
By Ana Rodriguez-Soto
Voice News Editor

For Congressman Henry Hyde, it's not a question of winning or losing, but of how many lives you save.

Keeping that goal in mind will keep him focused despite any setbacks from the pro-life movement, even if courts continue to rule against abortion clinics; even if politicians and some clergymen insist on ignoring the "holocaust;" even if newspapers and television networks continue to ridicule pro-lifers; even if a new pill threatens to drive society's moral conscience deeper into a possibly irreversible coma.

"I don't know if we'll ever succeed," the pro-life Republican from Illinois told The Voice in an interview recently. "But we've got to try."

The author of the Hyde Amendment—perhaps the only pro-life bill ever passed by the U.S. Congress, which prohibits federal money from going to abortionists—was in Miami recently to speak to the volunteers in the Archdiocese's Respect Life program.

He urged them to carry on their work with fervor and optimism because the "great strength" of the pro-life movement is "not in Washington or even on the courts but in the grass-roots. It's from the people."

Congressman Hyde noted that the pro-life movement has failed to pass a Human Life Amendment in Congress, and the odds of doing so have worsened, since "we lost ground in the last election."

But he maintained that the movement is one Supreme Court Justice away from overturning the 14-year-old Roe vs. Wade decision, which legalized wholesale abortion in the country.

"I'm hoping that can happen within the next two years," he said, noting that "it's up to the good Lord" and President Reagan. "Some of those gentlemen [current Supreme Court justices] are pretty long in the tooth."

A change in the law may not matter, however, if RU-486 is approved for use in this country. The so-called "abortion pill" could become the most controversial method of abortion yet invented.

"I don't know if we'll ever succeed," said Father Frank O'Loughlin, director of the Rural Life Bureau for the U.S. Catholic Conference's Migration and Refugee Services. Church policy, he said, is "not to look at immigration status."

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There are no church regulations to tell church workers exactly how far they can go to help the illegal alien, who need it. The problem, of course, comes with regard to civil laws that say what you can and cannot do for the undocumented alien.

"OneArtist's God"

Carlos Salgado sits before a display of his religious art at the library of St. John Vianney College Seminary in Miami. Salgado, who works for the Southeast Pastoral Institute for Hispanics (SEPH), sees God as being present in the daily struggles of people. So that's how the Colombian native paints Him, as a friend beside us. The exhibit was a first for the seminary, but perhaps not the last, as the display drew impressive numbers of visitors.

"Shadow Society"

Church workers help illegal aliens

By Laurie Hansen

WASHINGTON (NC)—In Indian- town, Fla., illegal farmworkers at Ho- lly Cross Parish staged practice immi- gration raids after Mass to learn the best way to respond to confrontations with federal immigration officials.

In Washington, illegal Central American workers who have never be- fore seen vacuum cleaners or washing machines are trained to use them through a program sponsored by the Spanish Catholic Center under the auspices of the archdiocese. After training is completed, the center at- tempts to place them as domestic help- ers in the metropolitan area.

In San Benito, Texas, church workers found themselves in trouble with the law for illegally transporting Salvadoreans who had fled their war- torn nation.

A new federal immigration law passed in October by Congress will allow an untold number of illegal aliens to apply for legal status. But thousands who have come since 1982 or who do not qualify for other reasons will continue to be classified by the U.S. government as illegal and face possible deportation.

"The shadow society," in the words of one church worker, will not disappear.
WASHINGTON (NC) — The U.S. Department of Education has drafted a new version of its voucher program for disadvantaged children.

The proposal would allow local school districts to give parents vouchers to pay for remedial instruction outside the local schools — at private schools, parochial schools, businesses or non-profit agencies.

It is a variation on a proposal first offered in 1985 that would have permitted Chapter I funds to be sent directly to eligible parents instead of to the local school districts for distribution. The U.S. Catholic Conference and other Catholic organizations have supported recent voucher efforts.

Father Daniel O’Connor of Sacred Heart Catholic Church, at a press conference called by the Committee of the Clergy for the Homeless, said that churches have come to the end of their rope,” said Father Daniel O’Connor of Sacred Heart Catholic Church, at a press conference called by the Committee of the Clergy for the Homeless. He said that Catholic Charities USA.

Washington Post

CINCINNATI (NC) — Sanctuary activists should call the Cincinnati police after becoming suspicious of a group, said Cathy Cornell, coordinator of the Coalition for Human Rights.

“We’ve got to try to be open and as trusting as possible,” said Cathy Cornell, coordinator of the Coalition for Human Rights, in response to a Cincinnati police’s concern that some of the groups might not be what they seem.

Willke, president of the National Right to Life Committee, said the bill would allow women to have abortions even if they cannot afford them.

Archdiocese of Miami

WASHINGTON (NC) — A task force of the Catholic Bishops’ Ad Hoc Committee is seeking ways to provide health care for the poor.

The task force, which is headed by Auxiliary Bishop Daniel P. O’Malley, said it hopes, in fact, to obtain another $600,000 for three more years of SDI research. SDI is envisioned by the Reagan administration as a satellite-based weapons destruction system in space. Opponents of the system claim it would have offensive, as well as defensive, capabilities. The University of Dayton has conducted Defense Department research since 1949 and the leading Catholic university engaged in government research.

