celebrates Ordinations

The three candidates prostrate before the altar expressing their unworthiness and complete dependence on the Lord.

The laying-on of hands is an ancient sign of ordination. It represents the most solemn moment of the ordination rite when brother priests pray silently over the candidates for the gift of the Holy Spirit.

Fathers James Collins, Mark Lawlor and Eric Houseknecht (l-r) lead the procession after Mass as newly ordained priests.

Photos By JOANN KEANE

Diocesan High Schools Graduate 195

By EDUARDO PEREZ
Staff Writer

The Diocese of Charlotte granted diplomas to 195 graduating seniors from Bishop McGuiness High School in Winston-Salem and Charlotte Catholic High School in Charlotte.

A baccalaureate Mass for 124 CCHS seniors was celebrated May 30 at St. Gabriel Church in Charlotte with Bishop William G. Curlin as celebrant and Father Dennis Kuhn as homilist. Another baccalaureate Mass for 71 seniors from Bishop McGuiness High School was celebrated June 2 at St. Leo Church in Winston-Salem with Father Joseph Kelleher as celebrant and homilist.

In his homily Father Kuhn, CCHS campus minister known for his creative use of "visual" analogies, compared a bar of soap to faith. Faith and soap have some important similarities, said Father Kuhn. As with soap, faith is ineffective unless it is applied and used.

Father Kuhn chose Spirit brand soap for his analogy because it is advertised as three soaps in one. "The moisturizing power of God the Father, the cleansing power of God the Son, and the deodorant protection of God the Holy Spirit."

Father Kuhn encouraged CCHS graduates to be people of faith as they journey forth in their lives.

"Every moment of life is an occasion to live the faith, to love the faith and to love the Lord," said Father Kuhn. "Journey forth in faith; journey forth in the faith of Jesus Christ, your Lord. Journey forth in the faith handed on to you by this Catholic community. Journey forth in the faith of the communion of saints; journey forth in the faith of your baptism and confirmation and journey forth in faith to receive your diplomas from the hands of a man of faith, Bishop Curlin."

Father Kelleher, chaplain of Bishop McGuiness High School and pastor of Our Lady of the Rosary Church in Lexington, urged Bishop McGuiness seniors to take risks in their lives in order to make a difference. He advised the seniors that life is never free from risks and that a life without reflection is not worth living.

"The highest form of human knowledge is not just awareness," said George Repass, principal of Bishop McGuiness High School. "It is embracing what you have been taught to value based upon what you know."

Charlotte Catholic High School graduation ceremonies were June 1 at Ovens Auditorium in Charlotte. Bishop McGuiness graduation ceremonies were June 3 at Salem College Fine Arts Center in Hanes Auditorium in Winston-Salem.

Students from Charlotte Catholic in their graduation garb fold an altar cloth with their signatures used at the baccalaureate Mass June 1. The cloth symbolized the offering and consecration of each graduate to the Lord.

Bob Loughlin (l) of Friends of EWTN hands EWTN petition cards to Jeff King, then president of Cablevision of Charlotte.

Backers Hopeful EWTN Will Be Added To Charlotte Area Cable

CHARLOTTE — The recent petition drive to add the Eternal Word Television Network to Charlotte area cable television systems is being termed a great success by its sponsor. Friends of EWTN reports that almost 4,000 parishioners representing 3,300 households completed petition cards.

EWTN is the nation's largest religious cable network, bringing the Catholic faith into almost 40 million homes. EWTN programs include devotions, documentaries, discussions, music, children's programming, special events and programs in Spanish.

Jeff King, then president of Cablevision of Charlotte, spoke favorably of the petition format and the size of the response. He told both Friends of EWTN and the Charlotte-Mecklenburg Cable TV administrator that EWTN was a front-runner for one of the new channels becoming available this year. Discussions will continue with Mitch Roberts, president of the newly merged system of Cablevision of Charlotte and Vision Cable of North Carolina.

Friends of EWTN extend sincere thanks to Bishop William Curlin, the diocesan Office of Communication, the pastors, the Knights of Columbus, and volunteers for their support of the effort. An additional need remains in the campaign: that of prayer.

"We know without doubt that our success to date has followed prayer to Our Lord and His Blessed Mother," says Bob Loughlin of Friends of EWTN. All supporters are urged to pray over the next several months that the people of Charlotte will finally receive EWTN full-time. The first of several special rosaries was said May 18 at St. Gabriel Church. Contact Cathy Adams at (704) 568-2972 or Loughlin at (704) 545-3001 for more information.

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

May 31, 1995

Dear Friends in Christ:

Thank you for all that you do to further the Church's mission through your parish, the diocese and the Church's national and international work. The Church's mission is greatly helped through your prayers, works, and sacrifices. One vital program to extend the Church's mission throughout the world is the annual Peter's Pence Collection for the Holy Father, who asks us, in countries where the Church is strong and unusually blessed, to be a beacon of light and hope to our less fortunate brothers and sisters.

In this annual collection, to be taken up in all our parishes on June 24-25, we ask you to help provide the means for the Holy Father to respond to the needs of the Church. His brother bishops look to us for the resources to enhance the spiritual life of the faithful and, also, to educate, comfort and encourage. Your continued sacrifice will help the Holy Father to extend his pastoral care in the world-wide Church.
Thank you for all you have done and will do to make the Church a leading force for the good of all God's people.

Asking God to bless you and your loved ones, I am

Sincerely yours in Christ,

Mauricio W. West

Very Reverend Mauricio W. West, V.G.
Chancellor

1524 E. Morehead Street Charlotte, NC 28207

Development Director Named To Board Of National Organization

Jim Kelley, director of development for the Diocese of Charlotte, was recently elected to the board of directors of the National Catholic Stewardship Council (NCSC).

NCSC is the nation's largest stewardship and development association, representing more than 200 dioceses and 18,000 parishes in the United States. Its mission is to foster an environment in which the spirituality based practice of stewardship is understood, accepted and lived throughout the Church.

Since 1986, Kelley has been responsible for the development and stewardship efforts in the diocese, helping to raise more than $55 million. He has also worked to educate the people in the diocese about the spirituality focused giving of their time, talent and treasure.

Since 1978, Kelley has served on the boards of 25 non-profit organizations. Currently, he serves as the president of the Uptown Shelter Board; president of the Charlotte Chapter of the National Society of Fundraising Executives; chairperson of the Emergency Winter Shelter; executive committee of Charlotte Emergency Housing; executive committee of the Urban Ministry Center Board; executive committee of the Homeless Services Network; executive director of the Foundation of the Roman Catholic Diocese of Charlotte and member of the United Way Allocation and Review Board.

Kelley is a member of Our Lady of the Assumption Church in Charlotte. He holds a B.A. degree from Yale University.

JIM KELLEY

Co-Founder Of Mission Agency Dies In Auto Accident In Spain

KANSAS CITY, Mo. (CNS) — Funeral services were held May 24 at Visitation Church in Kansas City for Jerry Tolle, a co-founder of the Christian Foundation for Children and Aging.

A former Jesuit priest, Tolle was killed in a car accident May 17 in Madrid, Spain. He was on the last leg of a monthlong trip to visit foundation projects in Africa. Also killed were two Spaniards associated with the foundation.

A native of Kansas City, Tolle joined the Jesuits in 1951, and did his theology studies at St. Mary's, Kan. He left the order in 1978 but while a Jesuit, he served as a missionary in Belize and Honduras for 17 years.

In 1981, Tolle and the three Hentzen brothers — Bob, Bernard and Jim — established the foundation, a Catholic mission organization that serves the poor in 23 developing countries. It works with more than 40 missionary religious orders and the local Church in each area, giving direct aid for such projects as medical and dental care, schooling and nutrition assistance.

The foundation is currently working in Bolivia, Brazil, Chile, Colombia, Costa Rica, the Dominican Republic, El Salvador, Guatemala, Haiti, Honduras, India, Jamaica, Kenya, Liberia, Madagascar, Mexico, Nicaragua, Nigeria, Peru, the Philippines, St. Kitts, Uganda and Venezuela.

"Whenever, I thought of Jerry, I thought of gentleness; a loving, kind, understanding, self-effacing person, always available to help and support," said Dominican Father Peter Herely, a longtime friend. "It is people like Jerry that make the Kingdom of God a reality."

Tolle, as a vice president of the foundation, worked primarily as the director of its international programs.

He is survived by his wife, three children, mother and two sisters.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Peter's Pence

The formal name is the Collection for the Works of the Holy Father but to most of us the collection to be taken June 24-25 at all Masses in the diocese is simply Peter's Pence. That's the name usually given to it in the past and still used informally.

The collection provides the funds for the pope's spiritual and charitable works and allows all Catholics to participate in a very direct way in the Holy Father's worldwide mission.

The annual appeal supports a special fund which enables the pope to show the Church's care and concern in the international community by providing emergency relief to countries devastated by natural disasters and war.

The collection supports the Holy See's agencies and offices which serve more than 700 million Catholics around the world.

As part of his mission, the pope maintains diplomatic offices in 147 countries. These offices allow him to consult with various governments to provide a clear moral perspective on world events.

The collection also helps to ensure equitable salaries and pensions for the more than 2,300 employees of the Holy See.

The theme of this year's collection is "We Are the Hands of Christ." The theme expresses the plea of Pope John Paul II for all of us to join him in service to Christ and the world. He asks all Catholics to show the way of salvation and peace to those in need of Christ's blessings.

Although it provides assistance to the worldwide Catholic Church, the Holy See's budget is less than those of some major archdioceses in the United States.

More than 98 cents of every dollar collected goes directly to support the pope's spiritual and charitable works. Less than two cents goes to administrative costs.

To a large extent it is up to Catholics in the United States and other countries blessed with financial security to give the biggest share to this collection. Members of the struggling churches of the Third World simply do not have the money to do it.

The collection is an opportunity for all of us to show our support for the pope's mission and for the worldwide Church. Through our generosity we are the "hands of Christ" reaching out to a world in need.

THE CATHOLIC NEWS & HERALD

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Pro-Life Corner

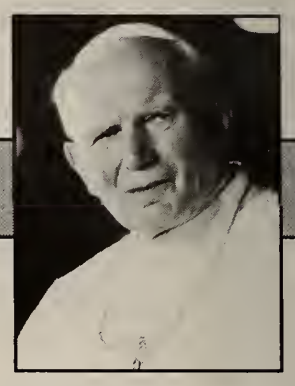
Saint Joseph, Protector of Families

Respect Life

"Saint Joseph was just a man,
a tireless worker,
the upright guardian
of those entrusted to his care.
May he always guard, protect and enlighten familes."
Pope John Paul II
Happy Father's Day!!

The Respect Life Office Diocese of Charlotte (704) 331-1720

Church Must Make Christ Known



The Pope Speaks
Pope John Paul II

VATICAN CITY (CNS)—Because eternal salvation comes through Christ, even for those who do not believe in him, the Catholic Church must seek to make him known and loved, Pope John Paul II said.

"God wishes all humanity to be saved through the paschal mystery of Jesus Christ, and so in some way he makes it possible for every individual to attain salvation," the pope said May 31 at his weekly general audience.

The gift of salvation, he said, is not limited to those who explicitly profess faith in God and enter into the Church.

The Second Vatican Council taught that God's saving grace is at work in every person of good will and that through the Holy Spirit, God makes it possible for every person to be saved.

"Even for those who through no fault of their own do not know Christ and do not call themselves Christians, God's divine plan has provided a way of salvation," the pope said.

For some people, he said, "it is concretely impossible" to hear or accept the Christian message because of the social or cultural situations in which they live or because they have been educated in another religion.

"The religions can exercise a positive influence on the destiny of those who belong to them and follow their teachings with a sincerity of spirit," the pope said.

"But if the decisive action for salvation is the work of the Holy Spirit, we must take into account that the individual receives salvation only from Christ through the Holy Spirit," he said.

For that reason, Pope John Paul said, the Catholic Church cannot be content simply with a dialogue with believers of other religions and with nonbelievers. It cannot act as if one religion is just as good as another.

"The Church's missionary activity, carried out in obedience to Christ's command, seeks to lead all people to the fullness of faith through the knowledge and love of the Redeemer, and to the salvation communicated by His Holy Spirit, who leads us into all the truth," he said.

Pope Says Media Can Be Vehicles Of Truth Or Manipulation

VATICAN CITY (CNS) — Contemporary mass media can be vehicles of truth or instruments of manipulation, depending on the sense of responsibility shown by communications professionals, Pope John Paul II said.

This is particularly true of cinema, which is celebrating its 100th birthday as a form of art and communication this year, he said. The pope made the remarks May 28, a day celebrated in many countries as World Communications Day.

While the pope noted the vast power of modern media, he said it was clear to all that they have had both good and bad effects.

"Depending on how they are used, they can be vehicles of truth, solidarity and real love, or they can be means of manipulation, and even of violence and vulgar exploitation of the most base human instincts," he said.

"Therefore we need a growing sense of responsibility among promoters of social communication, and an improved formation and critical capacity among those who enjoy it," he said.

The pope, who dedicated this year's World Communications Day message to cinema, said he hoped films would increasingly reflect authentic cultural values. This is the best tradition of cinema, he said.

Bigoted Or Brainless?

Editor's Notebook
Bob Gately

Even the critics can't seem to agree on whether Hollywood is or is not biased against religion.

At last week's Catholic Press Association convention in Los Angeles, anti-religious bias in the movies was the topic of a major panel discussion. The two critics on the panel agreed that that the movies do not properly portray religious subjects but they disagreed on whether it is because of bias.

Michael Medved, who reviews films for PBS, the *New York Post* and *Catholic Parent* magazine, said it's strictly a matter of bias. "The problem here is genuine, sincere, honest bigotry," he said.

But Henry Herx, director of the U.S. Catholic Conference Office for Film and Broadcasting, said the problem is not anti-religious bigotry but the "general mindlessness" of the entertainment media.

Frankly, I don't see where it really matters why movies are so blatantly unbalanced when it comes to religion. It doesn't seem to me to make much difference whether the movies bash religion because the producers are bigoted or because they are too stupid to know any better. The results are just the same.

Speaking of the CPA convention, I am pleased that the members voted to present the annual St. Francis de Sales Award to Thomas Lorsung, director and editor-in-chief of Catholic News Service. Tom certainly met the criteria of setting a standard of excellence that helped improve the quality of Catholic journalism. He's also one of the really nice guys in this business.

Because of Mother Teresa's visit to Charlotte, we are making a change in our usual summer publishing schedule. Ordinarily, we would not be publishing next week but we will publish a special edition with coverage of the visit. To eliminate any conflict with our second class mailing permit which calls for 44 issues a year, the special edition actually will be the issue of June 23 printed about a week early. The issue of July 7 will be out as scheduled.

35 Years As A Priest

Light One Candle

Father John Catoir

In 1960 I was ordained a priest at the age of 29. I was a little older than my classmates because after college I spent two years in the army. I remember wanting a parish assignment very badly, but to my shock and dismay, I was sent to Catholic University to study for a doctorate in canon law. It was not what I had hoped for, but it prepared me for work in the marriage tribunal where for many years I was able to help people caught in the terrible ordeal of a broken marriage.

My early idealism came back to me vividly when recently, while saying the breviary, a slip of paper tumbled out on my lap. It was a letter I had written to myself dated May 25, 1960, three days before my ordination. These were the rules I set for myself: *To spend a holy hour before mass every morning, no more than 15 minutes of which shall be devoted to the Divine Office. The remainder of the time will be apportioned as follows: 15 minutes reading and recollecting over the sacred scriptures,20 minutes in mental prayer to fortify myself to give the Lord what He expects of me that day; the remaining 10 minutes to be spent in prayerful preparation of the morning Mass.*

I wish I could say that I followed that rather wooden formula faithfully, but I did not. I've prayed a lot over the years, but not by the stopwatch. In fact, today I might have some advice for that starry-eyed seminarian I was 35 years ago.

Son, your good intentions are a beautiful reflection of God's grace alive in you, but I wonder if you are approaching the priesthood with a little too much fear and trepidation? It's true, prayer is essential, but aren't you pressing a little bit? Jesus so often urged His disciples to trust Him more, and to banish all fear. Calm down, this is a long distance race, not a 100-yard dash. It doesn't all depend on you. Holiness is a gift. Just give yourself to the Lord as best you can each morning. Trust Him and you'll do fine.

Over the years I've learned to temper my fears and be less rigid. Though I am far from the priest I'd like to be, I accept myself and I'm happy to be alive. Never once have I regretted my decision to be a priest. I still believe that God is Unchanging love and that He will always be there for me and for everyone who comes to Him in need.

St. Ignaitus once said, "Pray as if everything depended on God, and strive as though everything depended on you." That is my goal.

For a free copy of the Christopher News Note, "Be Not Afraid," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.

Father Catoir is director of The Christophers.

Is Your Office Killing You?

The Human Side

Father Eugene Hemrick

If you work in an office, chances are you belong to the elevator age. You use an elevator to get to an office high up in an enclosed building with sealed windows.

Belonging to this age also means staring into the glare of a computer screen for hours and commanding your fingers to repeat the same motion hundreds of times an hour. It means reduced bodily circulation and inhaling noxious vapors from carpets, oily polished desks and laser printer ink.

As high-tech as our offices have become, the growing number of people with carpal-tunnel syndrome, back and neck aches, inflamed eyes and respiratory problems are cause to ask, Are our office jobs killing us?

Some would reply that sooner or later something will get us, so don't get overly concerned. I believe all would agree that the later the better.

Allow me to pass on a few tips I learned on how to better control our work environments.

Begin with an environment check. To check air quality, rub your hand across surfaces in your office that ordinarily are not dusted. If you find black oily specks, it means the office ventilation system needs cleaning.

Report it, and then purchase a small air cleaner and let it run continuously. Don't forget to change the filter at the appropriate time. The result of this one change alone could have you breathing easier, reduce burning eyes and increase your energy level.

Next, check your computer for glare. Often we aren't conscious of it and subconsciously twist our heads to avoid it, which causes neck and back disorders. Check the height and position of the screen to make sure you aren't looking up or down, or out of the corner of your eye at it.

Remember, computers are seductive. They can glue you to themselves for hours on end, without a break and without your really realizing it. Take one or two computer breaks per hour.

Also, take small breaks during the day and do desk exercises to keep circulation moving. We all have experienced long car rides which leave us feeling sore. Some of us sit at our desks longer hours than this. Exercise will release tensions and keep the blood flowing.

One simple exercise is to sit perfectly upright, put your legs on a table and let your chin fall gently to your chest. Exercises which stretch the lower back or cause better blood flow should be practiced two or three times during the day.

Office air is often very dry. So drink plenty of water. Dehydration can make you feel like you have the flu.

Cold air conditioning can create stiffness, headaches and a number of other maladies. Ask that it be lowered if possible. If not, don a sweater.

Finally, do some homework. Ask others how they contend with the office environment, seek out literature on the subject and ask your office manager to sponsor seminars on office fatigue, ergonomics and helpful exercises.

We may live in an elevator age. But it should not be allowed take us up or down on its own terms.

Father Hemrick is research director for the United States Catholic Conference.

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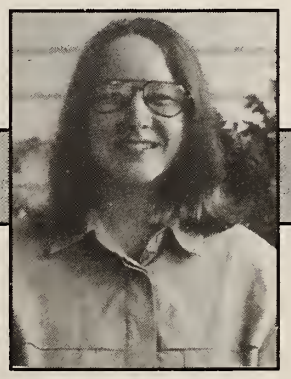
Ways To Cope With Severe Pain

Crosswinds

Martha W. Shuping, MD



Dear Dr. Shuping,

I have a herniated disc in my back. I decided not to have surgery because I was told that I could end up completely paralyzed. I do have a lot of pain and nothing helps. Apparently there is nothing that can be done. My family doctor told me to see a psychiatrist, but I don't really understand. There is an obvious problem and it is not in my mind.

You do have a serious physical problem and the pain is real. There is no question about that. Yet some psychiatrists are very skilled in pain management, and there are numerous things that can be tried that may reduce your pain and improve your quality of life.

For example, the reason you feel the pain is because nerve cells in your spinal cord are carrying pain signals to the brain. An electrical device called a TENS competes with the pain signal so that fewer of the pain signals are sent up. It's analogous to having all the phone lines tied up so you get a busy signal when you place a call. Using the TENS, you feel the vibration instead of the pain. It doesn't help everyone, but many of my patients find it makes all the difference.

There are more than one type of electrical device that may be tried, though a TENS is the most established. These devices are also thought to increase the body's production of endorphins, our natural pain killers. Acupuncture, effective for some people, also works at least in part through the endorphins.

Low doses of antidepressant medication can also help by regulating the availability of serotonin which is involved in the transmission of some pain signals through the nervous system. Although this type of medication may need to be taken over a period of days or weeks before improvement is seen, antidepressants can be highly effective for muscle, nerve, and disc pain. For many people, these are a much better choice than narcotics.

But medication and devices are just two in a multitude of treatment options that can be combined for maximum effectiveness. I often recommend to my patients the book, *Managing Pain Before it Manages You,* by Dr. Margaret Caudill (Guilford Press). It's based on the pain management program used at Deaconess Hospital in Boston and in several well-known hospitals in the northeast.

In her book, Caudill points out that even people with extremely severe pain may not have the same degree of pain all the time. Pain may be better or worse at different times of the day, or there may be some days that are better or worse than others. The book suggests keeping a journal in which you rate your pain several times each day and also record your activities. Even though it may seem like the pain gets worse for no reason, this often helps patients to pinpoint types of activities which may aggravate the pain.

This doesn't mean you then have to eliminate the activities, but you may have to pace yourself differently. One of my patients finds that she can do light housework for 15 minutes at a time without worsening her pain, but if she persists for two hours without a break, she may be in bed for the next two days. Taking shorter work periods alternating with short periods of more restful activity helps to reduce her pain.

See **Crosswinds,** Page 16

The Resurrected Body Of Jesus

Question Box

Father John Dietzen

Q. Your column has been a great help to my faith. I have several questions. Did Christ's physical body really arise at the resurrection? If so, is it in a physical place? If not, what happened to it? Why didn't anyone witness the resurrection? Are our bodies supposed to rise in the same way? (New York)

A. First, it depends on what is meant by Christ's "physical body." If by that you mean that the bodily cells which lay in the tomb were raised back to life, the answer is most probably no, surely not necessarily.

The resurrection of Jesus was something far beyond the simple resuscitation of a dead corpse, as seems to have been the case, for example, with Lazarus (Jn. 11). Lazarus eventually died again. Jesus did not, and will not.

As His appearances to the disciples after His resurrection make clear, Jesus in His risen life has an entirely new dimension of living than He had before.

It was without question the same Jesus they knew before the crucifixion, and He has a body. They touch Him. He eats with them. He speaks with them. Yet there is a mysterious difference in the way He looks, the way He comes to them, the way He wants them to recognize Him, the way He "is."

While He and His Spirit clearly enter and affect our lives on earth, He Himself is now personally beyond change, beyond corruption, beyond death, beyond history. He is in an eternal state of being with the Father that is unlimited, outside of our time and space.

In those days with His disciples after being raised from death, and so today, Jesus is in eternity with the Father, as He will be without end, forever.

As St. Paul puts it, without end "He lives for God" (Romans 6). What "is sown corruptible ... is raised incorruptible." "It is sown a natural body, it is raised a spiritual body" (1 Cor. 15).

So, to answer your question, Christ's physical body was raised up in the resurrection. But we need to understand that in the right way.

Is it in a physical place? We would have to say yes, insofar as it is a physical body. He did not become an angel, or "pure spirit." When we try to say "where," we are beyond our depth. Human experience on this earth just doesn't give us a lot of help on that.

Why didn't anyone witness the resurrection? We don't know. Maybe because it wasn't "witnessable" in any human way of speaking.

Sometimes, I believe, Christians envision the resurrection as Christ's corpse suddenly jerking to life and breaking out of the tomb. If we believe the witness of the Gospels and the other books of the New Testament, that's not at all what happened.

It comes down most of all to two facts that were enormously significant for the early Christians. The tomb was empty, and major people in the early Christian community saw and experienced Jesus as alive and working with His people.

These facts firmly established them in their conviction that Jesus lives, and that He is Lord of the Church and of the world.

See **Question,** Page 13

God Bless All Fathers

Family Matters

Eileen C. Marx

It was Fathers' Day six years ago and it was a difficult time for my husband, Joe, and me. Six months earlier we had gone through a miscarriage together.

At the end of Mass that Sunday, our pastor, Father Sileo, said, "I'd like to invite all fathers and all fathers-to-be to stand for a special blessing." At first my heart sank and then Father Sileo thoughtfully added, "And I'd also like to invite any man who would like to be a father some day to stand as well."

Joe stood tall and proud and, as the blessing began, he turned around and reached for my hand. Although we had grieved together over our loss, until that moment I don't think I realized how much Joe wanted to be a father. I let go of his hand and rushed to the back of the church, thankful that my tissues and sunglasses were still in my jacket pocket.

I had prepared myself for the feelings I might have on Mother's Day, at baby showers and upon the birth of a friend's or relative's child. I just hadn't prepared myself for the gently smile on my husband's face as he received this Father's Day blessing. And I began to think that there are many men who want nothing more than to be a good father. Too often, perhaps, we overlook that in growing numbers, men too are struggling with the loss of a child, the inability to conceive a child and the demands of balancing careers and children

The news stories of fatherless children living in poverty and "Deadbeat Dads" who refuse to pay for the basic support of their children grab today's headlines and can sometimes give fatherhood a bad rap. These stories should remain on the front page because there is nothing more reprehensible than a parent who denies responsibility or withholds support and love from his own child.

But there are many fathers who aren't making news but who are making sacrifices so that they will be able to spend more time with their children. Many fathers have turned down a job because it would take too much time away from their family. It's not uncommon for a father to take a personal day from work to volunteer as a chaperone on a class trip. More fathers are asking for paternity leave. Increasingly, fathers are taking an active role and enriching the lives of their children.

My husband's best friend, a writer and teacher, stayed home full-time with his daughter, Margaret, until she went to nursery school. I imagine many mothers who watched him were envious of the way he helped to raise a confident and intelligent little girl. One of my son's best friends, Daniel, has a dad who stays home with Daniel and his 6-month-old sister during the day and then works as a contractor three evenings a week. Both children are thriving with the love and attention from dad.

These are not the typical cases. But many fathers are realizing that volunteering at their child's school once a month, coaching their child's soccer team or spending weekend afternoons at the park can be a real boost to family life, especially when children need time with their parents more than any other activity in their day.

We pay a lot of lip service to putting children and families first. We need to support and encourage men and women who are quietly living out this commitment through their actions. There are also many men who don't know what it means to be a good father. Perhaps there was no example in their own home. I think we have an obligation to reach out to fathers in crisis through programs of education and outreach before children suffer abuse or neglect.

There are also children without fathers who we can reach out to so they will know love and compassion in their lives. When I first met Joe, we were both students at Boston College. Once a week he volunteered his time to help a fatherless 8-year-old boy, Chris, through the Big Brother Association of Boston. During the past 15 years, Chris and his mom have become very special in our lives.

See **Marx,** Page 13

Anthony of Padua

Known today as the patron of lost things, St. Anthony was an eloquent and tireless preacher in his time. He was born in Portugal, entered religious life at a young age and became a Franciscan priest. His preaching mission reached all of northern Italy. It is said that the people of Padua would wait in church all night to hear his morning sermons. He died in 1231 at age 36 and was canonized a year later. St. Anthony was declared a Doctor of the Church in 1946. His feast is June 13.

Saints & Scripture

© 1995 CNS Graphics

Salt And Light

Reflections on the Social Mission of the Parish

"A parish cannot really proclaim the gospel if its message is not reflected in its own community life. The biblical call to charity, justice and peace claims not only each believer, but also each community where believers gather for worship, formation and pastoral care."

U.S. Catholic Bishops, *Communities of Salt and Light*

COMMUNITIES OF SALT AND LIGHT — REFLECTIONS ON THE SOCIAL MISSION OF THE PARISH

Scripture

	Readings for the week of June 11-17	Readings for the week of June 18-24
Sunday:	Proverbs 8:22-31 Romans 5:1-5 John 16:12-15	Genesis 14:18-20 1 Corinthians 11:23-26 Luke 9:11-17
Monday:	2 Corinthians 1:1-7 Matthew 5:1-12	2 Corinthians 6:1-10 Matthew 5:38-42
Tuesday:	2 Corinthians 1:8-22 Mark 5:13-16	2 Corinthians 8:1-9 Matthew 5:43-48
Wednesday:	2 Corinthians 3:4-11 Matthew 5:17-19	2 Corinthians 9:6-11 Matthew 6:1-6, 16-18
Thursday:	2 Corinthians 3:15-4:1, 3-6 Matthew 5:20-26	2 Corinthians 11:1-11 Matthew 6:7-15
Friday:	2 Corinthians 4:7-15 Matthew 5:27-32	Ezekiel 34:11-16 Romans 5:5-11, Luke 15:3-7
Saturday:	2 Corinthians 5:14-21 Matthew 5:33-37	Isaiah 49:1-6 Acts 13:22-26 Luke 1:57-66, 80

Summer Mass Schedule

For Parishes in Mountain And Coastal Areas In The Carolinas

A Supplement To The Catholic News & Herald **Diocese of Charlotte** **June 9, 1995**

Fill us each morning with your constant love, so that we may be glad all our life. Psalms 90:14 Cape Hatteras Lighthouse

For the convenience of our diocesan vacationers, *The Catholic News & Herald* publishes a Mass schedule for parishes in resort areas in the Carolinas.

Mountain areas in western North Carolina are part of the Diocese of Charlotte. The N.C. coast is part of the Diocese of Raleigh. The S.C. coast is part of the Diocese of Charleston.

Have a peace and pleasure filled summer.

The staff of *The Catholic News & Herald.*

He taught me to sing a new song, a song of praise to our God.
Psalms 40:3

St. Margaret Church, Maggie Valley

Photos by JOANN KEANE

Heaven is yours, the earth also; you made the world and everything in it.
Psalms 89:12 View from Blue Ridge Parkway

Diocese of Charlotte

ANDREWS
Holy Redeemer, 32 Aquone Rd., (Daily) 9 a.m. Mon.-Thurs., Sat., 4 p.m. Fri.; (Sun.) 11 a.m.; Holy Days - Vigil 6 p.m., Feast day 9 a.m., 7 p.m.
ARDEN
St. Barnabas, 109 Crescent Hill Dr., (Daily) 9 a.m. Mon., Tues., Fri., 7 p.m. Wed.; (Sat.) 5:30 p.m.; (Sun.) 8:30, 11 a.m.; Holy Days - Vigil 7 p.m., Feast day 9 a.m., 7 p.m.
ASHEBORO
St., Joseph, Park St. and Wainman Ave., (Daily) 8:15 a.m. Mon., Wed., Fri., 12:15 p.m. Tues.; (Sat.) 5:30 p.m.; (Sun.) 8:45, 11:15 a.m.; Holy Days - Vigil 7 p.m. (Spanish); Feast day 12:15, 7 p.m.; Spanish Mass (Sun.) 1 p.m.
ASHEVILLE
St. Eugene, 72 Culvern St., (Daily) 8 a.m. Mon.-Fri.; (Sat.) 5:30 p.m.; (Sun.) 8:30, 11 a.m.; Holy Days - Vigil 7:30 p.m., Feast day 7:30 p.m.; Spanish Mass (1st Sun.) 7 p.m.
ASHEVILLE
St. Joan of Arc, 919 Haywood Rd., (Daily) 8:30 a.m. Mon., Tues., Fri.; (Sat.) 5 p.m.; (Sun.) 8:30, 11:30 a.m.; Holy Days - Feast day 8:30 a.m., 7 p.m.
ASHEVILLE
The Basilica of St. Lawrence, D.M., 97 Haywood St., (Daily) 12:10 p.m. Mon., Wed., Fri., 8 a.m. Tues., Thurs., Sat.; (Sat.) 5 p.m.; (Sun.) 9, 11:30 a.m.; Solemn Vespers, Mass in Latin - 4:30 p.m. 1st Sun.
BLOWING ROCK
Church of the Epiphany, Galax St., (Sun.) 9, 11:30 a.m. June-Oct.
BOONE
St. Elizabeth, 259 Pilgrims Way, (Daily) 12:15 p.m. Mon.-Fri.; (Sat.) 5:15 p.m.; (Sun.) 8:30, 11 a.m.; Holy Days - Feast day 7:30 p.m.
BREVARD
Sacred Heart, 4 Fortune Cove, (Daily) 9 a.m. Mon., Tues., Thurs., Fri., 6:30 p.m. Wed.; (Sat.) 5:30 p.m.; (Sun.) 8, 10:30 a.m., during the winter, 8:30, 10:30 a.m. during the summer; Holy Days - Vigil 6:30 p.m., Feast day 12 noon
BRYSON CITY
St. Joseph, Main St., (Sat.) 7 p.m. June-Aug.; (Sun.) 11:15 a.m.; Holy Days - Feast day 7 p.m.
BURNSVILLE
Sacred Heart, Summit St., (Sun.) 11:30 a.m.
CANTON
Immaculate Conception, Newfound Rd., (Sun.) 8:30 a.m.
CHEROKEE
Our Lady of Guadalupe, Lambert Ranch Rd., (Sat.) 5 p.m. June-Aug.; (Sun.) 9 a.m.; Holy Days - Feast day 5 p.m.
ELKIN
St. Stephen, 101 Hawthorne Dr., (Sat.) 5 p.m.; (Sun.) 11:15 a.m.
FRANKLIN
St. Francis of Assisi, 150 Maple St., (Daily) 9 a.m.; (Sat.) 5 p.m.; (Sun.) 9 a.m., 11 a.m. June-Oct.; Holy Days - Feast day 12 noon, 7 p.m.
HAYESVILLE
Immaculate Heart of Mary, Hwy. 64, (Daily) 5 p.m. Wed.; (Sat.) 4 p.m.; (Sun.) 9 a.m.
HENDERSONVILLE
Immaculate Conception, 229 6th Ave. West, (Daily) 8:30 a.m., 12:10 p.m. Mon.-Fri., 9 a.m. Sat.; (Sat.) 4, 6 p.m.; (Sun.) 7:30, 9, 11:30 a.m.; Holy Days - Vigil 5 p.m., Feast day 8:30 a.m., 12:10, 7 p.m.; Spanish Mass (Sun.) 1 p.m.
HICKORY
St. Aloysius, 902 Second St., (Daily) 7 a.m. Tues., Thurs., 12:10 p.m. Wed., Fri., 8 a.m. Sat; (Sat.) 6 p.m.; (Sun.) 8, 11 a.m.; Holy Days - Vigil 7:30 p.m.; Feast day 12:10, 7:30 p.m.
HIGHLANDS
Our Lady of the Mountains, 518 W. 5th St. (Daily) 9 a.m. Wed., Fri.; (Sat.) 7 p.m.; (Sun.) 9 a.m. during the summer, 11 a.m.; Holy Days - Feast day 7 p.m.
HOT SPRINGS
Chapel of the Redeemer, Hwys. 25 and 70, (Daily) 11:30 a.m.
JEFFERSON
St. Francis of Assisi, Main and Ivy Sts., (Daily) 7 a.m. Mon., Tues., Wed., Fri., 7 p.m. Thurs.; (Sat.) 5 p.m.; (Sun.) 9 a.m.; Spanish Mass (2nd and 4th Sun.) 1:30 p.m.
LINVILLE
St. Bernadette, Hwy. 105 across from Grandfather Mountain Golf Club, (Daily) 11 a.m. Wed.; (Sat.) 4:30 p.m. June-Sept.; (Sun.) 10:30 a.m.; Holy Days - Feast day 10:30 a.m.
MAGGIE VALLEY
St. Margaret, 1422 Soco Rd., (Daily) 8 a.m.; (Sat.) 4 p.m.; (Sun.) 9:30 a.m.; Holy Days - Feast day 8 a.m., 6 p.m.
MARS HILL
St. Andrew the Apostle, 100 W. Brook St., (Daily) 9 a.m. Tues., Thurs., Fri.; (Sun.) 9:15 a.m., 9 a.m. June-Aug.; Holy Days - Feast day 7 p.m.
MURPHY
St. William, 109 Andrews Rd., (Daily) 9 a.m. Tues.-Fri.; (Sat.) 6 p.m.; (Sun.) 11 a.m.
NORTH WILKESBORO
St. John Baptist de la Salle, Rt. 115 & bypass 421 (Sat.) 7 p.m.; (Sun.) 9 a.m.
ROBBINSVILLE
Prince of Peace, Hwy. 129 S. across from Graham Ford., (Sat.) 6 p.m.; Holy Days - Vigil 6 p.m.
SAPPHIRE VALLEY
St. Jude, Hwy. 64 seven miles past post office, (Daily) 9 a.m. Tues., Thurs.; (Sat.) 5 p.m.; (Sun.) 11 a.m. during the summer; Holy Days - Feast day 9 a.m.
SPARTA
St. Francis of Rome, Hendrix Rd. at Highland Dr., (Daily) 5:30 p.m. Wed., 8 a.m. Thurs.; (Sun.) 11:15 a.m.; Spanish Mass (1st and 3rd Sun.) 1:30 p.m.
SPRUCE PINE
St. Lucien, 503 Summit St., (Daily) 9 a.m. Tues., Fri., 7 p.m. Wed.; (Sun.) 8:30 a.m.; Holy Days - Feast day 8:30 a.m., 7 p.m.
SWANNANOA
St. Margaret Mary, 102 Andrew Pl. (Daily) 12 noon Mon., Wed., Fri.; (Sat.) 5:30 p.m.; (Sun.) 8:30, 11 a.m.
SYLVA
St. Mary, 2 Bartlett St., (Daily) 9 a.m. Mon., Wed., Fri., Sat., 5:30 p.m. Tues., Thurs.; (Sun.) 9, 11 a.m.; Holy Days - Feast day 9 a.m., 5:30 p.m.
TRYON
St. John the Baptist, 600 Laurel Ave., (Daily) 8:30 a.m. Mon.-Fri.; (Sat.) 5 p.m.; (Sun.) 8:30, 11 a.m.; Holy Days - Vigil 5 p.m., Feast day 8:30 a.m., noon, 7 p.m.
WAYNESVILLE
St. John the Evangelist, 409 Church St., (Daily) 9 a.m.; (Sat.) 5:30 p.m.; (Sun.) 11 a.m.

Diocese of Raleigh

BUXTON
Our Lady of the Seas, Hwy. 12 1/4 mile north of Cape Hatteras School, (Sun.) 3:30, 5 p.m June-Labor Day
CAROLINA BEACH
Immaculate Conception, 6336 Myrtle Grove Rd., (Daily) 9 a.m. Wed, Thurs., Fri.; Novena 7 p.m. Tues.; (Sat.) 5 p.m.; (Sun.) 8:30, 10 a.m.
CASTLE HAYNE
St. Stanislaus Kostka, 4849 Castle

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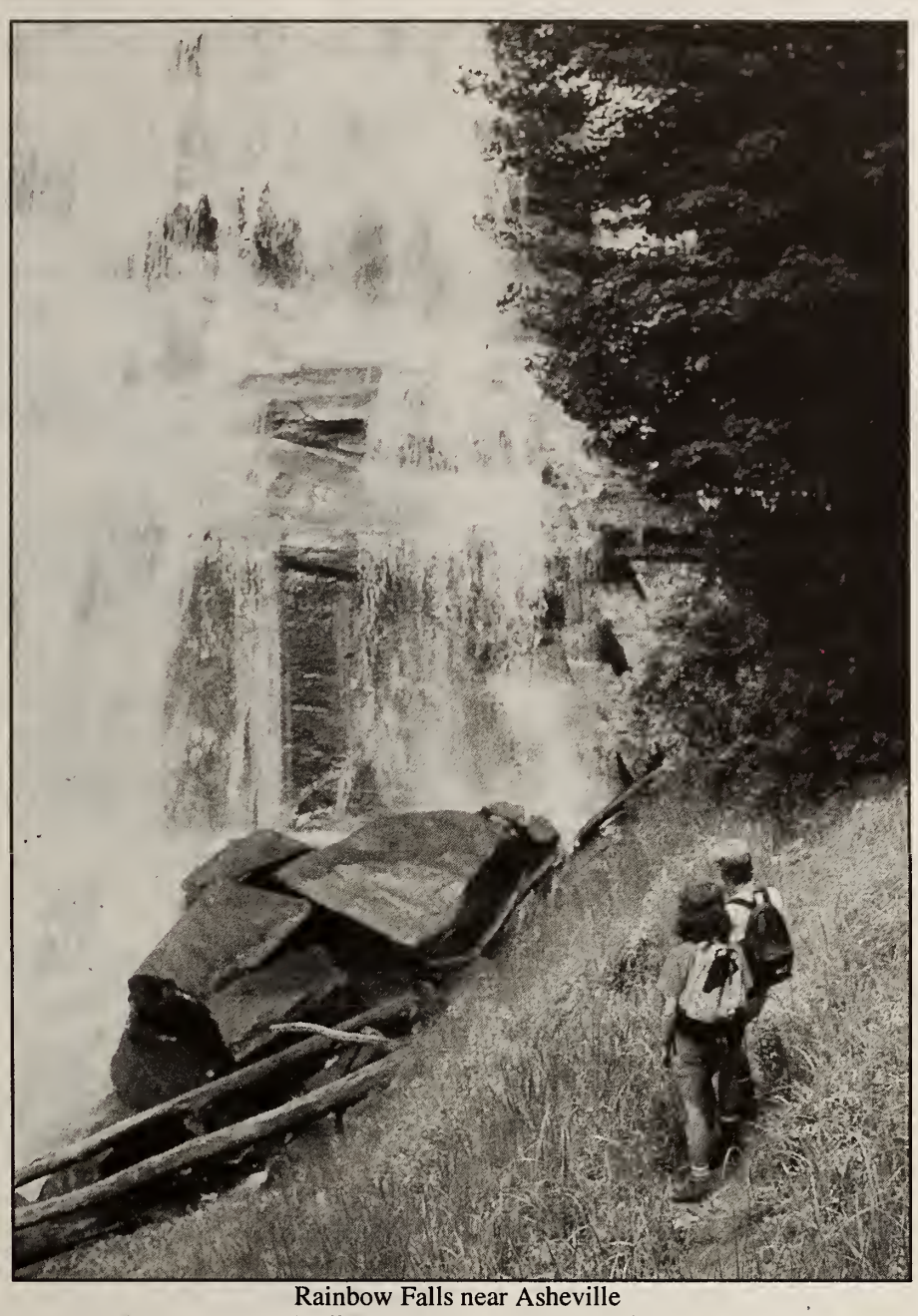
Hayne Rd., (Daily) 8 a.m.; (Sat.) 5:30 p.m.; (Sun.) 8, 10:30 a.m.; Holy Days - Vigil 7 p.m., Feast day 7 a.m., 12 noon, 5:15, 7 p.m.
EDENTON
St. Anne, 207 N. Broad St., (Sun.) 8, 10:30 a.m.
ELIZABETH CITY
Holy Family, 1453 N. Road St. (US 17 N.), (Daily) 8 a.m. Mon., Tues., Thurs., Fri.; 12:15 p.m. Wed.; (Sat.) 5 p.m.; (Sun.) 9:30 a.m.; Holy Days - Feast day 8 a.m., 7 p.m.
HAMPSTEAD
St. Jude the Apostle, Topsail Jr./Sr. High School, 273 US Hwy. 17 N., (Sun.) 9 a.m.; Holy Days - Feast day 7 p.m.
HAVELOCK
Annunciation, 246 E. Main St., (Daily) 8 a.m.; (Sat.) 5:30 p.m.; (Sun.) 9, 11:30 a.m.; Holy Days - Vigil 7:30 p.m., Feast day 7, 8:30 a.m.
JACKSONVILLE
Infant of Prague, 214 Marine Blvd. (Sat.) 5 p.m.; (Sun.) 8, 10 a.m., 12 noon; Holy Days - Vigil 7 p.m., Feast day 7, 8:15 a.m., 7 p.m.
KILL DEVIL HILLS
Holy Redeemer, 1206 N. Virginia Dare Trail, (Daily) 9 a.m. Mon., Tues., Fri.; (Sat.) 5, 7 p.m. June-Labor Day; (Sun.) 8, 10 a.m.
NAGS HEAD
Holy Trinity, Whalebone Junction, (Sat.) 6 p.m.; (Sun.) 10:30 a.m. June-Labor Day: Spanish Mass (Sat.) 7:30 p.m.
NEW BERN
St. Paul, 3005 Country Club Rd., (Daily) 7, 8 a.m.; (Sat.) 5 p.m.; (Sun.) 8, 10:30 a.m., 12:15, 6 p.m.; Holy Days - Vigil 6 p.m., Feast day 12, 7:30 p.m.



Rainbow Falls near Asheville
Photo courtesy Asheville/Buncombe Co., N.C. Tourism Development Authority

OCRACOKE
Annunciation, Ocracoke Fire Hall, (Sun.) 12 noon June-Labor Day
PINEHURST
Sacred Heart, Hwy. 211 and Dundee Rd., (Daily) 8:30 a.m.; (Sat.) 4:30 p.m.; (Sun.) 8:30, 11 a.m., Holy Days - Vigil 4:30 p.m., Feast day 8:30, 11 a.m., 6 p.m.
SHALLOTTE
St. Brendan the Navigator, 5101 Ocean Hwy. W., (Sat.) 5 p.m.; (Sun.) 8, 10:15 a.m.; Holy Days - Vigil 5 p.m., Feast day 9 a.m., 6 p.m.
SOUTHERN PINES
St. Anthony Padua, 160 E. Vermont Ave., (Sat.) 5 p.m.; (Sun.) 9, 11 a.m.; Holy Days - Vigil 12 noon, Feast day 8 a.m., 5 p.m.
SOUTHPORT
Sacred Heart, 5269 Dosher Cutoff S.E., (Daily) 9 a.m. Mon.-Fri.; (Sat.) 5 p.m. June-Labor Day; (Sun.) 8:30, 11 a.m.; Holy Days - Feast day 9 a.m.
SURF CITY
St. Mary Gate of Heaven, 420 N. Topsail Dr., (Sat.) 5 p.m.; (Sun.) 11a.m.
SWANSBORO
St. Mildred, 616 Sabiston Dr., (Daily) 9 a.m.; (Sat.) 4, 6 p.m.; (Sun.) 8, 11 a.m.; Holy Days - Vigil 5:30 p.m.; Feast day 9 a.m., 7:30 p.m.
WASHINGTON
Mother of Mercy, 112 W. Ninth St., (Daily) 8:30 a.m. Mon., Tues., Wed., Fri.; (Sat.) 5:30 p.m.; (Sun.) 7:30, 10:30 a.m.; Holy Days - Feast day 12 noon, 7 p.m.
WILMINGTON
St. Mark, 1011 Eastwood Rd., (Daily) 8 a.m. Mon.-Fri., 9 a.m. Sat.; (Sat.) 6 p.m.; (Sun.) 8:15, 11 a.m.; Holy Days - Vigil 7 p.m., Feast day 8 a.m., 7 p.m.; Spanish Mass (Sun.) 5 p.m.
St. Mary, 412 Ann St., (Daily) 7:15 a.m. Tues., Thurs., 7 p.m. Mon., Wed., 8:30 a.m. Fri.; (Sat.) 5:30 p.m.; (Sun.) 8:30, 11 a.m.; Holy Days - Vigil 8:30 a.m., 7 p.m.
Catholic Student Center, UNC-Wilmington, (Sun.) 10 a.m. Catholic House; 10 p.m. 201 University Union Aug.-May; Holy Days - Vigil 6:30 p.m., Feast day 12 noon, 6:30 p.m.
WRIGHTSVILLE BEACH
St. Therese, 209 S. Lumina Ave., (Daily) 9 a.m.; (Sat.) 5:30 p.m.; (Sun.) 8, 10 a.m., 5:30 p.m. June-Labor day; Holy Days - Feast day 8 a.m., 5:30 p.m.

Diocese of Charleston

BEAUFORT
St. Peter, Lady's Island Blvd. #802 W., (Daily) 7 a.m.; (Sat.) 5:30 p.m.; (Sun.) 8:30, 9:45, 11 a.m.; Holy Days - Vigil 6:30 p.m., Feast day 8 am., 12 noon, 6:30 p.m.
BLUFFTON
St. Andrew, Hwy. 278, (Sat.) 6 p.m.; (Sun.) 10 a.m.; Holy Days - Vigil 6 p.m., Feast day 10 a.m.
BONNEAU
Our Lady of Peace, 224 Murry's Ferry Rd., (Sun.) 11 a.m.; Holy Days - Feast day 7 p.m.
CHARLESTON
Blessed Sacrament, 5 St. Theresa Dr., (Daily) 6:30 a.m.; (Sat.) 6:15 p.m.; (Sun.) 9, 11 a.m., 6:15 p.m.; Holy Days - Vigil 6:15 p.m., Feast day 6:30 a.m., 12 noon, 6:15 p.m.
Cathedral of St. John the Baptist, 120 Broad St., (Sat.) 6:15 p.m.; (Sun.) 8, 11 a.m., 6:15 p.m.
The Citadel, Christ the Divine Teacher Chapel, (Daily) 6:55 p.m Mon.-Thurs.; (Sun.) 9:30 a.m., 6:30 p.m.; Holy Days - Feast day 11 a.m., 7 p.m.

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Director, Charlotte Area Office: Full Time position with Catholic Social Services. Director of social service agency with 12 staff members. Agency offers professional counseling, substance abuse intervention, pregnancy support, adoption, foster care and crisis intervention services. Should have Master's Degree in Social Work or a closely related field, at least three years supervisory and/or administrative experience, ability to work with a volunteer board and develop relationships with community agencies and resources. Position available June 15, 1995. Excellent benefits and appropriate salary. Send resumes to: CSS, Elizabeth Thurbee, 1524 E. Morehead St., Charlotte, NC 28207.

[redacted]
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St. Gabriel School, Charlotte, NC
Principal

St. Gabriel School seeks an experienced educator for principal effective July 1, 1995. St. Gabriel's is a K-5 co-ed Catholic school serving 500 students. New school building was opened in November, 1992 with 24 classrooms, high school size gym, 555 seat cafeteria, computer lab, media center, art and music labs. Faculty includes 20 FT and 7 PT teachers, counselor, learning support teacher, Spanish, P.E., computer and media specialists, 13 teacher aides, and after school care director.

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- Teaching experience in an elementary school
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- Catholic school experience as a teacher and/or administrator
- Strong human relations skills.

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Church of the Nativity, 1061 Folly Rd., (Daily) 5:15 p.m. Mon., Wed., Thurs., Fri. 9:30 a.m. Tues., 9 a.m. Sat.; (Sat.) 6:15 p.m.; (Sun.) 8, 10 a.m., 12 noon; Holy Days - Vigil 7 p.m., Feast day 9 a.m., 7 p.m.
Our Lady of Mercy, 77 America St., (Sun.) 12 noon; Holy Days - Feast day 6:15 p.m.
Sacred Heart, 888 King St., (Daily) 8 a.m. Tues.-Sat., 5:30 p.m. Mon.; (Sat.) 5:30 p.m.; (Sun.) 8, 11 a.m.; Holy Days - 8 a.m., 5:30 p.m.
St. Joseph, 1695 Wallenberg Blvd., (Daily) 8:30 a.m.; (Sat.) 6:30 p.m.; (Sun.) 8, 10 a.m., 12 noon; Holy Days - Vigil 7 p.m., Feast day 8:30 a.m., 7 p.m.
St. Mary, 89 Hasell St., (Daily) 8 a.m.; (Sun.) 7:30, 10:30 a.m.; Holy Days - Feast day 7:30, 9 a.m., 6 p.m.
St. Patrick, 134 St. Philip St., (Daily) 8 a.m.; (Sat.) 6 p.m.; (Sun.) 8, 10:30 a.m., 6 p.m.; Holy Days - Feast day 8 a.m., 6 p.m.

EDISTO ISLAND
St. Frederick and St. Stephen, Hwy 174, (Daily) 8:30 a.m. Wed. April-Sept.; (Sat.) 7 p.m.; (Sun.) 11:30 a.m.; Holy Days - Vigil 7:30 p.m., Feast day 11:30 a.m., 7 p.m. Oct.-March.

FOLLY BEACH
Our Lady of Good Counsel, 56 Center St., (Daily) 9 a.m. Mon., Wed., Thurs., Fri., Sat.; (Sat.) 5 p.m.; (Sun.) 9, 11 a.m.; Holy Days - Feast day 7 p.m.

GARDEN CITY
St. Michael, 574 Cypress Ave., (Daily) 8 a.m.; (Sat.) 5:30 p.m.; (Sun.) 7:30, 9, 11 a.m.; Holy Days - Vigil 6:30 p.m., Feast day 9 a.m., 6:30 p.m.

GEORGETOWN
St. Cyprian, 1905 Front St., (Sun.) 9 a.m.; Holy Days - Feast day 6:30 p.m.
St. Mary, Highmarket and Broad Sts., (Daily) 8 a.m. Mon., Wed., Fri., 12 noon Tues., Thurs.; (Sat.) 7 p.m.; (Sun.) 10 a.m.; Holy Days - Vigil 7:30 p.m., Feast day 10 a.m., 7 p.m.

GOOSE CREEK
Immaculate Conception, 510 St. James Ave., (Daily) 8:30 a.m. Mon.-Sat., 7 p.m. Wed.; (Sat.) 6 p.m.; (Sun.) 7, 8:30, 11 a.m.; Holy Days - Vigil 7 p.m., Feast day 7, 11 a.m., 7 p.m.

HAMPTON
St. Mary, 505 E. 5th St., (Daily) 6 p.m. Wed., 8 a.m. Thurs.; (Sun.) 9 a.m.; Holy Days - Feast day 8 p.m.

HANAHAN
Divine Redeemer, 1106 Fort Dr., (Daily) 8 a.m. Mon.-Fri., 9 a.m. Sat.; (Sat.) 5 p.m.; (Sun.) 8:30, 11 a.m.; Holy Days - Vigil 6 p.m., Feast day 8 a.m., 6 p.m.

HARDEEVILLE
St. Anthony, 19 E. Main St., (Sat.) 8 p.m.; (Sun.) 8 a.m.; Holy Days - Vigil 8 p.m., Feast day 8 a.m.

HILTON HEAD
Holy Family, 24 Pope Ave., (Daily) 8 a.m.; (Sat.) 5 p.m.; (Sun.) 8:30, 10, 11 a.m.; Holy Days - Vigil 5 p.m., Feast day 8 a.m., 12 noon
St. Francis by the Sea, 45 Beach City Rd., (Daily) 8 a.m., 12:15 p.m.; (Sat.) 6 p.m.; (Sun.) 7:30, 9, 10:30 a.m., 12 noon; Holy Days - Vigil 6 p.m., Feast day 8 a.m., 6 p.m.

JOHNS ISLAND
Holy Spirit, 2545 Bohicket Rd., (Daily) 9 a.m. Mon., Tues., Thurs., Fri., Sat., 5:30 p.m. Wed.; (Sat.) 5:30 p.m.; (Sun.) 9, 11 a.m.; Holy Days - Vigli 5:30 p.m., Feast day 9 a.m., 7 p.m.

MONCKS CORNER
St. Philip Benizi, Old Hwy. 52 S., (Daily) 8 a.m., Mon., Tue., Thurs., Fri., 7 a.m. Wed.; (Sat.) 5:30 p.m.; (Sun.) 9 a.m.; Holy Days - Feast day 7:30 p.m.

MOUNT PLEASANT
Christ Our King, 1122 Russell Dr., (Daily) 7 a.m. Mon.-Fri., 8 a.m. Sat.; (Sat.) 6 p.m.; (Sun.) 8, 10 a.m., 12 noon, 7 p.m.; Holy Days - Feast day 7 a.m., 12 noon, 6:30 p.m.

MYRTLE BEACH
St. Andrew, 503 37th Ave. N., (Daily) 8 a.m. Mon., Tues., Thurs., Fri.; (Sat.) 5, 7 p.m.; (Sun.) 7:30, 9, 11 a.m.; Holy Days - Vigil 7 p.m., Feast day 7, 9 a.m., 7 p.m.

NORTH CHARLESTON
St. John, 3921 St. John's Ave., (Daily) 12 noon Mon.-Thurs., Sat., 8:30 a.m. Fri.; (Sat.) 6 p.m.; (Sun.) 8, 10 a.m., 12 noon; Holy Days - Vigil 6 p.m., Feast day 8:30 a.m., 6 p.m.
St. Thomas the Apostle, 6650 Dorchester Rd., (Daily) 9 a.m. Mon., Tues., Thurs., Fri., Sat., 7 a.m. Wed.; (Sat.) 6 p.m.; (Sun.) 9, 11:30 a.m.; Holy Days - Vigil 7 p.m., Feast day 7 p.m.; Spanish - (Sun.) 1:30 p.m.

NORTH MYRTLE BEACH
Our Lady, Star of the Sea, 1000 8th Ave. N., (Daily) 8 a.m.; (Sat.) 5 p.m.; (Sun.) 8, 10 a.m., 12 noon; Holy Days - Vigil 6 p.m., Feast day 8 a.m., 12 noon

PAWLEY'S ISLAND
Precious Blood of Christ, Waverly-Shell Rd., (Daily) 8 a.m.; (Sat.) 5 p.m.; (Sun.) 8, 10:30 a.m.; Holy Days - Vigil 5 p.m., Feast day 8, 10:30 a.m.

RIDGELAND
St. Anthony, Hwy. 17., (Daily) 7:30 p.m. Mon., 7:30 a.m. Tues., Fri., Sat.; (Sun.) 11 a.m.; Holy Days - Feast day 11 a.m.

RITTER
St. James the Greater, Catholic Hill, (Daily) 6:30 p.m. Tues.; (Sun.) 12:30 p.m.; Holy Days - Feast day 7 p.m.

ST. HELENA ISLAND
Holy Cross, Seaside Rd., (Sun.) 9:45 a.m.

SULLIVAN'S ISLAND
Stella Maris, 1204 Middle St., (Daily) 8 a.m. Mon., Tues., Wed., Fri., Sat., 7 p.m. Thurs.; (Sat.) 5:30 p.m.; (Sun.) 8, 9:30, 11:30 a.m.; Holy Days - Vigil 7 p.m., Feast day 11 a.m., 7 p.m.

SUMMERVILLE
St. John the Beloved, 28 Sumter Ave., (Daily) 9 a.m.; (Sat.) 5:30 p.m.; (Sun.) 7:30, 9, 10:30 a.m., 12 noon, 6 p.m.; Holy Days - Feast day 9:30 a.m., 5:30, 7:30 p.m.
St. Teresa the Little Flower, 11001 Dorchester Rd., (Daily) 9 a.m.; (Sat.) 5:30 p.m.; (Sun.) 8:30, 11 a.m., 7:30 p.m.; Holy Days - Vigil 7:30 p.m., Feast day 9 a.m., 7:30 p.m.

WALTERBORO
St. Anthony, 925 S. Jeffries Blvd., (Daily) 8 a.m. Mon., Wed., Fri.; (Sat.) 7 p.m.; (Sun.) 10 a.m.; Holy Days - Feast day 8 a.m., 5:30 p.m.

YONGES ISLAND
St. Mary, 4255 Hwy. 165, (Daily) 8:30 a.m. Wed., Fri.; (Sat.) 5 p.m.; (Sun.) 9:30 a.m.; Holy Days - Vigil 7 p.m., Feast day 7 p.m.

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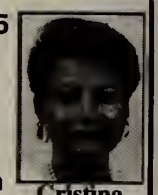

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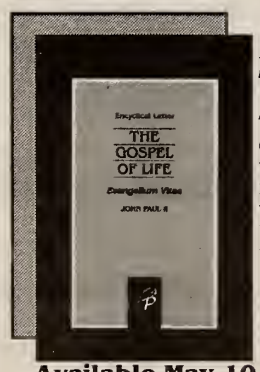

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The Rooster's Crow

Official Newsletter of the Cursillo Movement in the Roman Catholic Diocese of Charlotte

The second men's and women's Cursillos of the Diocese of Charlotte, held in 1973 at St. John Vianney Hall in Asheville. Participants included some priests and religiouswho are still serving in the diocese. They are Father Thomas Walsh, Father (now Msgr.) William Pharr, Father Frank Connolly, Father Cecil Tice (before he became a priest), Sister Therese Galligan, Sister Jeanne Marie Kienast, Sister Annette McBennett and Sister Mary Timothy Warren.

Lay Director's Corner

My Dear Brothers and Sisters in Christ,

We have started off this year with many new and energetic and dedicated people on our secretariat. I thank our Lord for them and their commitment to serve all of you.

We are in the beginning stages of planning the fall Cursillo weekends to be held at St. Ann in Charlotte with Chris Clark of Winston-Salem and Mary Grace Schumacher of King as rectors.

It will not be long until we will be putting together the team for the spring weekends. So, if you are interested in being on a team and you are attending your group reunion and Ultreya regularly, speak to your area representative and get a resume in to us.

I am also very excited about the formation of the diocesan Ultreya and Leaders School meeting in Morganton. If you want more information about this, contact me or Tim Cochran in Hendersonville at (704) 692-5205.

I do wish — and offer my prayer and palanca — for the success of this Ultreya and Leaders School (and ask you, if your area leaders school is less than 8-10 people to consider coming to the diocesan one) and for all of you. I look forward to seeing some of your faces there.

God bless you all and De Colores.

Patti Dameron

ARISE

Want to learn more about the Catholic faith?

ARISE is an informative weekend experience where non-Catholics and Catholics who wish to learn more about their faith come together with a team of active Catholics — both crade Catholics and converts — along with several clergy bound together by their love forChrist and their Church.

For more information
Call Sherry Wilson
in Winston-Salem
(910) 765-3499

Scheduled Weekends:
At Holy Family Church, Clemmons.
June 9-11, for men.
June 23-25, for women.

At St.Barnabas Church, Arden
Aug.11-13, for men.
Aug.18-20, for women.

Grand Ultreya Picnic

Saturday, Aug.19, 1995 11-4
Steel Creek Park

Highway 181, 13 miles from downtown Morganton. I-40 to Exit 105 at Morganton, Highway 18 north through Morganton to Highway 181 to the park.

Invite your group reunion.
Lunch will be potluck. Bring your own silverware, plates and drinks.

Swimming and a small beach area are available. Putt-putt, tubing and waterslides available for a nominal charge. For information about overnight camping, call the park at (704) 433-5660.

For picnic details, call
Patti Dameron
(910)722-0644

Cursillo Weekends

Men's: Sept.28-Oct.1
St. Ann, Charlotte
Women's: Oct.27-29
St. Ann, Charlotte
Contact: (704) 552-6917
(910) 722-0644

Vietnamese Weekends

Men's: Aug.10-13, Orlando, Fla.
Women's: Aug.24-27, Orlando
Contact: Ms. Nga T. Pham (704) 532-8946

Hispanic Weekends

Men's Aug. 10-13, St. Ann Charlotte
Women's: Aug. 24-27, St.Ann

Secretariat Members

Albemarle/Salisbury/Concord: Pam Rice, Leo Helfer
Asheville/Arden/Hendersonville: Jim Potts
Charlotte: Jackie Johnson, Gladys Hood
Greensboro/High Point/Thomasville: Sherry Noble
Hickory/Morganton: Alan Brown
Boone/Spruce Pine: Greg DiBacco, Ed Rossi
Winston-Salem: Jeanette Reavis, Cbris Clark
Hispanic: DaveReiser
Vietnamese: Trieu Le Van
ARISE: Sherry Wilson, Winston-Salem
Newsletter: Sherry Noble, Thomasville

Why Cursillo?

By MSGR. BILL PHARR

I am deeply grateful for the Cursillo movement. For the past 30 years, Cursillo spirituality has had a very positive effect on my life and my ministry. In my experience as a pastor, most of those whose lives have been touched by Cursillo have grown in their commitment to Christ and the Church. Cursillo is not a panacea for all personal. Church and world problems — but as a movement and a spirituality it provides solid, balanced, challenging directions for coping with problems we all face as Christians in the real world.

The three-day experience is a review of the essentials of Catholic Christianity — an encounter with Christ in lived Christian community — a formation in Christian leadership — and an exposure to a practical and realistic spirituality based on piety, study and action. Piety is expressed in the development of our personal relationship with Jesus. Study involves our search for wisdom through a greater openness to truth. Action is our individual translation of theory into practice in our own time and place.

Cursillo is a movement as distinguished from an organization. Its purpose is to evangelize key persons and send them back to their own environments to evangelize in whatever way they feel called. A follow-up program is available for those who wish to participate in a support group. The movement does not push any particular ministry but encourages each person to serve the Lord and the Church in some capacity. Individual discernment in this regard is encouraged and respected. As a Christian renewal movement, Cursillo seeks to provide formation for those who will assume leadership roles in building Christian communities and evangelizing secular society.

Cursillo spirituality is dynamic, balanced and always challenging. It is both profound and playful — touching the head and the heart — a personal and communal approach — both sacramental and spontaneous — revitalizing and exhausting — humbling and affirming — deepening our awareness of ourselves as members of God's family with Christ as our Brother — our model and our mentor.

The Cursillo theme song, "De Colores," expresses the joy, the security, the fulfillment that comes with living in grace — in friendship with Christ — as brothers and sisters to each other —as children of the Father. The post-Cursillo challenge is to share Christ with others in the ordinary, routine, everyday experiences of our individual lives — lives graced by living in partnership with Christ.

Area Ultreyas

Ashevillle/Hendersonville/Arden:
2nd Friday of month, St.Barnabas, 7:30 p.m., contact Barbara Carter
2nd Tuesday of month, St. Eugene, 7:30 p.m., contact Darrell Billings
Charlotte
Last Saturday of month, Our Lady of Consolation, 3-5 p.m., contact Ed Hood
Last Tursday of month, St. Gabriel, 7:30 p.m., contact Splen Weller
Morganton
4th Tuesday of month, St. Charles, 7 p.m., contact Maureen Austin
Spruce Pine/Boone
4th Friday of month, St. Lucien, 7:30 p.m., contact Greg DiBacco
Winston-Salem,
2nd Friday of month, Our Lady of Mercy, 7:30 p.m., contact John Bircher
Salisbury
Last Friday of month, Sacred Heart, 7:30 p.m., contact Pam Rice
Thomasville/Greensboro/High Point
1st Friday of month, Our Lady of the Highways, 7:30p.m., contact Chris Pettit
Hispanic
3rd Wednesday of month, Hispanic Center, Charlotte, 7:30 p.m., contact Dave Reiser
Vietnamese
3rd Saturday of month, St. Ann, Charlotte, 7 p.m., contact Trieu Le Van

Suggestions For Study

Pontiffs, Popes Who Shaped History, by John Jay Hughes.

Hughes invites you to step behind the scenes as he examines the strengths and weaknesses of 11 significant popes. This book moves through centuries, combining theology and biographies for interesting reading. *$16.95 paper.*

All About the Angels, By Father Paul O'Sullivan, OP.

Shows us the remarkable ways in which the angels assist us daily. A charming book showing us how angels have assisted people innumerable times in the past, how they continue to help us today and how they would do even more if we would only ask them. This book shows the great love that our guardian angel has for us. *$5 paper.*

Comunidad Hispana
Comuniquémonos

"Se les aparecieron unas lenguas de fuego, que separandose se posaron sobre cada uno de ellos" (Hech 2,1).

Pentecostés

La palabra griega *pentecostés* significa que la fiesta celebrada ese día tiene lugar cincuenta días después de la Pascua. El objeto de esta fiesta ha evolucionado: primeramente era una fiesta agraria y después pasó a convertirse en la fiesta del Don del Espíritu Santo, que inaugura la nueva alianza en la tierra.

Este acontecimiento tiene varios significados: Es la *efusión escatológica* del Espíritu Santo, es decir cuando el Espíritu Santo es dado a todos; es el *coronamiento de la Pascua de Cristo*, dado que Cristo ha muerto y resucitado y ahora derrama su Espíritu Santo sobre la comunidad apostólica; es la *reunión de la comunidad mesiánica* y también proyecta una *comunidad abierta* a todos los pueblos.

Pentecostés da comienzo a la misión de la Iglesia, que reúne a toda la comunidad en su punto de partida: "*Entonces me seréis testigos en Jerusalén y ... hasta los confines de toda la tierra ...*" (Hech 2,14). Pentecostés es también *misterio de salvación*, pues inaugura el tiempo de la Iglesia, que en su peregrinación hacia el Señor, recibe constantemente del mismo el Espíritu que la reúne en la fe y en la caridad, la santifica y la envía en misión.

Es en este momento cuando el soplo del Espíritu se hace sentir con más fuerza y nos envía, como el Padre envió a su Hijo a anunciar su eterno mensaje. Esta fiesta es el alma y la vida de todo cristiano. Somos los cristianos quienes debemos ir al mundo y proclamar las maravillas de Dios. En esta fiesta es cuando este Espíritu de Dios se manifiesta en nosotros, y por lo tanto nosotros debemos estar abiertos a recibirlo y dejarlo actuar a través de nosotros. El Espíritu también nos mueve a actuar con fuerza y vitalidad no sólo en las cosas de la Iglesia, sino en las de nuestra vida diaria.

Algunas de las personas que asistieron a la celebración de la primera comunión disfrutando del almuerzo ofrecido.

Los Santos del hogar

Por ARTURO DE AGUILAR

Justo hace un par de semanas que celebramos el día de las madres y ahora le toca al otro pilar del hogar: los papás. No creo que se trate de ninguna competencia para ver quién es más celebrado, ni mucho menos. Creo más bien que es un justo tributo a estos hombres que con su sudor y cansancio colaboran a que el alimento llegue a las mesas de sus hogares.

Ultimamente la paternidad ha sido muy desacreditada. Muchos dicen que el ser padre no tiene ningún mérito. "Cualquiera puede procrear hijos", es una frase muy popular porque hay personas que dicen que no se necesita de un hombre para formar un hogar. Hasta la paternidad de Dios ha sido puesta en duda por muchos feministas radicales.

Cierto es que hoy día vemos que a muchos hombres no les importa formar una familia y sólo se interesan en la mujer como objeto sexual. Existe un creciente número de familias en las que sólo la madre es la que lleva las riendas debido a la falta del padre. Muchas son las razones para la mala reputación de la paternidad en el mundo de hoy. Pero no por eso debemos darnos por vencidos. La familia fué instituída por Dios como célula básica de la procreación, y por la sociedad como institución social.

Al lado de todos esos hombres irresponsables existe un gran número de hombres que día a día luchan, se cansan y se esfuerzan por proveer a sus familias lo necesario para vivir. Hombres ejemplares que, junto con su pareja, llevan de la mano a sus hijos a través del camino de la vida, les enseñan, les protegen y les aman. Estos hombres comparten penas y alegrías, dolores y gozos, responsabilidades y satisfacciones junto con sus esposas.

Como padre, el hombre no sólo es co-creador de la vida humana junto con la mujer, sino que su acción va más alla. Junto con la mujer, ellos dos son los pilares básicos de la familia, del hogar y del desarrollo de los hijos, fruto de su amor. Estos hombres son los santos del hogar, pues tanto ellos como las madres, han sido llamados a la santidad y la alcanzan por medio de los dolores y gozos de la vida diaria.

A pesar de las cosas negativas, nosotros debemos luchar por poner la paternidad en alto, por reconocer los méritos de tantos hombres que luchan tanto por sacar adelante sus hogares. Sólo por la gracia de Dios y el amor de una buena mujer puede un padre realmente triunfar en su vocación y junto con esa misma mujer, lograr un modelo de familia donde reine la igualdad, el amor y la comprensión. Gracias a Dios por los padres que están haciendo lo mejor que pueden. Elevemos una oración por todos los padres del mundo.

Después de la Misa los niños y niñas que recibieron la primera comunión en la iglesia de San José en Kannapolis sorprendieron a sus familiares con un pequeño canto preparado por Teté Martínez. En la foto vemos cantando (de izquierda a derecha) al frente a: Sandra Flores, Martha Mendoza, Anaí Curiel, Daniel Asunción, Alma Galván, Nancy López y Rafael Márquez. Atrás: Margarita Flores, Martha Arvaiza, Yuliana Delgado, Guadalupe y Noé Juárez.

Primera Comunión

El sábado 20 de mayo pasado, en la iglesia de San José en Kannápolis, un grupo de 13 niños y niñas recibieron el Sacramento de la Eucaristía por primera vez de manos del padre José Waters. La misa fué muy bonita y la homilía que el padre dirigió a la asamblea fué enfocada directamente a los festejados. El padre enfatizó la necesidad de que los niños continúen creciendo en sus conocimientos de la fe cristiana e indicó que es una de las obligaciones de los papás y de los padrinos que los niños continúen educandose en la doctrina católica. Al terminar la misa, los niños junto con sus padres y sus padrinos pasaron al salón de la parroquia para disfrutar del almuerzo preparado por los familiares de los niños y las catequistas. La comunidad le agradece a las catequistas Martha Mendoza, Piedad Galván y Teté Martínez por su labor contínua y tan necesaria en la preparación de los niños, y al jóven René Mercado por su colaboración en los arreglos que decoraron bellamente el salón parroquial para la ocasión.

Religious Leaders Welcome Pope's Call For Unity

WASHINGTON (CNS) — Pope John Paul II's encyclical calling for further steps in ecumenism brought words of welcome from Catholic and Christian leaders worldwide.

Ut Unum Sint (*That All May Be One*) "clearly demonstrates a strong commitment to ecumenism by the pope and, through him, the Roman Catholic Church," said a World Council of Churches statement June 1.

In the encyclical, released May 30, the pope said the unity of all Christians is God's will and is at the heart of the mission Christ entrusted to his followers. As a concrete sign of his commitment to Christian unity, the pope also called for a new discussion of the authority and ministry of the pope.

The WCC praised the encyclical's "strong theology of baptism, which provides a foundation for the fellowship we already share."

The encyclical recognizes "that different religious traditions have special gifts which can be mutually shared," it added. The role of the papacy "will need careful consideration," it said.

The pope acknowledged that the papacy "constitutes a difficulty for most other Christians," and he apologized for times when the exercise of papal authority brought pain to other Christians. Since the bishop of Rome must ensure the unity of the Church, his primacy must include real power and authority or it "would be illusory," he said.

"The communion of the particular churches with the Church of Rome and of their bishops with the bishop of Rome is — in God's plan — an essential requisite of full and visible communion," he said.

In other reaction to the document, the Rev. Joan Brown Campbell, general secretary of the National Council of Churches, praised *Ut Unum Sint* May 30 as "an urgently important study document for all Christians of our age."

"In these days in which religious differences are often exploited and exacerbated, Pope John Paul II re-asserts the important contribution ecumenism offers to the establishment of peace," she said. "His own tireless efforts for peace are an example to all of the close relationship between Christian unity and the pursuit of peace."

Pope John Paul is "confident that the progress will continue, that we should continue on the path that we have begun on, and that this quest for full unity among Christians will, he is convinced, succeed," said Father John F. Hotchkin, executive director of the Secretariat for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops.

"I think everyone will agree with his emphasis on prayer as the soul of the ecumenical movement and the importance of common prayer," Father Hotchkin said. "His praise of common service is something that many people can witness locally in their neighborhoods. His emphasis on promotion of the Bible is certainly something that can't be contested."

At a historic 1986 day of prayer in Assisi, Italy, Pope John Paul II was joined by world religious leaders including Anglican Archbishop Robert Runcie of Canterbury, Orthorox Archbishop Methodius of Great Britain and the Dalai Lama. The pope discusses progress in ecumenism in a new encyclical *Ut Unum Sint* (*That All May Be One*). (CNS file photofrom KNA)

Marx (From Page 6)

When we left Boston, Joe kept in touch with Chris through phone calls and letters. We always enjoy hearing about his latest girlfriends, his itching to get a place of his won, his jobs and his dreams for the future. I believe with all my heart that because Chris has been surrounded by people who care, one day he will be a wonderful father, just like his Big Brother, Joe.

I feel my own children are blessed to have a father like Joe. He's always there for the big events in their little lives. But he also makes a date to have lunch with his 3-year-old daughter at nursery school and volunteers to drive on the 5-year-old class trip to the local pumpkin patch. Each day he delights in hearing every detail of the kids' day and can get just as silly as they can. In many ways, Joe is still a big kid himself. There are moments when I'm watching Joe playing with our two children when I wonder if he will ever make the final step into adulthood. I hope for the kids' sake and mine that he never does. It's what I love best about him.

I knew six years ago that one day Joe would be a wonderful father. No, he's not perfect, but only with our Heavenly Father does fatherhood reach perfection. On the day our son, Bobby, was born Joe wrote, "Robert Francis was born at 6:51 a.m. Wet, rainy night. A long, endless night of painful labor for Eileen — but in the morning wondrous joy and glory, our eight-pound boy. I already know this is a special child. It's a paternal instinct, but I think he understands so much already — about us, about the world around him. When Bobby was delivered, I was shaking. I was unprepared for the emotion and the reality of the new life set before our eyes. Beautiful, beautiful boy."

Happy Father's Day, Joe. And Happy Father's Day to all fathers, all fathers-to-be and all those men who hope some day to be a father.

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Question (From Page 6)

As for our own resurrection, our Catholic faith echoes the graphically explicit teaching of St. Paul: What happened with Jesus will happen to us.

What dies is a corruptible, weak, natural body; what rises is an incorruptible, powerful, spiritual body. As we have borne the image of the earthly Jesus, we shall also bear the image of the heavenly one (1 Cor. 15:42-49).

In all this Paul merely expands on what we repeat in our major professions of faith. The Apostles' Creed (in the vows of baptism) and the Athanasian Creed explicitly say "resurrection of the body." The creed of Nicaea/Constantinople, which we use each Sunday at Mass, speaks of the "resurrection of the dead," but clearly means also resurrection of the body.

Again, as the *Catechism of the Catholic Church* says, the "how" of all this exceeds our imagination and understanding; it is accessible only to faith (No. 1,000).

(A free brochure, in Spanish or English, outlining basic Catholic prayers, beliefs and practices is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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We Were Wrong

A story in the May 19 issue of *The Catholic News & Herald* said that St. Matthew Parish built two Habitat for Humanity homes in Matthews in cooperation with Cross and Crown Lutheran Church. The homes actually were built in cooperation with Living Saviour Lutheran Church. We regret the error.

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THE ORATORY

Horizons of the Spirit
Monday, July 17, to
Friday, July 21, 1995
Howard Gray, SJ
Elizabeth Dreyer,PhD

An annual ecumenical program featuring lectures and workshops in the varied areas of spirituality. This year's lectures will be offered by Howard Grtay, SJ, on Ignatian Spirituality, and Elizabeth Dreyer, PhD, on Dorothy Day. Optional afternoon workshops deal with practical applications of spirituality.
For more information:
Horizons of the Spirit
The Oratory
PO Box 11586
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CHAPLAIN

Due to recent growth, St. Joseph of the Pines has a full-time opening for someone to serve as Chaplain of long term care facilities with additional responsibilities in Hospice and Home Health. This full-time position requires a valid driver's license and dependable transportation, since travel to sites is essential. Candidates must be CPE Certified with 1 year experience preferred. Please come by 590 Central Drive, Southern Pines and ask for Sr. Mary Martin, Pastoral Care. EOE

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Diocesan News Briefs

Mission's 50th Anniversary

KANNAPOLIS — St. Joseph Mission will celebrate its 50th anniversary Sunday, June 11, following the 10 a.m. Mass. All former parishioners are invited to attend. Bring food for your own family and a dish to share. If you have old photos or other memorabilia of St. Joseph, please bring them.

Natural Family Planning

SHELBY — The first of four monthly classes on the sympto-thermal method of Natural Family Planning presented by the Couple to Couple League is Sunday, June 25 at 3 p.m. at St. Mary Church. For information and registration, call Freida Ashworth at (704) 484-0997.

Separated/Divorced Support Group

CHARLOTTE — "Pathfinders," a peer support group for separated or divorced Catholics, meets Tuesday from 7:30-9 p.m. at St. Gabriel Church in the Fellowship Hall. Call Martin at (704) 523-1708 for information.

Red Ribbon Walk

ASHEVILLE — The Loving Food Resources Red Ribbon Walk/Run is Sunday, June 18 at 6 p.m. at Pack Place. The cost is $10 and includes a T-Shirt. Registration and information is available at St. Joan of Arc Church after Masses.

Rummage Sale

HENDERSONVILLE — The Catholic Women's Guild Annual Rummage Sale is June 15-17 at Immaculate Conception Church in Madonna Hall.

Summer Retreat

LYNCHBURG, Va. — The retreat, "The World View of Teilhard de Chardin," designed to explore how the insights of Teilhard can help to overcome negativity, is Aug. 11-12 at Tabor Retreat Center. Father Chet Michael, a Richmond diocesan priest, and Marie Norrisey, editor of *The Open Door Quarterly*, who have co-authored two books together, *Arise: A Christian Psychology of Love* and Prayer and Temperment, will co-direct. The cost is $50 for overnight stay and $30 for commute. To register or for information, contact Tabor Retreat Center, 2125 Langhorne Rd., Lynchburg, Va. 24501 or call (804) 846-6475. The deadline is Aug. 4.

Jesuit Summer Program

The Society of Jesus in Bronx, N.Y., seeks college students or graduates to teach in a summer program that offers remedial classes in English or Math to New York City students from low-income families. The program runs from June 23-Aug. 6 and offers the opportunity of living with the Jesuits. For information, write: Jesuit Father Joe Costantino, Vocation Director, Society of Jesus, 501 East Fordham Road, Bronx, N.Y., 10458 or call (718) 584-0300.

Junior Volunteers Needed

ASHEVILLE — Volunteers 14-18 years old are needed at St. Joseph's Hospital. Orientation is Saturday, June 17. For registration information, call Sherry Collins at (704) 255-3677.

Bible Seminar

CHARLOTTE — Susan Brady will present the Fourth Annual Bible Seminar July 17-21 from 9:30 a.m.-12:30 p.m. at St. John Neumann Church. The theme, "Stories Jesus Knew from Books Jesus Loved," explores the prophets' role as speakers of the Word of God. Fee is $25 and there is no fee for Catechists. For information, call (704) 845-9441.

Charlotte Catholic Names Coach

CHARLOTTE — Janel Maren, a guidance counselor at Charlotte Catholic High School, fills the vacancy left by Bob Moran as the girls' varsity basketball coach for the 1995-96 season. Maren has coached the girls' junior varsity team at CCHS and was junior varsity coach and varsity assistant coach for three years at Antioch Community High School in Antioch, Ill. Maren played guard on the basketball team as a student at Northern Illinois University in DeKalb, Ill.. She graduated in 1989 with a bachelor's degree in English Education and earned a master's degree in counseling from UNCC in 1993.

Bishop Curlin To Celebrate Mass

GREENSBORO — Bishop Curlin will celebrate Mass for the Salt and Light Festival on June 11 at the Knights of Columbus Hall, 2780 Horsepen Creek Rd. Parish social outreach projects will be on display at a reception following Mass. For information, call (910) 274-5577.

Basketball Camp

CHARLOTTE — The Cougar Girls Basketball Camp is offered for all girls in grades 5-12 June 26-30 and July 5-8. For information and applications, call Janel Maren at (704) 523-5671.

Maryfield Volunteers Needed

HIGH POINT — Maryfield needs volunteers who like to work outside and care for flowers to help with the beautification of the grounds. If interested, call Dot Hockett at (910) 869-8186 or Maryfield at (910) 886-2444.

50+ Group Meets For Installation Of Officers

CHARLOTTE — The St. John Neumann Church 50+ Seniors' Club will have a "dutch treat" luncheon meeting Wednesday, June 14 at 11 a.m. at the Tryon House in Matthews (across from Target). Conventual Franciscan Father Richard Bellow will install of new officers. For information, call Anne McIntyre at (704) 545-5046.

Fun And Game Night

MAGGIE VALLEY — Family Life of St. Margaret Church sponsors a Fun and Game night the first Friday each month at 7:30 p.m. in Murphy Garland Hall. Bring a game and your own refreshments.

Separated, Divorced And Remarried Group Meets

GREENSBORO — Newcomers are welcome at the Separated, Divorced and Remarried brunch meeting at Shoneys Sunday, June 25 at 1 p.m. For information, call Tommy at (910) 449-5858 or Brenda at (910) 292-4114.

Vacation Bible School

CHARLOTTE — The St. Ann Church vacation bible school for children in pre-school through grade 6 is July 10-14 from 9 a.m.-12:30 p.m. Register at the church.

Retrouvaille Weekend

The Retrouvaille program offers help for couples in troubled marriages who are thinking of separation or divorce or who are already separated or divorced and want to try again. The next Retrouvaille weekend is July 14-16. All names are kept in strict confidence and there are no group discussions. For information, call Nick and Irene Fadero at (704) 544-0621.

Singles Summer Activities

CHARLOTTE — Catholic Singles of Charlotte is a social group for those over 30 who are single, divorced or widowed. Events include dinners, sporting events, dancing, trips and outdoor activities. For a current newsletter, call Kathy at (701) 552-2401.

Support Group

ASHEVILLE — A support group for separated and divorced Catholic men and women meets the third Friday each month at 7:30 p.m. at Catholic Social Services. Baby sitting is provided. For information, call (704) 253-1100.

Catholic Home-Schooling

CHARLOTTE — The F.A.C.E.S. Catholic home-schooling group meets the third Wednesday of each month. For information, call Kathy Diener at (704) 553-8559.

Survivors Meet

CHARLOTTE — A CRISM support group sponsored by Catholic Social Services for widows and widowers dealing with new or unresolved grief meets on the third Sunday of each month from 4:30-6 p.m. at the Catholic Center. Call Suzanne Bach at (704) 355-6872 for information.

Pre-School Registration

CHARLOTTE — Registration is now open for the weekday pre-school class for 3-year-olds at St. Vincent de Paul Church. For information, call Jan Johnson at (704) 552-9063.

Living Waters Retreats

MAGGIE VALLEY — A week-long retreat June 19-25, "Many are Called, But Few...," directed by Father James W. Donlon, focuses on what makes one a whole, mature person. Donation is $200.

A week-long retreat, "Walking the Gospel Path with Luke," directed by Oratorian Father David Valtierra is June 26-July 2. Donation is $200.

A week-long nature retreat July 5-11, "The Canticle of the Creatures," directed by Franciscan Father Thomas Vigliotta and Dominican Sister Jeanette Stang, focuses on the presence of the creative Spirit within and all around you. The donation is $210.

A week-long retreat July 12-18, "The Personality of Jesus," directed by Father Chester Michael (co-author of Prayer and Temperament), focuses on who Jesus is as reflected on the Sermon on the Mount and other Scripture. Donation is $200.

To register for these retreats, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751 or call (704) 926-3833.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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World and National Briefs

Coalition Seeks Reversal Of Religious Freedom Act Ruling

NEW YORK (CNS) — A diverse coalition of 60 religious and civic groups has filed a brief with the 5th U.S. Circuit Court of Appeals pressing for reversal of a ruling that held the Religious Freedom Restoration Act to be unconstitutional. The brief was filed in Flores vs. City of Boerne. It involves the Archdiocese of San Antonio's lawsuit against the Texas city of Boerne, which is attempting to block expansion of a church under a municipal landmark preservation ordinance. The circuit court is expected to hear the case this summer. The coalition behind the brief includes the U.S. Catholic Conference and many organizations that often are on opposite sides of debates on religious rights. The religious freedom act, known as RFRA, was signed by President Clinton in November 1993 after a massive ecumenical and bipartisan effort to legislatively restore rights that were restricted in a 1990 Supreme Court ruling.

Archbishop Urges Release Of Haitian Children Held At Guantanamo

WASHINGTON (CNS) — The head of the U.S. bishops' Committee on Migration has called on the Clinton administration to grant immediate humanitarian parole to unaccompanied Haitian minors still detained at Guantanamo Bay Naval Base in Cuba. The current detention policy "a moral disaster," said Archbishop Theodore E. McCarrick of Newark, N.J., in a statement released in Washington May 30. He heads the committee that oversees the work of the Office of Migration and Refugee Services of the U.S. Catholic Conference. "The continued detention of Haitian minors at Guantanamo cannot be justified morally or legally," Archbishop McCarrick said.

Any Vocations Crisis Fault Of Dissenting Catholics, Says Prelate

OMAHA, Neb. (CNS) — Any crisis in vocations to the priesthood is the fault of "people who want to change the Church's agenda," according to Archbishop Elden F. Curtiss of Omaha. Such people, he said, "do not support orthodox candidates loyal to the magisterial teaching of the pope and bishops" and "actually discourage viable candidates from seeking priesthood and vowed religious life as the Church defines these ministries." They are aided by vocation directors and teams and admission boards with a "death wish" for vowed celibate ministry, Archbishop Curtiss said. "They undermine the vocation ministry they are supposed to champion."

Supreme Court Leaves Intact Order On Abortion Picketing

WASHINGTON (CNS) — The U.S. Supreme Court has left intact a state court order that prohibits picketing by abortion protesters near the New Jersey home of a doctor who performs abortions. By rejecting a free-speech challenge to the lower court order, the high court May 30 let stand an injunction that forbids picketers from getting within 100 feet of Dr. Elrick Murray's home in Westfield, N.J. The order was issued by the New Jersey Supreme Court after the federal high court ruled in 1994 in a Florida case that judges can bar even peaceful demonstrators from abortion clinics. The high court rejected the appeal with a one-line order without comment, but Justice Antonin Scalia added a seven-page concurrence. In it he said the Supreme Court's 1994 ruling "has damaged the First Amendment more quickly and more severely than I feared."

Catholic League Survey Finds Catholics Supportive Of Church

NEW YORK (CNS) — According to a survey commissioned by the Catholic League, most adult Catholics say they disagree with Church teachings on some issues, but large majorities want their children to obey the Church on matters of abortion, premarital sex and sacramental marriage. A majority of Catholics surveyed said the Church should not change its teaching on abortion or homosexuality and should not ordain "known homosexuals" as priests. But a majority called for a change in the Church's teaching on birth control and said the church should ordain women and married men to the priesthood. The nationwide telephone survey of 800 Catholics was conducted in February by the polling firm of Fabrizio, McLaughlin and Associates. The New York-based league, whose full name is Catholic League for Religious and Civil Rights, released the results May 22.

Catholic Official: Don't Omit Private Schools From Education Reform

WASHINGTON (CNS) — A bill to replace the U.S. Department of Education with block grants to states must make provisions for students from low-income families who attend parochial and private schools, said the U.S. bishops' education secretary. "Those who propose radical restructuring of federal school funding must guarantee that private and parochial school students and staff share on an equitable basis in the educational benefits provided with federal tax revenues," said Mercy Sister Lourdes Sheehan. Her comments followed a May 24 press conference at which a Republican House Education Task Force unveiled the legislative proposal aimed at abolishing the Education Department and overhauling federal funding for education.

U.S. Bishops Call For Aid For Human Rights Monitors In Rwanda

WASHINGTON (CNS) — Two U.S. bishops have called on Congress and the international community to provide assistance to finance human rights monitors in Rwanda. The new Tutsi-led government in Rwanda will not be able to improve its performance protecting human rights or maintaining order "unless it is given more prompt and adequate assistance by the international community," said a bishops' statement. The statement was signed by Archbishop Theodore E. McCarrick of Newark, N.J., chairman of the bishops' Committee on Migration, and Bishop Daniel P. Reilly of Worcester, Mass., chairman of the Committee on International Policy.

Irish Cardinal Says Investment And Jobs Needed For Ulster Peace

WASHINGTON (CNS) — Ireland's primate said that fairly distributed and fairly paid jobs are vital to making peace permanent in Northern Ireland. Cardinal Cahal Daly of Armagh, in Washington for a White House-sponsored Conference on Trade and Investment in Ireland, said that justice requires economic progress which includes the "availability of jobs fairly distributed and justly rewarded." He said that achieving that goal requires investment, or the only alternative will be "redistributing unemployment." With high unemployment "permanent peace will be endangered," Cardinal Daly said.

Catholic Aid Agency To Boycott U.N. Conference On Women

LONDON (CNS) — A major Catholic aid agency said it plans to boycott the September U.N. Conference on Women in Beijing because women will have virtually no voice in the meeting. The boycott was announced May 30 by CAFOD, the Catholic Fund For Overseas Development. An agency spokeswomen said that women are poorly represented by their governments, which are the participants in the conference. The agency also said the boycott is aimed at protesting the decision of the Chinese government to locate the forum for nongovernmental organizations — which is held in conjunction with the main conference and which gives women the best opportunity to be heard — 40 miles from the Beijing site of the U.N. conference.

Israeli Soldier Who Shot Up Church To Undergo Psychiatric Testing

JERUSALEM (CNS) — Haniel Koren, the soldier who shot up an Israeli Catholic church, will remain in custody and undergo psychiatric evaluation, an Israeli court ruled. Koren, 21, admitted spraying the interior of St. Anthony Church in Jaffa with bullets from his military-issue rifle May 22, but said he had not intended to hurt anybody, only destroy things that represented "idol worship." Father Abdel Masiah pastor of St. Anthony, celebrated a Mass for Koren in late May. He said he would like to meet the young man and tell him he is forgiven.

Pope Again Pleads For End To Fighting In Bosnia

VATICAN CITY (CNS) — As a confrontation escalated between Bosnian Serbs and U.N. peacekeeping troops, Pope John Paul II made yet another impassioned plea for an end to fighting in the Balkans. The pope, speaking at a Sunday blessing May 28, compared the fratricidal violence in Bosnia-Herzegovina to Cain's murder of Abel as told in the Bible. "To all those responsible in one way or another for this terrible war, God will ask you one day: 'What have you done! Listen: Your brother's blood cries out to me from the soil!'" the pope said. He said he was following the developments in Bosnia with increasing concern. His thoughts were with all those who live in fear, especially people forced to flee their homes or mourn their loved ones, he said.

Navy Ship Named For Priest From Pittsburgh

PITTSBURGH (CNS) — Jesuit Father John Francis Laboon, a Pittsburgh native who had a distinguished career as a naval chaplain, has been honored with the commissioning of a guided-missile destroyer in his name. Father Laboon died in 1988 after a career that included stints aboard a submarine during World War II, as a Marine chaplain in Vietnam and as the senior Catholic chaplain at the Naval Academy. The USS Laboon was commissioned in March at Norfolk Naval Base in Virginia.

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Evangelization Outreach Draws Hundreds Of Queries About Faith

More than 1,800 people in the Diocese of Charlotte made inquiries for information on the Catholic way of life in response to an Evangelization Outreach spearheaded by Spiritan Father Ed Vilkauskas, director of evangelization. About 45 parishes in the diocese participated in a campaign that involved a twinning with Mission Sunday and the universal appeal to evangelize all nations. The campaign centered on individuals sharing their own faith with neighbors, co-workers and strangers in their own towns.

At all Masses on the Sunday of the campaign, relevant homilies were preached and "invitations" to explore the Catholic way of life were distributed to parishioners in the pews. This "in-house" encouragement for Catholics to reach out to those expressing an interest in learning more about the Catholic faith and willing to receive such information was boosted by three different ads placed in more than 40 local newspapers the week before and after the parish outreach.

More than 1,100 inquiries resulted from the invitations distributed to parishioners, indicating that thousands of invitations were taken and actually given to people who might be interested in the Catholic faith. Nearly 500 inquiries came from the newspaper ads and almost 200 people called a toll-free number that was offered to provide information on Catholicism. Responding to these inquiries has stretched the resources of Father Vilkauskas' one-man diocesan office.

Postage-paid reply cards mailed to inquirers helped identify the details of their interest more clearly. By returning these cards, some expressed an interest in experiencing a weekend of immersion in the Catholic faith in collaboration with Cursillo through a program called ARISE. Some accepted the invitation to meet other Catholics and to share and discuss their interest during "welcome" sessions hosted by five parishes in the diocese. Some asked to be contacted by their local Catholic Church while others requested personal contact with Father Vilkauskas. Others who may have postponed contact at that time were still pleased to have received the initial packet of information.

Pastors appreciated the detailed approach, clear time-frame, media support, follow-up plan and personal assistance which enabled them to encourage their people to participate in this evangelization effort.

Money from the Sullivan Fund managed by the Spiritans (Congregation of the Holy Ghost) and funds from the Diocesan Support Appeal were used to literally spread the Catholic faith in western North Carolina.

"This exciting missionary outreach — evangelization thorough the media and local Catholics with full cooperation by their pastors — is an encouraging sign of the new evangelization Pope Paul II has been calling for as we approach the second millennium of Christianity," said Father Vilkauskas..

"People are waiting to 'hear the Word.' People are interested in the Catholic way of life. This is an example of one way to evangelize in our own time."

Father Ed Vilkauskas is director of the Diocesan Office of Evangelization, and pastor of Our Lady of Lourdes Parish in Monroe and Sacred Heart Mission in Wadesboro.

Group Issues Brochure On Pro-Life 'Policy Of Peace'

WASHINGTON (CNS) — In a continuing effort to counter the view that those who have killed abortion clinic workers are typical pro-lifers, the National Right to Life Committee has published a brochure saying that "real pro-lifers" oppose all violence.

The brochure, titled *A Policy of Peace*, will be made available to the organization's 50 state affiliates and 3,000 local chapters for distribution, the Washington-based group said.

"The response of real pro-lifers is to open their homes, their wallets and their hearts to make choosing life a workable solution for all in our society," the brochure says.

"National Right to Life will continue to strive for positive solutions to crisis pregnancies — solutions which involve helping women and their children and do not involve violence against anyone," it added.

Crosswinds (From Page 5)

There's much more I could tell you, but the most important thing for you to do right now is take your doctor's advice and see a specialist who can help you develop a treatment plan that works for you. A bookstore should be able to order the book for you, but if you have trouble getting it, call my office.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Card Of Thanks

Thanks to the Blessed Virgin Mary for prayers answered.
CAM

Thanks to St.Jude for favors received.
BCW

Please pray for the following deceased priests during the month of June:
Reverend Francis J. Gallagher, 1931
Reverend Philip B. Edelen, 1944
Reverend Nicholas Liston, 1955
Reverend Edward L. Gross, 1963
Reverend Hugh Kennedy, 1968
Reverend Edward Meyer, OSB, 1914
Reverend Prior Felix Hinemeyer, OSB, VG, 1924
Reverend Gabriel Stupasky, OSB, 1974
Reverend Sebastian Doris, OSB, 1990

Principal Sandra McMonagle of Our Lady of Mercy School in Winston-Salem congratulates prize-winning student Michael Wilson at his eighth grade graduation.
Photo by EDUARDO PEREZ

Graduates Share Memories At Grade School Commencement

BY EDUARDO PEREZ
Staff Writer

WINSTON-SALEM — Smiling faces filled Our Lady of Mercy Church on May 30 as members of the eighth grade class of Our Lady of Mercy School received their diplomas and looked ahead for the challenge of high school.

Family and friends of the 25 graduates attended the Mass and commencement exercises. Throughout the ceremony, members of the graduating class approached the altar to share special memories of their years at Our Lady of Mercy.

Conventual Franciscan Father Conall McHugh, pastor of Our Lady of Mercy, was the celebrant and homilist of the Mass. He challenged the graduates not to forget to thank God for the many gifts He has given each one of them.

"Be happy with yourself and grateful to God for the gifts He has given you," said Father McHugh. "Always be understanding and never forget that as Christians we are always walking with God."

"I've learned so much in my time here and have made so many friends," said Kristina Hartenstine who was at Our Lady of Mercy for 2 1/2 years. "If given the opportunity I would do eighth grade all over again." Hartenstine was awarded a Presidental Academic Fitness Award for Outstanding Academic Achievement.

Teacher Jane Combs, has spent 17 of her 20 years teaching at Our Lady of Mercy. As eighth grade homeroom teacher, she has found herself a home at Our Lady of Mercy and feels close to the students she has taught. "We try to prepare them for what's out in the real world," said Combs. "Not only do we give them the required education they need, but we teach them to heal their differences by cooperating and working together."

A slide show honoring the class of 1995 was presented; recalling the graduates growth with their families throughout the years and most importantly with each other during their last year at Our Lady of Mercy.

"I will always remember the field trips we went on and how we learned from each other on them," said Michael Wilson, who received an Excellence in Mathematics and Language Arts Award as well as a Presidental Academic Fitness Award for Outstanding Academic Achievement and Blue Mustang award for class participation.

The most important thing that Wilson may have learned in his eight years at Our Lady of Mercy, is kindness. "I developed my personality traits here; to never think you're too good for somebody or something and to always be nice to everybody, no matter who they are."

Of the 25 Our Lady of Mercy graduates, 19 will attend Bishop McGuiness High School next fall.

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NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

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'I Give You My Sisters'

Bishop William G. Curlin welcomes Missionaries of Charity Sisters Maria Shanti, Maria Elvira — assistant superior, Maria Cecil Ann and Maria Christy — convent superior, in the chapel of the newly established convent in Charlotte. See section two of *The Catholic News & Herald* for a special report on the June 13 Celebration of Faith with Mother Teresa.
Photo by JOANN KEANE

Catholic, Lutheran Bishops Join To Comfort Those With HIV/AIDS

By **EDUARDO PEREZ**
Staff Writer

CHARLOTTE — For years, people suffering from HIV or AIDS have been ostracized by society. However, the only sickness that is terrifying is the absence of God. In the Diocese of Charlotte, those same shunned individuals receive comfort in the healing power of the Lord.

It was the second year for the Healing Mass at St. Patrick Cathedral, and on June 11, the arms of compassion were flung wide open for the 100 individuals hungry for the healing that comes from His word.

Bishop William G. Curlin established the Mass last year as a sign of compassion to those with HIV, AIDS, their families and caregivers. This year, Bishop Curlin was joined on the altar by Bishop Mark Menees of the North Carolina Synod of the Evangelical Lutheran Church in America to perform the laying on of hands — a sign of spiritual healing for people who are suffering.

"We are here today to be filled with the presence of God," said Bishop Curlin. "We need a deep spiritual awakening in us of his presence."

Those attending the Mass were encouraged by Bishop Curlin to have faith in God's love. "God doesn't have conditioned love. Oue Lord looks at you and me and wants us for who we are," Bishop Curlin said. "Jesus says, bring me the brokeness, the hurt, the ridicule, the criticism and the despair. I will refresh you."

James (a pseudonym) has lived with HIV for seven years. He is enlivened by what he calls a circle of faith. "It's important to have Bishop Curlin and Bishop Menees — as representatives of their churches — supporting us in our pain."

Not only does James cherish the ecumenical efforts supporting those suffering with AIDS, but he says, "It allows people to see the best example of God's love, actively loving and caring for people."

"The Church needs to reach out with the forgiveness and healing of Christ and make an effort to show that the Lord is with those who are suffering," said Jesuit Father Gene McCreesh, pastoral advisor to four RAIN teams from St. Peter Church.

RAIN (Regional AIDS Interfaith Network) is made up of church teams that assist persons with AIDS by visiting them, caring for them and giving them whatever is needed.

See **AIDS,** Page 2

Bishop Curlin To Ordain 11 New Permanent Deacons July 1

Eleven men, including three from the Hispanic community, have completed an intensive three-year formation period and will become permanent deacons of the Diocese of Charlotte.

Bishop William G. Curlin will ordain the new deacons at 11 a.m. Saturday, July 1 at St. Gabriel Church in Charlotte. The bishop directed a retreat for the members of the class last weekend at the Catholic Conference Center in Hickory.

Msgr. Anthony Kovacic, vicar of the diocesan Office of the Permanent Diaconate, says there are presently 51 permanent deacons serving actively in the diocese. Two men who were ordained as deacons in other dioceses and who have moved to the Diocese of Charlotte are awaiting transfer of their faculties.

The men to be ordained July 1 are Carlos Medina, Edwin Rodriguez and Rafael Torres, all Hispanic Catholic Center, Charlotte; Wayne Adams of Trinity and Ron Steinkamp of Thomasville, both Our Lady of the Highways, Thomasville; Neil Chirico, St. John Neumann, Charlotte; Philip Killian Jr. of Jamestown, St. Benedict, Greensboro; Keith Kolodziej, St. Matthew, Charlotte; Michael Langsdorf of Lewisville, Holy Family, Clemmons; Paul Teich, Our Lady of Grace, Greensboro; and John Weisenhorn, St. Michael, Gastonia.

The position of deacon has existed in the Church since the earliest times although the role of the deacon has varied through the centuries.

See **Deacons,** Page 2

Abbot Oscar Burnett Receives Cuthbert Allen Ecumenical Award

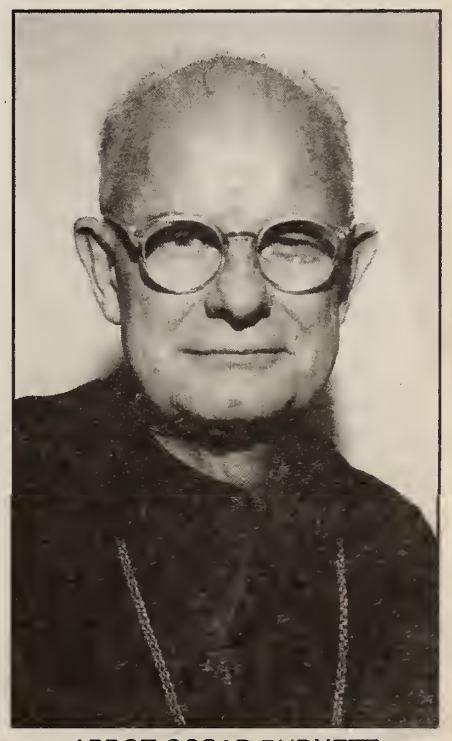
BELMONT — The Ecumenical Institute operated jointly by Belmont Abbey College and Wake Forest University presented its Cuthbert E. Allen Award to Benedictine Abbot Oscar Burnett of Belmont Abbey at the annual Allen Dinner and Memorial Lecture June 11 at the college.

The award is presented annually in recognition of significant contributions to the cause of ecumenism. It is named for the late Benedictine Father Cuthbert E. Allen a three-time president of the college whose vision led to the founding of the Ecumenical Institute in 1968.

Abbot Burnett, who became abbot of Belmont Abbey Monastery in 1991, is also chancellor and CEO of Belmont Abbey College. He is a native of Savannah, Ga., where he practiced law until he entered the monastery in 1957. He made his solemn profession as a monk at Belmont Abbey in 1961 and was ordained a priest in 1962.

He is a former professor and dean of students at Belmont Abbey College and served as campus minister from 1973-84. He was executive director of the Ecumenical Institute from 1984-90.

In making the presentation, Dr. Claude Broach noted Abbot Burnett's "warm heart, his good common sense ... and the unfailing optimism which is born of a great faith." Broach, a former director of the institute and former pastor of St. John's Baptist Church in Charlotte, added, "This troubled world of religions would be blest beyond measure if there were many, many more who shared his spirit and his dreams."



ABBOT OSCAR BURNETT

The annual lecture was delivered jointly by Dr. Walter Harrelson of Wake Forest and Rabbi Shira Lander of the Jewish College Services in Baltimore. They discussed "The Influence of Jewish-Christian Studies and Dialogue on My Own Faith."

Bishops' Meeting At A Glance

CHICAGO (CNS) — When the U.S. bishops met in Chicago June 15-17 for the spring general meeting of the National Conference of Catholic Bishops, they:

— Called unanimously for a sharp curb on international arms sales and a worldwide ban on land mines in a 10-page statement, "Sowing the Weapons of War."

— Decided to disband their Catholic Telecommunications Network of America this summer and set up a planning process to develop a new telecommunications plan within three years.

— Failed after intense debate to approve or disapprove the proposed revision of the day-by-day Mass prayers of the Sacramentary, with mail balloting of absent bishops needed to resolve the question.

— Approved with almost no debate a statement, titled "Faithful for Life," condemning abortion and euthanasia as "particularly grave" attacks on human life.

— Issued new "Guidelines for the Celebration of the Sacraments With Persons With Disabilities," designed to improve access to the sacraments by disabled persons and to reduce inconsistencies in pastoral practice.

— Began discussions, in small groups and as a body, of the possible restructuring of the NCCB and U.S. Catholic Conference, with bishops appearing evenly divided on one of the basic questions, whether the NCCB-USCC should be combined into a single conference.

— Were told that orders of U.S. men and women religious still need to add $6.9 billion to their retirement funds in order to cover expected needs of their aging members, even though they now have $5.8 billion set aside.

— Heard a detailed report on Chicago Cardinal Joseph L. Bernardin's surgery June 12 for malignant tumors on his kidney and pancreas, his recovery in the hospital, and his need for radiation and chemotherapy because of a strong likelihood of recurrence.

— Approved a plan for a forum of scholars and a small team of U.S. bishops on the liturgy, to cover not just translation questions but other issues surrounding liturgical texts.

— Heard a preliminary report on a three-year national vocations recruiting plan which the Vocations Committee intends to submit for the bishops' approval in November.

— Proposed three topics to the Vatican — evangelization, vocations and pastoral care — for consideration as themes for the planned Pan-American Synod of Bishops.

— Heard a progress report from Bishop John F. Kinney on the work of his Ad Hoc Committee on Sexual Abuse, now working on a second volume of resource materials on issues related to clergy sexual abuse of minors to go to the bishops this November.

— Greeted Cardinal Jaime Ortega Alamino of Havana, who said his people need humanitarian aid because of deteriorating economic conditions under communism.

Greensboro Woman Gets Council Post

ELON COLLEGE — Bridget Johnson, a member of St. Paul the Apostle Parish in Greensboro has been elected third vice president of the North Carolina Council of Churches.

She was elected by the Council's House of Delegates at its annual meeting May 11 at the First United Methodist Church of Elon College. She also serves on the council's Equal Rights and Children and Families Advocacy committees.

Johnson has been very active in her parish and on the diocesan and vicariate levels. She is a member of the diocesan Campaign for Human Development Committee and of the Greensboro Vicariate Community Life Network.

Deacons (From Page 1)

In the beginning, the deacon was regarded as a helper to the priests and served many functions including works of charity, celebration of some sacred rites and fulfillment of some pastoral duties. But, by the fifth century, the position came to be regarded almost exclusively as a step toward ordination as a priest — a role comparable to the present transitional deacon.

As part of the changes decreed by the Second Vatican Council the permanent diaconate was restored. the council approved the idea in 1964 and Pope Paul VI issued directives for implementing the restoration in 1967.

Now retired Bishop Michael J. Begley established the permanent diaconate in the Diocese of Charlotte in 1980 and the first permanent deacons in the diocese were ordained in 1983.

The permanent diaconate is open to married men but there are some restrictions. A deacon who is single at the time of ordination must remain celibate and a married deacon whose wife dies after his ordination may not remarry.

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Lutheran Bishop Mark Menees (r) joins Bishop Curlin for the annual Healing Mass June 11 at St. Patrick Cathedral. Photo by JOANN KEANE

AIDS (From Page 1)

During his homily Bishop Curlin told of his days as chaplain at Gift of Peace, a residential home for persons with AIDS in Washington, D.C., run by Mother Teresa's Missionaries of Charity.

He urged those attending to allow God to enter the depths of their souls and confirm His love. "God lives in us," said Bishop Curlin. "When we feed a hungry person, it's God feeding the hungry. Bear witness to Jesus, not by talking about Him, but by living like Him," Bishop Curlin said.

There is hope that the Healing Mass will become an annual ecumenical event, said Father McCreesh. "This year we wanted the Lutheran community to join us because their efforts to help people with HIV or AIDS have been active for some years."

"This Mass clearly made evident that the Church is a place of mercy and care for all people," said Bishop Menees. "In the judgmental world we live in, we must remember to imitate Christ in praying for the healing of all people, no matter what their illnesses."

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

June 14, 1995

Dear Friends in Christ,

Evangelization, the proclaiming of the Gospels, is a priority in the Catholic Church. Since 1885, the Home Mission Collection (the Black and Indian Mission Collection), has been a tremendous help to the dioceses that otherwise would have a serious problem promoting evangelization. The faithful have annually been very generous and the Church has advanced in many parts of the United States because of this collection.

The 1995 Home Mission Collection will be taken in our diocese on the weekend of July 8-9. I ask your support and generosity that once again needed assistance may be available to areas of our land that still are mission areas. What began over a century ago and has been a tremendous success for the Church is needed today more than ever.

Today in the United States, there are priests, sisters, deacons and laity bringing the Church to people who do not have a financial base. People in their areas are very poor, work is scarce and for the Church to be available to the people, these religious must receive financial assistance – and that is the reason for the Home Mission Collection.

Asking your generous response to this collection and wishing you and yours God's abundant blessings, I am

Sincerely yours in Christ,

Mauricio W. West

Very Reverend Mauricio W. West, V.G.
Chancellor

1524 E. Morehead Street Charlotte, NC 28207

Statue Dedication...

Father Raymond Hourihan, pastor of Our Lady of the Annunciation Church, Albemarle, recently dedicated a statue of the Blessed Mother with the Christ Child. The statue, sculpted by Adrian Van Der Staak, was set in a garden created by parishioner Jackie Haynie near the parish's Family Life Center.

Knights Elect Officers, Honor Top Councils At State Convention

GREENSBORO — Luther J. Stultz of Fayetteville was elected state deputy of the North Carolina State Council of the Knights of Columbus at the annual state convention last month in Greensboro.

Stultz will serve for the 1995-96 fraternal year, succeeding James L. Neely of High Point. Other officers elected for the coming year were John Harrison of Clemmons, state secretary; Robert Singer of Wilson, state treasurer; Tony Petite of Kernersville, state advocate; and David Onofrio of Fuquay-Varina, state warden. Father Thomas Gaul, pastor of Good Shepherd Church in Hope Mills, was appointed state chaplain.

North Carolina councils receiving national awards at the convention included Charlotte Council 770 which received the Supreme Youth Award.

On the state level, the best large council award went to Council 9499 of Clemmons. The First place Ladies Auxiliary was Council 7343 of Charlotte. Council 9560 of Charlotte had the biggest percentage gain over quota and the largest net increase in membership among the state's large councils.

Past State Deputy Richard Grebner of Gastonia received the State Golden Knight of the Year Award, an honor reserved for Knights over 50 years of age with more than 15 years of service.

John Harrison of Clemmons (r), outgoing state treasurer of the Knights of Columbus, presents the State Golden Knight of the Year Award to Past State Deputy Richard Grebner of Gastonia at the recent state convention in Greensboro.

Cardinal Bernardin's Pancreatic Tumor Was Malignant

CHICAGO (CNS) — Doctors said the pancreatic tumor removed from Chicago Cardinal Joseph L. Bernardin June 12 was malignant but caught in time before it spread.

Yet doctors gave the cardinal only a 20-25 percent chance to survive the next five years and will begin chemotherapy and radiation treatment to prevent a recurrence.

The announcement came during a June 14 press conference at Loyola University Medical Center, two days after the cardinal's surgery. The seven-hour surgery removed the cardinal's right kidney, 40 percent of the pancreas and parts of other organs.

Doctors initially believed a tumor found on the kidney was cancerous though unrelated to the tumor on the pancreas. At the press conference they said they were unsure if the kidney growth was cancerous.

The cardinal, who was progressing remarkably well from the surgery and was expected to leave the hospital in a week, will undergo intensive chemotherapy treatment for four to six weeks and will receive intermittent treatment for two years. Although he will be in some discomfort during his treatment, he is expected to resume his work duties.

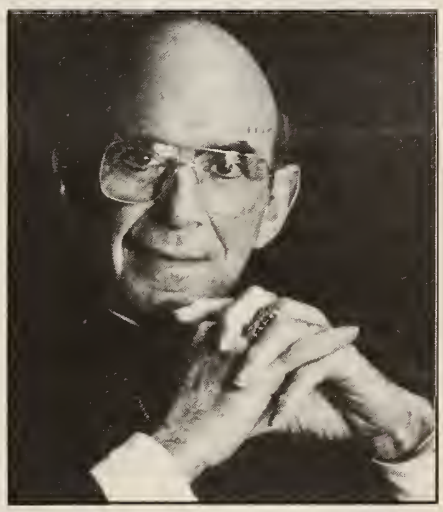
The cardinal was in good spirits and accepted the news with equanimity, according to doctors and Chicago Archdiocese officials.

"We have all been inspired by the cardinal's deep faith and resignation to God's will," said Auxiliary Bishop Raymond E. Goedert, who as vicar general is running the archdiocese while the cardinal is ill. "He has been willing to accept whatever God has in store for him."

The bishop said he met with the cardinal not long after he learned of the tumor's malignancy, and the cardinal calmly explained his medical status.

"He was so matter of fact you'd think he was building a building or something," said Bishop Goedert.

Dr. Warren Furey, the cardinal's personal physician, described how eager the cardinal was to begin his recovery. Soon after he received the news form his doctor, the cardinal said, "Let's get on with that walk I'm supposed to take."



CARDINAL BERNARDIN

Dr. Gerard Aranha, chief of surgical oncology at Loyola, said he was encouraged in finding the cancer had not spread other than to a lymph node, which had been removed. "We've passed a lot of hurdles," said Dr. Richard Fisher, head of Loyola's Cancer Center.

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For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

The Impact on Charities

The theory behind proposed cuts in funding for welfare and other federal social programs is that private charitable organizations will take up the slack and met the needs of the poor.

But a new report indicates that the federal budget cuts will significantly reduce the ability of nonprofit organizations to meet the needs of their communities at a time when those budget cuts will also sharply increase the need for their services.

The report comes from Independent Sector, a national coalition of more than 800 voluntary organizations, foundations and corporate giving programs. It is based on the current and projected financial operations of 108 nonprofit organizations in 31 states.

It predicts a $254 BILLION cumulative gap between available funds and the amount needed by those organizations to maintain the current level of services during the fiscal years 1996-2002. That doesn't take into account the expected increased demand for services because of federal budget cuts during the period.

Sara Melendez, president of Independent Sector, says that in 2002 "if the participating organizations had to make up their program revenue with private giving, charitable contributions would have to be increased by 124 percent from the previous year ..."

The organizations included in the report provide services ranging from child care to counseling, from education to environmental action and from disaster relief to disability rights.

Lester Salamon of the Johns Hopkins Institute for Policy Studies, one of the authors of the report, says private giving in 2002 will have to increase by 252 percent over 1996 if the 108 organizations surveyed are to provide the same services to the community.

Not all of the organizations surveyed receive federal fund and those that do not will not be impacted as severely by the budget cuts. But even they will be impacted by an increase in the number of people needing their services.

The federal government has been helping nonprofit organizations meet human needs for more than a century. The first federal human services grant went to the Little Sisters of the Poor in Washington in 1892.

This does not appear to be the time for a major reversal of long-standing federal social policy.

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Pro-Life Corner

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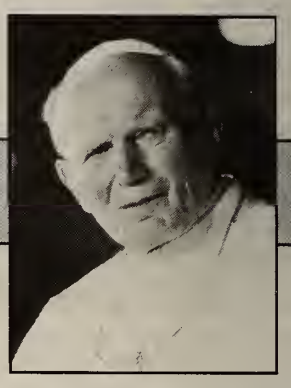
Church Must Revitalize Preaching

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — In its evangelization campaign leading up to the year 2000, the Church needs to revitalize its preaching and take advantage of modern mass media, Pope John Paul II said.

The pope, addressing the Vatican's planning committee for the Great Jubilee of the Year 2000 on June 8, said the Church will need a major effort to break through the widespread religious indifference that marks the end of the second millennium.

While important ecumenical and interreligious events are being planned for the coming five years, the primary aim of pastoral efforts should be announcing the Gospel, he said.

Specifically, he said, the Church's preaching should be capable of "reawakening the consciences of contemporary people, who are often apparently indifferent or caught up in other interests."

He called for "a renewed preaching, for a renewed evangelization," capable of prompting men and women to take a close look at their own religious attitudes and ethical practices.

In doing so, the Church should not be afraid of using new media and technology, he said, adding that it was a fact of modern life that the evangelization of culture depends greatly on the impact of mass media.

As the year 2000 approaches, he said, the Church needs to pay attention to the "new language, the new techniques and the new psychological attitudes" that characterize our age.

Pope Says Proclaiming 'Good News' Is Great Service For Humanity

VATICAN CITY (CNS) — In a world filled with hatred, violence and confusion, proclaiming the Christian message is the greatest service Catholics can perform for humanity, Pope John Paul II said.

All Christians are called to witness to the love of God and salvation through Christ, the pope said in his message for the 1995 celebration of World Mission Sunday. The message was released at the Vatican June 10 for the celebration, which will be held Oct. 22 in most dioceses.

The annual day for recognizing the Church's missionaries is also a time to pray for a wider Church involvement in spreading the Christian message and for "a greater passion" for evangelization, the pope said.

"This is the first and most important service Christians can give to the men and women of our time, marked as it is by hatred, violence, injustice and, above all, by a loss of the true meaning of life," he said.

"In fact, in confronting the conflict between death and life in which we are immersed nothing can help like faith in the Son of God," who became human and lived on earth so that all people would have abundant life, he said.

"It is faith in the risen Lord who conquered death and faith in the blood of Christ ... which gives hope and gives back to humanity its authentic face," the pope said.

Pope John Paul expressed his thanks and that of the Church to men and women who have made a complete and lifelong commitment to missionary activity and especially "to those who are suffering for the name of Christ."

The commitment of the missionaries, he said, is a model for the whole Church "which always needs radical and total self-giving and new and courageous efforts."

"Do not let yourselves be intimidated by doubts, difficulty, rejection or persecution," he told missionaries.

The pope also addressed special words to young people. God expects great things of them, he said.

"He asks the maximum commitment of your whole being in announcing the Gospel and serving His people," the pope told young people. "But do not fear! His requests of you are also a measure of His love for you.

"Do not let yourselves be withered and impoverished by closing in on yourselves; open your minds and your hearts to the infinite horizons of the mission," the pope said.

The Best Laid Plans...

Editor's Notebook

Bob Gately

After the June 9 issue went to press it became obvious that our original plan for a rush edition to cover Mother Teresa would be a logistical impossibility. As you probably remember, we had planned to try to print the June 23 issue a week early with the entire issue devoted to Mother Teresa's visit to Charlotte.

Because of the timing of her visit with the only public appearance late on Tuesday afternoon, it quickly became apparent that the mechanics alone would preclude the possibility of publishing a special edition a week early.

After studying all of the possibilities, we decided on this issue. We present the regular issue of June 23 with the usual stories and features plus a 12-page special section devoted to Mother Teresa and her sisters as they begin their ministry in the Diocese of Charlotte.

The credit for putting together the special section goes largely to Associate Editor Joann Keane with help from Editorial Assistant Sheree McDermott and Staff Writer Eduardo Perez. There also were contributions from freelance writers and photographers who supplemented our staff. You'll see their bylines and photo credit lines throughout the special section.

Discerning God's Will

Light One Candle

Father John Catoir

At times, discerning God's will can be as easy as reading the Gospels; at other times it's more difficult than finding your way out of a dense forest on a dark moonless evening.

Webster defines the verb "discern" as "distinguishing with the eye or the mind." The healthy eye can distinguish between the colors red and green. The healthy mind can distinguish between good and evil. To discern also implies the ability to detect something that is not immediately obvious. A secret service agent can detect the stirrings of a genuine vocation hidden beneath the confused emotions of a teenager.

All you need to know about God's will is contained in these three words of Jesus, "Love one another." When you try to be a more loving person, more responsible, more self-sacrificing, more forgiving and more compassionate, you are doing God's will. That part is easy. However, discerning God's will becomes more difficult when you try to ponder your purpose and direction.

It may not be immediately clear what God wants of you. Questions abound when you're young. Should I attend this school or that? Should I serve in this capacity or that? As you get older the questions change. Should I change my career or not? What does God really want me to do?

I don't pretend to be an expert in the mysterious field of vocational guidance, but I do know that there are three things to keep in mind when it comes to discerning God's will. Here they are:

1. The Holy Spirit often leads us along paths we would not have chosen for ourselves. Expect the unexpected. The Spirit calls us to love, and where there is love there is a cross. Don't be surprised if you find yourself called to make sacrifices.

2. In all circumstances try to obey God's supreme law of love. Keep in mind that the moral law is concerned with love in action. For example, Pope John Paul II in his recent encyclical, *The Gospel of Life*, sates that abortion is always morally wrong. Do not do to another what you would not want done to you. Discerning God's will in a crisis situation is not always easy, but it is our duty to respect life.

3. Let your gifts and talents lead you. If you have a beautiful voice, then use it in some way for God's glory, and for your own happiness. If you are a good teacher, then presume that God wants you to teach. Put your gifts at the service of others. Be a cheerful giver and you will find that, "all the way to heaven is heaven" (St. Catherine of Sienna).

Pray for the grace to know God's will and for the courage to carry it out. True happiness is found in cheerful acquiescence to the Lord's will. Jesus said, "My yoke is easy, my burden light."

For a free copy of the Christopher News Note, "What Do I Want To Do?," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.

Father Catoir is director of The Christophers.

The Strong, Clear Vision Of Maya Lin

The Human Side

Father Eugene Hemrick

Monuments connect souls, serving as a link to living spirits that never die.

The monuments I'm thinking of come in many forms, and in my environment I pass them every day. There are war memorials, gravesites, statues, churches. Their role is significant, but perhaps overlooked as they come to be taken for granted.

Their significance struck me in a fresh way recently when I saw the film "Maya Lin: A Strong, Clear Vision" at the National Gallery of Art in Washington.

It recounts how at the age of 20, Maya Lin submitted her model for the Vietnam Memorial in Washington, never thinking it would be chosen. Of course, it was chosen. But she paid the price of a true artist, being rejected at first by many of those she most wanted to serve, Vietnam veterans.

There were those who were outraged because they felt her design didn't reflect war, its sacrifice or America's suffering.

But she defended the design, which she maintained was not meant to make a political statement. Rather it was meant for the people. She wanted to create a place where people could come, remember and be with their loved ones in spirit. It was not meant to glorify war or patriotism.

Some veterans wanted a sculpture representing soldiers next to the memorial and a flag over it, but she objected, saying this would take away from the main purpose, to have a place where a person could meditate on the life of those whose names were inscribed there.

She fought (and won) to have the flag and statue placed at a distance from the sanctuary she had designed. She wanted as few distractions as possible.

The Vietnam Memorial is a V-shaped wall which slowly slopes down from its highest end to below ground level. On its black granite are inscribed the names of those killed in the Vietnam War.

When one visits there, the sound of voices tends instinctively to hush — a hush that is necessary if spirits are to unite in the way the monument's designer envisioned. People come, stop, meditate, quietly cry and remember their loved ones. As they move slowly along the wall, they become one in spirit with their husbands, fathers, brothers and friends.

Maya Lin also designed another memorial — this one, in Montgomery, Ala., to civil rights leaders. In it, people likewise come first.

That monument is inscribed with the names of many who gave their lives to the civil rights movement. Water, which signified cleansing and new life for Martin Luther King Jr., lightly flows over the inscriptions.

When large numbers of people gather around it to touch the names under the water, they are forced to become a tight-knit circle symbolizing the dream of the civil rights movement that people might come together in spirit in order to overcome prejudice, division and hatred.

Whenever people view this monument, it, like the Vietnam Memorial, creates a silence and instills the sense of awe which is so necessary in a true monument.

As I watched the Maya Lin film, I reflected also on our churches as monuments to God. I was reminded of the architects I have known who, like Maya Lin, envisioned churches as places where people can be drawn into a sacred part of the earth to be with their Creator and to unite their living spirit with God's infinite life.

Father Hemrick is research director for the United States Catholic Conference

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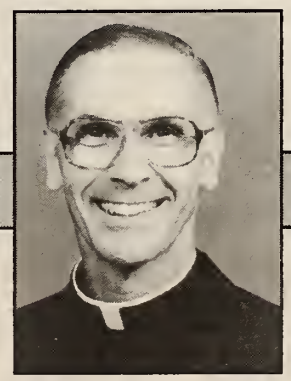
John The Baptist: Jesus' Mentor

Guest Column

Father Francis T. Gignac, SJ



The New Testament describes John the Baptist as having the greatest influence on Jesus, who began His public life by coming to John and submitting to his baptism of repentance. This is the first historical event preserved by the Gospel tradition and the only event in the life of Jesus, apart from the crucifixion, mentioned outside the Gospels (Acts 10:37).

The first three Gospels present John the Baptist as a prophet proclaiming a fiery judgment soon to come upon Israel and calling people to a baptism of purification and to reformation of their lives. The fourth Gospel eliminates these references to sin and repentance and instead pictures John giving testimony to Jesus. The late-first-century Jewish historian Josephus, writing for a Roman audience, goes even further: for him John was a good man, perhaps somewhat of a moral philosopher, who invited Jews to join the baptism provided that they were cultivating virtue and practicing justice toward one another and piety toward God.

Apparently John did not know who Jesus was. The fourth Gospel emphasized this twice (John 1:31, 33). Even the earliest and most straightforward account of Jesus' baptism at the hands of John found in Mark (1:9-11) does not imply that John recognized Jesus. The dialogue between John and Jesus in Matthew (3:14-15) is composed to imbue the baptism scene with this writer's theme of righteousness. Only Luke (1:36) makes John a relative of Jesus.

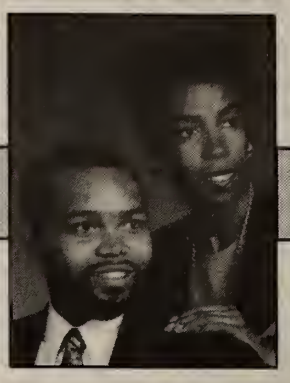
After His baptism, Jesus seems to have remained a disciple of John for some time before beginning a ministry of His own. When He left John's circle, He apparently took some of John's other disciples with Him. The fourth Gospel suggests that the first disciples of Jesus were originally disciples of John the Baptist (John 1:35-37), and also that Jesus Himself baptized and began to acquire more followers than His mentor (John 3:22, 26).

Jesus continued many of the teachings of John the Baptist. They shared common themes: the view of an imminent divine judgment, the urgent need for repentance, and the key motif, the coming kingdom of God. But Jesus also proclaimed a new mode of salvation that through Him was available at once. His sense of God as Father, His joyful announcement of God's mercy, and His emphasis on the role of love in human life were reflected in His acts of healing and his association with sinners.

The baptism of Jesus by John and the subordinate role Jesus originally played undoubtedly proved a source of embarrassment to the early Christian communities, some of which came in to contact

See **Gignac,** Page 11

Multiculturalism Begins At Home



Family Reflections

Andrew & Terri Lyke

Today our Church in America is striving to be more catholic (with a small "c") with respect to the many different ethnic and racial cultures sharing the same worship space. The pristine Roman lady finds herself dancing with a variety of gentlemen callers and has learned to step to many different rhythms.

For many of us, living in a multicultural environment is part of our everyday lives: on the job, in our neighborhoods, at school and at play. The same challenges in those aspects of our lives are present in the incensed sanctuaries and pews of main-stream Catholic parishes across the country. We are struggling to be culturally relevant in a multicultural environment.

What is culture anyway? The *American Heritage Dictionary* defines culture as "the totality of socially transmitted behavior patterns, arts, beliefs, institutions and all other products of human work and thought." In light of this definition, we've always lived in a multicultural world. In fact, whether we recognize it or not, all communities, no matter the size, race ethnicity or geography, share a common culture while still made up of different subcultures. They would not be "community" if there were not some common elements that connect them. But no matter how tightly connected people are, each person is unique and therefore different, and is cultured by those differences.

If we look at multiculturalism as a normal part of our existence we are better able to deal with the challenges that come with it. When we start with our own families we can see our capacity to live in a multicultural setting.

Our family members are of different sexes, generations, temperaments and idiosyncrasies. Each member is of a unique culture and experiences the world through a unique prism. Yet, our families function as a system. Each family member's unique qualities, with those shared by other family members, comprise the common culture of the system. The family just wouldn't be the same without even one of its members.

How do we handle conflict in the family? Do our differences tear us apart? Or do we find ways to remain a functioning system despite our differences? Though we don't always agree with each other (or even like each other), we tolerate, accept, compromise, negotiate, sacrifice, submit and persevere in the face of our differences. And we do it with confidence and expectation for good.

Good families make good neighbors and good parishioners. The best way to learn tolerance, acceptance and to value others is at home within our families. Multiculturalism begins at home. Once we've learned to cope with the challenges of cultural diversity within our families, we have a prototype from which to take on the bigger challenges of race, ethnicity, sex, socioeconomic class, etc.

Sharing worship space with other ethnic and racial cultures may require that we learn to dance to new rhythms. However, because of the life-lessons we've learned in our family settings, we may find that we're pretty good dancers and ready for the challenge. After all, that's what being "catholic" is all about.

Your comments, questions and suggestions for topics are welcome. Send them to Family Reflections, P.O. Box 652, Matteson, IL 60443. Send E-mail to Lyke2Lyke@aol.com. FAX to (708) 481-3501.

On Being A 'Good Catholic'

Question Box

Father John Dietzen

Q. Our oldest child just finished her first year of college, in a Catholic school. We were told it is one of the real Catholic colleges and universities in the country. She has become very confused, however, by the various groups or movements she is urged to join to be a better and active Catholic. Frankly, we share her confusion. Some make us suspicious, especially one which is tied (they say) to appearances of the Blessed Virgin Mary. Another scares her, and us, the way they (clergy and lay people) claim someone cannot be "good, loyal Catholics" except their way. Sometimes they sound awfully narrow. Can you give us any advice? (Ohio)

A. Your concern is a healthy one and, if my mail is any criterion, one shared by a large number of good and obviously well-informed Catholics.

Plain good common sense is always the first judge of such things. I might also suggest a few basic guidelines from our Catholic tradition.

Before anything else, however, it is important to remember that ours is a big Church. Throughout history, when it is at its best and most alive, there has always been room for a whole rainbow of ways for people to pray, to think, to live out their faith and grow in holiness.

Just because something does not appeal to us doesn't mean there is anything bad about it. Without respect and room for these honest varieties within the appropriate framework of faith, the Church stagnates.

One danger sign to look for is any position which rejects out-of-hand what the Church is teaching today. For example, some refuse to accept any developments in the Church since Vatican Council II.

In their opinion these teachings and practices conflict with what they see as the "golden age" of Pope Pius V and the Council of Trent in the 16th century. We believe on the contrary that the same Spirit who was with the Church in the past is with it now.

Another warning flag is the claim of this or that group to be the elite. They are the real, genuine Catholics. Anyone not with them, or who sees things differently, is somehow a second-level Catholic.

These types of organizations (one might even call them cults) have been around since the beginning of Christianity. We read about them already in the New Testament. Such exaggerated claims seem to be a common temptation for any religious movement.

In my 41 years as a priest, I have led or participated in dozens of spiritual and apostolic movements. All have accomplished much good.

But nearly every one went through a stage when it was tempted to consider itself something like an eighth sacrament, to believe no one is a genuine, full Catholic until he or she has done their "thing" or seen things their way.

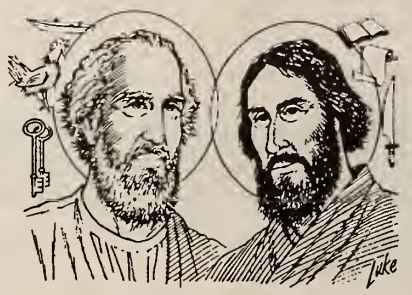
Of course, groups and societies who pursue this course always have the highest motives — to "purify" the Church and so on. But, unchecked, such attitudes often lead to gross intolerance and arrogance.

When sufficiently large, they have caused enormous personal injuries, persecution and hurt to the body of Christ. But still they surface every generation or so.

The Eucharistic liturgy, the sacraments, the Gospels and the basic prayer and spiritual efforts taught in continuous Church tradition still suffice to make good, loyal and complete Catholic Christians.

See **Question,** Page 13

Peter and Paul



The feast of these two saints is celebrated together as the two great pillars of the church, even though both had at times denied Christ. Peter and Paul were ardent in their efforts to spread the Christian faith and were martyred as a result. Jesus told Peter, "You are Peter and on this rock I will build my church." Paul preached, "If I deliver my body to be burned but have not love, I gain nothing." Their feast is June 29.

Saints & Scripture

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Salt And Light

Reflections on the Social Mission of the Parish

"Catholic teaching calls us to serve those in need and to change the structures that deny people their dignity and rights as children of God. Service and action, charity and justice are complementary components of parish social ministry. Neither alone is sufficient; both are essential signs of the Gospel at work." U.S. Catholic Bishops, *Communities of Salt and Light*

COMMUNITIES OF SALT AND LIGHT — REFLECTIONS ON THE SOCIAL MISSION OF THE PARISH

Scripture

	Readings for the week of June 25-July 1	Readings for the week of July 2-8
Sunday:	Zechariah 12:10-12 Galatians 3:26-29 Luke 9:18-24	1 Kings 19:16, 19-21 Galatians 5:1, 13-18 Luke 9:51-62
Monday:	Genesis 12:1-9 Matthew 7:1-5	Ephesians 2:19-22 John 20:24-29
Tuesday:	Genesis 13:2, 5-18 Matthew 7:6, 12-14	Genesis 19:15-29 Matthew 8:23-27
Wednesday:	Genesis 15:1-12, 17-18 Matthew 7:15-20	Genesis 21:5, 8-20 Matthew 8:28-34
Thursday:	Acts 12:1-11 2 Timothy 4:6-8, 17-18 Matthew 16:13-19	Genesis 22:1-19 Matthew 9:1-8
Friday:	Genesis 17:1, 9-10, 15-22 Matthew 8:1-4	Genesis 23:1-4, 19; 24:1-8, 62-67 Matthew 9:9-13
Saturday:	Genesis 18:1-15 Matthew 8:5-17	Genesis 27:1-5, 15-29 Matthew 9:14-17

Missionaries Bring Hope To Disabled In Madagascar

By SISTER BARBARA MAYER

Although he was born blind, 12-year-old Dylan is still a lucky boy. He attends a special school for the blind in Morondava, Madagascar and has learned to read Braille. He loves to "watch" the fishing boats on the ocean and is learning to write with a Braille typewriter that Father Don Pelletier, a LaSalette missionary, brought him from the United States. Dylan's friend is his CFCA sponsor Richard Beighle from Missoula, Mont., who writes to him and sends him gifts so that he will know how special he is.

Before Father Pelletier and other LaSalette missionaries came to Madagascar, families hid their children with handicaps because they were ashamed for others to see them. Many of the children had polio and could not walk because of shriveled and paralyzed legs. When Father Pelletier learned that most of these children could regain some mobility through orthopedic surgery and appliances or physical therapy, he organized trips to the National Polio Center in Antsirabe.

"We would pack 10 or 12children in the Land Rover for the 14-hour trip over difficult roads," explained Father Pelletier. "At the polio center there were hours of waiting, intervening, arguing, interceding and crying. Often, discouraged by the endless red tape and inertia, I felt like loading the children up and returning to Morondava. One 7-year-old girl, Nadia, from Bethany (a nearby village) had to have her foot amputated. Our numbers kept growing—from 20 to 50 to 100."

In 1985, the LaSalette missionaries began directing their efforts toward rehabilitating their children with polio without having to take them out of Morondava. With a grant from the Raskob Foundation of Wilmington, Del., they built a cobbler shop for the maintenance of shoes and braces. They received a second grant to purchase aluminum bars to build braces. Eventually, they were able to convert a storeroom into a consultation and therapy room.

As more and more children began coming from Antsirabe to have their shoes and braces repaired in Morondava, the need for ongoing therapy and reeducation increased. There was also a need to reach out to other handicapped. In 1988, they made plans to build a more permanent rehabilitation center on a piece of land next to the local hospital.

Jerry Tolle, the late vice president of the Christian Foundation for Children and Aging, with Dylan, a blind Malagasy boy, during a 1988 visit to Morondava, Madagascar.

The center, called "The Beautiful Gate," was completed in 1990 with grants from various foundations. The name comes from the Scripture passage in which Peter and John tell a lame beggar at the temple gate called The Beautiful, "In the name of Jesus, get up and walk." (Acts 3:2)

"This best defines our goals: that the lame will stand up and walk ... will take full responsibility for their lives," Father Pelletier said. "Last year with a new grant from Raskob, we added four rooms to serve as lodging for children who came from distant areas. Thus these children, accompanied by their parents, can receive intensive therapy for five to 10 days. On a rotating basis, they can return to the center two or three times a year."

The center now has more than 300 clients. Salaries, materials, transportation, water and electricity bills are all paid through Christian Foundation for Children and Aging, a Catholic sponsorship organization aiding more than 50,000 children and elderly around the world.

"Our present concern is to assure stability and permanence to our program," said the LaSalette priest. "We felt the only way to do this was through a community of sisters. The Sisters of St. Jeanne Delanoue have agreed to take on this work.

"There is so much more we could do for these children. We want to organize recreational, educational, nutritional and vocational activities that would eventually contribute to a more total rehabilitation. We have begun teaching crafts and organizing modest work units that could create jobs and income for both the children and the program."

The LaSalette mission teams looks back in gratitude over the growth and development of the past 12 years. As they tried to respond to the needs of the youth, God provided the funds through caring agencies and CFCA sponsors.

"In 12 years we have journeyed a very long road," Father Pelletier said. "We have given to hundreds of disabled children the hope of a normal life. To many we have said, 'Get up and walk!' Many are not motivated and we hope to continue our journey with them and to go even further.

"In the Third World we identify the disabled with beggars. As we work for a total and complete rehabilitation of the handicapped, we hope to destroy that fallacy."

Dylan is one example of destroying that fallacy. He is healthy and intelligent and receiving a good education.

For more information, contact Christian Foundation for Children and Aging, One Elmwood Ave., Kansas City, KS 66103 or call (800) 875-6564.

Sponsor a child at a Catholic mission for just $10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of cornstalks with a tin roof and a dirt floor. Her father struggles to support his family of six on the $30 a month he earns as a day laborer.

Now you have the opportunity to help one very poor child like Marta through *Christian Foundation for Children and Aging* (CFCA), the only Catholic child sponsorship program working in the 23 desperately poor developing countries we serve.

For as little as $10 a month, you can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. *You can literally change a life!*

Through CFCA, you can sponsor a child with the amount you can afford. Ordinarily it takes $20 a month to provide a child with the life-changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can.

CFCA will see to it from other donations and the tireless efforts of our dedicated Catholic missionaries that your child receives the same benefits as other sponsored children.

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☐ monthly ☐ quarterly ☐ semi-annually ☐ annually
☐ Enclosed is my first contribution of $_____.
☐ I cannot sponsor now but I enclose my gift of $_____.
☐ Please send me more information.

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CNH 6/95

employment opportunities

Diocesan Position: Regional Coordinator of Faith Formation: For Western Region (Asheville, Smokey Mtn. Vicariates). The person in this position reports directly to the Diocesan Director of Faith Formation and is responsible for the coordination of ministry of faith formation serving the parishes in the western region of the diocese. Qualifications are: Master's degree in religious education or related ministry, experience in catechesis for all age levels, teaching and administrative experience in educational or ministry setting. Send resume by July 15 to: Christine Newnan, Director of Faith Formation, 1524 East Morehead St., Charlotte, NC 28207.

Organist/Music Director: Position immediately available for 240 household Catholic parish in Swannanoa, NC. Responsibilities include direction of choirs and cantors for weekend Masses and special liturgies. Degree preferred. Must have experience in a liturgical church. Strong knowledge of Catholic liturgy essential. Salary competitive. Send resume, references, salary history to: Organist Search Committee, P.O. Box 99, Swannoa, NC 28778.

How one man fell into the work of justice

CNS illustration by Robert F. McGovern

By Dan Luby
Catholic News Service

He knew, abstractly, that justice was something to which Jesus' followers ought to be committed. But he'd also seen too much not to be skeptical.

The conflicts of the Vietnam era, scandals in government, corporate corruption and global poverty led him to doubt that much could be done. His rule was, "Don't get involved."

He'd built a summer job painting houses into a prosperous business with two dozen employees. But he didn't watch the news and changed the subject when people talked about social justice ("too depressing").

Then came a providential encounter with people living in apartments owned by a customer.

The units were appalling: roaches the size of mice, broken light fixtures, glass on the floor, peeling paint. He wouldn't even bid on the job.

As he was leaving that place, a toddler came rocketing around the corner and jumped when she saw him, right onto a shard of glass. She howled, and blood flowed from a foot gash.

Instinctively, he picked her up and pressed a clean handkerchief to the wound. Then an old man hobbled into view, and the painter handed the crying child to her grandfather. The painter held onto her foot, though. Then he drove them to the clinic.

> "His rule was, 'Don't get involved.'... Then came a providential encounter with people living in (dilapidated) apartments owned by a customer." Reluctantly, the painter got involved and "felt enriched, far beyond what he'd risked."

They talked in the truck and back at the apartment. The grandfather's gratitude and the little girl's affection were great. Conversation was animated.

The discovery that the painter knew the building's owner brought a frightened silence, and then piercing questions. In the end (asking himself, "How did I get into this?"), the painter offered to talk to his customer about promised repairs.

He made a deal with the landlord, offering, if the repairs were made, to do the painting at cost. He decided to head the crew and hire three teenagers from the complex.

Although there were disappointments (a stolen CD player; one teen-ager quitting; the landlord stalling on lights), gains far outweighed losses.

He became a friend, invited for meals and sought for advice. Residents took more responsibility for keeping the complex safe and clean. Some were looking into a tenants' rights organization.

He felt enriched, far beyond what he'd risked. And he maintained his friendship with the girl's family until the day he died. That day came sooner than expected.

When the painter found he had a terminal illness, his health declined rapidly and his business more rapidly still.

He told his friends his news sadly. He had no more money, no more capacity to be their advocate.

But it was time for them to become his advocate.

He had lost his truck, so they drove him to the clinic. The girl and the grandfather sat with him during long hours in waiting rooms.

When his landlord wanted to evict him, the grandfather called a tenants' rights advocate for help. His daughter negotiated appointments with doctors and stared down a bill collector.

At his funeral, his priest movingly told the story of the man and his new friends as an example of ordinary Christian people making justice happen.

"We may not be able to influence great political movements," he said, "nor stop wars blazing half a world away. But we can make a difference here.

"And when we take the risk of speaking out for those who need our help, when we put our own comfort on the line for what is right, we lay the foundations for justice worldwide."

(Luby is the director of the division of Christian formation for the Diocese of Fort Worth, Texas, and a free-lance writer.)

FAITH IN ACTION

"Often, when one engages in a life of active ministry, time for prayer gets shortchanged," states Sister of St. Joseph Betsy Clark in her collection of *Prayers for a New World Order* (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1994. Paperback, $4.95). In her "Prayer of an Anti-racist Racist" she writes: "Something is wrong. When I look around me, I see almost everyone looks just like me.... I may not be the one responsible for slavery, but unless I begin to live my life differently, I could be responsible for maintaining the situation that results from it. Divine Compassionate One ... open my heart to learn."

Reflection: Is there some sacrifice I can make that could enrich another's life in the long run? And am I willing to be enriched in turn by the very people for whom I sacrifice? This week I will start looking at my world through new eyes, and with a new prayer in my heart "to learn."

FAITH alive!

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FAITH IN THE MARKETPLACE

What can a parish actually do to promote social justice?

"Social justice is not just another program. It is a way of life. It should inform everything else we do.... When we vote we need to do it from a social justice perspective." — Sister Shawn Scanlan, Ft. Ashby, W.Va.

"People need to be first made an equal part of the community before they can be helped wisely with their other problems. Being a part of the parish community not only helps those who are marginalized, but it also helps the parish better understand their real needs and how they help the parish fulfill its role." — Dan Robinson, Ripley, Tenn.

"The people in a parish most likely to commit themselves to do this are already tied up with other things. Yet social justice is simply part of being a Christian. Each of us can only do so much, so we need to simplify how we organize our parishes to eliminate the overload and burnout, and free us up to focus more on social justice issues." — Liz Simpson, Dorcas, W.Va.

"When social justice issues are happening in other places in the world, have a speaker come in from that place to educate the parish about it. For example, when the civil war was raging in Rwanda, my parish had a priest from there come and talk about the situation during the homily." — Cristina Ward, Clairton, Pa.

"Christian justice is not the same as social justice. Christian justice demands that we seek the kingdom of God for others. For example, when someone comes to my door wanting money to buy food and I hand them the money, I tell them that I am a sinner and ask them to pray for me. That makes them my equal." — Father Jim Creedon, Petersburg, W.Va.

An upcoming edition asks: What is your definition of "consumerism"? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

A common ground for justice

By Father Herbert Weber
Catholic News Service

A nun I know is deeply involved in social justice issues. She counsels many women who have been abused or otherwise victimized.

This sister works tirelessly to help poor women speak up for themselves. She challenges institutions that take advantage of women.

Recently she visited another sister who works in the Rio Grande Valley of Texas, on the border between the United States and Mexico. That sister also is committed to social justice issues, but her focus is on the rights of aliens and the injustices done to undocumented aliens.

The two women spent a week together learning about each other's concerns. There were points of common concern. Nevertheless, my friend reported to me later that it had been a disappointing experience.

Each person had her own agenda, and each thought she knew what social justice issue was most urgent. In short, they found frustration in their disunity rather than hope in their common vision of justice.

Her story made me search to find some basic foundation for all social justice in the Christian community. I felt that if some guiding principles could be highlighted as a common ground, then all justice concerns would be seen as different expressions of the same Christian justice.

The Christian concept of justice flows from the image of creation itself. Genesis gives a reminder that God not only created the world with a sense of order, but that what was created was also very good. This basic goodness has been marred since then, and order sometimes has given way to chaos.

Justice seeks to recreate the world — to make it a place where each person's dignity is respected and all people live in solidarity with each other.

Jesus was more explicit in many of his teachings and actions as he sowed the seeds of the kingdom of justice.

When people feed and clothe each other, when starvation and exploitation are eliminated, and when the powerless are not condemned, then the kingdom must be flourishing.

Therefore, the guiding principle of justice, simply stated, is to transform the world into a new order that has the basic goodness that God intended.

This goal, I admit, never will be fully attained. But it becomes a guiding light and source of unity. Such light and unity are especially necessary because justice work can be filled with conflict and struggle.

Dolores, a mother of three grown sons, was in a particularly difficult situation during the Persian Gulf War. One of her sons, serving in the Navy, was assigned to a ship participating in the war effort.

But Dolores felt that the war was unjust and unnecessary.

Friends and neighbors asked how she could not "support the troops" since her own son was one of them. Her response, spoken in a quiet, gentle way, was that she did indeed support the troops. So much, in fact, did she support them that she did not want them to participate in a war she believed was unjust.

That particular war was "popular" among many U.S. citizens and judged to be just by many others. So Dolores wouldn't achieve popularity through her view.

> "What kept Dolores anchored in her conviction regarding the war was her view of humanity. She knew that war, even using smart bombs, would have innocent victims. Indeed, many children died in the bombing."

But that provides another reminder about social justice: What you regard as justice issues often will not be popular.

And speaking of popularity, I would add that it is rare for a parish justice committee to have more than a few members. (Many parishes don't even have a justice committee although they might have service committees or outreach teams that provide local charity. Even the very word "justice" is more threatening than "charity.")

What kept Dolores anchored in her conviction regarding the war was her view of humanity. She knew that war, even using smart bombs, would have innocent victims. Indeed, many children died in the bombing.

Dolores also believed that violence degrades the human race, thus impeding the work of rebuilding the world.

Having strong convictions, even if they are based on church tradition and Scripture, may not be enough to prevent one's justice work from becoming lonely work. So people who want to work for justice need to make connections with others working for justice.

Actually, through the way they work together, justice workers can serve as models to each other of what social justice is. Rather than compete with each other, they need to support each other. The hope is that by sharing some common guiding principles about the need to transform the world, these connections will grow stronger.

Certainly, some people will favor working to stop world hunger while others will be drawn to unemployment issues, or questions of discrimination, or — as Dolores was — to issues of war.

Just as many strands are necessary to form a single tapestry, all these areas of concern are important in the task of restoring the beauty and goodness of the created world that God first provided.

(Father Weber is pastor of St. Peter's Parish, Mansfield, Ohio, and a freelance writer.)

FAITH alive!

FOOD FOR THOUGHT

The present pope wants people to mobilize for a "new culture of life."

His thoughts on the "culture of death" have attracted great interest. But the pope is also explicit about the essentials of a culture of life, for example a "renewed lifestyle" that involves "passing from indifference to concern for others, from rejection to acceptance of them."

Pope John Paul II wrote about this in a 1995 encyclical titled *The Gospel of Life*. Essential to a culture of life, he said, is the attitude that "other people are not rivals ... but brothers and sisters to be supported. They are to be loved for their own sakes, and they enrich us by their very presence" (No. 98).

To construct this culture people must proclaim the Gospel of life, the pope says. Its "core" elements include the belief that Jesus' unique relationship with each person "enables us to see in every human face the face of Christ" (No. 81).

It is a matter of showing care "for all life and for the life of everyone," he writes. Throughout the ages, this gave rise "to an outstanding history of charity" — a history every Christian community must continue writing today (No. 87).

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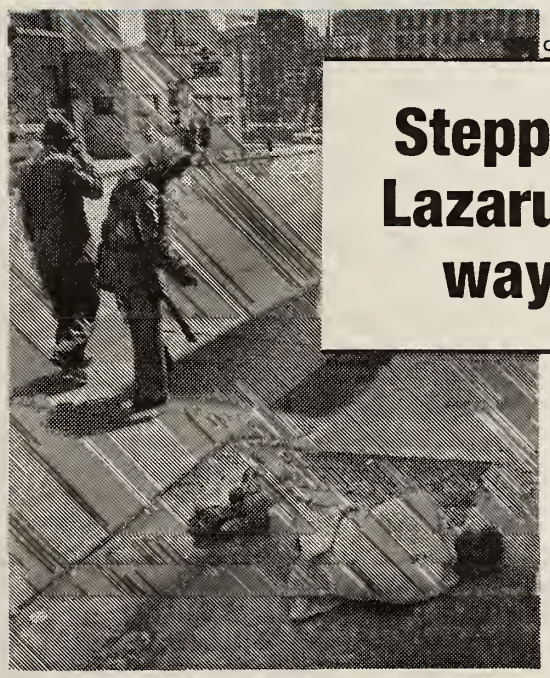
David Gibson, Editor, Faith Alive!



CNS photo by Dwight Cendrowski

Stepping over Lazarus on the way home

By Father John J. Castelot
Catholic News Service

The very first Christians were rooted in Judaism, and the law made ample provisions for fairness in dealing with others.

The law was explicit about treating helpless and disadvantaged people justly: widows, orphans, aliens. This was not a matter of what we call "charity," but of basic justice: regard for human dignity and the rights of everyone to food, clothing, shelter.

> "His parable of Lazarus and the rich man was a powerful denunciation of selfish disregard for others."

This was summed up in the Ten Commandments, all of which were concerned with justice. The first three commandments dealt with respect for God's rights; the other seven protected people's rights.

Later, kings will be lauded if they "judge the poor with justice and decide aright for the land's afflicted" (Isaiah 11:4).

But human nature being what it is, some people were faithful mainly to the laws that didn't interfere with their selfish interests or greedy pursuits. The prophets relentlessly condemned these breaches of justice.

Amos, the first prophet whose sermons were preserved in writing, set the tone for future preaching and is known, significantly, as the prophet of justice. He lived in a situation where the wealthy few became wealthier at the expense of the poor majority.

"They sell the just man for silver and the poor man for a pair of sandals.... For they know not how to do right, says the Lord, storing up in their castles what they have extorted and robbed" (Amos 2:6-7; 3:10).

This became a constant theme in Jesus' preaching. The Gospel of Luke especially portrays him championing what today is called a "preferential option for the poor."

Not that he was contemptuous of the rich, but he was honest and fearless in pointing out their injustices. His parable of Lazarus and the rich man was a powerful denunciation of selfish disregard for others.

The self-centered rich man lived luxuriously and feasted sumptuously "every day," while the homeless sick Lazarus lay in squalor at his gate. The man and his friends simply stepped over Lazarus to get to the house.

The rich man didn't physically abuse the poor wretch, but ignored him. This callous disregard for an unfortunate human being was especially reprehensible (Luke 16:19-31).

Another parable told of a man who reaped such a bumper crop that he didn't know what to do with it all. His solution was to build larger storerooms and enjoy the proceeds. All around him people were starving.

But the man came to a sudden, sad end. And Jesus draws this lesson: "Thus will it be for the one who stores up treasure for himself but is not rich in what matters to God" (Luke 12:16-21).

The early Christians learned this lesson well and put it into practice.

(Father Castelot is a Scripture scholar, author, teacher and lecturer.)

People In The News

Retired Pennsylvania Bishop Connare Dies At 83

GREENSBURG, Pa. (CNS) — Retired Bishop William G. Connare of Greensburg died June 12 after a lingering illness and complications from anemia. He was 83. A funeral Mass was celebrated June 16 at Blessed Sacrament Cathedral in Greensburg with Bishop Anthony G. Bosco of Greensburg as the main celebrant. Bishop Connare served 27 years as bishop of Greensburg until 1987, when he was succeeded by Bishop Bosco. He attended all sessions of the Second Vatican Council, addressing it in 1962 on behalf of the U.S. bishops on the divine office and the breviary. Shortly before Vatican II's close, he prepared the diocese for the upcoming liturgical changes and had the cathedral renovated to meet the new liturgical norms. In 1980, Bishop Connare was one of three U.S. prelates at the funeral mass of Archbishop Oscar Romero in San Salvador. During the Mass gunshots rang out and bombs exploded in the square outside the cathedral. Forty people died and 250 were injured in the violence.

Family Of 12 'Couldn't Say No,' Everyone Becomes Catholic

OTTAWA, Ill. (CNS) — Terry and Penny Shields "just couldn't say no." As foster parents, they found themselves unable to say no to children in need of homes, so they adopted 10 of them. As parents of children enrolled in a Catholic school, they couldn't say no when their youngsters wanted to attend Mass, even though neither they nor their children were Catholic. Once they started attending Mass as a family, they couldn't say no to becoming Catholics — all at once. Twelve members of the Shields family were received into the Catholic Church at St. Patrick's Parish in Ottawa on May 4. "I have a feeling of great relief and contentment," said Shields, 42, a maintenance worker at St. Columba Parish and School in Ottawa. His wife, 40, said receiving the sacraments for the first time "was very emotional at times, but a very good feeling. I felt a closeness to God."

Air Force Capt.Scott O'Grady is welcomed by his sister, Stacy, on his arrival at Andrews Air Force Base, Md., June 11. O'Grady survived six days in the woods after being shotdown by Bosnian Serbs while on a United Nations patrol. (CNS photo from Reuters)

Downed Pilot Credits God's Love, Marines' Heroics For His Rescue

WASHINGTON (CNS) — While everyone was hailing him as a hero, Capt. Scott F. O'Grady, the downed Air Force pilot who was rescued June 8 from northern Bosnia, credited his faith, his training and heroic Marines for bringing him home. "The first thing I want to do is thank God. If it wasn't for God's love for me and my love for God I wouldn't be here," he said at a press conference held at an air base in Aviano, Italy, two days after his dramatic rescue. "When I was out there, I heard all your prayers, heard them loud and clear," he told a cheering crowd June 11 at Andrews Air Force Base in Maryland, just outside Washington. Born in Brooklyn, N.Y., in 1965, O'Grady grew up in Spokane, Wash., where he attended Cataldo Catholic Grade School. He was enrolled at Gonzaga Prep briefly before transferring to public high school.

Knights' Head Says Crisis Of Fatherhood Mired In Divorce Culture

NEW HAVEN, Conn. (CNS) — The best news about fatherhood is that "more people are acknowledging that fatherhood and fathering are in deep crisis," said the head of the Knights of Columbus in a statement for Father's Day. "There is a growing awareness that the decline of the father's role is the biggest single factor in a host of problems afflicting society," Supreme Knight Virgil C. Dechant said June 7 from the organization's headquarters in New Haven. He said recognition of the crisis "has moved out of social science journals and into mainstream media." There is also increased awareness that "the longer this situation continues, the more entrenched and harder to solve those problems will become."

Priest To Keep Position While Archdiocese Investigates Allegations

TORONTO (CNS) — A priest accused of owing hundreds of thousands of dollars in back taxes will maintain his position within the Church while the archdiocese investigates the allegations. Father Alberto Cunha, who chairs the board of two nonprofit buildings in Toronto, will continue in that capacity, said Msgr. Edward Boehler, judicial vicar for the Toronto Archdiocese. Msgr. Boehler, who investigates alleged wrongdoings of archdiocesan employees, said if serious allegations are made, often the archdiocese will remove the accused from office. "He's still there, so draw your own conclusions," said Msgr. Boehler. "If that changes, then there are other conclusions you can draw." Meanwhile, Father Cunha said he is suing the *Toronto Star* for libel.

Irish Bishop Says Church Must Allow Married Priests

DUBLIN, Ireland (CNS) — Bishop Brendan Comiskey of Ferns has said that to end the drop in vocations the Latin-rite Catholic Church must allow a married priesthood. "Where there is no priest there is no Eucharist, and where there is no Eucharist there is no Church," he said in an interview published in the June 11 *Dublin Sunday Tribune*. Bishop Comiskey noted that married priests who converted from Anglicanism are ministering in parishes in London. "We have already made an exception," he said. "How can you have two guys on the same street ministering, side by side, under different rules?" Bishop Thomas Flynn of Achonry, spokesman for the Irish bishops' conference, said he would need "some convincing" before accepting the idea of married priests.

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INTERNAL AUDITOR

The Diocese of Charlotte is accepting applications for an internal auditor. Responsible for internal audits at locations throughout western North Carolina and coordination of the annual audit. Applicants must be CPAs with a minimum of 5 years related experience, including 3 years in public accounting. Applicants must have fund accounting experience and be proficient in using PCs. EOE.
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New Media Kit Focuses On Exposure To Violence

WASHINGTON (CNS) — The Center for Media Literacy in Los Angeles has produced a kit on media violence its founder said is "the biggest and best we've ever done."

Called *Beyond Blame: Challenging Violence in the Media*, the kit has separate parts for specific audiences: grade schoolers, middle schoolers, teens and adults, parents and communities.

"It'll take a good five years to get good and started" in getting the kit's concepts to take hold with the general public, said center founder and executive director Sister Elizabeth Thoman, a member of the Congregation of the Humility of Mary.

But like tobacco and alcohol, media violence is due for "demarketing," she said. "It's like anything like social justice or environmental consciousness. It takes a while."

The kits contain lesson plans, worksheets and handouts, plus audio and video segments to inform citizens old and young of the effects of media violence in society and the connection between make-believe violence and the real thing.

Sister Elizabeth was in Washington to take part in a White House conference on drug and alcohol abuse policy. This conference was aimed at deterring adolescents from starting to smoke or drink because of links to greater use of tobacco and alcohol in adulthood as well as a start to using illegal drugs.

The kit talks about the "circle of blame," in which viewers, writers, producers, network executives and advertisers blame the others without admitting any responsibility themselves. The circle, Sister Elizabeth said, "has been fueled by one unanswerable question: Will watching violent TV make my child violent?"

"We know from personal reflection that watching violence does not itself cause people to be violent or we would all be murderers!" the kit says.

"A more relevant question we are learning to ask now is: What is the long-term impact of excessive violent imagery as entertainment doing to our individual collective psyches? What kind of personal value system and culture world view are we passing on to our children?"

Sister Elizabeth said media violence breeds insensitivity "to people who become victims" and distrust of reaching out — "the Good Samaritan ethic, which is very important in Christianity."

The amount of violence in media, she said, "creates an appetite for more and more violence" and fosters a "mean world syndrome" because of fears that the kind of violence seen in the media could happen at home.

"The Club for my car, dogs for the yard, guns for quote-unquote 'protection,'" Sister Elizabeth said. "You don't go out at night. So you stay at home at night and watch more TV."

She said educational publishers turned down the multimedia kit, which contains audio- and videocassettes, magazines and other printed material, saying it didn't fit into standard teaching practices.

She said the center relied greatly on funding from religious orders to support publication through the center. The first flurry of kit-based training is also being done with religious communities with a large percentage of teaching members.

The center also will do a presentation during the National Federation for Catholic Youth Ministry's conference in November in Minneapolis, where 6,500 teens are expected to gather.

Sister Elizabeth envisions as the next step in media literacy training workshop leaders "and getting people to use this stuff."

A *Catholic Connections to Media Literacy* kit has sold about 1,700 copies, but "are they being used or are they just sitting on a shelf?" she asked. Even if all were being used, "there are 18,000 parishes in the United States and we haven't sold one-tenth of that," she added.

Sister Elizabeth noted the comments on media violence made in May by Sen. Robert Dole, R-Kan., and President Clinton's call after April's Oklahoma City federal building bombing for a national conversation on violence and the media.

"If you want to start that conversation, here's the tool" she said of the *Beyond Blame* kit. "This is a real challenge for parishes. They can take the moral high ground" on the issue "during this coming political season."

The complete media kit costs $249.95. The introduction and overview unit including a town hall presentation is $59.95. The children's resource package which includes the introduction and overview unit and the elementary and middle school curriculums costs $149.95, as does the adult resource package, which substitutes the teen-adult and parent-caregiver programs. Quantity discounts are available. Shipping is $5 for orders under $100, $7.50 for orders between $100-$500, and $10 for orders over $500. Orders can be sent to Center for Media Literacy, 1962 S. Shenandoah St., Los Angeles, CA 90034. For details call (800) 226-9494.

Los Angeles Cardinal Says Affirmative Action Still Needed

LOS ANGELES (CNS) — Affirmative action is still needed in some form, Cardinal Roger M. Mahony of Los Angeles said in a pastoral statement June 8.

Noting efforts across the nation to dismantle existing affirmative action programs, Cardinal Mahony said, "It is imperative that moral and ethical principles underpin the national discussion."

He warned that the future of affirmative action "seems destined to be at the center of debate in the 1996 election year."

He said it is possible to change current programs, and people may legitimately disagree on specifics of affirmative action policies. But any change must involve an acknowledgement of past and present discrimination and must keep the elimination of discrimination as its principal goal, he said.

He cited three basic principles against which proposals for change must be measured:

— "Although progress has been made, we must not fail to remember that societal and institutional racism and discrimination and their effects remain deeply woven into the fabric of society."

— "Any proposal to reform the status of affirmative action policies and programs must not fail to advance society toward the elimination of discrimination against those who have historically and systematically suffered from it."

— "Society, including government, has a responsibility for eliminating the discrimination historically suffered by certain groups of persons and an obligation to take an active role in setting standards and providing mechanisms for relief."

"The human impact of our choices must remain uppermost in our debate," he said.

The cardinal urged parishes throughout his archdiocese to hold educational sessions over the next 18 months "that will enable parish members to reflect on and discuss the substantive issues."

He also urged nonpartisan voter registration drives and get-out-the-vote campaigns. "Voting on election day is a concrete way of putting our faith into action," he said.

The cardinal noted that efforts in the California Legislature to repeal affirmative action have failed so far. But he warned, "In the upcoming months, attempts will be made to place an affirmative action voter initiative on a 1996 ballot."

California voters have determined public policy by popular referendum on a number of significant issues in recent years.

Cardinal Mahony said that since affirmative action programs began with the 1964 Civil Rights Act, there has been progress toward ending discrimination, but the battle is not over.

Gignac (From Page 5)

with followers of John (Acts 18:25; 19:3). Each successive Gospel writer tries to tone down the story of the baptism and to portray John as the precursor of Jesus. Perhaps this is done most effectively by the author of Matthew (11:14), who placed John in the person of the prophet Elijah, expected by devout Jews to return to inaugurate the kingdom of God. But he also incorporated a phrase derived from the hypothetical Q document that he shared with the author of Luke, in which Jesus praises John: "Among those born of women there has been none greater than John the Baptist" (Matt. 11:11; Luke 7:28).

What an honor to be called by Jesus the greatest human being up to that time! No wonder John the Baptist has always held a unique position in Christianity and is the patron saint of French Canada. He is the only saint except Mary whose birthday we celebrate as a feast, on June 24.

Jesuit Father Gignac is a professor and chairperson of the Department of Biblical Studies at The Catholic University of America in Washington, D.C.

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Comuniquémonos

La hermana Margarita Brewer con sus hijos Dan, a la izquierda y William con su esposa, a la derecha durante la recepción con motivo de su consagración religiosa, en el convento de las Hermanas de la Caridad en Cincinnati, Ohio.

De madre a hermana

Por ARTURO DE AGUILAR

Para cualquier joven sería muy difícil explicar a sus amigos que su mamá es una "monja". Esto se debe a que la idea tradicional que la gente tiene respecto a las "monjas" es que son jeres que nunca se han casado ni que nunca se casarán. Pero en mi historia de hoy, descubrí que esa idea es un poco erronea y las cosas pueden ser diferentes. Esto es lo que les pasó a Dan y William Brewer, quienes no creyeron que su madre en verdad quería ser una religiosa.

La idea, el sentimiento estaban ahí desde los dieciséis años de edad. Pero no fue hasta la anulación de su matrimonio que ella decidió dar el primer paso hacia la vida consagrada. Ella siempre supo que Dios la estaba llamando a algo distinto, a su servicio, y es por eso que ella contestó con un "sí" al Señor para dedicar su tiempo y su vida completa a las obras de Dios. Esta mujer, de la cual estoy escribiendo, es la hermana Margarita Brewer, quien el mes pasado profesó sus votos perpetuos como Hermana de la Caridad en Cincinnati, Ohio.

La hermana Margarita nació en Ciudad de Panamá, Panamá, y emigró a los Estados Unidos en 1964. Poco después de su llegada, comenzó a envolverse en diversas actividades de la Iglesia en los distintos lugares donde ella vivió. Cuando ella, junto con su familia vino a vivir a la comunidad de Moorsville, N.C. ella comenzó a trabajar activamente el la iglesia de Santa Teresa, con el padre William Kelly. Ah, desempeñó el cargo de presidente del comité de la construcción de la nueva iglesia, y debido a que es arquitecta en diseño, estuvo a cargo del diseño interior de la misma. También estuvo envuelta en muchas de las actividades de su comunidad. Una vez que sus hijos fueron autosuficientes, ella se fué al convento de las Hermanas de la Caridad en la ciudad de Cincinnati, donde después de varios años de estudio, trabajo y discernimiento vocacional, decidió tomar los votos perpetuos de la vida religiosa.

"Yo, sister Margarita, libremente me comprometo de por vida al servicio de Dios y su Pueblo..." fueron las palabras por medio de las cuales ella prometió colaborar con el plan de la salvación de Dios. Esta fué la reafirmación del contínuo y dedicado trabajo que ella ha estado realizando gran parte de su vida. En los últimos años ella ha estado trabajando en Outer Banks, N.C. en la diócesis de Raleigh, como asociada de la pastoral. Sus obligaciones ahí comprenden el cargo de Directora de Educación Religiosa, la responsabilidad por el programa RCIA, por el grupo de mujeres y especialmente el trabajo con los hispanos inmigrantes.

Es interesante descubrir como Dios trabaja de una forma misteriosa e inescrutable sus designios. Cómo una mujer que después de ser madre, trabajar como arquitecta por 23 años y criar a sus hijos es llamada por Dios para colaborar con la obra de santificación en la vida religiosa consagrada. Eso me hace invitarles a reflexionar si Dios no está llamando a cada uno de nosotros a una misión especial, quizá no a la vida consagrada, pero si a colaborar con su trabajo de la salvación en nuestras situaciones concretas y particulares.

Toda la comunidad hispana de la diócesis de Charlotte se alegra por la hermana Margarita, quien benefició a nuestra comunidad con su servicio desinteresado y amoroso, y eleva una plegaria par que Dios le bendiga en su trabajo y en la lucha diaria por contestar al llamado de Dios.

To Our Friends

Article by Arturo De Aguilar about Sister Margarita Brewer, a hispanic woman born in Panama City, Panama who professed her final vows as a Sister of the Charity in Cincinnati, Ohio. The Centro Católico Hispano prepared a group of children who received the sacrament of Eucarist in St. Ann Church. Article about a retreat for couples held in Cristo Rey Hispanic Center in Yadkinville.

Colaboradores Voluntarios

El padre Roberto Graves está interesado en publicar una hoja en español con contenido doctrinal para ser distribuída gratuitamente en todas las comunidades hispanas. Para ello necesita voluntarios que le ayuden con este apostolado. Interesados comunicarse con él a esta dirección: Box 1123 Wadesboro, NC 28179 Tel. (704) 694 5183.

Grupo de niños que asisten al catecismo los domingos en la iglesia de la antigua Asunción y que recibieron su primera comunión en la parroquia de Santa Ana hace un par de semanas.

Primera Comunión

En la Iglesia de Santa Ana más de veinte niños y niñas que asisten regularmente a las clases de catecismo ofrecidas en el Centro Católico recibieron la primera comunión. Las catequistas encargadas de preparar este grupo han sido Consuelo Cansler y Daisy Medina, quienes con mucho amor, empeño y dedicación ofrecen su tiempo para el crecimiento doctrinal de estos pequeñuelos. Toda la comunidad de Charlotte le agradece a Consuelo y Daisy su labor en la comunidad y además felicita atentamente a estos niños y niñas y les da la bienvenida al Banquete dominical.

Al final del retiro se celebró la Eucaristía dominical y después el grupo de parejas posó para esta foto de recuerdo de su presencia en el centro de Cristo Rey de Yadkinville.

Experiencia de amistad y amor en Yadkinville

Por ARTURO DE AGUILAR

En el pasado retiro para parejas realizado en el centro Cristo Rey de Yadkinville, un numeroso grupo de mujeres y hombres se dieron cita para compartir una verdadera experiencia religiosa en la cual, a lo largo del día reflexionaron temas como el amor, la relación de la pareja, la comunicación y la familia. El matrimonio Rivera de Orlando, Florida estuvo a cargo del programa y, como invitado especial el padre José Luis Mesa de México, pero radicado en Miami, Florida, dirigió varias de las charlas y celebró la Eucaristía para las parejas. Este retiro fue muy beneficioso según el testimonio de varias parejas participantes, quienes dijeron haber sido "tocados" por las palabras del padre. También muchos de los participantes aprovecharon la ocasión para recibir el sacramento de la reconciliación o platicar un poco con el padre Mesa.

Las hermanas Linda y Andrea, quienes son las responsables del centro Cristo Rey, trabajaron mucho invitando a la gente y durante el día del retiro, logrando que la gente pasara un día agradable y de verdadera reflexión. Mas de cincuenta personas se dieron cita ese domingo, y comieron, rezaron y compartieron como verdadera comunidad. Muchas de ellas expresaron su deseo de volver a participar en una experiencia como esa y a la vez invitaron al padre y al matrimonio Rivera a volver pronto.

Father Catoir To Direct Mass Media Evangelization Effort

PATERSON, N.J. (CNS) — Father John T. Catoir, a priest of the Paterson Diocese and director of The Christophers since 1978, will return to his home diocese in October to take up a new diocesan position as director of evangelization and communication.

Paterson Bishop Frank J. Rodimer announced the appointment of Father Catoir, who he called "an evangelizer, one who tells the good news."

"He's coming back to us to do the things priests love to do for and with people," the bishop said, and "especially, to use his talents as a communicator."

The new Paterson office is believed to be the first in the United States to focus on the use of mass media for evangelization.

Father Catoir told *The Beacon*, Paterson's diocesan newspaper, that he plans to create a new entity called the St. Jude Media Foundation to produce spiritually oriented radio and television spots. "I will be using my own savings as start-up money for this venture," he said.

A native of Jackson Heights, N.Y., Father Catoir graduated from Fordham University, served in the Army, and worked as an NBC page before beginning seminary studies. He was ordained in Paterson in 1960, and holds a doctorate in canon law from The Catholic University of America in Washington.

In Paterson, he served in the diocesan tribunal 1964-73, was a member of the Priests' Senate and Personnel Board, and had three parish assignments.

At The Christophers, the New York-based organization that uses print and broadcast media to promote Christian values in society, Father Catoir has written a column distributed to 200 newspapers and has hosted a weekly TV show airing on 60 commercial and 1,500 cable stations, as well as the Armed Forces TV Network.

He is the author or co-author of 10 books, and has held national office in several professional associations. He was president of the Catholic Press Association in 1988-90 and received its 1993 St. Francis de Sales Award for outstanding contributions to Catholic journalism.

Father Catoir will take up residence at St. Mary Parish in Passaic Oct. 10, following work as color commentator for WABC-TV in New York during Pope John Paul II's visit to the United States.

FATHER EUGENE LAVERDIERE

DR. TONI CRAVEN

Speakers Set For Summer Bible Institute At Oratory Aug. 6-11

ROCK HILL, S.C. — Blessed Sacrament Father Eugene LaVerdiere and Dr. Toni Craven will be the guest speakers at the annual Summer Bible Intitute Aug. 6-11 at the Rock Hill Oratory.

Father LaVerdiere will present the New Testament course entitled, "In the Breaking of the Bread: the Development of the Eucharist According to the Acts." His presentations will be evenings Aug. 6-10.

He says that after giving an overview of Luke's Eucharistic message in the Gospel, he will focus on the Acts of the Apostles and their contribution to the understanding of the Eucharist in the early Church. Father LaVerdiere teaches at Catholic Theological Union and the University of St. Mary of the Lake in Chicago and is editor of *Emmanuel* magazine.

Craven's Old Testament course will focus on the Book of Daniel and will emphasize the visionary and apocalyptic writings from the prophetic literature of the Jewish Scriptures. Her presentations will be mornings Aug. 7-11.

Craven is professor of Old Testament at Brite Divinity School of Texas Christian University in Fort Worth.

The Summer Bible Institute is open too all interested in Scripture study. Continuing education and catechetical certification credit can be arranged. Tuition is $60 for each course or $110 for both. Room and meals are available at the Oratory at additional cost.

For registration or additional information, contact The Summer Bible Institute, The Oratory, PO Box 11586, Rock Hill, SC 29731 or phone (803) 327-2097.

Question (From Page 6)

One archbishop noted this in connection with one of the several dozen alleged apparitions current today. His remark is valid in other matters as well.

"One can become a saint," he wrote, "and fully participate in the life of the Church, without giving credence to such apparitions; they are not part of the deposit of faith. In fact, basing one's piety on them can often be narrow and illusory."

The third and best criterion of all in evaluating the genuineness of these movements and societies is the old standby: What are their fruits, their results? Do they bring to the Catholic community (parish, diocese, universal Church) greater hope, unity, charity, kindness, peace and other fruits of the Spirit listed by St. Paul? (Gal. 5:22)

Or do they cause mistrust, secretiveness, elitism, hostility and bickering, division and oppression?

You can guess which ones St. Paul and Christian tradition recommend.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Diocesan News Briefs

Healing Retreat

BELMONT — A weekend retreat, "Inner Healing: Healing the Child Within," with spiritual directors Father Damion Lynch and Bobbie May, is July 21-23 at Belmont Abbey College. The theme is life patterns that need God's healing touch. For information, call Bobbie May at (704) 327-8692.

Widowed, Separated, Divorced Retreat

HICKORY — A weekend retreat, "One Candle Lights Another," offers presentations, reflection, prayer, liturgy and optional group sharing for widowed, separated and divorced Catholics Aug. 5-6 at the Catholic Conference Center. Registration deadline is July 26 (see the ad in this issue and the next for registration form). For information, call Suzanne Bach at (704) 377-6871.

Mass In Latin

ASHEVILLE — The Mass is celebrated in Latin the first Sunday each month at 5 p.m. at St. Lawrence Basilica. Solemn Vespers is at 4:30 p.m.

Retrouvaille Weekend

The Retrouvaille program offers a "lifeline" for couples in troubled marriages, including separated or divorced couples who and want their marriages to work. The next Retrouvaille weekend is July 14-16. For information, call Nick and Irene Fadero at (704) 544-0621.

Healing Mass

CHARLOTTE — A Mass for healing mind, body and spirit is July 5 and the first Wednesday each month at 7:30 p.m. at St. Peter Church.

Living Waters Retreats

MAGGIEVALLEY — A week-long nature retreat July 5-11, "The Canticle of the Creatures," directed by Franciscan Father Thomas Vigliotta and Dominican Sister Jeanette Stang, focuses on the presence of the creative Spirit within and all around you. The donation is $210.

A week-long retreat July 12-18, "The Personality of Jesus," directed by Father Chester Michael (co-author of *Prayer and Temperament*), focuses on who Jesus is as reflected in the Sermon on the Mount and other Scripture. Donation is $200.

A week-long retreat July 19-25, "I Will Seek Him Whom My Heart Loves," directed by Conventual Franciscan Father Donald Halpin, focuses on Biblical poetry. Donation is $200.

To register for these retreats, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751. For information, call (704) 926-3833.

Take the SPLUNGE

CHARLOTTE — The Diocesan Office of Youth Ministry offers SPLUNGE July 18-23. It is an inner-city service experience for youth at least 15 years of age and interested in growing in their faith through service to others. Adults working with youth in the area of justice, peace and service may also participate. The cost is $70 and includes food, materials, recreation, lodging and transportation. For information and registration, call Cathie Stout at (704) 684-6098 or Pam D'Agostine at (704) 664-7762.

Pathfinders

CHARLOTTE — Pathfinders, a peer support group for the separated or divorced, meets Tuesdays from 7:30-9 p.m. at St. Gabriel Church. For information, call Martin at (704) 523-1708.

Group For Widowed Meets

ASHEVILLE — A support group for widowed men and women meets Sunday, June 25 at 4 p.m. at Catholic Social Services. For information, call Sister Marie at (704) 255-0146.

Day Of Recollection

BOONVILLE — The New Creation Monastery Day of Recollection is the first Sunday each month beginning with Mass at 11 a.m. followed by meditation, sharing and the reading of a short story by Flannery O'Connor. Bring a bag lunch. Call (910) 699-4005 for reservations at least one week in advance.

Eucharistic Adoration Anniversary

HIGH POINT — There was a spiritual gathering recently in celebration of the first anniversary of Perpetual Eucharistic Adoration at Maryfield Nursing Home Chapel. The program consisted of a Eucharistic procesion, a blessing of the sick and the aged, and Benediction of the Most Blessed Sacrament followed by a reception.

Explore Life's "Crossroads"

HICKORY — A six week adult faith formation program which focuses on stages in the human journey begins June 25 from 9:15-10:45 a.m. at St. Aloysius Church in the lower level video room. For information, contact Maryvale Sister Mary Norman Woodend at (704) 327-2341.

Bible Seminar

CHARLOTTE — Susan Brady will present the Fourth Annual Bible Seminar July 17-21 from 9:30 a.m.-12:30 p.m. at St. John Neumann Church. The theme, "Stories Jesus Knew from Books Jesus Loved," explores the prophets' role as speakers of the Word of God. Fee is $25 and there is no fee for Catechists. For information, call (704) 845-9441.

Maryfield Volunteers Needed

HIGH POINT — Maryfield needs volunteers who like to work outside and care for flowers to help with the beautification of the grounds. If interested, call Dot Hockett at (910) 869-8186 or Maryfield at (910) 886-2444.

Vacation Bible School

CHARLOTTE — The St. Ann Church vacation bible school for children in pre-school through grade 6 is July 10-14 from 9 a.m.-12:30 p.m. Register at the church.

Summer Retreat

LYNCHBURG, Va. — The retreat, "The World View of Teilhard de Chardin," exploring how the insights of Teilhard can help to overcome negativity, is Aug. 11-12 at Tabor Retreat Center. Father Chet Michael, a Richmond diocesan priest, and Marie Norrisey, editor of *The Open Door Quarterly*, who have co-authored two books, *Arise: A Christian Psychology of Love* and *Prayer and Temperament,* will co-direct. The cost is $50 for overnight stay and $30 for commute. To register by Aug. 4 or for information, contact Tabor Retreat Center, 2125 Langhorne Rd., Lynchburg, VA 24501 or call (804) 846-6475.

Ultreya And Leaders' Schools

MORGANTON — Ultreya for the Morganton/Hickory areas meets the fourth Tuesday each month at 7 p.m. at St. Charles Church. Leaders' School follows.

SALISBURY — Ultreya for the Salisbury/Albemarle areas meets the last Friday each month at 7:30 p.m. at Sacred Heart Church. Leaders' School follows.

CHARLOTTE — Ultreya meets the last Thursday each month at 7:30 p.m. at St. Gabriel Church. Leaders' School follows.

Red Cross Bood Drive

GREENSBORO — The St. Paul the Apostle annual ecumenical blood drive is Monday, Aug. 7 from 2:30-8 p.m. A nursery is provided and no appointment is necessary.

Fun And Game Night

MAGGIE VALLEY — Family Life of St. Margaret Church sponsors a Fun and Game night the first Friday each month at 7:30 p.m. in Murphy Garland Hall. Bring a game and your own refreshments.

Singles Summer Activities

CHARLOTTE — Catholic Singles of Charlotte is a social group for those over 30 who are single, divorced or widowed. Events include dinners, sporting events, dancing, trips and outdoor activities. For a current newsletter, call Kathy at (701) 552-2401.

Wins Scholarship

ARDEN — The Father Joseph Maule Council of the Knights of Columbus has presented the $500 John P. Raywood Scholarship to Deborah Taormina. The scholarship committee selected her on the basis of her essay "Perseverance." Raywood's wife established the scholarship in 1994 for the children of members of the council.

Perpetual Novena

CHARLOTTE — There is a perpetual Novena to the Blessed Mother at St. Vincent de Paul Church Mondays at 8:30 a.m. For information, call Eva at (704) 542-1614.

Hospice Volunteers Needed

GREENSBORO — Hospice of Greensboro needs volunteers to work with terminally ill patients and their families. Training sessions are Mondays and Thursdays from 6-8:30 p.m. For information, call Mil Hendrix at (910) 621-2500.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

Development Director

Mecklenburg Area Catholic Schools seeks a development director to take over established public relations, institutional advancement and fundraising programs. Effective July 1, 1995. Candidate must have excellent communication skills (oral and written), high level of enthusiasm and energy coupled with collaborative leadership skills. Apply to Dr. Michael Skube, Superintendent of Schools, Diocese of Charlotte, 1524 E. Morehead St. Charlotte, NC 28207.

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World And National Briefs

Editor Says Religionists, Not Religions, Foment Ethnic Conflicts

WASHINGTON (CNS)—Religion is not necessarily at fault in ethnic conflicts past and present, according to a Muslim editor, but he said those acting in the name of religion deserve more of the blame. "It is pointless to debate whether Islam has been more successful or less successful than Christianity in solving the racial question and tackling ethnic conflicts," said Khalid Duran, editor of *TranState Islam*. "That would be turning religion into a tool instead of visualizing us as servants of the faith." Duran was part of a panel discussion on "The Vocation of Monotheistic Faiths in a Conflict-Ridden World" June 8 as part of an interfaith symposium, "Scriptural Faiths, Ethnicity and Ethnic Conflict" at The Catholic University of America, Washington. "A chief characteristic of our 'anarcho-Islamists' — extremists resorting to terrorism — is precisely their appalling ignorance of Islamic teachings," Duran said.

Retired Archbishop Offers Plan For New Catholic TV Venture

WASHINGTON (CNS) — Retired Archbishop Philip M. Hannan of New Orleans believes the next move for the U.S. bishops in television programming is with direct broadcast satellite technology. The satellite would carry directly to homes his proposed National Catholic Television Network, which could debut as early as next year. In addition the satellite would carry five cable outlets: CNN, ESPN, American Movie Classics, the Discovery Channel, and a children's channel, the archbishop wrote in a May 22 letter to the bishops. Archbishop Hannan's proposal was discussed by the U.S. bishops' Ad Hoc Committee on the Future of CTNA, the Catholic Telecommunications Network of America. The committee recommended that Archbishop Hannan be encouraged to continue his efforts.

Nobertine Priest Serving In New York Pleads Guilt To Sex Abuse

NEW YORK (CNS) — Norbertine Father Albert Fernando, a visiting priest from Bombay, India, who was serving at a Staten Island parish, pled guilty May 18 to a charge of sexual abuse in the first degree. Father Fernando, 50, was accused of attempting to rape a 30-year-old housekeeper May 4 at the rectory of Sacred Heart Church, where he was serving. State Supreme Court Judge Norman J. Felig scheduled sentencing for Aug. 18. Under the plea bargain, the priest is expected to be deported but not imprisoned. In the interval before sentencing, he was to undergo counseling at a hospital.