Hospital group seeking ways to help frail elderly

WASHINGTON (NC) — A task force of the Catholic Health Association has begun a study of health care needs of the nation’s frail elderly and the role of families, churches and communities in financing such care.

The 12-member task force, established by the association’s board of trustees, is headed by Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y. The C.H.A. represents more than 900 Catholic hospitals and long-term care facilities across the country.

Catholic college getting money for ‘Star Wars’ research

DAYTON, Ohio (NC) — The national debate over the Strategic Defense Initiative or “Star Wars” weapons destruction system is no stranger to the University of Dayton campus. The Marianist-run Catholic university, recipient of $425,000 for “Star Wars” research since July 1985, finds nothing in its SDI work to be incompatible with Catholic teaching; it hopes, in fact, to obtain another $600,000 for three more years of SDI research. SDI is envisioned by the Reagan administration as a satellite-based weapons destruction system in space. Opponents of the system claim it would have offensive, as well as defensive, capabilities. The University of Dayton has conducted Defense Department research since 1949 and the leading Catholic university engaged in government research.

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Parishes told to welcome immigrants

WASHINGTON (NC) — The parish’s role in welcoming the immigrant and still function smoothly can become a model for U.S. society, which must do the same, said a U.S. Catholic Conference official.

"If we can create a viable new type of parish in which stereotypes are broken down and newcomers are welcomed, we can show society how it can function" while accepting waves of new immigrants, said Scalabrinian Father Silvano M. Tomasi, USCC director of pastoral care of migrants and refugees.

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‘If we can create a viable new type of parish in which stereotypes are broken down and newcomers are welcomed, we can show society how it can function’

He was interviewed in connection with National Migration Week, celebrated Jan. 5-10.

Increasingly, newcomers to parish life is no easy task, Father Tomasi acknowledged. Due to language difficulties, immigrants are usually "not brave enough" to take the initiative in joining parish life, he said, so priests, nuns and lay persons who form parish teams must actively recruit them.

Father Tomasi suggested concrete steps for parishes to welcome newcomers.

• Planning an evening to celebrate the different cultures, of new immigrants and inviting newcomers to tell stories about why they came, their experiences, the churches they left behind, and their expectations.

• Inserting the language of the newcomers in certain parts of Mass.

• Initiating a scholarship program to open the doors of the parish school to immigrants whose parents cannot afford to pay for a Catholic education.

• Teaching children about immigrants in the parish by including study of their countries of origin in the parish school curriculum.

‘No aliens in Church’

In a pastoral statement on migrants and refugees, called "Together, A New People," approved by the U.S. bishops’ Administrative Committee in September and released in December, pastors and parish teams were urged to be sensitive to the presence of immigrants so that parishioners will realize "there are no aliens in the church.

The statement said that "the biblical injunction to extend hospitality to the stranger is a challenge to see newcomers as a threat to our comfort, institutions, culture and lifestyles.

It encouraged parishes to welcome immigrants and refugees by:• Organizing Bible study groups where the meaning of migration and exile in the history of salvation is highlighted.

• Offering programs for youth that take into account they are often caught between the traditions and culture of their immigrant parents and their U.S. peers.

• Appointing an immigrant or refugee representative to the parish council.

While "hundreds" of parishes have already taken steps to open their facilities to new immigrants, other parishes where all decisions seem to be made by one select "clique" of parishioners would profit by changing course and welcoming newcomers to participate, Father Tomasi said, since they "force the parish to become Catholic with a small 'c'" by making everyone aware that "the whole world is a parish.

Speak with hearts

He said "who's going to get to use the parish hall or basement for a scheduled activity" and "which language group gets the 'good' Mass time" are questions that make it challenging to operate a parish with different ethnic groups.

Knowing the language of the newcomers to the parish, while important, is "secondary," according to Father Tomasi. What’s more important, he said, is "communication of the heart.

When immigrants feel they’ve been given the "cold shoulder" at the parish, the priest said, they look else-where, frequently joining fundamen- talist sects.

By Liz Schevtchuk

WASHINGTON (NC) — At its turn-up-the-heat moment, the final report of the Attorney General’s Commission on Pornography stirred heated debate.

Some critics accused it of dabbling in censorship. Others said it did not go far enough to stamp out smut.

In an evaluation released in December, the U.S. Catholic Conference of Communication added its voice and recommendations to the discussion of the 2,000-page report.

Richard Hirsch, USCC secretary of communication, wrote, "It is very difficult to be 'objective' about this subject of pornography. We come to it from a specific Christian moral perspective. We are, at the same time, sensitive to constitutional First Amendment rights." Hirsch, in a letter introducing a Department of Communication synopsis of the commission’s findings, stated that “on balance the report offered "a contribution to the on-going dialogue regarding how a society with a commitment to freedom of expression wrestles with the concurrent responsibility to protect its citizens from the most egregious social ill." As Hirsch suggested, “the most practical by-products of the report are its recommendations for citizen action.”

The commission urged community groups and citizens to, among other things:

• Learn about anti-obscenity laws and their application.

• Obtain the support of religious officials and other community leaders in the anti-pornography fight.

• Lobby for tougher laws.

• When necessary, organize boycotts and picketing of dealers and outlets selling pornographic materials.

So far, it looks as if church leaders have taken the report as second recommendation to heart.

Increased efforts

Already strongly opposed to pornography, U.S. Catholic bishops have become increasingly prominent in the anti-smut campaign in the last several months.

As Cardinal Joseph L. Bernardin of Chicago said in mid-November, after an interfath anti-pornography coalition met with President Reagan, the issue is no longer something that is seen to upset only the politically conservative, fundamentalist Protestant congregations.

The cardinal, who is vice chairman of the Religious Alliance Against Pornography, linked opposition to pornography to opposition to sexism, racism, prostitution and other threats to the "consistent ethic of life.

He recommended that Catholic dioceses assume a more forceful role in eradicating hard-core and child pornography.

JOINING the cardinal in the anti-pornography alliance are fellow Cardinals John Krol of Philadelphia, John J. O'Connor of New York and Bernard Law of Boston; Franciscan Father Bruce Ritter, founder of shelters for homeless and exploited youth; and leaders of other religious denominations.

The Chicago cardinal and other leaders said the alliance had been inspired by the federal anti-pornography commission’s call for action.

Meanwhile, shortly after release of the commission’s report, bishops in Texas and Kentucky launched their own anti-smut efforts.

Texas bishops endorsed a boycott of convenience stores selling sexually oriented magazines. The Kentucky prelates urged state residents to “enlist now” to wage “war on pornography” and, in particular, to support restrictions on cable television dissemination of pornographic materials.

Also, by early December, some 80 bishops across the country had backed the “overall ministry” (but not necessarily all specific actions) of the anti-pornography National Federation for Decency, led by a Methodist minister, the Rev. Donald Wildmon.

Lost in Congress

However, recommending actions against pornography and being suc- cessful are two different things, as Congress demonstrated in October.

An amendment banning "dial-a-porn" telephone services was dropped from the omnibus anti-drug bill, despite support for the measure from such groups as the USCCB.

Yet, Cardinal Bernardin told his religious colleagues in November, the law is not the only means of curbing smut.

"As religious leaders, it is not our task to draft laws or implement them," he said. "But we can and must help our people understand the moral dimensions of the problem of pornography and what their responsibility is in this regard.”

Thus, as the attorney general’s commis- sion indicated in its list of assorted anti-pornography approaches, citizen action can take many forms.

Porno-fight—What’s next?

Churches, laity urged to join the action

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Bishops: Halt construction of nuke plant

MEXICO CITY (NC) — Seven Catholic bishops have called for the end of construction of Mexico's first nuclear power plant, citing "imminent risk of lethal contamination" from radiation leaks.

"Accidents have been unavoidable in countries with highly developed technology and regard for safety," the bishops wrote. "It is not transforming their nuclear plants — excluding the use of atomic energy because of high risk," the bishops wrote.

They said the Mexican government should follow suit, "despite the massive investment" in the plant over the last 17 years. The plant is located at Laguna Verde on the Gulf of Mexico, about 280 miles east of Mexico City and 900 miles south of Houston.

Construction began in 1969 at an estimated cost of $128 million. The government has encountered countless building setbacks and cost overruns, and final cost is now estimated at $3.5 billion.

Environmentalists and residents of Laguna Verde say the plant is unsafe because it is over an earthquake fault zone and because graft and corruption have resulted in faulty construction.

A government spokesman has said the earthquake fault zone at Laguna Verde is passive, not active, and that there is no truth to the claims of faulty construction.

Lebanon prelate calls for end to fighting in Christian village

BEIRUT, Lebanon (NC) — The Greek Melkite patriarch for Lebanon has called on Lebanese and international troops to stop force fighting in the Christian village of Maghdousheh, Lebanon. Fighting between forces of the Palestine Liberation Organization, the Shiah Amal militia and pro-Iranian forces has left hundreds dead in the area near Beirut in recent weeks.

The patriarch, Cardinal Michel Bechara, said his prelates have occupied Maghdousheh, a village near Beirut whose population is mostly Greek Catholic. All but 300 of the town's 6,000 people have fled, the cardinal told reporters. "We insist on the return of all refugees to their houses," he told reporters. "We don't want them to leave their village."

"We understand and essentially support the Lebanese government's decision," the cardinal said.

"But we call on the government to stop this violence."

"We don't want people to occupy the village."

French suspend genetic research on human embryos

PARIS (NC) — The French government has agreed to suspend for three years research genetic manipulation of human embryos. The moratorium was suggested by a state-appointed committee of doctors, which also recommended not allowing fertilizations for medical research. The national Advisory Council on the Medical Ethics in a 22-page report also recommended that embryos obtained through in vitro fertilization which had not been manipulated of human embryos. The moratorium also recommended not allowing experiments on human embryos. The moratorium also recommended not allowing experiments on human embryos.

South Korean leader: I won't run if gov't allows direct elections

SEOUL, South Korea (NC) — South Korean opposition leader Kim Dae Jung, an opponent of President Kim Young Sam's government, said he will not run in the 1988 presidential race in return for a government promise to allow direct presidential elections. "I want to make some breakthrough in a positive direction," Kim said.

Christian sects told to change proselytizing tactics

BANGKOK, Thailand (NC) — The Thai government and the Catholic Church have expressed concern over the fund-raising and proselytizing tactics of some Christian sects in the country. The government has issued a circular barring Christian groups from begging or selling religious items in the street. Catholic Bishop George Phisnphimphan of Udon Thani, Thailand, said the church is unhappy about the way some groups solicit money. The circular, signed by Mongkol Siriprawn, director general of the Religious Affairs Department, reminded Christians that in propagating their faith they should avoid harassing or disturbing other people.