Churches Look For Their Role On Information Highway

WASHINGTON (CNS) — As the information superhighway gets even more crowded, churches not only want to take part, but they also want to ensure that the escalating technology is accessible to everyone. These were just some of the issues discussed during a June 8-9 conference on "Global Information Infrastructure, The Justice Agenda, The Churches," held at The Catholic University of America in Washington. The conference was cosponsored by the Conference of Major Superiors of Men's Institutes, National Council of Churches of Christ USA, World Association for Christian Communication, U.S. Catholic Mission Association and U.S. Catholic Conference. Organization officials said it was the first such conference they had sponsored.

Vatican Concerned No End In Sight To Rwandan Violence

VATICAN CITY (CNS) — Potentially more disturbing than the fact that no one may ever know how many people died in Rwanda is the fact that no one seems able to predict when the violence will end, said Cardinal Jozef Tomko. Hatred continues to poison the atmosphere in the country, making reconciliation difficult, said Cardinal Tomko, prefect of the Congregation for the Evangelization of Peoples. Writing June 9 in the Vatican newspaper, in a series of articles marking the first anniversary of the murder of three Rwandan bishops, Cardinal Tomko said reconciliation is "the only true, realistic prospect for a country such as Rwanda."

Indian Bishops Warn Against Sending MaidsTo Singapore

NEW DELHI, India (CNS) — The Catholic Bishops' Conference of India has cautioned the Indian government against sending women to Singapore as domestic workers because of possible exploitation. However, a nun who works with women cautioned against "a blanket ban on recruitment of maids for service in Singapore," noting that such a ban could deny domestic workers an opportunity to earn more money abroad than they could working in India. The bishops' letter came as news media in India reported that Singapore needs more than 75,000 housemaids following the partial withdrawal of Filipina maids, reported UCA News, an Asian church news agency based in Thailand. Hundreds of Filipinas working as domestic workers in Singapore left after a Filipina maid convicted of murder was executed in March, despite a plea to review the case from Philippine President Fidel Ramos.

Pope Surprises Mexican Bishop With Appointment To Mexico City

MEXICO CITY (CNS) — Pope John Paul II surprised Bishop Norberto Rivera Carrera of Tehuacan when he named him to head the Archdiocese of Mexico City. In his nine-and-a-half years as a Mexican prelate, Bishop Rivera has never administered any of Mexico's 14 archdioceses, nor has he ever been elected by fellow bishops to a post on the important 20-member Permanent Council of the Mexican bishops' conference. Yet, following the pope's June 12 appointment, the 53-year-old prelate will move in July from the Diocese of Tehuacan, a provincial city of less than 500,000 in Puebla state, to replace Cardinal Ernesto Corripio Ahumada as spiritual leader of the estimated 18 million Catholics living in the greater Mexico City metropolitan area. The new archbishop told reporters during a June 12 press conference in Tehuacan that he was surprised by the papal appointment, adding that he is nervous over the challenge presented by overseeing the largest Catholic archdiocese in the world.

Vatican Official Condemns Australian Euthanasia Law

VATICAN CITY (CNS) — A Vatican official said the recent legalization of assisted suicide in an Australian territory was an "extremely dangerous" step that violates the sacredness of human life. "When one asks for euthanasia it's as if one wants to kill oneself. To help that person kill himself is an inhuman and cruel act," said Bishop Elio Sgreccia, secretary of the Pontifical Council for the Family. Bishop Sgreccia, who made the remarks in an interview with Vatican Radio June 11, said that with or without the consent of the patient, euthanasia represents "a violation of the right to life, of the intangible and sacred nature of life." In May, Australia's Northern Territory Parliament passed the Rights of the Terminally Ill Bill which legalized doctor-assisted suicide. Under the law, terminally ill patients from anywhere in the country can obtain assisted suicide in the territory.

Mainland Chinese Priests Concelebrated With Pope In Belgium

LOUVAIN, Belgium (CNS) — During his recent trip to Belgium, Pope John Paul II concelebrated a beatification Mass with three priests from mainland China's government-approved Catholic organization. The Chinese clergy were allowed to participate in the service, which involved a large number of priests and bishops, after making a profession of faith which was required before they could join in, according to the Vatican. The government-approved church officially does not recognize papal authority over its affairs and elects bishops without Vatican approval. However, there have been ongoing Vatican efforts to normalize relations both with the "patriotic" Catholics and the Chinese state without compromising Catholic doctrine and lines of authority.

Pope Prays For WWII Victims, Denounces Continuing Conflicts

VATICAN CITY (CNS) — Pope John Paul II, joined by priests and bishops who suffered in concentration camps during World War II, prayed for the war's victims and denounced continuing conflicts around the globe. "To keep alive the memory of what happened is not only a historical necessity but a moral one. We must not forget!" the pope said after a Mass in St. Peter's Basilica June 11. The Mass marked the 50th anniversary of the end of the war, which ravaged Europe, the Pacific and other parts of the globe. Concelebrating with the pontiff were the bishops of Hiroshima and Nagasaki, where atomic bombs were dropped in August of 1945; two Polish bishops interned at the Nazi concentration camp in Dachau, Germany; and other clerical prisoners of German troops.

Card Of Thanks

Thanks to God, St. Jude, St. Anthony and the Holy Infant of Prague for prayers answered.

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Vietnamese Bishop Recalls How He Survived Concentration Camp

NEW YORK (CNS) — An exiled Vietnamese archbishop told a New York audience how he continued his ministry in a concentration camp and how he got a communist guard to sing a medieval Christian hymn.

Archbishop Francis Xavier Nguyen Van Thuan, who has served since November as vice president of the Pontifical Council for Justice and Peace, said he overcame the constraints of imprisonment by maintaining his determination to love.

He said he told his two guards of his love for them, and eventually "they became my students."

They asked him to teach them French, and one of them later wanted to learn a song in Latin, the archbishop said. So he taught the guard the Pentecost hymn *Veni Creator* (*Come, Creator*).

"He learned it by memory, and every morning while this communist policeman was doing his exercise and washing, I could hear him singing *Veni Creator*," said Archbishop Nguyen.

He said that his persistence in showing love to the guards led them to take a tolerant attitude when he wanted to make a wooden cross and then sought wire for hanging the cross around his neck.

Archbishop Nguyen, who said his family had been Catholic since the first evangelization of Vietnam, was named coadjutor archbishop of Saigon shortly before it fell to the communists in 1975 and was renamed Ho Chi Minh City.

He was arrested later that year and held until 1988, much of the time spent in solitary confinement. Since 1991, he has been in exile.

Archbishop Nguyen recounted his prison camp experience June 8 in a lecture sponsored by the Wethersfield Institute, program arm of the Homeland Foundation in New York. Headed by Msgr. Eugene V. Clark, pastor of St. Agnes Church in Manhattan, the foundation makes grants to Catholic educational projects.

The New York lecture followed the archbishop's appearance at a meeting of Vietnamese clergy in Chicago.

Archbishop Nguyen said that when he was arrested he remembered a statement by the late Maryknoll Bishop James E. Walsh about the importance of continued activity while he was imprisoned in China.

"My decision was to do something every day, and to do everything for the love of God and my neighbor," Archbishop Nguyen recalled. Concerned about staying in touch with his people, he reflected on the Apostle Paul writing letters from prison, and decided: "I will write."

For a time, Archbishop Nguyen was under house arrest in an area where children could come in and out. He told of getting a boy to bring him old calendars and take away what he wrote on the back of them.

A compilation of these messages was later published as *The Road of Hope*, and translated into several languages. Msgr. Clark wrote an introduction to an English edition. The boy who took the writings out is now a seminarian in Holland, the archbishop said.

Recounting other prison experiences, Archbishop Nguyen told of writing a message asking his people to send wine for his "stomach disease." He said they understood and sent him the wine he needed to celebrate Mass, but labeled it "for stomach relief."

The Church in Vietnam has freedom of worship today, but still must operate within limits, Archbishop Nguyen said. Some priests, mostly former military chaplains, remain in prison, he said.

But he said that despite the limits the Church experienced large numbers of vocations and of conversions.

He said the Church in Vietnam now had six seminaries with more than 100 students in each. But he said the government limited the number of men who could attend seminaries, and each diocese had a large group of men preparing for the priesthood but who are unable to enroll in regular seminary programs.

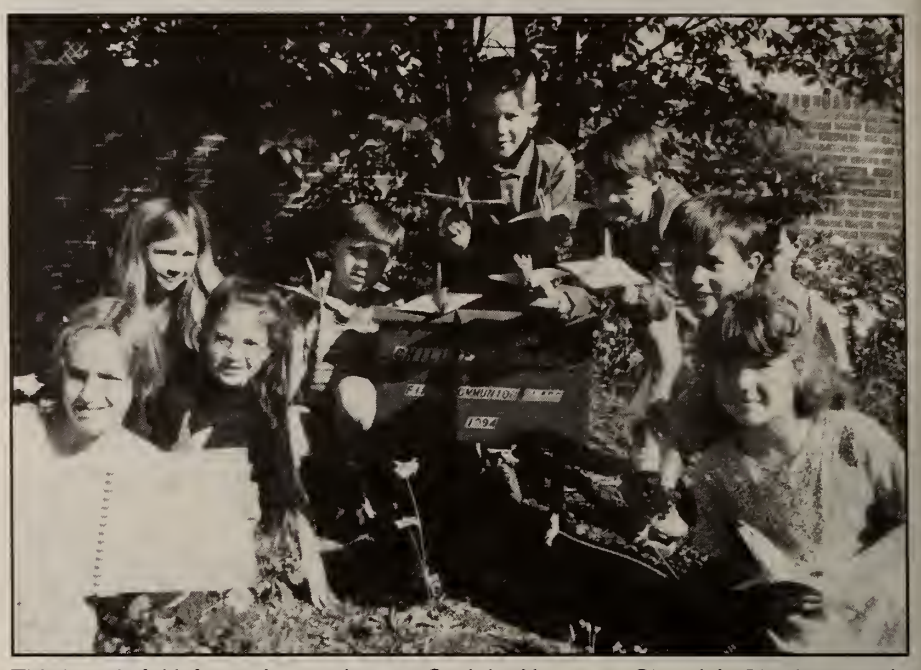
Conversions have come not only from the Vietnamese but also from the country's ethnic minorities, Archbishop Nguyen said.

He told of a Hmong group from the Laos border region that walked seven days to reach a priest and ask for baptism. They had learned of the Christian faith by listening to a radio broadcast in their language from Protestant broadcasters in the Philippines, he said.

"The Holy Spirit can use the Protestant radio to make Catholics," Archbishop Nguyen remarked. But he credited most of the conversions to a large and active corps of catechists.

Archbishop Nguyen said Vietnam needs U.S. help both economically and politically as a counterforce to China, and he favors U.S. establishment of diplomatic relations with Vietnam.

Gifts Of Peace...



Third grade faith formation students at St. John Neumann Church in Charlotte made origami cranes and sent them, along with a copy of the book *Sadako,* to children in Oklahoma City following the bombing of the federal building there. In the book, paper cranes are symbols of peace and hope.

Pope Tells Financial Leaders New Economic System Needed

VATICAN CITY (CNS) — The world needs a new economic system that not only presents new opportunities for investment and the opening of new markets, but also contributes to the dignity of every person, Pope John Paul II said.

During a brief audience with participants in the Paine Webber Chairman's Council Conference June 12, the pope asked leaders in the banking and investment industries to make human welfare their bottom line.

"The dramatic political and economic changes of recent years," he said, have not only brought new international business possibilities, "they have also drawn attention to the many situations of poverty and injustice in which so many members of the human family continue to live."

"The urgent need for integral human development on the global scale is one of the great moral challenges of our time," the pope told the group.

"It requires of everyone new ways of thinking and the proposal of models of economic growth which defend and promote the dignity and freedom of each individual and of every community," he said.

The pope asked members of the group to carry out their financial activities in "a spirit of solidarity with the men and women of developing countries" and with a commitment to ensuring that economic growth serves not just the material well-being of some, but takes into account the spiritual, moral and cultural needs and rights of all people.

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Diocesan School Board Openings

The Diocese of Charlotte School Board has five board member positions and one teacher representative position to be filled. The term is for three years. The Board is responsible for proposing policies to Bishop Curlin to enact in governing 17 schools.

The Board meets monthly from September to June on agreed upon dates from 6:30-9 p.m. rotating from the Catholic Center in Charlotte to a school in the Triad area.

Interested applicants should send by July 18, 1995 a letter and resume detailing parish and/or school involvement and state why you would like Bishop Curlin to appoint you to serve on the Diocesan School Board.

Send information to:

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A Celebration of Faith *with* Mother Teresa *of Calcutta*

The Catholic News & Herald • Serving Catholics In The Diocese Of Charlotte • Volume 4 Number 39 • June 23, 1995

"Love to pray.
For prayer gives
a clean heart.
And a clean heart
can see God."

Mother Teresa

Mother Teresa Brings Gift Of Her Sisters To Diocese

Bishop William G. Curlin recalls the conversation that preceded Mother Teresa's historic visit. He had just been named third bishop of the Diocese of Charlotte, and received a congratulatory call from Mother Teresa.

"I have a gift for you. I'm going to send my sisters to your new diocese," Mother Teresa said long distance to her friend of 25 years. Though Bishop Curlin had yet to visit the Diocese of Charlotte, he new the need would be evident.

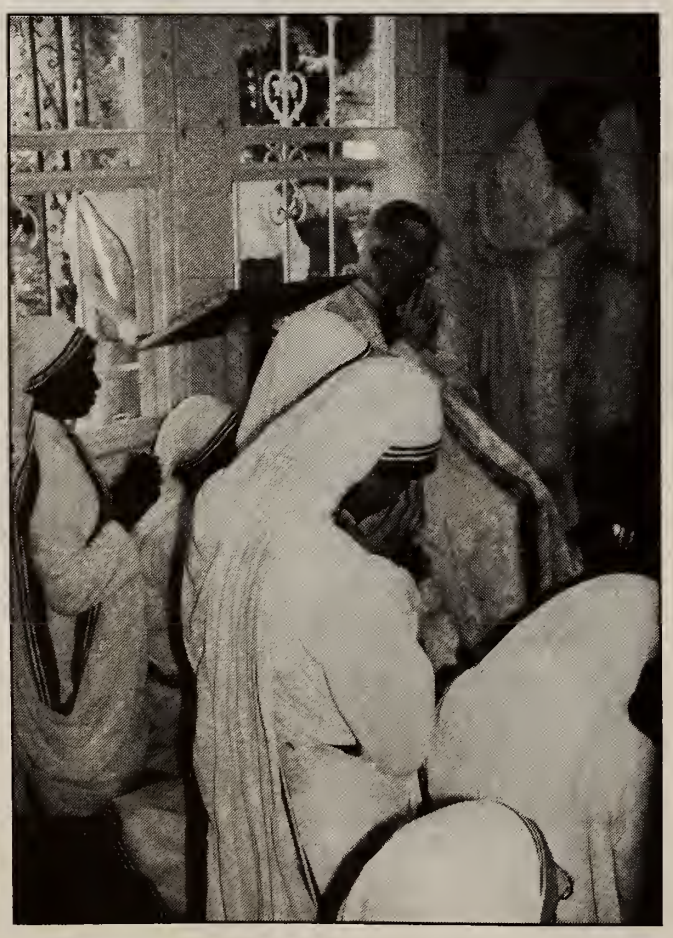
"Hundreds of bishops ask for her sisters, and she's not able to supply them," says Bishop Curlin. I consider this an exceptional blessing for our diocese. Some (bishops) wait five to ten years for Mother to be able to answer their request."

"The Lord has blessed us," says Bishop Curlin. "This is a gift from God."

Bishop Curlin greets Mother Teresa at the airport.

Father Mauricio West, chancellor and vicar general, Father Anthony Marcaccio, priest secretary to the bishop and chaplain for the Missionaries of Charity in Charlotte, and Bishop Curlin with Mother Teresa and her Sisters.

Mother Teresa carries the Blessed Sacrament.



"This is to be a house of love," said Bishop Curlin in his homily to Mother Teresa and her sisters during the first Mass at the new convent. "Don't just bring your hands that help the poor and suffering, bring us your hearts."

Photos by Joann Keane

Bishop Curlin blessing the newly established Missionaries of Charity convent.

MOTHER TERESA BRINGS MESSAGE OF HOPE

By JOANN KEANE
Associate Editor

CHARLOTTE — Mother Teresa's visit to Charlotte fulfills a 14- month promise to Bishop William G. Curlin. Following his appointment last spring as third bishop of Charlotte, Mother Teresa telephoned; offering congratulations, assurance of prayers, and a pledge to send her Missionaries of Charity Sisters to open a convent in the Diocese of Charlotte.

On June 13, the 85-year-old Nobel laureate stood before 13,500 in the Charlotte Coliseum, conferring her gift upon the Queen City.

"I have no gold and silver to give you. What I have, I give with my whole heart. I give you my sisters," said Mother Teresa.

It is a gift graciously accepted by the Diocese, welcomed by the community, and underscored her visit. Four of the Missionaries of Charity Sisters — along side their Mother General — remain in Charlotte, establishing the order's first North Carolina convent.

But for the people of Charlotte, the convent was miles from their thoughts on this summer day, as Catholics lined up with non-Catholic neighbors outside the Charlotte Coliseum, waiting in earnest to hear Mother Teresa deliver a rare public address.

"Look at all the people," said Mother Teresa to Bishop Curlin as they ascended the stairs onto the platform. "How wonderful to see all of God's people here."

The 4 foot 10 inch matriarch of the Catholic Church stood tall as she accepted ovations. As she stepped forward to speak, an unbreakable silence fell over the crowd. Planners had worried that her aged voice would fall prey to arena acoustics. Not so. Her words may have echoed, but every syllable saturated the arena. And the audience became immersed in her simple message of the living Word.

Mother Teresa reminded the gathering to keep families strong through prayer. "Families that pray together, stay together, and if you stay together, you will love each other as God loves each of you. I always say, what blood is to the body, prayer is to the soul. The body cannot live without blood, so our hearts — our souls — cannot live without prayer."

In her white sari, and thread-bare sweater, Mother Teresa spoke for about 10 minutes, then turned to her year-old National Prayer Breakfast text. For the next half hour, she read passages originally delivered in the nations' capital to about 4,000, including President Clinton, members of congress and dignitaries.

"I feel the greatest destroyer of peace today is abortion, because it is a war against the child, a direct killing of the innocent child," said Mother Teresa.

"Please don't kill the child," pleaded Mother Teresa. "I want the child. I am willing to accept any child who would be aborted."

Mother Teresa drew applause with references to the horror of abortion, and her sisters' work to offer solutions. "I will tell you something beautiful. We are fighting abortion by adoption, by care of the mother and adoption for her baby. Let us make that one point, that no child will be unwanted, unloved, uncared for, or killed and thrown away."

Of her Missionaries of Charity sisters, Mother Teresa said, "We are not social workers. We may be doing social work in the eyes of some people, but we must be contemplatives in the heart of the world." Reiterating one of her themes, she added, "For we must bring that presence of God into your family."

She urged the audience to seek out the poor in their own communities. "Begin love there. Be that good news to your own people first."

As she concluded her address and returned her seat on stage, Mother Teresa turned to Bishop Curlin asking if she could return to the podium to add other thoughts. She would return to the spotlight three times.

As "A Celebration of Faith with Mother Teresa" neared completion, Bishop Curlin whispered, "Mother, would you mind going with me to visit the sick," pointing to wheelchair bound members of the audience. Without hesitation, she took the bishops' hand. "Come, let us go, this is the Missionaries of Charity work, to be with the sick," she replied.

She defied security, touching as many possible. Though a pressing crowd made it impossible to reach everyone, "coming out to that area was one of the most moving moments of the whole program," said Bishop Curlin.

The intensity of her love radiated throughout the coliseum. "Her love and joy is contagious," said Bishop Curlin. "She struck a spark in everyone's heart that rekindles the sense of God's love, creating a desire to be at peace and to share the Lord's love and happiness with others."

DISABLED YOUTH PRESENTS FLOWERS AT CELEBRATION

By MARY COYNE WESSLING

Adrienne Peters didn't know Mother Teresa was coming to Charlotte until late Monday afternoon. She promised herself years ago that if the famous missionary ever made it to the Carolinas she'd make every effort to go. Peters spent that evening trying to find someone to travel with her and her two sons, Gary T. and Elliot, from Simpsonville, S.C., to the Charlotte Coliseum the next day.

Eventually she convinced her mother-in-law, Mary Peters, to go. The four set out in Peters' van hoping to get in and find a place where Gary T., 13, could get a good view from his wheelchair. Gary T. was born deaf and disabled from cerebral palsy. At the top of Section 126, just right of the skyboxes, the Peters family settled in. Though hundreds of yards from the stage, Peters was in awe of being in the same place with Mother Teresa. She recalled how years before she was thrilled to learn that the town in which she was born, Jamshedpur, India, housed a leper colony begun by Mother Teresa.

"Even though my family left there when I was only 1, I felt a special bond with Mother Teresa," she said.

Then something even more startling happened at the Coliseum: Peters was approached by Jill Walker who was in charge of the children chosen to present flowers to Mother Teresa when she came on stage.

"I told (Adrienne) she might think what I was going to ask her to be really strange but would her son like to give flowers to Mother Teresa because we were short one child," explained Walker.

Peters immediately replied, "Of course he would!" Walker said she'd need to first clear it with Father Francis O'Rourke who was coordinating the stage activities. Later Peters said, "Even if Jill came back and told us Gary couldn't do it, just the fact that she asked was awesome."

Once chosen, Gary T.'s mother moved through the event in a daze. She left her mother-in-law and 6-year-old son in the stands and rolled Gary T. down front.

"I wanted to roll him up the ramp because I was concerned about setting the brakes on his chair. But Father O'Rourke didn't want too many people on stage. The little girl who rolled Gary T.'s chair in place did fine. I sat right in front of the stage so Gary T. could see me," said Peters.

Once on stage, the boy realized he was separated from his mother and almost began to cry. "I thought he was going to burst into tears so I touched my lips which is the sign for smile. He broke out into a big grin," his mother said.

Other worries were soon laid to rest as well: Gary T. did not tear the bouquet of flowers apart, his chair stayed in place, and best of all, a kind man who sat behind the boy gently wiped the drool from Gary T.'s face.

Peters said of that act of kindness: "Here was Mother Teresa talking about brotherly love; being kind to your neighbor and here was this stranger wiping Gary T.'s drool. What better example could there be?"

Prior to her speech, Mother Teresa was approached by each child who gave her the blue and white flowers. As with the other children, Mother Teresa laid her hands on Gary T.'s head and smiled at him. His mother's final concern passed: Gary T., who has a fear of people wearing things on their heads, did not scream but smiled back at Mother Teresa.

After the presentation, Walker escorted the children off stage. Gary T. joined his mother in the front row. "He sat wonderfully while Mother Teresa spoke," said Peters of her son. "He's a wonderful lip reader but even then I'm not sure how much he understood."

SEE FLOWERS PAGE 5

Office of the Bishop

June 23, 1995

Dear Friends in Christ:

I take this opportunity to express my heartfelt gratitude to all who contributed their time and talent toward the wonderful "Celebration of Faith with Mother Teresa" in the Charlotte Coliseum last week. As soon as Mother entered the Coliseum, she whispered to me, "Look at all these wonderful people. I can feel love all around me."

I marvel at how much was accomplished in the brief time of eleven days which preceded Mother's arrival in Charlotte. Many, many generous people came forward to offer their services. Their names are too many to list; however, I do wish to publicly express my gratitude to Ms. Pat Signs, Associate Director of Development for the Diocese of Charlotte, who coordinated everything associated with the celebration in the Coliseum. Also, I express deep appreciation to Father Frank O'Rourke, Rector of St. Patrick Cathedral, for creating a visible atmosphere of worship. The enormous cross suspended above the podium united all hearts in a true celebration of faith.

This edition of *The Catholic News & Herald* will, I trust, be a lasting reminder and memento of this historic occasion in the Diocese of Charlotte. Please God, may the love of Jesus that Mother Teresa has stirred up in our hearts, move all of us to witness that love in the service of our needy brothers and sisters.

To share in this ministry of the Missionaries of Charity Sisters, please call their convent, (704) 339-0028. Their address is 236 S. Torrence St., Charlotte, NC 28204.

Begging God to bless each one of you with every grace from above, I am

Prayerfully in the Lord,

+ William G. Curlin

Most Reverend William G. Curlin
Bishop of Charlotte

MERCY SISTERS REFLECT ON 125 YEARS OF SERVICE

By MARY COYNE WESSLING

Mercy Sister Pauline Clifford walked on stage at the Charlotte Coliseum just moments before Mother Teresa appeared. Sister Pauline may have been contemplating the impact this tiny woman from India would have on the waiting crowd.

Though the impact of the Sisters of Mercy may be more subtle, it is no less great. For more than 125 years, this order of women religious, founded in Ireland, has ministered to countless people in North Carolina through numerous institutions and programs.

They were not alone. For decades the Church in North Carolina has benefited from the ministries of women religious. Other orders with long histories here include the Sisters of St. Joseph, the Trinitarians and the Immaculate Heart of Marys.

The first presence of the Sisters of Mercy in the Piedmont dates back to 1892 when a group of them opened a school for young women in Belmont at the invitation of Bishop Leo Haid and the Benedictine monks of Belmont Abbey. Sacred Heart Convent served as a home for the sisters and an academy. Eventually, the academy grew into a four-year college.

Throughout the history of the order, the Mercy Sisters have sought to minister to the poor, sick and ignorant (those uneducated academically as well as in the faith). For many years that mission was achieved through the operation of hospitals and schools. Over the years they expanded their outreach to include a number of special ministries like Holy Angels, a home for mentally retarded and multiply handicapped children.

They also established The McAuley Center which offers adult religious education and retreats, the Mercy Institute/Well of Mercy which provides individual and group therapy for adults, House of Mercy which provides a home for people living with AIDS and case management for people with AIDS in Gaston and surrounding counties, and Catherine's House which is a transitional housing facility for women and children who are homeless.

The individual can carry the mission, but she also carries the community which in turn gives her support.

In addition, Sisters of Mercy are still teaching in diocesan schools, operating St. Joseph's Hospital in Asheville, and offering pastoral care in Mercy Hospital in Charlotte and pastoral ministry in parishes.

"We have always worked to meet the needs of people," said Sister Pauline, president of the Regional Community of North Carolina. "That"s why we got involved in AIDS ministry and Catherine's House. Those were the needs in our area."

Like Mother Teresa's order, the Sisters of Mercy provide immediate comfort and care to people every day. But in addition, they study the economic needs of the poor and strive to change the system which causes poverty. "Many women religious are actively working for systemic changes," Sister Pauline said.

In the past, in an effort to affect change, women religious were invited to establish roots in places where little was known about nuns. "Even if the mission was difficult," said Sister Pauline, "they went because they saw a great need."

Speaking about women religious in general, Sister Pauline said the aspect of community gives women spiritual and emotional support and allows individuals to minister while representing the entire order.

"The individual can carry the mission but she also carries the community which in turn gives her support. Even if people may not know who I am, the name Mercy is known. Being part of the (religious) community gives credibility to our work. That is important especially today when so many fraudulent things go on."

Be they Mercys, Trinitarians or Missionaries of Charity, the women religious in North Carolina are symbols of integrity and service.

In Sister Pauline's words: "People expect something from us and that is to live up to who we say we are; to be women who live by the Gospel."

Mary Coyne Wessling, a former assistant editor of the North Carolina Catholic, *is a freelance writer in Charlotte.*

A CELEBRATION OF FAITH
With
MOTHER TERESA
of Calcutta
is a special section of
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STEWARDSHIP CAN BE LEARNED FROM MOTHER TERESA

By EDUARDO PEREZ
Staff Writer

Mother Teresa brought the message of Jesus' love as well as the example of giving time, talent and treasure in her visit to the Diocese of Charlotte.

"Her whole life is a living out of what stewardship means," said Pat Signs, associate director of development for the Diocese of Charlotte. "Mother Teresa is the embodiment of what it means to live a life according to the principles of stewardship."

The principles of stewardship involve giving time, talent and treasure. Being with God in prayer and worship, as well as volunteering time and giving money to church and community activities, helps others and promotes justice.

In her presentation, Mother Teresa urged those attending to become stewards of Christ. "Jesus came to give us the good news; that God loves us and that he wants us to love one another as he loved each one of us," said Mother Teresa.

There are so many ways people can become stewards of Christ and enjoy giving something back to the needy in their communities, said Signs. Many parishes throughout the diocese are involved in projects such as: homeless shelters, Meals on Wheels, Crop-Walk, Big Brothers, Big Sisters and Habitat for Humanity. These projects and others are always seeking people to volunteer their time, said Signs.

Signs hopes that people attending Mother Teresa's presentation took home a sense of inspiration to become involved with stewardship. "Mother Teresa told us not only to live our lives as Jesus lived His, but to find the God-given gifts that each one of us have and give them back to the church and community," said Signs.

Signs recalls being emotionally overwhelmed when Mother Teresa asked, "If you have time, give help to my sisters."

Once the four Missionaries of Charity establish themselves in Charlotte and decide what their mission is, Signs hopes that there will be plenty of opportunities to give them assistance.

Those four women won't be able to carry that whole load by themselves, said Signs. They are going to need support from the community.

"The sense of giving and receiving is what stewardship is all about," said Signs. "Mother Teresa's treasure is the Christ that she portrays and gives to others."

Service To Poor Is Mission Of Catholic Social Services

By MARY COYNE WESSLING

Elizabeth Thurbee is looking forward to working with the Missionaries of Charity.

"We are very blessed that Mother Teresa has agreed to send her sisters here to open a convent. They have certainly shown in other countries and cities in the U.S. their devotion to the poor and needy. Charlotte and the Carolinas definitely have people in need of their ministry," said Thurbee.

As director of Catholic Social Services for the Diocese of Charlotte, she should know. And while the Missionaries of Charity's ministry is most welcomed, they will quickly discover they are not alone in serving the neediest in the Carolinas.

Catholic Social Services (CSS) has a long and reputable tradition of serving the poor. With outreach offices in Asheville, Charlotte and Winston-Salem, CSS has helped thousands of people get back on their feet.

The origin of CSS dates back to 1948 when, under the Diocese of Raleigh, it was staffed by three sisters of the Missionary Servants of the Blessed Trinity. When the Diocese of Charlotte was established in 1972, CSS opened an office in Charlotte. Since its beginning, CSS has maintained a commitment to social services as well as education and health care.

A staff of more than 50 people provides many services to the poor including crisis counseling, food, clothing and spiritual support.

"Anyone who comes to us is given something," said Thurbee. "Sometimes they need food and assistance in paying bills. Sometimes they just need someone to listen. Each person is treated with dignity; their value as a human being and child of God is affirmed."

Assistance to the many outreach programs comes from several parishes in the diocese. On designated Sundays throughout the year, many parishes collect food and clothing which is then distributed to the branch offices. Some parishes refer needy people to CSS. Some support CSS through monetary donations. All of them give spiritual support, said Thurbee.

In addition to crisis assistance, CSS offers people a chance to begin a new life in a new place. The Refugee Office, located in Charlotte, is considered a preferred site by the United States Catholic Conference. More than 4,800 refugees of 20 nationalities have been assisted by the Refugee Office since 1975.

Along with fulfilling those housing needs, CSS's Charlotte branch works with St. Peter's Homes, an ecumenical effort to put people in homes who otherwise cannot afford one.

Children have always held a special place in the hearts of CSS workers. In addition to providing needy children with food and clothing, CSS organizes special giving drives around the holidays. Gifts of toys and games are given by caring Catholics as generously as food and new clothes.

Other targeted populations include migrant workers. The Winston-Salem and Asheville offices offer specific support services to migrants and their families throughout the year.

CSS workers understand the enormous stress of poverty so they also offer counseling. This support is given on a sliding fee scale and enables people to have access to trained professionals who can help them through difficult times.

This past year, through the help of clergy, religious, counselors and volunteers, CSS was able to touch the lives of thousands of people — an accomplishment of which even Mother Teresa would be proud.

Mary Coyne Wessling, a former assistant editor of the North Carolina Catholic, *is a freelance writer in Charlotte.*

A CHANCE OF A LIFETIME TO SEE A LIVING SAINT

By MARY COYNE WESSLING

A cool breeze swept through Charlotte on Tuesday afternoon, June 13 as thousands of people waited outside the Coliseum for their chance to fulfill a dream: to see and hear Mother Teresa.

The crowd cooperated as beautifully as the weather. Even though some people stood in line for more than two hours, the mood was peaceful. While no one appeared anxious about getting inside the 23,000-seat facility, several expressed excitement at the thought of seeing Mother Teresa. Many of those interviewed described her as a modern day saint, a personification of Jesus and His message to love one another.

It did not matter if the people were Catholic. In fact, many were not. Nor did it matter if they were infirmed, educated, rich or poor — they knew the one who serves the poorest of the poor would welcome them with open, loving arms.

"Mother Teresa reveals Jesus Christ to anyone who is looking," said Susan Smith, a mother and member of Nations Ford Baptist Church in Charlotte. "You don't have to be Catholic to feel the Holy Spirit working through her."

Smith, 40, brought her 10-year-old daughter, Rachel, to the Charlotte Coliseum to see Mother Teresa. When asked what she knew of the missionary, Rachel replied: "She picks people up off the streets and takes care of them."

"I have always tried to use (Mother Teresa) as an example of what Jesus was like," said Smith. "Some people might say she's Catholic and into the pope but I say she's into Christ and reminds us we are all children of God."

Louise Jackson, 77, of Gastonia's St. Stephen AME Zion Church, believes Mother Teresa is doing a wonderful job. "I'd like to keep her here to help some of the people in this country."

Clara Lowrey, Jackson's daughter, travelled with her mother to see what she described as a great inspiration. "I too wish Mother Teresa could stay here and influence some of our people who commit violence. She can teach us to find peace in ourselves because that's the only way we can survive."

Marie Vetter and her friends from Durham and Raleigh reflected on what impresses them about Mother Teresa.

"We all talk about doing good works but she does it everyday," said Vetter, a member of Immaculate Conception Church in Durham.

"She knows who she is. For those of us who aren't always sure, we come to see someone who is sure," said Margaret Pegg, also of Immaculate Conception.

Holding a stack of books written about Mother Teresa, Bobby Lufty, 45, said he is both a Catholic and a Protestant, attending churches in Raleigh and Chapel Hill. A longtime admirer of Mother Teresa, Lufty said, "Probably more than any one else today, she embodies the spirit of Jesus."

Once inside the coliseum, people sat patiently in their seats or roamed the aisles in search of friends or to get a closer look at the center stage. A steady current of goodwill mixed with excitement prevailed.

"I love the feeling of excitement Mother Teresa has generated here today," said Alexis Stein, executive director of "To Life," an organization that helps people deal with loss. Stein, who rescheduled her appointments so she could attend the event, said she hoped many of her clients decided to come too.

A CROWD OF ABOUT 13,500 ADMIRERS WAITS AT THE CHARLOTTE COLISEUM FOR MOTHER TERESA TO COME TO THE STAGE. PHOTO BY MARY COYNE WESSLING

"I could not be in Charlotte and not go see this saintly person. This is important for me, my work and my own spiritual life," said Stein who is Jewish.

Glenn Fleming, 15, who attends Queen of the Apostles Church in Belmont decided to accompany his mother to the event "to make sure everyone had a good time." The most impressive trait of Mother Teresa, he said, is her generous spirit and special caring for children.

Fleming's mother, Cheryl, is Director of Nursing for Hospice of Gaston County, an organization that serves people with life-threatening illnesses.

"Mother Teresa is the ultimate hospice person. She promotes care for people no matter what their affliction — AIDS, terminal illness — and no matter their age, background or status in life. I hope hospices in the area jump at the chance to work with her sisters," she said.

For Oliver C. Conner, 81, of Shelby, the chance to see Mother Teresa in person was just too good to pass up. Conner, a Methodist, said the event was "a wonderful time to hear a great lady speak. She is a kind, loving Christian lady who does a lot of good in this world."

Kathy Duppstadt of St. Vincent de Paul Church in Charlotte left work early on Tuesday to bring her daughters Sandra, 15, and Jennifer, 18, to the event. Duppstadt said she was hoping Mother Teresa's message that day would inspire people to live better lives and think about things besides material goods.

"Mother Teresa tries to show us that we need God in our lives, especially in our families," said Duppstadt.

Joe Bianco of St. Matthew Church in Matthews said he is impressed with Mother Teresa's commitment to live "a very basic lifestyle. She's done things that overpower the miniscule efforts we all make in an effort to be good people. It's good to hear from someone who knows what life is all about."

For family man Bianco, a good life means putting his loved ones before work. He was true to his word that day as he sat in the stands reading a book to his 5-year-old daughter, Laura. His wife, Mary Ellen, kept on eye on daughter Catherine, 2. He brought his family, he said, to help his children "understand the many blessings they have and to begin teaching them to help those less fortunate."

Patty Kersey of St. Thomas Aquinas Church in Charlotte, rounded up several of her former students from Our Lady of the Assumption Catholic School for a field trip to see the saint of India. Several years ago, while teaching at Assumption, she invited a friend to speak about Mother Teresa to the students.

"When the children saw the slides from Mother Teresa's place in India, they were shocked. They did not realize the poverty; the sick and dying people she cares for. They saw children younger than themselves abandoned. It made a real impact," said Kersey.

Phyllis Rollins of Rock Hill, a non-Catholic, decided to come see Mother Teresa because she wanted to be "in the presence of an enlightened person. The work she does, her commitment to service is not something we see everyday."

FLOWERS

FROM PAGE 3

In the course of the event, Peters moved Gary T. out of his wheelchair and onto her lap. With his head resting gently on his mother's shoulder, Gary T. smiled. A cameraman captured the tender mother-son scene and their image flashed on the large screens high above the Coliseum floor.

"Every time they showed us, my mother-in-law wanted to jump up and scream, 'That's my grandson and daughter-in-law!'" Peters said.

On the ride home, the family stopped in Gastonia for pizza. "A woman approached me and asked if that was my son who met Mother Teresa. I told my husband later that Gary T. was already a celebrity," said Peters.

The following day Adrienne Peters related the story to anyone willing to listen. She even joked with her pastor that she could give the homily at Mass that afternoon. In the same humorous vein, Peters said she would not wash Gary T.'s hair until everyone had a chance to touch his head as Mother Teresa did.

Putting the chance meeting between Gary T. and Mother Teresa in perspective, Adrienne Peters said: "This is so much of how Gary T. has touched the lives of our family. He brings us many special moments. All through the event all I could think was God is so good."

Mary Coyne Wessling, a former assistant editor of the North Carolina Catholic, *is a freelance writer in Charlotte.*

THANK YOU, MEDIA

The Diocese of Charlotte sincerely thanks all members of the media for such wonderful coverage of *A Celebration of Faith with Mother Teresa.*

Media inquiries began immediately, and so did the reporting. Many television stations and newspapers conducted advance interviews with Bishop Curlin; the interest in Mother Teresa and her Missionaries of Charity sisters was overwhelming. We are certain these stories helped fill the Charlotte Coliseum.

We're most impressed with the reverence given to Mother Teresa during the Coliseum service. The Media were respectful that this was — first and foremost — a prayer service. We thank you, and appreciate the video and print clips. *— Joann Keane*
Director of Communications

During interviews with people who came to hear Mother Teresa, we asked people what they believed her most important message is for the world. Here are some of their responses:

"Be like Jesus and practice what He preaches." — Josie Backhaus, St. Ann Church, Charlotte.

"Be a good person and share." — Hillary Belk, 13, St. Patrick Cathedral, Charlotte.

"Help the poor but also realize how important family unity is and how it's in danger of being lost." — Mary Belk, St. Patrick Cathedral, Charlotte.

"Love and compassion. Openness and tolerance." — Kevin Melody, St. Peter Church Charlotte.

"Love. It's universal." — Phyllis Rollins, Rock Hill.

JOE AND MARY ELLEN BIANCO READ TO DAUGHTERS LAURA (L) AND CATHERINE (R) WHILE THEY WAIT TO SEE MOTHER TERESA.

"Service, discipline, service to humanity... love." — Nina Layton, Rock Hill.

"Love and peace and realizing the humbleness of Christ." — Gail Atkinson, St. Leo Church, Winston-Salem.

"Pray and be a nice person." — Collette Gardner, 8, St. Matthew Church, Matthews.

"Love and help everyone and don't ask anything in return." — Jennifer Duppstadt, 18, St. Vincent de Paul Church, Charlotte.

A Celebration of Fai

'Come Let Us Together Procl

Scores of Individuals Anxiously await the Opening of the Coliseum Doors

Photo by Nancy Biggs

Photo by Joann Keane

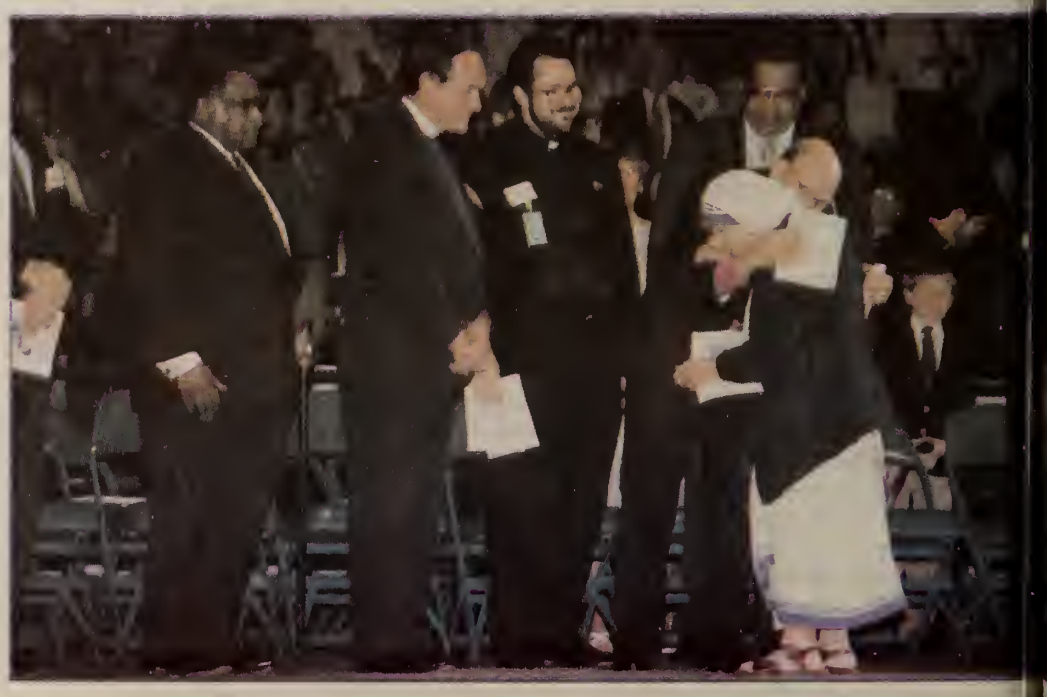
Above: Bishop Curlin and Mercy Sister Paulette Williams look over a Program with Mother Teresa prior to the Celebration.

Photo by Joann Keane

Left: John Wilkins of Our Lady of Consolation, Charlotte shares a songbook with Mother Teresa as Alice Vance of St. Patrick Cathedral, Charlotte looks on.

Photo by Donna Jernigan

Mother Teresa and Bishop Curlin share a light moment during the prayer service.



with Mother Teresa

M THE GREATNESS OF THE LORD'

PHOTO BY NANCY BIGGS

PHOTO BY NANCY BIGGS

ABOVE: A CROWD OF 13,500 LISTENS TO MOTHER TERESA IN THE CHARLOTTE COLISEUM.

BELOW RIGHT: TO WELCOME MOTHER TERESA TO CHARLOTTE, CHILDREN REPRESENTING THE CULTURAL DIVERSITY OF THE DIOCESE PRESENTED SMALL BOUQUETS OF FLOWERS.

PHOTO BY DONNA JERNIGAN

LEFT: AT THE CONCLUSION OF THE PRAYER SERVICE, MOTHER TERESA STEPPED INTO THE AUDIENCE; STOPPING TO MEET THE HANDICAPPED, AND HANDED OUT MIRACULOUS MEDALS.

BELOW: MISSIONARIES OF CHARITY SISTERS WAIT FOR THE SERVICE TO BEGIN.

PHOTO BY JOANN KEANE

PHOTO BY JOANN KEANE

LEFT: MOTHER TERESA SHARES A SIGN OF PEACE WITH METHODIST BISHOP BEVEL JONES.

O BY JOANN KEANE

A LIFE OF GIVING: DO SMALL THINGS WITH GREAT LOVE

Catholic News Service

Even after health problems led Mother Teresa to resign as head of the Missionaries of Charities in 1990, her order re-elected her as superior anyway and she went on traveling at a pace that would have tired people half her age.

The tiny, wizened nun in her familiar white and blue sari has traveled the world to deliver a single message: that love and caring are the most important things in the world.

A favorite motto she has lived and preached has been "Do small things with great love."

But the "small things" she has done so captivated the world that she has been showered with honorary degrees and other awards, almost universally praised by the media and sought out by popes, presidents, philanthropists and other figures of wealth and influence.

During a month-long tour of the United States in 1982, she was asked at a press conference in Charleston, S.C., about the popular conviction that she was already a saint.

"Please, let me die first," she answered.

When Mother Teresa received the Nobel Peace Prize in Oslo, Norway, on Dec. 10, 1979, she accepted it "In the name of the hungry, of the naked, of the homeless, of the blind, of the lepers, of all those who feel unwanted, unloved, un-cared for throughout society."

In recent years, she began work with acquired immune deficiency syndrome sufferers. She opened shelters in New York, Philadelphia and Washington for people with AIDS. She founded houses in Cuba and the Soviet Union — countries not generally open to foreign church workers.

Mother Teresa founded the Missionaries of Charity in Calcutta in 1950. In 1963 Mother Teresa co-founded the Missionary Brothers of Charity with an Australian, Father Andrew Travers-Ball, who left the Jesuits to join in her work.

In 1969, in response to growing interest of laypersons who wanted to be associated with her work, an informally structured, ecumenical International Association of Co-Workers of Mother Teresa was formed with the approval of Pope Paul VI.

Mother Teresa was born Agnes Ganxhe Bojazhiu to Albanian parents in Skopje, in the Yugoslavian republic of Macedonia, on Aug. 27, 1910. She had a sister, Aga, and a brother, Lazar. Her father was a grocer, but the family was more peasant than merchant.

Lazar said their mother's example was a factor that led to Agnes' vocation.

"Already when she was a little child she used to assist the poor by taking food to them every day like our mother," he said. When Agnes was 9, he said, "She was plump, round, tidy, sensible and a little too serious for her age. Of the three of us, she alone did not steal the jam."

As a student at a public school in Skopje, she was a member of a Catholic sodality with a special interest in foreign missions. "At the age of 12, I first knew I had a vocation to help the poor," she once said.

At 15 Agnes was inspired to work in India by reports sent home by Yugoslavian Jesuit missionaries in Bengal — present-day Bangladesh but then part of India. At 18 she left home to join the Irish branch of the Institute of the Blessed Virgin Mary, known as the Loreto Sisters. After training at their institutions in Dublin and in Darjeeling, India, she made her first vows as a nun in 1928 and her final vows nine years later.

While teaching and serving as a principal at Loreto House, a fashionable girls' college in Calcutta, she was depressed by the destitute and dying on the city's streets, the homeless street urchins, the ostracized sick people lying prey to rats and vermin in the alleys.

In 1946 she received a "call within a call," as she described it. "The message was clear. I was to leave the convent and help the poor, while living among them," she said.

PHOTO BY JOANN KEANE

Two years later, the Vatican gave her permission to leave the Loreto Sisters and follow her new calling under the jurisdiction of the archbishop of Calcutta.

After three months of medical training under the American Medical Missionary Sisters in Patna, India, Mother Teresa went into the Calcutta slums to bring children cut off from education into her first school. Soon volunteers came to join her.

In 1950 the Missionaries of Charity became a diocesan religious community and 15 years later the Vatican recognized it as a pontifical congregation, directly under Vatican jurisdiction.

The members of the congregation take vows of poverty, chastity and obedience, but the vow of poverty is stricter than in other congregations because, as Mother Teresa explained, "to be able to love the poor and know the poor, we must be poor ourselves."

In addition the Missionaries of Charity take a vow of "wholehearted and free service to the poorest of the poor."

Mother Teresa once explained: "This vow means that we cannot work for the rich; neither can we accept any money for what we do. Ours is to be a free service and to the poor."

In 1952, Mother Teresa opened the Nirmal Hriday (Pure Heart) Home for Dying Destitutes in a dormitory —formerly a hostel attached to a Hindu temple dedicated to the god Kali — donated by the city of Calcutta. Although some of those taken in survive, the primary function of the home is to be "a shelter where the dying poor may die in dignity." Tens of thousands of people have been cared for in the home since it opened.

The Missionaries of Charity began caring for leprosy patients in 1957. When Pope Paul VI visited Bombay in 1964, he gave Mother Teresa a white ceremonial Lincoln Continental given to him by people in the United States. She raffled off the car and raised enough money to finance a center for leprosy victims in the state of West Bengal.

Twenty-one years later, when President Ronald Reagan presented her with the presidential Medal of Freedom at the White House, he called her a "heroine of our times" and noted that the plaque honoring her described her as the "saint of the gutters." He also joked that Mother Teresa might be the first award recipient to take the plaque and melt it down to get money for the poor.

Mother Teresa's attitude toward money was that "God will provide."

"Money — I never think of it," she once said. "It always comes. The Lord sends it. We do his work; he provides the means. If he does not give us the means, that shows he does not want the work. So why worry?"

Her combination of serene, simple faith and direct, practical efficiency often amazed those who came in contact with her.

In 1982, when Israeli troops were holding Beirut under siege in an effort to root out the Palestine Liberation Organization, Mother Teresa visited a community of her nuns at Spring School, a home for the aged in east Beirut. It was her first visit in a war zone but not her last.

Meeting with Red Cross officials about relief needs, she asked what their most serious problem was. They took her to a nearby mental hospital that had just been bombed, requiring immediate evacuation of 37 mentally and physically handicapped children.

"I'll take them," she said.

"What stunned everyone was her energy and efficiency," a Red Cross official involved in the evacuation said afterward. "She saw the problem, fell to her knees and prayed for a few seconds, and then she was rattling off a list of supplies she needed — nappies (diapers), plastic pants, chamber pots. We didn't expect a saint to be so efficient."

In recent years, Mother Teresa often appears high on lists of the world's most admired women, but she and her work were not widely known until 1968, when the noted British journalist and TV personality Malcolm Muggeridge, a curmudgeonly intellectual and caustic social critic, produced the television documentary on her, "Something Beautiful for God." His TV documentary and 1971 book by the same title were the first major popular works on Mother Teresa, who has since been the subject of several books and thousands of magazine and newspaper articles.

When Muggeridge and his wife, Kitty, became Catholics in November 1982, he attributed his conversion largely to Mother Teresa.

"Words cannot convey how beholden I am to her," he wrote in *The Times of London*. "She has given me a whole new vision of what being a Christian means: of the amazing power of love, and how in one dedicated soul, it can burgeon to cover the whole world."

Popes, rarely known to praise still-living individuals for sanctity, have not hesitated to hold Mother Teresa up as a symbol of what it is to be a Christian.

Awarding her the first Pope John XXIII Peace Prize in 1971, Pope Paul VI proclaimed her "an example and symbol of the discovery of the secret of peace...that man is our brother."

"We hold up to the admiration of all this intrepid messenger of the love of Christ," Pope Paul said when he announced that she would be the first recipient of the award. Mother Teresa used the $25,000 prize to establish a home for leprosy patients.

Pope John Paul has invited Mother Teresa to visit him almost every time she has been in Rome. In 1980 he named her one of five auditors to that year's Synod of Bishops, where in a half-hour address she asked the assembled bishops to give the world holy priests.

In 1982 as she was about to leave Rome for war-torn Lebanon, Pope John Paul invited her to the podium at an audience and declared that she "already knows" the language of peace because it belonged to her "Christian spirituality, to her soul, to her genius, to her heart."

He then publicly thanked God "for having sent among us Mother Teresa, whom we all admire for her simplicity, her authenticity, her apostolate."

In addition to winning the Nobel and Pope John XXIII peace prizes, Mother Teresa was given the Templeton Award in 1973, the John F. Kennedy International Award in 1971, the $300,000 Balzan Prize for Humanity, Peace and Brotherhood in 1979, and dozens of other awards and honors, including one of India's highest — the Padmashri Medal.

THE PRAYER OF MOTHER TERESA

Dear Jesus,
Help us to spread your fragrance everywhere we go.
Flood our souls with your spirit and your life.
Penetrate and possess our whole being so utterly
That our lives may only be a radiance of yours.
Shine through us and be so in us
That every soul we come in contact with
May feel your presence in our soul.
Let them look up and see no longer us,
But only Jesus.
Stay with us, and then we shall begin to shine as you shine.
So to shine is to be a light to others.
The light, oh Jesus, will be all from you.
None of it will be ours.
It will be you, shining on others, through us.
Let us praise you in the way you love best
By shining with love on those around us.
Let us preach you without preaching, not by words, but by example.
By the catching force, the sympathetic influence of what we do —
The evident fullness of the love.
Our hearts bear us to you. **Amen.**

GENERATIONS FIND INSPIRATION

By MARY COYNE WESSLING

The memories of Mother Teresa's visit 14 years ago in Charleston are still clear for Charlotte Gardner and her daughter, Mary Gardner Belk.

"My son told us the day before her visit that she was coming. We went not knowing if we'd even get in," said Charlotte, a member of Our Lady of the Assumption Church in Charlotte.

They did. And while in the Citadel Stadium, both women soaked up every small detail of the day and stored them in their memories, sure that this would be the only time they'd ever see Mother Teresa in person.

Fast forward to June 13, 1995. Mary and Charlotte sit among their family and friends waiting once again to see and hear the famous missionary to the world. Before Mother Teresa came on stage for the Charlotte event, Mary and Charlotte reflected on the similar event 14 years before and their admiration for the guest speaker.

"I remember it started to rain," recalled Charlotte of the Charleston event. "Mother Teresa asked everyone who had an umbrella to please share it with the person next to them. I was struck by her voice — it was beautifully sweet with her accent."

Mary Belk, a member of St. Patrick Cathedral in Charlotte, recalled Mother Teresa's stature. "I saw a little person come out on the stage and I was struck by that. Then suddenly, I hear this melodious voice and felt such a peace and calmness. I could have sat there for days and listened to her speak."

When asked if she remembered any of Mother Teresa's speech, Belk replied, "What she said wasn't something so profound as it was basic — don't forget the poorest of the poor. But she said it in such a loving way I didn't feel preached to but joy-filled to hear it. I thought afterwards, 'Yeah, I could do that.'"

"Even after all that she has seen and done, all the poverty she has lived among, she has so much joy and peace," said Charlotte. "I often recall her words: 'Joy is a net of love by which we catch souls.' I think of that when I start to get discouraged."

Charlotte, mother to eight children and Mary, mother of four, both find other inspiring messages from Mother Teresa.

"I believe she reminds mothers to have unconditional love for their children," said Mary. "That's what her motherhood is ... that and to be happy and giving in all that we do."

"She inspires me to find the saintliness in other people," said Charlotte. "I know people in my parish who are also saintly; people who do so many things for others without other people knowing about their good works."

Mary's four children accompanied her and their grandmother to the Charlotte event along with Grandfather Bill Gardner, cousins and in-laws. Hillary Belk, 13, said the chance to see Mother Teresa was a chance to be in the presence of someone who is likely to become a saint.

"She's a good person who follows God's will," said Hillary. "Seeing her is good for me."

A second meeting with Mother Teresa was more than Charlotte and Mary had hoped for. Bringing along the next generation of family made it all the more special.

Mary Coyne Wessling, a former assistant editor of the North Carolina Catholic, *is a freelance writer in Charlotte.*

THREE GENERATIONS: HILLARY AND ALLIE BELK (FRONT), CHARLOTTE GARDNER AND MARY GARDNER BELK (REAR). PHOTO BY MARY COYNE WESSLING

STUDENTS LEARN: TREAT PEOPLE AS CHILDREN OF GOD

By Kathleen Schmugge

Sarah Lawlor, a student at Wake Forest University, knows first hand the positive influence of Mother Teresa. A year ago December, Sarah was one of ten students at Wake selected for the City of Joy Scholars, a service-oriented grant which sends students to Mother Teresa's homes in Calcutta, India.

It was a dream come true for the 19-year-old Catholic who found the eighteen day trip so enriching that she is leading another trip this December. "I want others to get involved with this mission; to be part of the solution, not the problem," said Sarah.

Although Sarah's parents were supportive, they had some trepidation about such a long journey. Sarah did not. "there is nothing I can get that I can't get rid of," replied their faith-filled daughter.

"People who by American standards have nothing, truly have so much in their strong family ties." Sarah described the many kinds of poverty and how she now can see the tremendous spiritual poverty in every socio-economic group in the U.S. "I personally look for poverty in my own relationships and try to reach out more."

A typical day was "fun" but exhausting with much physical work.

She and the other students stayed in a YMCA, which was similar to a college dorm except with no air conditioning, no roof in the center and little privacy. Luckily the temperatures were moderate so it was comfortable.

The group would get up at 5:45 a.m. and walk the couple of miles to the Motherhouse. They would usually attend Mass where they always saw Mother Teresa. After breakfast, they began work in one of two homes; Prendan, which means "gift of love," or Kalighat, a home for the dying and destitute.

Sarah spent most of her time in Prendan with the mentally and physically ill and disabled. She would bathe patients and help them dress or take them "to the sun." The group would also help with the laundry which was done by hand and carried up and down many flights of stairs. "We sang religious songs with the sisters while we worked. We really had a great time."

Sarah described her days as wonderful and tiring. Amid all the illness and death, Mother Teresa has created an environment of peace and hope. "Everyone was so friendly, warm and beautiful. It was easy to see the face of Christ in these people."

Often Sarah would start to comfort a patient and end up being the one comforted. She shared a story in which she began to put lotion on a dying patient when the old woman grabbed the bottle and began to rub Sarah's arm. "I just started to cry. There were many of these touching moments."

The day would often end in the early afternoon. The physical and mental strain was great and an afternoon nap was not uncommon. After dinner, the students would gather for reflection — their time to pray and share some of their experiences. Sarah felt it was a time of rediscovery and awareness of her own obligation to help those in need.

Communication was not the obstacle one might imagine for the group. Sarah did learn a few phrases in the local dialect and the sisters could speak some English, but most communication came in the form of smiles, gestures and touch.

"I was so impressed with all of Mother Teresa's accomplishments. With more than 450 homes, her own order of nuns, and all the assertiveness necessary to do this, she still maintains great humility."

When asked about what it was like to work for Mother Teresa, Sarah quickly pointed out that she worked *with* Mother Teresa. "She did everything that everyone else did, often to leaving the most degrading jobs for herself, like cleaning the bathrooms."

Sarah came to Calcutta with many questions and left with a new set. She said it changed her life, showing her what needs to be done and what her faith can do. Her desire to join the Peace Corps demonstrates her sincerity.

Sarah's advice to young people is not to worry about what you can't do but to do what you can. "Treat people as individuals, children of God."

Kathy Schmugge is a free-lance writer in Taylorsville and a member of St. Aloysius Church in Hickory.

DIOCESE ENCOURAGES THE GIVING OF TIME, TALENT AND TREASURE

By EDUARDO PEREZ
Staff Writer

CHARLOTTE — During Mother Teresa's ecumenical prayer service, no offering was taken, but the Diocese of Charlotte encouraged people to become stewards of time, talent and treasure with the poor in their communities by generously sharing their God-given gifts.

"There was no collection because the flavor of the celebration was to focus on the message Mother Teresa brought us," said Jim Kelley, director of development for the Diocese of Charlotte.

In her presentation, Mother Teresa encouraged her listeners to live their lives as Jesus lived His and to always have a sense of giving. "The aim of our congregation is to satiate the thirst of Jesus on the Cross," said Mother Teresa. "Love is revealed by asking for the salvation and sanctification of the poorest of the poor, for the unwanted, for the unloved, the sick, the dying, the crippled and demented."

"Mother Teresa's presence in the Diocese of Charlotte was an unbelievable occasion, but carrying out of her message does not happen without people giving," said Kelley.

An important example of this giving, is the work put into the Cherry neighborhood house occupied by four Missionaries of Charity Sisters. Mother Teresa's commitment to have four of her Sisters in Charlotte began with finding them a house. Locally, the principles of stewardship were shown by people donating money to help purchase the home and donating their time and expertise to fix it up with the necessary items.

"That house did not become a reality until people started giving their time, talent and treasure," said Kelley. "It's like that in our Christian life. God is the core of what we do, but things don't happen to carry out God's word and message until people give."

Mother Teresa also exemplifies the importance of leaving a legacy behind when we eventually die. She will leave a legacy of giving love and service to people in need.

Kelley encourages people to use Mother Teresa as an example in their lives. "Her life should cause us to think of what we could do to help people in our communities by giving of ourselves," said Kelley. "We need to start looking beyond our death to what type of legacy we might leave for future generations."

Our legacy is a direct result of what we give in this life, said Kelley. Like Mother Teresa, our legacy should involve sharing our God-given gifts with people in need.

OOPS ...

The best laid plans of journalists and printers sometimes go astray ...

In the first section of this edition, two ads contain information to be corrected.

A video on the Celebration of Faith with Mother Teresa was advertised, suggesting a $20 donation. Early requests have exceeded planned volume, thus reducing the cost per tape. The new suggested donation is $10.

A second advertisement offered the text of Mother Teresa. This text is now contained in this second section.

This week's edition of The Catholic News & Herald was printed in two installments. Section one printed days before the second. As we went to press with section one, we did not have the complete text transcribed. We're now pleased to include the message of Mother Teresa.

In Her Words: Mother

We have all been created for great things — to love and to be loved. Let us ask Our Lady to give us her heart: so beautiful, so pure, so immaculate. Her heart, so full of love and humility, that we may be able to receive Jesus, the bread of life: love Him as she loved Him and serve Him in the distressing disguise of the poorest of the poor.

Jesus said: *as the father has loved me, so I have loved you. Love one another as I have loved you.* Where does this love begin? In our own family. How does it begin? By praying together. Families that pray together stay together; and if you stay together you will love each other as God loves each one of you. I always say, what blood is to the body, prayer is to the soul. And so the body cannot live without blood, so also our hearts — our souls — cannot live without prayer. So bring prayer to your family. This has been the greatest gift of God to our congregation: that we have the beautiful time to pray together; and the more we pray together, the more we come to love each other as Jesus loved each one of us.

Jesus came to give us the good news: that God loves us and that He wants us to love one another as He loved each one of us. To make it easy for us to love one another Jesus said: if you give a glass of water in my name, you give it to me. If you receive a little

Jesus insisted we love one another as He loves each one of us... that we have to give whatever it takes to do good to one another.

child in my name you receive me. And when you die and go home to God again we will hear Jesus say: *"Come you blessed of my Father, receive the kingdom prepared for you; because I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was naked and you clothed me; I was homeless and you took me in; I was sick and in prison and you visited me. Come, receive the kingdom prepared for you."*

If we read the gospel carefully this is exactly what Jesus did. He preached the beautiful word of God and He was busy with the sick, with the lepers, and with the hungry. He spread beautiful proof of tender love so that we may learn from Him how to show that love for each other.

Again I say, where does this love begin? In our own family. The aim of our congregation is to satiate the thirst of Jesus on the cross, for love that is revealed by working for the salvation and sanctification of the poorest of the poor, for the unwanted, for the unloved, the sick, the dying, the crippled, and demented. Anyone that is not wanted. He frees the hearts of people to be His love, His compassion, His presence. To be able to do that we need the deep life of prayer. That's why we have daily Holy Mass and Holy Communion and with God's blessing we have daily Adoration. That has been the most beautiful gift of God to our society. To be with Jesus, teaches us that whatever we do to the least, we do it to him. We are also so close to Him in the Eucharist. Ask your parish priest to give you the joy of Adoration. It's something so real, so beautiful. It brings us so close to Him.

As you know we work for the poorest of the poor. We have homes for the sick and the dying, the crippled, demented, the lepers and in many places in the United States we have homes for people with AIDS. There is one thing I can tell you sincerely, that no one has died disturbed. The most beautiful death — each one died in peace and in love with God. What work of love can bring so much peace and unity with God's love?

I want also to thank all of you who have been helping the sisters to do this work with great love because, as you know, we cannot do everything. So many who have come to share the work with us; it has made it possible for us to have these homes in many places and to give tender love and care. Everyone has died in peace with God.

That's why I want you to all of you to pray for us — that we may continue this beautiful work, this great love. I also want to thank the families that have been generous in giving their children, their daughters and their sons, to join us — to be Missionaries of Charity. We are now in 126 countries; we have 555 tabernacles all around the world. I want you all to pray very specially that we may continue this beautiful work with God's blessing and God's love.

Mother Teresa read from her text delivered at the Feb. 1994 National Prayer Breakfast :

On the last day, Jesus will say to those on his right hand, "Come, enter the kingdom. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was sick and you visited me." Then Jesus will turn to those on his left hand and say, "Depart from me because I was hungry and you did not feed me, I was thirsty and you did not give me to drink, I was sick and you did not visit me." These will ask Him, "When did we see you hungry, or thirsty or sick and did not come to your help?" And Jesus will answer them, "Whatever you neglected to do unto one of the least of these, you neglected to do unto me!"

As we have gathered here to pray together, I think it will be beautiful if we begin with a prayer that expresses very well what Jesus wants us to do for the least. St. Francis of Assisi understood very well these words of Jesus and his life is very well expressed by a prayer. And this prayer, which we say every day after Holy Communion, always surprises me very much, because it is very fitting for each one of us. And I always wonder whether 800 years ago when St. Francis lived, they had the same difficulties that we have today. I think that some of you already have this prayer of peace — so we will pray it together.

Let us thank God for the opportunity He has given us today to have come here to pray together. We have come here especially to pray for peace, joy and love. We are reminded that Jesus came to bring the good news to the poor. He had told us what is that good news when He said: "My peace I leave with you, my peace I give unto you." He came not to give the peace of the world which is only that we don't bother each other. He came to give the peace of heart which comes from loving — from doing good to others.

And God loved the world so much that He gave His son— it was a giving. God gave His son to the Virgin Mary, and what did she do with Him? As soon as Jesus came in to Mary's life, immediately she went in haste to give that good news. And as she came into the house of her cousin, Elizabeth, Scripture tells us that the unborn child — the child in the womb of Elizabeth — leapt with joy. While still in the womb of Mary Jesus brought peace to John the Baptist,

Jesus is thirsting for our love, and this is the thirst of everyone, rich and poor alike.

who leapt for joy in the womb of Elizabeth.

And as if that were not enough, as if it were not enough that God the Son should become one of us and bring peace and joy while still in the womb of Mary, Jesus also died on the cross to show that greater love. He died for you and for me, and for that leper and for that man dying of hunger and that naked person lying in the street, not only of Calcutta, but of Africa, and everywhere. Our sisters serve those poor people in 126 countries throughout the world. Jesus insisted that we love one another as He loves each one of us. Jesus gave his life to love us and He tells us that we also have to give whatever it takes to do good to one another. And in the Gospel Jesus says very clearly; "Love as I have loved you."

Jesus died on the cross because that is what it took for him to do good to us — to save us from our selfishness in sin. He gave up everything to do the Father's will — to show us that we too must be willing to give up everything to do God's will — to love one another as He loves each of us. If we are not willing to give whatever it takes to do good to one another, sin is still in us. That is why we too must give to each other until it hurts.

It is not enough for us to say, "I love God," but I also have to love my neighbor. St. John says that you are a liar if you say you love God and you don't love your neighbor. How can you love God whom you do not see, if you do not love your neighbor whom you do see, whom you touch, with whom you live? And so it is very important for us to realize that love, to be true, has to hurt. I must be willing to give whatever it takes not to harm other people and, in fact, to do good to them. This requires that I be willing to give until it hurts. Otherwise, there is no true love in me and I bring injustice, not peace, to those around me.

It hurt Jesus to love us. We have been created in His image for greater things, to love and to be loved. We must "put on Christ" as Scripture tells us. And so, we have been created to love as He loves us. Jesus makes Himself the hungry one, the naked one, the homeless one, the unwanted one, and He says, "You did it to me." On the last day He will say to those on his right, "Whatever you did to the least of these, you did to me, and He will also say to those on His left, whatever you neglected to do for the least of these, you neglected to do it for me."

When He was dying on the cross, Jesus said, "I thirst." Jesus is thirsting for our love, and this is the thirst of everyone, poor and rich alike. We all thirst for the love of others, that they go out of their way to avoid harming us and to do good to us. This is the meaning of true love, to give until it hurts.

I can never forget the experience I had in visiting a home where they kept all these old parents of sons and daughters who had just put them into an institution and forgotten them — maybe. I saw that in that home these old people had everything — good food, comfortable place, television, everything, but everyone was looking toward the door. And I did not see a single one with a smile on their face. I turned to Sister and asked: "Why do these people who have every comfort here, why are they all looking toward the door? Why are they not smiling?"

I am so used to seeing the smiles on our people, even the dying ones smile. And Sister said: "This is the way it is nearly every day. They are expecting, they are hoping that a son or daughter will come to visit them. They are hurt because they are forgotten." And see, this neglect to love brings spiritual poverty. Maybe in our own family we have somebody who is feeling lonely, who is feeling sick, who is feeling worried. Are we there? Are we willing to give until it hurts in order to be with our families, or do we put our own interests first? These are the questions we must ask ourselves, especially as we begin this year of the family. We must remember that love begins at home and we must also remember that "the future of humanity passes through the family."

I was surprised in the West to see so many young boys and girls given to drugs. And I tried to find out why. Why is it like that, when those in the West have so many more things than those in the East? And the answer was: " Because there is no one in the family to receive them." Our children depend on us for everything — their health, their nutrition, their security, their coming to know and love God. For all of this, they look to us with trust, hope and expectation. But often father and mother are so busy they have no time for their children, or perhaps they are not even married or have given up on their marriage. So the children go to the streets and get involved in drugs or other things. We are talking of love of the child, which is where love and peace must begin. These are the things that break peace.

But I feel that the greatest destroyer of peace today is abortion, because it is a war against the child, a direct killing of the innocent child, murder by the mother herself. And if we accept that a mother can kill even her own child, how can we tell other people not to kill one another? How do we persuade a woman not to have an abortion? As always, we must persuade her with love and we remind ourselves that love means to be willing to give until it hurts. Jesus gave even His life to love us. So, the mother who is thinking of abortion should be helped to love, that is, to give until it hurts her plans, or her free time, to respect the life of her child. The father of that child, whoever he is, must also give until it hurts.

By abortion, the mother does not learn to love, but kills even her own child to solve her problems. And, by abortion, the father is told that he does not have to

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take any responsibility at all for the child he has brought into the world. That father is likely to put other women into the same trouble. So abortion just leads to more abortion. Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion.

Many people are very, very concerned with the children of India, with the children of Africa, where quite a few die of hunger, and so on. Many people are also concerned about all the violence in this great country of the United States. These concerns are very good. But often these same people are not concerned with the millions who are being killed by the deliberate decision of their own mothers. And this is what is the greatest destroyer of peace today — abortion which brings people to such blindness.

And for this I appeal in India and I appeal everywhere — "Let us bring the child back." The child is God's gift to the family. Each child is created in the special image and likeness of God for greater things — to love and to be loved. In this year of the family we must bring the child back to the center of our care and concern. This is the only way that our world can survive because our children are the only hope for the future. As older people are called to God, only their children can take their places.

But what does God say to us? He says: "Even if a mother could forget her child, I will not forget you. I have carved you in the palm of my hand." We are carved in the palm of His hand: that unborn child has been carved in the hand of God from conception and is called by God to love and to be loved, not only now in this life, but forever. God can never forget us.

I will tell you something beautiful. We are fighting abortion by adoption — by care of the mother and adoption for her baby. We have saved thousands of lives. We have sent word to the clinics, to the hospitals and police stations: "Please don't destroy the child; we will take the child." So we always have someone tell the mothers in trouble: "Come, we will take care of you, we will get a home for your child." And we have a tremendous demand from couples who cannot have a child — but I never give a child to a couple who have done something not to have a child. Jesus said, "Anyone who receives a child in my name, receives me." By adopting a child, these couples receive Jesus but, by aborting a child, a couple refuses to receive Jesus.

Please don't kill the child. I want the child. Please give me the child. I am willing to accept any child who would be aborted and give that child to a married couple who will love the child and be loved by the child. From our children's home in Calcutta alone, we have saved over 3,000 children from abortion. These children have brought such love and joy to their adopting parents and have grown up so full of love and joy.

I know that couples have to plan their family and for that there is natural family planning. The way to plan the family is natural family planning, not contraception. In destroying the power of giving life, through contraception, a husband or wife is doing something to self. This turns the attention to self and so destroys the gift of love in Him or her. In loving, the husband and wife must turn the attention to each other as happens in natural family planning, and not to self, as happens in contraception. Once that living love is destroyed by contraception, abortion follows very easily.

I also know that there are great problems in the world — that many spouses do not love each other enough to practice natural family planning. We cannot solve all the problems in the world, but let us never bring in the worst problem of all, and that is to destroy love. And this is what happens when we tell people to practice contraception and abortion.

This is where love begins — at home in the family.

The poor have a very great people. They can teach us so many beautiful things. Once one of them came to thank us for teaching her natural family planning and said: "You people who have practiced chastity, you are the best people to teach us natural family planning because it is nothing more than self-control out of love for each other." And what this poor person said is very true. These poor people maybe having nothing to eat, maybe they have not a home to live in, but they can still be great people when they are spiritually rich.

When I pick up a person from the street, hungry, I give him a plate of rice, a piece of bread. But a person who is shut out, who feels unwanted, unloved, terrified, the person who has been thrown out of society — that spiritual poverty is much harder to overcome. And abortion, which often follows from contraception, brings a people to be spiritually poor, and that is the worst poverty and the most difficult to overcome.

Those who are materially poor can be very wonderful people. One evening we went out and we picked up four people from the street. And one of them was in a most terrible condition. I told the Sisters: "You take care of the other three; I will take care of the one who looks worse." So I did for her all that my love can do. I put her in bed, and there was such a beautiful smile on her face. She took hold of my hand, as she said one word only: "Thank you" — and she died.

I could not help but examine my own conscience before her. And I asked: "What would I say if I were in her place?" And my answer was very simple. I would have tried to draw a little attention to myself. I would have said: "I am hungry, I am dying, I am cold, I am in pain," or something. But she gave me much more — she gave me her grateful love. And she died with a smile on her face. Then there was the man we picked up from the drain, half eaten by worms and, after we had brought him to the home, he only said, "I have lived like an animal in the street, but I am going to die as an angel, loved and cared for. "Then, after we had removed all the worms from his body, all he said, with a big smile, was: "Sister I am going home to God" — and he died. It was so wonderful to see the greatness of that man who could speak like that without blaming anybody, without comparing anything. Like an angel — this is the greatness of people who are spiritually rich even when they are materially poor.

We are not social workers. We may be doing social work in the eyes of some people, but we must be contemplatives in the heart of the world. For we must bring that presence of God into your family, for the family that prays together, stays together. There is so much hatred, so much misery, and we with our prayer, with our sacrifice are beginning at home. Love begins at home, and it is not how much we do, but how much love we put into what we do.

If we are contemplatives in the heart of the world with all its problems, these problems can never discourage us. We must always remember what God tells us in Scripture: "Even if a mother could forget the child in her womb" — something impossible, but even if she could forget — "I will never forget you."

And so here I am talking with you. I want you to find the poor here, right in your own home first. And begin love there. Be that good news to your own people first. And find out about your next-door neighbors. Do you know who they are?

I had the most extraordinary experience of love of neighbor with a Hindu family. A gentleman came to our house and said: "Mother Teresa, there is a family who have not eaten for so long. Do something." So I took some rice and went there immediately. And I saw the children — their eyes shining with hunger. I don't know if you have ever seen hunger. But I have seen it very often. And the mother of the family took the rice I gave her and went out. When she came back, I asked her: "Where did you go? What did you do?" And she gave me a very simple answer: "They are hungry also." What struck me was that she knew — and who are they? A Muslim family — and she knew. I didn't bring any more rice that evening because I wanted them, Hindus and Muslims to enjoy the joy of sharing.

Make us worthy, Lord, to serve our fellow man throughout the world who live and die in poverty.

But there were those children, radiating joy, sharing the joy and peace with their mother because she had the love to give until it hurts. And you see this is where love begins — at home in the family.

So, as the example of this family shows, God will never forget us and there is something you and I can always do. We can keep the joy of loving Jesus in our hearts, and share that joy with all we come in contact with. Let us make that one point — that no child will be unwanted, unloved, uncared for, or killed and thrown away. And give until it hurts — with a smile.

Because I talk so much of giving with a smile, once a professor from the United States asked me: "Are you married?" And I said: "Yes, and I find it sometimes very difficult to smile at my spouse, Jesus, because He can be very demanding — sometimes." This is really something true. And there is where love comes in — when it is demanding, and yet we can give it with joy — for with joy it brings joy, peace, love and unity.

One of the most demanding things for me is when I have to travel to so many places. But God is so beautiful; so generous in His love for us all.

If we remember that God loves us, and that we can love other as He loves us, then America can become a sign of peace for the world.

Let us thank God for his great love. As Jesus said: *as the father has loved me I have loved you. Love one another as God loves each one of you.* And I have the most beautiful gift — news to give you. In New York ten sisters took first vows — consecrated their lives to Jesus in poverty, in chastity, in obedience and wholehearted service of the poorest of the poor. These are the children of the United States. The other day we had also final vows of 15 sisters who took their vows of poverty, chastity, obedience and wholehearted service to the poorest of the poor in Washington. I'm very grateful to the families who have been so generous in giving their children. Please give some more — I need more.God bless you all.

Following the National Prayer Breakfast text, Mother Teresa continued with additional comments:

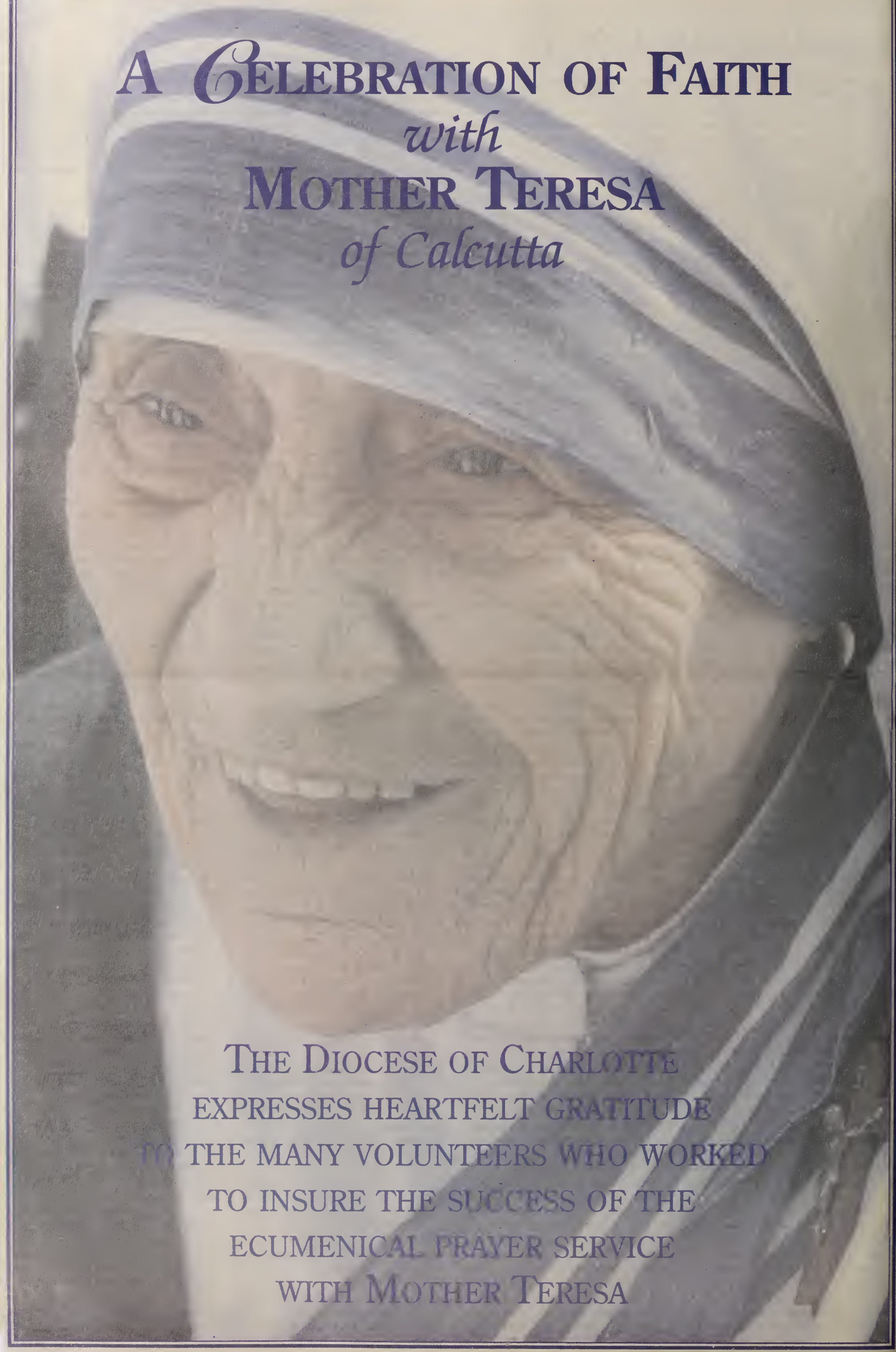
As we are here together I would like us to pray for poor people throughout the world. There is so much suffering, so much pain. In some countries we have so many difficulties regarding the poor, and so much suffering, so many diseases. I hear now that there is a new sickness down in Africa where many people are dying already. So let us pray: Make us worthy Lord, to serve our fellow man throughout the world who live and die in poverty and hunger. Give them, through our hands, this day their daily bread and by our understanding love, give peace and joy. May God's blessing be with you all, in the name of the Father, the Son and the Holy Spirit. God bless you.

I have no gold and silver to give you. What I have I give with my whole heart. I give you my sisters. We are opening two more centers here and we will be able to take tender love and care to the needy, to the suffering, to those who need love and care. Counting these two, we will have about 40 houses in the United States. I want you all to share the joy of loving and whenever you have time, please come and help the sisters. So pray for these new houses, my gift to you.

I have good news to give you. We are soon going to have a home for babies to give in adoption in Washington. So pray for us that we may do this beautiful work with great love. Something like in Calcutta, we have been able to give over 3,000 children in adoption. I would like to do the same thing here. The house in Washington will be ready soon and we will be able to do something beautiful for God. Let us give thanks to Almighty God for these and all the other benefits which of thy bounty we have received through Christ, our Lord, Amen. May God's blessing be with you all. God bless you.

We give you thanks, Almighty God, for these and all the other benefits which of thy bounty we have received through Christ, our Lord, Amen. May God's blessing be with you all. Always pray together, and if we pray together we will stay together. If we stay together we will love each other as Jesus loves each one of us. God bless you. Go in peace.

A Celebration of Faith
with
Mother Teresa
of Calcutta



The Diocese of Charlotte
expresses heartfelt gratitude
to the many volunteers who worked
to insure the success of the
ecumenical prayer service
with Mother Teresa

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 40 • July 7, 1995

In the most solemn moment of the diaconate ordination, Bishop William G. Curlin lays his hands on the head on Rev. Mr. Edwin Rodriguez, one of 11 men ordained to the permanent diaconate July 1 at St. Gabriel Church in Charlotte. Photo by JOANN KEANE

New Endowment Fund To Help Educate Seminarians

By JOANN KEANE
Associate Editor

"I am encouraged by the number of men applying for our diocesan seminary program. While recognizing the decrease in the past 20 years in vocations to the priesthood and religious life, there must also be acknowledged a renewed interest in recent years. This is certainly evidenced by the numbers who are stepping forward to discern whether God might be calling them to a priestly vocation in service of the Church. In this diocese, we have a rich diversity of men coming from different nationalities and different vocations in life." — Bishop William G. Curlin

The Diocese of Charlotte counts itself fortunate to have such an abundance of seminarians and candidates for the seminary. After all, these men will lead the faithful in the future. Vocations are very important for the future welfare of this diocese.

"Our future priests are willing to offer their life to the service of God and the service of the Church," said Bishop Curlin.

It's an expensive proposition to fulfill these educational needs. Not unlike other institutions of higher learning, seminary education expenses are on the rise. "It costs approximately $20,000 a year to educate a seminarian in today's vocation program," said Bishop Curlin. "This is why we plead with the people of God in the Diocese of Charlotte to be generous in helping our seminarians through their seminary years."

An endowment fund — earmarked for seminary education — may be the first step on the road to educational security for seminarians in this diocese. The Seminary Fund is the latest outgrowth of the Diocesan Foundation, and the brainchild of Greensboro executive Vic Nussbaum.

As president of the Diocesan Foundation board, Nussbaum holds steadfast to his concerns for priests in a fast growing diocese. Growth equals priestly needs, and Nussbaum calls the need for priests one of the most serious concerns for the diocese. "While we currently have a number of seminarians, we also have the responsibility to educate them."

Nussbaum backed up his desire by establishing one of the 17 endowments of the Diocesan Foundation. Coupled with additional contributions, the Seminarian Fund will allow funding for seminarians with financial needs. "In a few short years, we can build up something significant," said Nussbaum. "It does cost a lot to educate seminarians. Those of us who are going to benefit from their priestly services in the future ought to work to make it happen."

"Contributions to the Seminarian Endowment Fund will enable us to use the income from this fund to help needy seminarians," said Bishop Curlin, who is encouraged by the generosity of Nussbaum's contribution.

"It's important that each of us — myself included — make a sacrifice to help sponsor these seminarians," said Bishop Curlin.

See a related story on Page 13.

11 New Permanent Deacons Join Ordained Ministry Of Diocese

By BOB GATELY
Editor

CHARLOTTE — "Receive the Gospel of Christ whose herald you now are. Believe what you read, teach what you believe and practice what you teach."

With these words, Bishop William G. Curlin admitted 11 men to the ordained ministry of the Diocese of Charlotte as permanent deacons. The members of the fourth class of permanent deacons for the diocese were ordained July 1 at a liturgy of ordination at St. Gabriel Church in Charlotte.

The ordinations, which followed a three-year formation period, brought to 62 the number of permanent deacons actively serving in the diocese. Two men who moved to the diocese after being ordained in other dioceses are awaiting transfer of their faculties.

The class was the last whose formation was directed by Msgr. Anthony Kovacic who retired July 1 as vicar of the Pemanent Diaconate.

Paying tribute to Msgr. Kovacic during the Mass, Bishop Curlin noted that "he's just retiring from this job. He's not retiring as a priest and I'll have some other things for him to do."

The bishop noted that as a priest of the Archdiocese of Washington about a quarter-century ago, he directed the training of the first class of permanent deacons in the United States.

In his homily at the Mass, Bishop Curlin told the new deacons they were being "sent back into your communities to set them on fire with Jesus." He said they now join priests and bishops as members of the ordained ministry and "God lives in us in a very unique way. "

He said all ordained ministers have a "responsibility to help our brothers and sisters find Jesus in the depths of their souls."

The bishop told them to "live by Jesus" and to "remember that you are Christ in a very extraordinary way."

During the ordination rite, the wives of the 10 married men in the group gave their assent to their husbands becoming ordained deacons. Bishop Curlin told the new deacons that their wives "must remain always first in your life." He said the regular jobs which provide the necessities of life for their families also must come before their duties as deacons.

See **Ordain,** Page 2

Convention Speakers Forecast Brighter Future For Pro-Lifers

NASHVILLE, Tenn. (CNS) — Speakers at the National Right to Life Committee's June 29-July 1 convention in Nashville decried the current state of affairs on life issues in the United States while at the same time they forecast a brighter future for pro-lifers.

In the opening general session, Earl "Buddy" Lingle, an associate professor of pharmacy administration at the University of South Carolina, criticized a "dark side of medicine" that destroys life rather than saves it.

He said the movement away from saving lives was fed in recent years by "the discovery and subsequent glorification" of the French abortion pill, RU-486.

"In the field of medical technology, we are lost on the moral issues ... and moving at a rate that does not allow discussion of these issues," Lingle said. A similar attitude is being shown by many doctors on the issues of fetal experimentation and assisted suicide, he said.

Quoting from an investigator at the Nuremberg trials, Lingle said the outrageous atrocities perpetrated by physicians during the Holocaust "started from small beginnings, from acceptance that there was such a thing as life not worthy to be lived."

NRLC executive director David O'Steen said June 30 that in years past the national pro-life group devoted 99 percent of its attention to the abortion issue, "because the threat of euthanasia seemed so far off."

Although the end-of-life issues are often more complex than abortion and might not "have the same initial appeal as talking about a little baby," the issues nonetheless need to be discussed.

"We have to educate a large number of Americans on this issue in a very short time," O'Steen said. "You have a challenge. You have a burden. No one else will do it."

Dr. John C. Willke, former NRLC president and founder and president of the International Right to Life Federation, gave a world pro-life update. He said the United States has both "the worst law in the world" on abortion and the "largest, most effective and best-funded right-to-life group in the world."

See **Life,** Page 11

African-American Affairs Ministry To Focus On Pastoral Plan

By EDUARDO PEREZ
Staff Writer

HICKORY — The African American Affairs Ministry is sponsoring a spiritual celebration entitled "Planting, Cultivating, Harvesting."

The July 22 meeting, from 9 a.m. to 4 p.m. at the Catholic Conference Center, will allow families an opportunity to gather and share with one another.

The ministry hopes the event will plant seeds of greater enthusiasm for the Word of God, cultivate the gifts and talents of African Americans and harvest the fruits of the Holy Spirit.

Keynote speaker Brenda V. Easley, director of the Office of Black Ministry in the Diocese of Buffalo, N.Y., will give a presentation focusing on the National Black Catholic Pastoral Plan.

"Her presentation will focus on the history of the pastoral plan and its focal points, such as evangelization, family, youth, catechesis and liturgy and community activities and service," said Rev. Mr. Curtiss Todd, vicar of the Diocesan African American Affairs Ministry. "Along with giving an update on what other ministries are doing throughout the diocese, Easley will urge participants to read the plan and decide within parishes what aspect of the plan should be implemented."

Participants will share in prayer, music, family, history and evangelization. Parishes in the Diocese of Charlotte are welcomed to join in the celebration.

"This is the first year that the diocese has attempted to implement this plan on a diocesan level," said Rev. Mr. Todd. "One of the primary goals of the pastoral plan is that African Americans share with the entire Church their gifts, their talents, their culture and their contributions."

Rev. Mr. Todd hopes that families will share with one another and learn that each person in a family is important, both young and old.

"One of the goals of the pastoral plan is to emphasize family," said Rev. Mr. Todd. "Because of the importance of family, the camp meeting is for families, including youth."

The meeting will be ideal for children of all ages to learn how they can contribute their gifts and talents to their parishes, said Rev Mr. Todd.

Bishop William G. Curlin and Father Mauricio W. West, chancellor and vicar general of the diocese, will participate in the opening ceremonies. They will include an old fashion camp meetin' — a praise and worship celebration. The second half of the day will include discussion of the pastoral plan as well as a question and answer period.

Pre-registration by July 14 is requested. To register, contact Rev. Mr. Todd at (704) 331-1727.

His Excellency,
The Most Reverend William G. Curlin, is pleased to announce the following appointments in the Diocese of Charlotte:

Effective June 19, 1995
Rev. John C. Aurilia, OFM Cap., Pastor, Immaculate Conception Church, Hendersonville;

Rev. Alfonso D. Pagliara, OFM Cap., Parochial Vicar, Immaculate Conception Church, Hendersonville;

Effective July 1, 1995
Rev. Roland Hautz, Glenmary, Vicar of Boone Vicariate;

Rev. Joseph Zuschmidt, OSFS, Pastor, Immaculate Heart of Mary Church, High Point;

Effective July 5, 1995
Rev. Pius F. Keating, SA, former pastor of St. John the Baptist Church, Tryon, granted retirement;

Rev. Lawrence Heiney, Administrator, St. John the Baptist Church, Tryon;

The following have been reassigned by their respective Religious Orders:

Rev. Joseph Tustin, OSFS
Rev. Allen Dec, OFM Cap.
Rev. Robert Salamone, OFM Cap
Rev. David Devlin, OSFS

The Very Reverend Mauricio W. West, V.G.
Chancellor

Pope To Dedicate Peace Day Message To World's Children

VATICAN CITY (CNS) — Pope John Paul II will dedicate his 1996 World Peace Day message to children, as victims of violence and protagonists of peace.

The pope hopes his message can help "give or restore hope to so many children for whom the future remains blocked" by the effects of conflict, the Vatican said July 4.

The theme of the message, "Let us give children a future of peace," is dedicated to the "too-many children who do not know peace, who have never enjoyed peace," a Vatican statement said.

The statement said that everyone agrees that children are the key to society's future, and that their healthy intellectual, physical and religious development is the best way to build a peaceful way of life.

"But the world today offers the sad spectacle of children who are victims of family and social violence, of armed conflicts and of various forms of exploitation," it said. The pope wants to "launch a heartfelt appeal to all: to give the hope of peace to children, wherever they are," it said.

Children today urgently need the possibility of living in a peaceful society, so that peacemaking is learned at a young age, the statement said. "It is their right, and it is our duty," it said.

Children also need families that educate them with love and that respect their dignity. They need models of healthy behavior in order to overcome the temptation to violence and the contrasts of modern society, it said.

But the pope will also highlight the fact that children can make a difference when it comes to peace. Many young people, the Vatican said, have courageously defended the rights of other children who are being exploited or used.

Ordain (From Page 1)

Rev. Mr. Neil Chirico of Charlotte, the only widower in the group, made his commitment to a life of celibacy in a solemn pledge to the bishop. Although married men may become permanent deacons and most of them are married, a man who is single or widowed at the time of ordination must remain celibate. A married deacon whose wife dies after ordination may not remarry.