Spanish laity must combat rising secularism — Pope

VATICAN CITY (NC) — Pope John Paul II criticized the "collapse of religious sentiment" in Spain and said lay people must be trained to evangelize their secular society. "It is especially the lay people who must be the promoters of the Gospel in the animation and transformation of temporal realities," he said. "Stimulate among them their responsibility as committed Christians," the pope told a group of bishops from central Spain. The pope said Spain's return to democracy has brought important social, political and cultural progress but also an increased secularization having a "less positive and even negative" influence on moral values.

African leader praises work of Catholic Relief Services

NEW YORK (NC) — The president of Gambia has praised Catholic Relief Services for its work in helping the country diversify its agriculture and raise nutritional standards. Speaking at CRS headquarters, President Dawda Kairaba Jawara cited a new crop program and a nutrition program serving children up to 5 years old and their mothers. He said he would like to see the nutrition program expanded. Jawara said Gambia, a tiny West African country, needs further development aid.

Paper: Union Carbide trying to avoid paying Bhopal victims

KOTTAYAM, India (RNS) — An Indian Roman Catholic newspaper has charged the Union Carbide Corporation with trying to escape payment of a fair compensation to victims of the Bhopal gas disaster.

In an editorial, Deepika (Torch), which is sponsored by an Indian Carmelite congregation, accused Union Carbide of trying to avoid paying anything to the victims of the accident. The article said the American corporation was still disputing its liability by claiming that India was responsible for the tragedy.

Pope tells publisher to avoid works that cause 'confusion'

VATICAN CITY (NC) — Pope John Paul II has told an Italian Catholic publishing house it should avoid publishing works that could cause "doubt or confusion" among readers.

"...we demand not allowing works that cause 'confusion' among readers. Edizione Paoline, run by the Society of St. Paul, a male religious order, has published recent books on liberation theology and last year published "My Faith," an account of Fidel Castro's religious sentiments as told by the Cuban leader to a Brazilian Dominican brother. The book was published in Cuba as "Fidel and Religion."

Among its current publications are works by Franciscan liberation theologian Father Leonardo Boff and Belgian-born theologian Father Edward Schillebeecks. Both have been criticized by the Vatican.

Pakistani Catholics leaving because they can't rise above middle-class

HONG KONG (NO) — Many middle-class Pakistani Catholics are leaving the country, frustrated in their efforts to gain upper-class economic and social status in an overwhelmingly Muslim nation after rejecting their lower-class origins, said a Pakistani priest. Most who remain take a minimal role in a church that serves mostly the poor and illiterate, said Father Lawrence Saldanha, social communications director for Pakistan's Catholic churches.
Christians in Lebanon

They're losing territory, population day by day

Sister Mary Ann Walsh

BEIRUT, Lebanon (NC) — Lebanon is tiny, three-fourths the size of Connecticut. But in this small Middle Eastern nation of 2.6 million people, members of the world's two largest religions, Christianity and Islam, have been in bloody battle since 1975.

Lebanese debate whether this is a religious war, or a territorial war with religious labeling.

Some Christians see the conflict as yet of a larger effort to push Christianity out of the Middle East. Others fear that a 42-year-old unspoken accord will be broken, rapping the balance of Lebanese political power to the Moslems.

More than 100,000 Lebanese have been killed and hundreds of thousands more pushed from their homes by the war. If loss is measured in acres, the Christians have lost.

Ten years ago, Christians lived throughout the nation. During the war they were driven from their homes in the Lebanon Mountains, in the southwest, and from homes in west Beirut.

"Christians are being systematically eliminated," said Msgr. John Essif, a priest from Arlington, Va., who heads the Pontifical Mission for Palestine. The mission provides war relief and other social services in Lebanon. "The Christian presence in Lebanon is a wart on the Moslem nose. The Moslems can't stand it," he said.

Msgr. Essif stressed the significance of driving Christians from their homes.

"The Islamicization of Lebanon is by the land," he said. "If they can't Islamize the people, they will Islamize the land."

But Lebanese President Amin Gemayel, a Maronite Christian, said the fighting is not based on religion. He said Lebanon, in the past, has been a land of religious "tolerance and coexistence."

However, the president also voiced concern for preserving "the Christian patrimony of Lebanon."

"We work as Christians to promote the Christian patrimony and as Lebanese to preserve the patrimony of coexistence for all," he said.

Charles Malik, a Greek Orthodox, said Lebanese Christians are victims of a region-wide "squeezing-out phenomenon." Malik was president of the U.N. General Assembly in 1984 and was Lebanon's ambassador to the United States from 1946 to 1956.

"This region is solidly Christian, more than anywhere else in the whole Middle East," Malik said. "We have a Christian culture, society and tradition. Seven miles from here is a church on the spot where St. Paul landed. We're mentioned in the New Testament two or three times. Now we're in danger of extinction. In 1920 in Turkey there were 2 million Christians. We have 15,000."

"It's been going on since the days of Christ. We're the only Christian country in the whole damn place."

Rev. Salih Salihouy, a Presbyterian minister who heads the Middle East Council of Churches, called the civil war a "Christian crisis." He said that "Lebanon is the only place that can be used as a base for a Christian mission in the Middle East."

Several Lebanese, however, said that the war is political. But they also note that religious identification is woven into the nation's government.

The constitution, for example, states that the president of the country must be a Maronite Catholic, but it also says he cannot act without the agreement of the prime minister, who must be a Sunni Moslem. The president of the national assembly, where Christians hold a majority of the seats, is a Shiite Moslem.

The formula giving Christians a larger number of assembly seats than Moslems, despite Christians no longer being a majority in Lebanon, is an important factor in the national conflict.

Since independence in 1945 an unwritten agreement known as the National Pact has divided elective and civil service posts among the various religious groups. The division is based on each group's proportion of the population, as determined in a 1932 census.

This weighting in the favor of Christians, is no longer valid.

"It is a political war," said Sunnite Sheikh Jhassan Lakkis, who lives in Beirut's Christian sector.

"None of the Moslem groups has claimed that Lebanon is a Moslem country. None of the Christians claimed it is a Christian country," he said.

A Shiite Moslem, who asked not to be identified for fear from Moslem extremists, said that religious sects "take on the role of the political party" in Lebanon; he said that the real problem is one of overpopulation.

"To fit everyone in," he said, "we (Continued on page 6)"

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Dodge City, Kan., for 16 years before director of the Society for the priesthood that in addition to the team, priests, psychiatrists and ministers aiding victims’ families. The priest, said in a telephone interview that in addition to the team, priests, Sisters and lay people have been helping staff a medical center near the luxury Dupont Plaza Hotel that caught fire Dec. 31. The medical center is where bodies are brought to be identified by relatives, the priest said.

WASHINGTON (NC) — Pope John Paul II has named Msgr. William J. McCormack, national director of the Society for the Promotion of the Faith, an auxiliary bishop of New York.

The pope also accepted the resignation of Bishop Marion F. Forest, 76, as auxiliary bishop of Kansas City, Kan. Bishop Forest was bishop of Dodge City, Kan., for 16 years before he resigned that post in 1976 for health reasons. Bishop-designate McCormack, 62, has been a priest of the New York Archdiocese since 1959 and national director of the Society for the Promotion of the Faith since 1980. The society, an international organization with headquarters in Rome, is the Holy See’s chief funding agent for some 900 mission dioceses.

Washington (NC) — Pope John Paul II has said his April visit to Rome’s main synagogue is an event which will be remembered for “centuries and millenniums in the history of this city and this church.”

The April 13 visit marked the first time a pope had visited a synagogue since biblical times.

“I thank Divine Providence because it was given to me the task of visiting our ‘elder brothers’ in the faith of Abraham in their Rome synagogue,” the pope said.

“Blessed be the God of our fathers, the end of the days,” the pope spoke Dec. 31 at his traditional year-end thanksgiving Mass at Rome’s Gesu Church. The speech outlined the pope’s major events as head of the Catholic Church in 1986.

Pope: Synagogue visit made history

Lebanese Christians losing out

(Continued from page 9)

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Antoine Sister Isabel Nassif said that the soldiers “are not able to rise above religion to fight as a Lebanese army.”

Armenian Patriarch Jean Pierre XVIII Kasparian of Cilicia of the Armenian Church, whose patriarchate is in Beirut, said he does not fear for Christianity in Lebanon.

“Christianity was here before the Moslems,” he said. “Lebanon and Christianity are intertwined together. This is not the first time we’ve had a war between Christians and Moslems.

The patriarch said the country’s crisis stems from the presence of Palestinians in Lebanon.”

We predicted that the nation would develop a new constitution, which he said, must be “based not only on numbers but on the overall rights given to the various communities” and upholding “the principle of equality between Moslems and Christians.”

Syrian Catholic Patriarch Ignace Antoine II Hyack said “the war is clearly a war between Christians and Moslems.” He said the “future is clear,” and the Christian community, which has lived for many years as Moslem PROPERTY, never being able to live in peace.

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Whatever the future holds for Lebanon, said Patriarch Hyack, “what is most important is that Christians maintain their freedom to live as Christians.”

Lebanese Christians losing out

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Reagan budget: more arms, fewer programs

By Liz Schevtchuk

WASHINGTON (NC) — President Reagan proposed $1.02 trillion fiscal 1988 budget calls for boosting defense spending by $9 billion while cutting social programs, economic development and other non-defense functions by $54 billion.

As proposed by Reagan, social program outlays would dip from the $34.6 billion expected to be spent in fiscal 1987, the current budget year, to $34.2 billion in fiscal 1988.

That reduction does not include cuts in other service-related programs, such as spending for economic development programs, which was to decrease from $1.3 billion in fiscal 1987 to $1.2 billion in 1988, and $11.8 billion in cuts in other, non-defense programs.

Defense spending would increase by $282 billion for fiscal 1987 to $297 billion in fiscal 1988. Internationally, Reagan budget: more arms, fewer programs

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Children 'live a lie'  

WASHINGTON (NC) — Aliens' illegal status makes them targets in society and forces their children to "live a lie," say church workers.

It's not only adults who acquire false Social Security cards and assume new names in order to avoid deportation, said Olga Villa Parra, coordinator of the Midwest Regional Office for Hispanics in South Bend, Ind. Children of illegal aliens also hide behind assumed identities.