Permanent deacons are responsible to their bishop, not to the pastor of the parish to which they are assigned. As part of the ordination, they pledged obedience to the bishop and his successors.

In the most solemn part of the ordination rite, each candidate knelt before the bishop who silently laid his hands on his head. Bishop Curlin then said the prayer of consecration over the 11 kneeling candidates.

After the new deacons received their vestments, Bishop Curling presented each with the book of Gospels and gave each the kiss of peace. The other deacons present then embraced them and welcomed them into the Order of Deacons.

In addition to the Rev. Mr. Chirico who is a member of St. John Neumann Parish, Charlotte, the other new deacons and their parishes are the Rev. Misters Wayne Adams of Trinity, Our Lady of the Highways, Thomasville; Philip Killian Jr., of Jamestown, St. Benedict, Greensboro; Keith Kolodziej of Charlotte, St. Matthew, Charlotte; Michael Langsdorf of Lewisville, Holy Family, Clemmons; Carlos Medina of Charlotte, Hispanic Catholic Center and Our Lady of the Assumption, Charlotte; Edwin Rodriguez of Charlotte, Hispanic Catholic Center, Charlotte; Ron Steinkamp of Thomasville, Our Lady of the Highways, Thomasville; Paul Teich of Greesnboro, Our Lady of Grace, Greensboro; Rafael Torres of Charlotte, Hispanic Catholic Center and St. Patrick Cathedral, Charlotte; John Weisenhorn, Gastonia, St. Michael, Gastonia.

For more information about permanent deacons and biographies of the new permanent deacons in the Diocese of Charlotte, see Page 8-9.

Dear Bishop Curlin and the People of Charlotte,

I am very grateful for your warm welcome, love and support for me and my Sisters.
My gratitude is my prayer for you. Please pray for me, for our Society and for the poor we serve.

Yours in Jesus,
Mother Teresa, MC

Attention Athletes

If you will be participating in Atlanta Sports '95 or are in training for the 1996 Olympics, we'd like to hear from you. We want to track your progress as you head for the games next summer.

Call Joann Keane, Associate Editor, *The Catholic News & Herald,* (704) 331-1713, or write to 1524 E. Morehead St., Charlotte, NC 28207.

Good luck as you head for the gold, and call or write today.

Bishop William G. Curlin chats with Bill and Mary Jo O'Malley of St. Paul the Apostle Parish and their son, Will, at the Greensboro Vicariate Community Life Network Festival of Salt and Light. Photo by JOHN GILLIGAN

Bob Strang of St. Joseph in Asheboro and Pearline Thomason of St.Mary in Greensboro present the offertory gifts to Bishop Curlin and Oblate Father Jim O'Neill, pastor of St. Paul the Apostle and vicar of the Greensboro Vicariate. Photo by JOHN GILLIGAN

Office of the Bishop

July 7, 1995

Dear Friends in Christ:

I am very pleased to announce that the Very Rev. Joseph L. Levesque, CM, the provincial of the Congregation of the Missions of Vincentian Fathers, has written to offer us the joyful news of his appointing the Rev. Vincent H. Finnerty, CM as the new director of Hispanic Ministry for the Diocese of Charlotte.

Approximately ten dioceses were seeking Father Finnerty's assistance. I believe this is a special gift from God to the Diocese. I am overjoyed that Father will soon be with us and can coordinate and guide the tremendously important ministry in serving our Hispanic brothers and sisters throughout our many counties.

What a blessing his coming will be in conjunction with our ordination of three new Hispanic deacons for service in the Church of Charlotte. God is being very good to us.

Prayerfully in the Lord,

+ William G. Curlin

Most Reverend William G. Curlin
Bishop of Charlotte

Greensboro Vicariate Celebrates Festival Of Salt And Light

By BRIDGET JOHNSON

GREENSBORO — Bishop William G. Curlin and 107 parishioners from eight of the Greensboro Vicariate parishes gathered at Knights of Columbus Hall Sunday, June 11, to celebrate the social ministries in the Piedmont region of the Diocese of Charlotte.

The Festival of Salt and Light was sponsored and organized by the Greensboro Vicariate Community Life Network which was convened in February 1992 by Daughters of Charity Sister Anne Joseph Edelen, parish area coordinator for the Greensboro office of Catholic Social Services. The office is a satellite of the CSS regional office in Winston-Salem.

The festival included display tables which featured the activities of the community life commissions of each participating parish. The Vicariate Community Life Network display featured the many joint activities which have been carried out in the past three years.

The day began with a Mass concelebrated by Bishop Curlin and Oblate Father Jim O'Neill, pastor of St. Paul the Apostle Parish. During the offertory procession, a representative of each parish carried a symbol of one of the parish's social ministry activities.

Outreach activities represented in the procession included a sister parish in Peru, a Habitat for Humanity house, food baskets for the needy, participation in an ecumenical ministry center for the poor, a multicultural parish outreach center and hosting overflow guests from the ecumenical night shelter for the homeless at the parish center.

Following the liturgy, everyone had an opportunity to share stories about social ministry activities and to enjoy refreshments. The festival was planned by 17 of the 24 parish representatives to the network. At the end of the festival, the planning committee delivered the leftover refreshments to the Greensboro Urban Ministry PATHWAYS shelter for homeless families.

Agnes Strang of St. Joseph Parish in Asheboro commented after the festival, "This festival today was such an uplifting occasion. I think we need to come together in celebration more often and renew ourselves in order to return to our communities and continue our work in outreach activities."

The Community Life Network brings together community life representatives from each of the vicariate parishes to develop and strengthen the faith dimension of their social ministries through prayer, reflection and annual retreats. In addition to these spiritual aspects, mutual support, ongoing education and service are vital components of the network.

Following a series of meetings which focused on formation and goal-setting, the SHARE food program was selected to become the network's first joint program. After planning meetings, a training session and volunteer recruitment, SHARE began in March 1993.

See **Festival,** Page 16

A Celebration of Faith with

MOTHER TERESA

of Calcutta

The Diocese of Charlotte is pleased to make available a video capturing the Ecumenical Prayer Service held June 13, 1995 ✝ Charlotte Coliseum.

A DONATION OF $10.00 IS REQUESTED.

Mail coupon below with check payable to:

THE DIOCESE of CHARLOTTE
1524 E. Morehead Street
Charlotte, NC 28207
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Remember His Will In Yours.

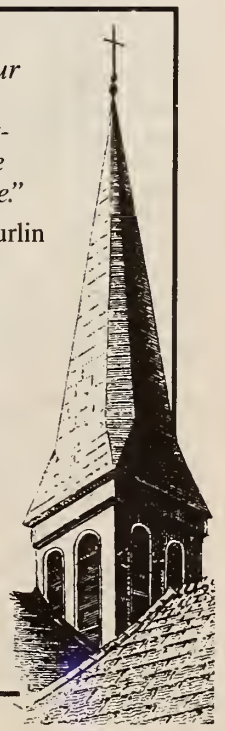
"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

An Independence Day Challenge

The Migration Committee of the National Conference of Catholic Bishops has issued what the members call an Independence Day challenge to the nation to "reject divisiveness and to instead stand together in solidarity and compassion" on policies and attitudes directed at immigrants.

The committee's statement, "One Family Under God," says that the present climate in the United States "brings further fragmentation, as those who have traditionally been at the edge of this society — the poor, minorities and the immigrant — face increasing marginalization.

The 20-page statement spells out the Church's historic support for migrants and immigrants, challenges attitudes that recently have been influencing national policy and proposes changes in law, governmental policies and the response of the Church, itself.

The statement particularly expresses concern about proposals which would adversely affect refugees, persons seeking asylum and, in some cases, even naturalized citizens. It cites, for example, the return to Cuba of asylum-seekers and the repatriation of Chinese attempting to flee the repression in their homeland.

The statement also raises an issue which is all-too-rarely mentioned in discussions of illegal immigration. Many of the illegals are brought to this country by businessmen who view them as a source of cheap labor.

"It is vital that we face squarely the extent to which the presence of persons of illegal status in this country is directly related to our own willingness to use and dispose the labors of these people how, when and where it suits us."

The statement goes on, "The sting of illegal status is the powerlessness of the individual in the face of unscupulous employers determined to squeeze as much work out of the workers for as little money as possible.It is our complicity in their exploitation that makes efforts to punish them for their presence in this land particularly duplicitous and self-serving."

There is one part of the statement which we think could use some calrification. The committee talks about adequate funding for the Border Patrol including money for what boils down to sensitivity training. The statement should make it clear that the Border Patrol needs funds for more personnel to prevent illegal immigration. Much of the agitation for crackdowns on legal immigration might end if the illegal variety is shut down.

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Pro-Life Corner

"And when Pandora lifted the lid of the gift she had coveted for so long, out flew plagues and sorrows for all humankind."
Pandora's Box

Abortion: our own "Pandora's Box!"

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Tries To Heal Religious Breach

The Pope Speaks

Pope John Paul II

PRESOV, Slovakia (CNS) — Pope John Paul II spent an unexpected three minutes in the rain praying before a monument to 24 Protestants killed by Catholics more than 300 years ago.

The unscheduled July 2 stop during a visit to Slovakia came after local Protestant leaders criticized a papal decision to declare as saints three Catholic priests killed by Protestants in the 17th century.

They wanted mutual recognition of Protestants killed because of their faith during the same century marked by religious wars.

The pope was joined by Lutheran Bishop Jan Midriak of Eastern Slovakia at the monument in the Eastern city of Presov where the 24 were killed in 1687. They prayed the "Our Father" together under a white umbrella.

"We really appreciate this gesture. We never thought something like this would happen," said Bishop Midriak.

"We think history up to now has been interpreted one-sidedly because the 17th century was a hard time for both faiths. It was very right that the pope recognize that there were cruelties on both sides," he added.

The bishop was a main critic of the decision to canonize the three Catholics during the June 30-July 3 papal visit.

The monument stop was the second time in the same day that the pope honored the Protestant martyrs. Earlier, he praised them during the sainthood Mass for the three Catholic priests.

His actions also were an effort to mend ecumenical fences with the tiny Protestant community in the heavily Catholic country. Problems had been building for several months because of Protestant fears that the pope would only mention Catholic martyrs during his visit.

Protestant reactions included a March 30 open letter to the pope asking him to mention Protestant martyrs and a July 1 Lutheran service in Presov to honor the 24 martyrs.

Maybe the visit to the Presov monument was a reaction to the July 1 Lutheran service "when 5,000 people commemorated the 24 martyrs," said Bishop Midriak. The pope held the sainthood Mass in nearby Kosice, where the three Catholics were killed in 1619.

"How can we fail to acknowledge, for example, the spiritual greatness of the 24 members of the Evangelical Churches who were killed at Presov?" the pope said at the canonization Mass. "To them and to all who accepted suffering and death out of fidelity to the dictates of conscience the church gives praise and admiration," the pope added.

The Boys Of Summer

Editor's Notebook

Joann Keane

The thrill of summer has consumed the Keane boys. Schools out, the pool's open, and the backyard grass is properly worn into a diamond shape.

Moreover, Americas' pastime has taken hold of our lives. Three boys; three forms of *The Sport*. I'm told there is no other sport worthy on the face of the earth. Of course, that's baseball. For the Keane family, that means baseball in virtually every form known; from the backyard variety, where the days are filled with dreams of slamming the ball well across the neighbor's fence, to the omnipresent game on TV. Although the Cubs are the number one household choice, cable brings in more games than seems humanly possible. The gang seems to relish their abilities as armchair umpires, as they surf channel to channel, in search of the perfect game.

However, as the sun goes down, the real action begins, as we switch gears, suit up and head out to the respective organized teams; t-ball, machine pitch, and Little League.

T-ball and machine pitch are pretty tame, although it is claimed to be a "training ground" for the future stars of the mound. The real action comes with Little League. And this year, Little League has become the world in which we live.

Eleven-year-old Chris completed a successful Little League season. He played strong and gave his all to baseball this spring. He drove in runs, fielded and decided third base was the field position of choice.

He tried out and was selected as a member of the all-star team. In the heart of a boy who lives for the game, life can't get much better. Chris was one of the top 10 picks for the Park Sharon All-Star team. All-star practice is a grueling test; not just for the kids, but parents as well. It's a major commitment of time, with practices daily, for hours at a time. Chris rose to the occasion. Yet, somewhere along the line, he hit a slump that he hasn't been able to shake. His hitting and fielding have struck out.

Though he's working to regain his edge, Chris spends the games in the dugout, cheering on his teammates. He's a second string guy now, but you'd never know it. His team spirit has not been dampened. When he returns from a game, he describes it with such detail and enthusiasm it's as though he was right in the center of the action.

The Park Sharon All-Stars won the city championship, and Chris returned with a trophy; a towering symbol of his good sportsmanship.

But, it's not over, folks. Next week, the reigning 11-year-old all-stars proceed to Greensboro for exhibition games. It's hoped that slugger Chris may see some action. The following week, the team heads to Hickory for state competition. If Chris gets back on track, he may play. If not, he'll be the best team cheerleader the Park Sharon All-Stars have ever seen. And his proud parents will be there, cheering on the boy with the all-star attitude.

Suicide Is Never Justified

Light One Candle

Father John Catoir

In his recent encyclical entitled, *The Gospel of Life*, Pope John Paul II condemns the practice of physician-assisted suicide. "No one can, in any way, permit the killing of an innocent human being, whether a fetus, an infant, an adult, and old person or one suffering from an incurable disease. Furthermore, no one is permitted to ask for this act of killing for himself or herself." (Chapter 3 # 56)

In a moment of weakness a troubled person, overcome by dark emotions, may be tempted to commit suicide. I can think of no greater tragedy for any family than the suicide of a loved one. There are no words for such sorrow.

What drives a person to commit suicide? No doubt the subconscious mind plays a role. Freud in his discovery of the subconscious blamed nearly everything on repressed sexual impulses. Adler, on the other hand, influenced by Nietzsche, thought that the basic human need for power and superiority explained all our actions. In this scenario, suicide might result from feelings of worthlessness. No doubt there have been such cases.

However, psychiatrist Viktor Frankl disagrees with both Freud and Adler. He contends that basic to every human drive is the search for meaning. In his book, *Man's Search for Meaning,* he tells the story of how he survived the Nazi death camps. Because of his strong religious faith he maintained his sense of purpose. He pictured himself lecturing future audiences about the horrors of the death camps. He wanted to prevent such horrors from ever happening again. This sense of mission kept his hope alive and gave him a reason for living.

Frankl insists that no matter how dismal your life may be at any given moment "life retains its meaning until we draw our last breath. No one can foretell what life has in store for the future, or what magnificent hour may still await him or her. We have to be open to the future. Suicide is never justified." (cf. "Viktor Frankl at 90," *America* magazine, March 18, 1995)

Each one of us is a unique creation. Each one of us has a job to do in this world that nobody else can do. We are put on earth for a purpose, and God will be with us always, sustaining us in good times and bad. The Christophers have been proclaiming this message for more than 50 years.

Please pray for those who struggle with mental sickness and depression. Encourage them to trust the Lord as they cling to life.

For a free copy of the Christopher News Note, "Choose Life," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.

Father Catoir is director of The Christophers.

The Never-Ending Call For Vocations

The Human Side

Father Eugene Hemrick

I was asked in a recent interview what I thought could best help solve the crisis of vocations to the priesthood. To answer, I went back to research I have helped to conduct on seminarians — research showing that priests themselves are the major key to increasing vocations.

We now know with high certainty that happy, effective priests are what first attracts a man to think about the priesthood.

Although we cannot say that priests today are demoralized, many are frustrated, which diminishes their happiness and divides them. The frustration comes from new tensions the priesthood has not experienced before.

One tension is due to the decline in the number of priests, which is doubling a priest's duties. This downward phenomenon is also raising the fear among priests of having to administer megaparishes in the not-too-distant future.

Another tension comes from mounting demands placed upon priests. Today's laity is asking many more questions than in days gone by, and women are asking for more participation in parish decision making, while immigrant cultural groups are asking for their own parish councils and liturgies.

Public scandals involving some priests are also very upsetting. Priests, like any peer group, are a team and a community among themselves. When one member of the team goes astray, the whole team cannot help but feel the pain.

Most stressful of all is the fact that the Church, like most of the rest of our culture, is undergoing major shifts. Practices that once worked don't always work anymore. Most priests don't know what the future holds for parish life or for them personally.

But just as stressful for priests is hearing that they ought to return to practices of the past, as if these must be made to work today. As one priest said in our most recent study, you have to resist the temptation the Hebrews had in the desert to return to Egypt.

Transition times are stressful, but priests are not able to run away from them.

In a study by the National Federation of Priests' Councils we learn that priests also don't have much confidence in the leadership that is supposed to help them form a better future. Many are not as confident as one might expect in their bishops or the national organizations which are supposed to address their problems.

Another study of priests who are considered effective in their dioceses found that frustrated priests are tending to go it alone and don't want to be bothered with anything that smacks of Church bureaucracy.

This causes some priests to avoid meetings of any type which bring them together as a whole. They just want to be left alone to attend to their parish ministry undisturbed.

I believe one way to overcome the vocations crisis is to find the best means available for getting priests together to discuss their frustration and the ultimate causes of it.

As Pogo once said, "I have found the enemy, and it is us."

Priests who aren't happy and who avoid coming together to get at their frustration will reflect unhappiness, no matter how they try to disguise it.

Until this, like an infection, is lanced and the poisons released, the happiness needed to attract others to the priesthood will be much less than it needs to be.

My bet is that if we got half the priests who never come together to do this, we would see a corresponding growth in vocations to the priesthood.

Father Hemrick is director of reseach for the United States Catholic Conference.

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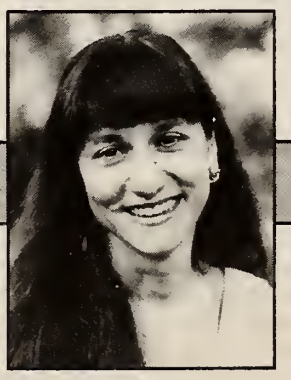
The Gift Of Erynne

Family Matters

Eileen C. Marx



My close friend and neighbor Fran is part of Community Bible Study (CBS), a non-denominational 30-week Bible study course. Last year, a woman in the program, Diane, spoke to the CBS group about what God had taught her since the birth of her daughter, Erynne, who has a neurological disability that affects her muscle tone, mobility, vision, speech and hearing.

Fran was so moved by Diane's story that she asked if I could watch her children one morning a week so she could help out with Erynne's therapy, a vigorous program that takes place in Diane's home five days a week for four to six hours each day. Every week more than two dozen volunteers are needed to walk Erynne and to stimulate her speech, vision and sense of touch. It's a demanding schedule for the family, especially when considering that Erynne has two older sisters, Elly, 9 and Heidi, 7.

A few weeks ago Diane spoke to the CBS group again and reflected on what God has taught her through Erynne during the past year.

Diane said, "I used to look at Erynne and what she couldn't do. I viewed her as a burden. But now I don't look at her disability. When I see Erynne I see a very precious child and I feel like she's a treasure.

"I remember in my heart four years ago I said, 'Lord, if you don't heal Erynne, I want you to take her.' I wasn't willing to face the painful road that was looming in front of me. The easy way out of my pain was to tell God to take her if He wasn't going to heal her. What God did instead was to change me. I love her as she is and I'm thrilled with the progress she's made and what she can do now. But I'm not content to leave her there.

"And as I've thought about that, I realize that's how God views you and me. He loves us as we are. And He's delighted our progress with Him. But He is not content to leave us there. He is always at work in us and around us, stimulating our growth because it is for our good."

Diane spoke honestly and beautifully about the easy and comfortable life she always expected she would have, a life that didn't allow room for pain, suffering or disappointment. It's a world that most of us believe we're entitled to. Understandably, we want to keep pain and suffering at a distance in our lives. We live in a society that is uncomfortable with pain, suffering, crises and illness. We find ourselves looking for ways around the pain — anything to avoid going through it.

And yet it is often in these most painful moments — a diagnosis of cancer, the sudden death of a loved one, a car accident, an addiction, a parent's illness, or a child's disability — that we have the opportunity to meet Jesus, heart to heart. It doesn't happen immediately, but when we look back at our life's darkest moments, we understand that those are the times that we've grown in the most profound ways. During these times when God has our undivided attention, we're given opportunities to redefine our priorities and allow God to change us.

See **Marx,** Page 16

Why We Call It The 'Mass'

The Question Box

Father John Dietzen

Q. For a long time we have called our eucharistic celebration the Mass. Some priests we've asked talked about the word "missa," which the new catechism mentions, but without explanation. Is the "celebration of the Eucharist" the same as Mass now? Where does the word come from? (Missouri)

A. Our English word Mass (Latin *Missa*) is generally assumed to be from the Latin words which formerly ended the liturgy, *Ite, missa est*. The phrase is a difficult, ambiguous one to translate well. The catechism relates it to the Latin word "missio," sending the faithful to fulfill God's will in their lives (1332).

"Eucharist" and "Mass" are two of several titles the catechism gives for this liturgy. Part of the difficulty stems from the fact that, in the past, Mass was nearly totally identified with what we now call the Liturgy of the Eucharist.

Older Catholics will remember when the only "three essential parts of the Mass" were the Offertory, Consecration and Communion.

The readings and reflection on the Scriptures were considered secondary at most, not an important part of the Mass at all. To miss them on Sunday, even deliberately, was generally considered only slightly sinful.

Today, the Liturgy of the Word (readings, homily and general intercessions) and the Liturgy of the Eucharist (presentation of the bread and wine, the consecratory thanksgiving and Communion) are viewed by the Church as forming "one single act of worship" 1346).

This returns to what the catechism calls the fundamental structure of the Mass, "which has been preserved throughout the centuries down to our own day."

It refers, as a model, to the way the risen Jesus moved with the disciples on the road to Emmaus (Lk. 24). He first explained the Scriptures to them. Then He sat at table, "took bread, broke it and gave it to them" (1347).

Thus, even though it is often referred to as the "celebration of the Eucharist," the Mass actually consists of both the Liturgy of the Word and the Liturgy of the Eucharist.

Q. My husband and I, both lifelong Catholics, were married nearly 2O years before he left me for another woman, and we were divorced. We have tried hard for several years to work out a reconciliation and probably will remarry each other soon. We know we will need a new marriage performed for our state requirements; but our parish priest says we do not need another marriage in the Catholic Church, since in the eyes of the Church our marriage has never been dissolved. If this is correct, both of us will then be able to receive the sacraments, correct? (Pennsylvania)

A. That is correct. I hope you both are aware, however, that you are already, and have been, free to receive the sacraments. As long as you and/or he have received the sacrament of penance for any serious sins that may have been committed in the past, there is nothing preventing your going to Communion at Mass even now.

Surely there remains an enormous amount of healing and growth to achieve again in your relationship. You need all the sacramental support and strength you can get. I'm happy for both of you that you had the opportunity and the courage to do what was necessary to bring about this reconciliation. Many do not have that opportunity.

(A free brochure, in English or Spanish, answering questions Catholics ask about baptism practices and baptismal sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, 704 N. Main Street, Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Providing For The Future — Good Business, Goood Sense

Planned Giving

Jim Kelley

In 1587, the Banco di Rialto in Venice initiated modern banking. It accepted deposits and allowed depositors to write negotiable checks. Today, prudent people still rely on banks and other financial institutions.

Responsible adults wisely provide for the future during their working years. To help increase retirement income, the government enacted legislation that encourages those who qualify to establish tax-deferred retirement plans. The most familiar of these plans are the Individual Retirement Account (IRA) and the 401 (k) plan, which you may have at work. Subject to certain limitations, payment of taxes on contributions and their earnings is deferred until they are withdrawn at a later date.

You may also provide for retirement by accumulating negotiable securities, mutual fund shares, life insurance plans, real estate, tangible personal property, savings accounts, and certificates of deposit.

Future Help For Your Favorite Catholic Cause

A significant portion of your assets will probably remain after you no longer need them. Therefore, you can bequeath them to the persons and charities of your choice:

— A properly prepared and executed will or trust can distribute your estate to loved ones, the diocesan foundation agencies, your parish, or the Diocese of Charlotte.

— You may name these worthy charities as beneficiaries (or contingent beneficiaries) of life insurance proceeds.

— Catholic causes may be designated as survivor-beneficiaries of such assets as negotiable securities, mutual fund shares, certificates of deposit, or saving accounts (in accordance with state laws).

— All, part, or what remains unused (the "residue") in an IRA or 401 (k) plan may be left to the Catholic foundation agencies, your parish, or the Diocese of Charlotte. This may, in fact, be a more economical way to leave funds to charity than through a will, since non-charitable heirs may have to pay income tax as well estate tax on amounts received from retirement plans. (Keep in mind that certain corporate and government-sponsored retirement plans may not allow you to appoint a charity as the "charitable remainder," so be sure to discuss your intentions with professional advisors.)

Without a doubt, you and other faithful Catholics in the Diocese of Charlotte acknowledge the personal opportunity and obligation to be good stewards and to provide for the future of the charities you support. The continuation and growth of the Christian services they perform will be determined, to a large degree, by the plans you make now.

For a free booklet or other information that can help you with long-range planning, please contact me at the Diocesan Development Office, Diocese of Charlotte, 1524 East Morehead Street, Charlotte, NC 28207; telephone (704) 331-1709 or 377-6871. Providing for your future can begin today.

Kelley is director of development for the Diocese of Charlotte.

Kateri Tekakwitha

The first North American Indian candidate for sainthood, Kateri was born near modern Auriesville, N.Y., around 1656. Her family died from smallpox when Kateri was 4. She went to an uncle's home, sought instruction from a Jesuit missionary and was baptized in 1676. Her conversion and piety aroused so much opposition that she walked 200 miles to a Christian Indian village in Montreal. Known as "Lily of the Mohawks," Kateri was beatified in 1980. Her feast is July 14.

Saints & Scripture

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Salt And Light

Reflections on the Social Mission of the Parish

"With eyes of faith, we see every 'crack baby' or person with AIDS, every Haitian refugee or Salvadoran immigrant, every victim of unjust discrimination, and every person combatting addiction as a child of God, a sister or brother; as Jesus in disguise."

U.S. Catholic Bishops, *Communities of Salt and Light*

COMMUNITIES OF SALT AND LIGHT — REFLECTIONS ON THE SOCIAL MISSION OF THE PARISH

Scripture

	Readings for the week of July 9-15	Readings for the week of July 16-22
Sunday:	Isaiah 66: 10-14 Galatians 6: 14-18 Luke 10: 1-12, 17-20 or 10: 1-9	Deuteronomy 30: 10-14 Colossians 1: 15-20 Luke 10: 25-37
Monday:	Genesis 28: 10-22 Matthew 9: 18-26	Exodus 1: 8-14, 22 Matthew 10: 34-11: 1
Tuesday:	Genesis 32: 23-33 Matthew 9: 32-38	Exodus 2: 1-15 Matthew 11: 20-24
Wednesday:	Genesis 41: 55-57; 42: 5-7, 17-24 Matthew 10: 1-7	Exodus 3: 1-6, 9-12 Matthew 11: 25-27
Thursday:	Genesis 44: 18-21, 23-29; 45: 1-5 Matthew 10: 7-15	Exodus 3: 11-20 Matthew 11: 28-30
Friday:	Genesis 46: 1-7, 28-30 Matthew 10: 16-23	Exodus 11: 10-12, 14 Matthew 12: 1-8
Saturday:	Genesis 49: 29-33, 50, 15-24 Matthew 10: 24-33	Song of Songs: 3: 1-4 or 2 Corinthians 5: 14-17 John 20: 1-2, 11-18

Best-Selling Author Reflects On 'Redemption,' Life At 70

WASHINGTON (CNS) — Best-selling author Leon Uris believes "that human beings have this extraordinary gift to right wrongs within their lifetime."

"I think we have to redeem ourselves, sometimes many times a day, in arguments with the wife and children or with our business associates," he said. "Even nations have to constantly shift and redeem."

Redemption is the title and theme of his latest novel, which returns to the Irish troubles and characters of his 1976 *Trinity*. Uris spoke with Catholic News Service in a teleconference interview following its June publication.

The author's 10 previous novels, including *Exodus* and *QB VII*, have sold 150 million copies in 29 languages worldwide and won him honors from Irish and Jewish groups for his treatment of their political and religious struggles.

Writing about Jewish themes came naturally, he said. He was drawn by his own Jewish heritage, the loss of family members in Nazi concentration camps, and the anti-Semitism he experienced as a Marine in World War II.

His Irish connection was different. "Ireland came to me like an angel from the sky," he said.

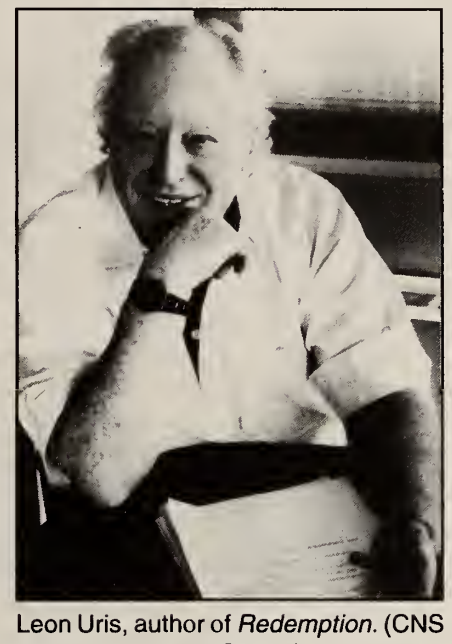
Uris spent seven years researching and writing *Redemption*, though not in Ireland. He relied on the extensive Irish library he began collecting in the early 1970s when he and his former wife, photographer Jill Uris, lived in Ireland while collaborating on the nonfiction book, *Ireland — A Terrible Beauty*.

The most exciting part of Ireland, he recalled, was the Irish "use of conversation," and the Irish meeting hall — the pub — "is just loaded with wonderful, earthy conversation."

"It was like listening to music all day," he said. "I feel more at home, more comfortable there than probably any place in the world, outside of America."

He said he wanted *Redemption* to "show that people and, where there's a family structure, families can redeem themselves, that love can prevail on this earth."

The book covers the same people and story as *Trinity*, he noted, but changed "from the history that I'd always written ... to the relationships between the people." That shift was "an exciting and very exhilarating experience," added Uris.



Leon Uris, author of *Redemption*. (CNS photo from HarperCollins)

In *Redemption*, he weaves more than 40 years in the lives of three fictional Irish families — two Catholic and one Protestant — into the real dramas of World War I and the Irish republican movement leading up to the 1916 Easter uprising.

"In the case of Ireland, the Catholic-Protestant conflict, I really don't make any bones about which side I come down on," he admitted.

"There can be no political settlement simply because you have a Protestant majority in Ulster that has the political will and the arms to resist going into a republic," he said. He also believes the Catholic south "doesn't have the political will to unite Ireland."

Uris thinks economic equity is the answer.

"Once the Catholic in Ulster is in the marketplace on an equal footing with the Protestant," he said, "and once there are cultural exchanges and sports exchanges and more open voters, I think the political situation will resolve itself."

He said even though he has questioned "a lot of Irish Catholicism in it's very harshest terms," he believes "the Irish could not have survived without Catholicism."

Uris, who grew up in a poor Jewish family on the East Coast, said he was "rather anti-religious" until World War II, when he learned there are "no atheists on the battlefield."

"The defining point in my life," he said, "as far as morality is concerned, was the Holocaust. This shattered me, shocked me, and it still motivates me a half a century later."

Uris said he does "not belong to any church or synagogue as a contributing member," but has his "own set of values," based on "the prophets and the canons of charity," and on beliefs such as "the godlessness of war" and that "human dignity is essential for human survival."

"I think these are basic in every religion," he said, but emphasized that "human dignity is the core of my religion. I tell my children two things: don't lie and be nice to everybody."

"Oftentimes, we must spend the second half of our life getting over the first half," says the hero in *Redemption*. Uris, who is 70, said he uses the same line in lectures.

"As I've grown older," the writer said, "I have come to realize that what life is really all about is family relations and relations with other human beings."

"I have children from 8 to 48," said Uris, who has been married three times. Having now reached "a time of reflection," he said he's become "more interested in what's going on between me and my sons and daughters."

"I've made some terrible mistakes," said the writer, acknowledging that his first family "suffered because I was out there trying to work the world."

"Having children late in life, over the age of 60, was a blessing I never expected," he said. Uris dedicated *Redemption* to his two youngest children, and said "I try to tell them I love them," a declaration that redeems a father's relationship with his son in the book.

Uris said his relationships with three older children have been rehabilitated. "We've all worked at it, me in particular," he said, "and I must say that I'm very pleased with this aspect of my life."

"After 40 years of writing," Uris said he "looks like a coat hanger gone awry." Despite the emotional and physical demands of a writing career, he said it has "been a nice living."

Along with the new book, Uris wrote "20-some drafts" of a play. "It's *Trinity* in three hours or less," he said, and he's hoping for a regional production this year or next.

"A writer believes he has something to say that is going to change things, and hopefully for the better," he said.

Church Opposes State Funds For Contraceptives For Teens

PITTSBURGH (CNS) — The Pennsylvania Catholic Conference opposes on "both moral and practical grounds" a provision in the state budget to give teenagers contraceptives without their parents' consent, said the conference's executive director.

Howard Fetterhoff, in a memo to state senators and representatives, said that morally, Church teaching opposes artificial contraception. On the practical level, he said, evidence shows that increased funding for contraception does not prevent unwanted pregnancies or reduce the number of abortions.

Money for distributing contraceptives to teens is part of $2.3 million allocated for family planning programs by the Pennsylvania Assembly in its 1995-96 budget. The state also receives about $15 million annually for that purpose under the federal Title X program.

Fetterhoff cited a number of studies showing that between 1972 and 1990 nationally, the abortion rate doubled among teen-age girls.

"Experience in over 20 years of publicly funded contraception has not resulted in improved health for teen-age women," he said. "All of the things it was intended to counter have grown worse."

Since 1980, when "the pro-life legislators ganged up and decided they'd get rid of the state funding" for contraceptives, the state budget has not allocated money for them, he noted.

However, this year in his budget plan Republican Gov. Tom Ridge put it back in, proposing $4.6 million be spent on family planning, with half going toward birth control methods and half for alternatives to abortion.

At the same time, Fetterhoff noted, federal lawmakers are considering eliminating Title X as they take a "closer look at how the federal government's money is spent."

Fetterhoff told the *Pittsburgh Catholic*, diocesan newspaper, that the legislature has a lot of pro-life members "in the sense that they're against abortion, but they don't see family planning as that bad ... The bishops have a moral concern about how this money is spent."

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Who Are Permanent Deacons And What Do They Do?

By Kristen West McGuire

How much do you know about the permanent diaconate?

Here's a special challenge for you: Take the following quiz about deacons and their role. The answers might just surprise you!

True or False ?

1) Deacons are ordained clergy.

2) There have always been permanent deacons in the Roman Catholic Church.

3) A married deacon is expected to place the Church as a priority above his wife and family.

4) The wife of a deacon is called a deaconess.

5) A single or widowed deacon is expected to remain celibate for the rest of his life.

6) The deacon works for the bishop of the diocese he serves, not the priest of the local parish.

7) Deacons serve the Catholic Church primarily through the liturgy of the Mass.

8) Lay ministries are not needed in parishes with a deacon.

9) Deacons don't have the same formation as priests.

10) There are more deacons in the United States than in all other countries combined.

Here are the answers to the quiz:

1) True.

There are three levels of holy orders in the Catholic Church.

The diaconate is the first level; it functions as the service ministry of Christ. In other words, deacons are servants, called to embody the work of Our Lord in service of justice, the Word and the altar.

There are as many ways of serving as there are deacons. All deacons can baptize, witness marriages, bring the viaticum to the dying and preside at funerals. They proclaim the Gospel and may serve as the homilist at Mass. Like John the Baptist, they lead a prophetic life of service for the benefit of the Church.

The priesthood is the second level of holy orders. A priest is ordained a deacon prior to being ordained a priest.

Priests stand in the place of Christ himself as they celebrate the sacraments of the Eucharist, reconciliation and anointing of the sick. They carry a spiritual responsibility for the community of faith they serve. Through the sacraments and ministries of the Church, priests manifest the presence of Christ in the world.

The episcopacy is the third level of holy orders. Bishops are ordained to the fullness of holy orders; they convey the leadership of Christ as prophet, priest and king. They shepherd the churches entrusted to their care (with the help of priests and deacons) and safeguard the Gospel that has been passed down to us from the apostles themselves.

Bishop lead their dioceses in communion with the pope and all the other bishops of the world.

2) False.

To be fair, this is a trick question! There have always been deacons in the Church. In the Acts of the Apostles, the apostles assign the service ministries of the Church to seven deacons. Several saints in the early Church were deacons, some of whom later became bishops, like Athanasius.

In general, up until about A.D. 500 to 600, the duties of deacons were similar to those of today's deacons. They were especially instrumental in helping the Church spread across Europe.

The permanent diaconate gradually disappeared during the Middle Ages. Monasteries and convents were providing the charity originally associated with the service of deacons. The liturgical role of the deacon received greater emphasis over works of charity. Gradually, the diaconate became merely a transitional step to the priesthood.

Vatican II restored the office of the permanent diaconate. There were three main reasons for this action: the restoration would return to the Church the full complement of ordained ministries handed down from the apostles; the new deacons would confirm and highlight the work of the Holy Spirit already present in the Catholic Church; finally, deacons would bring sacramental service to areas where priests are scarce.

3) False.

A married man who is ordained a deacon in the Catholic Church is expected to honor his first commitment in the sacrament of marriage, with the Church's blessing. The Church will not ordain the man unless his wife gives her consent in writing.

A married deacon often must juggle a secular job, his family responsibilities and his service as a deacon. This is not a vocation for the faint of heart!

The relationship between marriage and holy orders is an interesting one. In Eph. 5:22-32, the marriage between a man and a woman is compared to the marriage between Christ and his Church. The passage, in effect, says that each one must serve the other in love.

Christ came to serve rather than be served. The man has already been a deacon (Greek *diakonia* means "to serve") to his wife, and she to him. Thus, his ordination to the diaconate is an affirmation of the Christian service evidenced in his marriage.

The unity of the deacon and his wife is a sign to the entire parish of the unity of Christ with his Church. Often, the deacon's wife serves the parish or local community in a concrete way herself. After ordination, the deacon and his wife may work together in various ways to build up the Kingdom of God.

The beauty of the diaconate is that the question of exercising "power" is replaced with the solid emphasis upon service. Those who would see the wife of a deacon as "used" and not appreciated are missing the point. Christ humbled himself to unite with us. In a very real way, the deacon and his wife both embody this divine humility.

4) False. (But it was true at one time.)

Today, the wife of a deacon is not called a deaconess. She should be referred to as "Mrs. Jones" or "Louise," if you are on familiar terms. She remains a lay member of the parish. Some deacons' wives lament that people treated them differently after their husbands were ordained. This need not be so.

In the early Church, the wife of a deacon was referred to as a deaconess. Single or married deaconesses were responsible for preserving modesty during female baptisms.

Married deacons (and married priests in the Eastern rites) were expected to practice celibacy.

Canon 13 of the Council of Tours (A.D. 567) stated, "If a presbyter be found with his presbytera or a deacon with his deaconess, or a subdeacon with his subdeaconess, he must be considered excommunicated for a full year and deposed from every clerical office, and know that he is considered among the laity."

5) True.

Single men ordained to the diaconate, whether preparing for the priesthood or not, must take a vow of celibacy. They are not permitted to marry.

Deacons who are widowed must also observe the norm of celibacy. However, the widow of a deacon may marry with the Church's blessing.

The reason for the celibacy is simple. Those ordained to the service of Christ and his Church are called to consecrate themselves to this work with an undivided heart. The sacrament of matrimony and the sacrament of holy orders must not be in competition.

A married man is ordained a deacon with his wife's consent. The wife usually participates in the formation and discernment process. This is meant as a safeguard against possible marital strife after ordination.

The virtue of chastity is expected in both married and unmarried deacons. Chastity refers to pure, self-giving love between husband and wife. This pure love brings forth physical and spiritual fruit. Married deacons usually have children, the physical fruit of chastity.

Bishops, priests and single deacons are celibate in order to devote their fruitfulness to God's Kingdom. Their spouse is the Church.

The *Catechism of the Catholic Church* puts it nicely: "Accepted with a joyous heart, celibacy radiantly proclaims the reign of God" (1579).

6) True.

Only the bishop is allowed to ordain a priest or a deacon. Thus, the deacon has a direct relationship to the bishop. It is the responsibility of the bishop to ensure that deacons are placed in parishes and ministries where their talents and special charisms will bear fruit.

In the economy of sacramental order, bishops and priests were first deacons. Their knowledge of the needs of the diocese are crucial to the success of the diaconate.

Placement of deacons should reflect the needs of the faith community. At the same time, deacons who are placed within a local parish will obviously want to work harmoniously with the pastor and the bishop.

Priests and bishops do not stop being deacons when they are ordained to the next level of holy orders. They still serve.

A deacon is not a mini priest nor a glorified altar boy. By serving the servant, the bishops, priests and deacons will ground their relationship within the humble love of Christ.

7) False.

It may be that you see the deacon serving the Church only on Sunday during the Mass. But, most deacons serve the Church throughout the week in a variety of challenging and wonderful ways.

Many deacons are involved in the pastoral care of the ill and dying. Other deacons are spreading the good news of Jesus concretely in soup kitchens, homeless shelters and other social-service agencies. Still others reach out to addicts and convicts in prisons and mental health clinics.

Parish-based deacons help to encourage lay ministry within the parish and actively promote service to the world. Indeed, a deacon is expected to help a parish encounter and address the needs of the local community.

In many dioceses, priests who request a deacon to be appointed to their parish are on a waiting list. We can only expect this trend to continue, with the shortage of priests growing yearly.

8) False.

The main function of the deacon is to imitate Christ as a sign and sacrament of service. Deacons, and parishes, are called to be Christ's hands, feet and mouth in the world. Most people will acknowledge that our parishes often fall far short of this goal. The focus of the deacon is to serve in such a way that encourages each and every Christian to imitate Christ.

Lectors, lay eucharistic ministers, acolytes and other lay persons need not feel threatened by the presence of a deacon. The deacon is not a lay person; he is a member of the clergy. His primary focus is to highlight needs that are not being met within the life of the community.

Strong lay participation in a parish may negate the need for a deacon. (and this would delight the deacon, you can be sure). The exception to this may be parishes with no priest. There have been deacons assigned to such parishes in recent years.

9) True.

The formation programs are separate. Deacons undergo a formation that takes approximately three to five years; formation for a priest is generally a year or two longer.

Deacons and priests learn many of the same things, such as the Bible, Church history, interpersonal dynamics, liturgics and theology. However, deacons and priests are preparing for distinctly different forms of service. Also, the deacon must learn to balance the demands of family, secular job and formation.

The sacrament of holy orders is irrevocable. It is extremely important that the discernment of a call be confirmed prior to ordination. In most dioceses, the number of deacon candidates accepted for ordination is a small percentage of those who apply for admission to the program.

10) True.

There are more than 11,000 deacons in the United States, and about 20,000 deacons worldwide.

When the permanent diaconate was restored, it was expected to grow fastest in Third World countries. However, the most notable growth has been in the United States and Germany.

There are several reasons for the growth in the United States.

The Church in America is blessed with excellent educational and financial resources. The enthusiastic reception of Vatican II reforms in the United States gave added impetus to the proliferation of vocations to the diaconate. The spiritual need of the Church in America has never been greater.

I like to think that God has raised up deacons in the United States to remind us that the power of the Holy Spirit is stronger than the forces of evil in our midst.

How did you do on the examination? Here's the grading scale:

Exactly 10 out of 10 correct: Wow! You must be a deacon or the wife of one!

See **Quiz,** Page 9

Our New Permanent Deacons

Rev. Mr. Wayne Adams

Born: August 31, 1942 in Valdesc, N.C.
Family: Wife, Ursula; parents, George Adams and the late Garnell-Sigmond Adams of Kannapolis, N.C.; brothers, Tony of Rockwell, N.C., Keith of Tega Cay, S.C. and Donald of Asheville, N.C.; sister, Debra Jane Adams of Kannapolis; sons, Roger of Cullowhee, N.C. and Chris of Trinity, N.C.; daughter, Angela of Trinity, N.C.
Education: Catawba Valley Technical College, Catawba, N.C.; Permanent Diaconate Formation Program
Employment: Product development engineer for Trinity Frame Co.
Home Parish: Our Lady of the Highways Church, Thomasville, N.C.
First Mass Serving As Deacon: July 8, 5:30 p.m., Our Lady of the Highways Church, Thomasville
Diaconate Expectations: "I plan to be working with the youth and elderly in the community, developing a wholesome Christian program for both these groups."

Rev. Mr. Neil Chirico

Born: January 19, 1938 in Hazleton, Pa.
Family: Wife, the late Jo-Anne Chirico of Charlotte; sisters, Rosemary Bannon of Allentown, Pa., Nellie Schaub of Hazleton, Pa. and Dolores DaGrosa of Hazleton, Pa.; sons, Neil G. of San Diego, Calif., Jeffrey of Cornelius, N.C. and Joseph Michael of Charlotte; daughter, Christina Lee of Charlotte
Education: Penn State University, Pa.; Broome Technical Community College, Binghamton, N.Y.; Permanent Diaconate Formation Program
Employment: Retired
Home Parish: St. John Neumann Church, Charlotte
First Mass Serving As Deacon: July 9, 10 a.m. and 12 p.m., St. John Neumann Church, Charlotte
Diaconate Expectations: "Not only to assist the parish priests at church, but to serve the parish community as a whole within the context of my ordination."

Rev. Mr. Philip Killian, Jr.

Born: February 13, 1940 in Philadelphia, Pa.
Family: Wife, Sandra; parents, Philip Killian and the late Leona Killian of Drexel Hill, Pa.; daughter, Deborah of Jamestown, N.C.; brothers, Richard of San Francisco, Calif., Edward of Haverton, Pa., Owen of Downington, Pa., Donald of Reading, Pa.; sisters, Virginia Mary of Kimberton, Pa., Claire of Drexel Hill, Pa.
Education: Saint Joseph College, Philadelphia, Pa.; Permanent Diaconate Formation Program
Employment: Accountant with Burlington Industries
Home Parish: St. Benedict Church, Greensboro, N.C.
First Mass Serving As Deacon: July 2, 11 a.m., St. Benedict Church, Greensboro
Diaconate Expectations: "Hoping to serve the people in my parish community by bringing and showing them God's love."

Rev. Mr. Keith Kolodziej

Born: April 28, 1954 in Detroit, Mich.
Family: Wife, Lynn; parents, Chester and Jane Kolodziej of Lavonia, Mich.; brothers, Mark of Oak Park, Ill., David of Traverse, Mich.; sons, James and Michael; daughters, Mary-Katherine and Kristine
Education: University of South Florida, Tampa; Michigan State University, East Lansing, Mich.; Permanent Diaconate Formation Program
Employment: Regional sales manager for Mitch Grocery Group, Borden Co.
Home Parish: St. Matthew Church, Charlotte
First Mass Serving As Deacon: July 16, 10 a.m., St. Matthew Church, Charlotte
Diaconate Expectations: "Being able to give additional hope and joy to the parish community through the proclamation of the Gospel and service to people in need."

Rev. Mr. Michael Langsdorf

Born: August 22, 1953 in Chester, Pa.
Family: Wife, Mary; parents, Eleanor Langsdorf and the late Francis Langsdorf of Sandy, Utah; brother, Francis of Kulpsville, Pa.; sisters, Nancy Knappenberger of Sandy, Utah, Lisa Bon of Kasillof, Alaska; sons, Michael Jr. and Matthew of Lewisville, N.C.; daughters, Amanda and Elizabeth of Lewisville
Education: Williamson Trade, Media, Pa.; Permanent Diaconate Formation Program
Employment: Electrical design supervisor for Raythone Engineers and Constructors, Winston-Salem
Home Parish: Holy Family Church, Clemmons, N.C.
First Mass Serving As Deacon: July 2, 11 a.m., Holy Family Church, Clemmons
Diaconate Expectations: "God has called me to serve people in need. I will serve the people of my parish community and the broader faith community."

Rev. Mr. Carlos Medina

Born: December 5, 1949 in Managua, Nicaragua
Family: Wife, Martha; parents, Abel Medina and Blanca Amador of Charlotte; stepmother, Daisy Medina of Charlotte; brothers, José of Quantico, Va., Ricardo of Holland; sister, Sonia Hernandez of Charlotte; sons, Istvan of Bellafonte, Pa., Carlos, Samuel and Norberto of Charlotte, Louis, U.S. Navy aboard USS Enterprise
Education: Instituto Polytechnico de Nicaragua; Universidad National Autonoma de Nicaragua; Permanent Diaconate Formation Program
Employment: International salesman for Tri-tex Machinery Inc.
Home Parish: Hispanic Catholic Center, Our Lady of the Assumption Church, Charlotte
First Mass Serving As Deacon: July 1, 5:30 p.m., Our Lady of the Assumption Church, Charlotte
Diaconate Expectations: "I will show the people of my community the Lord through my actions. As a representative of the Lord I will administer my services to the needy of my parish community."

Rev. Mr. Edwin Rodriguez

Born: October 27, 1948 in Rincon, Puerto Rico
Family: Wife, Carmen; parents, Juan Rodriguez and Luz Maria Ramos of Rincon, Puerto Rico; brothers, Eddie of Charlotte, Johnny of San Jose, Calif.; sister, Mirna Rodriguez of Rincon, Puerto Rico; sons, Edwin Jr., Louis and José of Charlotte
Education: Universidad de Puerto Rico en Mayajuez; Permanent Diaconate Formation Program
Employment: Textile graphic artist with Rotex Corp.
Home Parish: Hispanic Catholic Center, St. Patrick Cathedral, Charlotte
First Mass Serving As Deacon: July 2, 10 a.m., Hispanic Catholic Center, Charlotte
Diaconate Expectations: "To serve the Hispanic community to the best of my ability by solving its problems and bringing people closer to the presence of God."

Rev. Mr. Ron Steinkamp

Born: August 9, 1943 in Coffeyville, Kan.
Family: Wife, Bette; parents, the late Roger and Virginia Steinkamp of Quincy, Ill.; brother, Kent of Springfield, Ill.; sisters, Linda Stein of Denver, Colo., Judy Steinkamp of Quincy, Ill.; son, Roger of Thomasville, N.C.; daughter, Emily Goms of Thomasville; grandchildren, Jonathan and Joshua of Thomasville
Education: University of Illinois, Champagne, Ill.; Permanent Diaconate Formation Program
Employment: General manager of manufacturing services for Thomasville Furniture Ind.
Home Parish: Our Lady of the Highways Church, Thomasville, N.C.
First Mass Serving As Deacon: July 1, 5:30 p.m., Our Lady of the Highways Church
Diaconate Expectations: "My motto is, 'Seek first the kingdom of God and His righteousness.' I will serve the Church however I am needed."

Rev. Mr. Paul Teich

Born: March 14, 1950 in Chicago, Ill.
Family: Wife, Annie; parents, the late Armand and Kathryn Teich of Chicago, Ill.; brother, John of Park Ridge, Ill.; sons, Matthew and Patrick of Greensboro, N.C.
Education: Lewis University, Lockport, Ill.; Permanent Diaconate Formation Program
Employment: Self-employed plumber, Paul Teich Plumbing, Greensboro
Home Parish: Our Lady of Grace Church, Greensboro
First Mass Serving As Deacon: July 2, 11:30 a.m., Our Lady of Grace Church, Greensboro
Diaconate Expectations: "Being a presence in the lives of our parish families and teaching them to always carry the Lord in their hearts."

Rev. Mr. Rafael Torres

Born: February 11, 1946 in Ponce, Puerto Rico.
Family: Wife, Gladys; parents, the late Rafael and Adelia-Riviera Torres; brothers, Ivan, Nelson and George of Ponce, Puerto Rico, Irving of El Paso, Texas, José of Walton, Ind., Anibal of the United States Embassy, Mexico City, Mexico, Roberto of Pasadena, Texas; sisters, Maria Burnell of Walton, Ind., Rosa Morales, Aglaee Casiño and Hilda Costas of Ponce; sons, Rafael Jr., Ricky of Charlotte; daughter, Gladys Stubbs of Charlotte
Education: Universidad de Ponce en Puerto Rico; Permanent Diaconate Formation Program
Employment: Machine operator with C & T Quincy Corp.
Home Parish: Hispanic Catholic Center, St. Patrick Cathedral, Charlotte
First Mass Serving As Deacon: July 2, 7 p.m., St. Patrick Cathedral, Charlotte
Diaconate Expectations: "I believe the Hispanic community needs input in finding Jesus with each other. Through the various ministries of the Church I will assist people who are searching for Jesus in their lives."

Rev. Mr. John Weisenhorn

Born: August 11, 1933 in Quincy, Ill.
Family: Wife, Rosemarie; parents, the late Lawrence and Leona Weisenhorn of Quincy, Ill.; brother, Donald of Huntsville, Texas; sister, Jean Beebe of Fayetteville, N.C.; sons, Eric, Nathan and David of Gastonia, N.C., Philip of Charlotte, Leo of Savannah, Ga.; daughters, Diane Block, Nancy and Sarah of Gastonia, Rachel of Denver, Colo., Laura of Wilmington, N.C., Rita Paluszak of Mt. Holly, N.C.
Education: DePaul University, Chicago, Ill.; Permanent Diaconate Formation Program
Employment: Assistant to Father George M. Kloster of St. Michael Church, Gastonia
Home Parish: St. Michael Church, Gastonia
First Mass Serving As Deacon: July 2, 7:30 and 9 a.m., St. Michael Church, Gastonia
Diaconate Expectations: "I will bring a love of God, a love for the Bible, a love for Liturgy and a desire to serve the people of God."

Quiz (From Page 8)

At least eight correct: Very good. Your knowledge of the diaconate needs to be shared with friends and family!

At least five correct: Not bad — some of the questions were tricks, anyway! You might have learned a thing or two from this test.

Less than four correct: Maybe those trick questions were too unfair!

In any case, you might be interested in the following books: *The Deacon in the Church* by Lynn Swanson (Alba House); *Permanent Deacons: Who They Are and What They Do* by Henry Libersat (a booklet from Liguori Publications); *Permanent Deacons: Guidelines on their Formation and Ministry* (Publication 974-2, USCC).

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People In The News

Director Of Vatican Museums, Carlo Pietrangeli, Dies At 83

VATICAN CITY (CNS) — Carlo Pietrangeli, who oversaw a series of important restorations and exhibits as director of the Vatican Museums, died in Rome June 23 at age 83. Pietrangeli was named by Pope John Paul II in 1978 as chief custodian of one of the world's most important collections of art and artifacts. A highly respected art historian and archeologist, he brought new and sometimes controversial methods to the Vatican. Among them was the wholesale cleaning of Michelangelo's Sistine Chapel frescoes, criticized by some but praised by most experts as a bold step that restored the frescoes' vivid colors. Pietrangeli also sent major Vatican art works on traveling exhibits, including shows in the United States, a novelty that also drew some dissenting voices back in Italy.

Italian Archbishop To Head Vatican Finances Office

VATICAN CITY (CNS) — Italian Archbishop Lorenzo Antonetti, a diplomat with long curial experience, has been named by Pope John Paul II to head the office handling Vatican investments and other financial operations. Archbishop Antonetti, currently the papal nuncio to France, was appointed June 24 as pro-president of the Administration of the Patrimony of the Holy See. He replaces Venezuelan Cardinal Rosalio Castillo Lara, who resigned at the end of a five-year term. Archbishop Antonetti, 72, spent 11 years as secretary of the patrimony office, until 1988. The patrimony office functions as a treasury for the Vatican; it sets spending guidelines, disburses funds to Vatican agencies, and collects income, largely through investments and rents on Vatican properties.

Archbishop Of Guangzhou, China, Dies At Age 87

STAMFORD, Conn. (CNS) — Archbishop Dominic Tang Yee-ming of Guangzhou, China, who spent 22 years in prison, died of pneumonia in Stamford June 27 at the age of 87. He was visiting his long-time colleague and friend, Cardinal Ignatius Kung Pin-mei of Shanghai, who has been living in the Connecticut city. On May 27, Cardinal Kung, 94, celebrated 65 years as a priest, 45 years as a bishop and 15 years as a cardinal. The following day, Archbishop Tang became seriously ill and was sent to a hospital, where he died a month later. Cardinal Kung celebrated a funeral Mass for Archbishop Tang on July 1. The archbishop's body will be buried in San Francisco, where he had been living since late January. In Hong Kong, which borders the archbishop's see in China, Sister Beatrice Leung Kit-fun told UCA News, an Asian church news agency based in Thailand, that Archbishop Tang demonstrated his loyalty to the Church in being jailed and in refusing to relinquish the title of archbishop as Chinese authorities demanded.

Knights Of Columbus Set New Records For Charity, Service

NEW HAVEN, Conn. (CNS) — Knights of Columbus contributed more than $100 million and well over 48 million hours in volunteer service to Church, community and youth programs in 1994. The total of hours spent in volunteer service and the total for charitable contributions are both the highest in the organizations's 113-year history. Virgil C. Dechant, supreme knight, said the figures announced June 22 by the organization's headquarters in New Haven are "history-making." The group has more than 1.5 million members in the United States, Canada, the Philippines, Mexico and several other countries. Besides giving $100,676,908 and a total of 48,790,497 hours of volunteer service last year, members gave another 7,366,587 hours of their time to "fraternal service" of various kinds — meetings, functions and the internal activities of the order.

Father Dorn Elected President Of Glenmary Home Missioners

CINCINNATI (CNS) — Father Jerry Dorn, a native of Adrian, Minn., who has served as a mission priest in Arkansas, Georgia and Kentucky, was installed June 6 as president of the Glenmary Home Missioners.

Elected to a four-year term, he succeeds Father Robert Dalton as president. Serving with Father Dorn on the new Glenmary Executive Council will be Father Wilfred "Wil" Steinbacher, first vice president, and Brother Jack Henn, second vice president.

Father Dorn, 51, professed his first oath as a Glenmary brother in 1964 and was ordained to the priesthood in May 1978. In addition to his mission assignments, he was a Glenmary vocation counselor from 1972 to 1985 and worked for one year as director of Glenmary's pioneer program on establishing mission churches with lay leaders.

Father Steinbacher, born in Williamsport, Pa., has served for nearly 11 years as pastor of St. Francis of Assisi Church in New Albany, Miss., and St. Christopher Church in Pontotoc, Miss. He also served in missions in Georgia and Texas and is a former personnel and novitiate director for Glenmary.

Brother Henn, a native of Bellevue, Ky., has served in missions in Georgia and Mississippi and is former director of vocations and director of the society's candidacy program.

Glenmary was founded in 1939 to establish a Catholic Church presence in areas of the United States where less than 1 percent of the population is Catholic. Members currently operate 75 missions in 12 states.

In the Diocese of Charlotte, Glenmary priests staff Holy Redeemer Parish in Andrews and its Robbinsville Mission, Prince of Peace; St. Joseph Parish in Bryson City and its mission in Cherokee, Our Lady of Guadalupe; and St.Francis of Assisi Parish in Jefferson and St. Frances of Rome Mission in Sparta.

In addressing the members of Glenmary before his election, Father Dorn challenged the society to "be willing to bear any cross in order to ensure the continued growth and establishment of the reign of God in the more neglected regions of our country."

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Diocesan School Board Openings

The Diocese of Charlotte School Board has five board member positions and one teacher representative position to be filled. The term is for three years. The Board is responsible for proposing policies to Bishop Curlin to enact in governing 17 schools.

The Board meets monthly from September to June on agreed upon dates from 6:30-9 p.m. rotating from the Catholic Center in Charlotte to a school in the Triad area.

Interested applicants should send by July 18, 1995 a letter and resume detailing parish and/or school involvement and state why you would like Bishop Curlin to appoint you to serve on the Diocesan School Board.

Send information to:

Diocesan School Board
c/o Catholic Schools Office
The Catholic Center
1524 East Morehead Street
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Participants in Hispanic Convocation '95 discuss issues with presenter Bishop Ricardo Ramirez (top right) of Las Cruces, N.M. The conference in San Antonio drew 450 people working in Hispanic ministry. (CNS photo by Araceli Cantero, *La Voz Catolica)*

Don't Sacrifice Culture, Speaker Tells 450 Hispanic Catholics

SAN ANTONIO (CNS)—Hispanic Catholics in the United States must insist they will not pay the price other immigrants have of sacrificing or hiding the cultural roots of their faith, said a keynote speaker at the Hispanic Convocation '95.

Instead, the culture of Hispanics should be an example to all Catholics about the importance of social justice in the Church and society, said Msgr. Lorenzo Albacete, a theologian at the John Paul II Institute for Studies on Marriage and Family in Washington and a consultor to the U.S. bishops' Committee on Hispanic Affairs.

Even within the Church, previous generations of immigrants were pressured to keep their culture to themselves or to abandon it in favor of mainstream America, said Msgr. Albacete, who delivered his address in Spanish. An English translation was made available several days after the San Antonio convocation.

"We must insist that we are not prepared to pay this price," he said June 24. "The solution is a strong campaign of evangelization which clearly recognizes that faith either generates a culture or it is lost."

In the "new evangelization" called for by Pope John Paul II, the Hispanic presence "constitutes what the Second Vatican Council called one of the 'signs of the times' which are ignored at the risk of ignoring what the Holy Spirit is saying to the Church ... in the United States," said Msgr. Albacete.

The "new evangelization" of the Americas has been a recurring Church theme in the Western Hemisphere since 1992, when Pope John Paul II spoke of the need for re-evangelizing the hemisphere during his meeting with Latin American bishops in Santo Domingo, Dominican Republic.

For the U.S. Church, the Hispanic presence offers theological meaning in "the call and the opportunity to retrieve the experience of the 'preferential option for the poor,'" Msgr. Albacete said. It is "a point of departure" for understanding the role that inculturation of faith has in the new evangelization, he said.

Besides those who fall under the traditional economic definition of poor, today's poor include subjugated peoples, exploited social classes, despised races, marginated cultures and women who have been discriminated against, according to Msgr. Albacete. And the "preferential option for the poor" means more than bettering their economic situations, he said.

"The 'poverty' in question goes beyond the lack of economic resources," he said, noting that in the Gospel of Luke, the word "poor" could be translated as "bent-down," as by a socially dominant power, or as "the scared ones."

"The commitment to the struggle for liberation of the 'bent and scared ones,' a true liberating praxis, is an appropriate base for theological reflection and pastoral work," said Msgr. Albacete. The phrase "liberation theology" has faded from mainstream Church vocabulary since the fall of Soviet communism and its threat in Latin America, but the phrase is as important a challenge to the Church as ever, he continued.

"As if the poor had disappeared!" he said. "If they have disappeared it is unfortunately from our conscience as we follow one theological fashion after another.

"Today, who speaks of a need for an integral liberation? Who insists again and again that if Marxist solutions do not work, the problems and social realities that tormented Marx have not disappeared, rather they have evolved, acquiring even more alienating and cruel characteristics for the 'absent ones of history.'"

See **Hispanic,** Page 16

Life (From Page 1)

In many Latin American countries, most groups against abortion also oppose artificial contraception, an issue on which the National Right to Life Committee remains neutral, he said.

In Europe, he added, the United Kingdom's pro-life movement "is the strongest by far," with greater resistance to legalizing abortion in the British-ruled Northern Ireland than in the strongly Catholic Irish Republic.

Willke called Russia "the most pro-abortion country in the world, next to China" and said the high number of abortions performed in Russia has decreased births to the point that more people are dying than are being born.

Israel faces a similar negative birth rate. "For every two or three babies born one Israeli baby is killed," Willke said. But the birth rate is still high for Arabs living in Israel, he added.

Speaking June 29, Carol Long, NRLC Political Action Committee director, advised convention-goers to not be "too concerned right now about who will be the Republican nominee," urging local affiliates to lay the groundwork for the '96 races by raising money and identifying pro-life voters. But she vowed, "We are going to replace the current president and return to a pro-life president in 1996."

Noting that six of the nine current Republican candidates for president have "strong pro-life positions," she said the NRLC would not support any of the six in the primaries but would back any of the six who emerges as the Republican nominee for president.

Five of those Republican presidential candidates sent messages that were read at the convention July 1.

"I remain where I have always been, in your corner," said Sen. Bob Dole of Kansas, who did not mention any specific issues.

The letter from radio talk show host Alan Keyes got applause when he stated that the Republican Party's platform position against abortion should not be changed and that Roe vs. Wade, the Supreme Court decision legalizing abortion, should be overturned.

Sen. Richard Lugar of Indiana described himself as "an outspoken opponent of abortion" and said the NRLC convention was important "for those who believe as I do in the sanctity of human life."

Sen. Phil Gramm of Texas touted his "100 percent pro-life rating" from the NRLC and his role in defeating the nomination of Dr. Henry Foster as U.S. surgeon general. He called the partial- birth abortion method "an indefensible practice" and said he co-sponsored a Senate bill to ban the method.

Rep. Robert Dornan of California criticized his "squeamish Republican colleagues" who want to remove the abortion plank from the GOP platform. Quoting John Paul Jones, Dornan vowed on that issue, "I have not yet begun to fight."

During a July 1 workshop, Wanda Franz, NRLC president and a child developmental psychologist, warned that women who undergo abortions have to be aware of its effects on their children, even those not yet born.

She cited the case of a child whose parents had aborted a baby with Down's syndrome. The child became depressed after he broke his leg. The parents eventually discovered that the boy felt he "wasn't perfect anymore" and feared that his parents "only loved perfect babies," Ms. Franz said.

In other cases, children born after a woman had an abortion suffer from "survivor's syndrome, guilt that I could live when another child had to die," she added.

At a prayer breakfast, convention participants were counseled to keep praying for an end to abortion and to be hopeful. Pro-lifers must "kill the world with kindness" and never be silenced if their message is to ultimately prevail, said Msgr. James P. Lisante, director of the Office of Family Ministry for the Diocese of Rockville Centre, N.Y.

To illustrate his point, the priest recalled that as a child he didn't see much point to the prayers for the conversion of Russia that the nuns urged him to say, since he saw no hope for the fall of communism.

"Well," he added with a wry laugh, "what a bright boy I was."

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Diáconos permanentes, ¿quiénes somos?

Por DIÁCONO PEDRO HERRÁN

El pasado julio primero nuestro obispo Guillermo G. Curlin ordenó a los tres primeros diáconos permanentes hispanos en la iglesia de San Gabriel. Junto con un grupo de otros ocho hombres fueron aceptados al sagrado orden del diaconado permanente en una bella ceremonia. En este momento de alegría para nuestra diócesis creo que es importante que reflexionemos un poco sobre el origen, significado y trascendencia del ministerio del diaconado permanente, especialmente ahora que tenemos un grupo de diáconos para nuestra comunidad hispana.

Los diáconos somos hombres casados o célibes, seculares o religiosos que llamados por Cristo a vivir la vocación diaconal, servimos a su Iglesia ayudados por la gracia sacramental de la ordenación por imposición de manos del obispo. Somos hombres que hacemos presente a Cristo Cabeza, servidor de servidores en su triple ministerio: de la palabra, de la liturgia y de la caridad. Somos animadores del pueblo de Dios, cooperadores del obispo y de los presbíteros. Constructores de la civilización del amor en la vivencia cristiana y del orden sagrado y esto lo llevamos a cabo en nuestra triple realidad: en nuestra vida matrimonial o de celibato, en el ejercicio de un trabajo o profesión para el sostenimiento familiar y en el ministerio diaconal.

Vivimos nuestra consagración diaconal como signo de Cristo servidor, "que no vino a ser servido, sino a servir"; como evangelizadores del mundo, promotores de la Justicia Social por medio del ministerio de la caridad; santificadores, junto con el obispo y el presbiterio, del pueblo de Dios en la administración de los sacramentos propios de nuestro ministerio (bautismo, matrimonio y unción de los enfermos).

"El diácono, colaborador del obispo y del presbítero, recibe una gracia sacramental propia. El carísma del diácono, signo sacramental de "Cristo Siervo", tiene gran eficacia para la realización de una Iglesia servidora y pobre, que ejerce su función misionera en orden a la liberación integral del hombre" (Puebla 697). La opción por el diaconado permanente se ha de enmarcar en el contexto de una eclesiología más clara, de acuerdo con las orientaciones del concilio Vaticano II y del magisterio posconciliar; la misión del diácono permanente sólo puede cumplirse en el marco de una pastoral orgánica en la Iglesia particular.

De mi parte, muchas felicitaciones a ellos, quienes dieron un importante paso en su vida. Un abrazo de hermano a Rafael y Gladys Torres, a Carlos y Martha Medina, y a Edwin y Carmen Rodríguez.

Pedro Herrán es un diácono permanente que trabaja en nuestra diócesis en la comunidad de Nuestra Señora de la Merced, en Winston-Salem.

Madre Teresa visita Charlotte

Por ARTURO DE AGUILAR

Hace un par de semanas tuvimos la dicha y la bendición de tener entre nosotros a un personaje conocido mundialmente. Su fama no es debida a su riqueza económica, sino a su riqueza espiritual. Estoy hablando de la madre Teresa de Calcuta, quien vino a Charlotte por invitación de nuestro obispo. Ella vino a inaugurar un convento donde cuatro hermanas de su orden vivirán y trabajarán con los pobres. Debido a la ocasión se celebró, en el Coliseo de Charlotte un servicio ecuménico de oración en el cual participaron miembros de todas las Iglesias católicas y no católicas de Charlotte y de la diócesis.

MADRE TERESA
Photo JOANN KEANE

En este servicio, en que estuvieron presentes más de 13,500 personas de todas las denominaciones, fue posible sentir la presencia del Espíritu de Dios a través de la persona de la madre Teresa, quien es considerada casi una santa.

Tuve la oportunidad de participar muy de cerca en el evento, pues aparte de ayudar al padre Frank O'Rourke en la organización, formé parte de un grupo representativo de la diversidad de nuestra diócesis. Este grupo, que realizó las peticiones universales durante el servicio estuvo integrado por una persona de origen asiático, una persona afro-americana, una joven en silla de ruedas, un niño, una persona de edad avanzada y yo de origen hispano. Algunas de las peticiones fueron dichas en español y en otros idiomas. Pero creo que más allá de las barreras de los idiomas o las razas está esa solidaridad en la oración que todos experimentamos durante esa experiencia de fe.

No se si volvamos a tener la oportunidad de compartir con un personaje como lo es la madre Teresa, pero esta experiencia de haberla tenido en nuestra diócesis ha sido una bendición para todos los que vivimos aquí y creo que la presencia de las hermanas "Misioneras de la Caridad" en Charlotte continuará bendiciendo nuestra ciudad. Ellas tienen su convento en Torrence St. en Charlotte y se pueden visitar, pues ellas son muy sencillas y abiertas.

Confirmaciones Bilingues en Morganton

Por ARTURO DE AGUILAR

Cada año todos los seminaristas de la diócesis nos reunimos en algún lugar para un retiro junto con el obispo. Esta vez fué en el Centro de Convenciones de Hickory. Parte del programa es visitar varias de las parroquias vecinas para familiarizarnos con el trabajo, la gente y los lugares de la diócesis que algún día vamos a servir. Entre las que visitamos este año estaba San Carlos Borromeo, en Morganton donde las comunidades tanto hispana como americana nos recibieron con los brazos abiertos. El motivo de la visita fue que el obispo confirmaría en la fe a un grupo de personas de ese lugar. La mayor parte eran hispanos, de los cuales, muchos de ellos también recibieron la primera comunión. Al terminar la ceremonia el obispo dió su bendición a todos los niños presentes y posaron para varias fotografías. Hay que mencionar el apoyo que el padre Ken Witthington le está dado a la comunidad hispana en su parroquia, la cual sigue creciendo.

El Obispo Curlin con el padre Ken, pastor del lugar, con algunas de las personas que fueron confirmadas en la fe Católica en la comunidad de San Carlos Borromeo en Morganton.

Hasta Luego, Padre Jaime

Por LUIS WOLF

Como la mayoría de ustedes saben, el Padre Jaime ha sido trasladado para la Iglesia de San Leo en Winston-Salem. Sus últimas Misas en español como Director Espiritual de nuestra comunidad las celebraró el pasado 11 de junio.

Durante el tiempo que el Padre ha estado entre nosotros, a pesar de la barrera del idioma, ha demostrado un gran deseo de servir a la comunidad, ha hecho un gran esfuerzo para llegar a todos y sus homilías han tocado a muchos. Se ha ganado el corazón de la gente con su manera humilde y sencilla.

Muchas veces no ha podido llegar a todos como él hubiera querido debido a sus otras obligaciones con su parroquia y con el Obispo Miguel. El me dijo hace poco que él no hizo todo lo que hubiera querido por la comunidad. Yo creo que hizo bastante. Las Misas se llenaban, sus palabras en los momentos difíciles, como son los servicios funerales, le daban fe y resignación a la gente. Algunas personas me han dicho que nunca podrán olvidar cosas que el padre hizo por ellas y a mí personalmente siempre me apoyó y ayudó en todo lo que le fue posible.

En nombre de la comunidad hispana de Charlotte le quiero extender nuestro agradecimiento al padre Jaime por su trabajo, sacrificio y amor que demostró por los hispanos en el poco tiempo que estuvo con nosotros. Le deseamos lo mejor en su nuevo trabajo y le pedimos al Señor que lo siga ayudando y guiando en su carrera de sacerdocio.

No decimos adiós sino hasta luego y esperamos que cuando venga a Charlotte nos visite y, si el tiempo permite, nos celebre la Misa en español.

To Our Friends

Article by Deacon Pedro Herran about the ordination of three Hispanic men to the holy order of the permanent diaconate and the meaning of that ministry. Luis Wolf's message to Father Byer who has been transferred to St. Leo's Church in Winston-Salem. Article by Arturo de Aguilar about Mother Teresa's visit to Charlotte and his experience in planning and participating in this event. Bishop Curlin went to Morganton with all the seminarians during their annual retreat to confirm a large group of Hispanics and Americans at St. Charles Borromeo Church.

Diocese To Host Three-Day Catechumenate Mini-Institute

HICKORY — The Diocese of Charlotte, together with The North American Forum on the Catechumenate, is sponsoring "Catechumenate: A Mini-Institute" July 28-30 at the Catholic Conference Center.

This three day session — second part of the Pre-Catechumenate Institute offered in June — focuses on the Rite of Christian Initiation of Adults. Participants learn practical skills for implementing the initiation and discuss how they have approached issues that arise during the catechumenate. The arts of storytelling and questioning, key elements for a strong catechumenate , are also developed.

"The institute provides people who are involved in RCIA with an in-depth experience of the catechumenate stage," said Christine Newnan, diocesan director of Faith Formation.

The institute provides training for pastoral ministers involved in the parish catechumenate process. Teams include liturgists, pastoral musicians, pastors and associates, catechists and sponsors.

Ideal for parish staff and initiation teams, the institute uses an adult formation process that takes participants on a journey of conversion through presentations, reflections, skill-building experiences and adaptations of the initiation rites.

"At this institute, participants will gain an overall vision of the catechumenate, learn about lectionary based catechesis, discover how and when to do minor rites and share questions and insights," said Newnan.

Catechumenate began during the time of the apostles as a period of preparation for entry into the Church and formation toward Christian faith and life.

In the early Church, becoming a Christian was accomplished by several stages of initiation. Though initiation has seen considerable developments through the centuries, it has always had a series of required preparatory rites.

The stages of catechumenate for adults was restored for the Latin Church by the Second Vatican Council. The rites for the stages are in the Rite of Christian Initiation of Adults, a liturgical book containing the norms and rituals of the Catholic Church for people wishing to become Christians.

"This is a wonderful opportunity for our parish leaders and initiation teams to be properly trained in the stages of the catechumenate," said Newnan. "Our pastoral ministers need support and resources from the North American Forum to teach the Catholic faith."

The North American Forum on the Catechumenate — an international network of pastoral ministers, liturgists, catechists, musicians and theologians — shares the vision and experience of the Rite of Christian Initiation of Adults.

Since 1982, The North American Forum has been offering various institutes that foster the implementation of the catechumenate and draw out the implications of initiation. The Forum was a contributor to the National Conference of Catholic Bishops' pastoral plan of implementation when the 1988 edition of the rite was mandated.

To register for the institute, contact the Office of Faith Formation, 1524 E. Morehead St., Charlotte, N.C., 28207 or call (704) 331-1714. For information, call Sheri Wilson at (910) 765-3499.

Staff Writer Eduardo Perez contributed to this article.

Foundation Gifts Provide For Future

The Foundation of the Roman Catholic Diocese of Charlotte represents a firm commitment to support the long-term strength and viability of Catholic institutions in western North Carolina. The foundation is not a campaign to raise money, rather an option for planned giving, involving the disbursement of assets.

Endowments could include providing for specific parishes, the elderly, priests' retirement, Catholic school tuition assistance, parish facility maintenance or new program development, such as the newly established seminary endowment.

In an endowment, the principal is never touched, thereby providing funds in perpetuity. Only the income is spent. The asset base grows from sound investments and additional gifts.

Foundation gifts are typically made in the following ways:

- *A bequest in wills*: Givers name the foundation to receive gifts of cash or property from their estates.
- *Gifts of cash, securities, real estate or or other tangible assets*
- *Gifts of life insurance policies*: This method allows the giver to make gifts that might be larger than outright gifts. It would include insurance policies already owned or purchased to donate.
- *Life income arrangements*: These include trusts and annuities.

Hispanic (From Page 11)

The voice of the Church and of Pope John Paul II remind the world that the struggle for liberation from the culture of death continues, he said. In the war of the weak against the powerful who bring the culture of death, "it is therefore urgent to acquire an experience of the inculturation of faith," said Msgr. Albacete.

"Faith is above all the 'taking of a position' in the face of reality, all of reality, before creation and nature with its resources, before other persons, before mystery hidden behind the visible," he said.

In addressing the need to focus on the preferential option for the poor, Hispanics bring special gifts, Msgr. Albacete continued. It's not that all Hispanics are poor — although many still are — but because "poor or not, all of us constitute a people, a world spiritually in conflict with the dominant culture," he said.

"This gives all of us the experience of those living at the margins of society in a continuous struggle for our identity and dignity, the experience of being excluded, the experience of the poor," he said.

He urged the 450 Hispanic ministry leaders at the convocation to "not be paralyzed" by those who focus on differences and divisions, whether with other marginalized people, or among themselves. The cultural variety among U.S. Hispanics in itself demonstrates what unites them, he said.

"That all of us are the fruits of the very same process of inculturation of the Catholic faith" and all are offspring of the dramatic encounter between Spanish Catholicism, the spirituality of Native Americans and African religiosity, he said.

Differences in cultures among Hispanics "do not constitute a difference in identity, for in the end, identity has its roots in the religious experience of the sacred. In this we all have the same father, the one revealed in Jesus Christ, and the same mother, the Catholic Church. This is the basis of our common identity," Msgr. Albacete said.

The commonality of a culture characterized by the preferential option for the poor "is a culture that expresses the sense of the human person as (in the words of Vatican II) 'the only creature on earth created by God for no other purpose than itself,' than that of its own existence.

"This truth is the basis of all Christian morality, individual and social," he said. "That is why the preferential option for the poor proves the inculturation of faith."

He suggested conferees reflect on how Hispanic ministry can give witness to this preferential option and put a priority on humanity as called for in the new evangelization.

"We shall let our bishops know that we take this call seriously, and that we are willing to serve all the Church in the United States giving witness of what is a culture generated by faith," he said.

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Position immediately available for 240 household Catholic parish in Swannanoa, NC. Responsibilities include direction of choirs and cantors for weekend Masses and special liturgies. Degree preferred. Must have experience in a liturgical church. Strong knowledge of Catholic liturgy essential. Salary competitive. Send resume, references, salary history to; Organist Search Committee, P.O. Box 99, Swannanoa, N.C. 28778.

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Diocesan News Briefs

Monk Receives Doctorate

BELMONT — Benedictine Father Placid D. Solari, a monk of Belmont Abbey, has received his doctorate in patristic theology summa cum laude from Pontifical Patristic Institute "Augustinianum" in Rome. His dissertation was entitled, "Human beings, virtue and the restoration of God's image as presented in the works of Didymus the Blind."

Father Solari, an assistant professor at Belmont Abbey College and a member of the board of trustees, is subprior, master of novices and vocation director at Belmont Abbey Monastery.

Charismatic Conference

BELMONT — "Preparing the Bride — and His bride has made herself ready" (Rev. 19: 6-8), is the subject matter for a charismatic conference, August 4-6 at Belmont Abbey College. For information and registration, call Debbie Pruett at (704) 825-6671.

Catechism Workshop

MURPHY — Notre Dame Sister Dorothy Flanagan will present a workshop on the new *Catechism of the Catholic Church* July 10 at St. William Church in Muphy and July 11 at Immaculate Heart of Mary Mission in Hayesville. Sister Dorothy, associate superintendent of schools for the Archdiocese of New York, will present a brief history of catechisms and then will discuss the four "pillars of the Church" on which the new catechism is based: the creed, the sacraments, morality and prayer. Father Ed Kirsch, pastor of both churches, said there is no charge for the workshops which will be from 10 a.m. to 2 p.m. with a potluck lunch.

Summer Meetings Canceled

SWANNANOA — The Cross and Shamrock Division of the Ancient Order of Hibernians has suspended its meetings for the months of July and August. The next meeting is Sept. 21 at 7 p.m. at St. Margaret Mary Church. Additional meetings will be scheduled for the third Thursday each month.

Young Adults Meet

ARDEN— Catholic Young Adults, a group for people ages 20-40, married and single, meets the second Saturday each month at St. Barnabas Church in the St. Lawrence Crypt. For information, call Julie Doyle at (704) 274-5142.

Inner Healing Retreat

BELMONT — Father Damion Lynch and Bobbie May will present a retreat focusing on Healing the Child Within, July 21-23 in the Continuing Education Building at Belmont Abbey College. Bring a picture of yourself as a child. For information and reservations, call (704) 327-8692.

Summer Concert

SPARTANBURG, S.C. — Recording artist Michael O'Brien, who devotes his music and talent to helping youth turn toward God, performs Wednesday, July 12 at 7 p.m. at St. Paul the Apostle Church. Tickets are $5 and available by calling the parish center at (803) 582-0674 or The Catholic Shoppe at (803) 585-2667.

Healing Mass

ASHEVILLE — A Healing Mass for people with HIV/AIDS and terminal illnesses is July 13 and the second Thursday each month at 7 p.m. at St. Joan of Arc Church. For information or transportation, call (704) 252-3151.

Living Waters Retreats

MAGGIE VALLEY — A week-long retreat July 12-18, "The Personality of Jesus," directed by Father Chester Michael (co-author of *Prayer and Temperament*), focuses on who Jesus is as reflected in the Sermon on the Mount and other Scripture. Donation is $200.

A week-long retreat July 19-25, "I Will Seek Him Whom My Heart Loves," directed by Conventual Franciscan Father Donald Halpin, focuses on Biblical poetry. Donation is $200.

Psalm 121 sets the tone for the week-long nature retreat, "I Lift Up My Eyes," directed by Father Eric Petri, John Boyles, and Frank and Brenda Petras, Aug. 7 - 13. Donation is $210.

To register for these retreats, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751. For information, call (704) 926-3833.

Widowed, Separated, Divorced Retreat

HICKORY — A weekend retreat, "One Candle Lights Another," offers presentations, reflection, prayer, liturgy and optional group sharing for widowed, separated and divorced Catholics Aug. 5-6 at the Catholic Conference Center. Registration deadline is July 26 (see the ad in this issue for a registration form). For information, call Suzanne Bach at (704) 377-6871.

Basketball Camp

CHARLOTTE — The Muggsy Bogues Basketball Camp for children ages 7-14 is at St. Gabriel Church July 31-Aug. 4 and Aug. 7-11. Cost is $150. For information, call FAME Sports Camps at (800) 958-4667.

Spaghetti Dinner

MAGGIE VALLEY — St. Margaret Parish's "Best Taste of Italy" spaghetti dinner Saturday, July 15, from 5-7 p.m. in Murphy-Garland Hall. Cost is $6 for adults and $3 for children under 6. Pay at the door.

Survivors Meet

CHARLOTTE — A CRISM support group sponsored by Catholic Social Services for widows and widowers dealing with new or unresolved grief meets July 16 and the third Sunday each month from 4:30-6 p.m. at the Catholic Center. Call Suzanne Bach at (704) 355-6872 for information.

Catholic Home-Schooling

CHARLOTTE — The F.A.C.E.S. Catholic home-schooling group meets the third Wednesday each month. For information, call Kathy Diener at (704) 553-8559.

Birthmother Support Offered

WINSTON-SALEM — Family Services, Inc. and Catholic Social Services offers group support for birthmothers the second Thursday each month from 7-8:30 p.m. at Family Services, Inc. Discussions center around issues of grief and loss experienced in the adoption process. For information, call Rebecca Nagaishi at (910) 722-8173 or Becky DuBois at (910) 727-0705.

Take the SPLUNGE

ARDEN — The Diocesan Office of Youth Ministry offers SPLUNGE, an inner-city service experience for youth who are at least 15 years old and interested in growing in their faith through service to others, July 18-23. Participants will stay at St. Barnabas Church. Adults working with youth in the area of justice, peace and service may also participate. The cost is $70 and includes food, materials, recreation, lodging and transportation. For information and registration, call Cathie Stout at (704) 684-6098 or Pam D'Agostine at (704) 664-7762.

Bible Seminar

CHARLOTTE — Susan Brady will present the Fourth Annual Bible Seminar July 17-21 from 9:30 a.m.-12:30 p.m. at St. John Neumann Church. The theme, "Stories Jesus Knew from Books Jesus Loved," explores the prophet's role as speaker of the Word of God. Fee is $25 and there is no fee for Catechists. For information, call (704) 845-9441.

50+ Seniors

CHARLOTTE — The 50+ Seniors Club of St. John Neumann Church will be celebrating its 14th anniversary at 11 a.m. July 12 at the parish hall. A complimentary luncheon will be provided. For information, call Anne McIntyre at (704) 545-5046.

Gold, Silver Anniversaries

CHARLOTTE — The gold and silver wedding anniversary celebrations are coming in October for all couples in the diocese married 25 or 50 years his year. Call your parish office to be included.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.

Development Director

Mecklenburg Area Catholic Schools seeks a development director to take over established public relations, institutional advancement and fundraising programs. Effective July 1, 1995. Candidate must have excellent communication skills (oral and written), high level of enthusiasm and energy coupled with collaborative leadership skills. Apply to Dr. Michael Skube, Superintendent of Schools, Diocese of Charlotte, 1524 E. Morehead St. Charlotte, NC 28207.

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

July 17-20
Provincial Bishops Meeting
Charlotte

July 22
African Affairs
Ministry Conference
Catholic Conference Center,
Hickory

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World and National Briefs

Supreme Court Declares Idaho School Prayer Case Moot

WASHINGTON (CNS)—The U.S. Supreme Court has declined to make a definitive ruling on the right of public school students to include student-led prayers in their graduation ceremonies. In a decision announced June 26 without explanation, the court declared "moot," or judicially irrelevant, a case initiated in 1991 by students and parents at Grangeville High School in Idaho against the school's policy of allowing students to decide by majority vote whether prayer would be part of the graduation. The 9th U.S. Circuit Court of Appeals ruled in November 1994 that such prayers violate the constitutional doctrine of separation of church and state, since the students' right to decide was given by — and could be revoked by — the school. The Supreme Court said the case was moot, presumably because none of the students who filed suit still attends the school. By its ruling, the high court effectively reverses the appeals court decision and affirms a federal judge's ruling that permitted school prayer at graduation ceremonies, if students want such prayers and choose them themselves.

'Mercy Clinic,' 24th Death Said To Affirm Slippery Slope Argument

DETROIT (CNS) — The opening of a "mercy clinic" by Dr. Jack Kevorkian and his presence at a death there June 26 "are a tragic affirmation of the so-called 'slippery slope' argument against physician-assisted suicide," said Cardinal Adam J. Maida of Detroit. "We're already dealing with individuals who put themselves above the law, who facilitate killing under the guise of mercy as a 'final solution' and who now put forth the notion of death clinics to be more convenient and efficient," said the cardinal in a statement. "Where will it end?" Erika Garcellano, a 60-year-old woman with Lou Gehrig's disease, was found dead June 26 at the Margo Janus Mercy Clinic in Springfield Township, Mich., about 40 miles northwest of Detroit. The clinic, located in a former hardware store rented by Kevorkian on a month-to-month basis, is named for Kevorkian's sister, who died of a heart attack last year.

Archbishop Quinn Urges Diplomats To Be 'Peaceful Men And Women'

SAN FRANCISCO (CNS) — "It is peaceful men and women who make peace," said San Francisco Archbishop John R. Quinn at a June 25 Mass marking the 50th anniversary of the founding of the United Nations. The Mass at the Cathedral of St. Mary of the Assumption in San Francisco was attended by diplomats and dignitaries from 78 countries, including Polish President Lech Walesa. Archbishop Renato R. Martino, the Vatican's permanent observer to the United Nations, was principal celebrant of the Mass. The Mass was separate from an interfaith service at San Francisco's Grace Cathedral, which was attended by Walesa and President Clinton.

Vatican Approves 12 New Titular Sees Named For U.S. Sites

WASHINGTON (CNS) — The Vatican has approved the establishment of 12 new titular sees named for former Church jurisdictions in the United States. The decision was announced in a June 20 letter from Archbishop Agostino Cacciavillan, apostolic pro-nuncio in the United States, to Cardinal William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops. A copy of it was released June 26 in Washington. Auxiliary bishops and others who do not head a diocese, including most bishops in Vatican service, are assigned to titular sees when their episcopal appointments are announced. The 12 new titular sees are: Leavenworth, Kan., Concordia, Kan., Alton, Ill., Quincy, Ill., Grass Valley, Calif., Jamestown, N.D., Kearney, Neb., Lead, S.D., Natchitoches, La., Nesqually, Wash., Sainte Marie, Mich., and Vincennes, Ind. The Vatican had earlier approved the establishment of Bardstown, Ky., as a new titular.

Deported Priests Denied Legal Rights, Church Official Says

MEXICO CITY (CNS) — Three foreign-born Catholic priests expelled from Mexico June 23 for allegedly engaging in "illegal activities" in the southern state of Chiapas were not allowed to consult a lawyer nor were they informed of their right under Mexican law to appeal the expulsion order, the vicar general of their diocese said. The arrest and deportation of the priests, which took place over a period of less than 24 hours, occurred while their bishop, Bishop Samuel Ruiz Garcia of San Cristobal de las Casas, was outside the country on speaking engagements in Spain and Germany. The three priests, who were arrested on the afternoon of June 22 and deported the following morning, are U.S.-born Father Loren Riebe, Spanish-born Father Rodolfo Izal Elorz and Argentine-born Father Jorge Baron Guitein.

Pope Says Catholic Teaching Supports Women's Equality

VATICAN CITY (CNS) — Pope John Paul II said Catholic teaching strongly supports women's equality and apologized if the Church has not always lived up to that ideal. He said modern recognition of women's equal rights was a great triumph of civilization and was due in part to the efforts of organized women's movements. The pope made the remarks during a Sunday blessing June 25 as his top aides were preparing for the Fourth World Conference on Women in Beijing in September. Vatican officials have said the Church wants to take a predominantly positive message to Beijing. In line with the teaching of Christ, the pope said, the Church is a "convinced bearer" of the message that women and men have equal rights.

Pope Warns Against Viewing Laborers As Tools Of Capitalism

VATICAN CITY (CNS) — Pope John Paul II, addressing Brazilian bishops, warned against economic policies that view human labor as a mere instrument of capitalism. Human work "cannot be considered just a means of production, reducing the laborer to the condition of simple manpower," he said at the Vatican June 24. "The intrinsic value of human work must be recognized by societies and by states, which have the responsibility to make laws that reflect the centrality of the human being in relation to capital and profit," he said. He said a system of equal pay and benefits is essential to guarantee family stability, the possibility of educating children and the enjoyment of one's well-earned spare time.

Vatican Official Suggests Humans Be Put At Center of Economics

GENEVA (CNS) — A Vatican official urged international labor experts to put human needs and values back at the center of global economic programs. In effect, said Archbishop Paul Tabet, economic planners need to ask themselves whether "the free market that is developing around the world today is truly at the service of the human being, of all human beings." Archbishop Tabet, the Vatican's special delegate to U.N. institutions in Geneva, addressed the International Labor Conference during its June 7-23 meeting in Geneva.

Pope Tells Ambassador Freedom A Must For Catholics In Turkey

VATICAN CITY (CNS) — Pope John Paul II, welcoming Turkey's ambassador to the Vatican, said religious freedom is essential for the tiny Catholic community in the predominantly Muslim country. He suggested finding a better legal formula to protect the Church's rights in Turkey. The issue has been debated between Church and civil leaders in Turkey for several years. Speaking at a Vatican ceremony June 26, the pope was cordial but insistent on the right of the Church to live its faith and worship freely. In his speech, Ambassador Semih Belen said Christians in his country form a thriving community. They "fully enjoy religious freedoms, which are guaranteed by the constitution, and receive the same treatment as members of other religions," he said. Catholics in Turkey number about 27,000, out of a total population of about 62 million.

Irish Woman Claims Late Priest Fathered Her Sons

DUBLIN, Ireland (CNS) — A 45-year-old woman has claimed that she and the late Father Michael Clery, a controversial but well-known Dublin priest, lived together for 26 years and that he was the father of her two sons. Phyllis Hamilton said she and Father Clery exchanged informal marriage vows. But at least one Irish bishop said he did not believe her story. Father Clery, who died 18 months ago, was a popular radio host, comedian, newspaper columnist and singer. Hamilton's claims were made in an interview in Dublin's *Sunday World*. Earlier, Cardinal Cahal Daly of Armagh, Northern Ireland, said there is evidence of an Irish media campaign against priestly celibacy.

One candle lights another.

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German Bishops Criticize New Compromise Abortion Law

BONN, Germany (CNS) — Germany's new abortion law diminishes legal protection of unborn children and offers ample opportunity for abuse, said the German Catholic bishops.

The law, a compromise package drawn up by Germany's leading political parties, was adopted June 30 by the lower house of parliament, the Bundestag.

It allows abortion up to the 12th week of pregnancy without punishment. But abortion remains technically illegal because the constitution guarantees the sanctity of human life. An abortion after 12 weeks of pregnancy will be prosecuted as a crime, with fines and a potential jail sentence.

"Abortion is the killing of a human being and is therefore inexcusable," said Bishop Karl Lehmann of Mainz, bishops' conference president, in a statement in response to the new measure.

The Church "cannot approve of any law allowing the death of an unborn child," he said. "However, it is aware that in politics, compromises occasionally are unavoidable."

The law was also criticized in a commentary in the July 2 Vatican newspaper, *L'Osservatore Romano*.

"There were expectations in Germany that the law would have initiated a new direction against the legalization of abortion and juridical permissiveness," said the commentary, written by Franciscan Father Gino Concetti, a moral theologian.

"In the end it is always the woman who decides whether or not to interrupt a pregnancy," he said. "Scientific data gives evidence of the absurdity of the pretext of the abortionists to revindicate abortion as a 'right' of the woman, as if the embryo were an 'object"' instead of a human being with the right to life, he said.

The new measures resolved one of the last conflicts between the legal codes of East and West Germany after unification.

In the former East Germany, publicly funded health insurance paid for abortions up to the third month of pregnancy. There was no public discussion over religious or ethical questions because abortion was considered a private matter.

In West Germany, abortion was actively discouraged. A woman could have one only after receiving pro-life counseling. Even then, most doctors were reluctant to perform abortions.

In 1991, the unified parliament tried to write a law satisfying people on both sides. The measure was challenged in the Supreme Court, which ruled last year that making law was indeed the parliament's job. This threw the debate back to parliament. Elections last fall brought in a new set of legislators, and the issue was back on the agenda.

Under the new law, counseling is still required, but it is meant to be neutral rather than pro-life. The law no longer requires a woman to give her name and explain her reasons for wanting an abortion. The counseling must take place at least three days before the abortion.

Eagle Scout Honored

Jack and Kay Schafer, parishioners of St.William Church in Murphy, applaud astheir son, Brad, receives his Eagle Scout award, scouting's highest honor. Brad received the award at a dinner at the John Campbell Folk School honoring five new Eagle Scouts from the Murphy area. Brad is an acolyte at St. William where his grandparents, Rubin and Dot Schafer, also are parishioners.

Festival (From Page 3)

Our Lady of Grace Parish in Greensboro provided space for the monthly distribution site for the first year and St. Mary in Greensboro has been the distribution site since April 1994. Vicariate member parishes St. Joseph in Asheboro and Our Lady of the Highways in Thomasville also serve as SHARE host sites.

Approximately 40 parish volunteers serve on a rotating schedule on the monthly distribution day. The Knights of Columbus have coordinated the drivers and truck rental each month for the trip to pick up the food at the Fayetteville warehouse and transport it back to Greensboro.

Other projects which have resulted from establishment of the network have been the collection packing and shipment of clothing and school supplies for a children's home in Lithuania and the formation of a local chapter of Pax Christi.

This summer a formation meeting for a local chapter of "People of Faith Against the Death Penalty" will be held with a symposium on the death penalty scheduled in September.

Additionally, due to the relationships forged between the members of the network, members of the five Greensboro parishes initiated the building of a "Catholic House" for Habitat for Humanity in Greensboro. Parishioners of Immaculate Heart of Mary in High Point also undertook the sponsorship and construction of a Habitat house in their city.

In July 1994, network members declared their next year a "Year of Salt and Light" based on the U.S. bishops' pastoral reflection *Communities of Salt and Light.*

For further information about the Greensboro Vicariate Community Life Network, contact: Sister Anne Joseph Edelen, Parish Area Coordinator, Catholic Social Services, 233 N. Greene St., Greensboro, NC 27401 or call (910) 274-5577.

Bridget Johnson is a parishioner of St. Paul the Apostle and a member of the Greensboro Vicariate Community Life Network.

Marx (From Page 5)

Diane said, "My circumstances were telling me that God had given me a raw deal. But what God has taught me is to look past my circumstance to His heart and to see Erynne as His gift to me and to know that all His gifts are for our provision whether we recognize them as good at first or not."

As Diane spoke, I thought of the responsibility we have as parents for teaching our children how to respond to the pain and suffering that come into our lives. This isn't easy to do because a parent's natural instinct is to shield a child from pain and hurt. It can be difficult to teach our kids that pain and heartbreak are just as much a part of life as happiness and joy. Certainly children don't need to believe that pain is something pleasant. But perhaps our job is to show children that there are times when we can turn tears into joy and burdens into gifts. By reaching out to someone in pain, we're letting that person know that because we are there to help, God has not forgotten them.

Diane continued, "Another thing that God is doing in my life is He's changing me from being a Martha to a Mary. He's changing me from being a doer to one who delights in sitting at Jesus' feet. The perspective I've always had is that a day wasn't worth much unless I could get a lot done. If I couldn't look at my 'To Do' list and see my checks beside it, I felt frustrated. Well, because of Erynne's needs and because of all my family's needs, at the end of the day, I think, well, I've had a shower, I've gotten dressed, I've gotten three meals on the table and usually the dishes are washed — not always. And we've accomplished Erynne's therapy. And that's it. But I don't mind putting off my 'To Do' list anymore because it will get done when it needs to get done.

"Erynne's therapist has told us that the most critical part of her therapy is her walking because more than any other activity it stimulates her vision, speech and sensitivity (to touch). Likewise, God opened my eyes to see that He wants to improve my vision, speech and sensitivity through my daily walking with Him. I'm seeing that tough circumstances are opportunities for personal growth; I have a message to encourage and speak to others in pain and I have a keener sensitivity and awareness that my own weaknesses don't have to impede my spiritual maturity."

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Card Of Thanks

Thanks to the Holy Spirit for the favors granted to me.
DVZ

Thanks to the Blessed Virgin Mary, St. Joseph and St. Jude for prayers answered and favors granted.
TCK

Thanks to St. Jude and St. Therese for prayers answered and favors granted.
LDY

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CSS

Thanks to St. Jude for favors received.
WPL

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 41 • July 21, 1995

A Helping Hand...

Dominican Sister Mary Samuel helps rising first grader Jared Langson with an art project as rising first grader Richard Workley looks on. Four Dominican sisters from Tennessee assisted with Vacation Bible School at St. Ann Parish in Charlotte. Photo by JOANN KEANE

Young People Build Community In More Ways Than One

By MARY COYNE WESSLING

Last year when Charlotte's Mecklenburg Ministries hosted a summer community service project for youth, nary a Catholic was seen. This year the Catholic kids came through. Fourteen Catholic teens representing five parishes pitched in on service projects and shared faith experiences with 51 other participants.

The two-year-old program, Youth Breaking Barriers, has successfully drawn together young people from diverse faith and cultural backgrounds for a four-day commitment to hard work, good times and serious discussions. So successful was last year's program, a second session was added this year. Catholics attended both sessions. As other teens slept late their first weeks of summer, these young people rose early to the challenge of making a better world.

Key to the program is community service. While some leadership programs focus exclusively on building skills, Youth Breaking Barriers (YBB) also involved the building of ramps, painting of houses and cleaning out of stores.

"Our group built a ramp for a kid with cerebral palsy and cleaned up a senior thrift store," said Jim Martin, 17, of St. Matthew Church. "When we finished the ramp, Corey (for whom the ramp was built) just beamed. The people at the thrift store were excited, too. They told us without our help they wouldn't have been able to open the store on time."

Martin described both projects as tough but fulfilling. He appreciated the recipients' gratitude but more the cooperative spirit that grew among the teens in his group. "We became a family in the end," he said.

Nija Carr, 16, of Our Lady of Consolation Parish, liked YBB so much she's already made plans to go back next year.

"I enjoyed meeting new people and learning about other religions," she said. "I learned a lot about the Jewish religion since our group stayed at the Jewish Community Center." The second session, held a week later, was housed at Bethel Presbyterian Church in Cornelius.

Donnie Burgoon, 17, of St. Luke Church said he enjoyed "meeting new and different people and helping out in the community." Among his favorite moments was the look of happiness on the face of the woman for whom his group built a wheelchair ramp. "She didn't get out much before. Now she can get out on her own," said Burgoon.

In the evenings, after a long day of sweaty labor, the teens gathered at their meeting sites to relax, eat and discuss the day's activities and other issues.

"I got a lot out of those discussions," said Janet Price, 14, of St. Matthew. "I really got to know the people in my group."

The teens also got to know some adults who spoke to different issues each evening. One presentation centered on stereotypes and how to overcome them. Price said she learned how easy it is to stereotype others. Even during the presentation some adults unconsciously tagged their young audience. "If you paid attention you noticed the stereotypes they made, especially when they'd say we were teenagers and we wouldn't understand."

See **Teens,** Page 2

Pope's Letter Expected To Impact Focus Of Conference On Women

WASHINGTON (CNS) — Pope John Paul II's new letter to women should help set the agenda of the upcoming Beijing conference to focus "more on what matters to the great majority of women, rather than on what matters to a few," according to the U.S. bishops' pro-life spokeswoman.

Helen Alvare, director of information and planning in the bishops' Secretariat for Pro-Life Activities, said the papal letter released July 10 "affirms women in a huge variety of roles" and would probably be welcomed by all but those who see motherhood as "nothing but enslavement."

The pope recognizes the error of those who "desire to reduce all questions about women to whether they have access to abortion," she said.

Pope John Paul said his unprecedented letter was an attempt to speak "directly to the heart and mind of every woman" before the start of the Fourth World Conference on Women, sponsored by the United Nations and scheduled for Sept. 4-15 in Beijing.

The letter praised women's historic contributions as mothers, wives and social leaders and said they needed greater protection against persistent forms of violence and exploitation. It also apologized for times when the Church has failed to recognize the contributions of women.

Rita Greenwald of Springfield, Ill., president of the National Council of Catholic Women, said the letter confirmed her long-held view that Pope John Paul is "especially sensitive to the very complex world in which women have to live today."

She said that her organization was pleased to see the pope emphasize many of the issues that the NCCW has made its own — such as equal pay for equal work, an issue raised by the group in the 1960s, and domestic violence, which the NCCW has been fighting as part of its "New Directions" program.

Greenwald said the NCCW also felt affirmed by the pope's use of the phrase, "the genius of women," which she said was the same idea used by the U.S. bishops when they founded the Catholic women's group 75 years ago to "help the government address the tremendous needs that faced the world after World War I."

Bishop John J. Snyder of St. Augustine, Fla., chairman of the U.S. bishops' Committee on Women in Society and in the Church, said the papal letter expresses the pope's "deep appreciation and esteem for all that women have contributed to the world through the centuries" and could open "a much needed dialogue about 'a new feminism.'"

Pope John Paul's apology "for whatever role members of the Church may have played in the oppression of women is an example to all of us of the kind of humility necessary if we are to grow into the full stature of Christ, mature men who can admit mistakes," he added.

Bishop Snyder said the pope shares with many U.S. women, Catholic or not, such "legitimate concerns" as "equal pay for equal work, protection for working mothers, fairness in career advancement, recognition of spouses with regard to family rights, (and) recognition of the value of motherhood."

Cardinal William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, said the contents of the letter and its tone should not surprise anyone. But Pope John Paul's "position on women's issues has so often been misunderstood that many may indeed be surprised," he said.

The cardinal called the letter "very affirming, as have been other documents of the Holy Father on the dignity of women, of the initiatives of the NCCB in upholding the rights and dignity of women."

The new document summarizes "the broad range of issues on which the Church and society have worked and still can work in harmony to assure the dignity of women and of each and every human being," Cardinal Keeler added.

Sulpician Father Gerald L. Brown, president of the Conference of Major Superiors of Men, praised the pope's letter as a "creative and constructive statement of support for the concerns of women and for their cause of liberation from all structures, situations and attitudes of oppression."

But he said the letter could also serve as "a welcomed spring-board for further reflection" on the role of men in a complex society. "What John Paul II does for women needs to be done for men as well," Father Brown said.

See **React,** Page 2

Pope's Text

The complete text of Pope John Paul II's letter to women is on Pages 8-9 of this issue of *The Catholic News & Herald.*

YBB Adult Leader Betty Gregory (second from left) of St. Peter Parish leads a Catholic prayer service for (l-r) Nija Carr, Donnie Burgoon, Robert Masson, Chris DuFoure, Janet Price and Patrick Kelly. Photo by NORMAN MITCHELL

YBB community project participants (l-r) Anna Uzzell, Jennifer Bonacci, Mike Hyatt and Steve Lloyd make hanging sheetrock a group effort.

Photo by WES BOBBITT

Teens (From Page 1)

Other issues discussed included racism, sexism and religious discrimination. Although the topics were heavy, the teens interviewed said the discussions remained open and insightful. Even discussing the day's activities proved fruitful for some.

"It was great when we got into groups and talked about what we did that day and how we accomplished things," said Martin. "We were able to look back and realize just how much we had done. The process was a way to make people understand each other better."

This year the YBB program hosted 27 male and 32 female teen participants who represented 27 Protestant, Catholic, Jewish and Islamic congregations. Among them were 30 African-Americans, 32 European-Americans and 1 Asian-American. The other Catholic youth participants and the parishes they represented were: Katie Hubicki of St. Peter; Christena Nimmons of Our Lady of Consolation; Anna Uzzell of St. Luke; Robert Masson, Krissy Kelly and Jessica Syracuse of St. Matthew; and Jennifer Bonacci, John Edenlen, Ben Knollmeyer and Patrick Kelly of St. John Neumann.

On hand to run the program were 25 adult volunteers, some of whom used vacation time from work to participate. Among the evening guests was Barbara Rohrman of the Diocese of Charlotte's Development Office, who conducted a Catholic prayer service at one session.

To learn more about Youth Breaking Barriers and other Mecklenburg Ministry programs, call Dianne English at (704) 347-2404.

Mary Coyne Wessling, a former assistant editor of the North Carolina Catholic *is a freelance writer in Charlotte.*

Ballantine To Publish Book On Mother Teresa's Views In October

NEW YORK (CNS) — *A Simple Path*, a book detailing Mother Teresa of Calcutta's message for the '90s, will be published worldwide on Oct. 26 to mark the 45th anniversary of the founding of her first mission of charity in Calcutta.

Ballantine Books, a division of Random House, will publish the $20 hardcover book in English and Spanish in the United States and Canada.

Rider Books, an imprint of Random House U.K., will publish *A Simple Path* in the United Kingdom and Ireland. It will also be released simultaneously in France, Germany, Italy, the Netherlands, Spain and throughout South America.

A Simple Path was written with Mother Teresa's full cooperation and is based on "exclusive conversations with her over a sustained period of time," according to Ballantine.

"It is a privilege to be publishing a book with Mother Teresa and to have the opportunity to support this rare and selfless woman in her effort to spread her timely spiritual message of love and concern for all people," said Linda Grey, president and publisher of The Ballantine Publishing Group in New York.

React (From Page 1)

"Men need to be addressed as males within culture, society and Church. As he suggests for women's issues and concerns, this topic might best be discussed by men and women together. Perhaps we need opportunities to explore fully the unique gifts and functions of each and those characteristics shared by both."

Cardinal Adam J. Maida of Detroit called the papal letter "both a challenge and a source of hope and inspiration for the new millennium."

"I can't think of a leader in the world today who could — or would — address the equality and dignity of women in such a clear, appreciative and unambiguous fashion," he added.

Sister Andree Fries, a member of the Sisters of the Most Precious Blood and president of the Leadership Conference for Women Religious, welcomed the pope's "affirmation of the positive contributions of the women's movement and his insistence that full respect for women will be achieved, not simply by condemning discrimination and injustice, but by mounting a campaign for the promotion of women."

But Sister Andree faulted the letter for failing to open "new avenues for women to participate more fully in the life of the Church."

Attention Athletes

If you will be participating in Atlanta Sports '95 or are in training for the 1996 Olympics, we'd like to hear from you. We want to track your progress as you head for the games next summer.

Call Joann Keane, Associate Editor, *The Catholic News & Herald*, (704) 331-1713, or write to 1524 E. Morehead St., Charlotte, NC 28207.

Good luck as you head for the gold, and call or write today.

Itinerary For Pope John Paul's U.S. Visit

WASHINGTON (CNS) — Here is the complete schedule of Pope John Paul II's Oct. 4-8 visit to the United States, as approved by the Vatican and announced by the National Conference of Catholic Bishops. All times are Eastern Daylight Time.

Wednesday, Oct. 4

— 3 p.m., Arrival at Newark International Airport and welcoming ceremony, including an address by the Holy Father.

— 5 p.m., Evening prayer at Sacred Heart Cathedral, Newark, including an address by the Holy Father.

Thursday, Oct. 5

— 9:15 a.m., Visit to the United Nations, including addresses by the Holy Father to the General Assembly and the U.N. staff.

— 5:30 p.m., Tour by popemobile inside Giants' Stadium, New Jersey.

— 6 p.m., Celebration of Mass at Giants' Stadium, including a homily by the Holy Father.

Friday, Oct. 6

— 9 a.m., Tour by popemobile inside Aqueduct Racetrack, Queens, N.Y.

— 9:30 a.m., Celebration of Mass at Aqueduct Racetrack, including a homily by the pope.

— 5 p.m., Tour by popemobile on the grounds of St. Joseph's Seminary, Yonkers, N.Y.

— 5:15 p.m., Evening prayer and an address to seminarians.

Saturday, Oct. 7

— 9 a.m., Tour by popemobile on the Great Lawn of Central Park, New York.

— 9:30 a.m., Celebration of Mass on the Great Lawn, including a homily by the Holy Father.

— 12:15 p.m., Arrival at the residence of Cardinal John J. O'Connor.

— 3:30 p.m., Recitation of the rosary in St. Patrick's Cathedral and a brief address by Pope John Paul.

— 5 p.m., Blessing of the offices of the Holy See's mission to the United Nations and a brief address by the Holy Father.

— 6:30 p.m., Informal meeting with the leadership of other Christian churches and ecclesial communities at Cardinal O'Connor's residence.

— 7 p.m., Dinner with the bishops of the region at the cardinal's residence.

— 8:30 p.m., Informal meeting with leaders of the Jewish community at the cardinal's residence.

Sunday, Oct. 8

— 9:50 a.m., Arrival and informal welcome at Baltimore-Washington International Airport.

— 10:15 a.m., Tour by popemobile inside Oriole Park at Camden Yards, Baltimore.

— 10:45 a.m., Celebration of Mass at Oriole Park, including a homily by the Holy Father and recitation of the Angelus.

— 1:30 p.m., Parade by popemobile to the residence of Cardinal William H. Keeler.

— 5 p.m., Visit to the Basilica of the Assumption and meeting with the leadership of Catholic Relief Services.

— 5:45 p.m., Visit to the Cathedral of Mary Our Queen and a brief address by the pope.

— 6:25 p.m., Arrival at St. Mary's Seminary for transfer to the Baltimore-Washington International Airport.

— 7:30 p.m., Departure ceremony, including an address by the Holy Father.

— 8 p.m., Departure for Rome.

Father Cutter, Former Pastor At St. Barnabas, Dies At Age 80

PHILADELPHIA — Oblate Father Joseph A. Cutter, a former pastor and school official in the Diocese of Charlotte, died July 12 at St. Catherine Hall, a convalescent home in Philadelphia. He was 80.

As pastor of St. Barnabas Church in Arden, N.C., from 1968 to 1982, Father Cutter was instrumental in the planning of the present church which replaced the original structure purchased when the parish was established in 1964 by the late Bishop Vincent Waters of the Diocese of Raleigh.

FATHER JOSEPH A. CUTTER

From 1970 to 1972 when the Diocese of Charlotte was established, Father Cutter was dean of the Asheville Deanery of the Diocese of Raleigh. From 1978 to 1982, he was vicar of the Asheville Vicariate of the Diocese of Charlotte. He also served for a time in the mid-1970s as chairman of the diocesan school board. He retired for health reasons in 1982.

A native of Philadelphia, Father Cutter entered the Oblates of St. Francis de Sales in 1931 and made his solemn profession of perpetual vows Sept. 7, 1935. He was ordained to the priesthood in Wilmington, Del., June 9, 1940 after studies at DeSales Hall and The Catholic University of America, both in Washington, D.C.

From the time of his ordination in 1940 until his first parish assignment at Arden in 1968, Father Cutter served as a teacher and athletic coach at Catholic high schools in Philadelphia, Lockport, N.Y., and Toledo, Ohio.

Following his retirement, Father Cutter lived at retirement communities in Wyndmoor, Pa., and Newfield, N.J., before entering St. Catherine Hall last year.

A Mass of Christian Burial was celebrated July 15 at Our Lady of Light Chapel on the grounds of the Oblate Retreat and Retirement Center in Childs, Md., with burial in the Oblate Cemetery.

Father Cutter is survived by several nieces and nephews.

Contributions in his memory may be made to the Oblate Retirement Fund, PO Box 1452, Wilmington, DE 19899.

Strengthened In The Spirit...

Twenty-four young members of Holy Cross Parish in Kernersville became fully initiated into the Church when Bishop William G. Curlin confirmed them June 3. Their sponsor said the teens showed dedication and enthusiasm during the long process of preparation for the sacrament.

Cardinal: First Amendment Emphasis Unbalanced

NEW YORK (CNS) — Cardinal John J. O'Connor of New York told a congressional subcommittee July 10 that the First Amendment has been thrown "out of whack" by an emphasis on its "no establishment" clause regarding religion at the expense of its "free exercise" clause.

"Something has to be done to restore the balance," he said. The cardinal did not endorse the idea of a constitutional amendment or recommend any other specific solution.

But when one subcommittee member raised the issue of a school prayer amendment, Cardinal O'Connor said he thought some people proposed that as a supposedly easy way of dealing with the "purely secularistic orientation" given to public schools.

In his testimony, the cardinal recounted his experience in dealing with a variety of church-state problems such as city efforts to impose a policy of hiring of homosexuals or abortion counseling requirements on Church agencies that receive public funds.

"School prayer wouldn't touch the tip of the iceberg of the problems I've tried to talk about here," he said.

Cardinal O'Connor was the lead witness at field hearings held in New York by the U.S. House of Representatives Judiciary Subcommittee on the Constitution, chaired by Republican Charles T. Canady of Florida.

The committee also heard from Father Richard J. Neuhaus, founder and president of the Institute on Religion and Public Life, which publishes the journal *First Things*.

He called the situation concerning the free-exercise provision "very serious," saying it was "largely created by Supreme Court decisions of recent decades, and it might be best if the court could remedy the problems."

Many people believe the court is unlikely to do that, he added. But he took no position on what approach the subcommittee should pursue.

Alluding to his book, *The Naked Public Square*, Father Neuhaus said "instances of hostility and discrimination against religion" posed a threat to American democracy because politics was a moral enterprise and most Americans derived their morality from religion. Excluding religion "has driven a wedge between the moral judgment of the American people and their public role as citizens," he said.

Some witnesses opposed any effort to pass a school prayer amendment or other legislation to provide for greater expression of religion under government auspices.

The Rev. James A. Forbes Jr., senior minister of the interdenominational Riverside Church in New York, said the moral and religious revitalization needed by the nation could not come from government.

He said the nation needed more dialogue about the ways religion can be expressed without offending minorities and unbelievers, but that proposing a prayer amendment in the current atmosphere would create a polarizing debate.

The hearings, held at a Hunter College auditorium, drew some 200 spectators.

Committee members' questions for the witnesses divided largely along party lines. Republicans pointed to problems in securing free-exercise rights and Democrats indicated they saw considerable danger in proposals to change the legal framework of church-state relations.

Rep. Patricia Schroeder, D-Colo., the ranking minority member, commented at the outset, "I don't see where we are going with this."

Other witnesses included Rabbi Arthur Hertzberg, a retired synagogue leader who has also been an author and prominent figure in national Jewish affairs; Rabbi Mayer Schiller, a Hasidic author and teacher at Yeshiva University High School in New York; Joseph P. Infranco, an attorney for the Christian Legal Society who argued the Lamb's Chapel case and others challenging the exclusion of religious activity from public property; and Lisa Herdahl, initiator of a court suit that ended the broadcast of prayers over the intercom at a public school attended by her children in Ecru, Miss.

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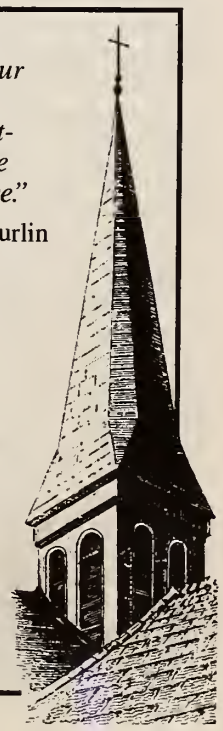

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Religious Freedom

There has been considerable discussion of the supposed need for a Religious Equality Amendment to the federal constitution but we are still not convinced that there is a need for it. The First Amendment still seems to fill the bill for which it was adopted 200 years ago.

Admittedly there have been some problems with the way in which the First Amendment has been interpreted and enforced but we question whether a new amendment is the answer.

At a recent congressional hearing on the subject, Cardinal John O'Connor of New York said that the First Amendment has been thrown "out of whack" by emphasizing the "no establishment" clause at the expense of the "free exercise" clause.

Cardinal O'Connor said something must be done to restore the balance but he did not endorse a new constitutional amendment.

Most of the agitation for a new amendment seems to stem from the issue of prayer in the public schools. And many of those doing the agitating seem to be most upset by court decisions barring "official" prayers mandated by school authorities.

Many of us are old enough to remember when the public school day always began with a reading from the King James Bible even in schools in heavily Catholic neighborhoods. Not many of us look back on those as "the good old days."

President Clinton appeared to get something right last week when he directed his top education and justice officials to send all public school districts guidelines on what prayer and other religious activities are permitted.

The president said the Constitution does not require schools to be "religion free" and he cited a long list of religious activities that are permitted under the Constitution as it stands.

"While the government may not use schools to coerce the conscience of our students ortoconvey officil endorsement of religion, the govenment's schools also may not discriminate against private religious expression during the school day,"Clinton said.

It always has been a generally accepted idea that you don't tinker with the Constitution unless a change is really needed. There does not appear to be any great need for a change and the agitation for a new amendment on religious freedom seems to be tinkering for the sake of tinkering.

THE CATHOLIC NEWS & HERALD

MEMBER CATHOLIC PRESS ASSOCIATION cpa

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Pro-Life Corner

Planned Parenthood's special research arm acknowledged there were 168,000 second and third trimester abortions in 1988.

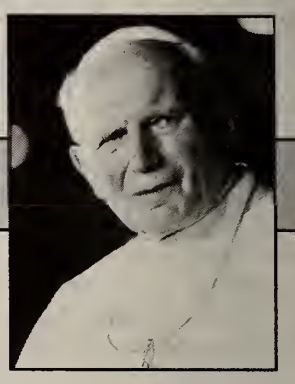
National Right to Life News
May 17, 1995
Paul J. Ranalli, M.D.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Church Irrevocably Committed To Unity

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — Pope John Paul II pledged the Church's "irrevocable commitment" to Christian unity and said it should be built on the real but imperfect communion that already exists between different churches.

At the same time, he emphasized that the Church as willed by Christ reserves a primary leadership role to the pope. He made the remarks at a general audience at the Vatican July 12.

He said the universal Church was instituted as a "single flock under a single pastor, Christ, who is represented by a single universal vicar, the supreme pontiff." He said that unfortunately, however, signs of disunity were already visible in apostolic times.

"It was the beginning of a painful history that has seen in every age the formation of particular groups of Christians who detached themselves from the Catholic Church, along with the appearance of schisms and heresies and the birth of 'separate' churches," he said.

He noted that the Second Vatican Council said that in these divisions, people on both sides were sometimes to blame. With the council, the Church made an irreversible commitment to restoring Christian unity through dialogue and prayer, he said.

"Today the ecumenical way is the way of the church," he said. He said this means that for the individual Christian, too, the ecumenical task is of primary importance.

Ecumenical development requires above all the liberation from prejudices that have blocked the development of dialogue, he said. All Christians should be willing to look closely at their own histories, as well, he said.

Meanwhile, he said, the Catholic Church recognizes that it is already tied to separated churches by an imperfect but true communion, based on baptism, the Scriptures and other common elements.

Pope Says Priestly Vocations Will Grow Where 'Culture Of Life' Is Promoted

VATICAN CITY (CNS) — Pope John Paul II, addressing more than 1,000 representatives of Serra International, said priestly vocations will grow where a "culture of life" is promoted.

The pope said July 6 that the demands of pastoral ministry around the world urgently require an increase in the number of priests, and he thanked Serrans for their efforts at finding new vocations. Serra International works in some 30 countries to foster priestly and religious vocations and train lay faithful.

The pope said the key to promoting vocations lies in creating an environment — a culture of life — that includes a supernatural dimension.

"This culture of life puts humanity back in touch with its creator and with itself; it helps people rediscover the great value of faith, prayer and contemplation," he said.

"Such a culture will strengthen Christian families, that 'domestic Church' which offers great prospects for the birth of vocations," he said. It will also encourage schools to provide a proper understanding of the human and divine dimensions of vocations, he said.

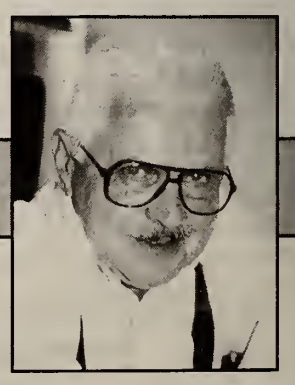
The pope said Serra International was helping to achieve this goal through moral and material support, and most of all through prayer.

The organization had the papal audience after holding its 53rd world congress in Genoa, Italy.

'Crimes Against Humanity'

Editor's Notebook

Bob Gately



If Pope John Paul II is correct in accusing the Bosnian Serbs of "crimes against humanity" — and I firmly agree with him — then the member states of the United Nations must be at least guilty of aiding and abetting those crimes.

As our readers probably remember, I have not been slow to criticize the U.N. in the past for its performance in Bosnia-Herzegovina. But its recent action — or more precisely inaction — around the "safe zones" which it proclaimed as places of refuge for Bosnian Muslims hit a new low.

The peacekeeping forces apparently can't even protect themselves let alone the safe havens they are supposed to be guarding. And the U.N. officials on the scene are afraid to call in NATO air strikes because it might lead to retaliation against the peacekeepers.

In the face of Serb determination to remove all non-Serbian residents of what it sees as part of "Greater Serbia," there appears to be no action the U.N. peacekeepers can take short of all-out war. Since that is a course which nobody wants, it seems to be time to withdraw all of the peacekeepers and let the "ethnic cleansing" run its course.

The pope used another term in describing the events in Bosnia. He called them "the undoing of civilization." I fear he was right.

Whenever I hear about Serbs proclaiming that any place with Serbs is part of Greater Serbia, I can't help but wonder just how serious they are. For instance, does Greater Serbia include the area around the Serbian Orthodox cathedral in northern Illinois where their last king is buried? Or the apartment on Chicago's Gold Coast where King Peter's son and heir was living the last I heard?

The Sadness At Not Being A Saint

Light One Candle

Father John Catoir

There is so much goodness in the average person that I'm always tempted to say "you're a saint and you don't know it," a remark that almost always produces embarrassed laughter and a sharp denial. People don't think of themselves as saints, especially those who truly are.

Leon Bloy wrote, "the greatest sadness is not to be a saint" and he was right. But this kind of sadness is not a bad thing. We can live with it, and even put it to work for us. Think about it: when you are sad about disappointing God it's a sure sign that you are deeply in love with Him. This is a holy sadness which can purify your soul. It leads to a passionate desire to be more perfectly united with you Maker.

Sooner or later the fire of God's love will turn your soul to flame. St. Augustine wrote: "One loving Spirit sets another loving spirit on fire." Augustine knew from experience that the fire of God's love eventually consumes the beloved. Therefore, when you find yourself overwhelmed by sadness, guilt or remorse, try to remember that God's love is a furnace of Unchanging Love and try to remain as quiet as possible. Accept your bad feelings and wait for them to pass. The spirit is willing but the flesh is weak.

Evelyn Underhill (1875-1941), an expert in mysticism wrote: "Quietly dealing with one's own uncontrolled thoughts and desires is infinitely more humbling than any sort of deliberate austerity (like fasting) which only makes one feel one has done something!" Underhill said that most of your transgressions which trigger feelings of sadness are, in her words, "more temperamental sufferings than sins; and because they are a form of suffering you can always accept them and add them to the cross. The root principle is that God is all that matters in religion and because of this, there is never anything to be afraid of, in spite of your illusions to the contrary. A Christian can always do something with suffering. Simply offer it up to God."

The saints offered their sufferings in many ways. They believed that we can ransom someone from danger or misery simply by offering our sufferings to God in their behalf. The highest goal is the cheerful acceptance of suffering as a sign of God's permissive will. Few can attain that level of acquiescence. "If this is my cross, Lord, I shall bear it. Please give me the courage to be brave and not complain."

In times of sadness it's a good idea to imitate the Arab in a sand storm; lie down and remain motionless until the storm passes. A storm cannot be resisted, so you are wise to wait. Whether in a storm of pain or in a sunburst of elation, remain quiet, and turn to God. In the end all will be well.

Patience is a sign of a holiness. It's never easy to be patient. Sometimes it can be a crucifixion. In either case God is never absent. The Holy Spirit uses both our agony and our ecstasy to come closer to us. Through it all, He remains unchanging love.

For a free copy of the Christopher News Note, "Patience," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.

Father Catoir is director of The Christophers.

Joining The Catholic Church

The Question Box

Father John Dietzen

Q. I have been attending Mass at our cathedral regularly for a long time and am very interested in joining the Catholic Church. After studying the *Catechism of the Catholic Church*, however, I am led to believe the Catholic Church would not accept me. I am 40 years old, have been married and divorced twice, but have no plans for marriage now. As I understand the catechism, you are required to have a marriage annulled after a divorce before you can partake of the Eucharist. I need to know if that is even possible for me. I also have a question about the church my son and I have been attending. Friends tell me that we would need to attend the church in our area. Is this true? We really enjoy the Mass at the cathedral and have made some friends there. (Kansas)

A. Trying to arrive at answers from the catechism to questions like yours can be difficult and frustrating. Small parts of a proper answer, all of which must be considered together, will necessarily be scattered in various sections of the book.

This is particularly true in matters of Church law and discipline. Some very knowledgeable Catholics, even priests, have drawn confusing conclusions by not taking all essentials into account.

I say all of this to assure you that, judging from your letter, conversion to the Catholic faith is not as out of the question as you suppose.

There is no need or possibility here to go into details of Church laws. You need to make an appointment with a priest you feel comfortable with, perhaps in the parish you attend, and explain your circumstances.

He will determine which of several possible avenues, only one of which might be an annulment, would be best to pursue and then help you with the required procedures.

Now to your second question. Most parishes in our country are territorial, that is they embrace all Catholics, actually all Christians, who live in that geographical area.

As pastors, parish priests are responsible for the spiritual care (religious education and formation, preaching the Gospel, ministering the sacraments and so on) of all the faithful living in their assigned territory. (See, for example, Canons 518, 519, 528.)

In practice, however, actual registration and participation in a parish is not nearly so confined in most places. A huge number of Catholics "belong to" and worship in parishes outside the actual territory in which they live, perhaps across town or even in another city.

It's a rare priest today who has a problem with that. As pastors we are willing to care for everyone in our parish; but we're also happy that those who wish to attend elsewhere are at least receiving the sacraments and otherwise practicing their faith. Discuss this with your priest also, and ask his advice.

(A free brochure, in English or Spanish, outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Pitfalls Of Working While In School

Coming Of Age

Amy Welborn

Even during the summer, I can't get away from my students.

When I go to the grocery store down the street on any given day, I can look down the line of checkers and baggers and count them.

There's Erin and Nancy and Aimee checking today. Keith, Lisa and Kelly are bagging. They're working hard during summer vacation because they really need the money. College is coming up, car payments have to be made, and a little spending money can always come in handy.

Most of my students have jobs. They work in the grocery store, they're waitresses and they do yard work. It's a good way to spend your summer. No question.

I just wish they'd quit once school starts. There are, it is true, some students who are in real need. They attend a private school, and part of their income goes to tuition. They have to make money for college.

Some students can handle it. I've taught some very smart kids who don't have to invest as much time in homework as others. One girl who is a baby sitter for my children and a student in a public high school told me in April as a senior, "I haven't had any homework since January."

Those kids can manage school and a job too.

But they are the exception. Most young people who try to carry a full load at school and work afterward find that something gets sacrificed in the process. Usually what suffers is school.

Ask a student who is having a hard time staying awake what the problem is and you almost always hear the same answer. "I had to close last night at work." Or, "I had to work 5 to 9, so I couldn't start my homework until 10."

And if they're honest, the great majority of kids admit that they really don't need the money they make from work. But they sure do want it. They want a new car, and that costs money. They want to buy CDs, clothes and a new television for their room.

Do you really have to have all these things? Is it worth the price you pay? Unfortunately, the answer I get to those questions usually is "yes." For many kids, a new car of a specific make is infinitely more important than learning.

It's interesting, but I have found that the kids who work out of true need are also kids who refuse to let their schoolwork suffer because of their job. It's those who work just to have money to spend on luxuries who end up with low grades.

I don't know the answer. Some of my students have quit their jobs during the school year but most of them do it not to have more time for schoolwork, but for athletics.

Many of my students, too, have grown up in homes where both parents worked endless hours during the week, not just to put a roof over their heads but to make sure that roof is over a certain house in a certain prestigious subdivision. Is it any wonder these students value money and what it can buy over everything else, including their schoolwork and their health?

Yes, young people can learn valuable lessons and skills in the workplace. But parents need to think carefully before allowing their teens to work 20 or 30 hours a week at the same time they are carrying a load of six academic classes.

These kids will be spending the next 40 years of their lives working. Can't they spare four years for school?

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Parishes Need Young Adults

Family Reflections

Andrew & Terri Lyke

Is your parish young adult friendly? To answer this question you may have to take a look at who's attending Mass, who's active in the ministries of the parish and who's involved in key roles in important parish organizations. If you can't find many people of Generation X, chances are your answer to the opening question is "NO!"

Generation X are persons born in the 21-year span between 1961 and 1981. They account for 79.4 million people, 30% of the total U.S. population. The young adult Catholics in this group are by and large the GAP (Generation Absent from the Parish) in parishes across the country. Interestingly, within the GAP are defining characteristics parishes are thirsting for. For example, Generation Xers came of age in a more diverse and multicultural society than previous generations. They grew up in a society characterized by heterogeneity and many social complexities. The challenges of diversity are met in most facets of their lives. Meeting those challenges in the parish would be aided by the participation of the GAP in its ministries and organizations. To usher in the new wave of technology for more effective ministering in the parish, Xers would bring a foundation of expertise from which the staff and leadership would greatly benefit.

One way to fill the GAP is to look at the ministries that involve young adults, e.g., sacramental preparation. When an engaged couple comes to the parish to prepare for marriage, a young couple wants their infant baptized or a young family brings their child for First Communion, there are opportunities to evangelize, to welcome, to invite them to community and ownership, to plant seeds. However, before we can plant, we must assess the lay of the land (general attitudes in the parish), and prepare the soil.

Preparing the soil means asking the following questions:

— Who are the young adults presently involved in the ministries and organizations?

— How are they involved?

— How are they invited/welcomed to belong?

— How is their presence acknowledged and affirmed?

— How are they vital to the mission of the parish?

The U.S. bishops are preparing a pastoral plan for ministry with young adults scheduled for release in 1996. In conjunction with the bishops' document, the Catholic Campus Ministry Association and the National Catholic Young Adult Ministry Association have received a grant from the Raskob and Humanitas Foundations to develop 10 innovative projects that will enhance the church's ministry with young adults. These efforts will aid parishes by providing a working document and practical resources for establishing and nurturing young adult friendly parishes.

A young adult friendly parish has fertile soil for planting seeds of all kinds. It is a parish that is more welcoming to all people. A young adult friendly parish is dynamic. It is a parish that is open to change and ready to grow. It is a parish that has innovation generated by fresh ideas and youthful imagination. The fruits of the harvest will be a parish that is in fuller communion building bridges between generations instead of living with a GAP.

Your comments, questions and suggestions for topics are welcome. Send them to Family Reflections, P.O. Box 652, Matteson, IL 60443. Send E-mail to Lyke2Lyke@aol.com. FAX to (708) 481-3501.

Suggestions For Avoiding Divorce

Crosswinds

Martha W. Shuping, MD

Dear Dr. Shuping,

I have recently learned that my husband has been having an affair which apparently has gone on for more than a year. I have been feeling extremely hurt, angry, and confused. I don't know what to think or do. The only person I have told is my sister. She thinks I would be crazy to even consider staying with him when he obviously doesn't love me. But we have four children, and I feel that I have to consider what is going to be best for them. I'm not sure what I should do at this point. As far as I can tell, he's not sure what he wants to do either. But he is still seeing her, and doesn't really want to discuss the situation. I'm beginning to feel that divorce may be inevitable. How harmful would this be to the children? We have one in preschool and the others are in elementary school.

It's understandable that you would be having some strong emotions right now, and a lot of confusion too. This is an incredibly painful situation for anyone to deal with. My first suggestion would be to get some individual counseling for yourself to deal with the pain that you are experiencing.

In regard to the children, there is now a body of reputable research which shows that divorce has lasting, harmful effects on everyone involved. For example, Judith Wallerstein, Ph.D., a highly respected researcher, did an important study of 130 children of divorce, doing follow-up over a 20-year period. Her findings have been extensively reported in professional publications. She concludes that divorce has a "profound influence" on these children over the years, affecting these children's future relationships and marriages. Her book *Second Class: Men, Women, and Children a Decade After Divorce* is worth reading. It would give you a lot of information on how divorce has affected other families.

But understanding the negative effects of divorce doesn't heal your marriage. I would also suggest two other books: *Divorce Busters,* by Michelle Weiner-David, and *Marriage Savers,* by Mike McManus. Both books maintain that divorce should be avoided if at all possible because of the effects on the entire family, and both give you a number of practical things you can try that can help to change the marriage. Even if your husband is not interested in changing right now, there are things you can do that would make a difference.

I talked to Mike McManus on the phone and he highly recommends the Retrouvaille program, which is available in this diocese through Catholic Social Services. It's designed for couples with serious marital difficulties, such as yours. Call Nick or Irene Fadero at (704) 544-0621 for more information.

But even if your husband seems unwilling to make any effort right now, start with you. Talk to a counselor, read the books, and begin to take action.

Dr. Shuping practices as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103

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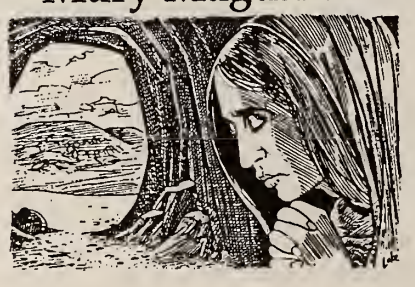
Mary Magdalen



Mary of Magdala is believed to be the one mentioned in the Gospels as the "sinful woman" who washed the feet of Jesus with her tears. When a Pharisee saw this, he thought how odd it is for such a prophet to accept such a known sinner. Jesus reproached him and said Mary's sins have been forgiven because of her great love. Mary Magdalen was the first to see and recognize the risen Christ. Her feast is July 22.

Saints & Scripture

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Salt And Light

Reflections on the Social Mission of the Parish

"We need to be a Church that helps believers recognize Jesus in the breaking of the bread and those without bread."

U.S. Catholic Bishops, *Communities of Salt and Light*

COMMUNITIES OF SALT AND LIGHT — REFLECTIONS ON THE SOCIAL MISSION OF THE PARISH

Scripture

	Readings for the week of July 23 - 29	Readings for the week of July 30 - Aug. 5
Sunday:	Genesis 18: 1-10 Colossians 1: 24-28 Luke 10: 38-42	Genesis 18: 20-32 Colossians 2: 12-14 Luke 11: 1-13
Monday:	Exodus 14: 5-18 Matthew 12: 38-42	Exodus 32: 15-24, 30-34 Matthew 13: 31-35
Tuesday:	2 Corinthians 4: 7-15 Matthew 20:20-28	Exodus 33: 7-11; 34: 5-9, 28 Matthew 13: 35-43
Wednesday:	Exodus 16: 1-5, 9-15 Matthew 13: 1-9 or Sirach 44: 1, 10-15 Matthew 13: 16-17	Exodus 34: 29-35 Matthew 13:44-46
Thursday:	Exodus 19: 1-2, 9-11, 16-20 Matthew 13: 10-17	Exodus 40: 16-21, 34-38 Matthew 13: 47-53
Friday:	Exodus 20: 1-17 Matthew 13: 18-23	Leviticus 23: 1, 4-11, 15-16, 27, 34-37 Matthew 13: 54-58
Saturday:	Exodus 24: 3-8 John 11: 19-27 or Luke 10: 38-42	Leviticus 25: 1, 8-17 Matthew 14: 1-12

Mother Is Now A Sister

Sister Margarita Brewer with her sons, William (l) and Dan, and his wife, Amanda,at a reception after her religious consecration at the convent of the Sisters of Charity of Cincinnati, Ohio.

By ARTURO DE AGUILAR

Young people would find it very difficult to explain to their friends that their mother is a nun. This is because most people hold the traditional view that nuns are women who have never married nor will ever marry. But in my story today, I discovered that this idea is somewhat outdated and things can be different. This is what happened to Dan and William Brewer. They did not believe that their mother really wanted to enter religious life.

She has had the idea, the feeling, since she was 16. But she did not take the first step toward religious life until her marriage was annulled. She always knew God was calling her to do something different, to his service, and because of that call she said "yes" to the Lord in order to dedicate her time and life to his work. The woman I am writing about is Sister Margarita Brewer, who at the end of May professed her perpetual vows as a Sister of Charity of Cincinnati, Ohio.

Sister Margarita was born in La Chorrera, Panama and came to the United States in 1964. Shortly after she arrived, she began her involvement in Church activities in the different places where she lived. When she and her children came to live in Mooresville, N.C., she began to actively work at St. Therese church with Jesuit Father William Kelly, then the pastor. She was the chairperson for the building commission and because of her experience in architecture she worked on the interior design of the new church. She also took part in many other ministries.

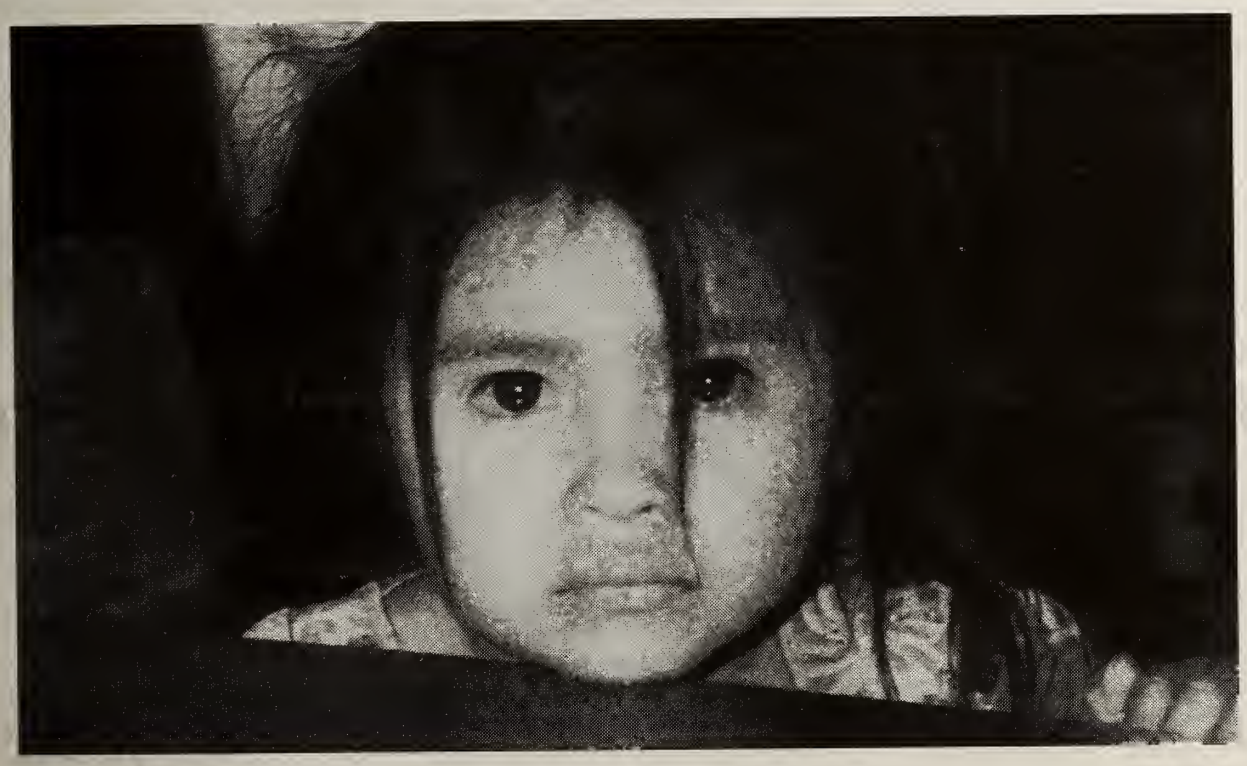
Once her sons were grown and on their own, she entered the Sisters of Charity of Cincinnati. There, after several years of study, work, and discernment, she decided to profess her final vows.

"I, Sister Margarita María Brewer, freely commit myself for life to the service of our loving God and God's people..." were the words she used to promise her collaboration in God's plan of salvation. This was the reaffirmation of the continuous and dedicated work she has been doing during most of her life. For the last few years she has worked as a pastoral associate in the Outer Banks Catholic Parish, in the Diocese of Raleigh. Some of her duties are: director of the religious education and RCIA programs, organizer and advisor of the women's group in the parish, and her work in the Hispanic Ministry.

It is very interesting to discover how God works in mysterious and inscrutable ways. How a woman who after being a mother, working as an architect for 23 years, and raising her sons, is called by God to be a part of the work of salvation through the consecrated life of a religious. This makes me think that God is calling each one of us to a special work. It may not be to the consecrated life, but definitely to a life of collaboration with His work of salvation in our own particular situations.

The entire Hispanic community of the Charlotte diocese rejoices with Sister Margarita who served our community unselfishly and lovingly. We pray that God will bless her in her work for having answered His call.

Arturo de Aguilar is a seminarian of the Diocese of Charlotte. This article was originally published in Spanish in The Catholic News & Herald.



Sponsor a child at a Catholic mission for just $10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of cornstalks with a tin roof and a dirt floor. Her father struggles to support his family of six on the $30 a month he earns as a day laborer.

Now you have the opportunity to help one very poor child like Marta through *Christian Foundation for Children and Aging* (CFCA), the only Catholic child sponsorship program working in the 23 desperately poor developing countries we serve.

For as little as $10 a month, you can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. *You can literally change a life!*

Through CFCA, you can sponsor a child with the amount you can afford. Ordinarily it takes $20 a month to provide a child with the life-changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can.

CFCA will see to it from other donations and the tireless efforts of our dedicated Catholic missionaries that your child receives the same benefits as other sponsored children.

To help build your personal relationship, you will receive a picture of your sponsored child, information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. Become a sponsor today!

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☐ Boy ☐ Girl ☐ Teenager ☐ Any in most need
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I will contribute:
☐ monthly ☐ quarterly ☐ semi-annually ☐ annually
☐ Enclosed is my first contribution of $ _____.
☐ I cannot sponsor now but I enclose my gift of $ _____.
☐ Please send me more information.

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Letter of Pope Joh

From the Vatic

I greet you all most cordially, women throughout the world!

1. I am writing this letter to each one of you as a sign of solidarity and gratitude on the eve of the Fourth World Conference on Women, to be held in Beijing this coming September.

Before all else, I wish to express my *deep appreciation* to the United Nations for having sponsored this very significant event. The Church desires for her part to contribute to upholding the dignity, role and rights of women not only by the specific work of the Holy See's official delegation to the conference in Beijing, but also by speaking directly to the heart and mind of every woman. Recently, when Mrs. Gertrude Mongella, the secretary-general of the conference, visited me in connection with the Beijing meeting, I gave her a written message which stated some basic points of the Church's teaching with regard to women's issues. That message, apart from the specific circumstances of its origin, was concerned with a broader vision of the situation and problems of women in general in an attempt to promote the cause of women in the Church and in today's world. For this reason I arranged to have it forwarded to every conference of bishops, so that it could be circulated as widely as possible.

Taking up the themes I addressed in that document, I would now like to speak *directly to every woman*, to reflect with her on the problems and the prospects of what it means to be a woman in our time. In particular I wish to consider the essential issue of the *dignity* and *rights* of women as seen in the light of the word of God.

This "dialogue" really needs to begin with a word of thanks. As I wrote in my apostolic letter *Mulieris Dignitatem*, the Church "desires to give thanks to the most holy Trinity for the 'mystery of woman' and for every woman — for all that constitutes the eternal measure of her feminine dignity, for the 'great works of God,' which throughout human history have been accomplished in and through her" (No. 31).

2. This word of thanks to the Lord for his mysterious plan regarding the vocation and mission of women in the world is at the same time a concrete and direct word of thanks to women, to every woman, for all that they represent in the life of humanity.

Thank you, *women who are mothers*! You have sheltered human beings within yourselves in a unique experience of joy and travail. This experience makes you become God's own smile upon the newborn child, the one who guides your child's first steps, who helps it to grow and who is the anchor as the child makes its way along the journey of life.

Thank you, *women who are wives*! You irrevocably join your future to that of your husbands in a relationship of giving at the service of love and life.

Thank you, *women who are daughters and women who are sisters*! Into the heart of the family, and then of all society, you bring the richness of your sensitivity, your intuitiveness, your generosity and fidelity.

Thank you, *women who work*! You are present and active in every area of life — social, economic, cultural, artistic and political. In this way you make an indispensable contribution to the growth of a culture which unites reason and feeling, to a model of life ever open to the sense of *mystery*, to the establishment of economic and political structures ever more worthy of humanity.

Thank you, *consecrated women*! Following the example of the greatest of women, the mother of Jesus Christ, the incarnate Word, you open yourselves with obedience and fidelity to the gift of God's love. You help the Church and all mankind to experience a "spousal" relationship to God, which magnificently expresses the fellowship which God wishes to establish with his creatures.

Thank you, *every woman*, for the simple fact of being *a woman*! Through the insight which is so much a part of your womanhood you enrich the world's understanding and help to make human relations more honest and authentic.

> *"How many women have been and continue to be valued more for their physical appearance than for their skill, their professionalism, their intellectural abilities, their deep sensitivity; in a word, the very dignity of their being!"*

3. I know of course that simply saying thank you is not enough. Unfortunately, we are heirs to a history which has conditioned us to a remarkable extent. In every time and place this conditioning has been an obstacle to the progress of women. Women's dignity has often been unacknowledged and their prerogatives misrepresented; they have often been relegated to the margins of society and even reduced to servitude. This has prevented women from truly being themselves, and it has resulted in a spiritual impoverishment of humanity. Certainly it is no easy task to assign the blame for this, considering the many kinds of cultural conditioning which down the centuries have shaped ways of thinking and acting. And if objective blame, especially in particular historical contexts, has belonged to not just a few members of the Church, for this I am truly sorry. May this regret be transformed, on the part of the whole Church, into a renewed commitment of fidelity to the Gospel vision. When it comes to setting women free from every kind of exploitation and domination, the Gospel contains an ever relevant message which goes back to the *attitude of Jesus Christ himself*. Transcending the established norms of his own culture, Jesus treated women with openness, respect, acceptance and tenderness. In this way he honored the dignity which women have always possessed according to God's plan and in his love. As we look to Christ at the end of this second millennium, it is natural to ask ourselves how much of his message has been heard and acted upon

Yes, it is time to examine the past with courage, to assign responsibility where it is due in a review of the long history of humanity. Women have contributed to that history as much as men and, more often than not, they did so in much more difficult conditions. I think particularly of those women who loved culture and art, and devoted their lives to them in spite of the fact that they were frequently at a disadvantage from the start, excluded from equal educational opportunities, underestimated, ignored and not given credit for their intellectual contributions. Sadly, very little of women's achievements in history can be registered by the science of history. But even though time may have buried the documentary evidence of those achievements, their beneficent influence can be felt as a force which has shaped the lives of successive generations, right up to our own. To this great, immense feminine "tradition" humanity owes a debt which can never be repaid. Yet how many women have been and continue to be valued more for their physical appearance than for their skill, their professionalism, their intellectual abilities, their deep sensitivity; in a word, the very dignity of their being!

4. And what shall we say of the obstacles which in so many parts of the world still keep women from being fully integrated into social, political and economic life? We need only think of how the gift of motherhood is often penalized rather than rewarded, even though humanity owes its very survival to this gift. Certainly, much remains to be done to prevent discrimination against those who have chosen to be wives and mothers. As far as personal rights are concerned, there is an urgent need to achieve *real equality* in every area: equal pay for equal work, protection for working mothers, fairness in career advancements, equality of spouses with regard to family rights and the recognition of everything that is part of the rights and duties of citizens in a democratic state.

This is a matter of justice but also of necessity. Women will increasingly play a part in the solution of the serious problems of the future: leisure time, the quality of life, migration, social services, euthanasia, drugs, health care, the ecology, etc. In all these areas a greater presence of women in society will prove most valuable, for it will help to manifest the contradictions present when society is organized solely according to the criteria of efficiency and productivity, and it will force systems to be redesigned in a way which favors the processes of humanization which mark the "civilization of love".

> *"Jesus treated women with openness, respect, acceptance and tenderness...He honored the dignity which women have always possessed according to God's plan and in His love."*

5. Then too, when we look at one of the most sensitive aspects of the situation of women in the world, how can we not mention the long and degrading history, albeit often an "underground" history, of violence against women in the area of sexuality? At the threshold of the third millennium we cannot remain indifferent and resigned before this phenomenon. The time has come to condemn vigorously the types of sexual violence which frequently have women for their object and to pass laws which effectively defend them from such violence. Nor can we fail, in the name of the respect due to the human person, to condemn the widespread hedonistic and commercial culture which encourages the systematic exploitation of sexuality and corrupts even very young girls into letting their bodies be used for profit.

In contrast to these sorts of perversion, what great appreciation must be shown to those women who, with a heroic love for the child they have conceived, proceed with a pregnancy resulting from the injustice of rape. Here we are thinking of atrocities perpetrated not only in situations of war, still so common in the world, but also in societies which are blessed by prosperity and peace and yet are often corrupted by a culture of hedonistic permissiveness which aggravates tendencies to aggressive male behavior. In these cases the choice to have an abortion always remains a grave sin. But before being something to blame on the woman, guilt needs to be attributed to men and to the complicity of the general social environment.

6. My word of thanks to women thus becomes a heartfelt appeal that everyone, and in a special way states and international institutions, should make every effort to ensure that women regain full respect for their dignity and role. Here I cannot fail to express my admiration for those women of good will who have devoted their lives to defending the dignity of womanhood by fighting for their basic social, economic and political rights, demonstrating courageous initiative at a time when this was considered extremely inappropriate, the sign of a lack of femininity, a manifestation of exhibitionism and even a sin!

In this year's World Day of Peace message, I noted that when one looks at the great process of women's liberation, "the journey has been a difficult and complicated one and, at times, not without its share of mistakes. But it has been substantially a positive one, even if it is still unfinished, due to the many obstacles which in various parts of the world still prevent women from being acknowledged, respected and appreciated in their own special dignity" (No. 4).

This journey must go on! But I am convinced that the secret of making speedy progress in achieving full respect for women and their identity involves more than simply the condemnation of discrimination and injustices, necessary though this may be. Such respect must first and foremost be won through an effective and intelligent *campaign for the promotion of women*, concentrating on all areas of women's life and beginning with a universal *recognition of the dignity of women*. Our ability to recognize this dignity, in spite of historical conditioning, comes from the use of reason itself, which is able to understand the law of God written in the heart of every human being. More than anything else the word of God enables us to grasp the ultimate anthropological basis of the dignity of women, making it evident as a part of God's plan for humanity.

7. Dear sisters, together let us reflect anew on the magnificent passage in Scripture which describes the creation of the human race and which has so much to say about your dignity and mission in the world.

The Book of Genesis speaks of creation in summary fashion, in language which is poetic and symbolic, yet profoundly true: *God created man in his own image, in the image of God he created him; male and female he created them.* (Gn 1:27) The creative act of God takes place according to a precise plan

Paul II To Women

June 29, 1995

First of all, we are told that the human being is created *in the image and likeness of God.* (cf. Gn 1:26) This expression immediately makes clear what is distinct about the human being with regard to the rest of creation.

We are then told that, from the very beginning, man has been created "male and female." Scripture itself provides the interpretation of this fact: Even though man is surrounded by the innumerable creatures of the created world, he realizes that he is alone (cf. Gn 2:20). God intervenes in order to help him escape from this situation of solitude: *It is not good that the man should be alone; I will make him a helper fit for him.* (Gn 2:18) The creation of woman is thus marked from the outset by *the principle of help*: a help which is not one-sided but mutual. Woman complements man, just as man complements woman: Men and women are *complementary.* Womanhood expresses the "human" as much as manhood does, but in a different and complementary way.

When the Book of Genesis speaks of "help," it is not referring merely to acting but also to being. Womanhood and manhood are complementary not only from the physical and psychological points of view, but also from the ontological. It is only through the duality of the "masculine" and "feminine" that the "human" finds full realization.

8. After creating man male and female, God says to both: *Fill the earth and subdue it.* (Gn 1:28) Not only does he give them the power to procreate as a means of perpetuating the human species throughout time, he also gives them the earth, charging them with the responsible use of its resources. As a rational and free being, man is called to transform the face of the earth. In this task, which is essentially that of culture, man and woman alike share equal responsibility from the start. In their fruitful relationship as husband and wife, in their common task of exercising dominion over the earth, woman and man are marked neither by a static and undifferentiated equality nor by an irreconcilable and inexorably conflictual difference. Their most natural relationship, which corresponds to the plan of God, is the "unity of the two," a relational "uni-duality" which enables each to experience their interpersonal and reciprocal relationship as a gift which enriches and confers responsibility.

To this "unity of the two" God has entrusted not only the work of procreation and family life, but the creation of history itself. *While the 1994 International Year of the Family* focused attention on *women as mothers*, the Beijing conference, which has as its theme "Action for Equality, Development and Peace," provides an auspicious occasion for heightening awareness of the *many contributions made by women to the life of whole societies and nations.* This contribution is primarily spiritual and cultural in nature, but sociopolitical and economic as well. The various sectors of society, nations and states, and the progress of all humanity, are certainly deeply indebted to the contribution of women!

9. Progress usually tends to be measured according to the criteria of science and technology. Nor from this point of view has the contribution of women been negligible. Even so, this is not the only measure of progress, nor in fact is it the principal one. Much more important is the social and ethical dimension, which deals with human relations and spiritual values. In this area, which often develops in an inconspicuous way beginning with the daily relationships between people, especially within the family, society certainly owes much to the *genius of women.*

Here I would like to express particular appreciation to those women who are involved in the various *areas of education* extending well beyond the family: nurseries, schools, universities, social service agencies, parishes, associations and movements. Wherever the work of education is called for, we can note that women are ever ready and willing to give themselves generously to others, especially in serving the weakest and most defenseless. In this work they exhibit a kind of affective, *cultural and spiritual motherhood* which has inestimable value for the development of individuals and the future of society. At this point how can I fail to mention the witness of so many Catholic women and religious congregations of women from every continent who have made education, particularly the education of boys and girls, their principal apostolate? How can I not think with gratitude of all the women who have worked and continue to work in the *area of health care*, not only in highly organized institutions, but in very precarious circumstances in the poorest countries of the world, thus demonstrating a spirit of service which not infrequently borders on martyrdom?

"...the gift of motherhood is often penalized rather than rewarded, even though humanity owes its very survival to this gift."

10. It is thus my hope, dear sisters, that you will reflect carefully on what it means to speak of the *"genius of women,"* not only in order to be able to see in this phrase a specific part of God's plan which needs to be accepted and appreciated, but also in order to let this genius be more fully expressed in the life of society as a whole as well as in the life of the Church. This subject came up frequently during *the Marian year*, and I myself dwelt on it at length in my apostolic letter *Mulieris Dignitatem* (1988). In addition, this year in the letter which I customarily send to priests for Holy Thursday, I invited them to reread *Mulieris Dignitatem* and reflect on the important roles women have played in their lives as mothers, sisters and coworkers in the apostolate. This is another aspect — different from the conjugal aspect, but also important — of that "help" women, according to the Book of Genesis, are called to give to men.

The Church sees in Mary the highest expression of the *feminine genius*, and she finds in her a source of constant inspiration. Mary called herself the "*handmaid of the Lord.*" (Lk 1:38) Through obedience to the word of God she accepted her lofty yet not easy vocation as wife and mother in the family of Nazareth. Putting herself at God's service, she also put herself at the service of others: a service of love. Precisely through this service Mary was able to experience in her life a mysterious, but authentic *reign.* It is not by chance that she is invoked as "queen of heaven and earth." The entire community of believers thus invokes her; many nations and peoples call upon her as their "queen." For her, *to reign* is to serve! Her service is *to reign*!

This is the way in which authority needs to be understood both in the family and in society and the Church. Each person's fundamental vocation is revealed in this "reigning," for each person has been created in the *image* of the One who is Lord of heaven and earth and called to be his adopted son or daughter in Christ. Man is the only creature on earth "which God willed for its own sake," as the Second Vatican Council teaches; it significantly adds that man "cannot fully find himself except through a sincere gift of self." (*Gaudium et Spes*, 24)

The maternal "reign" of Mary consists in this. She who was, in all her being, a gift for her Son has also become a gift for the sons and daughters of the human race, awakening profound trust in those who seek her guidance along the difficult paths of life on the way to their definitive and transcendent destiny. Each one reaches this final goal by fidelity to his or her own vocation; this goal provides meaning and direction for earthly labors of men and women alike.

11. In this perspective of "service" which, when it is carried out with freedom, reciprocity and love, expresses the truly "royal" nature of mankind, one can also appreciate that the presence of a certain diversity of roles is in no way prejudicial to women, provided that this diversity is not the result of an arbitrary imposition, but is rather an expression of what is specific to being male and female. This issue also has a particular application within the Church. If Christ, by his free and sovereign choice — clearly attested to by the Gospel and by the Church's constant tradition — entrusted only to men the task of being an "icon" of his countenance as *shepherd* and *bridegroom* of the Church through the exercise of the ministerial priesthood, this in no way detracts from the role of women or for that matter, from the role of the other members of the Church who are not ordained to the sacred ministry, since all share equally in the dignity proper to the *common priesthood* based on Baptism. These role distinctions should not be viewed in accordance with the criteria of functionality typical in human societies. Rather they must be understood according to the particular criteria of the sacramental economy, i.e., the economy of *signs* God freely chooses in order to become present in the midst of humanity.

Furthermore, precisely in line with this economy of *signs*, even if apart from the sacramental sphere, there is great significance to that "womanhood" which was lived in such a sublime way by Mary. In fact, there is present in the "womanhood" of a woman who believes, and especially in a woman who is "consecrated," a kind of inherent "prophecy" (cf. "Mulieris Dignitatem," 29), a powerfully evocative symbolism, a highly significant "iconic character," which finds its full realization in Mary and which also aptly expresses the very essence of the Church as a community consecrated with the integrity of a "virgin" heart to become the "bride" of Christ and "mother" of believers. When we consider the "iconic" complementarity of male and female roles, two of the Church's essential dimensions are seen in a clearer light: the "Marian" principle and the apostolic Petrine principle (cf. ibid., 27).

On the other hand, as I wrote to priests in this year's Holy Thursday Letter, the ministerial priesthood, according to Christ's plan, "is an expression not of domination but of service" (No. 7). The Church urgently needs, in her daily self- renewal in the light of the Word of God, to emphasize this ever more clearly by developing the spirit of communion, by carefully fostering all those means of participation which are properly hers, and by showing respect for and promoting the diverse personal and communal charisms which the Spirit of God bestows for the building up of the Christian community and the service of humanity.

In this vast domain of service, the Church's 2,000-year history, for all its historical conditioning, has truly experienced the *genius of woman*; from the heart of the Church there have emerged women of the highest caliber who have left an impressive and beneficial mark in history. I think of the great line of woman martyrs, saints and famous mystics. In a particular way I think of St. Catherine of Siena and of St. Teresa of Avila, whom Pope Paul VI of happy memory granted the title of Doctors of the Church. And how can we overlook the many women, inspired by faith, who were responsible for initiatives of extraordinary social importance, especially in serving the poorest of the poor? The life of the Church in the Third Millennium will certainly not be lacking in new and surprising manifestations of "the feminine genius."

12. You can see then, dear sisters, that the Church has many reasons for hoping that the forthcoming U.N. conference in Beijing will *bring out the full truth about women.* Necessary emphasis should be placed on the *genius of women*, not only by considering great and famous women of the past or present, but also those *ordinary* women who reveal the gift of their womanhood by placing themselves at the service of others in their everyday lives. For in giving themselves to others each day, women fulfill their deepest vocation. Perhaps more than men, women acknowledge the person, because they see persons with their hearts. They see them independently of various ideological or political systems. They see others in their greatness and limitations; they try to go out to them and help them. In this way the basic plan of the Creator takes flesh in the history of humanity, and there is constantly revealed in the variety of vocations that beauty — not merely physical, but above all spiritual — which God bestowed from the very beginning on all and in a particular way on women.

While I commend to the Lord in prayer the success of the important meeting in Beijing, I invite *Ecclesial Communities* to make this year an occasion of heartfelt thanksgiving to the creator and redeemer of the world for the gift of this *great treasure which is womanhood.* In all its expressions, womanhood is part of the essential heritage of mankind and of the Church herself.

May Mary, Queen of Love, watch over women and their mission in service of humanity, of peace, of the spread of God's kingdom!

People In The News

Chicago-Born Priest To Head Bermuda Diocese

CHICAGO (CNS) — Pope John Paul II has named Chicago-born Father Robert Kurtz, 55, former superior general of the Congregation of the Resurrection, as bishop of Hamilton, Bermuda. He succeeds a Canadian Resurrectionist, Bishop Brian Hennessy, who has retired. Bishop Hennessy, 76, has headed the diocese since 1975. Hamilton is one of the world's smallest dioceses, covering about 18.5 square miles of land that form the Bermuda Islands. It has six parishes serving about 10,000 Catholics in a total population of 60,000. Bishop-designate Kurtz is to be ordained a bishop and installed as head of the diocese Sept. 15 at the Cathedral of St. Theresa in Hamilton, said an announcement from the U.S. Resurrectionist provincial offices in Chicago. He speaks English, Spanish, Italian and Polish and has specialized in biblical sciences.

French Bishop Says Action Needed In Nuclear Protest

MILAN, Italy (CNS) — French Bishop Jacques Gaillot said words are not enough to protest France's resumption of nuclear testing, so he decided to join the Rainbow Warrior II, the Greenpeace ship that tried to invade the South Pacific test area. Protesting nuclear weapons is an extension of fighting for the poor, he said in an interview in the Milan daily newspaper, *Corriere della Sera*, given prior to his departure. "These tests basically are a cause of poverty and misery. Governments build arms, which cost billions, and forget their citizens," he said. The interview appeared July 8, the day before 150 French navy commandos stormed the ship to prevent it from landing protesters on the Mururoa atoll where eight nuclear tests are scheduled between September and May.

Two Top Posts Filled In Family Theater Productions

HOLLYWOOD, Calif. (CNS) — Family Theater Productions in Hollywood has announced that two Holy Cross priests will fill two top spots in the organization. Father Leo Polselli, pastor of Sacred Heart Parish in Bennington, Vt., will become president of Family Theater/Family Rosary in Albany, N.Y., effective Aug. 1. He succeeds Holy Cross Father David E. Farrell, who had directed the work since the late 1980s and who will return to serve in Holy Cross missions in Latin America. The new national director of Family Theater Productions in Hollywood is Holy Cross Father William G. Condon, vice president for student affairs at King's College in Wilkes-Barre, Pa. Father Condon has relocated to Hollywood. Father Condon succeeds Holy Cross Father Albert Heinzer, who died in 1994 after serving at Family Theater for more than 35 years.

Newark's Education Vicar To Head USCC Education Department

WASHINGTON (CNS) — Msgr. Thomas J. McDade, vicar for education for the Archdiocese of Newark, N.J., has been named education secretary for the U.S. Catholic bishops. His appointment, effective Sept. 18, was announced July 11 by Msgr. Dennis M. Schnurr, general secretary of the National Conference of Catholic Bishops/U.S. Catholic Conference in Washington. Msgr. McDade, 47, has been Newark's vicar for education since 1990. Prior to that he was associate vicar for education, director of apostolic programs for Seton Hall University College Seminary in South Orange, N.J., and associate superintendent for secondary schools for the archdiocese. He will succeed Mercy Sister Lourdes Sheehan, who resigned in June.

Pope Accepts Resignation Of Auxiliary Bishop Garner Of Newark

NEWARK, N.J. (CNS) — Pope John Paul II has accepted the resignation of Auxiliary Bishop Robert F. Garner of Newark, the Newark Archdiocese announced July 11. Bishop Garner, an auxiliary bishop for 19 years, turned 75 on April 27. Under Church law all bishops must submit their resignations on their 75th birthday. He was the second Newark auxiliary to resign in the past two weeks. His resignation and that of Auxiliary Bishop Joseph A. Francis left four auxiliary bishops in the Newark Archdiocese, which has 1.3 million Catholics. Bishop Garner said in a statement his "priestly life and activities" would continue and that retirement "only means letting go of administration."

New Nuncio Named For Haiti

VATICAN CITY (CNS) — A young Vatican diplomat, French Msgr. Christophe Pierre, has been named the Holy See's new apostolic nuncio to Haiti. As papal ambassador, he will be the Vatican's chief liaison to the government of Haiti's president, Father Jean-Bertrand Aristide, during the difficult rebuilding period in the Caribbean nation. The Vatican announced the appointment, made by Pope John Paul II, on July 12. At the same time, the prelate was named an archbishop. Archbishop-designate Pierre, 49, has been an official at the Vatican's observer mission to U.N. offices in Geneva. Previously he served in posts in Brazil, Cuba, Zimbabwe and New Zealand. Ordained in 1970 in his native Diocese of Rennes, he specialized in canon law and entered the diplomatic service in 1977. He is fluent in French, Italian, English, Portuguese and Spanish.

Archbishop Weakland To Take Six-Month Sabbatical

MILWAUKEE (CNS) — Archbishop Rembert G. Weakland of Milwaukee has announced that he will take a six-month sabbatical next year to rest and write. He said he plans to spend most of his time in Milan, Italy, completing his research and writing for a doctoral dissertation in music on medieval Ambrosian chant. He said he will return periodically to the archdiocese during his sabbatical. During his absence, he said, Auxiliary Bishop Richard J. Sklba will be in charge of day-to-day archdiocesan administration. Archbishop Weakland, who is 68, said that after he completes his sabbatical he will return to Milwaukee, where he expects to remain as archbishop until his retirement at age 75.

Please pray for the following deceased priests during the month of July:
Monsignor Peter M. Denges, 1985
Bishop Leo Haid, OSB, 1924
Father Raphael Arthur, OSB, 1941
Father Maurice McDonnell, OSB, 1950
Father Stephen Dowd, OSB, 1985

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Book Detailing History Of NCCW Marks Organization's 75th Year

WASHINGTON (CNS) — For 75 years the National Council of Catholic Women has taken on all kinds of issues, from promoting modest dress to caring for refugees and the environment to addressing many social justice concerns in between.

The council, which has its headquarters in Washington, is a federation of some 8,000 organizations of Catholic women in the United States. Formed the same year women won the right to vote, it has always adapted to changing times and never been "stuck in the past," said Ruth O'Halloran, author of a book chronicling the organization's 75 years.

O'Halloran presented the book to Annette Kane, executive director of NCCW during a June ceremony as part of the yearlong celebration of the organization's anniversary.

Writing the book, *National Council of Catholic Women: The First 75 Years*, was not something O'Halloran set out to do. But when asked to take it on, she couldn't refuse, she told Catholic News Service in a telephone interview from her home outside of Portland, Maine.

She wrote both a dissertation and a shorter, more popular book on the NCCW's history as part of her doctorate in Church history at The Catholic University of America.

O'Halloran spent six months in Washington poring through boxes of documents stored at Catholic University and volumes of the organization's minutes and publications at the headquarter's office. Her expenses were paid by a grant from Our Sunday Visitor Institute.

Her research and interviews with former officers and staff members uncovered countless stories of women at work quietly behind the scenes over the years.

For example, in their post-World War I effort, NCCW members provided anything needed to war victims, including food and clothes. They also spoke up on legislative issues with a special concern for women and girls.

During an era when child labor and adult sweat shops were still legal in some states, the women at the first NCCW convention voted to endorse the U.S.

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Dr. Louis Argenta (l) and his wife, Ginger, join their sons, Jim (second from left) and Mike, as they receive their Eagle Scout awards from Scoutmaster Rubin Gonzales (c) at St. Leo Parish in Winston-Salem.

Brothers Honored As Eagle Scouts

WINSTON-SALEM — In a rare accomplishment, two brothers from St. Leo Parish have become Eagle Scouts at the same time.

Mike and Jim Argenta, who also are members of scouting's Order of the Arrow, received the Eagle award July 1 from Rubin Gonzales, scoutmaster of Boy Scout Troop 958 at St. Leo. It was one of the last official acts for Gonzales who is stepping down after more than 12 years with the troop.

Mike and Jim are the children of Dr. Louis and Ginger Argenta. They have been altar servers at St. Leo for seven years and are active in the parish youth ministry. Both have served their community as volunteers at North Carolina Baptist Hospital.

Mike recently completed his junior year at The Gow School in Buffalo, N.Y., where he played on the varsity tennis team. Jim completed his sophomore year at Forsyth Country Day School where he was president of his class and captain of the swimming team. He is spending the summer on the aquatics staff at Boy Scout Camp Raven Knob.

Catholic Bestsellers For July

HARDCOVER

1. Angels. Billy Graham, *Word Publishing.*

2. HarperCollins Encyclopedia of Catholicism. Richard P. McBrien, *HarperSanFrancisco.*

3. The Next Pope. Peter Hebblethwaite, *HarperSanFrancisco*

4. Run to the Mountain, Vol. 1. Thomas Merton, *HarperSanFrancisco.*

5. When God Whispers Your Name. Max Lucado, *Word Publishing.*

6. Our Sunday Visitor's Encyclopedia of Catholic History. Matthew Bunson, *Our Sunday Visitor.*

7. Joshua and the City. Joseph Girzone, *Doubleday.*

8. Making Sense of Adolescence. John Crudele, CSP, & Richard Erickson, PhD, *Triumph/Liguori.*

9. From the Angel's Blackboard. Fulton J. Sheen, *Triumph/Liguori.*

10. Catholics in the Public Square. Thomas Patrick Melady, *Our Sunday Visitor.*

PAPERBACK

1. The Music of Silence (with CD "Chant"). Brother David Steindl-Rast, *HarperSanFrancisco*

2. Catechism of the Catholic Church. *Doubleday.*

3. 365 Saints. Woodene Koenig-Bricker, *HarperSanFrancisco.*

4. Pocket Prayers. Gertrude Mueller Nelson & Christopher Witt, *Doubleday.*

5. Way to Love. Anthony de Mello, *Doubleday.*

6. A Book of Wisdom. Fretz & Murphy, *Doubleday.*

7. Immortal Diamond. Gerard Manley Hopkins, *Doubleday.*

8. Stick a Geranium in Your Hat and Be Happy! Barbara Johnson, *Word Publishing.*

9. Angels. Billy Graham, *Word Publishing.*

10. The Handbook For Today's Catholic. A Redemptorist Pastoral Publication, *Liguori Publications.*

Spiritual Pilgrimage to the Holy Land

September 14-24 11 days, 10 nights

A Roman Catholic journey through the Holy Land. Limited to a maximum of 25 pilgrims, relaxed pace. Spiritual director: Father Jim Wilmes, Andrews, N.C. We will have daily Mass, Rosary and inspirational talks by Father Jim. Visit Bethlehem, explore Jerusalem, Mount of Olives, ride cable car up to mountain top of Massada, see Dormition Abbey where Our Lady was assumed into heaven, the Franciscan Cenacle commemorating the Last Supper, the Place of the Ascension, walk the way of the cross and more. An opportunity for spiritual growth & deeper appreciation of your Catholic faith.

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with special reference to

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Banquet Address: Leonard R. Klein
Summation/Response: L. Gregory Jones

Registration Fee $65

$25 for Senior Citizens and Students

For Complete Information contact:

The Center For Theology

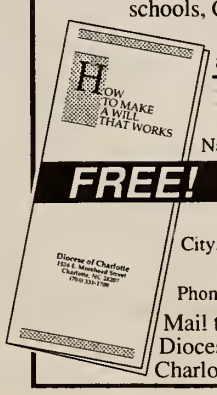
Michael C. D. McDaniel, Director
Philip E. Blosser and J. Larry Yoder, Associate Directors
Box 7533, Lenoir-Rhyne College
Hickory, NC 28603
(704) 328-7183 or 326-7090

Don't Let Your Will Age With You.

What's been happening since you last looked at your will? Have there been marriages, births or deaths in your family? Did you change jobs or retire from full-time employment? Are you thinking about ways to make a difference in people's lives through your faith?

Times change. People change. And as they do, so should your will, if it is to do the best job of distributing your property. Meet with your attorney to review your will every few years and after any major life changes. As you plan, focus on your goals for yourself, your family, and charitable interests such as your parish, Catholic schools, Catholic agencies or the diocese. All can find a place in your will.

Call or write today for information about planning and updating a will.



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Comunidad Hispana
Comuniquémonos

Durante la Eucaristía dominical en el Centro Hispano, varios de los miembros que recibieron por primera vez el Cuerpo y la Sangre de Nuestro Señor.

Recibieron la Eucaristía

Por ARTURO DE AGUILAR

Por primera vez en su vida un grupo de hombres, junto con algunos niños y niñas, recibieron a Cristo presente en la hostia. "Muchas veces pensamos que la religión y la Iglesia son cosas de mujeres, pero yo creo que es algo también para hombres, y hombres de verdad, sin miedo ni temor a ser reconocidos como miembros de una comunidad viva que refleja a Cristo". Pararse al frente de la comunidad y testificar que somos cristianos, y que como tales queremos vivir, requiere cierto valor. Palabras similares a estas fueron las que dirigió Sonia Camacho a sus estudiantes que recibieron la primera comunión hace un par de semanas en el Centro Católico en Charlotte. Este grupo se caracterizó por tener los primeros adultos que se preparan a lo largo del año para recibir este sacramento por primera vez.

En la comunidad y en la misma Iglesia hay muchas personas mayores que por muchas razones no han recibido este sacramento y esto les mantiene alejados de la comunión durante las Misas dominicales. Muchas veces por el "qué dirán", se alejan de las clases de formación de la fe y también por pensar que ya son muy viejos para asistir a la doctrina o catecismo. Como la señora Sonia dijo, se requiere cierto valor para acercarse y dar testimonio de cristianos; esa es la única forma de crecer como tales y poder participar plenamente de nuestro cristianismo.

De este grupo que recibió la Eucaristía por primera vez, se están formando varios catequistas para continuar estas clases de formación de la fe. Este es el fruto de la evangelización y es reflejo de lo que la Palabra de Dios nos dice: "Vayan y enseñen a todas las naciones". Muchas gracias a Sonia Camacho, su esposo y equipo que colaboran en nuestra comunidad para hacerla crecer y dar frutos. Felicidades también a todos los que recibieron este sacramento por pimera vez y mucho ánimo.

La Confirmación (VII)

El Señor Jesús cumplió la promesa hecha a los Apóstoles de enviarles el Don del Espíritu Santo. El libro de los *Hechos de los Apóstoles* narra el acontecimiento memorable de su venida: como un viento impetuoso envuelve a los discípulos que se hallan reunidos en oración en el Cenáculo junto con la Virgen Santísima, y en forma de lenguas de fuego se posa sobre cada uno de ellos. Con Pentecostés el Amor Divino, la Tercera Persona de la Santísima Trinidad, vuelve para siempre entre los hombres.

El ánimo renovado de los apóstoles, su firmeza en la fe, su unidad y su celo arrollador son los efectos inmediatos de su divina presencia en ellos (Hech 2, 1 ss).

La promesa del Señor sigue cumpliéndose a través de los tiempos. Para cada bautizado, su confirmación es una renovada Pentecostés: como los primeros discípulos en el cenáculo y los cristianos de la primera hora, el confirmado recibe en el día de la recepción del sacramento el *Don* del Espíritu Santo para que habite en él como en su templo santo, para siempre. Para mayor comprensión de la presencia y de la actividad del Espíritu Santo en nuestra alma, vamos a citar algunos textos del Nuevo Testamento. "En efecto, todos los que están animados por el Espíritu de Dios, son hijos de Dios. Y ustedes no han recibido un espíritu de esclavos para volver a caer en el temor, sino el Espíritu de los hijos adoptivos, que les hace llamar a Dios *Abba*, Padre. Y el mismo Espíritu da testimonio junto con nuestro espíritu, de que somos hijos de Dios (Rom 8, 14-16).

San Pablo habla con frecuencia de la presencia del Espíritu Santo en el cristiano, como una presencia activa y eficaz que consagra y dignifica el cuerpo y el alma del cristiano. "¿No saben que su cuerpo es Templo del Espíritu Santo, que habita en ustedes que lo han recibido de parte de Dios y que ya no se pertenecen?" (1 Cor 3,16; 6,19). La presencia del Espíritu Santo en los bautizados es motivo para que se animen a llevar una conducta digna y religiosa: "No entristezcan al Espíritu Santo de Dios, con el cual han sido sellados para el día de la redención" (Ef 4, 30).

(Con permiso de los Padres de la Sociedad de San Pablo)

Durante la misa dominical, el padre Peter Jugis realizando el bautismo de 4 infántes, en Holy Infant en Reidsville.

Religiosa venezolana beatificada

CIUDAD DEL VATICANO (CNS) — Al beatificar a cinco fundadores de órdenes religiosas en un día brillante y soleado de primavera, el Papa Juan Pablo II dijo que la ceremonia era parte del regocijo de la Iglesia en la temporada posterior a la Pascua.

"La Iglesia se regocija porque Dios es el creador de toda la tierra, el creador de toda la naturaleza, tanto inanimada como animada", dijo el papa el mes pasado. "El Dios que nos ha creado nos ha hecho también criaturas nuevas en Cristo".

El sacerdote italiano y las 4 religiosas — dos italianas, una venezolana y una alemana — vivieron sus vidas llenas de alabanza a Dios y su preocupación por su creación, especialmente los pobres, enfermos y abandonados, dijo el Papa durante la Misa en la Plaza de San Pedro.

La beatificación es el último paso antes de la canonización. Los cinco, a quienes ahora se llamará "bienaventurados" eran: El padre Agustín Rosell (1818-1902), fundador del Instituto de las Hermanas de la Inmaculada, en Génova Italia. La religiosa alemana Ma. Helena Stollenwerk (1852-1900), co-fundadora de las Hermanas Misioneras Siervas del Espíritu Santo en Holanda. La religiosa venezolana Laura Alvarado Cardozo (1875-1967), fundadora de las Hermanas Recoletas del Sagrado Corazón de Jesús. La religiosa italiana Domenica Brun (1789-1868), fundadora de las Hermanas Camilianas. La religiosa italiana Guiseppina Gabriella (1848-1906), fundadora de las Hermanas de la Sagrada Familia.

La religiosa Laura Alvarado fué la primera venezolana beatificada. Docenas de obispos venezolanos y el Presidente de Venezuela, Rafael Caldera, asistieron a las ceremonias.

To Our Friends

Article by Arturo De Aguilar about the first adults receiving First Communion during Sunday Mass at the Hispanic Catholic Center. A nun from Venezuela was beatified by Pope John Paul II last month. Arturo tells about his visit to the Hispanic community of Holy Infant in Reidsville. Article about the sacrament of confirmation.

El verano en Reidsville

Por ARTURO DE AGUILAR

Cada año al comenzar el verano la comunidad hispana en Reidsville crece cerca de un 50 por ciento, y esto es debido a todas las familias de migrantes que regresan para trabajar en las cosechas del tabaco y de algunos frutos durante los meses de junio, julio y agosto.

El padre Peter Jugis y los feligreses de la comunidad de Holy Infant y otras iglesias vecinas se comprometen a proveer el almuerzo dominical durante todo el verano a todas estas familias. Después de la Misa de las doce y media en español, se invita a todos a pasar al salón parroquial a compartir el almuerzo preparado por miembros de la comunidad.

Hace unas semanas tuve la oportunidad de participar en la Misa dominical en español. Poco a poco la pequeña iglesia se fue llenando y al final de la ceremonia había más de docientas personas presentes. En la Misa, el padre Peter celebró cuatro bautismos, en los cuales toda la comunidad participó. El padre Peter dirigió su homilía a toda la asamblea, pero en especial a los padres y padrinos de los pequeñuelos que habrían de ser bautizados.

Cabe mencionar que el padre Peter aparte de hablar muy buen español, se preocupa mucho de su comunidad hispana y trata de ayudar en todo lo que los miembros de la misma necesiten, no sólo en lo espiritual, sino en lo material. Al visitar Holy Infant y platicar con algunas de las personas de la comunidad pude darme cuenta de que la gente aprecia mucho al padre y todo lo que él hace por la gente allí. Este verano y los próximos meses Martín Mata, quien es seminarista de esta diócesis, ha estado trabajando en esta comunidad como parte del programa de formación de su seminario. Esto será de gran ayuda para todos, tanto para Martín, como para el padre Peter y la comunidad de Holy Infant en Reidsville.

The Rooster's Crow

Official Newsletter of the Cursillo Movement in the Roman Catholic Diocese of Charlotte

Lay Director's Corner

My dear brothers and sisters in Christ.

We on the secretariat are continuing our education — so to speak. We have a special workshop planned for July for all secretariat members and area leaders.

I want to personally extend an invitation to you all to please come to the Grand Ultreya Picnic at Steel Creek Park just outside Morganton on Saturday, Aug. 19. Bring your families, your bathing suits and, if you want to, your camper or tent. Quite a few folks camped there last year and had a great time.

Please remember in your prayers: John Johnson who had a kidney removed the last week of June; Deacon Ron and Betty Steinkamp whose home was struck by lightning and burned down on the weekend of June 24 and Mary Ellen Schumacher, wife of Deacon Jerry and mother of Mary Grace, who had heart surgery in Winston-Salem July 19.

Start your Palanca now for upcoming weekends: ARISE weekends (August), Hispanic and Vietnamese Cursillo weekends (August) and English-speaking Cursillo weekends (September/October).

A special request: If you have candidates for the upcoming weekends, remember you must be regularly attending both group reunion and ultreya. Please get the applications in to me ASAP. There will be a cutoff date of Sept. 10 for both men's and women's weekends as well as a limit of 30 candidates.

God bless you all.

DE COLORES

Patti Dameron

What Is Spiritual Direction?

By FATHER SCOTT BURNIA

San Diego, Calif.

During the weekend, all candidates are strongly encouraged to seek out spiritual direction and make it a part of their lives. As Christians, we believe the Holy Spirit guides us throughout our lives in living the message of Christ. Our task as Christians and as Cursillistas is to bring into our environments the love and message of Christ. We do this primarily through the strength of the Holy Spirit. However, the Spirit doesn't always give clear and obvious answers.

The role of the spiritual director is to help another listen and respond to the guidance of the Spirit. All of us are in discernment every day as we attempt to follow where the Spirit leads. The spiritual director helps the "directee" in figuring out where he or she is being led. In addition, the spiritual director helps a person deepen their relationship with God and deepened their personal prayer life.

What should you look for in a spiritual director? How do you know who would be best for you?

First of all, I would recommend someone who has gone through spiritual direction training. St. Teresa of Avila once said she'd rather have a spiritual director who was learned rather than one who was holy. So pick spiritual directors who know what they are doing when they do spiritual direction. Ordination or religious vows do not necessarily mean a person will be a good spiritual director.

Second, pick a person who, as we say in Cursillo, walks the talk; someone who has life experience as well as knowledge. Third, pick someone you can trust and be comfortable with. Hopefully in spiritual direction, you will be sharing your whole life, things you don't necessarily share even with people you know well.

If the spiritual director is doing the job, he or she will be challenging you to grow. The spiritual director does not make decisions for you, only offers suggestions. Do not get into spiritual direction thinking the director is going to make decisions for you. Only you can make decisions about your life.

Interview several people, ask questions and pick the one you are most comfortable with and who seems to suit you best. The one who will help you the most. Don't settle for just anybody and don't rush to pick someone too quickly. The longer it takes, the better off you'll be. Good luck and God bless you always!

Condensed from Ultreya *magazine, June-July 1995.*

ARISE

Great weekend for anyone interested in learning about the Catholic Church. We all know someone who is asking about the Church. Why not suggest ARISE? It's informative, fun and a spiritually enlightening weekend for fallen-away Catholics, non-Catholics and anyone who feels they would like to know more about the Catholic Church.

ARISE weekends are coming up at St. Barnabas in Arden.

Aug. 11-13 for men.

Aug. 18-20 for women.

For information, call Sherry Wilson, (910) 765-3499.

No fee!! Great food!!

Bring Your Family and Group Reunion

Grand Ultreya Picnic

Saturday Aug. 19 — **Steel Creek Park Morganton, N.C.** — **11 a.m.-4 p.m.**

I40 to Exit 105 - Hwy 18
Take 18 North to 181 North to park.

Pot Luck
Bring a dish to share and your own utensils

Swimming
Putt Putt Golf
Water Slide

For camping information, call park (704) 433-5660

Vietnamese Cursillo

Spiritual Director: Father Tan V. Le (704) 529-0533.

Branch Director: Trieu V. Lee (704) 594-7933 (W) 549-1525 (H).

Leader's School: Long X. Nguyen (704) 567-6442.

Three-day Weekend: Tien D. Vu (704) 547-9396.

Pre-Cursillo: Ms. Nga T. Pham (704) 532-8946.