They are taught when young to "live a lie" in order to protect their families, she said.

The children, Villa continued, "learn to live in two worlds — the one with mom and dad at home where everything is normalized and the other where they must project that they are American citizens. They live in fear since they are taught at a young age not to tell people where they are really from."

She said this dual lifestyle can produce psychological and emotional scars. Often, families of illegal aliens live in fear of deportation.

Auxiliary Bishop Juan Arcebo of Los Angeles said that many illegal aliens employed in factory and service occupations "work each day with one eye on the job and the other on the gate — ready to make a run for it if immigration officials should enter.

Their life is filled with tension, he said. "And when there's that kind of tension at work, you can't help but bring it home."

He said if illegal aliens are "lucky enough not to be brown-skinned" they won't be bothered by immigration officials. On the other hand, brown-skinned U.S. citizens of Latin American ancestry are frequently detained by authorities looking for illegal aliens.

As a parish priest, "one of the most painful things is to visit a family and discover that 'la migra' (immigration officials) picked them up last night," said Father Virgilio Elizondo, pastor of San Fernando Cathedral and director of the Mexican American Cultural Center in San Antonio, Texas.

He characterized everyday life for illegal aliens as "painful" and "precarious."

On the other hand, the priest said, their insecurity gives them a "profound understanding of what it means to be a pilgrim people. They know that God is their protection."

Legalization: Parishes will be key

WASHINGTON (NC) — Parish volunteers may help as many as 1 million illegal aliens legalize their status, said a church official.

Several reports of illegal aliens being credited with federal immigration officers.

After several reports of illegal aliens being credited with federal immigration officers, he said, six local immigration office officials were fired. The Immigration and Naturalization Service has denied that the dismissals were a result of San Antonio's efforts.

Demand rights

One goal is to encourage so many aliens to demand their rights that it would create a bottleneck preventing immigration agents from continuing their work, he said.

"While that might sound wrong," the priest said, "the truth is that all these people were invited" to the United States by migrant recruiters who travel to their countries in search of cheap labor.

He said the immigrants are the main source of labor in rural Florida, where they harvest citrus fruit and sugar cane.

"I think it's a terrible crime to invite them and not give them their rights."

Jack Elder, former director of Casa Ochoa, a church-sponsored shelter for Central American refugees, was one of the San Benito Church workers who testified in pending class action trials in 1985 for transporting illegal aliens.

He said he and others who have broken the law, but that the U.S. government was breaking the Refugee Act of 1980 by denying Central American asylum.

The Reagan administration considers Central Americans economic refugees rather than people fleeing political persecution. Under the law, Central American asylum seekers generally are not eligible for asylum under the 1980 act.

Elder and others received the support of Brownsville Bishop John J. Fitzpatrick, who said what they were doing was "not only Christian but American."

Franciscan Father Jose Somosa, parish priest at St. Jose de las Americas, the Hispanic parish to which many Central American immigrants are drawn upon arriving in Washington, said church workers are obliged to help them to live "Christ's mandate of love."

"Neither loving nor helping breaks any laws," he added. "The church must give testimony to the fact that all men and women are deserving of being loved."  

Fr. Jose Somosa  
Washington, D.C.

thing like being next to someone sick and not being able to do anything. It's the agony of impotence," Father Elizondo said.

Al Velarde, southwest district director of Migration and Refugee Services, said his staffers often have to tell undocumented aliens they have no legal recourse. "Many times they knock on our door, we tell them what the laws are, and they walk out the door."

The "legal aid service" of the Catholic Church, Elizondo said, is how Velarde describes under his jurisdiction.

He said staffers help immigrants legally bring their family members to this country, represent illegal aliens in deportation hearings, show residents how to apply for political asylum claims for Central Americans. Illegals aliens have nowhere else to go, Velarde said, since many do not speak English and cannot pay attorney's fees.

Legal aid

In the Los Angeles Archdiocese, the immigration division of Catholic Charities has provided primarily legal help to 500,000 new immigrants — legal and illegal. In the past 15 years, said Elizabeth Kiminski, director.

She said that while there are always crooked lawyers content to sell a bill of goods to illegal immigrants — pocketing their money while fully aware there is no chance of legalization — the church in Los Angeles has been a source of accurate information for the undocumented.

Florida's Father O'Loughlin has gone a step beyond many parishes and dioceses in communicating with illegal Guatemalans and Mexican citizens in Florida through a group called Santuario to teach workers to document abuses committed by Immigration officers.

A new federal immigration law passed by Congress in October allows aliens to demand their rights that it would create a bottleneck preventing immigration agents from continuing their work on the project, Msgr. DiMarzio said. Migration and Refugee Services office in New York, Washington, San Francisco and El Paso, Texas, will coordinate the church involvement in the legalization program.

Training materials for volunteers are being developed, he said, and the program will be explained in detail in late January to diocesan personnel through a nationwide teleconference arranged by the Catholic Telecommunications Network of America.