Post-Cursillo: Tuoi H. Nguyen (704)

Leader's School meetings: 2nd and 4th Fridays of month, 7-9 p.m., St.Ann Church, 3635 Park Road, Charlotte.

Ultreya: 3rd Saturday of month, 7-10 p.m., St. Ann Church.

We are sponsoring the following three-day weekends in Orlando, Fla.:

Men: Aug. 10-13.

Women: Aug. 24-27.

Suggestions For Study

Heaven in Our Hands, Benedict Groeschel, CFR ($8.95)

Father Groeschel believes that we've lost touch with how revolutionary the Beatitudes really are. The truth is that the Beatitudes reveal to us the very heart of God. When you begin tocomprehend the beauty of living the Beatitudes that Jesus gave us, you'll discover that He has placed heaven in our hands.

Prayers and Devotions: 365 Daily Meditations, Pope John Paul II ($17.95)

This book gives us the pontiff's thoughts on a vast series of mysteries, events, celebrations and commemorations which the liturgical cycle postulates, represents and propounds in its course of 365 days.

So Why Cursillo?

By FATHER CECIL TICE

So why Cursillo? I can answer that question with this statement: I have not found another course for Catholics to travel which better helps them to come to a fuller understanding in mind and heart as to what it truly means to be a Catholic. I heard Deacon Curtiss Todd say in a homily, "A Catholic is a Christian who believes that God manifested Himself to the world through Jesus and that the purpose of life is to know, love and serve God through divine worship and service to others." This definition of a Catholic bears out what Jesus wants us to do in learning of and following after Him. Many people are members of the Catholic Church in only a partial sense of this definition and usually unknowingly. Ultimately, we must come to full terms of all there is to knowing, loving and serving God and others and in the true values of divine worship. The Cursillo experience goes a long way in bringing this about.

The name Cursillo, literally meaning short course, is really a short course in Christianity, helping the candidate to understand more fully what it is to follow Christ which leads to what it means to be a fulfilled Catholic. Through the Cursillo weekend experience, the individual comes directly in contact with the founder of our faith, namely, Jesus Christ. That encounter will always cause us to examine and re-examine just how we follow after Him. With the learning of our faith and of our Church, there is the natural need to look at how we live out that faith. Once all this transpires, we can not help but recommit ourselves to Jesus and the living out of that commitment in the Body of Christ in the world today, which is the Church.

So why Cursillo? Cursillo is only a "short course" but it helps to set us on the "long course" on our way to God.

Father Tice is the pastor of Our Lady of Consolation Church in Charlotte.

Hear Ye! Hear Ye!

We will be selecting rectors for the Spring of '96 weekends and they will need resumes. If you would like to work on the weekend AND you are regularly attending your group reunion and ultreya, see an area leader, get a resume and send to:

Patti Dameron
122X Oakwood Dr.
Winston-Salem, NC 27103

Leader Schools

Diocesan Leader School: St. Charles Borromeo, Morganton, Oct.21 and Dec. 9, 9:30 a.m. - 2 p.m. (None Aug. 19 because of Grand Ultreya).

Asheville: Jim Potts, Barbara Carter, St. Barnabas, Arden.

Charlotte: Ed Hood, Our Lady of Consolation; Joe Farrelly, St. Gabriel.

Morganton: Maureen Austin, St. Charles.

Salisbury: Pam Rice, Sacred Heart.

Thomasville: Chris Pettit, Our Lady of the Highways.

Newsletter: Sherry Noble, Thomasville.

ARISE: Sherry Wilson, Thomasville.

Cursillo Weekends

(All at St.Ann, Charlotte)

Men's: Sept. 28-Oct. 1

Women's: Oct. 27-29

Contact: (704) 552-6917
(910) 722-0644

Hispanic Weekends

Men's: Aug. 10-13

Women's: Aug. 24-27

Diocesan News Briefs

Healing Mass

CHARLOTTE — A Mass for healing mind, body and spirit is Aug. 2 and the first Wednesday each month at 7:30 p.m. at St. Peter Church.

Mass In Latin

ASHEVILLE — The Mass is celebrated in Latin the first Sunday each month at 5 p.m. at St. Lawrence Basilica. Solemn Vespers is at 4:30 p.m.

Charismatic Conference

BELMONT — A Charismatic Conference, "Preparing the Bride — and His Bride Has Made Herself Ready," is Aug. 4-6 at Belmont Abbey College. For information and registration, call Debbie Pruett at (704) 825-6671.

SDR Group Meetings

GREENSBORO — The Separated, Divorced and Remarried Catholics group meets for lunch Sunday, July 30 at 1 p.m. at Shoney's on Stanley Rd. For information, call Tommy at (910) 449-5858 or Brenda at (910) 292-4114. A covered dish gathering is Saturday, Aug. 5 at 6:30 p.m. at Karen's. For directions, call Karen at (910) 545-9129.

Holy Hour

BLOWING ROCK — A Mass followed by exposition of the Blessed Sacrament is every Wednesday at 7 p.m. at the Church of the Epiphany.

Hibernians Meet

SWANNANOA — The Ancient Order of Hibernians, an Irish-Catholic fraternity, will resume its regular meetings the third Thursday every month at 7 p.m. at St. Margaret Mary Church in the parish hall beginning Sept. 21.

Knights Elect Officers

CHARLOTTE — The Knights of Columbus Council 7343 of St. John Neumann Parish named the following officers for the 1995-96 year: grand knight, Richard Driscoll; chaplain, Father Richard Bellows; deputy grand knight, Lamar Burke; chancellor, Michael Horeth; Recorder, Terry McDonald; financial secretary, J. Joseph Gillis; and treasurer, Joseph Gabrielli.

Youth Ministry Training

BELMONT — "Behold, All Things Become New," is the theme at the Youth Ministry Adult Leadership Training session Aug. 25-26 at Belmont Abbey College. Registration cost is $20 and includes meals. The overnight fee is $16.50. Call the Diocesan Office of Faith Formation/Youth Ministry at (704) 331-1723 for registration and information.

Institute For Directors Of Religious Education

HICKORY — A regional institute sponsored by the National Association of Parish Coordinators/Directors of Religious Education of the National Catholic Educational Association and the Office of Faith Formation for the Diocese of Charlotte, "Storytelling and Spiritual Development," is Aug. 19-20 at the Catholic Conference Center. Cost is $75 for NPCD/NCEA members and $100 for non-members. Registration ends July 24. For information or registration, call Christine Newnan at the diocesan Office of Faith Formation, (704) 331-1714.

Community Of Justice

CLEMMONS — The Justice and Peace Ministry and The Campaign for Human Development present "A Call to Be...A Community of Justice," Sept. 23, 9:45 a.m.-3:15 p.m. at Holy Family Church. Participants will celebrate 25 years of the Catholic Church working to end poverty and injustice in America and North Carolina. Presenters include Ron White, education coordinator for CHD, and Bishop William G. Curlin. Deadline for free registration is Sept. 15. For information and registration, call Scott Spivak at (704) 331-1714.

Catholic Families With Kids

CHARLOTTE — Catholic Families With Kids promotes unity to strengthen Catholic families through fellowship, socialization and prayer. Families interested in activities like picnics, camping, trips and dinners should call Terri or Phil DeLuca at (704) 888-6050.

Crisis Ministry Needs Volunteers

CHARLOTTE — Volunteers are needed to start training now for Crisis Assistance Ministry. Call Anne Davant at (704) 371-3001, ext. 114, to help.

Blood Drive

CHARLOTTE — The annual St. John Neumann Parish Blood Drive is Sunday, July 23 from 8:30 a.m.-1:30 p.m.

Religious Life Presentation

GOLDSBORO — A presentation for those in religious life by Sister Doris Gottemoeller, president of the Leadership Conference of Women Religious and of the Sisters of Mercy of the Americas, is Saturday, Sept. 16 from 10 a.m.-2:30 p.m. followed by liturgy at 3 p.m. at the Holiday Inn. For information, call (919) 821-9751.

Anniversary Mass

CHARLOTTE — An anniversary Mass and reception for couples married 25 and 50 years is coming in October. Call your parish office by Aug. 18 to participate.

Living Waters Retreats

MAGGIE VALLEY — The July 27-Aug. 2 week-long nature retreat, "Drink the Living Water," is directed by Conventual Franciscan Father Donald Halpin and Charity Sister Fran Grady. This active, interactive, inner-active retreat focuses on fresh mountain air and a prayerful healing atmosphere. The donation is $210.

Psalm 121 sets the tone for the Aug. 7 -13 week-long nature retreat, "I Lift Up My Eyes," directed by Father Eric Petri, John Boyles, and Frank and Brenda Petras. Donation is $210.

The Aug. 16-22 week-long retreat, "Silence on Fire," directed by Father William Shannon (author of *Silence on Fire*) focuses on contemplative spirituality. Donation is $200.

The Aug. 24-30 week-long nature retreat, "Be Still and Know that I am God," is directed by Dominican Father Martin Iott. Donation is $210.

To register for these retreats, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751. For information, call (704) 926-3833.

Widowed, Separated, Divorced Retreat

HICKORY — A weekend retreat, "One Candle Lights Another," offers presentations, reflection, prayer, liturgy and optional group sharing for widowed, separated and divorced Catholics Aug. 5-6 at the Catholic Conference Center. Registration deadline is July 26. For information, call Suzanne Bach Catholic Social Services at (704) 377-6871.

Pathfinders

CHARLOTTE — Pathfinders, a peer support group for the separated or divorced, meets Tuesdays from 7:30-9 p.m. at St. Gabriel Church. The group has recently begun the video/discussion series "Divorce Care." Each session is independent. For information, call Martin at (704) 523-1708.

Delivery Help Needed

WINSTON-SALEM — To assist Meals on Wheels with deliveries, call (910) 725-0907. Training and maps are provided to volunteers.

Basketball Camp

CHARLOTTE — The Muggsy Bogues Basketball Camp for children ages 7-14 is at St. Gabriel Church July 31-Aug. 4 and Aug. 7-11. Cost is $150. For information, call FAME Sports Camps at (800) 958-4667.

Red Cross Blood Drive

GREENSBORO — The St. Paul the Apostle Parish annual ecumenical blood drive is Monday, Aug. 7 from 2:30-8 p.m. A nursery is provided and no appointment is necessary.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

July 22
African Affairs Ministry Conference
Catholic Conference Center, Hickory

July 25
Continuing Education Day for Priests,
Catholic Conference Center, Hickory

July 28
Catechumenate Mini Institute
Catholic Conference Center
Hickory

July 30
9 am Mass
Church of the Epiphany, Blowing Rock

11 am Mass
St. Elizabeth, Boone

4:30 pm
Install Father Andy Latsko as Pastor, St. Margaret Mary, Swannanoa

August 5
6 pm Confirmation
St. William, Murphy

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World and National Briefs

U.S. Capuchin Declared Venerable By Vatican

VATICAN CITY (CNS) — Approving a step toward sainthood, the Vatican has declared as "venerable" Father Solanus Casey, a Capuchin who helped start a soup kitchen in Detroit during the Great Depression. He is the first U.S.-born male to be so honored by the Church. On July 11 Pope John Paul II and other Vatican officials issued a decree recognizing his "heroic virtues." Father Casey was a largely unschooled man who got to know the poor while working as a doorkeeper in parishes and church offices. In later years, until his death in 1957, he was sought out by large numbers of people who believed he had gifts of prophecy and healing. One miracle attributed to his intercession is now needed for him to be declared blessed, which is the next step toward possible canonization. Two possible miracles are currently being investigated by local churches, according to Vatican sources.

Bishop Says U.S.-Vietnam Ties Might Increase Religious Freedom

WASHINGTON (CNS) — The head of the U.S. bishops' International Policy Committee hailed the U.S. decision to re-establish diplomatic relations with Vietnam as a welcome step that could lead to greater religious freedom in the Southeast Asian country. Bishop Daniel P. Reilly of Worcester, Mass., chairman of the U.S. Catholic Conference committee, made the comment in a statement July 12, the day after President Clinton announced the return to full diplomatic relations 22 years after the end of the Vietnam War. "Let this moment, in the words of the Scripture, be a time to heal and a time to build," Clinton said. Bishop Reilly said the U.S. bishops welcomed the move "in the hope it will improve and strengthen discussions between our two countries on matters of great concern, especially human rights and religious freedom, the MIA-POW question, and refugee and immigration concerns."

Speaker Urges More Understanding Of Hispanic Theology, Rituals

DAYTON, Ohio (CNS) — By the first decade of the next century, Hispanic Catholics will be the majority in the U.S. Catholic Church, but their practices and theology are only just beginning to be heard, said a professor. A better understanding of the cultural and religious meaning attached to the popular Catholicism of Hispanics can help the Church better fulfill its mission, said Roberto Goizueta of Loyola University in Chicago in a speech during the University of Dayton's summer religious studies lecture series. "Already the Hispanic population in the Catholic Church in the United States is a major segment of the Catholic population, and yet is one which remains to a great extent silent, or which is speaking but is not yet being heard," he said.

Bible Scholars Ask Vatican Explanation For Text Rejections

WASHINGTON (CNS) — The executive board of the Catholic Biblical Association of America has asked the Vatican Congregation for the Doctrine of the Faith to give a public accounting of why it rejected two English Bible translations approved by the U.S. bishops for liturgical use. It also asked the congregation to explain publicly why a third text — a new Lectionary for Mass approved by the bishops — has sat in Rome for three years awaiting Vatican confirmation or rejection. All three texts conform to principles adopted by the U.S. bishops for inclusive language in Scripture texts proposed for liturgical use in the United States. Doctrinal congregation objections reportedly centered on inclusive language issues.

Professor Says 'Ecumenical Jihad' Needed To Overcome Death Culture

STEUBENVILLE, Ohio (CNS) — A professor of Boston College, in an address at the Franciscan University of Steubenville, called for an "ecumenical jihad" to fight a culture of death he says threatens to destroy Western civilization. "The sexual revolution could quite possibly prove to be the most destructive revolution in history, far more than any political or military revolution because it touches not just lives, but the very wellsprings of life," said Peter Kreeft, an author and philosophy professor. He said he sees an ecumenical jihad, or holy war, as an alliance of religions and people of good will working to combat "the massive destruction of morality, safety, families, marriages, trust and goodness."

Clinton Urges Return To Civility And Responsibility

WASHINGTON (CNS) — In a speech at Jesuit-run Georgetown University, where he first launched his "New Covenant" campaign in 1991, President Clinton asked for a recommitment to civility and for individuals to take responsibility for the nation's direction. "When I ran for this job I said I wanted to restore the American dream and to bring American people together," Clinton said in a 57-minute speech at his alma mater July 6. "I have now come to the conclusion ... that I cannot do the first unless we can do the latter. We can't restore the American dream unless we can find some way to bring the American people closer together."

Pope Expresses Sorrow Over Sri Lanka Church Bombing

VATICAN CITY (CNS) — Pope John Paul II expressed his sadness at the bombing of a Sri Lankan Catholic church and school by the government air force that left scores dead. The air raid occurred during a government offensive against Tamil separatist forces. Reports from the local bishop and the International Committee of the Red Cross in Sri Lanka said 65 people, including 13 babies, were killed and more than 150 injured in the attack on St. Peter's Church in Navali, north of Jaffna. The victims were said to be Tamil civilians who had taken refuge in the church buildings on July 9.

U.S. Vatican Envoy Says Religion Needs Place In Bosnia Peace Talks

ROME (CNS) — The time has come for religious leaders to "demand a seat at the bargaining table" to help Bosnia-Herzegovina's warring factions reach a stable peace, said U.S. Ambassador to the Vatican Raymond L. Flynn. "It is a mistake not to understand the critical role that religious leaders can play in that historic conflict. As the saying goes, 'If you are not part of the solution, then you are part of the problem,'" Flynn said. "Religious leaders — of all religions — must be encouraged to play a more active role in helping end the senseless violence and bloodshed of so many innocent people," he said. Flynn spoke to Catholic News Service in mid-July after returning from a fact-finding trip to Croatia.

Polish Priest Apologizes For Remarks Seen As Anti-Semitic

WARSAW, Poland (CNS) — Father Henryk Jankowski, the Gdansk priest whose sermon was protested internationally as anti-Semitic, has publicly apologized in a letter to his archbishop. "Hot emotions regrettably made me use ill-considered words about the Jewish nation," he told Archbishop Tadeusz Goclowski. "My intention was not to antagonize Poles and Jews, or to awaken anti-Semitic attitudes. But I realize my references to the Jewish nation's sacred symbols, especially given our century's criminal ideology, caused harm to Jews and was a great abuse," he said. The controversy began with a sermon in which the priest said Poles could "no longer tolerate governments by people who have not said whether they come from Moscow or Israel."

Vietnamese Pay Last Respects To Archbishop Nguyen Van Binh

HO CHI MINH CITY, Vietnam (CNS) — Some 20,000 Vietnamese Catholics paid their last respects to Archbishop Paul Nguyen Van Binh of Ho Chi Minh City at his funeral July 5. Archbishop Binh died July 1 after a lingering heart ailment. Cardinal Paul Pham Dinh Tung of Hanoi and Archbishop Luigi Bressan, as the special representative of Pope John Paul II, presided at the Mass, reported UCA News, an Asian church news agency based in Thailand.

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Why Renew Our Commitment Annually?

Stewardship a way of life

Q. Why is it important to renew our commitment to stewardship of time, talent, and treasure on an annual basis in the parish?

A. An annual stewardship renewal is important for a number of reasons. First, the message of stewardship, like other messages in Scripture and teachings of the Church, needs to be presented on a regular basis. Without those regular reminders and encouragements regarding Bible messages and Church teachings, we have a tendency to revert back to old ways. Jesus, Himself, repeated the stewardship messages to His followers on a regular basis. From the beatitudes to the parable of the silver pieces, Jesus is constantly reminding His followers of the call to stewardship.

Second, stewardship, like conversion, is an ongoing process needing regular nourishment for growth and development. Each step we take must be firmly rooted in the step before. Renewing our commitment to stewardship gives us the opportunity to take the next step in that growth by making a planned and proportionate increase in our giving of time, talent, and treasure.

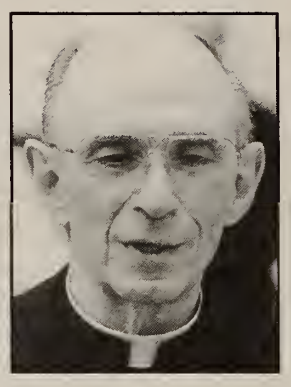
Third, there are those current members of the parish who, for one reason or another, were unable to participate in the previous year's stewardship effort. Renewal gives them another opportunity to become involved in stewardship. It often takes more than one effort for the average parishioner to totally grasp the concept of stewardship. Many people admit that it's only after several years of renewal efforts in their parishes that they realize stewardship is a means of fulfilling their need to give, not the parishes need to receive.

Fourth, new people arriving in the parish since the last effort will have an opportunity to commit to stewardship, many for the first time. New parishioners are often hungry for ways to get involved in parish life. They, too, are seeking ways of fulfilling their need to give.

Stewardship, as a way of life, is a vital part of our spiritual journey. The Church periodically calls us to renew so many other aspects of our journey, from baptismal promises and wedding vows to catechetical commitments. It is only fitting that we renew our commitment to stewardship on an annual basis in the parish.

Cardinal, Begins Chemotherapy, Says Cancer Deepened Faith

CHICAGO (CNS) — As Cardinal Joseph L. Bernardin prepared for chemotherapy following his cancer surgery, he said that coming to grips with his mortality has deepened his faith.



"I've experienced an intimacy with the Lord I've never experienced before," the 67-year-old Chicago prelate told reporters. "I've put myself totally in his hands."

On July 10 — the 13th anniversary of his appointment as archbishop of Chicago — Cardinal Bernardin began a 28-day regime of chemotherapy and radiation treatment at Loyola University Medical Center. He had surgery there June 12 to remove a cancerous kidney and a malignant tumor at the head of his pancreas.

Pancreatic cancer is one of the most deadly forms of cancer and has one of the highest rates of recurrence, but doctors said early detection may have significantly improved the cardinal's odds of long-term survival.

Meeting with reporters July 6, Cardinal Bernardin said he was "ahead of schedule" in his recovery from surgery. He said he lost 16 pounds after the operation and has suffered fatigue and had trouble sleeping. But he intends to resume his duties in early September, he said.

Facing cancer "enabled me to see more clearly what is essential and nonessential," he said. "So much time is spent on frivolous things."

He said he has been spending his time reading, listening to opera and attending Mass. He also confers on major archdiocesan issues with Auxiliary Bishop Raymond E. Goedert, whom he placed in charge of day-to-day administration during his recuperation.

He said he has been going through some of the cards and letters he received and found many of the letters "very moving." Among well-wishers who have telephoned the cardinal were President Clinton and Mother Teresa, whose Missionaries of Charity have a community in Chicago.

Father Ken Velo, head of the Catholic Church Extension Society and a close friend of the cardinal, told reporters that Clinton called from a golf cart during a round of golf to offer the cardinal his support and encouragement.

"Mother Teresa said she was grateful for all his help in the past and said the prayers of her sisters are with him," the priest said.

To help regain his strength, Cardinal Bernardin has begun to take daily walks of 12 blocks or so around his neighborhood. Passers-by regularly wave to him or stop him to wish him well and tell him they are praying for him.

History (From Page 11)

Labor Department children's and women's bureaus because of their efforts "in regard to protective measures for women and children."

Over the years members have given significant contributions to Catholic Relief Services, the U.S. bishops' overseas relief and development agency, and were the first Americans to raise money for Mother Teresa in 1960 before her work became famous.

Today, the organization's continued concern for women and girls continues in campaigns against the abuse of women, pornography and abortion. Special programs include Respite, helping women to care for their elderly parents while raising their own children, and Mothers Outreach to Mothers, linking at-risk expectant mothers with community services.

"How much these women have done for the country has hardly been known," said O'Halloran, who hopes her book might play a small part in changing that. "I admire them, without them I don't know where the country would be," she added.

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NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 42 • August 4, 1995

Lending a green thumb. Four members of SPLUNGE (L-R) Erin Leonard, Immaculate Heart of Mary Church, High Point, Patrick Reich, Youth Minister at Immaculate Conception Church, Hendersonville, Ali Taylor, St. Paul the Apostle Church, Greensboro and Onie Rodriguez, St. Matthew Church, Jacksonville, Fla., spend some of their time gardening for Hope House, a residential home in Asheville, for men and women suffering from AIDS. Photo by Eduardo Perez

Ministerial Group Worked To Calm Anger Towards Susan Smith

By PAUL A. BARRA

UNION, S.C. (CNS) — Sentencing Susan Smith to death for killing her two young sons last October would not have brought the boys back "and would reflect negatively on us as Christians," said Father Richard Harris, pastor of Union's tiny Catholic parish.

On July 28 Smith was sentenced to life in prison after she was convicted of killing her children by rolling her car into a lake while they were strapped in their car seats.

Father Harris, pastor of St. Augustine Church, was among those who gathered for a series of prayer services sponsored by the Downtown Ministerial Association during the Smith trial. They were held in hopes of softening attitudes in the rural Southern town about capital punishment.

Many residents, tormented by a crime too horrible to imagine and pestered by intrusive press coverage, reacted by advocating the death penalty for Smith. Most of the 100 or so people who turned out for the weekly services opposed that sentence.

A CNN-Gallup-USA Today poll conducted during the trial found 68 percent of Americans polled favored the death penalty. South Carolina is considered to be at least as tough, with a governor and attorney general who vowed to be tougher on crime when they were elected in 1994.

St. Augustine parishioner Marion Byrd, a Union native, opposed capital punishment and said he thought life in prison would be no break for the mother, who killed her 3-year-old and 14-month-old sons.

"To my way of thinking, life in prison is like a thousand deaths," he told the *New Catholic Miscellany*, newspaper of the Charleston Diocese. "She will have to think about her terrible crime every day."

Father Harris said the ministers decided to hold the prayer meetings to help project a positive image of the town, which has at its entrance a sign that reads: "Welcome to the City of Hospitality."

At the July 25 meeting at Duncan Acres United Methodist Church, Father Lennart Pearson, pastor of the Episcopal Church of the Nativity, said it takes more than hospitality to make a good community.

"This is an ecumenical gathering, but one of the things we have in common is the need for forgiveness," he said.

Since the murders and the town's inundation by reporters, "things will never be quite the same for any of us," said Father Pearson.

At the final prayer service, Father Harris stressed the need for healing in Union.

"In this humbling and unbelievable tragedy which has befallen our city — where our tradition is that no one is a stranger and that all are welcomed — we move gently among ourselves to find his strength and his path to peace, unity and healing," he said.

Another parishioner, Myrna B. Kennedy, said she was astounded at the strength and number of voices of her

See **Smith**, Page 12

Knights Of Columbus Gather For State Installations In Fayetteville

By CHARLIE BOWLING

FAYETTEVILLE — About 500 members of the North Carolina Knights of Columbus attended the annual organization meeting and Installation Banquet July 21-23 at the Howard Johnson Hotel. Delegates from 84 councils participated along with family members. They represent over 8,300 members about evenly divided between the Charlotte and Raleigh Dioceses.

State Deputy Luther J. Stultz took over the reins from James L. Neely, who has served in that office for the past two years. Other elected officials installed at the Saturday evening Mass celebration included Father Thomas J. Gaul, State Chaplain, John A. Harrison, State Secretary, Robert J. Singer, State Treasurer, Anthony M. Petite, State Advocate and David L. Onofrio, State Warden.

State Deputy Luther Stultz acknowledged the success of "Operation Lamb" which raised over $650,000 to assist retarded people in the State. "That is about what we raised in the first 10 years since its inception in 1974," Stultz said. He challenged each local Grand Knight to increase that figure this year by six percent. The 21 year total is over $6.7 million and it is used entirely in North Carolina. Some $25,000 was contributed to Special Olympics by the councils and state.

"Considering that we live in a state with so few Catholics, we need to continue our award winning growth compared with the other 50 states," Stultz stated. "We should exceed our five percent net growth goal in 1995, '96," he added.

State Warden David Onofrio challenged all local councils to work even harder with youth programs which include State volleyball, basketball, softball, bowling and golf.

The Knights will continue their theme, "In Solidarity With Our Priests." Many of the local councils not only foster programs for vocations, but they provide financial support for seminarians for all the years of their studies. Southern Pines was singled out as contributing to 11 seminarians and their sister council in Pinehurst has three seminarians in what is known as the RSVP program.

Other fund-raising efforts benefited priest retirement, disaster relief to the flood areas in Georgia and assistance for Oklahoma City and funding to scholarships at Belmont Abbey College.

A check was presented to the Director of Room at the Inn and a pledge made to continue their support to the home in Charlotte.

It was announced that about 200 Knights volunteered recently to act as ushers at the Charlotte Coliseum for the visit of Mother Teresa.

A total of 11 new District Deputies were also installed from the Charlotte Diocese.

Reflections

Tolling Of Bells Mark 50th Anniversary Of Bombing

WASHINGTON (CNS) — Remembrances of the atomic bombings of Hiroshima and Nagasaki "carry a unique burden," said a Catholic moral theologian in a reflection on what the human race must learn from the 1945 destruction of the two Japanese cities.

Remembering "requires of all peoples a special moral scrutiny," said Father Francis X. Meehan, writing in *The Catholic Standard and Times*, newspaper of the Archdiocese of Philadelphia.

His article, "Hiroshima: The Search for an Objective Morality," was published to mark the 50th anniversary of the Aug. 6 and 9 blasts. Across the country, other observances included special Masses, peace vigils and the tolling of bells.

Achieving objectivity about the bombings is hard, said Father Meehan, because people remember that they saved American lives and cannot be isolated from a fuller context that included Pearl Harbor and "the total brutality of the Japanese and Nazi expansion."

But troubling questions still surface, he said, questions about alternative strategies, other motives, Allied insistence on unconditional surrender, and the need to drop a second bomb.

Father Meehan, who is pastor of SS. Simon and Jude Parish in West Chester, Pa., said the most troubling moral questions come from "a criterion of morality enshrined even then in international law and within all religious traditions: the norm granting immunity to civilian populations from direct attack and terror."

He called the 50th anniversary "less a time to celebrate, and more a time to beg the wisdom of God."

In Missouri, Archbishop Justin F. Rigali of St. Louis recalled remarks made

See **Bomb**, Page 6

Priest Says Second Choices Do First-Rate Work On Film

By MARK PATTISON

WASHINGTON (CNS) — After making his first feature film, "*Romero*," Paulist Father Ellwood "Bud" Kieser thought that maybe the making of his latest effort, "*Dorothy Day*," might be easier.

It turned out that he didn't get the star he wanted. Or the writer he wanted. Or the composer he wanted.

"But God was always able to show me that my second choice was better than my first," said Father Kieser of Paulist Productions and the producer of both movies.

His hoped-for star to portray the Catholic Worker Movement's co-founder was Michelle Pfeiffer. He had trumpeted that choice nearly from the time he vowed he would make the biographical drama.

"I don't know Michelle personally, but I know her husband," Father Kieser told Catholic News Service in a telephone interview from Lake George, N.Y., where he was on vacation.

He was hoping that the friendship was enough to get Pfeiffer to forgo her usual multimillion-dollar pay and star in a movie budgeted at $4.2 million, $220,000 of which was supplied by a Catholic Communication Campaign grant. But no go.

Instead, he lined up Moira Kelly, an Irish-born Catholic. More movie audiences have heard her than seen her — she was the voice of Nala in "*The Lion King*" — but Kelly has also starred in "*With Honors*," "*The Cutting Edge*" and in two roles in "*Chaplin*."

"Moira is a believer and she acted this part from her heart. That's why she gave the superlative performance we see in this film," Father Kieser said. "Moira will be a major star after this picture."

He didn't name his first choices for writer or composer, but for writer the priest landed John Wells, co-creator of NBC's new smash "*ER*." The movie's composer is Bill Conti, best known for his stirring scores from the "*Rocky*" movie series.

"John Wells' father, incidentally, is an Episcopalian priest," Father Kieser said, "and John is quite a holy man in his own right."

And Conti "composes the music from the place in his heart where he believes," he added.

Also featured are two-time Oscar nominee Melinda Dillon as Sister Aloysius, who befriended a young Dorothy; Martin Sheen as Peter Maurin, her mentor; and Brian Keith as the archbishop of New York, with whom Dorothy has her share of run-ins.

The director is Michael Rhodes, who also directed "*Romero*."

"*Dorothy Day*" looks at its subject's life during a 20-year span, 1917-37. "That's where Dorothy makes all her big decisions," Father Kieser said.

The movie, he added, is broken into four parts.

In the first part, Dorothy, in New York, has an abortion. The second part has Dorothy relocating to Staten Island, where she finds God, has a child with her common-law husband and decides to raise the child as a Catholic.

In the third segment, Dorothy co-founds the Catholic Worker with Maurin. The Catholic Worker movement espouses voluntary poverty and service in the midst of the poor.

The final part details Dorothy's "dark night of the soul," Father Kieser said, "where she pays the price for that kind of lifestyle."

"Serving the poor is not easy, and this film does not romanticize the poor," he said. "Being celibate involves a price. Being poor yourself involves a price. Being nonviolent in the face of violent conflict has a price. All this happened to her."

The priest said he knew Dorothy Day personally, having been in Rome with her for the fourth session of the Second Vatican Council.

Dorothy Day, he said, was "a feisty, street-smart, American version of Mother Teresa. But one who has had affairs and an abortion."

Her story "gives people an experience of God's presence in the situation. It tweaks nerves in American society. It is about women's rights, it is about dignity, it is about fulfillment.

"It is about the need for God, it is about abortion, it is about single parenting, it is about lay ministry, it is about the homeless, it is about finding God in the poor, it is about commitment and sexuality."

With all that, finding a company to distribute "*Dorothy Day*" should be no problem, Father Kieser said, despite earlier reports to the contrary.

After post-production wraps up in late September, he will shop the movie around to distributors. "We're going to finish the picture first, then take it to a distributor, he said. "We want to show them what we can do."

Looking into the future, Father Kieser said Paulist Productions is working on a cable series on New Testament characters, a series on Jesus for the third millennium, and "we're also thinking of doing something on (Blessed) Damien of Molokai," the famed "leper priest" of the late 19th century.

Moria Kelly (right) walks along a street with Mary Ostrow in a scene from the movie "Dorothy Day." CNS photo by John Johnson, Paulist Pictures

Catholic Charities Campaign To Aid Chicago Heat Wave Victims

ALEXANDRIA, Va. (CNS) — Catholic Charities USA has wired $25,000 to Catholic Charities of Chicago to aid families suffering from the recent heat wave. It has requested donations to assist in the effort.

Chicago had some 400 heat-caused deaths, more than half the nation's total, in a week of oppressive heat and humidity that gripped much of the country in mid-July.

Most of the heat victims were elderly people living in poverty.

Some emergency funds are being used for fans. The rest is to be used to help poor families cover burial costs, to help pay high electric bills resulting from the heat and to provide counseling and outreach to affected families.

"Not only were many people too poor to afford air conditioning, but they lived in neighborhoods where they were afraid to open their windows," said Jane Gallagher, director of disaster response at Catholic Charities USA. "They were basically forced to shut themselves in and the temperature climbed to 120-130 degrees."

"Right now the majority of requests coming in are for fans," said Angela Chemazar, associate division manager of Chicago Catholic Charities.

Congressional elimination of federal funding for the Low-Income Home Energy Assistance Program, or LIHEAP, has many Catholic service agencies across the country concerned about more acute heating and cooling needs among the poor, said Sharon Daly, Catholic Charities USA deputy for social policy.

Mindy McFadden, director of government affairs for Chicago Catholic Charities, said that because of current limits on the federal home energy assistance, only 38 percent of the eligible population in Chicago has received aid this year.

"This tragedy is just one more example of how desperately we need LIHEAP funds — year round," she said.

Catholic Charities USA is the nation's largest private social service network, with 1,400 local agencies and institutions, including the Catholic Charities agencies of dioceses across the nation.

Donations may be sent to: Catholic Charities USA — Chicago Heat Wave, 1731 King Street, No. 200, Alexandria, VA 22314. For more information call (703) 549-1390, Ext. 18.

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Finnerty Is Director of Hispanic Ministry

By LUIS A. WOLF

Bishop William G. Curlin has appointed Vincentian Father Vincent H. Finnerty as the new director of the Hispanic Ministry for the Diocese of Charlotte and of the Catholic Hispanic Center of Charlotte.

The Charlotte community had the opportunity to welcome Father Vincent during two Masses celebrated on July 16, and enthusiastically showed him their support. Father told them he accepted this position gladly because he knew of the lack of Spanish speaking priests in the Diocese.

Father Vincent Finnerty

He was born on January 31, 1952 in Williamstown, a small town about 50 miles north of Syracuse, New York. His father was a farmer and from an early age he learned the value of hard work and at that time he also started to know and to share with simple country folk.

He attended public schools until he was 18-years-old. He attended Niagara University at Niagara Falls, New York, where he had his first contact with the priests of the Congregation of the Missions, known as the Vincentian Fathers. This congregation was founded in the 17th century in France by St. Vincent de Paul. Finnerty said that the life of St. Vincent impressed him so much that he started to feel a burning desire to imitate him, following Christ, the evangelizer of the poor.

He entered the seminary and was ordained on May 26, 1979. He had two very important experiences during this time. First, in a five year span, he lost two brothers and his father. The death of his father occurred just a few days before his ordination. This was a very difficult test of his family's faith. The second experience was the opportunity to work briefly as a seminarian in Panama. That was when Father Vincent realized that working in the missions was his vocation.

After his ordination he was sent to work in Puerto Armuelles, Panamá, district of Barú, on the border with Costa Rica. His work there with humble and poor people was a rich and enlightening pastoral experience. His work afforded him many experiences working in team ministry, in the formation of small base communities and lay leaders, with the youth pastoral and the working class.

He experienced difficult moments during Noriega's government. A fellow priest was murdered by soldiers for no reason at all. Finnerty said this experience strengthened and renewed the commitment of the people with God and his kingdom of justice and brotherhood. He also said that the lay people are the strong foundation of the Panamanian Church.

He was transferred to México in 1986, and for five years, worked as spiritual director at the Vincentian seminary and taught in the seminary of the Archdiocese of México. There he had the opportunity to learn and practice new things, mainly as spiritual companion and teacher of the social doctrine of the Church. In 1991, he was appointed provincial director of the Daughters of Charity of Saint Vincent de Paul in México. He continued giving spiritual direction to individuals and to groups As provincial director he would visit the sisters' houses around México. He visited Baja California, the Tarahumara in Chihuahua, the Otomies in Hidalgo and Puebla, Monterrey, Nuevo Laredo, Guadalajara, Aguascalientes, Morelia, Yucatán, Campeche, Tabasco, and Chiapas. In Chiapas he visited the sisters in Altamirano, one of the four towns that the Zapatistas took over. In this town the sisters have a rural hospital to care for the natives. Father explains that there were several instances of tension during the conflict and they still exist. He said that he never saw as much poverty as he saw among the Mexican Indians.

Father Finnerty expresses great enthusiasm as new diocesan director of the Hispanic ministry. His immediate plan is to get to know and listen to the different communities and pastoral agents working with the Hispanics and to make himself available.

At the end of the interview, he told us about the great impact that the faith of simple people has had in his life. He mentioned Juan Diego and his devotion to Our Lady of Guadalupe and recalled the Virgin's words to Juan Diego: "Am I not here because I am your Mother? Are you not under my shadow? Am I not your health? Are you not lucky to be on my lap? What else do you need? You do not have to grieve or be afraid of other things."

Live Simply, So That Others May Simply Live

By EDUARDO PEREZ
Staff Writer

ARDEN — For six days 14 teens from the Diocese of Charlotte and three from the Diocese of St. Augustine, Fla. experienced the reality of inner city life in Asheville, N.C.

The Faith Formation office and St. Barnabas Church sponsored SPLUNGE — Special People Living a Uniquely Growthful Experience, July 18-23.

This fourth annual inner city retreat provides an experience of serving the poor, hungry and homeless.

"During those six days participants met the challenge of a simple life-style, broadening their understanding of central city issues, exposing themselves to different life-styles and cultures, exploring the Scriptures and integrating them with their daily experiences," said Cathie Stout, coordinator of SPLUNGE and youth minister at St. Barnabas Church.

Youth — who are least 15 years old and interested in growing in their faith — are given a hands on experience in service to people in need and who are less fortunate.

"The experience is physically and spiritually challenging," said Stout. "SPLUNGE is built on education, reflection and action."

The teens split into groups to experienced the inner city. One experience was Block Studies. Participants were dropped off in city neighborhood blocks, with their team adults, and had to find out as much as possible about the people who live there and their living conditions.

"It was interesting evaluating a neighborhood and getting peoples' different perspectives of their own neighborhood," said Susan Van Skiver, a 17-year-old from St. Paul the Apostle Church, Greensboro. "People realize the bad element from the good element in their neighborhoods. They know how to tell the crack-dealers from the good citizens."

Participants also visited various organizations that commit themselves to helping the needy. They visited the Department of Social Services, Child Abuse Center, Manna Food Bank, Catholic Social Services, the Asheville-Buncombe Community Christian Ministry and Kenilworth Wellness Center.

"SPLUNGE is a valuable means through which we can introduce our youth to social service agencies," said Paul Kotlowski, diocesan coordinator of Youth Ministry.

Seven SPLUNGE participants visited Hope House, located in Asheville's Montford District. Hope House is sponsored by Hospitality House — an organization of five programs developed to provide food, shelter and support services to the homeless in the community.

Hope House is a facility for homeless men and women who are HIV positive or suffering from AIDS. It is a home for up to five residents who pay rent based on income while receiving the benefit of support services that address problems unique to these individuals.

At Hope House, SPLUNGE participants baked cookies and pulled weeds from the garden for four residents currently living there.

"It's wonderful not only to see these kids baking us cookies and working out in the garden, but it's just as wonderful to see them taking an interest in trying to make a difference in the community," said Louis, a Hope House resident.

"Our motto at SPLUNGE is 'Live simply, so that others may simply live'," said Stout. "We hope participants find a new appreciation for the gifts and brokenness of the city while they dare to confront their own ignorance, prejudices and fears."

Living simply is just what participants did for six days. They ate three light meals a day, with no snacks, and were allowed only two showers during the experience.

"SPLUNGE was worthwhile for me because it taught me how to really appreciate the little things I take for granted, like taking a shower," said Erin Leonard, a parishioner at Immaculate Heart of Mary Church in High Point. "It made me see how complicated my everyday life is when I live simply for a week."

"This program offers teenagers the opportunity to become socially responsible," said Stout. "By challenging them to evangelize their new found experiences of justice and peacemaking, they have the chance to take back to their parishes a sense of social awareness."

Remember His Will In Yours.

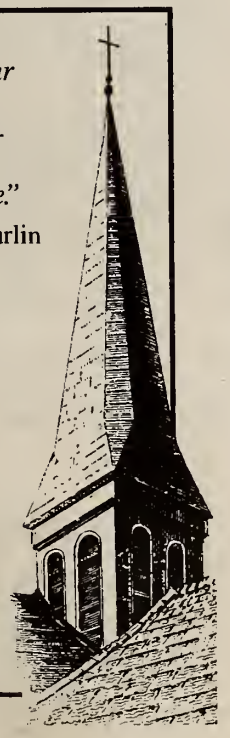
"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



Congressman Thanks Pope, Flynn For Helping Free Americans In Iraq

WASHINGTON (CNS) — Pope John Paul II and U.S. Ambassador to the Vatican Raymond Flynn were "enormously helpful" in expediting the release of two Americans from Iraq in mid-July, according to the U.S. congressman who brought the Americans out of Iraq.

In an interview with Catholic News Service in his Capitol Hill office July 28, Rep. Bill Richardson, D-N.M., said he had hoped to stop in Rome to thank Pope John Paul and Flynn for their help but had not been able to because of the pope's vacation and his own busy schedule in the House of Representatives.

"I wasn't able to thank them then, but I want to thank them now," he added.

On July 16, Richardson gained the release of William Barloon of Iowa and David Daliberti of Florida, who had been sentenced to eight years in an Iraqi prison for crossing the border between Iraq and Kuwait on March 13.

Richardson said the Vatican helped him by giving him "important strategic advice" and by telling him that Iraqi Deputy Prime Minister Tarek Aziz was a Chaldean Catholic.

Aziz's Catholicism gave him an "important personal connection" with Richardson, who belongs to the Cathedral of San Francisco de Asis in Santa Fe, N.M.

Richardson said Pope John Paul and other Vatican officials had "laid the necessary groundwork" for his diplomatic efforts by sending several messages to Saddam "raising the humanitarian aspects" of the situation.

Such efforts are grounded in the Catholic Church's tenets, such as humanitarianism and the importance of communication, he said.

"Instead of always considering one another adversaries, sometimes we need to talk," he said.

Pro-Life Corner

The Paramount Human Life Amendment (HJR 90) has been introduced in Congress. If your Congressman is not a co-sponsor, you should determine why he or she isn't and make sure that he or she becomes one.

Contact: Congressman _____
House of Representatives
Washington, DC 20515.

The Respect Life Office *Diocese of Charlotte*
(704) 331-1720

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

August 5
Catholic Social Services Retreat, Catholic Conference Center, Hickory

6 pm Confirmation
St. William, Murphy

August 8
Ecumenical Meeting with Lutheran and Catholic Bishops, Raleigh

August 10
Diocesan Foundation Board Meeting

August 12
5 pm Confirmation
Christ the King, High Point

August 14
Campus Ministers Meeting

August 15
Holy Day
(Our Lady of Assumption)
7:30 pm Mass
St. Patrick Cathedral

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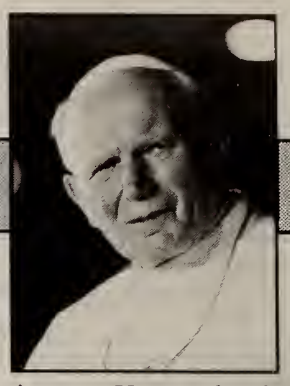
Church, Society Must Make Room For Women

The Pope Speaks



Pope John Paul II

CASTEL GANDOLFO, Italy (CNS)—The church and society must make more room for the input and involvement of women, Pope John Paul II said.

"Without the contribution of women, society is less alive, culture is less rich and peace is more insecure," the pope said July 23 during his midday Angelus address at Castel Gandolfo, the papal summer residence south of Rome.

Continuing his series of talks in preparation for the U.N. World Conference on Women in September, the pope said, "Those situations in which women are prevented from developing all of their potential and from offering the richness of their gifts are to be considered profoundly unjust not only to women themselves, but to all of society."

Pope John Paul said society must give special attention to the family life, needs and responsibilities of mothers of young children.

"But, except in those circumstances, it must convincingly adapt itself so that a wider space is open to women in all areas of culture, the economy, politics and church life itself so that the entire human community increasingly is enriched by the gifts belonging to masculinity and femininity," he said.

Women, he said, have gifts that the church and society desperately need.

"It is not a question of placing women and men in opposition to each other," the pope said. While they share the same values, their emphases are different "and that diversity is the source of enrichment."

Pope John Paul said women "have been given a particular ability to accept the human being in his or her concreteness."

"This singular trait, which opens her to an affective and spiritual maternity as well as a physical one, is part of the design of God, who has entrusted the human being to women in a special way," he said.

Even if this sensitivity to others is a characteristic of femininity, he said, "women, like men, must watch to avoid the temptation of a possessive egoism and place themselves at the service of an authentic love."

Pope Says Military Action In Bosnia Could Be Justified

LES COMBES, Italy (CNS) — As a "last resort" to defend innocent civilians in Bosnia-Herzegovina, international military action could be justified, Pope John Paul II said.

"This remains the last resort. There has always existed the principle of a just war, which is defensive. Even this type of war is ugly, but it (war) is that way," the pope told journalists July 22 as he ended his mountain vacation in Les Combes.

The reporters asked his reaction to a July 21 decision by 16 European and North American countries to authorize NATO forces to bomb Bosnian Serb positions if attacks continue on U.N.-declared safe zones harboring Bosnian Muslims and Croats.

"If one attacks and wants to trample the right to life and the right to exist, then there is the right to defense," he said.

Pope John Paul said the Vatican was not advising the international community on how to proceed in Bosnia, but outlining the moral principles that should guide specific political and military decisions.

"Above all, we are concerned about those who are suffering, no matter which side they are on. And everyday we see how much they suffer, including through the images on television," he said.

For the past three years, Pope John Paul has pleaded for an immediate end to the fighting and for the sides involved in the Balkans conflict to treat peace negotiations seriously. He also repeatedly has asked the international community to devote all possible energy to mediating an end to the fighting.

Vatican spokesman Joaquin Navarro-Valls told reporters July 22 the pope believes even a defensive war involves moral problems, which is why it truly must be the last resort for resolving conflict.

"The priority now is humanitarian, to respond to the incredible sufferings of these thousands of people which have reached a level not seen in Europe since the Second World War," Navarro-Valls said.

"The pope's priority is not political, strategic or military, but humanitarian," he said. He added that the Vatican had been not been asked to mediate, although the papal nuncio in Bosnia met July 22 with Bosnian Serb President Radovan Karadzic.

Pope John Paul called on Catholics throughout the world to work for an end to the war through the use of prayer, "the great means we have at our disposal to obtain that which seems humanly difficult."

The pope called for the prayers July 23 during his midday Angelus address at Castel Gandolfo, his summer residence south of Rome.

"How can we not once again turn our worried attention to the martyred people of Bosnia?" he asked pilgrims gathered in the courtyard of his villa. "How can we not listen to their heart-rending cry for help?"

"With courage and generosity may everyone make their contribution to restoring the minimum conditions for peaceful coexistence in the Balkans," he prayed.

The Charge of Bud's Ant Brigade

By DAN MORRIS
Catholic News Service

The hero of "Grasshopper and the Ant" has decided he wants to winter at our house. He and his war machine. Even after a couple of nasty childhood runins with ant hills, I've been able to maintain a Disneyesque attitude toward the little guys.

Until recently.

I blame Bud, my neighbor.

Bud sprayed his lawn with something that caused massive panic in the insect world. Lines of refugees were soon seen wandering down my driveway, up my drain spouts, around my mailbox, into my water meter and over my shingles.

Many of them claimed they had seen teensy road signs pointed our way.

Bud denies this. But I overheard the troublemaker cackling and telling one colony (all their possessions on their backs) that they'd be safe and welcome at Uncle Dan's and "Ant" Eileen's.

Cute.

Negotiations broke down quickly. The ants were carrying scrap lumber out of the garage into the yard while claiming to be bargaining in good faith. We retaliated with brooming, brushing, boot stomping and aerosol spray. (Note: Ants consider pine-scented room deodorizer a performance-enhancing drug.)

I sought U.N. help (Ursula's Nursery). "Ursula," I pleaded, "I've given up on inter-species communication. I want to destroy every ant within a three-mile radius of my infested rhododendron roots."

Ursula rubbed her hands together. "Nuke 'em, eh?" she said gleefully. I nodded. She pulled a smallish plastic container off the shelf, glancing left and right as she did.

"Zeees vill dooozee jop," she whispered.

"When did you develop the funny accent?" I asked.

"Only ven I zell zees," she smiled.

"Veel it verk?" I asked.

She tapped the label. The directions were written in three languages in print small enough to make ants squint. As near as I could make out, an ounce of the stuff diluted in five gallons of water and then misted into the air would drop a charging rhino.

She also sold me a sprayer, a mask, a shoulder harness, extension hose, rubber gloves and a set of teensy road signs.

"You look like a character from 'Ghostbusters,'" my wife observed as I suited up for battle.

"Take the children to Canada and return in a week," I said bravely. Two hours later I had misted everything from the house foundation, roof rafters and gutters to decorator rocks, electrical service panels and the trunk of the 1937 Buick I keep stored in the garage.

I want to believe it has worked. But I could have sworn I heard the sound of an itsy, bitsy violin coming from under a fir tree and wee voices singing "Antland Uber Alles."

Two Prayers

Light One Candle

Father John Catoir

There is a beautiful prayer taken from the Native American tradition which speaks volumes about the spiritual maturity of the people we, once called savages. The more I think about it the more I come to see that it was we who savaged them.

O Great Spirit whose voice I hear in the winds, and whose breath gives life to all the world, hear me!

I am small and weak, I need your strength and wisdom.

Let me walk in beauty, and make my eyes ever behold the sunset.

Make my hands respect the things You have made, and my ears sharp to hear Your voice.

Let me learn the lessons You have hidden in every leaf and rock.

I seek strength, not to be greater, but to fight my greatest enemy — my selfishness.

Make me always ready to come to you with clean hands and straight eyes, so that when life fades, as the fading sunset, my spirit may come to You without shame.

To approach the Lord without shame is a lofty goal and yet so basic, so fitting. I am deeply moved by the power of the Holy Spirit manifested in this beautiful prayer. Native Americans who pray it honor the Creator of the universe. In the beauty of nature they see the manifestation of God's beauty. The prayer also expresses an awareness of Divine Providence, that is, God's on-going care and protection. From beginning to end it reflects a deep spirit of humility; asking for the grace to be more humble and less selfish presupposes a belief that all of us must one day face our Lord to give an accounting of our stewardship.

These are the same truths expressed in our own prayers. It's easy to see how much alike we all are. God is not limited in the way He reveals Himself to His children.

People all over the world share the same fear of death, but Jesus said, "Be not afraid." St. Francis de Sales (1567-1622), once the bishop of Geneva, tried to cope with his own fears through a prayer which he wrote to promote his trust of God.

Do not fear what may happen tomorrow.

The same loving Father who cares for you today, will care for you tomorrow and everyday.

Either He will shield you from suffering or He will give you unfailing strength to bear it.

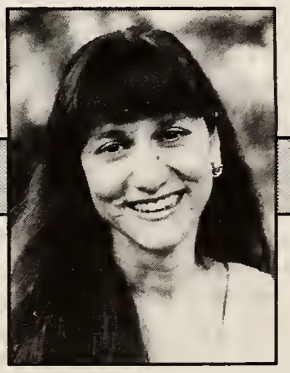
Be at peace, then, and put aside all anxious thoughts and imaginings.

For me, these two prayers say more than a thousand sermons.

For a free copy of the Christopher News Note, "Be Not Afraid," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.

Father John Catoir is director of The Christophers.

Becoming Comfortable With Conflict



Family Matters

Eileen Marx

It was entirely too quiet in our basement playroom. My three-year old daughter, Teresa, and her best friend, two-and-one-half-year-old, Elliot, were playing with a toy kitchen set when I had checked on them just a few minutes earlier. Elliot's sister, Jilly, and my son, Bobby, were playing happily upstairs.

I called downstairs, "Teresa, what are you and Elliot doing?" "Nothing," she replied in a voice implying that trouble of epic proportions was brewing below.

I ran downstairs and couldn't believe my eyes. They had found a set of Bobby's magic markers and decided to color their arms, legs and faces with every color in the box. The trail of their artistic frenzy was also left on a few stuffed animals, an Etch-A-Sketch, and a newly painted white wall.

I'm sure parenting experts would tell me that there was a creative way to handle the situation. But it was 9:30 in the morning, I had five hours sleep the night before, and it was already 90 degrees outside. Besides, these little people were old enough to know better. I was angry.

A terribly unpleasant voice forced its way through my clenched teeth, "I want you both to sit on the stairs, right now! You know that we only color on paper. This was a very, very, very bad idea!"

"Well, it wasn't our idea," Teresa answered in a tone much too brazen for a child in a heap of trouble.

"Yeah," Elliot piped in. "It was Jilly's and Bobby's idea!"

Jilly and Bobby appeared at the top of the stairs in time to hear the accusation. But even these five-year-olds were able to see the humor in watching Teresa and Elliot wiggle their way out of this mess. Within a few minutes we were all laughing and everyone was given a sponge to help clean up. It's too bad every angry moment isn't resolved this easily. Nothing works better to cure a short fuse that stepping away to cool off for a few moments or finding something funny in a tense situation.

Although anger is a universal emotion, it's a subject many of us are uncomfortable with. Each of us has our own way of handling or mishandling our anger. Some bury their anger, other explode over a minor incident. Some people believe it's not right to express their anger, others express it to everyone except at the person who's the cause of their anger. Some people walk away the moment a cruel word is spoken and others will stay to an argument's bitter end, needing to have the last word.

Because we live in a society where child abuse and domestic violence affect far too many families, we need to give parents and children healthy ways to channel their anger. As a growing number of teenagers brings guns to schools and lose their lives in arguments over girlfriends, designer clothes and drugs, we need to teach children effective ways to resolve conflicts peacefully.

The pressure on all families are great and everyone can benefit by learning new skills to cope with anger and stress.

A few months ago, Elliot's mother, Fran, and I attended an anger management workshop given by Jerry Gross, a professional counselor at the Vienna Family Therapy Center in Virginia. Throughout Mr. Gross' presentation, he discussed some specific and practical strategies for handling anger in families:

1. Know and understand your anger. Are you an aggressor or an avoider?
2. Identify the beliefs you have about anger and try to change those that are unhealthy.
3. Take responsibility for your anger.
4. Take the anger to the one with whom you are angry. Don't kick the dog or yell at the kids.
5. Don't use dirty tactics, e.g. "You're just like your mother (father)."
6. During arguments, stay in the present.
7. Try to avoid the words "always" and "never."
8. Don't fight in the kitchen or in the bedroom.
9. Have regular family meetings and let everyone be heard.
10. Practice "time out" procedures for adults and children.
11. Sign "No Violence" pledges with all family members.
12. Help your family to accept anger as a legitimate emotion. Be more comfortable with conflict.
13. Learn whether your child tends to stuff or ventilate their anger and help them find a middle ground.
14. Affirm your children when they handle their anger appropriately (or try very, very hard).
15. During the teenage years, try to remember the good seeds you've planted. Trust in all the good you've put into your child.

It's important to remember that anger is often a sign of some unresolved problems in each of us. Do we feel inadequate as a parent? Are we discouraged in our job? Are we overwhelmed and under appreciated? Are there issues that need to be worked out in our relationships with family members or friends?

While we struggle with how to handle anger, it's good to remember that anger isn't all bad. It can motivate us to speak out against an injustice. It can help us see more clearly those things that we really value in our lives. And if we're angry at ourselves, it might just help us to change a destructive behavior or attitude.

Whenever I read the story of Jesus getting angry in the temple, I am reassured that Jesus not only felt anger, He expressed it as well. It truly is a human emotion. He also made it crystal clear that resolving our anger is so important that He will be in our midst when we are settling our disputes.

A few days ago, Elliot's mother told me that she's been praying for creativity in handling the challenging moments with her children. Something tells me that children, too, like Elliot and Teresa, on some level pray for creativity and assistance in handling the tough moments with their parents. And judging by their response to the magic marker fiasco, I'd say their prayers have already been answered.

From Page 1

Reflections, Tolling Of Bells Mark 50th Anniversary Of Bombing

by Pope John Paul II during a 1981 visit to the Hiroshima Peace Memorial.

"It is with deep emotion that I have come here today as a 'pilgrim of peace,'" the pope said at the time. "I wanted to make this visit ... out of a deep personal conviction that to remember the past is to commit oneself to the future."

"Surely, those reflections of the Holy Father ... can serve as a powerful catalyst for our own reflection...," wrote Archbishop Rigali in his column for the July 28 issue of his newspaper, the *St. Louis Review.*

"They offer an incentive for a still more fervent commitment on the part of all to the pursuit of peace and ... of the justice that produces peace."

The archbishop urged the world, in remembering "the tragic events" of 50 years ago, to echo the pope's message on the end of World War II, in which he said: "We need to cry out loudly: Enough with war! Let's build peace."

Events planned in St. Louis included parishes ringing church bells, holding prayer services, gathering signatures for a petition to abolish nuclear weapons and holding a procession through downtown.

Elsewhere in Missouri, Bishops Michael F. McAuliffe of Jefferson City and John J. Leibrecht of Springfield-Cape Girardeau joined other church figures in the state in calling for "reconciliation at home and peace throughout the world."

In the Pittsburgh Diocese churches were to ring their bells as part of an observance planned by several peace groups, including Physicians for Social Responsibility and the Thomas Merton Center.

New Jersey observances included an Aug. 5 interfaith service to be held at a Montclair Unitarian church with addresses by Auxiliary Bishop Thomas J. Gumbleton of Detroit, a former president of Pax Christi USA, and Akio Inoue, a survivor of Hiroshima.

The St. Francis Peace Garden at a Keyport, N.J., church was to be the site Aug. 6 of a prayer service and an exhibit of photographs showing the effects of the bomb on people and places. Pax Christi of Southwest New Jersey scheduled prayer services at three other Catholic churches.

According to the author of a new book, Hiroshima survivors —

or "hibakusha," which literally means "bomb-affected people" — are often ignored in debates over the meaning and legacy of the bombings.

Rachelle Linner recounts the stories of this dwindling group in her first book, "*City of Silence: Listening to Hiroshima,*" recently published by Orbis Books. She went to Hiroshima in 1985 to interview survivors and to research testimonies taken in the years following the bombings.

CNS Photo

She said she undertook the project because she feared the "spirit of Hiroshima," personified in the hibakusha and their quest to be heard, was in danger of being lost as they age and die. A consistent theme she found from the testimonies was: "It is war we hate ... not Americans."

One survivor recently recounted the horrors of the blast in an interview with *The New World*, Chicago's archdiocesan newspaper. Sister Theresia Yasobu Yamada was quietly reading the Bible in her convent's garden when the atomic bomb was detonated miles away.

"I saw a light like a shining rainbow. A small beam became bigger and bigger and covered the whole sky," recalled Sister Yamada, now 77. A member of the Society of Helpers of the Holy Souls, she came to the United States in 1973. She still works for her order in Chicago.

Clothed in her black habit, she tried to run but could only move a few feet.

"It felt like my whole body was on fire," she said. "I lay flat on the ground, said my religious vows and prayed. When I opened my eyes I was not dead yet."

She hurried to the river with the other nuns. She saw naked people running wildly from the center of the city, where the bomb had hit. She thought some were wearing rags, but they were not. "It was their skin that had peeled off." She saw others who were black and swollen, "carbonized," she said. At the river the nuns helped those they could.

Sister Yamada, who never suffered radiation sickness, says even today she thinks the bombing "was sent by God to end the war for Japan."

Another eyewitness, 78-year-old Jesuit Father Klaus Luhmer, recently spoke with *The Catholic Standard and Times* in Philadelphia by phone from his Tokyo home. On Aug. 6, 1945, he was at a Jesuit novitiate about four kilometers north of Hiroshima when he heard the distinctive drone of airplane engines.

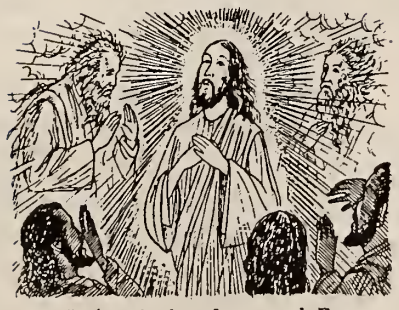
"I saw the purple-yellow blast and ran as fast as I could," he recalled. "I imagined it was an ordinary blast, but there was no sound and no debris." When he and the other Jesuits at the house looked outside, they saw the entire city on fire, but did not learn until after the bombing of Nagasaki that the cities had been struck by atomic bombs.

Father Luhmer said his own residence, which lost windows and part of the roof, became a temporary hospital. He went into the city that day to help carry out two injured priests who recovered and lived to old age, according to the Jesuit.

"I was sick, I suppose for three or four weeks," he said. "It was probably caused by the radiation, but we didn't know it then." Because of his proximity to the blast zone, the priest said he has "an atomic health pass which entitles me to medical care."

Father Luhmer, retired from a 34-year teaching career and living at the Jesuit residence at Tokyo's Sophia University, said he still has not made up his mind about whether the bomb was justified. But today, he said, nuclear weapons, like poison gas "should be absolutely abolished."

Transfiguration of Christ



"After six days Jesus took Peter, James and John his brother, and led them up a high mountain by themselves. And he was transfigured before them; his face shown like the sun and his clothes became white as light. And behold, Moses and Elijah appeared to them, conversing with him." — Matthew 17: 1-4

Saints & Scripture

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Scripture

	Readings for the week of August 6-12	Readings for the week of August 13-19
Sunday:	Daniel 7: 9-10, 13-14 2 Peter 1: 16-19 Luke 9: 28-36	Wisdom 18: 6-9 Hebrews 11: 1-2, 8-19 or 11: 1-2, 8-12 Luke 12: 32-48 or 12: 35-40
Monday:	Numbers 11: 4-15 Matthew 14: 13-21	Dueteronomy 10: 12-22 Matthew 17: 22-27
Tuesday:	Numbers 12: 1-13 Matthew 14: 22-36	*Assumption of Mary* Revelation 11: 19; 12: 1-6,10 1 Corinthians 15: 20-26 Luke 1: 39-56
Wednesday:	Numbers 13: 1-2, 25 – 14:1, 26-29, 34-35 Matthew 15: 21-28	Deuteronomy 34: 1-12 Matthew 18: 15-20
Thursday:	2 Corinthians 9: 6-10 John 12: 24-26	Joshua 3: 7-10, 11, 13-17 Matthew 18: 21 – 19:1
Friday:	Deuteronomy 4: 32-40 Matthew 16: 24-28	Joshua 24: 1-13 Matthew 19: 3-12
Saturday:	Deuteronomy 6: 4-13 Matthew 17: 14-20	Joshua 24: 14-29 Matthew 19: 13-15

From Start, U.S. Catholic Moralists Questioned A-Bomb

By JERRY FILTEAU

WASHINGTON (CNS) — The radioactive dust had not yet settled on Hiroshima and Nagasaki before prominent U.S. Catholic moral theologians questioned the morality of using the atomic bomb on Japanese cities.

"Nobody challenged their theology. It's just sad that nobody wanted to listen," says Jesuit Father Richard T. McSorley 50 years later. Father McSorley, professor emeritus of theology at Georgetown University is a longtime peace activist and director of Georgetown's Center for Peace Studies.

The first U.S. atomic bomb was dropped on Hiroshima Aug. 6, 1945, leveling most of the city and killing an estimated 200,000 people.

Three days later a second bomb was dropped on Nagasaki. That city's more hilly terrain and smaller size contributed to less destruction: 39,000 killed immediately and about 25,000 injured.

Fifty years later, Americans still have not come to a resolution of the debate over the morality of the U.S. action to hasten the end of the war in the Pacific.

When the Smithsonian Institution set out this year to mark the 50th anniversary with an exhibit in Washington, parts of the proposed exhibit containing commentary critical of the U.S. decision were excised because of pressure from veterans' groups who called it an exercise in America-bashing. Then other critics berated the Smithsonian when the revised exhibit treated the bombing as if there were no critical questions to be raised.

CNS Photo

A review of the early August 1945 news files of the National Catholic News Service, forerunner of today's Catholic News Service, shows that even amid the excitement of Japan's imminent surrender some serious Catholic commentators were sharply critical of President Truman's decision to use the atomic bomb. The news service was then, as it is now, the main source of national and international news for U.S. Catholic newspapers.

The main theological reaction story, a 1,200-word piece dated Aug. 9, quoted one Jesuit scientist defending the bomb but another Jesuit scientist and three moral theologians condemning the action.

"This latest excess is still more clearly immoral than the bombing of Germany," said Jesuit Father John C. Ford of Weston College in Massachusetts. A year earlier, in a major article in *Theological Studies*, Father Ford had publicly condemned the Allied carpet bombing of German cities as a clear violation of just war principles.

Redemptorist Father Francis J. Connell, a widely known theologian who later became dean of the theology school at The Catholic University of America, said initial information from military authorities on the two bombs was too scant to make a definitive judgment yet — at that time the second bomb had been dropped only a few hours earlier.

But he opined that from initial accounts "there are grave reasons to fear that it (the atomic bomb) lends itself to methods of warfare contrary to the law of God."

He went on to outline two principles:

"The first is that it is never permitted in war to attack directly the noncombatants of the enemy nation. Consequently, if the bomb were employed for a direct attack on a residential section of a Japanese city — a section in which there are no important military objectives — its use would be a flagrant violation of the law of God. This principle would hold even if it were foreseen that as a result of such an attack on the civilian population the morale of the people would be broken and the war brought to a speedier close. A good end does not justify the use of an immoral means.

"Secondly, even in the supposition that the bomb were employed directly only against a strictly military objective, such as a munition factory or an airfield, it would be against the law of God to use it if the harm done coincidentally to the civilian population were out of proportion to the benefits consequent on the destruction of the military objective.

"For example, if the bomb were aimed at the munitions factory but it could be reasonably anticipated that 5,000 or 6,000 civilians would be killed in their homes in the vicinity as a result of the stupendous power of the bomb, its use would again be unlawful according to the fundamental moral principles."

Fathers Ford and Connell were among the leading figures in U.S. moral theology at the time.

The article quoted a third theologian, Jesuit Father Joseph A. Vaughan, head of the ethics department of Loyola University of Los Angeles, saying: "Even granting that our military leaders intended the destruction of military objectives only, still the act remains immoral ... because the evil effects consequent upon the use of the atomic bomb are completely out of proportion to the good effect, namely, the destruction of legitimate, recognized military objectives."

Even in the midst of a war-weary America thrilled at the prospect of an early end to the daily loss of American lives, he added the caution: "The mere opinion or even the fact that the atomic bomb would bring the war to a quicker close and save countless lives does not justify the use of this immoral means, because a good end never justifies the use of evil means."

The same news report quoted Jesuit geophysicist Father James B. Macelwane of St. Louis University defending the bomb's use on the basis of a "total war" theory.

"The old distinction between combatant and noncombatant has lost much of its significance. War is no longer simply a struggle between armed men, it is primarily a clash of mechanism," he said. "Therefore, to win the war the enemy's production must be stopped and his ability to wage a mechanized warfare thereby must be destroyed. The atomic bomb is a means to that end ... (and) is therefore just and moral insofar as the war itself is just and moral."

But the report quoted another Jesuit physicist, Father John T. Delaney of Loyola College in Baltimore, calling the bomb "a sacrilege" that "has perverted science to the cause of slaughter and destruction."

Another condemnation of the bomb was carried in the news service in its widely syndicated column, "Sursum Corda," by Paulist Father James M. Gillis, editor of the Catholic World, who was also nationally known as a longtime NBC radio commentator and author of several popular religious and theological books.

Writing less than a week after the second bomb was dropped, Father Gillis said bluntly, "The use of the atomic bomb is indefensible on ethical grounds."

Father McSorley said that from a perspective of 50 years later it would be interesting to go back into the archives of U.S. diocesan newspapers and see how widely the comments of those theologians were reported and how U.S. Catholics reacted to them at the time.

Even more interesting, he suggested, would be to see their comments reported again in the Catholic press today and to compare the response they evoked among Catholics then with the response it evokes today.

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Salt And Light

Reflections on the Social Mission of the Parish

"We are a very diverse community of faith — racially, ethnically, economically and ideologically. This diversity should be respected, reflected and celebrated in our social ministry. Social justice coalitions across racial, ethnic and geographic lines can be an impressive sign of the unity of the Body of Christ."

U.S. Catholic Bishops, *Communities of Salt and Light*

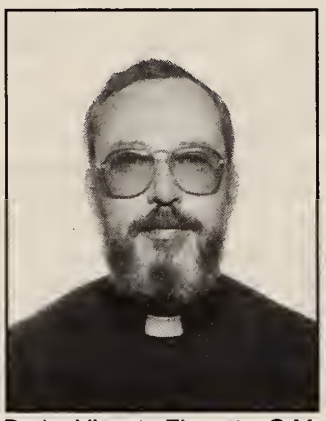
COMMUNITIES OF SALT AND LIGHT
REFLECTIONS ON THE SOCIAL MISSION OF THE PARISH

Comunidad Hispana
Comuniquémonos

Nuevo Director del Ministerio Hispano

Por LUIS A. WOLF

Nuestro Obispo Guillermo G. Curlin ha nombrado al Padre Vicente Finnerty, C.M., Director del Ministerio Hispano para la Diócesis de Charlotte, así como Director del Centro Católico Hispano de Charlotte.



Padre Vicente Finnerty, C.M.

La comunidad de Charlotte tuvo la oportunidad de darle la bienvenida al Padre Vicente en las dos Misas que celebró el domingo 16 de julio y le expresó su apoyo con mucho entusiasmo. El comunicó que aceptó esta posición con gran gusto al saber de la escasez de sacerdotes de habla hispana en la Diócesis.

El Padre Vicente nació el 31 de enero de 1952 en Williamstown, un pueblito situado a unas 50 millas al norte de Syracuse, en el estado de Nueva York. Su padre era campesino y el Padre Vicente aprendió desde temprana edad el valor del trabajo duro y responsable y al mismo tiempo empezó a compenetrarse y compartir con la gente sencilla del campo.

Hasta los 18 años estudió en escuelas públicas. Fue admitido a la Universidad de Niagara, en Niagara Falls, estado de Nueva York, donde tuvo su primer contacto con los Padres de la Congregación de la Misión, conocidos como los Vicentinos. Esta congregación fue fundada en el siglo 17 en Francia por San Vicente de Paul. El Padre comenta que le llamó mucho la atención la vida de San Vicente y su forma de darse a Dios y empezó a sentir un ardiente deseo de imitar a San Vicente, siguiendo a Cristo, el Evangelizador de los pobres.

Entró en el seminario y fue ordenado sacerdote el 26 de mayo de 1979. El nos relató que tuvo dos experiencias muy importantes durante este período. Primero, en el transcurso de cinco años, se le murieron dos hermanos y su padre. La muerte de su padre ocurrió unos días antes de ordernarse sacerdote. Todo ello fue una prueba de fe difícil para su familia. La segunda experiencia fue la oportunidad de trabajar brevemente, cuando era seminarista, en Panamá. Desde ese momento el Padre supo que quería trabajar en las misiones.

Al ordenarse sacerdote lo mandaron a trabajar a Puerto Armuelles, Panamá, en el distrito de Barú, que hace frontera con Costa Rica. Allá trabajó con gente humilde y pobre y fue una experiencia riquísima en cuanto a la pastoral. Adquirió experiencia en el trabajo de conjunto, en la formación de comunidades eclesiales de base, en la formación del laicado, en la pastoral juvenil y en la pastoral obrera. Vivió momentos difíciles durante el gobierno de Noriega, incluso un compañero de congregación fue asesinado por los militares sin motivo alguno. El Padre comenta que esta experiencia fortaleció y renovó el compromiso del pueblo para con Dios y su Reino de justicia y fraternidad y enfatiza que los laicos son el pilar fuerte de la Iglesia panameña.

En 1986 fue trasladado a México y trabajó por cinco años como Director Espiritual del Seminario Vicentino y dió clases en el seminario de la arquidiócesis de la Ciudad de México. Ahí tuvo la oportunidad de descubrir y practicar nuevos dones, especialmente el de acompañante espiritual y maestro de la Doctrina Social de la Iglesia. En 1991 fue nombrado Director Provincial de las Hijas de la Caridad de San Vicente de Paul en México. Continuó la labor de dirección espiritual individual y el asesoramiento a grupos dirigiendo ejercicios espirituales. Como Director Provincial tuvo la oportunidad de visitar a las Hermanas en los diferentes estados de México. Conoció Baja California, los Tarahumara en Chihuahua, los Otomies en Hidalgo y Puebla, Monterrey, Nuevo Laredo, Guadalajara, Aguascalientes, Morelia, Yucatán, Campeche, Tabasco y Chiapas. En este último lugar acompañó a las Hermanas en Altamirano, Chiapas, uno de los cuatro pueblos tomados por los Zapatistas el 1ro. de enero de 1994. Las Hermanas tienen un hospital rural en ese pueblo para atender a los indígenas. El Padre explicó que hubo muchos momentos de tensión en el conflicto y que aún siguen las tensiones. El dice que nunca había visto tanta pobreza como la que viven los indígenas de México.

El Padre Vicente nos expresó su gran entusiasmo como nuevo director diocesano de la pastoral hispana, así como sus deseos de conocer las diferentes comunidades hispanas en la diócesis. Su plan inmediato es conocer y escuchar a las comunidades y a los agentes pastorales que están trabajado con el pueblo hispano y ponerse a su disposición.

Al terminar la entrevista, nos habló de la gran influencia que la fe de la gente sencilla ha tenido en su vida. De modo particular menciona a Juan Diego y su devoción a Nuestra Señora de Guadalupe y nos recordó las palabras de la Virgen a Juan Diego: *"¿No estoy yo aquí que soy tu Madre? ¿No estás bajo mi sombra? ¿No soy yo tu salud? ¿No estás por ventura en mi regazo? ¿Qué más ha de menestar? No te apene ni te aquiete otra cosa."*

Colaborador del *"Comuniquémonos"* regresa al seminario

Por LUIS A. WOLF

Arturo De Aguilar es un seminarista que es conocido por casi toda la comunidad hispana.

Después de un año de estudiar y trabajar en la Diócesis, ha regresado al seminario en Boynton Beach, en la Florida, para completar sus estudios.

Arturo entró en el seminario en México cuando todavía no sabía si ser sacerdote era su vocación. Después de varios años de estudio dejó el seminario y se trasladó a los Estados Unidos donde tuvo diversos trabajos. En los lugares donde vivió, él vió el estado en que muchos de sus compatriotas vivían y la necesidad que tenían de guía espiritual. Eso le despertó el deseo de hacer algo por ellos y trabajó con un grupo juvenil en una parroquia. Asesorado por un padre, muy amigo de nosotros, decidió regresar al seminario y fue aceptado en la Diócesis de Charlotte para cursar sus estudios en el seminario de Boynton Beach.

Trabajó un verano con el Padre José Waters donde conoció todas las comunidades que el Padre Waters atendía. El próximo año escolar estudió en Belmont Abbey, de donde se graduó el pasado mes de mayo.

Desde el mes de diciembre ha colaborado con artículos publicados en esta página. Los fines de semana visitaba diferentes comunidades donde encontraba información para sus escritos.

Además de su colaboración con el periódico, Arturo ayudaba en la oficina del Centro Católico de Charlotte. Allí contestaba el teléfono y hasta iba al hospital cuando se recibía una llamada de emergencia. Hay muchas facetas en la vida de Arturo que son muy interesantes, pero esta página no es lo suficientemente extensa para contarlas.

El influyó la vida de muchas personas por su manera de ser y le están muy agradecidas por sus favores. Yo particularmente le expreso mi gratitud por toda la ayuda que me proporcionó en los meses que trabajamos juntos. Gracias a él, el *"Comuniquémonos"* tuvo artículos interesantes, incluso algunos controversiales, que impidió que esta página dejara de publicarse, y su trabajo en la oficina fue de gran ayuda para mí.

Arturo se ordenará de diácono alrededor del próximo mes de mayo y se está pensando que los otros dos seminaristas, Martín Mata y Fidel Melo, se ordenen de sacerdotes al mismo tiempo. Se espera que estas ordenaciónes se celebren en México y ya hay personas que están preparando un viaje con ese motivo.

En próximas ediciones tendremos artículos sobre Martín Mata y Fidel Melo que también son bien conocidos en la comunidad hispana.

Le estoy muy agradecido a Arturo por toda su cooperación y le envío mis mejores deseos al continuar sus estudios.

La Confirmación VIII

Por el encuentro sacramental con Cristo, en la Confirmación recibimos el *Don* del Espíritu Santo, para que nos vaya formando y madurando como hijos e hijas de Dios, viva reprodución de Cristo resucitado, y por lo mismo, activos, fuertes y dinámicos ciudadanos del Reino de Dios en el mundo, que es la Iglesia. Los efectos de la Confirmación, están pues, relacionados con la misión y acción del Espíritu de Dios en nuestro actuar como cristianos.

Son esas *cualidades sobrenaturales* que el mismo Espíritu suscita en nuestras almas y que conocemos como sus siete dones.

El don de la *sabiduría* que nos abre a las realidades sobrenaturales y nos comunica el gusto por las cosas de Dios.

El don del *entendimiento* que nos hace penetrar en las realidades de la fe y nos lleva a un recto conocimiento de las mismas.

El don de la *ciencia* que nos da una exacta visión de las cosas creadas y del fin que tienen en nuestra existencia.

El don del *consejo* que nos forma un juicio cristiano en todas las cosas y nos mueve a comportarnos siempre conforme a la voluntad divina.

El don de *piedad* que nos relaciona con Dios como nuestro Creador y Padre, y nos lleva a honrarlo y adorarlo.

El don del *temor de Dios* que nos impulsa a tener un gran horror al pecado y una vivísima contrición por haber ofendido a Dios.

El don de *fortaleza* que nos hace valientes y audaces en la práctica de todas las virtudes y nos capacita para superar las dificultades que pueden surgir en relación a las mismas.

Es indudable que estos magníficos *dones* concurren grandemente a nuestra madurez cristiana, pero, de ninguna forma agotan la acción del Espíritu que actúa en nosotros con la multiforme variedad de sus gracias en función del bien de la Comunidad, como son, en su conjunto, todos sus carismas.

(Con permiso de los Padres de la Sociedad de San Pablo).

To Our Friends

Father Vincent H. Finnerty, CM, was appointed as the new director of the Hispanic Ministry for the Diocese of Charlotte and director of the Catholic Hispanic Center of Charlotte. Father Finnerty, a native of Williamstown, New York, belongs to the order of the Congregation of the Missions of Vincentian Fathers.

Arturo De Aguilar, who has been writing articles for this publication, returns to the seminary in Boynton Beach, Florida.

Article 8 of a series about the Sacrament of Confirmation explaining the Seven Gifts that the Holy Spirit bestows on us.

Diocesan News Briefs

Auction And Yard Sale

HENDERSONVILLE — An auction and yard sale benefiting Immaculata School is Sept. 23 at the National Guard Armory. All items of value, except clothes, are needed. For information, call Terry McCool at (704) 697-8924.

Ecumenical Retreat

GREENSBORO — "Christ's Healing Ministry: Commissioned To Heal," is an ecumenical retreat Sept. 22-24 at First Lutheran Church sponsored by Our Lady of Grace Church and other local Catholic and Protestant churches. Deadline for registration is Aug. 21. Cost is $5. For registration and information, call Betty Ford at (910) 282-3208.

Weekend Of Discernment

A weekend of discernment for women interested in exploring religious vocation is Aug. 11-13 at the Blessed Trinity Shrine Retreat in Holy Trinity, Ala. For information, contact Sister Catherine Norton, 123 Franklin St., Petersburg, Va. 23803 or call (803) 732-6414.

50+ Seniors Meet

CHARLOTTE — The 50+ Seniors Club of St. John Neumann Church meet Wednesday, Aug. 9 at 11 a.m. in the parish hall. Keith Adams and Sharon Mayfield will present plans for the Little Flower Senior Residence. A complimentary luncheon will be provided. For information, call Anne McIntyre at (704) 545-5046.

Fans Are Needed

United Services for Older Adults is in need of fans to provide senior citizens with relief from the heat. New fans and used fans in good condition or donations to purchase fans are welcome. For information, call Melanie at (910) 333-6981.

Golden Age Observance

WASHINGTON, D.C. — The annual "Million Candles for Peace" observance sponsored by Catholic Golden Age, the largest national nonprofit organization for Catholic age 50+, is Tuesday, Aug. 15 at the National Shrine of the Immaculate Conception. In conjunction with the Mass, members will participate in a Pilgrimage Day beginning at 10 a.m. The Solemn Liturgy of the Assumption, celebrated by Archbishop John P. Foley, is at 12 noon. For information about Catholic Golden age, write CGA National Headquarters, Scranton, Pa. 18505 or call (800) 836-5699.

Ice Cream Social

ASHEVILLE — Father Carl Kaltreider, Rector of the Basilica of St. Lawrence, D.M., will create his famous ice cream sundaes in the crypt of the church following 7 p.m. Mass on the Feast of the Assumption of the Blessed Virgin Mary, Aug. 15.

Patron Feast Celebration

ASHEVILLE — The Basilica of St. Lawrence, D.M. will commemorate the feast of their patron saint Thursday, Aug. 10 with Masses at 8 a.m. and 5:30 p.m. There will be veneration of a first-class relic of St. Lawrence and the faithful will be blessed with it at both Masses. The feast day is one of six days throughout the year on which a plenary indulgence may be gained by the faithful at the Basilica.

Welcome Aboard

FRANKLIN — There was a "welcome aboard" buffet dinner in honor of Father Jim Collins recently at St. Francis of Assisi Church. Nearly 200 people attended to express their gratitude for having Father Collins, who was ordained by Bishop Curlin in June, added to the staff as Parochial Vicar.

Day Of Reflection

WINSTON-SALEM VICARIATE — A CRISM sponsored Catholic citizen day of reflection led by Father Richard Contiliano is Thursday, Sept. 14 at Holy Angels Church, Mount Airy. For information, call Suzanne Bach (704) 355-6872.

Healing Mass

ASHEVILLE — A Healing Mass for people with HIV/AIDS and terminal illnesses is Aug. 10 and the second Thursday each month at 7 p.m. at St. Joan of Arc Church. For information or transportation, call (704) 252-3151.

Drivers Needed

GREENSBORO — Fellowship Hall, a treatment facility for persons suffering with alcohol/drug addiction and abuse, needs drivers willing to transport residents to Sunday Mass. For information, call Sister Phyllis at (910) 272-4681.

Support Group Meets

ASHEVILLE — A Catholic support group for separated/divorced meets on the third Friday each month at 7:30 p.m. Catholic Social Services. For information, call (704) 255-0146.

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"Strengthening Our Ties To The Community"

Survivors Meet

CHARLOTTE — A CRISM support group sponsored by Catholic Social Services for widows and widowers dealing with new or unresolved grief meets the third Sunday each month from 4:30-6 p.m. at the Catholic Center. Call Suzanne Bach at (704) 355-6872 for information.

Perpetual Novena

CHARLOTTE — There is a perpetual Novena to the Blessed Mother at St. Vincent de Paul Church on Mondays at 8:30 a.m. For information, call Eva at (704) 542-1614.

Birthmother Support Offered

WINSTON-SALEM — Family Services, Inc. and Catholic Social Services offers group support for birthmothers the second Thursday each month from 7-8:30 p.m. at Family Services, Inc. Discussions center around issues of grief and loss experienced in the adoption process. For information call Rebecca Nagaishi at (910) 722-8173 or Becky DuBois at (910) 727-0705.

SDR Group Meets

GREENSBORO — The Separated, Divorced and Remarried Catholics Group meets at Sunday, Aug. 13 at 6 p.m. outside of War Memorial Stadium to attend the Greensboro Bats vs. Savannah Cardinals baseball game. For information, call Brenda at (910) 292-4114.

Family Fun

ARDEN — The Second Annual "St. Barnabas Blast" (formerly Fall Fling) is Sunday, Aug. 27 from 12:30-7 p.m. at St. Barnabas Church. Events include Carnival games, crafts, prizes, bingo, karaoke, refreshments and more.

Holy Hour

BLOWING ROCK — A Mass followed by exposition of the Blessed Sacrament is every Wednesday at 7 p.m. at the Church of the Epiphany.

Youth Ministry Training

BELMONT — "Behold, All Things Become New," is the theme for the Youth Ministry Adult Leadership Training session Aug. 25-26 at Belmont Abbey College. Cost is $20 and includes meals. The overnight fee is $16.50. Call the Diocesan Office of Faith Formation/Youth Ministry at (704) 331-1723 for registration and information.

Institute For Directors Of Religious Education

HICKORY — A regional institute sponsored by the National Association of Parish Coordinators/Directors of Religious Education of the National Catholic Educational Association and the Office of Religious Education for the Diocese of Charlotte, "Storytelling and Spiritual Development," is Aug. 19-20 at the Catholic Conference Center. Cost is $75 for NPCD/NCEA members and $100 for non-members. Registration ends July 24. For information or registration, contact Christine Newnan at the Office of Religious Education, Diocese of Charlotte, (704) 331-1714.

Community Of Justice

CLEMMONS — The Justice and Peace Ministry and The Campaign for Human Development present "A Call to Be...A Community of Justice," Saturday, Sept. 23 from 9:45 a.m.-3:15 p.m. at Holy Family Church. Participants will celebrate 25 years of the Catholic Church working to end poverty and injustice in America and North Carolina. Presenters include Ron White, education coordinator for CHD, and Bishop William G. Curlin. Deadline for registration is Sept. 15. No fee is required. For information and registration, call Scott Spivak at (704) 331-1714.

Catholic Families With Kids

CHARLOTTE — Catholic Families With Kids promotes unity to strengthen Catholic families through fellowship, socialization and prayer. Families interested in activities like picnics, camping, trips and dinners, call Terri or Phil DeLuca at (704) 888-6050.

Crisis Ministry Needs Volunteers

CHARLOTTE — Volunteers are needed to start training now for Crisis Ministry. Call Anne Davant at (704) 371-3001, ext. 114, to help.

Religious Life Presentation

GOLDSBORO — A presentation for those in religious life by Sister Doris Gottemoeller, president of the Leadership Conference of Women Religious and Sisters of Mercy of the Americas, is Saturday, Sept. 16 from 10 a.m.-2:30 p.m. followed by liturgy at 3 p.m. at the Holiday Inn. For information, call (919) 821-9751.

Anniversary Mass

CHARLOTTE — An anniversary Mass and reception for couples married 25 and 50 years is Sunday, Oct. 22 at 2:30 p.m. at St. John Neumann Church. Call your parish office by Aug. 18 to participate.

Living Waters Retreats

The Aug. 16-22 week-long retreat, "Silence on Fire," directed by Reverend William Shannon (author of *Silence on Fire*) focuses on contemplative spirituality. Donation is $200.

The Aug. 24-30 week-long nature retreat, "Be Still and Know that I am God," is directed by Dominican Father Martin Iott. Donation is $210.

To register for these retreats, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751. For information, call (704) 926-3833.

Ultreya And Leaders' Schools

WINSTON-SALEM — Ultreya meets the second Friday each month at 7:30 p.m. at Our Lady of Mercy Church. Leaders' School is the fourth Tuesday each month at 7:30 p.m.

ARDEN — Ultreya for the Asheville, Arden and Hendersonville areas meets the second Friday each month at 7:30 p.m. at St. Barnabas Church. Leaders' School is the second Sunday each month between Masses.

ASHEVILLE — Ultreya meets the second Tuesday each month at 7:30 p.m. at St. Eugene Church.

CHARLOTTE — Vietnamese Ultreya meets the third Saturday each month at 7 p.m. at St. Ann Church. Leaders' School is the second and fourth Friday each month at 7 p.m.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.

World and National Briefs

Head Of Women's Conference Says U.S. Should Attend

WASHINGTON (CNS) — Women's issues are so important that the United States should send a delegation to the Fourth World Conference on Women, despite its concerns about human rights in China, said the secretary-general of the conference. "Much as the questions on China are important, they are not as important as the questions on women," said Gertrude Mongella, a Tanzanian Catholic appointed to head the Sept. 4-15 conference in Beijing. "The agenda on women is so important that, personally, I feel the United States must attend" to represent American women, Mrs. Mongella said at a Washington press conference July 26.

Catholic Leaders Seek Senate Support To Stem Foreign Aid Cuts

WASHINGTON (CNS) — Officials of Catholic Relief Services and the U.S. Catholic Conference met July 19 with Sen. Mitch McConnell, R-Ky., in an effort to stem proposed deep cuts in U.S. foreign humanitarian aid next year. McConnell is chairman of the Senate Foreign Operations Subcommittee on Appropriations. Barbara Kohnen, a USCC official at the meeting, said the senator told the group that he "supports foreign aid" but "foresees a difficult battle ahead given overall budget reductions." CRS, the chief overseas relief and development agency of the U.S. Catholic Church, fears that U.S. aid cuts will force significant reductions in its programs, especially programs such as food aid that depend heavily on a partnership with the U.S. government. In 1994 CRS estimates it helped some 21 million needy people in 79 nations, providing more than $300 million in relief and development assistance. U.S. food aid has already been cut 24 percent since 1993, and further cuts are projected.

Daughters Of Charity Agree With CRS To Staff Angolan Hospital

BALTIMORE (CNS) — For the first time, Catholic Relief Services has contracted with a U.S.-based Catholic health care system to provide medical services overseas. The Baltimore-based CRS announced July 26 that it had signed an agreement with the Daughters of Charity National Health System to manage the Balombo Hospital in Angola's Benguela province. Under the agreement, a team of three nurses belonging to the Daughters of Charity religious order will arrive Aug. 25 to staff the hospital and train local medical staff to eventually assume responsibility for the facility. The Balombo Hospital, the only functioning health facility within more than 60 miles of the town, will provide direct medical care to over 40,000 adults and children suffering from potentially deadly diseases such as cerebral and anemic malaria, diarrhea and tuberculosis.

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Historian Sees Catholic Church In '90s As Church In Crisis

DAYTON, Ohio — How would a historian a full generation from now characterize the U.S. Catholic Church in the 1990s? According to R. Scott Appleby, an associate professor of history at the University of Notre Dame, the historian would see a church in crisis with the potential for decline. That can be seen in the gap within the church, he said, between the broad range of ministries dedicated Catholics undertake and low church attendance and giving. Appleby addressed about 80 people in mid-July at the University of Dayton. He is an expert on fundamentalist movements worldwide, director of the University of Notre Dame Cushwa Center for the Study of American Catholicism, and editor of The Fundamentalism Project.

Changes In Faith & Values Channel Seen Spurring Catholic Programs

NEW YORK (CNS) — Changes announced by the Faith & Values channel, an interfaith cable network, will push Catholics to produce better programs, according to a priest who is a leading figure in Catholic broadcasting. "We have to decide as a church whether we really do intend to deal with the media," said Paulist Father John Geaney. "Strong programming can be created, but it's not there now." He said the church has access to talented people with usable ideas but needs the funding to produce programs "the folks will watch." Faith & Values announced July 24 that the subsidy it had been receiving was ending, that it would need more advertisers and that it would be devoting fewer hours to specifically religious programs and applying "stricter criteria" to ensure audience appeal.

Bishops Of Peru, Ecuador Call For Days Of Peace In August

NORTH PALM BEACH, Fla. (CNS) — Eight Catholic bishops from Ecuador and Peru held an unusual press conference in Florida July 25 to announce plans to celebrate a new peace between their South American nations in August. "With the present world situation torn by inhuman wars that afflict the peoples of Bosnia, Chechnya, Africa and elsewhere, the Ecuadorean and Peruvian bishops proclaim the need that 'two Christian countries such as ours show by what we do that the temptation to war can be overcome,' thus contributing to world peace," they said in a July 25 statement. The press conference was held at the close of a July 22-25 conference at Our Lady of Florida Spiritual Center in North Palm Beach sponsored by the Missionary Society of St. James the Apostle, which sends diocesan priests to South America.

Burundi's Bishops Condemn Warlords Who Recruit, Arm Teens

VATICAN CITY (CNS) — The bishops of Burundi have condemned "warlords" who recruit and arm teenagers to terrorize members of rival ethnic groups. "In the name of the people of Burundi, who have a right to peace and desire it greatly, we ask those involved in the conflict to lay down their weapons immediately," the bishops said in a pastoral letter. "Everyday, almost every hour, our country is losing many of its children," the letter said, according to a July 28 Vatican Radio report. "The search for power, the spirit of vengeance and the habit of violence" are at the basis of the civil strife between Hutus and Tutsis, the bishops said.

Illegal Gender Tests Said To Fuel Korean Female Feticide

SEOUL, South Korea (CNS) — Catholic and other groups have expressed concern over a link between illegal gender testing and abortions of female fetuses in South Korea, where a traditional preference for male offspring remains strong. About 22,400 female fetuses are reportedly killed yearly by abortions following such tests. The Catholic Church has called for immediate action against what it calls a "culture of death." "Even if there is a law, the practice will not die unless medical morality and conscience are recovered both by the doctors and parents," a church official said. Performing gender tests is illegal in South Korea. A doctor is subject to a 10 million won (US$13,230) fine, a prison term of up to three years and the possible loss of his or her medical license.