Parish workers will need to be fluent in Spanish and English, because about 75 percent of immigrants eligible to apply for legal residency are Hispanic. Msgr. DiMarzio said parish volunteers will have to complete forms and gather necessary documents. He expressed hope that agencies can guide and assist them in the paperwork applications on behalf of the federal immigration department.
illegal aliens are ferried across the Rio Grande from Ciudad Juarez, Mexico, by "mules," men who for about $50 pesos will carry someone across the river to keep them dry. Of the 2 million illegal aliens counted by the U.S. Census Bureau in 1980, 1.5 are from Mexico and Central America, with 1.1 million of those being from Mexico. (NCUP/CNP photo)

Typical aliens:
In cities, they are mostly female, educated, employed

By Laurie Hansen
WASHINGTON (NC) — Rosa works nights at the Patuxent River Naval base, and she lives in New York City for five years. A high school graduate, she came to the United States with her husband not to escape abject poverty but because she two found their financial situation worsening instead of improving. Rosa and her husband have two children still living in Ecuador who are cared for by her mother. Rosa have been born since the couple came to the United States, and one of them is still in New York public schools.

The family lives in an apartment building with Rosa's brother-in-law, a legalized resident. All three contribute to the household income. Each year, Rosa, her husband send $700 to her mother to help pay the expenses of raising the children still in Ecuador and to reimburse her for subsidizing the couple's move to New York.

Rosa, who is in her 30s, talks about returning to her homeland one day to be reunited with family members. But when forced to seriously consider the question, she admits that she is relatively sure she will be here for at least another 15 years.

Not a real person, Rosa is a com- position of typical immigrants en- countered by Demetrios Papa- demetriou, a consultant to the U.S. Catholic Conference's Migration and Refugee Services, in a survey of illegal aliens living in New York City. He said the majority are female, well-educated, employed and come from the northern nations of South America, the Dominican Republic, Haiti and the West Indies.

Sixty to 70 percent of illegal aliens native to South America, Catholic, estimates Msgr. Nicholas D'Marzio, director of Migration and Refugee Services, who also worked on the survey.

Of the 2 million illegal aliens the U.S. Census Bureau counted in 1980, 1.5 million are from Mexico, the Caribbean and Central America. Of that number, 1.1 million are from Mexico, said Gregg Robinson, a demographic statistician for the bureau.

But not all illegal aliens are Hispanics. It is estimated that 213,000 are from Asia.

And the William Vogt Center for U.S. Population Studies found that Detroit, for example, has a high concentration of illegal Arab aliens while Washington is home to a number of illegal Nigerians, Ethio- pians, Iranians and Filipinos.

 Census Bureau statistics on illegal aliens are only estimates since im- migration and naturalization rates have been higher than expected. Robinson said, in fact, a 1983 bureau report on estimated undocumented aliens is titled "A Count of the Uncountable."

More than half of the illegal aliens counted live in California while Washington is home to a concentration of illegal Arab aliens due to the presence of the military. It is these temporary aliens, he said, who are most often ap- prehended by U.S. patrols along the Mexican border.

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The following "Guidelines for Receiving Communion" were prepared by the Committee on Pastoral Research and Practices of the United States Catholic Conference.

Archbishop Edward McCarthy, in accordance with the mandate of the U.S. bishops, requests that all parishes make frequent use of these guidelines and print them "in a prominent place" in parish bulletins.

The publishing of these guidelines by the U.S. bishops does not create any new Church policy on the reception of Communion, but is intended to make existing policies more clearly and widely known.

For Catholics

Catholics are invited to participate in the celebration of the Eucharist when they receive Holy Communion in fulfillment of Christ's command to eat His Body and drink His Blood.

In order to be properly disposed to receive Communion, communicants should not be conscious of grave sin, have fasted for an hour, and seek to live in charity and love with their neighbors.

Persons conscious of grave sin must first be reconciled with God and the Church through the sacrament of Penance. A frequent reception of the sacrament of Penance is encouraged for all.

For other Christians

We welcome to this celebration of the Eucharist those Christians who are not fully united with us. It is a consequence of the sad divisions in Christianity that we cannot extend to them a general invitation to receive Communion. Catholics believe that the Eucharist is an action of the celebrating community signifying a oneness in faith, life and worship of the community. Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist, and for which we must all pray.

For those not receiving Communion

Those not receiving sacramental Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians

We also welcome to this celebration those who do not share our faith in Jesus. While we cannot extend to them an invitation to receive Communion, we do invite them to be united with us in prayer.

Churches mark month of Christian Unity

Following is a partial schedule of events during the month of Prayer for Christian Unity, which begins Jan. 17 with an ecumenical service at St. Sophia Greek Orthodox Cathedral in Miami and ends Feb. 15 with a service at Miami Shores Presbyterian Church.

All churches are encouraged to use the Sundays of this month for ecumenical fellowships such as pulpit or choir exchanges, prayer meetings and church visitations.