Mexico City Archbishop Installed, Urges National Unity

MEXICO CITY (CNS) — The new archbishop of Mexico City, Norberto Rivera Carrera, was installed July 26 in a day of ceremonies which included a formal handing over of the archdiocesan administration by his predecessor, Cardinal Ernesto Corripio Ahumada. In an evening ceremony in the Basilica of Our Lady of Guadalupe, the new archbishop of what is the world's largest archdiocese concelebrated a Mass and was formally installed by papal nuncio to Mexico, Archbishop Girolamo Prigione. The transfer of the archdiocesan management took place in a solemn ceremony in Mexico City's cathedral earlier in the day. In a homily given during a Liturgy of the Word in the cathedral, Archbishop Rivera called for a return to family values and urged Mexicans to remain united in the midst of the country's current economic and political crisis.

Suspicion, Turmoil Surround Death Of Ukrainian Church Leader

KIEV, Ukraine (CNS) — The death of breakaway Orthodox Patriarch Volodymyr Romanyuk has been attended by suspicion over the cause of his demise and turmoil at his burial. One of the biggest controversies concerns how he died. The 69-year-old head of the Kiev Patriarchate of the Ukrainian Autocephalus Orthodox Church was at first reported by his secretary, Father Borys, to have died of a heart attack July 14. But press spokesman for the Ukrainian Orthodox Brotherhood of St. Andrew, Volodymyr Katelnytsky, told news agencies in Kiev that the church leader in fact was found dead, with four broken ribs, at Kiev's Botanical Gardens. The press spokesman said police began an investigation into the death only at the vigorous insistence of the church leader's son, Taras Romanyuk. The question about the manner in which the patriarch died came just days after a violent clash between police and the patriarch's followers at the planned burial site.

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People In The News

Funeral Held For Illinois Youth Gored By Bull In Spain

GLEN ELLYN, Ill. (CNS) — Shock still reigned as 400 relatives and friends gathered at St. James Church in Glen Ellyn July 20 for the funeral of 22-year-old Matthew P. Tassio. To the world Tassio was the young American tourist killed July 13 in Pamplona, Spain, when he was gored by a bull in the annual running of the bulls. To the mourners at St. James, Matt was a fun-loving friend with a ready smile and a zest for life. He liked to taste, to see, to explore. He had just graduated from the University of Illinois and had a job lined up at Motorola, but he and a friend decided to take one last fling before entering the world of work. They traveled to Egypt, Italy and France before venturing on to Spain. Matt joined the crowd of daredevils racing ahead of the bulls through the city's narrow streets. He was knocked down, and as he was getting up a bull speared his chest, severing his aorta. He died almost instantly. Injuries are common in the event but Tassio's death was the first in 15 years.

Church Ministries Continue Despite Bosnia War

NEW YORK (CNS) — The Catholic Church's ministry is continuing in Bosnia despite major adjustments forced by the war, a Franciscan priest from Bosnia reported in a New York interview. "We had about 70 Franciscan parishes in Bosnia, and about half have been emptied and their churches destroyed," said Father Franjo Radaman. "But we are continuing to work with the people in camps." He said that Bosnians in many places were afraid to gather in large numbers for Mass at the churches, so ministries had to be provided in other ways with smaller groups. Although many traditional activities are now impossible, churches maintain active programs in such areas as humanitarian aid, Father Radaman said. Almost every parish has a small Caritas operation, providing a pharmacy or other services, he said.

Byzantine Diocese Of Parma Gets First Married Deacons

PARMA, Ohio (CNS) — Bishop Andrew Pataki of the Byzantine Diocese of Parma took four men through the final steps on their way to the diaconate in ceremonies July 22 at the Cathedral of St. John the Baptist in Parma. The bishop conferred the orders of acolyte, lector and subdeacon on Justin O'Connell of St. John the Baptist Church in Minneapolis; Larry Hendricks of Sacred Heart Church in Livonia, Mich.; Richard Guiden of St. Mary Church in Whiting, Ind.; and Michael Kenes of St. Nicholas Parish in Munster, Ind. Each of the men was to be ordained a deacon by Bishop Pataki in his home area, beginning July 23. Although the ordination of married men to the Eastern-rite priesthood is not permitted in the Western Hemisphere, it is allowed in other countries and could eventually be authorized here. The Eastern church makes no distinction between transitional deacons who are to become priests and permanent deacons.

ASHEVILLE — Members of St. Joan of Arc Parish, and its Caring Hearts AIDS ministry, were among the hundreds of those who took part in Asheville's second annual Red Ribbon Walk and Run on Father's Day, June 18. The event was a fund-raiser for Loving Food Resources, a food bank in Asheville for people with HIV/AIDS and other terminal illnesses, which become a focal point in the nearly year and a half old AIDS ministry at St. Joan of Arc Church. Participants in the Father's Day event made a $10 donation, received a red ribbon T-shirt, and were able to take part in the one mile walk, or a separate 5 kilometer run. Those unable to attend made donations in various amounts to have feather's pinned to walkers in their honor. Altogether, St. Joan of Arc Church and its parishioners helped to raise nearly $1,400 for Loving Foods, an increase of $500 over last year's event.

Designed to create a Catholic presence and response to AIDS, Caring Hearts was formed at St. Joan of Arc in February of 1994. Members have packed and delivered hundreds of boxes of groceries for LFR, held monthly Healing Masses, one of which was celebrated by Bishop William G. Curlin, and are currently planning a second retreat for people with HIV/AIDS to be held this autumn at the Jesuit House of Prayer in Hot Springs, NC. For information on the Caring Hearts ministry, call the St. Joan of Arc Parish Office at (704) 252-3151.

Marianist-Run University Names Woman As President

HONOLULU (CNS) — Mary Civille "Sue" Wesselkamper has been named president of Chaminade University of Honolulu, becoming the first woman to head a Marianist-run university and to preside over a university in Hawaii. She replaces Kent M. Keith, who resigned May 31 to pursue a doctoral degree from the University of Southern California. Keith was Chaminade's first lay president and served in the post for seven years. Nationally, the 53-year-old Mrs. Wesselkamper joins a group of fewer than two dozen lay women who are presidents of Catholic colleges and universities, according to the Association of Catholic Colleges and Universities.

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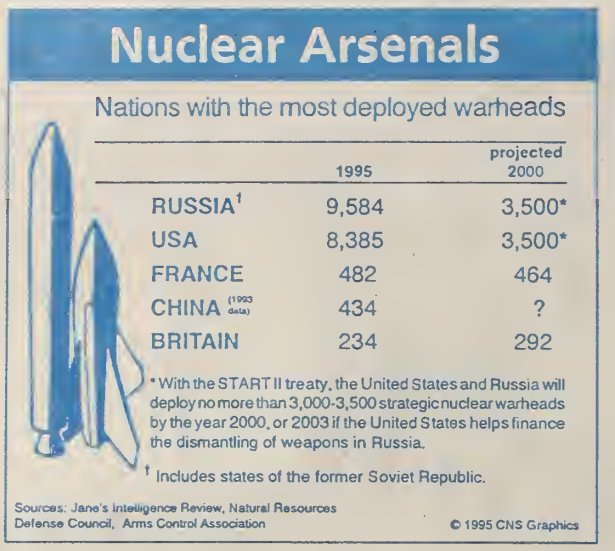
Japanese Catholic Council Protests French Nuke Test Plans

TOKYO (CNS) — The Japan Catholic Council for Justice and Peace has condemned France's decision to resume nuclear tests on the South Pacific atoll of Mururoa in September.

In a letter of protest to French President Jacques Chirac, the council said the decision was a denial of the right to life of people in the Pacific region, UCA News, a Thailand-based Asian church news agency, reported. The council urged immediate reversal of the decision.



It said South Pacific tests should be abandoned because the ocean is already polluted and a threat to ocean travelers as well as island inhabitants.

"Japan is the only country in the world that has suffered the effects of a nuclear bomb," committee head Kimura Kenzo said. "The cities of Hiroshima and Nagasaki are witnesses to the horror of nuclear radiation," he said.

"To this day, people hit by the blast are still in agony," Kenzo said. "The dread continues. It is humanity's earnest wish that governments stop toying with nuclear weapons.

"If they do not the human race will be wiped out," he said.

Meanwhile, 17 religious leaders from Hiroshima and Nagasaki also urged the French government to cancel plans for nuclear testing, media reports said.

"In Hiroshima, 140,000 people died in one second. In Nagasaki, 70,000 people died in one second," Bishop Joseph Atsumi Misue of Hiroshima, a delegation member, told media during the religious leaders' July 7 visit to Geneva.

Fifty years after the bombings, some 300,000 Japanese still suffer from the effects of radiation, the bishop said.

Holy Angels Receives Endowment Grant

BELMONT — Holy Angels recently received notice of a $15,000 challenge grant from the Kathleen Price and Joseph M. Bryan Family Foundation of Greensboro.

To receive the grant, Holy Angels must raise an additional $15,000 in new pledges to the Endowment Fund from non-governmental sources by June 1, 1996.

The grant will be applied directly to the Holy Angels Endowment Fund established in 1991 tin an effort to ensure the future of Holy Angels. Since 1991 more than 200 people, known as "Guardian Angels," have contributed to the fund, now worth over $105,000.

Executive Director Regina P. Moody said, "The Guardian Angels Program has been given this growth opportunity by the Bryan Family Foundation because they recognize the need for Holy Angels to prepare for the future of our special residents. We have served individuals with mental retardation and other physical disabilities for almost 40 years and we want to be available for others over the coming 40 years."

Holy Angels provides children and adults with dignified and empowering opportunities for living with special emphasis on individuals with varying degrees of mental retardation and other disabilities.

For information on how to become a "Guardian Angel," call the Holy Angels Foundation at (704) 825-4161.

The Kathleen Price and Joseph M. Bryan Family Foundation supports North Carolina nonprofit initiatives in art, youth, education, health, human service and public interest.

Smith, From Page 1

neighbors who advocated executing Mrs. Smith.

"This is supposed to be the Bible Belt," she said. "Yet I'm so surprised at how many people I've encountered favor the death penalty. They've said hateful things."

The town is understandably torn up over the killings, but, she said, residents are responsible for their own anger.

"We are the perpetrators of our own vengeful and hostile feelings," she said.

In Washington, an expert in criminal law and procedure said the life sentence for Smith was an appropriate end to the case.

"I'm appalled that the local prosecutor sought execution," said Fred W. Bennett, an associate professor at The Catholic University of America's Columbus School of Law. "It was a political move to appeal to local sentiment."

Bennett said the death penalty, if used at all, should be reserved for people "with no redeeming social value. That's not the situation here. It's obvious from the testimony that (Mrs.) Smith has profound mental problems and endured a tormented upbringing."

Near the boat ramp where Smith's red Mazda rolled into John D. Long Lake, an impromptu shrine to the children has been built on the shore, filled with mementos and notes for the murdered brothers. No one leaves anything for Susan Smith, but many people of Union continue to pray for her.

"If we are to reflect Jesus Christ in our lives, we have no alternative than to forgive," said Father Harris.

St. Joseph Hospital Names Executives

Elizabeth W. Adkins, executive director of St. Joseph's Hospital Foundation, and C. William (Bill) Harvey, executive director of St. Joseph's Urgent Care, Inc., have been named vice presidents of St. Joseph's Health Services Corporation.

Adkins, a graduate of Stratford College in Danville, Virginia, joined the corporation staff in 1987. Active in civic affairs, Adkins serves on the boards of directors of the Asheville Area Chamber of Commerce and Caring for Children. She is a past board member of the United Way of Asheville and Buncombe County and has volunteered with the Buncombe County Chapter of the American Cancer Society, The Health Adventure and the Asheville-Buncombe Community Christian Ministry. She is chairperson of the 1985 Bele Chere Festival.

Since joining the staff in 1980, Harvey has served in various administrative positions including clinical director, director and executive director of St. Joseph's Urgent Care. He is a graduate of Asheville-Buncombe Community Technical College, majored in health education at Western Carolina University and served as a radiology instructor at Asheville-Buncombe Community Technical College. He is a member of the North Carolina Medical Group Managers Association and a past member of the board of directors of First Day at Jonathan Creek. Harvey has served two terms as president of the West Asheville Lions Club.

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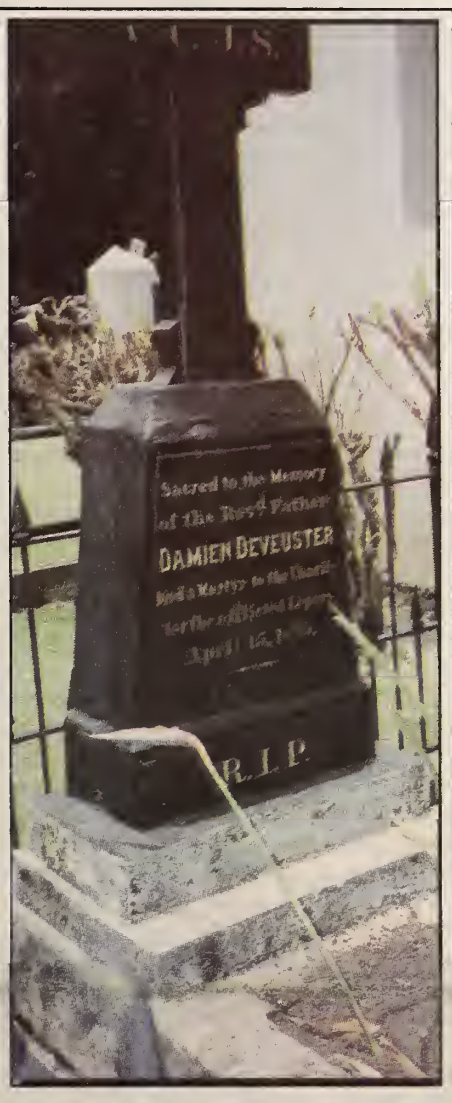

(Top) Mountains isolate the Peninsula of Kalaupapa, the site of the leper colony, from the rest of the Island of Molokai. (Bottom) St. Philomenia Church is viewed through the trees. It was built by Father Damien in the mid 1800's. (Right) Father Damien was buried in this grave until his body was transferred to Louvain, in his native country of Belgium, at the request of the Belgians. After Pope John Paul II visited there in June to declare him Blessed Damien, the second step in becoming a saint of the church, relics from his tomb were brought back and reinterred here, accompanied by great celebrations at the Catholic churches in Hawaii. See Msgr. Richard Allen's pilgrimage reflection on page 4.

Pro Life Activists Laud Switch Of Norma "Jane Roe" McCorvey

WASHINGTON (CNS) — Many in the pro-life movement hailed the announcement by Norma McCorvey, the "Jane Roe" in the 1973 Roe vs. Wade Supreme Court abortion case, that she was switching to the pro-life cause.

The switch was not total; McCorvey, now 47, said in one interview that she still supported the right to a first-trimester abortion, particularly in cases of fetal deformity.

ABC News Aug. 10 broke the story of McCorvey's Aug. 8 baptism as a born-again Christian by Operation Rescue director Rev. Flip Benham and her renunciation of the abortion rights movement. Immediately, pro-life leaders cheered, while abortion rights supporters tried to minimize the importance of her defection.

"We are heartened by Norma McCorvey's reconsideration of her position on abortion," said Gail Quinn, executive director of the U.S. bishops' Secretariat for Pro-Life Activities, in a statement.

"One hopes that the U.S. Supreme Court, which gave this nation the most liberal abortion law in the Western world 23 years ago in the Roe case, will reconsider and revise the Roe ruling."

"Today Norma McCorvey dispelled the myth that abortion liberates women," said Serrin Foster, Feminists for Life of America executive director.

"Her acknowledgement of emotional distress over abortion is the first wave in the turning tide of sentiment among women who realize that the toll abortion exacts on women's lives is simply too high," Foster said in a statement.

McCorvey told ABC, "I think abortion is wrong. I think what I did was wrong. And I just had to take a pro-life position on choice."

She added she was haunted by seeing empty swings on a playground.

"They were swinging back and forth but they were all empty and I just totally lost it," McCorvey said. "And I thought, oh my God, the playgrounds are empty because there's no children because they've all been aborted."

"As America begin to recognize the tragic error of abortion on demand, it is extremely heartening to see that McCorvey is coming to the same realization," said a statement by spokeswoman Michele Arocha Allen of the National Right to Life Committee.

"In spirit and in prayer, we are with her and all others who are moving away from the culture of death and toward a greater realization of the sanctity of life," said a statement by Catholic Campaign for America's executive director, Michael Ferguson.

McCorvey's "conversion" is "a compelling witness to the power and truth of the pro-life message," said a statement by Paulist Father Robert Sirico, president of the Acton Institute for the Study of Religion and Liberty.

Benham moved Operation Rescue's headquarters in April next door to a Dallas abortion clinic, where McCorvey was marketing director.

"When I first started talking with Flip I would sit there and talk to him for hours, it seemed like, and he was never judgmental," McCorvey told ABC.

She resigned her job with the abortion clinic and is now an Operation Rescue file clerk, but said she would not take part in demonstrations.

"They are my friends. They accept

See **McCorvey** page 12

Telecommunications Bill Lacks Education Access, USCC Says

WASHINGTON (CNS) — Lost amid the sweeping changes outlined in a telecommunications bill passed by the House was the opportunity for educational institutions to get easy access to the information superhighway, according to the U.S. Catholic Conference.

"It's not in the House version, but there is language in the Senate version that satisfies our concerns," said USCC spokesman William Ryan. "That gives us hope that something can be worked out in the conference committee."

The House version "lacks any meaningful assurances that schools will be able to use telecommunications services," said Msgr. Francis J. Maniscalco, USCC interim secretary for communications, in an Aug. 1 letter to House members.

The letter was written in an attempt to get a last-minute amendment requiring easier access to telecommunications services for schools.

The bill passed 305-117 Aug. 4 without new language on such access for schools. In June the Senate approved a similar measure by an 81-18 vote. The wide margin of victory in both bodies indicates lawmakers could override a threatened veto by President Clinton.

"At present, most schools are paying commercial business rates for regular telephone service and find it almost impossible to afford advanced telecommunications services," Msgr. Maniscalco wrote to House members.

"School telephone rates actually subsidize residential telephone rates in many communities," he added. Certain advanced telecommunications lines can cost up to $1,500 a month, he said.

"The end result of present telecommunications pricing to schools is that less than 3 percent of classrooms in the United States have Internet access," Msgr. Maniscalco said. "This will not improve unless schools are ensured access that is affordable."

The Senate version of the bill requires carriers to provide discounted rates to grade and high schools for telecommunications services.

Among the other provisions in the House bill:

- TV set manufacturers would have to install a "V-chip" to block out violent programs. Networks would have one year to set up a ratings system and encode violent shows so parents could screen them out. If the networks don't, the Federal Communications Commission could set up a ratings advisory panel to do the job.

In a statement accompanying Msgr. Maniscalco's letter, Auxiliary Bishop Thomas J. Costello of Syracuse, N.Y.,

See **Bill** page 12

Sisters Of Mercy Strengthen Commitments, Elect New Leaders

DAYTON, Oh. — At their ten-day international meeting, Sisters of Mercy of the Americas elected new leaders, raised more the $19,000 and established congregational goals for the next four years.

Delegates from 25 regional communities and eleven foreign countries and more than 200 observers attended the July 19-29 meeting, called a "chapter." It is the highest governing authority of this Institute of 6,400 sisters and 1,400 lay associates in the United States, Central and South Americas, the Caribbean and the Pacific.

Sisters Doris Gottemoeller, Marie Chin, and Mary Waskowiak were re-elected to the Institute Leadership Team (ILT). Sister Gottemoeller will serve a second four-year-term as president of the Institute, Sister Chin will serve as vice president, and Sister Waskowiak as councilor. They will be joined by newly elected councilors Sisters Maureen Lowry and Maria Luisa Vera.

Sister Maureen Lowry served as senior associate for sponsorship at the Catholic Health Association of the U.S. in St. Louis at the time of her election. She has also served as president of Mercy Health Corporation in Bala Cynwyd, Pa. and as a teacher and administrator in Catholic elementary and secondary schools in the archdiocese of Philadelphia. A native of Philadelphia, Sister Lowry entered the Merion Sisters of Mercy I 1953.

Sister Maria Luisa Vera was president of the St. Louis regional community since 1992 and is a board member of the Catholic Health Association and the Mexican American Cultural Center. A native of Brownsville, Tx., Sister Vera entered the St. Louis Sisters of Mercy in 1963.

The 177 Mercy sisters and associates took a "break" from the meeting on Saturday, July 22 to participate in the three-mile "Mercy in Action Walk-a-thon," raising more than $18,000. Proceeds will be divided equally between Mercy Manor, a Dayton transitional house for women who have been released from incarceration and Mercy Action, a subsidiary of the Institute which awards grants to sisters and associates for programs that benefit women and children.

The Director of Mercy Manor, Sister Donna Liette, C.P.P.S., and two of the residents participated in the walk. When the check was presented, Sister Liette said gratefully, "This donation comes at a crucial time. We weren't sure (if) we could remain open."

The sisters added another commitment to the Direction Statement that impels them to act in "harmony and interdependence with all creation." Delegates also approved a change in the *Constitutions* suggested by the ILT that extends their term from four to six years.

Five *Initiatives* or specific ways that Sisters of Mercy of the Americas will live out their Direction Statement were approved by the delegates:

- Take concrete actions to connect and engage with persons suffering from poverty;
- Establish structures and processes that promote the Institute's identity and development as a multi-cultural and international congregation, including immersion experiences, language and culture study and enhanced participation by sisters from beyond the U.S. in Institute governance and networking;
- Empower the ILT and the Institute Leadership Conference to speak on behalf of the Institute on issues related to the Direction Statement and the *Constitutions.*
- Engage the Institute in a discussion on sponsorship to determine how to effectively meet the needs of those who are poor, promote systemic change and create their preferred future for sponsored ministries;
- Engage the membership in reflection with regard to women in the church and society; sisters' identity as women in the church; issues of race, culture, language and gender; Mercy spirituality; and new forms of commitment to Mercy life.

Decisions about the congregation's priorities for the next four years were the culmination of a year-long consultation with the entire membership. Through a process of theological reflection, delegates and observers considered all of the issues raised by the membership. They finally approved an addition to the Institute Direction Statement, a change in the *Constitutions*, and the five initiatives.

The Institute Direction Statement, approved at the Institute's first Chapter four years ago, commits Sisters of Mercy to act in solidarity with the economically poor of the world, especially women and children; with women seeking fullness of life and equality in church and society and with one another. It impels them to act from a multi-cultural, international perspective, speak with a corporate voice, work for systemic change and call themselves to continual conversion.

Unity Sought At Olympic Kickoff

By THEA JARVIS

ATLANTA — Horn and bagpipe, banners and dancing marked the official beginning of local Catholic involvement in the 1996 Summer Olympic Games.

The "World of Welcome" kickoff was held July 23 at the Shrine of the Immaculate Conception, whose proximity to the Olympic venues and Underground Atlanta has made it a focal point for Olympic planning and activity.

Archbishop John F. Donoghue joined Shrine pastor Father John Adamski and rows of T-shirted volunteers from around the archdiocese to publicly embrace ideals of hospitality and brotherhood in a pre-Olympic gesture of Christian unity. An international festival of ethnic song and dance was held in the Shrine hall and adjacent Georgia Plaza Park following the prayer service.

"All the faithful scattered throughout the world are in communion with each other," Shrine member and Olympic volunteer Flo Walsh proclaimed during the service, reading from *Lumen Gentium*, the Dogmatic Constitution on the Church.

"This character of universality...is a gift form the Lord himself whereby the Catholic ceaselessly and efficaciously seeks for the return of all humanity and all its goods under Christ the Head in the unity of his Spirit."

The note of welcoming unity was echoed by Archbishop Donoghue, who described the upcoming Games as an opportunity to "actually live the universality of Church."

Inviting Olympic visitors into Catholic homes and spaces of worship, offering them sacrament and liturgy, shelter and fellowship extends the "care, concern and generosity" of the biblical Good Samaritan, the archbishop said in his homily.

Quoting from ST. Paul, he encouraged the Catholic community to "treat everyone with equal kindness" and to "do all you can to live at peace with everyone."

As the world makes its way to Atlanta and its environs, the archbishop asked that Catholics "remember always to welcome strangers, for by doing this, some people have entertained angels without knowing it."

Representatives from 15 parishes presented hand-crafted banners to the archbishop, who blessed them in preparation for their display at the Shrine, the community he dubbed "a central outlet for the hospitality of the Church" before and during the Olympics. The banners will be in place through the Paralympic Games, which end Aug. 27, 1996.

Adorned with words of welcome addressed to individual countries in their native language, the international banners hung gracefully from the church's interior pillars as the last participants exited the prayer service into the bright afternoon sun.

In the spacious courtyard of balloon-filled Georgia Plaza Park, onlookers sampled refreshments while they enjoyed lively Mexican and Vietnamese folk dancing and song. Downstairs in the Shrine basement, food and drink were accompanied by Irish melodies, Argentine and Cuban dance and Aramaic choral singing.

The social hall also accommodated information tables where visitors learned of extensive Olympic and Paralympic volunteer opportunities.

"Our location has focused the spotlight on us," explained Pat Gardella, the Shrine's Olympic Welcoming Committee chair, but volunteers from other parishes are needed due to the expected Olympic demand.

During the Games, the Shrine will offer expanded hours and multilingual tours. As a designated building on the National Register of Historic Places as well as a convenient worship space, the city's oldest Catholic Church should be brimming with visitors next summer.

"Our (volunteer) requirements are very basic," said Gardella, expressing gratitude for even small blocks of time people could share. Volunteers need only "live, breathe and know how to make their way to the Shrine."

Another avenue for those interested in extending hospitality to the Olympic visitors in Atlanta HOST, which offers housing for families of Olympic athletes. So far, close to 600 Catholic families and individuals plan to open their homes to athletes' families during competition, according to Jane Enniss, archdiocesan Atlanta HOST coordinator who was on hand for the "World of Welcome" kickoff.

See **Kickoff,** p. 12

Bartholomew

Bartholomew is mentioned in Acts as one of the 12 Apostles. Scholars believe he is the one Jesus called an Israelite incapable of deceit. He is said to have preached the gospel of Christ in India and Greater Armenia, where he was flayed by barbarians and beheaded by order of King Astyages. Tradition also holds that Bartholomew preached in Mesopotamia, Persia and Egypt. His feast is Aug. 24.

Saints & Scripture

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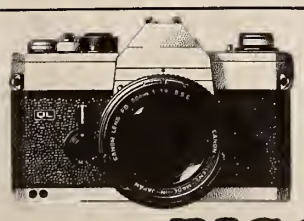

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Office of the Bishop

August 18, 1995

Dear Friends in Christ:

It is with great pleasure that I announce plans to strengthen the Catholic education of our youth.

Beginning August 21, Rev. James Hawker will assume duties as my special assistant, focusing on catechetics and religious education. His assignment is to help us enhance our Catholic identity and to insure our faith is being fully taught on every level. Father Hawker will work closely with Dr. Christine Newnan, diocesan director of Faith Formation and Dr. Michael Skube, superintendent of Catholic Schools, as well as all teachers of religion.

Father Hawker, a priest of the Archdiocese of Boston, brings a strong background in religious education and comes highly recommended by His Eminence, Cardinal Law, who has released Father Hawker for one year to assist the Diocese of Charlotte.

This is a positive step for Catholic education in our diocese, and the beneficiaries will be our young people, who are the future of the Church. It is essential that we provide them with this solid foundation in our Catholic faith.

Please join me in welcoming Father Hawker to the Diocese of Charlotte.

Prayerfully yours in the Lord,

+ William G. Curlin

Most Reverend William G. Curlin
Bishop of Charlotte

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Scripture

Readings for the week of Aug. 20-26		Readings for the week of Aug. 27 - Sept. 2
Sunday:	Jeremiah 38: 4-6, 8-10 Hebrews 12: 1-4 Luke 12: 49-53	Isaiah 66: 18-21 Hebrews 12: 5-7, 11-13 Luke 13: 22-30
Monday:	Judges 2: 11-19 Matthew 19: 16-22	1 Thessalonians 1: 2-5, 8-10 Matthew 23: 13-22
Tuesday:	Judges 6: 11-24 Matthew 19: 23-30	Jeremiah 1: 17-19 Mark 6: 17-29
Wednesday:	Judges 9: 6-15 Matthew 20: 1-16	1 Thessalonians 2: 9-13 Matthew 23: 27-32
Thursday	Revelation 21: 9-14 John 1: 45-51	1 Thessalonians 3: 7-13 Matthew 24: 42-51
Friday:	Ruth 1: 1, 3-6, 14-16, 22 Matthew 22: 34-40	1 Thessalonians 4: 1-8 Matthew 25: 1-13
Saturday:	Ruth 2: 1-3, 8-11; 4: 13-17 Matthew 23: 1-12	1 Thessalonians 4: 9-12 Matthew 25: 14-30

Planting The Seeds For Greater Understanding

HICKORY — Seeds for greater understanding of African American Catholic needs were set during a recent Conference Center Celebration dubbed "Planting, Cultivating and Harvesting." The day-long conference reminded African American Catholics of their need to utilize and share their inherent God-given talents.

"When you plant the seed of Jesus, you plant a seed of love and His presence," said Bishop William G. Curlin. "The seed is cultivated through sacrament, prayer and charity. To plant, you need the mind of Jesus and the understanding of what the soil is like, and what you intend to plant in people's lives. Your responsibility is to harvest that presence of Christ and take it to those hungry for Jesus in their lives."

Nearly 200 individuals — representing a dozen parishes — participated in the July 22 African American Ministry Conference at the Catholic Conference Center.

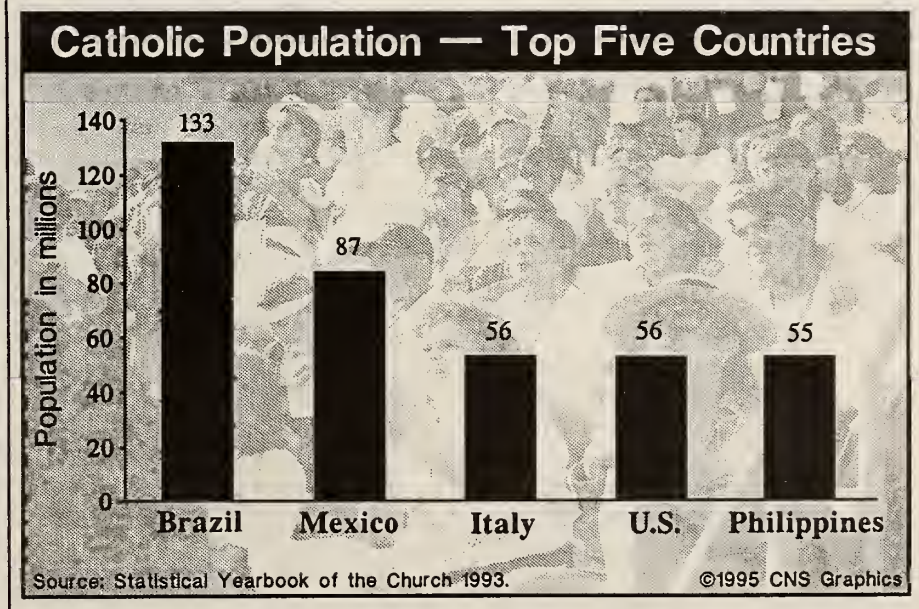
Bishop Curlin and Father Mauricio West, chancellor and vicar general, participated in the opening ceremonies, which included a praise and worship celebration and music by Our Lady of Consolation (Charlotte) Gospel Choir, St. Helen (Spencer Mountain) Gospel Choir, and Richard Campbell's Quaba Drummers.

"Today we celebrate why and how God has called us to the community," said Brenda Easley, director of the Office of Black Ministry in the Diocese of Buffalo. In her keynote address, Easley outlined the National Black Pastoral Plan. She centered around the history of the plan and its primary points; African American history and culture, evangelization and spirituality, family, youth catechesis and liturgy, community activities and service.

"This pastoral plan gives us the chance to renew ourselves and come together in worship and to find out what God is calling us to do in our communities," said Rev. Mr. Curtiss Todd, vicar for African American Affairs. "Scripture is the foundation of our lives. We need to respond to God's call and begin to affirm one another and identify the gifts and talents of those in our African American community."

While the conference provided an opportunity to outline plans presented in the National Black Catholic Pastoral Plan, Rev. Mr. Todd, calls this first diocesan-wide effort a step towards greater understanding, and hopes to combine and implement portions of the national plan with ideas gathered locally.

A follow-up meeting will take place at the Catholic Conference Center on Sept. 9. For more information on the African American Ministry, call Rev. Mr. Curtiss Todd, (704) 331-1727.



Top Catholic Countries — Brazil by far has the greatest number of Catholics in the world, according to the Vatican. In second place is Mexico, followed by Italy, the United States and the Philippines. CNS graphic

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Pro-Life Corner

Respect Life

The longest life is short, and the shortest life is a *Miracle.*

Sister Bridget Kiniry

The Respect Life Office Diocese of Charlotte
(704) 331-1720

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

August 20
Noon Confirmation
Good Shepherd, King

August 24
Asheville Catholic School
Opening School Mass and
Family Picnic, 4-6 pm

August 27
3 pm Confirmation
Christ the King
Kings Mountain

September 3
Parish 40th Anniversary
St. Mary, Sylva 2 pm

September 4
Labor Day

September 10
Charlotte Catholic High
School Dedication, 3 pm

September 11-12
Day of Prayer with
Seminarians of St. Meinrad
at St. Meinrad Seminary

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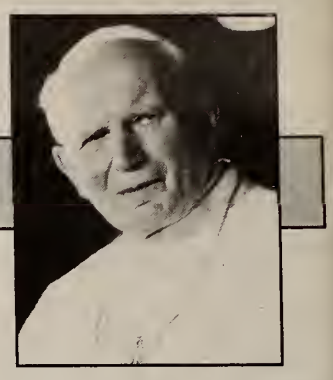
Catholic, Orthodox Can Be In Full Communion

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — The first millennium of Christianity holds proof that Catholic and Orthodox churches can be in full communion, even though they have different ways of expressing the faith, Pope John Paul II said.

"Despite our current separation, one cannot forget the long journey we traveled together under the banner of fidelity to a common apostolic heritage," the pope said Aug. 9 during his weekly general audience.

Continuing a series of talks about ecumenism, the pope said the Orthodox churches and their Eastern-rite Catholic counterparts deserve special attention and respect from Latin-rite Catholics.

Not only do the Catholic and Orthodox churches recognize the validity of each other's sacraments, including priesthood and the Eucharist, the pope said, they also have spiritual and liturgical gifts that can strengthen the life of the other church.

"The spiritual treasures of the Christian East," he said, begin with the liturgy, which is conducted with great love.

The Eastern churches also have a rich tradition of devotion to Mary, mother of God, which sheds light on her essential role in the work of redemption and also gives meaning to the practice of venerating saints.

"The contribution of the East to the life of Christ's church was and remains very important," the pope said. That is why the Second Vatican Council called on all Catholics to become familiar with, show esteem for and support the rich heritage of Eastern Christians.

While not ignoring the causes for the split between the churches, Catholics and Orthodox must once again learn to appreciate one another's traditions, accept legitimate differences and move toward restoring full visible unity, the pope said.

Pope John Paul told people at the audience that the Second Vatican Council and more recent church documents have affirmed that under certain conditions, Catholic and Orthodox may receive the sacraments from each other's priests.

"Any Catholic, when it is impossible to reach a Catholic priest, can receive from a minister of the Eastern church the sacraments of penance, Eucharist and anointing of the sick," he said.

"In the same way, Catholic ministers may licitly administer the sacraments of penance, Eucharist and anointing of the sick to Eastern Christians who ask for them," the pope said.

In both cases, he said, "one must avoid every form of pastoral action which is not fully respectful of the dignity and freedom of consciences."

The pope prayed that the Catholic and Orthodox churches would grow in knowledge and love for one another and that God would give them once again the gift of full unity.

Womens's Contributions To Culture Must Not Be Limited, Pope Says

CASTEL GANDOLFO, Italy (CNS) — Art, philosophy, science and literature cannot claim to reflect a given culture as long as the contribution of women in those fields is limited, Pope John Paul II said.

"It is time to close the gap between cultural opportunities open to men and to women everywhere," the pope said Aug. 6 during his midday Angelus address.

Although throughout history women have made important contributions to education, science and the arts, he said, "unfortunately, looking objectively at historic reality, it is necessary to note with sadness that also on this level women have suffered a systematic marginalization."

"For too long," he said, "the space open for their self-expression outside of the family has been denied or limited."

The pope said he hoped one outcome of the U.N. Fourth World Conference on Women, set for September in China, would be a global realization not only that women have a right to express themselves in cultural fields, but also that culture is incomplete without the contribution of women.

Cultural activity, he said, should be a reflection of human reality, and that reality is made up of men and women.

"This is always important, but especially when what are at play are basic questions regarding existence," he said. It is particularly true of theology and philosophy, where the questions include what it means to be a person, what the destiny of each individual is and what the meaning of life is, he said.

"These decisive questions cannot be answered adequately in science laboratories," he said. They require questioning and reflection in the minds and hearts of real people.

The church's attitude toward women and culture, the pope said, is inspired by the relationship between Jesus and his mother Mary.

"No less than other women of her time, she bore the weight of an epoch in which very little room was given to women. Yet the Son of God did not hesitate to place himself, in a way, in her school," the pope said.

"May Mary obtain for all the women of the world the full awareness of their potential and their role at the service of a culture ever more authentically human and conforming to the designs of God," he prayed.

Father Damien's Island

Guest Commentary

Msgr. Richard Allen

When our small aircraft set down on a landing strip near the white, sandy beach, everyone in our group of 18 from North Carolina knew that we had arrived at a forgotten place. The Kalaupapa Penninsula, translated "the leafy or flat plain," is on the beautiful island of Molokai, Hawaii.

We were permitted to come to this spot, not for the purpose of "looking at" lepers on this earliest of leper colonies, but to stand witness to a man who gave his life in his love for the outcasts of society — Joseph de Vuester — later to be ordained as Father Damien.

This peninsula, now managed by the National Park Service, is still occupied by 62 people who carry the disease of leprosy, although in a dormant stage. Richard Marks, who has lived with leprosy for over 60 years, was our guide. He spoke of the priests, brothers and sisters who followed Father Damien, and those who minister to the lepers today. He shared accounts of the inhumanities suffered by the inhabitants of the island over the years, as well as myths and facts about the disease and stories of his own life.

May 10, 1873, the day the king of Hawaii declared that all lepers be placed in total isolation, was the same day that Father Damien set foot on the island's shores, destined to change forever the nature of leprosy treatment in Hawaii. While others made loud statements about what should be done for the good of *society*, he concentrated on what had to be done to ease the suffering of the *individual* who had been removed from his or her family in order to "protect" society.

On Sunday, liturgy was celebrated at St Philomenia Church, which was built by Father Damier and is also his of burial place.

At the end of the five-hour island tour, we returnec to the hustle and bustle of Honolulu; better people fo having walked where he walked and experienced th work of the loving and caring hands of a "saint for ou times." Blessed Damien of Molokai, Pray for us!

Msgr. Richard Allen is the pastor of St. An Church in Charlotte.

Shoko Asahara, My Neighbor

Light One Candle

Father John Catoir

When I read that horrible story about the nerve gas attack on commuters in the Tokyo subway, I shook my head in disbelief. The tragedy seemed a million miles away, that is until the very next day when a group of photographers showed up taking pictures of the building next door.

The heavily bearded Shoko Asahara, leader of the Aum Shinrikyo religious cult actually lived right next door to our Christopher headquarters in New York City. In fact he had a picture of himself on display at the building's entrance. Most of us thought he was a Hindu swami of some kind. I saw him once when he was entering the building with an entourage of fawning followers. New York is filled with strange looking people so I never gave him a second thought.

It's hard to believe that one thin wall separated his building from our chapel. When in New York, Shoko Asahara slept a few yards from the Eucharist, and yet he was light years away from the kingdom of Light.

How did this man gain such power? Reiko Hatsumi, the author of "Rain and the Feast of the Stars," wrote about him on the Op Ed page of the New York Times, May 24, 1995: "the most disturbing thought is that people who appeared sane and well educated were drawn with such blind devotion to something so false, contradictory and violent." He explained that Asahara was a genius at manipulating the human needs and weakness of his followers and conjectured that he did it to feed his own inordinate passion for power and money.

Pondering the lure of Asahara's charismatic personality, Hatsumi continued, "When life is hard, we have little time for brooding and mischief. We may aspire to wealth, not knowing that it can bring boredom or that our children (raised) in an environment of affluence, may grow up (to be) demanding and immature. Just as children can be cruel because they lack the experience and imagination to understand the suffering of others — perhaps the agony of innocent people did not matter to Mr. Asahara and his cohorts."

Those who become bored and disenchanted with political structures often open themselves to strange ideas and influences. As their frustration mounts they break out, engaging in antisocial behavior. We've seen the results in the Tokyo subway and in the Oklahoma City bombing. Pray for those who have lost their way, including Shoko Asahara and Timothy McVeigh. Why? Because Jesus told us to "Return good for evil." I can think of no other reason.

For a free copy of the Christopher News Note, "Straight Talk About Violence," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.

Father John Catoir is director of The Christophers.

Families Share "Sacred" Memoiries

Family Reflections

Andrew &Terri Lyke

Last weekend we had a family outing that turned out to be a grace-filled experience. We went bicycling on Chicago's Lakefront — not an unusual summer outing. We usually start from the south at 57th Street and go north to Navy Pier. This time, however, we started from downtown and went north through the Lincoln Park area, a stretch of land that has great significance for us as a couple. The outing was a step back to another era of our lives. Our thirteen-year-old daughter and ten-year-old son got a guided tour of some of the places that fomented the love from which they were conceived.

In our dating years and early marriage (before kids) we spent a lot of time in that part of the city. It was in the early '70's in an area of Chicago that seemed to be less race-conscious and sexual-preference-conscious. We encountered cultures and life-styles that stretched our tastes, social spheres and assumptions about other people and ourselves.

During this period of growing social awareness we grew closer to each other. We discovered newness in each other and marveled at our individual blossoming. We liked what we saw and knew that we would be together always.

The North Lakefront was where together we jogged, bicycled and often walked. Many evenings we would go to the jazz clubs on Lincoln Avenue. One of our favorite restaurants was R.J. Grunts. We had many special moments there sharing our dreams about our future together. Our relationship was larger than life. For us there was no power stronger than what we had in each other.

Traversing this same terrain with our kids was a mystical experience. While much has changed (for example, the joggers have been replaced by roller-bladers), there were many reminders of our days of adventure and discovery. We took the kids to R.J. Grunts for lunch. What made it even more special there was the music from the '70's they piped in. There we were sitting where we had so often shared our dreams of our future family. We both got goose bumps and teary-eyed as we experienced the kids and us together in what seemed to be "sacred" surroundings.

Actually, it was not the Lakefront, Lincoln Park, R.J. Grunts or the music that was sacred at all. They symbolized for us the sacredness of our relationship and the important growth and awareness we experienced during a special time of our lives. Stepping back in time with the kids revealed that in some ways we are the same as we were then. But even more, it showed how very much we are different today.

Over the last twenty years of marriage we have come to an appreciation of God in our relationship. Though we had little sense of God in our lives back in those rebellious days of adventure, revisiting those familiar grounds has made it clear that not only is God working in our lives today as believers, God was with us then when we thought it was "just us." This experience graced us with hindsight that offered evidence that God envelopes us with a continuous thread of love that weaves throughout our past into our present. It is such evidence that matures our faith and keeps us confident about the future. It is such evidence that tells us that it is not we who are larger than life; and the wondrous power we feel in us and in our family is the love of God.

Receiving The Sacraments After A Divorce

Question Box

Father John Dietzen

Q. In April 1994, I was baptized and confirmed in the Catholic faith. I am 26 years old.

Becoming Catholic was a lifelong dream, and I have been very happy in the faith I have accepted and want to live.

In September 1994, I was married to a Catholic man in the Catholic Church. Six months later, in May of 1995, we were divorced, at his request. We were separated four months before that.

I don't know what to do now. Someone told me I could receive the sacraments until legally divorced, but after that I could not receive Communion.

I have been very slack in going to church because I am ashamed I could not keep my marriage going. He goes every week, and it makes me very uncomfortable being around him, even at Mass.

Also, since I was baptized a year ago, I have never been to confession.

My husband was married twice before he married me, but they were outside the church. I should have seen those two previous marriages as warning signs, but I didn't.

I really need some guidance, but I'm afraid to go to my deacon or priest since they were so much a part of my marriage ceremony.

My hope was that we would have many years together, with several children. But I found out after two months of marriage, when I thought I was pregnant, that he did not want children at all.

Fortunately for everyone involved, I was not pregnant. Where do I start?

A. I have three important suggestions. First and most of all, go to the sacraments, now.

Whoever gave you the information about receiving Communion was mistaken. You certainly may continue to receive the Eucharist, even after you are legally divorced.

Obviously, the Catholic Church believes seriously in the permanence of marriage. It also knows that, given the weaknesses and various kinds of sinfulness that afflict our human lives, some marriage relationships fall apart.

It may be the fault of one or both parties, or even sometimes of neither of them. Pressures of one kind or another may be so severe that the couple simply are morally incapable of handling them.

In any case, if after a separation or divorce a Catholic partner repents of any wrongdoing and confesses any serious sin that may have been involved, there is no more obstacle to receiving the sacraments than there is for any other Catholic.

The question about receiving Communion only arises if there is a subsequent marriage outside the church, not from the divorce itself.

Second, when I speak of receiving the sacraments, I include the sacrament of penance. It's been way over a year since you were baptized. You've been missing a lot of opportunity for spiritual growth and strength by not celebrating this sacrament at all during this period.

I realize these months have been stressful and painful for you, but don't wait any more. You need all the help and growth in union with Christ you can manage.

Finally, please talk with someone about addressing the possibility of an annulment. And don't be too quick to rule out your deacon or priest. If they were so close to you at the time of your wedding, you can be sure they share your disappointment and pain very deeply, and will want to do everything they can to help.

Obviously, no one can make even a tentative prediction of what your diocesan tribunal might do. But the facts you describe indicate at very least a series of serious reasons to present your case.

A free brochure answering questions Catholics ask about the holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

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

Lesson From Immigrant Father Propelled Panetta's Public Service

By JULIE ASHER
Catholic News Service

Leon Panetta -- White House Chief of Staff Leon Panetta said his immigrants father's American pride led him toward a career in public service. In an interview with CNS, Panetta talks about his reliance on faith and how it impacts his family and his decisions as the president's top aide.

CNS photos by Nancy Wiechec

When White House Chief of Staff Leon Panetta was growing up in California, his Italian immigrant father talked about how much America offered but also how important it was to give something back.

Carmelo Panetta told his two boys "this country offered a great deal to him and to all of us because it provided good opportunity," recalled Panetta, 57, in a recent interview in his big, bright office in the West Wing of the White House.

As an new immigrant in the '30s, Carmelo worked in a Wyoming copper mine and eventually came to own a walnut farm in California's Carmel Valley.

"But he also used to stress that it was important to give something ... back to the community," added Panetta.

That message, he said, helped spark his career in public service, one that has spanned almost 30 years and has taken him from being a Republican to a Democrat. It has seen him deeply involved in civil rights issues, given him 16 years in Congress and landed him a critical role in the Clinton administration.

And the Catholic faith passed on to him by his father and his mother, Carmelina Maria, also made an impact.

"The values that were built into me by my parents as well as my education, particularly in Catholic schools, played a major role in forming my approach to issues and my philosophy with regards to what this country is all about," he said.

"My parents ... brought the values that a lot of immigrants brought to this country. They had a deep faith,they went to church and they also worked hard."

President Clinton picked Panetta in June 1994 as his top aide. He had headed the Office of Management and Budget since January 1993, and before that spent 16 years in the U.S. House representing what is now California's 17th district.

He has been described as being a liberal on social issues and a moderate on economic matters. More than most Democrats he has promoted spending cuts along with higher taxes.

Known for a disarming sense of humor, he's also got a reputation for being disciplined and decisive and, observers say, was chosen to bring order to a somewhat chaotic White House.

His goals at the outset included instilling "greater discipline in terms of how the place operated," making sure issues President Clinton must handle are properly put together before, and having a better focus on just what issues are priorities. He instituted a 7:30 a.m. meeting with top advisers, followed by an 8:15 session with the next tier of aides.

"One of us needed to establish what were the important issues to deal with that week or that month, to have better focus ... rather than kind of moving from issue to issue," Panetta added. With the help of two good deputies, he said, he feels "much better about how the White House is functioning (but) that doesn't mean there isn't more to be done."

According to Panetta, there are staffers who keep track of statements issued by religious groups on various issues, including Catholic leaders.

"It's important to take that into consideration, when the bishops do in fact come together on a statement, or for that matter even a papal pronouncement," Panetta said. "It has an impact because you've got to pay attention to it ... you know that people out there respect what the bishops are saying."

In political circles there is still a tendency to talk about "the Catholic vote," noted Panetta, though he's not sure it exists.

"I don't think that Catholics by virtue of being Catholic cast a certain vote," he said. "I do think that the values that are reflected among Catholic families do influence the way they vote.... Catholics (have) kind of a shared experience....

"But on the other hand Catholics are very independent people."

In recent months the White House seems to be increasingly tuned in to Catholic opinion, holding briefings with Catholics on a range of issues.

In mid-July Clinton and Panetta met with two bishops and Catholic Charities USA officials on welfare reform. Last April Washington Cardinal James A. Hickey held what he described as a "fruitful" closed-door meeting with Clinton on moral and religious values, reminding the White House of the Catholic position against abortion.

Panetta said that as a Catholic he opposes abortion, but he says abortion is a decision "government has no business in" and "certainly ought not to promote it."

"I really think that it has to be a decision that the individual has to make," he added, "and that the best place to influence that individual decision is by the churches and by the faiths being able to make clear to people what's right and wrong in this decision."

Of the many issues making headlines these days, one area in which Panetta has been deeply involved is civil rights. Disagreements with his party on civil rights enforcement led Panetta to switch from his long-held Republicanism to the Democratic Party in the '70s.

Panetta, who has an undergraduate degree and law degree from Jesuit-run Santa Clara University, first came to Washington as a legislative aide to a Republican senator from California. He was hired soon after his March 1966 discharge from the Army.

From the start he focused on civil rights. He helped draft the open housing bill of 1968, and eventually was named to head the Office of Civil Rights.

His task was to oversee implementation of the Civil Rights Act of 1964. He had to ensure that 515 Southern school districts which refused to desegregate complied with the law. The Nixon administration, afraid of losing Southern votes, pressured him to go slow.

Panetta refused to do that. He resigned on Feb. 17, 1970, and later made it clear he felt President Nixon's lack of leadership threatened to keep places segregated indefinitely. After working a few months for the mayor of New York, Panetta returned to California, opened a law firm and formally registered as a Democrat. In 1976 he ran his first successful campaign for the U.S. House.

"Over certainly the last 30 or 40 years, we have made tremendous progress with regards to equal opportunity in this country," said Panetta.

"We were able to move (to) a society that tried to recognize people based on their capability (not) by their race or their creed or their color. We've made some progress. There was a lot of blood spilled in that process...," he continued.

The Catholic faith is built on the principle "that we're all equal in God's eyes. That's reflected in the work I did in equal rights, the work I do here."

As Washington debates affirmative action programs, he doesn't want to see the country going "backwards in terms of our relationships with one another."

That doesn't mean "there aren't ways to improve how things are done or that every law works perfectly," he added.

In general, he thinks it would be a good idea for everybody to have a honest dialogue on such issues "by lowering our voices, rather than being angry, mad or being kind of, you know, moved by the last loud voice we heard on the radio."

"Most people work hard. They're trying to raise their kids right ... to live by the rules and they're having a hard time making it sometimes day to day," he said. "And the last thing they need to hear is a bunch of politicians back here in Washington screaming at each other without trying to solve problems."

When Panetta was in Congress, he'd "get his perspective back" on what the rest of the country was thinking by returning to his home district every weekend and every recess.

Going back in those years was important for another reason. He and his wife, Sylvia, wanted to raise their three boys in California and not let "them become part of the political background."

His wife lived there; Panetta shared a rental in Washington with other lawmakers. Mrs. Panetta was the primary parent during the week and also ran her husband's district office. She would keep Sundays open for the family.

"I think it is a large part of our upbringing that we just felt it was important to keep the family unit as close together as we could so that we tried ... to spend as much time with the kids, having dinner with them, meeting with them and going to church with them."

"In the end it paid off," he remarked. "The kids are doing well and they are on their own. That was probably the most important achievement we could make."

Mrs. Panetta has joined her husband in Washington, but they still consider California home. They belong to the Carmel Mission church, where Leon was an altar boy and attended grade school. In Washington their parish is St. Peter's.

Panetta says he has no plans right now to again seek elected office.

"I've always operated on the basis that you do the best in the job you're in...," he remarked. "If you are working at a job as tough as this and you try to set your sights on something else, it begins to impact your ability to make the right decisions on the job. I do this job on a day-to-day basis. I'm thankful if I can make it home at night and everything is still standing!"

When he's not working, Panetta tries to unwind by playing the piano.

It was his parents' dream, he noted, that he become a concert pianist. Years ago "I gave some concerts, so I just kept (the playing) up. It's been good for me to do that."

Salt And Light

Reflections on the Social Mission of the Parish

"A key test of a parish's "Catholicity" is its willingness to go beyond its boundaries to serve those in need and work for global justice and peace."

COMMUNITIES OF SALT AND LIGHT
REFLECTIONS ON THE SOCIAL MISSION OF THE PARISH

U.S. Catholic Bishops, *Communities of Salt and Light*

Catherine's House, Inc. Awarded Grant From Mercy Action

BELMONT — Sister Fidelis McDonough, Chair of Mercy Action, has announced that Catherine's House, Inc. has been awarded a $3,500 grant by Mercy Action, Inc. The grant is one of the 24 Mercy Action has awarded this year to projects that improve the quality of life for women and children and change structures and attitudes that perpetuate unjust conditions. Mercy Action awarded a total of $258,400 in 1995.

Catherine's House, Inc. provides transitional housing for women and children who are homeless. "The grant from Mercy Action will provide funds to assist us with a part-time case manager and counselor for our residents. Case management and counseling Is essential to our program in guiding residents to self sufficiency and increased responsibility for their own lives. We are deeply grateful to Mercy Action for their support," said Mercy Sister Mary Barbara Sullivan, Chief Executive Officer for Catherine's House, Inc.

Mercy Action is a sponsored work of the Sisters of Mercy of the Americas, an international community of Catholic women vowed to serve the poor, especially women. In innovative and traditional ways, they address human needs through collaborative efforts in education, health care, housing, pastoral and social services. Grant funds come from an endowment by the Sisters of Mercy and from individual contributions by Mercy sisters, associates and friends.

Holy Angels Receives Arts Grant

BELMONT —Holy Angels received a $5,000 grant from the N.C. Arts Council for its Music Therapy Program. This project is supported by the Grassroots Arts Program of the N.C. Arts Council, a state agency, and the Arts Fund of Gaston County.

The grant was used to develop the music therapy program. Music therapy is an important part of the curriculum for residents at Holy Angels, teaching skills that are practiced during sessions with a music therapist.

Movement is always a part of the music therapy lesson. Students learn about their environment as they are assisted in moving their bodies through space. They enjoy simple dances as staff members move them in their wheelchairs to the music. In a creative movement exercise, students move brightly colored scarves through the air in specific patterns to the rhythm of the music.

Instruments are also used during music therapy sessions. Grasping rhythm instruments increases fine motor skills and creates a motivating activity. Visual skills are targeted when students watch colorful balloons or rings in motion. Students learn to express their tastes in choosing materials, songs and partners during music therapy sessions.

Music is part of the human experience of life. For Holy Angels' residents, music is not only for enjoyment but for communication, skill enhancement and training as well.

Holy Angels is a private non-profit corporation founded by the Sisters of Mercy of North Carolina.

Stewardship Profile

St. Joseph Church, Newton

NEWTON — How can we get our people really involved in parish life — really committed to living their faith, not just giving intellectual assent to a set of beliefs?

This question plagued Father Richard Hokanson, pastor of St. Joseph Parish.

Since 1992 there had been yearly stewardship efforts. Some progress was made, but still it seemed as though the same people were doing most of the work and were truly committed to the parish.

Plans began last August to make stewardship come alive at St. Joseph's at a meeting of the pastoral council, parish staff, and other parish leaders. Pat Signs, who then directed the diocesan stewardship effort , was invited to speak. Her simple yet moving testimony of personal stewardship and her practical advice, ignited a spark in the hearts and minds of the parishioners. Plans were made to breathe new life into the stewardship effort.

Scott Gilfillan became chairman of the new stewardship committee. Stewardship became a year-round function, with added emphasis on regular meetings and awareness programs.

The committee sought to develop interest in the various parish ministries to the faith community. To achieve this, plans were made for a "Commissions Fair" the following spring. The director of each commission or parish group set up a booth to present their ministry.

After Masses one weekend in April, each parishioner was given a Commissions Fair "ticket" marked with blocks of space for each commission or parish group. Parishioners were to visit each booth, talk to the representative and have their ticket punched in the appropriate space. Tickets that were fully punched were eligible for a prize drawing at the end of the fair.

Father Hokanson attributes the success of the fair to the manner in which the workers presented their ministry. He said, "Workers at the fair did a great deal of outreach; they actually sought out and called others to ministry."

Since the stewardship effort began, the parish has experienced an increase in the number of ministers participating in the Spiritual Life Commission and was blessed with new lectors, Eucharistic ministers, and others involved in the liturgy and prayer life.

Father Hokanson says that the faith community of St. Joseph has witnessed a spiritual transformation, and he considers stewardship to be one of the key factors in that transformation.

The weekly offertory has also seen a 29 percent increase since the stewardship effort began.

Plans are underway for 1996 to be the "Year of Visitation." A core group of couples working with the stewardship committee plan to visit everyone in the parish during the year. They have a threefold purpose: to meet everyone as a representative of the church, seeking ways that the parish can meet the needs of individual families; to serve as lay witnesses, spreading their stewardship message; and to provide a means of "connecting" a parish that is dispersed over three counties. This is both an ambitious and important project.

The spark that was ignited in August of '94 has grown to become a blazing fire. Scott Gilfillan is optimistic about future stewardship at St. Joseph Parish. "We are on a journey, just like everyone else. Some of us are crawling, others are walking. We are pleased with our progress at this point on our journey."

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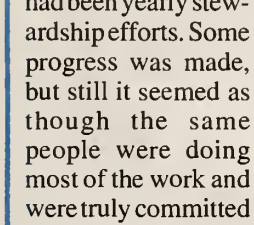
Regional Coordinator of Faith Formation
For Western Region (Asheville, Smokey Mtn. Vicariates). Person in this position reports directly to the Diocesan Director of Faith Formation and is responsible for the coordination of ministry of faith formation services in the parishes region. Qualifications are: Masters degree in religious education or related ministry, experience in catechesis for all age levels, teaching and administrative experience in education or ministry. Send resume by Sept. 15 to: **Christine Newnan, Director of Faith Formation, 1524 E. Morehead St., Charlotte, NC 28207.**



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Comunidad Hispana
Comuniquémonos

Orador dice a católicos hispanos que no sacrifiquen su cultura

SAN ANTONIO, Texas (CNS) — Uno de los principales oradores de la Convocación Hispana de 1995, celebrada el pasado mes en San Antonio, dijo a los católicos hispano de los Estados Unidos que ellos deben insistir en no pagar el precio que han pagado otro inmigrantes, de sacrificar u ocultar las raíces culturales de su fe.

En vez de eso, la cultura de los hispanos debe ser un ejemplo para todos los católicos acerca de la importancia de la justicia social en la Iglesia y en la sociedad, dijo Monseñor Lorenzo Albacete, teólogo del Instituto "Juan Pablo II" para estudios sobre el Matrimonio y la Familia de Washington y consultor del Comité de los Obispos Estadounidenses sobre Asuntos Hispanos.

Aún dentro de la Iglesia, las generaciones anteriores de inmigrantes eran apremiadas para mantener su cultura dentro de ellos mismos, o abandonarla en favor de la corriente principal del país, dijo Monseñor Albacete, quien pronunció su discurso en español. Hubo una traducción al inglés disponible varios días después de la convocación de San Antonio.

"Debemos insistir en que no estamos preparados para pagar este precio", dijo Monseñor Albacete. "La solución es una campaña sólida de evangelización que reconozca claramente que la fe, o bien produce una cultura, o se pierde".

En la "nueva evangelización" pedida por el Papa Juan Pablo II, la presencia hispana "constituye lo que el Concilio Vaticano Segundo calificó de una de las 'señales de los tiempos' que pasan por alto a riesgo de soslayar lo que el Espíritu Santo está diciéndole a la Iglesia ... de los Estados Unidos", dijo Monseñor Albacete.

La "nueva evangelización" de las Américas ha sido un tema recurrente de la Iglesia en el Hemisferio Occidental desde 1992, cuando el Papa Juan Pablo II habló sobre la necesidad de volver a evangelizar al hemisferio durante su reunión con los obispos de la América Latina en Santo Domingo, República Dominicana.

Para la Iglesia de los Estados Unidos, la presencia hispana ofrece significación teológica en "el llamado y la oportunidad de recuperar la experiencia de la 'opción preferente por los pobres'", dijo Monseñor Albacete. Es"un punto de partida" para comprender el papel que la inculturación de la fe tiene en la nueva evangelización, terminó diciendo él.

Papa elogia aportes de mujeres en carta preliminar a Beijing

El Papa Juan Pablo II, en una carta dirigida a las mujeres del mundo, elogió los aportes históricos de las mujeres como madres, esposas y dirigentes sociales, y dijo que ellas necesitan una protección mayor contra las formas de violencia y explotación.

La carta, publicada el 10 de julio, respaldó a la liberación de las mujeres como un trámite considerablemente positivo que debe ir adelante. Al mismo tiempo, el Papa dijo que los hombres y las mujeres tienen adecuadamente una "diversidad de papeles" —en la sociedad y en la iglesia— que reflejan sus naturalezas complementarias.

El sacerdocio sólo masculino, por ejemplo, no quita méritos al papel de la mujeres y no es una señal de dominio masculino, dijo él.

El Papa condenó al aborto como un pecado grave, pero destacó que la responsabilidad del aborto puede extenderse mucho más allá de la mujer involucrada en el mismo.

El Papa dijo que su carta sin precedentes era una tentativa de hablar "directamente al corazón y a la mente de cada mujer", antes del comienzo de la Cuarta Conferencia Mundial de las Naciones Unidas sobre las Mujeres, que tendrá lugar en Beijing en septiembre próximo.

Los funcionarios del Vaticano esperan un debate fuerte durante la conferencia respecto de los asuntos del aborto, la diferencia de los géneros y el papel de las mujeres en la familia. La carta del Papa, no obstante, evitó la controversia y adoptó una tónica estrictamente positiva.

La misma incluía gracias por todo lo que ha hecho las mujeres, una petición de disculpas porque la Iglesia ha dejado de reconocer siempr estos aportes y una condenación de lo que el Papa calificó de "historia larga y degradante" de violencia sexual contra las mujeres.

"Ha llegado la hora de condenar vigorosomanete las clases de violencia sexual que a menudo tienen a las mujeres como objeto y de promulgar leyes que las defiendan eficazmente de tal violencia", dijo él.

En una referencia a la prostitución y al turismo sexual, él culpó a "la cultura hedonista y comercial muy extendida" de alentar a la explotación sistemática de la sexualidad y corromper "hasta a las jovencitas para que sus cuerpos sean usados a fin de obtener ganancias".

El Papa continuó tratando de la violación y las preguntas que plantea sobre el aborto. El dijo que ese asunto se presenta no sólo en casos de guerra, sino en las sociedades tolerantes señaladas por "conducta masculina agresiva".

El elogió a "aquellas mujeres que, con amor heróico por el hijo que han concebido, llevan adelante un embarazo resultante de la injusticia de la violación".

Aún en los casos de violación, dijo él, la decisión de someterse a un aborto continúa siendo un pecado grave.

"Pero antes de ser algo para culpar a la mujer, es un delito por el cual necesita atribuirse la culpabilidad a los hombres y a la complicidad del ambiente social en general", agregó. El Papa instó a realizar cambios a fin de que la igualdad de las mujeres sea una realidad en el mundo de hoy, pidiendo una paga igual por un trabajo igual, la protección de las madres que trabajan, equidad en los ascensos e igualdad en los derechos familiares para hombres y mujeres.

Pero al relacionar los obstáculos a la igualdad de las mujeres él dijo también que "al don de la maternidad se le penaliza a menudo antes que recompensársele".

Grupo de personas que completaros el curso de dos años de Ministerio Laico ofrecido por el Instituto Pastoral del Sureste (SEPI). Son de pie, de izquierda a derecha: Rafael Silva, Flor Vallhonrat, Carmen Misiara, Consuelo Cansler, Daisy Medina, Carmen Kaiser, Ana Esquivel, Dolores Sharp y Zoila Diaz, Directora del Ministerio Laico de la Arquidiócesis de Miami quien fue la instructora en la última clase y al frente Luis Lecaros y Abel Medina. Foto Luis Wolf

La familia: célula básica de la sociedad

Con motivo de la Conferencia Internacional acerca de la familia, efectuada en la Asamblea General de la Organización de Naciones Unidas (ONU), el cardenal Alfonzo López Trujillo, tuvo una importante intervención.

Creo que sería de mucho interés para nuestros lectores, conocer los aspectos más relevantes del discurso del cardenal López Trujillo en defensa de la familia.

En la Iglesia católica se ha tomado como instrumento de trabajo y diálogo la *Carta de los derechos de la familia* elaborada por la Santa Sede, en donde son resumidos los principales aspectos y puntos, fundados en una densa concepción de los derechos fundamentales del hombre, ya que los derechos de la familia son manifestación y aplicación sistemática de la ley natural referida a la comunidad familiar, fundamento vital de la sociedad.

Más adelante, expuso S.E. el cardenal López Trujillo: "A lo largo de la historia se ha buscado defender y ayudar a la comunidad familiar, en donde se asegura el bien de los esposos, el bien de los hijos y el bien de la sociedad. ¿Qué sería, en efecto, el futuro de los hijos, su desarrollo armónico, su educación su formación integral y su dinámica y positiva incorporación a la sociedad, si no nacieran y crecieran en una familia, como unión responsable de corazones, bajo un techo? ¿No es, acaso, la fuerza de la familia y su protección, la mejor garantía para tutelar a los niños, de acuerdo con la Convención de las Naciones Unidas sobre los derechos del niño?" Y para concluir manifestó: "La inestabilidad y la erosión de la familia tiene como primeras víctimas a los niños, víctimas inocentes, que tienen derecho al amor generoso y sacrificado de sus padres, a su ejemplo, a la formación de la cual su misma conducta es una condición. Una adecuada política familiar exige que la familia sea reconocida y ayudada como sujeto social, integrador de todos y cada uno de sus miembros, el hombre y la mujer, esposo y esposa, hijos e hijas, niños, jóvenes, ancianos, sanos y enfermos."

(Tomado de la Vida Cristiana, boletín dominical de la Iglesia católica cubana)

La Confirmación IX

El confirmado va desarrollándose como hijo o hija de Dios: *se hace Iglesia* vinculándose estrechamente a su vida de amor a Dios y al prójimo, a su vida de lucha por la fidelidad a Cristo, a su vida de oración, de sacrificios, de evangelización. Se pone *al servicio de Cristo* optando por El y por su doctrina, siguiendo sus huellas como valiente discípulo suyo. Se pone al *servicio de los demás,* procurando que todos ellos conozcan y amen a Cristo y se salven. Se va fortaleciendo en la *fe,* profundizando en el conocimiento del significado de los divinos misterios y procurando proclamarlos según sus posibilidades y en todas las ocaciones que se le ofrezcan a lo largo de su vida. Se va perfeccionando en el servicio de la caridad, amando de verdad a Dios y al prójimo haciendo que sigua ardiendo y que se propague en el mundo ese fuego divino que Cristo ha traído al género humano.

Se va cimentando en la *esperanza,* confiando siempre en la realización de todas las promesas divinas y deseando con ansia la definitiva llegada de su Reino.

Y, en fin, se va renovando en el empeño de *vivir santamente,* cuyo logro significa una clara e indudable madurez cristiana.

Para concluir recordaremos de nueva cuenta el compromiso de los *padres* y de los *padrinos* del confirmado. La confirmación es un sacramento que supone una preparación inicial, esto es, una preparación adecuada y suficiente, ya sea antes de que se reciba el sacramento o después de haberlo recibido. Esta iniciación o preparación debe constituír uno de los puntos más sobresalientes en la tarea de los padres y padrinos de ser los primeros educadores en la fe de sus hijos o ahijados. Esta tarea es tan necesaria que podrá ser complementada o mejorada por la catequesis de la comunidad eclesial, pero nunca sustituida. *(Con permiso de los Padres de la Sociedad de San Pablo).*

To Our Friends

Part IX of a series on the Sacrament of Confirmation. — Cardinal Alfonso López Trujillo speaks about the family during the International Conference on the Family at the ONU. — Msgr. Lorenzo Albacete told to the Hispanic Catholics in the United States at the Hispanic Convocation '95, not tosacrifice their culture — Pope John Paul II praised women in a letter addressed to the women of the world — Photo of a group that completed the two year course on Lay Ministry

Diocesan News Briefs

Amanda Marie Glass

MARS HILL — Amanda Marie Glass completed the course work necessary to graduate from high school as a home-schooler, maintaining a 97% average throughout high school. she was selected as one of ten freshmen to receive a presidential scholarship and will attend the Franciscan University of Steubenville. She is also the recipient of a four-year Knights of Columbus scholarship.

Summer-Fest

TAYLORSVILLE — Join the fun at the third annual Holy Trinity Church "Summer-fest"Saturday, Aug. 19 from 8 a.m.-3 p.m. in the church parking lot. An auction begins at 10 a.m. Games and refreshments will be available throughout the day. Call (704) 632-8009 for information.

Caring Ministry Workshop

CHARLOTTE —Sharon United Methodist Church will host a Stephen Series Caring Ministry Workshop Saturday, Oct. 14 from 9 a.m.-1 p.m. featuring information on the Stephen Series method of training lay persons for one-on-one caring ministries in and around their congregations. Cost is $15 per person or $50 for a group of four or more from the same congregation. For information and registration, call Daisy or Lib at (704) 366-9166.

"His Healing Presence"

HICKORY — Experience the joy of an ongoing, intimate relationship with Christ at the conference, "His Healing Presence," Oct. 31-Nov. 3 at the Catholic Conference Center. There are several cost packages available. Register by Sept. 20 and save $25. For information and registration application, call John and Natalie Benson at (704) 297-1877 or (704) 297-2277.

Maximilian Portrayed

WINSTON-SALEM — Our Lady of Mercy Church presents a professional, original one-man dramatization, "Maximilian: Saint of Auschwitz," starring Leonardo Defillippis Monday, Sept. 11 at 7:30 p.m. Admission is $4.

Freshman Social

CHARLOTTE — Charlotte Catholic High School freshman are invited to the annual Big Brother/Big Sister Welcome Gathering and Pizza Social Sunday, Aug. 20 from 4-7 p.m. at the school. For information, call Father Dennis Kuhn at (704) 527-5277.

S.C. Choir To Sing At Mass

ASHEVILLE — The Christ Our King Church choir from Charleston, S.C. will provide the music at the 11:30 a.m. Mass Sunday, Aug. 27 at the Basilica of St. Lawrence, D.M.

School Has New Director Of Development

Colleen Lopina

WINSTON-SALEM — Colleen Lopina is the new Director of Development and Public Relations at Bishop McGuinness High School. In the months to come she will develop the school's Alumni Association and work on annual events, including the Annual Fund Appeal and the Fall Festival.

September-Fest

DENVER — The tradition of food, vendors and entertainment continues at the fifth annual Holy Spirit Church September-Fest, Saturday, Sept. 23 from 8 a.m.-4 p.m. An action begins at 12 p.m. Live entertainment includes the Main Street Stompers, the School of Dance and Hardlin Minor. Pony rides, a petting zoo, games, bingo, crafts and entertainment will be available all day. For booth, advertising or general information, call Pat or Marie Lisi at (704) 896-7735.

Squire Of The Year Is Chosen

Squire Of The Year

WINSTON-SALEM — Bobby Hite, son of Keith and Maureen Hite and parishioner of Holy Family Church in Clemmons, has been chosen as the State Squire of the Year for the Colombian Squires, a Catholic young men's organization created by the Knights of Columbus.

House Of Prayer Retreats

HOT SPRINGS — The Sept. 8-10 weekend retreat, "Commitments Men Make" will be led by Peter McCord, past retreat leader on mens' spiritual issues.

The Sept 22-24 weekend retreat, "Dreams and Spirituality" examines the issues of dreams in the Judaeo-Christian traditon and is led by Dr. Eileen Riordan.

For information or reservations, contact Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C. 28743, (7040 622-7366.

Living Waters Retreats

A weekend retreat, "The Enneagram: Diversity, Interiority and Communion," directed by Dominican Sister Maria Beesing, co-author of *The Enneagram a Journey of Self-Discovery*, is Sept. 21-24. Donation is $140.

Join in singing the praises of God at the Sept. 25-28 weekend retreat, "Fiddlin' Around with Francis," directed by Dominican Father Martin Iott. Donation is $80.

To register for these retreats, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751. For information, call (704) 926-3833.

Ultreya And Leaders' Schools

CHARLOTTE — Ultreya meets the fourth Saturday each month at 3 p.m. at Our Lady of Consolation Church. Leaders' School follows.

MORGANTON — Ultreya for the Morganton/Hickory areas meets the fourth Tuesday each month at 7 p.m. at St. Charles Church. Leaders' School follows.

SALISBURY — Ultreya for the Salisbury/Albemarle areas meets the last Friday each month at 7:30 p.m. at Sacred Heart Church. Leaders' School follows.

CHARLOTTE — Ultreya meets the last Thursday each month at &:30 p.m. at St. Gabriel Church. Leaders' School follows.

Auction And Yard Sale

HENDERSONVILLE — An auction and yard sale benefiting Immaculata School is Saturday, Sept. 23 at the National Guard Armory. All items of value, except clothes, are needed. For information, call Terry McCool at (704) 697-8924.

Ecumenical Retreat

GREENSBORO — "Christ's Healing Ministry: Commissioned To Heal," is an ecumenical retreat Sept. 22-24 at First Lutheran Church. Deadline for registration is Aug. 21. Cost is $5. For registration and information, call Betty Ford at (910) 282-3208.

Day Of Reflection

WINSTON-SALEM VICARIATE — A CRISM sponsored Catholic citizen day of reflection led by Father Richard Contiliano is Thursday, Sept. 14 at Holy Angels Church, Mount Airy. For information, call Suzanne Bach (704) 355-6872.

Family Fun

ARDEN — The Second Annual "St. Barnabas Blast" (formerly Fall Fling) is Sunday, Aug. 27 from 12:30-7 p.m. at St. Barnabas Church. Events include Carnival games, crafts, prizes, Bingo, Karaoke, refreshments and more.

Charlotte Catholic High School senior and St. Peter Church parishioner Molly Brooks Beam, daughter of Debi and Bob Zion, was among the 160 young women from across the nation competing for the title of Miss Teen of America at the 12th Annual Miss Teen of America Program recently in San Diego, Calif.

Support Group Meets

ASHEVILLE — A Catholic support group for widowed men and women meets Sunday, Aug. 27 at 4 p.m. at Catholic Social Services. Call Sister Marie for details at (704) 255-0146.

Youth Ministry Training

BELMONT — "Behold, All Things Become New," is the theme at the Youth Ministry Adult Leadership Training session Aug. 25-26 at Belmont Abbey College. Registration cost is $20 and includes meals. The overnight fee is $16.50. Call the Diocesan Office of Faith Formation/Youth Ministry at (704) 331-1723 for registration and information.

Community Of Justice

CLEMMONS — The Justice and Peace Ministry and The Campaign for Human Development present "A Call to Be...A Community of Justice," Saturday, Sept. 23 from 9:45 a.m.-3:15 p.m. at Holy Family Church. Participants will celebrate 25 years of the Catholic Church working to end poverty and injustice in America and North Carolina. Presenters include Bishop William G. Curlin, and Ron White, education coordinator for CHD. Deadline for registration is Sept. 15. No fee is required. For information and registration, call Scott Spivak at (704) 331-1714.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.

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World and National Briefs

U.S. Senate Approves Moratorium On Land Mines

WASHINGTON (CNS) — The U.S. Senate has called for an expansion of the U.S. moratorium on anti-personnel land mines and sanctions against other countries that export them. By a vote of 67-27 senators passed an amendment to a defense authorization bill that would sharply limit U.S. military use of such land mines in three years and halt all U.S. military exports to any other nation that continues to sell or export such land mines. The amendment came to a vote on Capitol Hill Aug. 4, less than two months after the U.S. Catholic bishops issued a major statement urging the United States to take the lead in bringing about a global ban on all anti- personnel land mines. The bishops "played an absolutely crucial role" in getting strong bipartisan Senate support for the amendment, said Tim Rieser, an aide to the chief author of the amendment, Democratic Sen. Patrick J. Leahy of Vermont.

Woman Who Died During Abortion Wasn't Only One, Group Charges

WASHINGTON (CNS) — The death of a New York woman while getting an abortion was not an isolated occurrence, the National Right to Life Committee charged after the doctor in that case was convicted of second-degree murder. "Unfortunately, in too many cases women are treated in a substandard manner when they seek what are touted as 'safe, legal' abortions," said Michele Arocha Allen, NRLC spokeswoman, after the Aug. 8 conviction of David Benjamin. Benjamin, 58, could receive from 25 years to life when he is sentenced Sept. 12 in the death of Guadalupe Negron, a 33-year-old mother of four. Mrs. Negron died on the operating table in July 1993 at Benjamin's Metro Women's Clinic in Queens after the doctor tore a three-inch hole in her uterus and vagina during an abortion.

Schools To Develop Religious Ed Materials For Handicapped

WASHINGTON (CNS) — Two Catholic universities have received grants from the Joseph P. Kennedy Jr. Foundation in Washington to help mentally handicapped students receive religious instruction. Duquesne University in Pittsburgh and the University of Dayton in Ohio each received a grant of $45,000 through a program named for Rose Fitzgerald Kennedy specifically set up to improve Catholic religious education for children and adults with mental retardation. At Duquesne, the grant will be used to develop a catechetical program for mentally retarded children in a variety of settings, according to the university. The University of Dayton will produce materials for teachers in weekly religious education programs.

1995 Respect Life Program Centers On 'The Gospel Of Life'

WASHINGTON (CNS) — The 1995 Respect Life program — combining prayer, pastoral services, advocacy and public education — centers on Pope John Paul II's encyclical, "The Gospel of Life." The National Conference of Catholic Bishops' Secretariat for Pro-Life Activities has published materials for the program, a year-round effort which begins this year with Respect Life Sunday on Oct. 1. Nearly all 190 Catholic dioceses in the United States are involved in the Respect Life program, begun by the bishops in October 1972 as a way to bring church teaching on the value and dignity of human life to the attention of the Catholic community and the wider public. The encyclical condemns murder, abortion, euthanasia and capital punishment in terms that signal "teachings of exceptional doctrinal force and uncontestable truth," said Dominican Father J. Augustine DiNoia, director of the bishops' Secretariat for Doctrine and Pastoral Practices, in his article for the Respect Life packet.

Outspoken Irish Bishop Not Expected At Vatican Until Fall

ROME (CNS) — Irish Bishop Brendan Comiskey of Ferns is not expected to visit the Vatican to discuss his support for a married Latin-rite priesthood until September or October, said Father Walter Ford, diocesan press officer. Initial news reports said that the bishop would be in Rome in August to discuss his views with Cardinal Bernardin Gantin, head of the Vatican Congregation for Bishops. Father Ford told Catholic News Service Aug. 8 that Bishop Comiskey had been verbally informed in July by Archbishop Emanuele Gerada, papal nuncio to Ireland, of the request to discuss his statements with the cardinal. But no letter formally requesting the meeting had been received yet by the bishop, Father Ford said in a telephone interview.

Teaching Gospel s Hampered By Families' Lack Of Faith

TORONTO (CNS) — Teaching the Gospels in today's Catholic schools is being hampered by families that do not live out their faith at home, said Sister Joan Cronin, executive director of the Institute for Catholic Education in Toronto. "The fact of the matter is that many of the children who come to us today have never experienced the faith that they were baptized in," she said. "They have never been evangelized." Sister Cronin, a member of the Grey Sisters of the Immaculate Conception, spoke to about 80 international Catholic teaching delegates gathered at the University of Toronto's St. Michael College in early August for the World Union of Catholic Teachers.

Bishop Says Biggest Concern Is Lack Of Openness In Church

DUBLIN, Ireland (CNS) — Lack of openness is the primary concern in the church today rather than debate or disagreement over a specific issue, said Bishop Brendan Comiskey of Ferns. The bishop also said he favors neither a married nor a celibate clergy. Both forms should have an honored place in the church, he said in an Aug. 9 statement. Bishop Comiskey's June call for continued debate of mandatory celibacy for Latin-rite priests has drawn a Vatican reprimand and a request to go to Rome to discuss his views with Cardinal Bernardin Gantin, head of the Vatican Congregation for Bishops. The bishop said he was astounded by the number of people who have commented publicly since his call for continued debate on celibacy. "It is not debate or even disagreement on those things which are not of the core of our faith which will kill our church, but apathy signaled by the absence of footsteps of those no longer walking with us," he said

St. Anne School, Rock Hill, SC, K-4 to 8 (350 students) is searching for a Catholic principal with middle school experience. Master's Degree in School Administration preferred. Must be eligible for a SC elementary principal's certificate, or have one from another state. Contact: **Father William Pentis, C.O., P.O. Box 3000, Rock Hill, SC 29732. (800) 327-3236, FAX (803) 329-2190.**

POSITION AVAILABLE
The Diocese of Birmingham is looking for an energetic, Spirit-filled and innovative person to lead their Office of Youth Ministry into the Twenty-First century. The ideal candidate will have a Masters Degree in Religious Education or Theology with several years experience at the parish level but demonstrated competence in organization, faith formation of youth and adults and leadership are of prime importance. Please address resumes or request additional information from the Office of Youth Ministry, PO Box 12047, Birmingham Ala. 35202 (205) 838-8301 FAX (205) 836-1910. Application/ resumes requested by Aug. 10.

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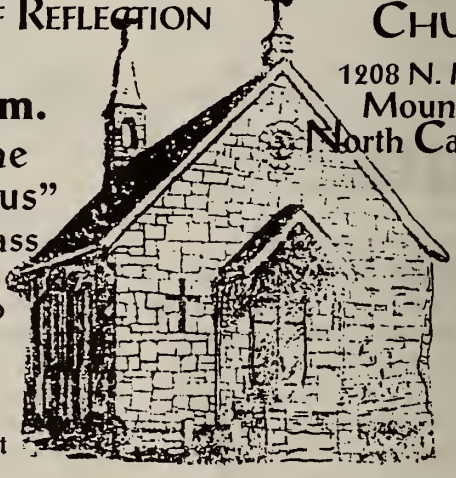
For information, call Suzanne at (704) 377-6871 ext. 314
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People In The News

Bishops Establish Office For Catechism, Name First Director

WASHINGTON (CNS) — The National Conference of Catholic Bishops has established an Office for the Catechism and named Father John Pollard its executive director. Father Pollard, a priest of the Archdiocese of Chicago, has served since 1992 as representative for catechesis in the U.S. Catholic Conference Department of Education. The Office for the Catechism, established as a result of actions taken by the bishops at their June meeting in Chicago, will provide staff assistance to the Ad Hoc Committee to Oversee the Use of the Catechism, chaired by Archbishop Daniel M. Buechlein of Indianapolis. Before joining the staff of the bishops' conference, Father Pollard was director of the Office for Religious Education in the Archdiocese of Chicago.

Cardinal Hosts Young Adults At First Event Since Surgery

CHICAGO (CNS) — For Chicago Cardinal Joseph L. Bernardin, an Aug. 6 meeting with some 1,000 young adult Catholics from his archdiocese and the neighboring Diocese of Joliet, Ill., had a special significance. "When I was in the hospital, I didn't know whether I would be able to be here — and here I am," he said. The outdoor reception at the cardinal's residence was the first public event he had hosted since his cancer surgery in June. Looking fit, a smiling Cardinal Bernardin, clad in slacks and dress shirt, came out to greet the young adults and spent hours posing for photos, answering questions from the media and mingling with the crowd. Asked how he was feeling, the cardinal told the Joliet Catholic Explorer, newspaper of the Joliet Diocese, "(I'm) experiencing a few side effects from the radiation. But overall, I'm doing fine."

Ukrainian Archbishop Released After Quintuple Bypass Surgery

WINNIPEG, Manitoba (CNS) — Ukrainian Archbishop Michael Bzdel of Winnipeg has been released from the hospital after undergoing quintuple-bypass surgery. The 65-year-old archbishop will convalesce for the next three months with relatives, said Msgr. Jaropolk Radkewycz, vicar general of the Ukrainian Archdiocese of Winnipeg. Msgr. Radkewycz will administer the archdiocese during the archbishop's absence. Born in Saskatchewan, Archbishop Bzdel succeeded Archbishop Maxim Hermaniuk as head of the Ukrainian Catholic Church in Canada in 1993. Before his appointment, Archbishop Bzdel served as provincial superior of the Ukrainian Redemptorist Fathers in Canada and the United States for nine years.

Mercy Sister Returns To Ireland To Evangelize, Serve The Poor

HOWELL, N.J. (CNS) — "The church in Ireland is in a state of depression," according to Mercy Sister Mary Bernadette Williams, a native of Killarney who has worked in Ireland most of her life. "Spiritual life in Ireland is dying," said Sister Williams, who went home recently after spending three years in the United States. She came to experience church life here and returned home to be a missionary to her own people by evangelizing and serving the poor. "Church attendance is down. The young are leaving the church and convents are closing," she told The Monitor, newspaper of the Diocese of Trenton.

Nagasaki Survivor Recalls Bombing, Especially Father's Suffering

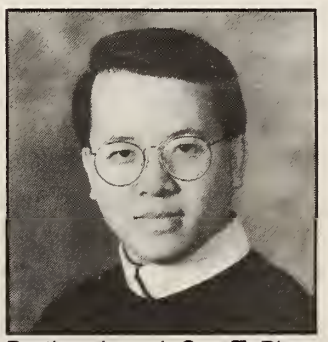
NAGASAKI, Japan (CNS) — Makota Nagai was 11 years old when the atomic bomb was dropped on his hometown, Nagasaki. On Aug. 9, 1945, he and his 5-year-old sister, Kayano, left home at 7 a.m. to walk to their grandmother's farm, in a valley about four miles way from the city. "My sister and I walked the two hours to grandmother's on the hot summer road," he told Asia Focus, a publication of the Thailand-based Asian Catholic news agency, UCA News. "At 11, I thought a bomb struck the sun. The stove in the house fell over. Thunder followed, and intense heat enveloped the village," he said. "We soon knew of the destruction of Nagasaki from escaping victims, who came in our direction. It was a fire lake in the city."

Former Michigan Pastor Named Head Of Melkite Archdiocese

VATICAN CITY (CNS) — Melkite Bishop George Riashi of Sydney, Australia, a former pastor in Michigan, has been named head of the Melkite Archdiocese of Tripoli, Lebanon. Archbishop Riashi was elected to the post during the July 24-Aug. 5 synod of Melkite bishops. The Vatican announced Pope John Paul II's "blessing" of his election on the last day of the synod, held in Raboueh, Lebanon. Born in Kaael-Rim, Lebanon, in 1933, the archbishop entered the Basilian Order of St. John the Baptist and was ordained to the priesthood in 1965. After post-graduate studies and several pastoral assignments in Lebanon, he was transferred to the United States in 1971 and was named pastor of the Melkite parish in Warren, Mich. In 1987, he was named bishop of the Diocese of St. Michael's of Sydney, where he was responsible for the pastoral care of some 10,000 Melkite Catholics in Australia and New Zealand.

Brother From North Carolina Takes Vows

ESOPUS, N.Y. — Redemptorist brother-seminarian Joseph Son T. Phan of Matthews, N.C. pronounced his first religious vows in a ceremony Aug. 1 on the feast of St. Alphonsus, founder of the Redemptorists, at the Redemptorist novitiate, Mount St. Alphonsus.



Brother Joseph Son T. Phan

The son of Khiem Phan and Nghiem Cao, Brother Phan will continue his studies for the priesthood at St. John University in New York City.

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Bill, from page 1

chairman of the U.S. bishops' Communications Committee, came out in favor of both the blocking technology and a TV ratings system.

• While the government may not restrict the content of on-line services, its providers and users would not be held liable for restricting access to "obscene, lewd, lascivious, filthy, excessively violent, harassing or otherwise objectionable" content.

• State laws guaranteeing local phone companies' monopolies would be abolished, allowing such groups and cable operators and long-distance companies to offer local phone service.

• The seven regional Bell operating companies would be allowed to offer long-distance and alarm service and to manufacture equipment, but only after the FCC verified that the Bell company now faced local competition.

• Phone companies could offer video services either through separate cable TV systems or over their own phone lines.

• Cable TV prices for all but basic cable service would be deregulated within 15 months of a phone company offering competition.

• TV stations could introduce new services like digital TV, interactive TV or high-speed data transfer via unused frequencies on the spectrum.

• TV networks could merge, networks could buy cable systems, individual owners could own more than one TV station in a single community, and chains could own stations covering 35 percent of the nation — up from 25 percent. Radio station ownership limits would be repealed.

The Senate version includes an anti-redlining provision that prohibits telecommunications networks from discriminating against what the industry considers "high-cost" areas, or rural communities, or the income levels of residents who live in those areas.

It also says that if a telecommunications network shuns such an area for lack of consumer demand or profit potential, it would have to make its case before the FCC, which has the power to solicit public comment on extensions.

President Clinton said in late July he would veto the telecommunications bill because it "promotes mergers and concentrations of power."

He earlier stated support for the V-chip, and some in Congress hope the V-chip provision in the bill will be enough for Clinton to rethink his veto pledge.

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McCorvey, from page 1

me for who I am, not what I've done or what I can do for them. They genuinely love me," McCorvey said of Operation Rescue.

Lawyer Sarah Weddington, who represented McCorvey before the U.S. Supreme Court, told Associated Press, "What really matters is what the judges on the Supreme Court think, what people in elected office think and what average citizens think. I don't think this news about Jane Roe will change one mind."

The Roe case began in 1970, when McCorvey agreed to become a plaintiff in a lawsuit that sought to overturn a Texas anti- abortion statute.

Kate Michelman of the National Abortion and Reproductive Rights Action League, told ABC she expected pro-lifers "will exploit this, take it out of context, blow it up and make it appear to be something it isn't."

McCorvey's pregnancy in the case which reached the U.S. Supreme Court did not end in abortion; the ruling came too late for that. She gave birth to a girl and gave her up for adoption. In 1989, the daughter, who is now 25, was located and described herself as pro-life.

Kickoff, from page 2

Lou Erbs, who sits on Our Lady of the Assumption's Olympic planning committee and enjoyed the Shrine's afternoon event, has spoken at OLA's weekend Masses to encourage volunteer participation. Parishioners with bilingual skills and a willingness to provide housing have come forth, he said, but more are needed. "There's going to be another pitch" soon, he promised.

Fellow OLA parishioner Sharon Adams is also enthusiastic about her suburban parish's Olympic linkup.

"I wanted to be involved through the church," said Adams, who feels the faith dimension of the Olympics is an important focus. "That's what draws people together anyway," she said.

Msgr. Louis Naughton came to the Shrine to catch the prayerful spirit and see for himself the Irish banner put together by members of QUEST Atlanta '96, the interdenominational Christian outreach to the Olympics.

"They wanted to know the Gaelic word (for 'welcome') and how to write it," said the Irish-born priest, who happily provided the translation "FAILTE" that graces the deep green banner.

Though not all parishes and countries are currently represented in the historic church's eye-catching array of banners, Shrine parishioner Lisa South said there's room for more. Additional banners conforming to color and size restrictions will be hung for the edification of Olympic visitors, said South.

This article originally appeared in The Georgia Bulletin *and is reprinted with permission.*

Heading Off to College in Eastern North Carolina? Be Sure to Look for Your Church Community On-Campus!

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Location: Basement of Duke Chapel
Address: P.O. Box 990577 Durham, NC 27708-9057
Telephone: 919-684-3354, 684-8959

East Carolina University - Newman Catholic Student Center
Campus Minister: Rev. Paul Vaeth, CP
Location: 953 East Tenth Street
Address: P.O. Box 2605 Greenville, NC 27836-2605
Telephone: 919-757-3760

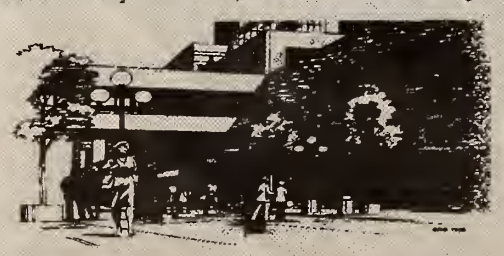
Elon College - Catholic Campus Ministry
Campus Minister: Rev. Michael Lorentsen, OFM Conv
Location: Moseley Student Center
Address: 2960 Campus Box Elon College, NC 27244-2960
Telephone: 910-538-2741 / 226-8796

North Carolina State University - Aquinas House
Campus Minister: Rev. Al Dash
Location: Across Western Blvd. from Pullen Park
Address: 600 Bilyeu Street Raleigh, NC 27606
Telephone: 919-833-9668

University of North Carolina at Chapel Hill - Newman Center
Campus Ministers: Sr. Margaret Harig, SND, Rev. Phillip Leach
Location: Behind the Carolina Inn
Address: 218 Pittsboro Street Chapel Hill, NC 27516-2738
Telephone: 919-929-3730

University of North Carolina at Wilmington - Catholic Student Center
Campus Minister: Rev. Bill Pitts
Location: 1 Block from the UNC-W water tower
Address: 4802 College Acres Drive Wilmington, NC 28403
Telephone: 910-791-7167

Other locations in the Diocese of Raleigh:
Campbell University - Sacred Heart Parish, Dunn : Rev. Trent Watts 910-892-3414
Meredith College - Aquinas House, NCSU: Rev. Al Dash 919-833-9668
North Carolina Central U. - Holy Cross Parish, Durham: Rev. Bruce Bavinger,SJ 919-682-4852



For more information about campus ministry at colleges or universities in the Diocese of Raleigh not listed here, please contact: Rev. Phillip Leach, the Diocesan Director of Campus Ministry at 919-929-3730 or Cathy Rusin, the Diocesan Young Adult Consultant at 919-821-9772.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 4 Number 44 • September 1, 1995

First day fun. Father Jim Byer, pastor of St. Leo in Winston-Salem spends some time with St. Leo kindergarten students. Coming in the Sept. 15 edition full back-to-school coverage. Photo by ELIZABETH MAYBACH

Bishop Curlin Announces Plans For Diaconate

By JOANN KEANE
Associate Editor

CHARLOTTE — Bishop William G. Curlin has announced changes to the diaconate program that include the appointment of four regional diaconal directors.

In the Asheville region, Rev. Mr. Jos Vandermeer will serve as regional director for the far Western Counties of the diocese, including parishes from Burnsville to Murphy. Rev. Mr. Andy Cilone heads up the Hickory region — encompassing an area roughly defined from Jefferson to Gastonia. The triad area — from eastern point of Reidsville west to Mount Airy, south to Ashboro — will be coordinated by Rev. Mr. Gerard Schumacher. Rev. Mr. Ben Wenning is regional diaconal director for the Charlotte region; defined as Charlotte and eastward to Hamlet.

These appointments are intended to encourage and foster the development — and strengthen community — within the Order of Deacons. It will also allow the regional directors to offer increased individual assistance to the deacons and their pastors, within a more manageable geographical area.

Bishop Curlin has also appointed Father Mauricio West, chancellor and vicar general, as Director of the Permanent Diaconate ministry in the Diocese of Charlotte. He will work closely with the regional directors in supervising all diaconal ministry in the diocese.

"In addition," explained Bishop Curlin, "Father West has the important tasks of evaluating our current diaconal ministry and its service throughout the diocese; meeting with and assessing new applicants for future diaconal ministry; and evaluating our diocesan training program for candidates."

The Diaconal Ministry is thriving in the Diocese of Charlotte. The recent ordination of 11 new permanent deacons has raised the total number of permanent deacons to sixty.

See related story, Vatican To Examine World's Expanding Permanent Diaconate, page 2.

Coming Soon

The Sept. 15 edition of *The Catholic News & Herald* will feature the dedication of the new Charlotte Catholic High School.

A ceremony to bless and dedicate the new CCHS takes place Sept. 10, at 3 p.m., at the new school location, 7702 Pineville-Matthews Rd. The public is cordially invited.

The U.S. Catholic Conference Issues Labor Day Statement

This Labor Day finds the American economy shifting, churning, and adapting to new realities. Even as our economy continues to expand from the last recession creating millions of new jobs, it is reported that most Americans have seen their income decline or just hold even. Young people with only a high school education are at a marked disadvantage. As they enter the work force, they start jobs paying some 30 percent below similar jobs of the late 1970s. Indeed, wages for most Americans who have only a high school education have deteriorated. Families must work longer hours with more members of the family in the workforce just to keep pace. Income for middle-class families stagnates. From the shipyards of the East, the steel mills and auto plants of the Midwest, the textile mills of the South, to the high tech, aerospace industries of the West, American companies, American people and American workers find that the "old ways" of working or doing business no longer exist. For too many, the assumed social contract between employer and employee has been replaced by "survival of the fittest."

Once our economy depended almost totally on the land. Each farmer, or more likely a family, could live fully off the land. Now agriculture employs just 1.6 percent of the American workforce. Then the industrial revolution developed the factory where many people prospered within the structure of manufacturing. In the last 25 years, the manufacturing sector, which helped many workers join the middle-class, has lost millions of jobs and now appears on the decline.

Change has brought us from the agricultural age, to the manufacturing age, to the still evolving service/information age. This emerging sector beginning to dominate the American economy brings challenges both to the workplace and to workers. Today, the economy relies increasingly on our knowledge — especially scientific knowledge — our capacity for interrelated and compact organization, as well as our ability to perceive the needs of others and to satisfy them. More than ever, our work is work with others and our work is work for others: It is a matter of doing something for someone else. While our nation still grows huge amounts of food and still manufactures a vast number of goods, it relies more and more on "high technology" rather than human brawn to provide our daily bread.

This new technology is freeing for many; but others face serious problems, all associated with economic change. The fact is that many people do not have the ability to make an effective and dignified contribution in this new economy. They do not have the sophistication or basic knowledge which would enable them to express their creativity and develop their full potential in this new environment. Without additional training and education there is no way for them to enter this network of knowledge and intercommunication.

Catholic social teaching increasingly recognizes the positive value of the market and of enterprise within society, but always places it at the service of the person. "The modern business economy has positive aspects. Its basis is human freedom exercised in the economic field, just as it is exercised in many other fields. Economic activity is indeed but one sector in a great variety of human activities, and like every other sector, it includes the right to freedom, as well as the duty of making responsible use of freedom." The economy is only one part of the human experience, not its sole determinant. It, like other aspects of society, must work to build the common good. As Pope John Paul II notes, Catholic teaching envisions a society of work freely chosen, of enterprise, and of participation. He envisions a society not directed by, or directed against, the market, but where society and the government appropriately regulate the economy to guarantee that the basic needs of the whole society are satisfied. Business, as the pope reminds us, is not just "'a society of capital goods'; it is also a 'society of persons' in which people participate in different ways and with specific responsibilities, whether they supply the necessary capital for the company's activities or take part in such activities through their labor."

See **Labor**, page 6

Vatican To Examine World's Expanding Permanent Diaconate

By CINDY WOODEN

VATICAN CITY (CNS) — The rapidly expanding ministry of the permanent diaconate is about to be put under a Vatican microscope.

"The diaconate is going through a moment of great expansion," said Archbishop Crescenzio Sepe, secretary of the Vatican's Congregation for the Clergy.

"But we don't want this enthusiasm to be a result of some kind of fashion rather than the fruit of a true maturation of the church's understanding," he told the Italian newspaper Avvenire.

Last spring, the archbishop announced the clergy congregation would dedicate its fall 1995 plenary session to drafting a directory on the selection, formation, spirituality and ministry of permanent deacons.

"There is a need for clarity," especially about how the diaconate differs from the priesthood and from the laity, he said in the Avvenire interview.

The Second Vatican Council suggested the re-establishment of the permanent diaconate in the Latin-rite church after centuries of ordaining men to the diaconate only as a transitional ministry before priesthood.

Pope Paul VI formally re-opened the permanent diaconate in 1967.

According to Vatican figures released in early August, there were 20,456 permanent deacons in the world at the end of 1993, three and a half times as many as there were at the end of 1978.

While the world's Catholic population grew by some 215 million over the same period, the number of diocesan and religious-order priests in the world dropped by 12,000, the number of brothers dropped by 14,000, and the number of religious women dropped 125,000.

The Vatican statistics on the permanent diaconate also show a huge variation in the number of deacons ministering in various countries.

For example, more than half of the world's permanent deacons have been ordained in U.S. dioceses. Brazil, which is the country with the largest number of Catholics, has only 715 permanent deacons.

Members of the Congregation for Clergy decided in 1993 that the church needed more detailed guidelines on the diaconate and, in preparation for their work, sent a questionnaire to bishops throughout the world.

Archbishop Sepe said in early August that more than 1,300 dioceses — almost half of the world's total — had responded.

The results of the survey, which include proposals from bishops as well as reflections on their diocese's experiences with the permanent diaconate, will be the basis for the congregation's work on the directory, Archbishop Sepe said.

The diaconate is the "third level" of the sacrament of orders, behind the episcopacy and priesthood, he explained in the Avvenire interview.

"The deacon is not a 'major layman' nor a 'minor priest,"' the archbishop said. But "the sacramentality of the diaconate and its state within the church is a question that must be examined more in depth."

The diaconate, like other vocations and ministries in the church, must have a distinct identity and spirituality, he said.

Archbishop Sepe said "the deacon blends in himself ways of being and of acting" that are similar to a priest and a lay person. "For example, he is close to the priest because of the sacramental grace he has received in ordination, while his living condition is closer to that of the lay faithful."

"He is close to the priest because of the sacramental grace he has received in ordination, while his living condition is closer to that of the lay faithful."

The vast majority of permanent deacons are married. Those who are not married before ordination must remain celibate, and those who are widowed after ordination are not permitted to marry again without leaving the ministry.

"The celibate deacon has a simpler and more precise appearance," Archbishop Sepe said. "I would say it is more linear because he has a greater availability for his ministry."

"Married deacons must involve their families in their spirituality and ministry. In fact, all the members of his family, and particularly his wife, are somehow involved," not only in activities performed on behalf of others but in the type of family life they model for others, the archbishop said.

Research conducted in preparation for the plenary meeting, he said, showed that between 1968 and 1993 the Vatican granted dispensations to 202 permanent deacons; leaving the ministry, they were then free to marry.

Archbishop Sepe said the figures show that "frequently there is not an adequate discernment in admitting candidates to the diaconate.... There is a superficiality in having promoted candidates who are morally, spiritually or psychologically weak with the hope that they would improve in the future."

The congregation's new directory, he said, should offer bishops and deacons better guidelines and explanations for their ministry.

New Associate Director Of Development Calls Stewardship "A Way Of Life"

By JOANN KEANE
Associate Editor

CHARLOTTE — Barbara Rohrman has been named associate director of development, filling the vacancy created when former Associate Director of Development Pat Signs returned to the Savannah Diocese as development director.

As associate director, Rohrman will concentrate efforts on the Diocesan Support Appeal and parish stewardship efforts. Although she may face new challenges with the DSA, working in areas of stewardship — specifically children's stewardship — is a labor of love for the former coordinator of religious education.

Barbara Rhohman

In fact, Rohrman's eyes sparkle as she speaks of children's stewardship. "This is a marvelous opportunity to instill a life-long sense of stewardship in our young people," she says. "I would like to develop a plan for children that parallels our stewardship program for adults."

Her enthusiasm spills over. Rohrman and family — husband Larry and daughters Addie, Julie and Rosemary — live on a steady diet of sharing time, talent and treasure with Church and community. "Our family is grateful for the opportunity to deepen our faith by sharing our gifts with others," says Rohrman. "We place our church offering at the top of our priority list every time we sit down to re-evaluate our budget and our percentage of giving."

The Rohrman family time and talent list covers a wide spectrum of parish activities. Associate Director Rohrman teamed up faith formation efforts at her parish for five years; ten years prior were dedicated to volunteer ministries.

With guidance from Director of Development Jim Kelley, Rohrman has devoted her early days in the development office to reviewing many of the past successful projects, contacting pastors, and evaluating stewardship program progress throughout the diocese. She has met with many parish stewardship committees and laid plans for the upcoming Diocesan Stewardship Day.

"I am eager to continue the great work of the development office," says Rohrman. "The fruits of our efforts will be visible in the vibrant, faith-filled communities anxious to continue Christ's saving work."

Interfaith Conference Has Ecumenical Appeal

By MARION CARDOZA

LITTLE SWITZERLAND — A veritable summit meeting of 107 religious, academic and lay leaders gathered at Wildacres Retreat Center recently for the 13th annual interfaith institute, and an opportunity to delve into ecumenical — specifically Jewish/Christian — relations.

The group, including rabbis, priests and pastors representing many denominations, came from as far north as New Jersey to the southern tip of Florida. They came to higher ground of the mountaintop retreat seeking common ground within their faith traditions.

Among them was Jesuit Father John Bernbrock, parochial vicar from St. Vincent de Paul in Charlotte. "Christians will benefit from learning more about Jewish traditions and teachings because they are our spiritual forefathers and it's part of our heritage," said Father Bernbrock.

The convocation hosts a plethora of theologians, many facilitating topics ranging from "Wisdom and Ethics in Jewish/Christian Dialogue" to discussions on the Sermon on the Mount.

Keynote speaker, Clark M. Williamson Ph.D., professor of Christian Thought at the Christian Theological Center in Indiana said, "as the Sermon on the Mount spoke to the human condition of Jesus' day, it speaks to us today. We can tell the poor God loves them all day long, but they won't hear it unless something is done to ease their plight." Dr. Williamson likened the Sermon on the Mount to an echo of Mount Sinai. "Both transmitted messages and called the people to relationship with God and each other. We must imitate God ... the instruction of Jesus reveals the ways of God."

"Catholics must approach those of different religious traditions in a spirit of love and openness," said Father Bernbrock. "I respect their (those of Jewish faith) willingness to familiarize themselves with what we believe to be God's revelation to us, yet we don't know too much about what they believe."

Awash in ecumenical spirit, participants agreed: To alleviate human suffering, Judeo/Christian ethics must be promoted.

"Many people have affiliations with churches and synagogues but don't attend very often. This may be the root cause of the breakdown of the family. Religion may be the greatest avenue of help we have available to us.," said Rev. J. William Angell Ph.D., professor emeritus, Wake Forest University and former director of the Wake Forest Belmont Abbey Ecumenical Institute.

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

September 1, 1995

Dear Friends in Christ,

The Catholic University of America is our national research center for Catholic Theology, Philosophy and Law. The University is unique among the institutions of Catholic higher education in America with its ecclesiastical degrees. Founded by the Bishops of the U.S. in 1887, the Catholic University of America is very grateful for our past support that enables it to continue its original charter from Pope Leo XIII.

The Catholic University of America is a large part of the educated voice of Catholicism in our nation and in its capital. The University has educated more bishops and priests than any other institute. These Church leaders, along with the many religious and laity that have CUA educations, minister in every diocese in the nation. The University has compiled the largest data base on the U.S. Catholic Church in the world — the System for Catholic Research, Information and Planning (SCRIP).

Catholic University of America depends upon us. The annual collection for the University will be taken up in all parishes of our Diocese on the weekend of September 9-10 and we ask your generous support.

Wishing you and yours God's abundant blessings, I am

Sincerely yours in Christ,

Mauricio W. West

Very Reverend Mauricio W. West, V.G.
Chancellor

1524 E. Morehead Street Charlotte, NC 28207

Scripture

	Readings for the week of Sept.3 - 9	Readings for the week of Sept. 10 - 16
Sunday:	Sirach 3: 17-18, 20, 28-29 Hebrews 12: 18-19, 22-24 Luke 14: 1, 7-14	Wisdom 9: 13-18 Philemon 9-10, 12-17 Luke 14: 25-33
Monday:	1 Thessalonians 4: 13-18 Luke 4: 16-30	Colossians 1: 24 - 22: 3 Luke 6: 6-11
Tuesday:	1 Thessalonians 5: 1-6, 9-11 Luke 4: 31-37	Colossians 2: 6-15 Luke 6: 12-19
Wednesday:	Colossians 1: 1-8 Luke 4: 38-44	Colossians 3: 1-11 Luke 6: 20-26
Thursday	Colossians 1: 9-14 Luke 5: 1-11	Nehemiah 21: 4-9 Philippians 2: 6-11 John 3: 13-17
Friday:	Micah 5: 1-4 or Romans 8: 28-30 Matthew 1: 1-16 or 1: 18-23	Hebrews 5: 7-9 John 19: 25-27 or Luke 2: 33-35
Saturday:	Colossians 1: 21-23 Luke 6: 1-5	1 Timothy 1: 15-17 Luke 6: 43-49

Delegation Head Reflects Papal Message To U.N. Women's Conference

VATICAN CITY (CNS) — Pope John Paul II's choice of a professional woman with children to head the Vatican delegation to the U.N. women's conference is a reflection of the message the Vatican delegates plan to bring to the meeting.

Women should have equal opportunities in all areas of social and economic life, but when women are also mothers they have a right to special protection and support, said Vatican spokesman Joaquin Navarro-Valls.

The spokesman announced Aug. 25 that a Harvard University law professor, Mary Ann Glendon, would head the 22-member Vatican delegation to the Sept. 4-15 U.N. World Conference on Women in Beijing.

"The Holy See is not going to Beijing to defend motherhood, but to defend women," Navarro-Valls said. "One segment of the argument is motherhood.

"Women have the right to choose between having a profession, being simultaneously a mother and having a profession, and being a mother who dedicates her activity to the home," he said.

Meanwhile Glendon, a 56-year-old wife and mother of three daughters, said she felt a great responsibility as leader of the Vatican delegation "because the Holy See may be one of the very few voices speaking for women who have chosen to give their paramount priority to motherhood and family concerns."

Navarro-Valls said the positions of delegations from Western Europe and North America push a narrow type of feminism marked by "a negative attitude toward the family," anger toward men and an uncritical support for abortion and contraception.

On the other hand, he said, the Vatican and many developing countries have a feminist agenda that supports the equality of women while seeing them as equal partners with men in the task of improving society and the lives of all.

Pope John Paul, speaking Aug. 20 about women in connection with the Beijing conference, praised the growing influence of women in business and economics.

"Above all, the right and obligation of women who are mothers to carry out their specific tasks within the family without being forced to take on added work must be respected," the pope said.

At the same time, he said, a woman's current or potential family duties cannot be used as an excuse to deny "equal opportunity for men and women, including work outside the home."

The pope called for sensitivity to the needs of working mothers, equal pay for equal work and other efforts to ensure that "being a woman and mother does not result in discrimination."

In his Angelus address a week later, Pope John Paul turned his attention to the growing number of women seeking public office and winning elections.

The quality of politics, he said Aug. 27, obviously does not depend on the gender of the politician, but on his or her values, competence and commitment.

The Vatican delegation, Navarro-Valls said, welcomes the convocation of the Beijing conference and supports its goals of promoting women's equality, health and education.

The delegation will join with others in condemning all forms of violence against women, which in the draft document includes rape, war, genital mutilation, forced prostitution and arranged marriages.

"While the official theme of this conference is 'action for equality, development and peace,' it has already been presented as a conference on 'the rights of women and their reproductive health,'" Navarro-Valls said.

"This reduction penalizes the interests of the majority of women," whose concerns in areas of health, education and economic development go well beyond problems connected to sexuality, he said.

Remember His Will In Yours.

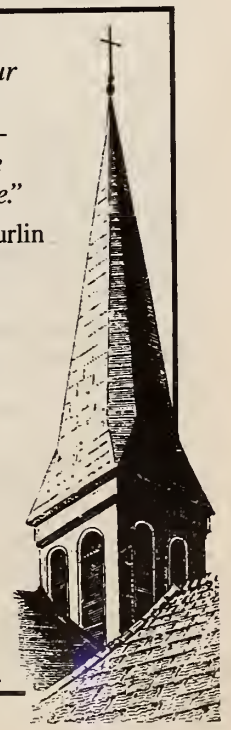
"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $_____ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



Pro-Life Corner

"Abortion and euthanasia are thus crimes which no human law can claim to legitimize. There is no obligation in conscience to obey such laws; instead there is a grave and clear obligation to oppose them by conscientious objection..."
Evangelium Vitae

The Respect Life Office Diocese of Charlotte
(704) 331-1720

Episcopal Calendar

Bishop William G. Curlin will take part in the following events during the next few weeks:

September 4
Labor Day

September 10
3 pm Charlotte Catholic High School Dedication and Blessing
7 pm Hispanic Mass, St. Patrick Cathedral

September 11-12
Day of Prayer for Seminarians
St. Meinrad Seminary

September 14
Presbyteral Council
Catholic Conference Center, Hickory

September 15
11 am Mass for Diocesan Support Staff Retreat, Catholic Conference Center, Hickory

THE CATHOLIC NEWS & HERALD

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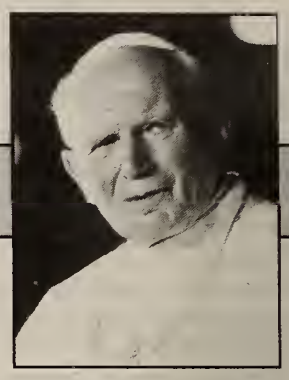
Pope Asks Christians To Redouble Ecumenical Efforts

The Pope Speaks

Pope John Paul II



VATICAN CITY (CNS) — Pope John Paul II asked Christians to "redouble the commitment" to ecumenical dialogue in order to overcome serious differences between their churches.

The pope, in remarks at a general audience at the Vatican Aug. 23, said the last several decades of dialogue have opened up important areas of theological and pastoral cooperation among the separated Christian communities.

"The road ahead is still long. We need to proceed with faith and courage, avoiding superficiality and rashness," he said.

"Comforted by the results already achieved, Christians should redouble the commitment," he said.

The pope was specifically discussing dialogue with Protestant churches formed as a result of the 16th-century Reformation. He said one of the problems today is that these churches have notable differences among themselves.

"In fact, inside a single church it is not unusual to find doctrinal currents that do not agree, with differences that even touch upon the substance of the faith," he said.

"These difficulties, however, make the persistent search for dialogue all the more necessary," he added.

He said the interest and dedication to the Bible among many Protestant churches was admirable. At the same time, he said, Catholics and Protestants have "serious differences about the relationship between sacred Scripture, tradition and the authentic magisterium of the church."

One particular problem, he said, is that Protestants deny that the church's magisterium, or teaching authority, can decisively interpret Scripture and draw from it ethical norms valid for Christian life.

He said theological dialogue on such basic issues as baptism and the Eucharist have opened up new areas of understanding and have highlighted other points that need further discussion.

"We need to proceed with consistency and respect on the road of brotherly comparison, relying above all on prayer," he said.

Pope Urges International Aid For African Refugees

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II urged international help for Rwandan and Burundian refugees, chased from Zaire but afraid to return to their homelands.

"This is an endless tragedy, and its victims are for the most part innocent people — hundreds of thousands of men and women, elderly and children," the pope said at a Sunday blessing Aug. 27.

Zaire, weary of hosting an estimated 1.2 million refugees from civil wars in neighboring Rwanda and Burundi, began in mid-August to force the them back across the border. After driving out 15,000, it suspended the policy when the U.N. High Commissioner for Refugees said it would organize a voluntary repatriation program.

The pope said he was happy to hear of the suspension, but added that a "definitive solution" was urgently needed.

"I therefore make a strong and heartfelt appeal to the international community, so that it devotes untiring generosity toward this task," he said.

He said Rwanda, the source of most of the refugees, also has a responsibility to welcome back returnees by guaranteeing them "dignity and safety."

"I encourage the entire Rwandan population to welcome them with open arms and open hearts, in a spirit of fraternity, solidarity and reconciliation," he said.

He urged Catholic agencies to offer an example by intensifying relief efforts for the returning refugees.

Office of the Bishop

September 1, 1995

Dear Friends in Christ:

As publisher of *The Catholic News & Herald*, I regret to inform our readers that Editor Bob Gately has resigned from his position. The decision to accept his resignation was done with reluctance.

Recent surgery and declining health necessitate that Bob focus his efforts on rest and recovery. Bob has met the challenges of his illness with courage and fortitude of faith.

For many years, Bob graced the newspaper with his incisive journalistic talents and with the countless hours dedicated to the production of our diocesan newspaper.

Bob joined the Catholic Center staff in July, 1987. Since that time, he has served the Diocese in several areas and positions. Bob was appointed editor of *The Catholic News & Herald* when it was established as our diocesan newspaper in September, 1991.

Through Bob's efforts and direction, the paper has grown and received numerous awards.

The Diocese is indebted to Bob for his dedication and hard work in making *The Catholic News & Herald* a publication of which we can be proud.

I offer my heartfelt gratitude to Bob for his contributions to *The Catholic News & Herald* and the Diocese. I invite you to join with me in prayer for Bob's recovery and wish him every blessing as he begins a well-deserved retirement.

Prayerfully yours in the Lord,
+William G. Curlin

Most Reverend William G. Curlin
Bishop of Charlotte

Joy And Pain

Light One Candle

Father John Catoir

Is it possible to experience both joy and pain at the same time? Yes it is. Joy and pain are like the north and south poles of one planet, at the center they become indistinguishable. Joy is possible even in painful circumstances. The saints and mystics testify to this. In Christ all things are possible.

If you are in severe physical pain these words may not be of much help, so I ask your forgiveness in advance. Please bear with me as I try to explore this mystery a bit further.

We all know that pain is absolutely horrible. It can be overpowering and crippling, but we also know it is passing. Pain runs its course, whereas joy is eternal. We may be battered by suffering of one kind or another, but if we keep the faith we will not be defeated.

The mystery of good and evil is often linked to this question. Much suffering is caused by the malice of others. Consider the senseless bloodshed in Rwanda, the merciless murder of civilians in Sarajevo or the slaughter of the innocent in the Oklahoma terrorist bombing. These horrors are too difficult to bear. Nevertheless, we carry on, living in God's love like a bee nestled in the calyx of a fragrant flower.

The great challenge is to bear suffering with courage. If you can try to be charitable in the process you have exhibited a sure sign of holiness. Charity is the essence of Christian perfection. Hospital patients have the same duty to be charitable as the nurses and doctors.

It's all done by trusting God's hidden plan for your life. Accepting all that God allows to happen to you is not easy to do. The art of practicing cheerful acquiescence may sound impossible, but the saints practiced it and there is always grace.

Blessed Julian of Norwich wrote: "The fullness of joy is to behold God in everything." This lofty knowledge may not spare you from the ravages of disease, but it can focus your mind on eternal truths. When St. Therese of Lisieux began to vomit blood in the last phase of her life in 1896 she welcomed her tuberculosis as the first summons of death and heaven. "I had a faith so living and lucid," she wrote, "that the thought of heaven was the sum of all my happiness." Pray for that same grace.

Joy can prevail over suffering and sorrow, or at least it can coexist with it. It takes great faith to realize that the Lord rose form the dead to give us hope in the glorious outcome of our own lives. All our pain will be purified in the furnace of His love.

The Lord asks us to be brave as we carry our cross. In times of suffering remember God's unchanging love. Conversely, when you are happy, don't forget those less fortunate than yourself. The joys of heaven await you. In all circumstances, trust God blindly, immediately and completely.

No one expects you to force feelings of any kind. You're only human. This joy we speak of is not a feeling you have to conjure up. It is simply a peaceful acceptance. You can accept your weakness and fragility without becoming discouraged. God will give you the grace to find His own joyful spirit abiding within you. He knows that you're doing the best you can and He loves you for that. Trust him and let Him be your joy and your strength.

For a free copy of the Christopher News Note, "Patience," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.

Father John Catoir is director of The Christophers.

A Summer Of Sadness

Family Matters

Eileen Marx

Like many places throughout the United States this summer, the past few weeks in Washington, D.C. have been filled with oppressive hot days and punishing humidity. With record breaking heat waves and no rain in sight, I find myself cheering for a day in the low 90's and feeling almost giddy if there's even a chance of an thunderstorm in the forecast.

But in ways much worse than the weather, it's been a difficult summer because many of our friends and neighbors are suffering during a season that should be relaxing and carefree.

The summer was just a day old when one of my son's closest friends was diagnosed with Crohn's Disease, a chronic inflammation of the digestive system. For three weeks, this brave little boy was hospitalized while a younger brother and sister anxiously waited for his return. His mother and father took turns being with him around the clock as family and friends prayed for his recovery.

Just a few weeks earlier, my best friend lost her father to lung cancer. She was pregnant with her third child, but she drove her father to every one of his chemotherapy treatments and looked forward to this time she spent with him.

During the past month, I have felt the sadness and pain of another close friend who reached out with extraordinary love and compassion to her father who was battling bone cancer. Although my friend has four young children, she found a way to be with her father every night in the hospital. A respected surgeon and loving "Papa," her dad also suffered a heart attack and stroke before he died in early August.

A few weeks ago, one of Joe's closest friends called to talk about the shock and heartbreak he was feeling after his wife suddenly decided to end their marriage.

Most upsetting to me throughout the summer was hearing that our friend and neighbor was diagnosed with breast cancer at the age of 34. Her two young children are the same age as mine and she is seven months pregnant with her third child. I am amazed by her strength and courage but also by the love and protection she and her husband have for their unborn baby.

As we've been busy cooking casseroles, baby-sitting children, visiting hospitals, making get well cards and praying, there's been little time to reflect on why people we care about are experiencing such sorrow this summer. There is a frustration on most days that we aren't able to do enough and an exhaustion on other days that we can't do any more. My prayer this summer is "Use me, Lord, just don't use me up, please!"

And yet, I've learned this summer, that it's not only our privilege but also our responsibility to reach out in any way we can to our friends, family members and others who are hurting or experiencing sorrow. Loving and serving our neighbor is at the very heart of what it means to be a Christian.

In a very personal way, I've seen how a sudden illness can turn a family's life inside out in a frighteningly short period of time. I have been overwhelmed with wonder and worry about what families do who do not have friends or family members to support them in difficult times. As more people are working and families are living further apart, the need for the community to pitch in and help becomes even more critical.

There have been times in these past few weeks when I have longed for a simpler summer. As a chorus of children yell, "Watch me, mom!" and do cannonballs off the pool's edge, I have prayed to be free of any more sorrows this summer. I have found myself wishing that my greatest worry was how much pool water my determined daughter would swallow before allowing me to scoop her up. Instead, suffering hangs over us like the stubborn mass of hot air and refuses to offer even a brief respite.

During the past few weeks I have wondered how a priest finds the time, the energy and the words to reach out to those hurting in his parish family. Suffering and sorrow never take a vacation, and a parish priest is called to minister to those who are in pain every summer and every season.

Father Al Barrera, O.P., a Dominican priest who teaches economics and theology at Providence College, is one priest who truly brings this ministry of service to others. Father Al has been an enormous help to my friend whose father died of bone cancer. Not only did this priest offer comfort and prayers, he also brought a message of hope.

During the funeral Mass, Father Al said, "We are a people of uncommon hope. It is a hope that is rooted in the Easter Resurrection. The hope that sustains us has its source in the love that Christ has for each one of us. Our human love is plugged into the divine love of Jesus. And we must never forget, especially in times of loss and suffering, that the love Christ has for every one of us in an inexhaustible reservoir."

As we drove home from the funeral, it was a sunny and sticky 94 degrees. But suddenly the skies darkened, thunder cracked and a steady rain began to fall. And the words I'd been waiting to hear for weeks came over the static of the car radio, "A cold front will be moving through the area during the next few days giving Washington residents much needed relief from the insufferable heat."

Labor Day Message: Respect Workers' Basic Human Rights

From page 1

More than 92 percent of the American workforce work for someone else. A vast amount of corporate restructuring took place in the late '70s and through the 1980s when American productivity lagged and wages followed. But since 1982 the stock market has exploded — increasing more than 400 percent, at the same time it is reported that the average wage has fallen about 15 percent. The market has responded to record corporate profits produced by robust gains in worker productivity and other factors. This renewed growth in productivity in the last few years has been accompanied by not the traditional increase in wages but an actual decline in real wages. This decline of wages and benefits for working people in United States over the last 10 years has resulted in the largest gap between the rich and poor in the industrialized world.

The so-called "downsizing," or some suggest "rightsizing," of corporations has brought about not just the elimination of jobs, but the remaining work often pays less, is part-time, and without health care or a pension. All of this has resulted in significant increases in the number of working families with children falling into poverty. In fact a majority of poor Americans lives in households with workers, most of whom have no health insurance or pension. The minimum wage is now some 26 percent below its average for the 1970s when adjusted for inflation. Instead of sharing in the expanding economy created by rising productivity, many workers have come to depend on the Earned Income Tax Credit, which has been raised three times since the mid-'80s. Recently an investment banker worried that "we face a real risk right now of dramatically increased social tensions and political upheaval if wages don't begin to catch up with the productivity curve."

The purpose of business in this new economy remains the same as other economic enterprises: to seek a profit by providing a service to the larger community and fulfilling the human needs of the people involved in the business. But John Paul II warns "profitability is not the only indicator of a firm's condition. It is possible for the financial accounts to be in order, and yet for the people — who make up the firm's most valuable asset — to be humiliated and their dignity offended. Besides being morally inadmissible, this will eventually have negative repercussions on the firm's economic efficiency.... Profit is a regulator of the life of a business, but it is not the only one; other human and moral factors must also be considered which, in the long term, are at least equally important for the life of a business."

Business ownership entails moral responsibilities to the larger society that requires it to create opportunities for work and add to the common good. In "Economic Justice for All," the bishops point out that work is so important that "all who can work are obliged to do so." John Paul II in "Centesimus Annus" adds this corollary: "The obligation to earn one's bread by the sweat of one's brow also presumes the right to do so. A society in which this right is systematically denied, in which economic policies do not allow workers to reach satisfactory levels of employment, cannot be justified from an ethical point of view, nor can that society attain social peace."

As America produces less things, products, manufactured goods, etc., and produces more ideas, services, and intangibles, the nature of businesses and work changes. Those who possess skills, technology and know-how become as important as landowners in years past. Work must not only provide for our own needs, but those of our families, our community, our nation, and all humanity.

A person is due — at what ever task, in whatever job, by the very fact of their humanity — both the possibility to survive and the possibility to contribute to the common good. The old adage "an honest day's work for an honest day's pay" implies a social contract between an employee and employer. It also recognizes the responsibility of employers and society to workers. Society must affirm this contract by ensuring that everyone who can work has the opportunity to do so. On the other hand, every business — regardless of its size, function, or organization — must respect the basic human rights of workers which include a living wage sufficient to support a family, old age and unemployment protection, a decent work environment, and the right to organize and bargain collectively.

On this Labor Day, we call on leaders of business and labor, government and other mediating organizations to reflect on the human consequences and moral dimensions of our changing economy. All must seek to renew the social contract which offers dignity to workers and puts work at the center of our national economic life.

This is the text of the 1995 U.S. Catholic Conference Labor Day statement by Auxiliary Bishop John H. Ricard of Baltimore, chairman of the USCC Committee on Domestic Policy.

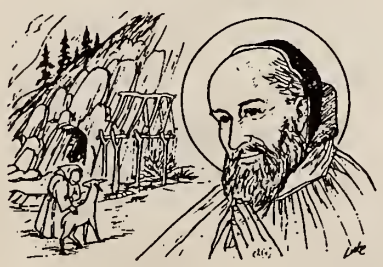
Thanks To Saint Jude For Special Intentions & in Thanksgiving For Favors Granted,

C.S.S.

In Recognition for All Favors Through St. Jude

B.H.

Abbot Giles



The legend of St. Giles has existed since the 10th century. It is said that in his youth he cured a sick beggar by offering the man his coat. He became a hermit to escape the adulation showered on him for the miracle and eventually was named abbot of a monastery near his cave. Stories say he gave spiritual counsel to Charlemagne. St. Giles is the patron saint of the physically handicapped and of beggars. His feast is Sept. 1.

Saints & Scripture

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Joanne K. Frazer — *Program development consultant; former Director of NC Peace Education Project*
Sister Veronica Grover, SHCJ — *Education consultant, St. Luke Pastoral Center, Charlotte; Instructor, Diocesan Lay Ministry program*
Mary Herr — *Community educator, Pastoral assistant at Our Lady of Guadalupe, Cherokee, NC.*
Bridget Johnson — *Community and church leader; Vice-president NC Council of Churches; Chair, Diocese of Charlotte CHD Committee*
Jan Valder Offerman — *Community activist, Charlotte*
Dr. Bernard Offerman — *Professor of Business & Director of Continuing Education, Johnson C. Smith University*
Linda Stout — *Executive Director, Piedmont Peace Project*
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Entertainment

Videos

The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Circle of Friends" (1995)

Irish coming-of-age tale set in 1957 Dublin, where a young Catholic couple (Minnie Driver and Chris O'Donnell) struggle to abstain from premarital sex while the girl's scheming friend (Saffron Burrows) carries on an affair with a wealthy Protestant (Colin Firth) which leads only to deceit and betrayal. Based on Maeve Binchy's novel and directed by Pat O'Connor, the visually pretty movie focuses on the sudsy upheavals of first love complicated by matters of conscience which are only superficially resolved. Brief bedroom scene and a few profanities.

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

"Heavyweights" (1995)

Comedy clunker about a summer camp catering to overweight boys (including Aaron Schwartz, Shaun Weiss and Kenan Thompson) taken over by a fitness freak (Ben Stiller) who instigates draconian measures to slim down the youngsters in order to produce an infomercial hawking his weight-loss program. Writer-director Steven Brill attempts to spoof America's fitness craze but his script is a weak collection of sitcom situations, lame fat jokes and interchangeable youngsters who predictably rebel and triumph in their search for just desserts. Minor violence and occasional toilet humor.

The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

"Hideaway" (1995)

Clunky horror fantasy in which a resuscitated car-accident victim (Jeff Goldblum) discovers that his hallucinations stem from the mind of a psychotic teen (Jeremy Sisto) out to add the man's wife (Christine Lahti) and daughter (Alicia Silverstone) to his collection of mutilated, deceased females. Director Brett Leonard's overuse of jarring special effects and cinematic cliches drains most of the suspense from the Dean R. Koontz novel on which this predictable thriller is based. Intermittent snippets of nasty violence and some rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

Office of the Bishop

September 1, 1995

Dear Friends in Christ:

Our Holy Father, Pope John Paul II, asked families around the world this year to commemorate World Communications Day 1995 by focusing on the power of movies in our lives. In his statement, "Cinema: Communicator of Culture and Values," he encouraged individuals and families to exercise good judgement in using movies as "an opportunity for growth, rather than "an occasion of harm." Indeed, movies and other media can have a profound effect on how we view the world and others, and most especially, a profound impact on our children's values.

What better time for the Catholic Communication Campaign (CCC) to launch a toll-free national movie review line to help people make informed choices about the movies they see.

The CCC, which you so generously support each year in a special parish collection in May, encourages you to call 1-800-311-4CCC to hear reviews of leading box office attractions. Each review contains a short, objective description of the film's storyline and subject matter, and an evaluation of content, treatment, entertainment values, moral qualities and, if appropriate, the film's exploitation of violence, sex and language. These reviews are provided by the U.S. Catholic Conference, Office for Film and Broadcasting, which provides movie reviews and ratings published by the Catholic News Service.

In addition to reviews of current movies, you may hear a review of the recommended "video-of-the-week" for family viewing.

I encourage you and your family to use this service before going to the theater. These reviews go well beyond the standard national rating system established by the Motion Picture Association of America.

Both television and movies can make our lives richer, teach our children, and broaden our knowledge. However, they can undermine the values we impart to our families. The choice is ours.

Please use this new 800 number to take a more active role in selecting quality movie viewing for your family. May the Holy Spirit guide you and your family as you discern and choose the messages you allow into your homes and your hearts.

Prayerfully yours in the Lord,

+ William G. Curlin

Most Reverend William G. Curlin
Bishop of Charlotte

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A *process* for discovering God's will at home

FAITH alive!

By Mary Miller Pedersen
Catholic News Service

Is this the man I should marry?

Should we adopt another child?

How do we advise our 20-year-old who wants to leave home and move into an apartment?

Should we arrange for a nursing home for our aging parents?

In every stage of our family's growth, there have been difficult decisions. Some are major decisions like a change in jobs. Others are minor, like letting a child go on vacation with another family.

Most of us take decisions seriously. We want to do the right thing.

As Christians, we believe that God knows us intimately and has a plan for our lives. We also believe that each of us has the gift of free will, along with intelligence, to help us choose the right path. That's the tough part!

How do we align our will with God's will? How do we even know what God's will for us is?

Our son's decision to join a rock band in high school didn't look much like God's will to us. We wondered whether we should allow this. What if he lost interest in school or got into drugs?

We voiced our fears and concerns to him. We prayed for guidance (for our son and for us). We set some limits on his time and activities as a condition for his joining the band.

Then we supported his decision and trusted the Holy Spirit to help us live out the decision. Now, three years later, he's half way through college, getting some superior grades, writing his own music and playing in two bands.

Things would definitely be easier if we knew for certain whether a decision is God's will, like Mary knew when the angel announced she was to be the mother of God.

But God's will is not stored on a CD Rom somewhere that we can access upon demand.

God's plan has to do with how God shapes and directs human history and all creation, including our families. No one has a complete grip on that! But there are some steps — suggested by our Catholic Christian tradition — that will aid us in knowing God's plan for us.

First, we should use our heads! We can use our gift of intellect to gather information about options open to us.

A knowledge of church teachings about the important vocation of marriage and family life can help guide parents when making choices that concern their family. These teachings help us develop a well-formed conscience, which in turn attunes us to God's will.

Catholic teaching and tradition is a kind of wisdom that guides us in making good decisions, a sort of backdrop for the stages of life. (Think how hard it would have been for Mary to say yes to the angel if she hadn't been familiar with Scripture stories about a promised Messiah!)

Second, look in the right place.

To find God's plan, we need to look for it! One place to look is among believing friends in our church community.

Society often has profit and pleasure as goals. It is easy to become confused in directing our lives.

Belonging to a community that takes God's plan seriously helps! Going to Mass, receiving the sacraments, attending an adult education class or joining a small faith-sharing community is all part of looking for God's will.

It may not provide specific answers to daily questions, but a believing community is an excellent environment for finding out where God is leading us.

Third, we should ask for what we need.

Pray for guidance. When events take place beyond our control, like sickness or accidents, prayer helps us to see God's compassion and care despite our difficulties. When we must make difficult choices, prayer gives us confidence that our decisions will be good ones.

One mother told me that her family's prayer at meals or nighttime always includes asking for guidance in large and small decisions.

In decisions involving our children, I figure they are God's creation as much or more than ours. God knows better than we what is best for them.

The challenge as children grow up is to allow them to use their will (and the consciences we helped them form) in making decisions. That isn't easy for any parent, but surely it must be in God's design that they ultimately desire to follow God's lead themselves.

I must admit that I have yet to be visited by a winged messenger telling what God's plan for me is in such matters. But using my intellect, looking for a plan and asking for what I need makes it easier to align my will with God's.

Using that approach, a sense of serenity follows in times of family decisions.

Here is a popular prayer many people use to ask for help in following God's plan in difficult family circumstances: "God, grant me the strength to accept the things I cannot change, the courage to change the things I can and the wisdom to know the difference."

(Ms. Pedersen is the coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

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"One mother told me that her family's prayer at meals or nighttime always includes asking for guidance in large and small decisions."

FAITH IN ACTION

Jesus' plan "to make something out of us" by getting us to look "into the depths of our own hearts" and to recognize our own disguises so that our pretenses can be stripped away is discussed in *Crisis of Faith, Crisis of Love,* by Trappist Father Thomas Keating (Continuum Books, 1995 revised edition, 370 Lexington Ave., New York, N.Y. 10017. Paperback, $10.95). Father Keating says: "When Christ decides ... to make something out of us, it is his idea not ours. He is the one who has the most stock in this business, and he is the one who is going to make it succeed — and that in spite of us!"

Reflection: Father Keating suggests that Jesus has ways of posing questions to us, getting us to look at our own inner motives and to judge ourselves. Right now, what does Jesus want me to recognize in myself?

FOOD FOR THOUGHT

God's plan for me is clear when my choice is between good and evil.

But God's plan seems much less clear when I must choose between two good possibilities: to be a teacher or a journalist, for example. Did God plan that I become a journalist?

The ways of divine "providence are often unknown to us," the Catechism of the Catholic Church says (No. 314). But I know God's plan is that I "journey" toward my destiny by making choices and exercising love, the catechism indicates (No. 311).

Most people find out that this journey entails struggle, however. Part of the struggle is discovering what God wants.

That's not so difficult when I foresee the consequences of a decision I face. But often I'm not certain what the outcome will be. Then what?

I believe that sometimes people need to wait a while for God's will to become clearer. For example, I might not know immediately how to resolve a family problem or whether I am the one to resolve it.

Then trust is needed that over time God will help us find a course of action. That means trusting that God participates in mysterious ways in working out my life's plan.

30

David Gibson, Editor, Faith Alive!

Is it all God's fault?

By Father Robert L. Kinast
Catholic News Service

Beth and her husband, Tom, were having extreme difficulty with their 17-year-old daughter Linda. She experimented with drugs, skipped school regularly and compiled a long list of misdemeanors.

Then Linda asked her parents to sign papers allowing another woman to become her legal guardian. This woman ran a commune of teen-agers whose parents had authorized her to be the teens' legal guardian.

In desperation Beth and Tom signed the papers, fearing that if they didn't Linda might do something worse than she already had done.

Six months later Linda asked her parents to take her back. The commune experience was a disaster. She seemed ready to take responsibility for her life.

Reflecting on this experience, Beth commented: "I almost gave up hope that God was hearing me. Now I see that this was all part of God's plan. It was a roundabout way of reuniting us."

Is Beth correct? Did God plan for Linda to experience trouble, disown her parents and then come back?

What about situations that don't turn out as well? Are they part of God's plan?

What about situations like the bombing of the federal building in Oklahoma City?

These are theological questions that no one has answered fully. St. Augustine affirmed that God created all people for happiness and salvation. But Augustine also believed sin had so disordered human nature and corrupted free will that it takes a special act of grace to save those God desires to save. If Linda is one of those people, God's plan for her includes a special act of grace.

Later theologians, like St. Thomas Aquinas, retained Augustine's view that God's original plan is to save all people, but held that the deciding factor is not God's decision but whether the person cooperates with grace.

God knows who will cooperate, but God's knowledge does not force anyone to do so. That would mean that God knew what would happen in Oklahoma City, though that knowledge neither caused nor prevented what happened.

Some Protestant reformers, like John Calvin, held that God predestines some people to salvation and others to damnation.

Among Catholics, the Council of Trent rejected this teaching and affirmed that God offers each person sufficient grace for salvation but that each person must accept it.

Modern theologians like Jesuit Father Karl Rahner put this in a more dynamic context. Thus, God's plan is that each person enjoy the fullest experience of life possible, given the particular circumstances. But because circumstances keep changing, God's plan constantly reacts and adjusts to decisions people make.

That would mean God does not predetermine or pre-plan anyone's life in detail. Rather, God responds to everyone's life as it develops and works out the details of the divine plan for each person as circumstances occur in their lives.

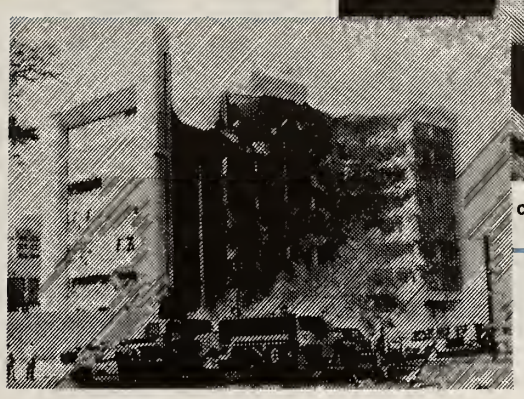
In this view God did not plan that Linda disown her parents, but once she did God tried to help Linda and Beth and Tom see how they might still be a family — and fulfill God's plan.

In this sense Beth is right that Linda's decision to come back is part of God's plan. It is roundabout, not because God wanted it that way, but because Linda — and perhaps Beth and Tom — made it that way.

My seminary spiritual director had a saying that sums up this modern view. He used to say: Human wisdom comes from hindsight; divine wisdom comes from foresight. But we're both looking from the same vantage point.

(Father Kinast is the director of the Center for Theological Reflection, Indian Rocks Beach, Fla.)

"God knows who will cooperate, but God's knowledge does not force anyone to do so. That would mean that God knew what would happen in Oklahoma City, though that knowledge neither caused nor prevented what happened."



CNS photos from Reuters

FAITH IN THE MARKETPLACE

Why do bad things happen to good people?

"We have a little boy with cancer, and we've really struggled with that. Bad things happen because we're no better than anyone else.... If you take away all the bad stuff, then you take away all the good stuff, the joy.... I have found through all the bad stuff, that's what strengthens your faith." — Joan Broek, Urbandale, Iowa

"Looking at the life of Christ, his temptation and betrayal and revilement, all these things happened for a good purpose. We can see that in retrospect. When I look at Peter's betrayal, I see the new dimensions of friendship Peter discovered through Christ's forgiveness.... There is a reason for the evil and bad things that happen in my life." — Katrine Stewart, Alexandria, Va.

"Though we don't understand why, (suffering is) an opportunity to absorb more of God into ourselves in imitation of Jesus who endured the ultimate suffering.... Suffering, like death, is a door to God." — Lorrie Carroll, Polk City, Iowa

"Sometimes we do have to suffer to gain the good things in life.... Sometimes I have gone down the wrong path, and God has allowed these things to happen to show me the way back because I have free will." — Candy Plew, Des Moines, Iowa

An upcoming edition asks: What is your idea of the good exercise of power or authority by parents, employers and employees, or others? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Does anyone know why bad things happen?

By Father John J. Castelot
Catholic News Service

Walking through the streets of Jerusalem, Jesus and his disciples noticed a blind beggar, a sad but not uncommon sight.

The disciples asked Jesus: "Rabbi, who sinned, this man or his parents, that he was born blind?" The question reflected an ancient explanation for why bad things happened to people: They were being punished for their sins.

The author of the Book of Job long ago had shown this to be an unacceptable explanation. But once an idea like this gets planted in people's heads, it is hard to dislodge it. It is such an attractively simple answer to a maddening problem.

When one thinks about the disciples' question, it is manifestly silly. How could the man have sinned so seriously before he was even born?

At any rate, Jesus' answer is unhesitating: "Neither he nor his parents sinned; it is so that the works of God might be made visible through him" (John 9:3).

The man's misfortune was nobody's fault, but his blindness did furnish an opportunity for God to manifest healing compassion.

On another occasion Jesus referred to two recent tragedies which everyone was talking about, and about which everyone had an opinion.

Pilate had massacred a group of Galileans as they were in the process of offering sacrifice. In Jerusalem a tower under construction had collapsed and crushed 18 people.

Jesus squelched one opinion: The victims had not suffered the consequences of their sins. "Do you think that because these Galileans suffered in this way they were greater sinners than all other Galileans?...

"Or those 18 people who were killed when the tower at Siloam fell on them — do you think they were more guilty than everyone else who lived in Jerusalem? By no means! But I tell you, if you do not repent, you will all perish as they did!" (Luke 13:1-5)

Jesus lived in the same imperfect world as everyone else. He offered no explanation for what happens in this unpredictable world. But he did react with understanding and practical compassion for its victims, and he urged people to live as best they could to secure happiness and peace of mind.

More important than what happens to people is how they react to it. They have the power to rise above life's misfortunes and become better and stronger as a result of their experiences.

As Paul put it, "We even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope, and hope does not disappoint, because the love of God (for us) has been poured out into our hearts through the Holy Spirit that has been given to us" (Romans 5:3-5).

(Father Castelot is a Scripture scholar, author, teacher and lecturer.)

FAITH alive!

People In The News

An Improving Cardinal Bernardin Inspires Patients

CHICAGO (CNS) — Cardinal Joseph L. Bernardin of Chicago recently completed his radiation therapy, but before he did he helped other patients get well.

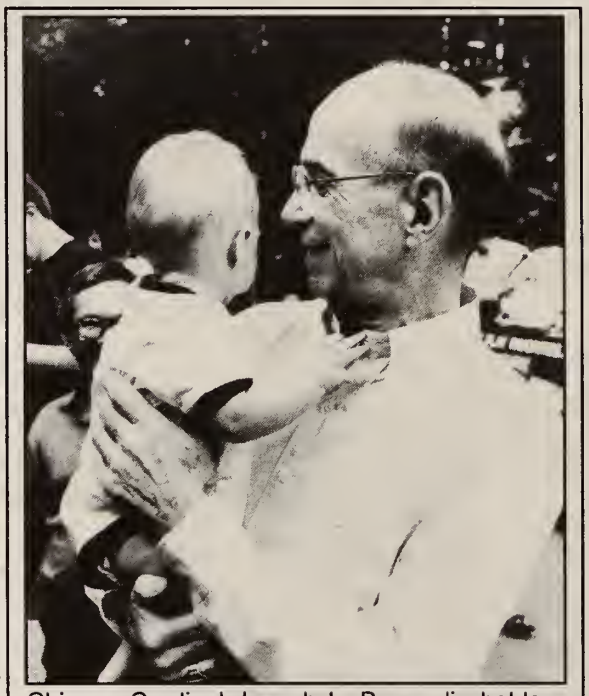
One day at the hospital the cardinal noticed a woman on a stretcher in obvious discomfort. He told her he would pray for her at his next Mass.

"The next day he gave her a personal note. You could see the joy in her face," said Anne McCall, a radiation oncologist at Loyola University Medical Center in Maywood.

"She got better," McCall told The New World, Chicago's archdiocesan newspaper. "The cardinal provided her with energy."

The cardinal was "really part of the family" of cancer patients who gathered daily in a waiting room at Loyola, said McCall. He encouraged them and gave them small silver crucifixes blessed in Rome.

"They wore them with genuine pride," said McCall. "He's a holy man."



Chicago Cardinal Joseph L. Bernardin holds a baby during a picnic for Catholic young adults outside the cardinal's residence Aug. 6. This was the first public event hosted by the cardinal since he underwent surgery for cancer in June.

CNS photo by Frank J. Cassella

The cardinal completed 28 days of radiation and chemotherapy treatment Aug. 16. Doctors say he is doing well.

"We are very pleased," said McCall. "He's very determined. He sticks to his diet. He follows his physicians' instructions. He's a very strong person."

The treatment was needed to kill any microscopic cancer cells that remained after doctors removed his pancreas and other nearby organs June 12.

In mid-September the cardinal will begin the "maintenance" phase of his treatment, receiving weekly injections of a chemotherapy drug to kill off any growing tumors.

Another cancer patient at Loyola helped by the cardinal was Theresa Cozzolino of Downers Grove, a 34-year-old mother of three. The cardinal visited her and sent her some of the many flowers people had given him.

"The presence about him — he's so calm," Cozzolino said. "It kind of gave me a renewed faith in my religion."

The cardinal intends to return to his duties on a limited basis after Labor Day and to a full schedule by Christmas. In the meantime, he is keeping some appointments scheduled months ago.

Members of St. Ann Parish in Lansing were not sure a recovering Cardinal Bernardin would visit them Aug. 19. But they were certainly glad he did.

Parishioner Margie Guadagno called the cardinal's visit "inspiring beyond words...to see someone in the middle of so much trouble and pain to take time out to be with us."

A week earlier, he was at St. Patrick Parish in Lemont to help celebrate the 100th anniversary of the church building. After the Mass, the cardinal stood outside in the searing 98-degree heat to pose for pictures with parishioners. He also made an appearance at the reception.

On Aug. 21-24 the cardinal attended a retreat with bishops from the Midwest at the Cardinal Stritch Retreat House.

Harvard Law Professor To Head Beijing Delegation

VATICAN CITY (CNS) — Pope John Paul II has chosen Mary Ann Glendon, a professor of law at Harvard University, to head the Vatican's delegation to the Fourth World Conference on Women, sources said. The Vatican was scheduled to formally announce the composition of its delegation Aug. 25, but church officials and conference observers in Rome and elsewhere confirmed Glendon was the pope's choice. While Glendon was not among Vatican negotiators participating in the U.N. preparatory meetings for the Sept. 4-15 conference in Beijing, she reportedly met with Vatican officials in late July or early August for an in-depth discussion of the Vatican's position. A professor of law at Harvard since 1986, Glendon, 56, is married and the mother of three daughters.

Focolare Movement Honors Rabbi For Work On Christian-Jewish Unity

HYDE PARK, N.Y. (CNS) — The 1995 annual unity award of the U.S. Focolare movement was given to Rabbi Jack Bemporad, director of the Center for Christian-Jewish Understanding at Sacred Heart University in Fairfield, Conn. Sharry Silvi and Julian Ciabattini, U.S. leaders of the movement, made the presentation Aug. 20 at the Focolare center, Mariapolis Luminosa, in Hyde Park. Miss Silvi said Rabbi Bemporad had been chosen at the suggestion of Baltimore Cardinal William H. Keeler, president of the National Conference of Catholic Bishops. The cardinal, a member of Rabbi Bemporad's advisory board and himself the 1989 recipient of the Focolare award, said Rabbi Bemporad has "an exceedingly profound grasp of the issues" involved in Catholic-Jewish relations.

Dr. Bernard Nathanson To Become A Catholic

NEW YORK (CNS) — Dr. Bernard N. Nathanson, an obstetrician- gynecologist who became an abortion opponent after directing an abortion clinic, has been taking instructions in the Catholic faith, Catholic New York reported. The weekly of the New York archdiocese reported in its Aug. 17 issue that he "plans to be baptized soon." Nathanson, is a native of New York who chaired the National Association for Repeal of Abortion Laws, later renamed the National Abortion and Reproductive Rights Action League. He has become a prominent figure in the pro-life movement, speaking and producing materials such as a 1984 video, "Silent Scream."

Sister Maureen Blount Little and her son Bret Hanemann admire his infant daughter, Abigail. The 48-year-old widow is a Sister of the Sacred Heart as well as a grandmother.

CNS photo by Frank Methe, Clarion Herald

Liverpool Archbishop Enters Hospital With Cancer

LIVERPOOL, England (CNS) — Archbishop Derek Worlock of Liverpool has asked for prayers after entering a hospital with a recurrence of cancer. The archbishop, 75, had a cancerous lung removed three years ago and appeared to have made a recovery. But in a statement released Aug. 18, he said he was being treated for a recurrence of the disease.

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CHD Conference Celebrates, Energizes Anti-Poverty Work

With 25 years of experience, $250 million raised and more than 3,000 groups aided, the Campaign for Human Development turned a national anniversary celebration in Chicago into a time for energizing and planning for the next generation of fighting poverty.

More than 2,000 people representing dioceses, parishes, local and national organizations gathered in Chicago Aug. 25-28 for CHD's 25th anniversary conference. Colorful, music-filled and marked by the almost perpetual sound of excited discussion, the conference brought together the old and new of the U.S. bishops' anti-poverty program.

The conference attracted poor activists, middle-class church administrators, bishops, a member of Congress, beneficiaries of CHD-funded programs and a White House representative.

President Clinton sent a letter lauding CHD as shaping a brighter future by helping to build the American community.

"Your vision and commitment are making a profound difference in many lives," said the president in a letter delivered Aug. 27 by Hillary Rodham Clinton's deputy chief of staff.

"I applaud you for your dedication to helping low-income people to help themselves, and I salute the many Americans who have taken the initiative to improve and renew their neighborhoods," Clinton's letter said.

In his first major address since his surgery and radiation treatment for cancer this summer, Chicago's Cardinal Joseph L. Bernardin said in the celebration's opening session Aug. 25 that despite CHD's success in fighting poverty, the country is more divided than ever between "haves" and "have nots" and that the ongoing welfare reform debate is too much about economics and too little about people.

"Tragically, poverty is more entrenched today than ever before in our nation's history," Cardinal Bernardin said.

When CHD was founded by the U.S. bishops, the emphasis in its work was on addressing poverty, racism and injustice, said the cardinal. Today, society seems focused only on welfare reform as a way of saving money.

"Unfortunately, the debate about such reform seems to spring not so much from an authentic concern for the poor as from pragmatic concerns about the federal budget deficit and taxpayers' pocketbooks," he said. "The federal budget and taxes are realities that must be dealt with, but they should not be resolved apart from a sincere and objective consideration of the common good of all citizens."

Cornel West, a charismatic, black Harvard professor got the multiracial conferees on their feet and revved up about their work.

The rest of the world may be operating at cross purposes to the values extolled by CHD — a commitment to nonmarket values "even if we are the last ones in America with them," West said. But the CHD dedication to helping the poor rise above the pressures of economics, racism and classism is clearly rooted in the words and example of Jesus.

"We might get down and out sometimes," said West."But there's no cynicism in Christ's Gospel." The inspiration to work for a better future lies in knowledge that it is work for the kingdom of God.

CHD's rooting in Catholic social teaching, "even a Baptist brother like me can chime in on," West said.

Throughout the conference, participants told of the experiences in their communities that brought them to organizations funded by CHD.

Many were like Bertha Lewis, with Brooklyn ACORN, who told of first understanding society's unfairness when she saw new housing being built in her Philadelphia neighborhood as a child and excitedly ran to tell her grandmother that they would be getting a new place to live. Her grandmother told her the new high-rise apartments weren't for them. The lesson stuck with her.

"Any strategy for the future better make sure they include us in those plans," she said. "Right now we — poor people — don't have any access. We have to be accountable to poor people."

At the conference's Saturday night liturgy, Baltimore Cardinal William H. Keeler, president of the National Conference of Catholic Bishops and USCC, summarized many of the hopes and inspirations of the people involved with CHD.

"We look for that spark of holiness which every community needs to realize its full potential: the vertical dimension of dependence on God which this Eucharist celebrates," he said. "Here it is that one receives the strength to affirm human dignity, to plead for the means to slake that thirst for God's holiness which is related to a key beatitude."

Local Conference Celebrates CHD

CLEMMONS — A conference to celebrate 25 years of the Campaign for Human Development working to end poverty and injustice in America and North Carolina is Saturday, Sept. 23 from 9:45 a.m.-3:15 p.m. at Holy Family Church. Presentations at "A Call to Be...A Community of Justice" will be made by Bishop William G. Curlin, bishop of the Diocese of Charlotte; Ron White, education coordinator of CHD; Linda Stout of the Piedmont Peace Project and Dan Gerlach of the North Carolina Legal Services Resource Center, Inc. Participants will hear about CHD funded groups in "conversation circles" and attend skills-building workshops on applying CHD educational materials in faith formation and being an effective CHD parish coordinator.

"This is a chance to build community among all of us who want to know more about linking the gospel message to the essential work of social justice," said Scott Spivak, CHD diocesan director. "This is also a time to come together to celebrate the work of CHD...in breaking the cycle of poverty. Grants of more than $1,000,000 over the past 25 years have enabled poor people to make significant changes in their lives and communities. This is our chance to hear from some of them!"

"CHD challenges us to see and serve the most vulnerable in our midst. Its action is the action of Christ within us," said Bishop Curlin.

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Maestros dedicados

Por LUIS A. WOLF

Hace dos años que la Sra. Mary Jane Siman y su esposo el Sr. Alfred Siman vienen a nuestro local en Shenandoah y The Plaza cada sábado y domingo a dar clases de inglés.

Todo empezó cuando la Sra. Siman se retiró de maestra, después de haber enseñado en el Sistema de Escuelas de Charlotte-Mecklenburg por 13 años. Un grupo de estudiantes le pidió que ayudara a sus padres, que no sabían inglés, a aprender esta lengua, y fue así como en junio de 1993 se empezaron estas clases en uno de los salones del antiguo colegio de La Asunción.

El Sr. Siman con un grupo de estudiantes puertorriqueños.

Los Siman son oriundos de Nueva Jersey, vivieron en Connecticut por algún tiempo y se trasladaron a Charlotte en 1975. Como ya se dijo, ella es maestra retirada y el Sr. Siman es ingeniero retirado de la Homelite.

Los dos han enseñado a una variedad de personas de diferentes nacionalidades. Los estudiantes más recientes son de Vietnam, Rumanía, México, Colombia y Puerto Rico. Muchos estudiantes han venido y se han ido pero todavía siguen asistiendo a estas clases algunos de los "originales" que empezaron con ellos hace dos años.

La Sra. Siman nos dijo que hace este trabajo porque le gusta, que no ha perdido su espíritu de maestra y que su recompensa es ver el adelanto de sus alumnos y ayudar a quien lo necesita. Ella convenció a su esposo para que le ayudara en esta obra de enseñar y él se ha convertido de ingeniero en maestro.

La Sra. Siman enseñando pronunciación a algunos de sus alumnos. Fotos Luis Wolf

Estas clases de inglés son gratis y se dan en la Oficina del Centro Católico Hispano, situada en el 2117 de Shenandoah Ave. cada sábado y domingo de 10:30 a.m. a 12:30 p.m. El matrimonio Siman también enseña inglés los jueves por la noche en "The First Alliance Church", situada en North Sharon Amity. Las personas interesadas en aprender inglés pueden hablar con ellos antes o después de las clases.

La leyenda del arco iris

Cuentan que hace mucho tiempo los colores empezaron a pelearse. Cada uno proclamaba que era el más importante, el más útil, el favorito. El verde dijo: Sin duda, yo soy el más importante. Soy el signo de la vida y la esperanza. Estoy en la hierba, los árboles, los ojos. Sin mí los animales morirían.

El azul interrumpió: Tú sólo piensas en la tierra, pero considera el cielo y el mar. El agua es la base de la vida y son las nubes las que absorben del mar azul. El cielo da espacio y paz y serenidad.

El amarillo soltó una risita: ¡Ustedes son muy serios! Yo traigo risa, alegría y calor al mundo. El sol es amarillo, la luna es amarilla, las estrellas son amarillas. Sin mí no habría alegría.

A continuación tomó la palabra el naranja: Yo soy el color de la salud y de la fuerza. Puedo ser poco frecuente pero soy precioso para las necesidades internas de la vida humana. No estoy todo el tiempo dando vueltas, pero cuando coloreo el cielo en el amanecer o en el crepúsculo, mi belleza es tan impresionante que nadie piensa en ustedes.

El rojo no podía contenerse por más tiempo y saltó: Yo soy el color del peligro y del valor. Estoy dispuesto a luchar por una causa. Traigo fuego a la sangre. Soy el color de la pasión y del amor, de la rosa roja, de la flor de pascua, de la amapola.

El purpura enrojeció y habló con gran pompa: Soy el color de la realeza y el poder. Reyes, jefes de Estado, obispos, me han escogido siempre, porque soy el signo de la autoridad. La gente no me cuestiona; me escucha y me obedece.

El añil habló mucho más tranquilamente que los otros, pero con igual determinación: Soy el color del silencio. Raramente repararían en mí, pero sin mí todos serían superficiales. Represento el pensamiento y la reflexión. Me necesitan para el equilibrio y el constraste, la oración y la paz interior.

Así fue como los colores estuvieron presumiendo, cada uno convenciendo de que él era el mejor. De repente, apareció un resplandor de luz blanca y brillante. Había relámpagos que retumbaban con estrépito. La lluvia comenzó a caer implacablemente. Los colores comenzaron a acurrucarse con miedo, acercándose unos a otros buscando protección.

¡Están locos, dijo la lluvia, luchando contra ustedes mismos, intentando cada uno dominar al resto! ¿No saben que Dios los ha hecho a todos? Cada uno para un objetivo especial, único, diferente. El los ama a todos. Unan sus manos y vengan conmigo. Dios quiere extenderlos a través del mundo en un gran arco de color, como recuerdo de que los ama a todos, de que pueden vivir juntos en paz, como promesa de que está con ustedes, como señal de esperanza para el mañana.

Y así fue como Dios usó la lluvia para lavar el mundo. Y puso el arco iris en el cielo para que, cuando lo veamos, nos acordemos de que nos tenemos que tener en cuenta unos a otros. *Tomado de La Vida Cristiana, boletín dominical de la Iglesia Católica Cubana.*

Fiesta De La Virgen De La Caridad Del Cobre

El Padre Vicente quiere aprovechar la fiesta de la Virgen de la Caridad del Cobre este año con dos objetivos para nuestra vida espiritual: primero, para buscar la reconciliación con Dios, con nosotros mismos y con el hermano; segundo, para hacernos solidarios, mediante la oración y el sacrificio, con el sufrimiento del pueblo cubano. Horario de actividades:

Viernes, 8 de septiembre

7:30 p.m.: Sacramento de la Reconciliación (confesiones), catedral de San Patricio.

8:00 p.m.: Celebración de la Eucaristía, catedral de San Patricio.

9:00 p.m.: Adoración del Santísimo con silencio, oraciones, lecturas bíblicas, rezo del Rosario—Sacramento de la Reconciliación, catedral de San Patricio.

Sábado, 9 de septiembre

7 p.m.: Sacramento de la Reconciliación, catedral de San Patricio.

8 p.m.: Acto penitencial, catedral de San Patricio.

9 p.m.: Adoración del Santísimo con silencio, oraciones, lecturas bíblicas, cantos—Sacramento de la Reconciliación, catedral de San Patricio.

Domingo, 10 de septiembre

10:30 a.m.: procesión y celebración de la Eucaristía, Centro Católico Híspano.

5 p.m.: charla sobre la realidad política, económica, social y religiosa de Cuba con el Padre Mario Vizcaino, catedral de San Patricio.

5:45 p.m.: descanso.

6 p.m.: experiencia personal de los últimos refugiados cubanos, catedral de San Patricio.

6:45 p.m.: reunirse para la procesión y la Eucaristía, catedral de San Patricio.

El padre nos pide que nos animemos a participar en las actividades de estos días.

Dirigentes religiosos dicen que el Papa visitará América Central

SAN SALVADOR (CNS) — Dirigentes eclesiásticos dijeron que el Papa Juan Pablo II se propone visitar El Salvador en febrero del año próximo como parte de un viaje por tres países de la América Central, su primer viaje a esa región desde principios del decenio de 1980.

El Nuncio Papal en El Salvador, Monseñor Manuel Monteiro de Castro, dijo que la visita del Papa en 1996 contribuirá al fortaleciento de la fe de los católicos en ese país, así como dará un impulso importante a las gestiones de reconciliación posteriores a la guerra.

Monseñor Fernando Sáenz Lacalle, Arzopispo de San Salvador, que se unió al Nuncio en una conferencia de prensa sobre la visita, dijo que "el Papa verá una nueva nación, una nación de paz".

"Será un gozo para él ver al país en circunstancias diferentes que cuando estuvo aquí la vez amnterior", dijo el Arzobispo.

El Papa Juan Pablo visitó a El Salvador por primera vez en marzo de 1983, en lo más crudo de la guerra civil que dejó más de 80,000 muertos. La guerra terminó en enero de 1992.

El Presidente de El Salvador, Armando Calderón Sol, dijo que él considera la visita planeada "un sello ... de la reconciliación" y "una recompensa para El Salvador y para mí, como jefe de estado".

Como parte de su viaje por la región, el Papa se propone también visitar a Guatemala y Nicaragua.

En Esquipulas, a 140 millas al este de Ciudad Guatemala, el Papa planea celebrar el cuadricentésimo aniversario de la basílica local.

En Ciudad Guatemala, Monseñor Próspero Penados del Barrio, Arzobispo local, dijo a los reporteros: "Esperamos que durante la estadía del Papa, nosotros los guatemaltecos, podamos hallar la reconciliación entre nosotros mismos".

A Player Of Saints: In Real Life Leonardo Defilippis Is The Prodigal Son

By BILL DODDS

It wasn't that actor Leonardo Defilippis, a cradle Catholic, stormed away from the Church. He simply drifted, easily pulled, first by his friends in high school and college, then by his peers in the theater world.

It wasn't that he experienced a sudden and blinding re-conversion. As the winds of life began to blow harder and present problems that were more than he could solve, he looked for an anchor. He turned to God. He began to pray. He returned to the sacraments. He returned to the values his family had lived.

And that has made all the difference.

"It was kind of like the prodigal son's situation," Defilippis recalled. "You say, 'Hey, why am I eating the pigs' food?'"

That's not to say Defilippis came from a wealthy land-owning family, just a solid loving one. His dad was a butcher, and his mom was a homemaker.

Born in 1952 in St. Helena, Calif., Leonard (who would adopt the name Leonardo after a year in Italy during college) was the oldest of six children. His was "a good family, a solid family, a united family, a married family. Those things came to fruition later and that gave me some stability and common sense, so that when I did get into trouble, I said, 'Wait a minute. I don't have to be in this situation.'"

It was also a family that had no members associated with the theater. "I got into acting in high school," Defilippis said. He continued to pursue his interest in drama while in college, earning a degree in English at the time.

He had not had a lot of formal training when he traveled to San Francisco in 1975 and began taking classes at the American Conservatory Theater. Part of his learning experience was becoming a street performer.

During the next six years, Defilippis worked at the Santa Rosa Repertory Theater, the Old Globe in San Diego, the Colorado Shakespeare Festival and the Oregon Shakespeare Festival.

"The artistic life can be rather wide and open," he said, which means "that pretty much everything is accepted and acceptable, even if it's morally wrong.

"I was involved in the theater lifestyle, which is very transient and has relationships that are very transient. You just have to look at Hollywood as an indication, only on a grander scale. I just got caught up in all that," he said.

It was also during this time, according to Defilippis, "that morally I had to make some big decisions in my life. So the choices became more clear which way I was going to go."

An example, he explained, was a dancer friend who had become an heroin addict: "I became very concerned about her...I didn't know what to do. In a way, I slowly started coming back to prayer and to God because I didn't have any other way to go."

At the time, he was "seeing the destruction of so many lives all around me and finding myself almost getting involved in the destruction of my own life, too. Coming to those kinds of crucial points, I had to make some decisions."

When Defilippis joined the Oregon Shakespeare Festival in Ashland, he returned to the sacraments and became involved in the Dominican-run Our Lady of the Mountains Parish. He became friends with a woman who shared his interests in the arts and religion. She became his sponsor for the first production he produced and directed: "The Gift of Peace," a one-person show based verbatim on the first six chapters of Luke's Gospel.

"It started out as an experiment," Defilippis recalled. Fourteen years later, he continues to perform "The Gift of Peace," and has added seven more plays.

Next came "The Passion According to Luke," "St. Francis: Troubadour of God's Peace," "The Gospel of John," "The Confession of St. Augustine," "The Song of Songs," "St. John of the Cross" and "Maximilian: Saint of Auschwitz.'

Each production includes music and movement, and is never simply a monologue. "I act out all the different characters, he said."

"The Song of Songs," also features his wife Patti, an actress, director and producer. Married in 1983, the couple has five children. In the early years the kids were packed up and brought along, but as the children got older and the family got bigger, Patti began staying home when Defilippis was on the road.

Their theatrical company, St. Luke Productions, works out of the family home in Beaverton, Ore., and is funded by donations. A typical honorarium for a performance is $500 to $1,000. "I used to do over 100 shows a year," he said. "That's been cut down to somewhere between 60 and 90, depending on the year."

Defilippis knows he is lucky to find such steady work as an actor. but "becoming" Jesus, Francis or Maximilian Kolbe for an evening has touched his life in other ways, too.

"This has been very exciting on a personal level and very meaningful," Defilippis said. "You're able to do something with your life that you believe in and that you can feel good about.

"On a spiritual level, it's a very challenging thing and a very humbling one. It has brought me more into the reality of God's presence; His presence and also the incredible love and presence of the saints. Just by doing one person, you get to know him. He's almost like a child, like a friend, a brother."

Defilippis hopes the plays do more than simply entertain. He wants the productions to help his audience "see into their own lives. It's like a window for them to enter more deeply into the faith, into Catholicism."

"In terms of Maximilian, many are able to see the incredible love Our Lord and His mother have for us," he said. "The presence, the incredible presence is there (in a Nazi concentration camp), during that time of hatred and destruction.

By dramatizing the Gospels, he said, people "come to see the Incarnation. They're in the live presence of Christ in their imagination so that they feel for a moment that Christ is speaking to them, person to person...with the eyes looking right into you.

"If anything, I'm just an instrument of these saints and of the Scriptures."

This article originally appeared in Our Sunday Visitor *and is reprinted with permission.*

St. Maximilian Kolbe —The professional, original one-man dramatization sponsored by the Respect Life Office, "Maximilian: Saint of Auschwitz," starring Leonardo Defillippis, will be presented at St. Paul the Apostle Church in Greensboro Thursday, Sept. 7 at 8 p.m.; at Blessed Sacrament Church in Burlington Friday, Sept. 8 at 7:30 p.m.; at Our Lady of Mercy Church in Winston-Salem Monday, Sept. 11 at 7:30 p.m.; and at St. Gabriel Church in Charlotte Tuesday and Wednesday, Sept. 12-13 at 7:30 p.m. Admission is $4 and tickets will be sold at the door. For information, call Bridget Johnson at (910) 282-2970.

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Diocesan News Briefs

Parish Picnic

MONROE — The annual Our Lady of Lourdes Parish Picnic is Sunday, Sept. 10. The only Mass that day will be outdoors at 11 a.m.

Volunteers Needed

GREENSBORO — Maryfield Nursing Home, a facility administered by the Sisters of the Poor Servants of God, needs volunteers to assist in resident activities especially on Tuesdays and Thursdays and a hostess to work from 6-8 p.m. For information, call Ceil Marko at (910) 282-1554.

Retreat For Men

BELMONT — A retreat for men based on the spiritual exercises of St. Ignatius will be conducted by Father John Hopkins of the Legionaries of Christ at Belmont Abbey Sept. 30-Oct. 1. Cost is $90 and includes lodging and meals. For information and reservations, call Ann Potter at (704) 366-5127 or (704) 365-3858.

Marriage Encounter Weekend

HICKORY — A marriage encounter weekend is Sept. 29-Oct. 1 at the Catholic Conference Center. For information, call Mike and Denise Mays at (800) 632-4856.

Natural Family Planning

WINSTON-SALEM — The Couple to Couple League will begin a series of four classes on the sympto-thermal method of natural family planning Sunday, Sept. 10 at 2 p.m. at St. Leo the Great Church in conference room A. For information, call (910) 764-0629 or (910) 766-7519.

Family Celebration

CHARLOTTE — Friends and descendants of all longtime Catholic families of Charlotte are invited to a Mass in honor of the memory of the early members of St. Peter Church Saturday, Sept. 23 at 10 a.m. Descendants of some of those members will place commemorative markers on the Cobb/Grose family plot in Elmwood cemetery.

Bereavement Ministry Training

CHARLOTTE — A four-part series for those ministering to persons who are grieving the loss of a loved is planned for Sept. 7, 14, 21 and Oct. 5 from 7-9:30 p.m. at St. Matthew Church in the family room. The series is recommended for people in parish bereavement ministry, those who minister to shut-ins, R.A.I.N. care teams and those who wish to know how to respond to persons who are grieving. For information, call (704) 543-7677.

Children's Clothing Sale

CLEMMONS — Children's clothing will be for sale Friday, Sept. 8 from 9 a.m.- 2 p.m. and Saturday, Sept. 9 from 8 a.m.-12 noon at Holy Family Church. Children's clothing, toys, baby equipment and maternity clothes in excellent condition will be available. Proceeds will benefit the church playground fund. For information, call (910) 765-2949.

"His Healing Presence"

HICKORY — Experience the joy of an ongoing, intimate relationship with Jesus at the conference, "His Healing Presence," Oct. 31-Nov. 3 at the Catholic Conference Center. Several cost packages are available. Register by Sept. 20 and save $25. Space is limited. For information and registration application, call John and Natalie Benson at (704) 297-1877 or (704) 297-2277.

House Of Prayer Retreats

HOT SPRINGS — The weekend retreat on men's spiritual issues, "Commitments Men Make," led by Peter McCord, is Sept. 8-10.

The Sept. 22-24 weekend retreat, "Dreams and Spirituality" examines dreams in the Judaeo-Christian tradition and is led by Dr. Eileen Riordan.

For information, contact the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, (704) 622-7366.

Home Educators Picnic

WINSTON-SALEM — The Catholic Home Educators of the Triad picnic for families involved or interested in Catholic home education and the activities planned for the shcool year is Sunday, Sept. 10 at 5 p.m. For details or to receive an information packet call Mary Beth Young at (910) 764-0629.

Healing Mass

ASHEVILLE — A Mass for people with HIV/AIDS and terminal illnesses is Thursday, Sept. 14 at 7 p.m. at St. Joan of Arc Church. For information or transportation, call (704) 252-3151.

RCIA Programs Begin

The Rite of Christian Initiation of Adults process by which adults become full members of the Catholic Church meets at the following locations:

CHARLOTTE — Beginning Sept. 5, on Tuesdays from 4:30-9 p.m. at St. John Neumann Church.

CONCORD — Beginning Sept. 9, on Thursdays at 7:15 p.m. at St. James Church. Call Mike Leake at (704) 782-8425 for information.

BREVARD — Beginning Sept. 7, on Thursdays at 7 p.m. at Sacred Heart Church. A re-Membering Catholics group will meet Sundays at 9:15 for Catholics who have chosen to return to the faith after a period of separation.

Living Waters Retreats

A weekend retreat, "The Enneagram: Diversity, Interiority and Communion," directed by Dominican Sister Maria Beesing, co-author of *The Enneagram a Journey of Self-Discovery*, is Sept. 21-24. Donation is $140.

Join in singing the praises of God in the tradition of Saint Francis at the Sept. 25-28 weekend retreat, "Fiddlin' Around with Francis," directed by Dominican Father Martin Iott. Donation is $80.

A week-long nature retreat Oct. 8-14, "The Heart of it All," directed by Franciscan Father John Quigley and Franciscan Sister Joanne Weiler, focuses on guided prayer, journalizing and exploring Christ as the heart of creativity and beauty. Donation is $210.

For information and registration, contact Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751, (704) 926-3833.

Young Adults Meet

ARDEN — Catholic Young Adults, a group for married and single people ages 20-40, meets the second Saturday each month at St. Barnabas Church. For information, call Julie Doyle at (704) 274-5142.

CHARLOTTE — The St. John Neumann group for married and single people ages 20-40 meets Sundays from 11 a.m.-12 noon in classroom 14. For information, call (704) 535-4197.

Auction And Yard Sale

HENDERSONVILLE — An auction and yard sale is Sept. 23 at the National Guard Armory. For more information, call Terry at (704) 697-8924.

Day Of Reflection

WINSTON-SALEM VICARIATE — A CRISM sponsored senior citizen Day of Reflection is Thursday, Sept. 14 at Holy Angels Church in Mount Airy. Cost is $2. Bring a bag lunch. Dessert is provided. For information and registration, call Suzanne at (704) 355-6872.

Seniors Meet

CHARLOTTE — The 50+ Seniors meets Wednesday, Sept. 13 at 11 a.m. at St. John Neumann Church. Bring a bag lunch. For details, call (704) 545-5046.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.

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Thomas Merton:
Living Through Prayer
Sept. 15-16 (Register by Sept. 5)
Father Conrad Hoover, C.O.

Since his death over 25 years ago, the influence of this American Trappist monk continues to flower. His writings on prayer, contemplation, social justice and the arts speak just as profoundly today as they did when he first wrote them. We will reflect on the life and influence of this man of faith.
$45 ($20 commuters)

Quiet at the Center:
A Brief Encounter with Centering Prayer
Oct. 5-12 (Register by Sept. 21)
Father Carl Arico

Centering prayer incorporates Christian Monastic prayer and the contemporary thirst for "the pause that refreshes." Popularized in the writings of Thomas Keating and Basil Pennington, this simple approach to prayer has helped millions of people around the world. We are privileged again to have Carl Arico, the wandering teacher and evangelist of the movement, to share the experience of this contemplative form of prayer with practitioners and beginners alike. Participants are encouraged to arrive Thursday evening to begin the process of their own quieting down. Father Arico will join us on Friday afternoon and the retreat proper will begin at 4 p.m. There will be periods of silence.
$150

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World and National Briefs

Catholic Providers Among Winners In Community Health Demo Project

SAN FRANCISCO (CNS) — Seven Catholic health care providers are among members of 25 partnerships selected to receive grants of up to $225,000 each to help improve overall community health by improving health care delivery and access. Demonstration site winners in the Community Care Network competition were announced Aug. 22 at the annual convention of the American Hospital Association in San Francisco. The grant program is sponsored by the AHA's Health Research and Education Trust in collaboration with the Catholic Health Association of the United States and VHA Inc. The W.K. Kellogg Foundation of Battle Creek, Mich., awarded $6 million to the project, with the Duke Endowment of Charlotte, N.C., offering additional support. "The demonstration program and the efforts of all those competing are a step toward CHA's vision for a healthy America," said John E. Curley Jr., president and CEO of CHA.

Bishop Urges Donations After Warehouse Burns

MADISON, Wis. (CNS) — Bishop William H. Bullock of Madison urged parishes to hold special collections and to donate clothing and furniture after a fire at the local St. Vincent de Paul warehouse caused at least $500,000 damage. The Aug. 2 fire wiped out most of the winter clothing and Christmas toys and decorations that the agency had collected and stored for the fall and winter season. Computer equipment and office files also were lost in the fire. The warehouse was used to sort donated items sold at the agency's three Madison-area stores and to store seasonal clothing.

CHD 25th Anniversary Kicked Off With Regional Conference

OAKLAND, Calif. (CNS) — The second 25 years of the Campaign for Human Development should concentrate on ending poverty, not merely addressing it, said former California Gov. Jerry Brown in a challenge to a Bay Area CHD gathering. CHD was to celebrate 25 years as the U.S. bishops' anti-poverty program at a national conference in Chicago Aug. 25-28. During the summer, smaller conferences like the one in Oakland brought together diocesan CHD representatives and community leaders to celebrate the program's progress and look at future plans. The session in Oakland included the Archdiocese of San Francisco and the dioceses of San Jose and Oakland. "Hope — that's what we need more of in this country today," Brown said. "That is what will eventually end poverty. You don't 'address' it. You fight it, repudiate it, attack it, undermine it." Brown, a one-time Jesuit seminarian, urged a return to the basics of Christianity described in the Acts of the Apostles.

Bishop Lauds Clinton Nuclear Test Ban Initiative

WASHINGTON (CNS) — President Clinton's decision to seek an absolute ban on all nuclear testing is a "welcome step" toward eventual nuclear disarmament, said Bishop Daniel P. Reilly of Worcester, Mass. Bishop Reilly, chairman of the U.S. bishops' International Policy Committee, said the president's initiative will "strengthen U.S. efforts to stem nuclear proliferation" and enhance the country's "moral credibility" as an advocate of nonproliferation. "We hope this decision will lead to further progress toward our ultimate goal of nuclear disarmament," he said in a statement released Aug. 18.

Be Proud To Be Catholic, Cardinal Tells Cursillo Participants

DENVER (CNS) — Like a minister preaching fire and brimstone in an old Western, Cardinal Bernard F. Law of Boston pounded the pulpit, waved the Bible and exclaimed, "This is our book!" Cardinal Law was in Denver Aug. 9 to address the IX National Cursillo Encounter on the topic, "To Be Catholic is to Be Christian in the Fullest Sense." "Proud to Be Catholic" was the theme of the Aug. 9-13 encounter at the University of Denver.

Jerusalem 3000 Organizers Undaunted By Boycott

JERUSALEM (CNS) — The organizers of the Jerusalem 3000 celebrations are undaunted by the European Union's decision to boycott the 15-month-long event, which commemorates the founding of Jerusalem as the capital of biblical Israel by King David. "They made this decision last year, and it is they who are making the celebration into a political issue," said Yossi Talgal, director general of Jerusalem 3000. "We are trying all this time to make this program a cultural and tourism event." In a letter sent in mid-August, Spanish European Union Ambassador Louis Jose Caraspo reiterated the union's position that in order not to prejudice the Middle East peace talks, all 15 member countries had decided to boycott the celebrations. This meant not lending official support or sending official delegations to the festivities. Jerusalem Mayor Ehud Olmert has played down the importance of the European Union boycott, noting that many cities around the world, including many in Europe and even the Vatican are making contributions to the celebration, slated to begin in September.

Latin-Rite Patriarchate Condemns Bus Bombing

JERUSALEM (CNS) — Jerusalem's Latin-rite patriarchate condemned the bombing of a bus in the residential neighborhood of Ramat Eshkol Aug. 21. "We condemn this act of violence, first as Palestinians and secondly as Christians," said Father Adib Zoomot, chancellor of the patriarchate. Patriarch Michel Sabbah was out of the country when the bombing occurred. "We condemn this act because we anxiously are waiting for peace," Father Zoomot said. "We are praying for peace. Every time there is an act of violence, it means that the peace process takes a step backward." Many Palestinian priests and nuns were prevented from entering Jerusalem after the West Bank was closed for an unspecified period, said Father Zoomot.

St. Anne School, *ROCK HILL, SC,* K-4 to 8 (350 students) is searching for a Catholic school principal with middle school experience. Master's Degree in School Administration preferred. Must be eligible for a SC elementary principal's certificate, or have one from another state. CONTACT: **Father William Pentis, C.O. • PO Box 3000 • Rock Hill, SC • 29732 (800) 327-3236 • FAX (803) 329-**

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Regional Coordinator of Faith Formation
For Western Region (Asheville, Smokey Mtn. Vicariates). Person in this position reports directly to the Diocesan Director of Faith Formation and is responsible for the coordination of ministry of faith formation services in the region. Qualifications are: Masters degree in religious education or related ministry, experience in catechesis for all age levels, teaching and administrative experience in education or ministry. Send resume by Sept. 15 to: **Christine Newnan, Director of Faith Formation, 1524 E. Morehead St., Charlotte, NC 28207.**

Coordinator — Religious Education
St. Joseph Catholic Church is currently searching for a part-time coordinator of religious education. This is a key position on our parish staff with responsibilities in overseeing OCIA, youth ministry, parish education, catechist recruitment and training and other Catholic religious education programs. An undergraduate degree with religious courses is preferred. If you are searching for a challenging and satisfying ministry, send your letter of interest and resume to: **DRE SEARCH, St. Joseph Church, 720 W. 13th St., Newton, NC 28658.**

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Pioneer Detroit Black Priest Mourned

DETROIT (CNS) — Two cardinals and six bishops joined hundreds of priests and lay people at St. Augustine and St. Monica Church in Detroit Aug. 5 for the funeral of the parish's slain pastor, Father Donald M. Clark.

Father Clark, 59, a leader among black Catholic priests in Detroit and nationally, was shot to death in his car the evening of July 31 on Detroit's east side.

In 1964 Father Clark was the first black priest to be ordained for the Detroit Archdiocese since 1926. Four years later he was one of the founders of the National Black Catholic Clergy Caucus, and he later served the caucus as a board member and as president.

Three days after his death police arrested 18-year-old Dimitrius Robinson, identified as a male prostitute, in connection with the shooting.

According to investigators, witnesses saw the suspect come up to Father Clark's car, and after a brief conversation a shot was heard. The suspect fled on foot as the car sped forward, crashing into a pole half a block away. Father Clark was dead on arrival at St. John's Hospital from a gunshot in his right side.

"Father forgive them; they know not what they are doing," said Detroit's Cardinal Adam J. Maida in his homily, using Christ's words on the cross to ask forgiveness for the priest's killer.

Cardinal Maida called Father Clark "a colleague, a teacher, a pastor and a friend. Your first impression of Father Clark was always his size, but your lasting impression of him was always his smile and his booming voice."

Recalling the slain priest as "a man of God who preached God's word," he said that his violent death was a final sermon, with the message "that we must eradicate the reasons and causes for violence in our community."

Also among the mourners was Cardinal Edmund C. Szoka, head of the Prefecture for the Economic Affairs of the Holy See and former archbishop of Detroit, who flew in from Rome for the funeral.

Msgr. James P. Robinson, rector of Detroit's Blessed Sacrament Cathedral, called Father Clark "a consummate professional person who loved his priesthood dearly and exercised it with a great deal of prayerful presence that was inspiring."

"I'll always remember meeting him as a young priest when, in 1968, the black clergy of this country met in Detroit to form the National Black Catholic Clergy Caucus," he said. Even then, he said, the young Father Clark showed a strength and presence that "caught the eye and esteem of the gathered black clergy."

Father Clark was born in Detroit Dec. 10, 1935. Raised a Baptist, he converted to Catholicism as a teenager. After ordination he held a series of parish assignments as associate pastor and pastor before 1982, when he was sent to The Catholic University of America for graduate studies in theology.

On his return to Detroit in 1985 he joined the faculty of Sacred Heart Seminary. He taught theology there and was college dean of students while also serving administrator of Epiphany Parish 1986-88.

In 1989 he was named pastor of St. Catherine and St. Edward Parish. In the major realignment of Detroit parishes the following year, he saw to it that the merged, predominantly African-American parish he headed was renamed St. Augustine and St. Monica, after two of the church's most famous African saints.

Although he was engaged in national issues with the clergy caucus, Father Clark was best known as a pastor, liturgist and homilist.

He was a founding member and former director of the St. Charles Lwanga Summer Institute for African-American Seminarians. He was known around the country as a director of retreats and workshops and was a regular contributor to Plenty Good Room, a national newsletter celebrating African-American contributions to Catholic worship.

"He was a deep, deep thinker. He wasn't always racing to the ramparts," said Marist Brother Cyprian L. Rowe, a psychotherapist at Johns Hopkins School of Medicine in Baltimore, who was executive director of the clergy caucus in the early 1980s when Father Clark was president.

Following the funeral Father Clark was buried at Holy Sepulchre Cemetery in Southfield.

He is survived by a sister, Betty Burch of Detroit; a brother, Jack; and numerous cousins, nephews and nieces.

Parish Stewardship Day To Explore Avenues Of Giving

Stewardship a way of life

HICKORY — The Second Annual Parish Stewardship Day, Sept. 22-23 at the Catholic Conference Center, will offer priests, pastoral staff, pastoral council, stewardship committee members and others the opportunity to explore the avenues of stewardship.

In his talk, "Treasure Hunters — Finding the Pearl of Great Price," Bishop William G. Curlin, Bishop of the Diocese of Charlotte, will reflect on the joys and responsibilities of Christian stewardship. Sharon Hueckel, director of stewardship for the Diocese of Lafayette, Ind., will speak on the role of the pastor and parish leaders in pursuing stewardship in parishes. Jim Kelley, director of development for the Diocese of Charlotte will talk about the role of parish stewardship committees.

Discussions will be led by stewardship committees from St. Leo Church in Winston-Salem and St. James Church in Concord and by Dr. Bea Chase of St. Gabriel Church in Charlotte. Barbara Rohrman, associate director of development for the Diocese of Charlotte, will present ideas on children's stewardship.

Registration is $15 and includes lunch and materials. To register, call Barbara Rohrman at (704) 331-1710 by Sept. 8.

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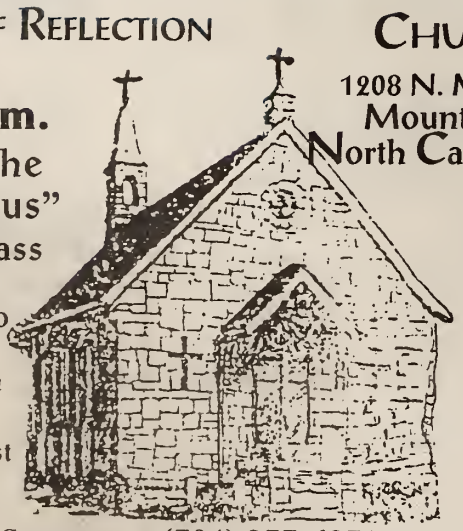

For information, call Suzanne at (704) 377-6871 ext. 314
To register, send $2 to:
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REGISTRATION (Deadline - September 11, 1995)

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