**Little Havana Christian Leadership Luncheon**
- Jan. 7, noon, Centro Vasco Restaurant, 2235 SW 8 St.
- Minister's Prayer Service led by the Brothers of Taize—Jan. 16, noon, site to be determined.
- Ecumenical Worship Service—Jan. 16, 8 p.m., St. John Bosco Catholic Church, 1301 West Flagler St.
- Ecumenical Youth Festival led by the Brothers of Taize—Jan. 17, 9:30 a.m., Church of the Little Flower Parish Hall, 1270 Anastasia Ave., Coral Gables.
- Ecumenical Worship Service—Jan. 17, 5 p.m., St. Sophia Greek Orthodox Cathedral, 244 SW 24 Road.
- Fellowship Hour for all present following the Worship Service—Jan. 17, 5 p.m., St. Sophia Greek Orthodox Cathedral Central Courtyard, 244 SW 24 Road.
- "Pulpit Exchange"—Jan. 18, 5:30 p.m., Christ Congregational Church, 1420 SW 67 Ave.
- Celebration of Women in Ministry—Jan. 24, 9 a.m., St. Thomas University, 16400 NW 32 Ave.
- Luncheon for S.W. Clergy Support Group—Jan. 26, noon, University of Miami Faculty Club, 1550 Brescia Ave., Coral Gables.
- Midday Celebration of Christian Hope—Jan. 29, 2 p.m., Grace Presbyterian Church, 6895 NW 14 Ave.
- Prayer Meeting: "Celebrating Christian Unity and its Diversity"—Jan. 29, 10 a.m., Church Women United (South), 7241 SW 108 Terr.
- Ecumenical Worship Service—Jan. 30, 4 p.m., University of Miami Faculty Club, 1550 Brescia Ave., Coral Gables.
- "Pulpit Exchange"—Feb. 1, 5:30 p.m., Christ Congregational Church, 1420 SW 67 Ave.
- Fellowship Hour for all present following the Worship Service—Feb. 2, 5 p.m., Millenium Presbyterian Church, 602 NE 96 St.
- Ecumenical Worship Service—Feb. 5, 7 p.m., University of Miami Faculty Club, 1550 Brescia Ave., Coral Gables.
- Ecumenical Leadership Luncheon—Feb. 6, noon, University of Miami Faculty Club, 1550 Brescia Ave., Coral Gables.
- "Pulpit Exchange"—Feb. 9, 5:30 p.m., Millenium Presbyterian Church, 602 NE 96 St.
- "Pulpit Exchange"—Feb. 15, 5:30 p.m., University of Miami Faculty Club, 1550 Brescia Ave., Coral Gables.
- "Pulpit Exchange"—Feb. 23, 5:30 p.m., Millenium Presbyterian Church, 602 NE 96 St.
- "Wall of Reconciliation"—Students at St. Brendan Elementary School in west Dade did something special to commemorate the Year of Reconciliation, which has been proclaimed by Archbishop Edward McCarthy to prepare the Archdiocese for the visit of Pope John Paul II this September. Painted on boards set up along a hallway because of nearby construction, the mural shows children of all nations holding hands, with a picture of the world in the center. (Voice photo/Prent Browning)
Imprisonment of Cubans denounced by bishops

By Brent Browning
Voice Staff Writer

Two Cuban-born U.S. bishops have denounced the imprisonment of nearly 2,000 Cubans by the U.S. government.

In a joint statement issued in late December, Miami Auxiliary Bishop Agustin Roman and Auxiliary Bishop Enrique San Pedro of the Diocese of Galveston-Houston, Texas, criticized the policy of "discriminately" holding Cuban prisoners in U.S. federal jails and ask that Catholics examine their consciences on the matter.

About 1,800 prisoners in the Federal Penitentiary at Joliet, primarily Cubans who came to America in the Mariel boatlift of 1980, are being held without regard to even their most elementary legal rights, the statement says.

The courts have ruled that these prisoners, often denied entry permits into the U.S. because of past criminal records, are "excludables" and have no right to individual hearings or legal representation.

Letters full of sufferings reach us from different prisons, expressing the feelings and needs of those persons, some of whom have been incarcerated for more than six years and whose future grows more uncertain every day," the statement says.

The bishops said the Mariel Cubans imprisoned in the United States can be classified in four groups: the mentally ill, those who committed serious crimes in Cuba, those who committed crimes in the United States and are serving their sentences, and convicted criminals who have already served their sentences for crimes in this country.

The indefinite imprisonment of human beings who are not serving sentences due to crimes they have committed cannot be justified," the bishops wrote. "It's a basic human right that a man or a woman has paid his or her debt to society, his or her freedom should be restored."

Deportation of these individuals, called for by law, it blocked by the Cuban government's refusal to accept them. Fidel Castro had agreed to do so when he signed an immigration pact with the United States, but he suspended it in May of 1985 when the U.S. government's Radio Marti began broadcasting to Cuba.

"It is obvious that the law does not contemplate a situation such as the present one. Therefore, this 'legality' must give way to other alternatives which adhere more closely to reality and have a firm moral and human basis," the statement says.

The bishops specifically called for:

- The humane treatment of the mentally ill as opposed to their indefinite imprisonment.
- An immediate release of the mentally ill upon their volition.
- The release of all prisoners who, in the opinion of their families, "are incapable of further harm to society," including the mentally ill.
- A review of the cases of those who committed crimes in Cuba to determine if they should be deported.
- Steps to improve the conditions of those who are incarcerated.

The statement concludes with a plea not only for prayers but for action, requesting that people "work within the channels of the democratic government to change the current fate of the Cuban prisoners.

Congressman: Don't stop saving lives

(Continued from page 1)

"morning-after" pill developed by a French scientific team threatens to make abortion as easy as swallowing a glass of water.

Although its effects have not been tested completely, the pill works both as a contraceptive and an abortion agent, by blocking the hormone progesterone from reaching the uterus. This prevents the build-up of the uterine lining, making it impossible for a fertilized egg to implant itself or, if already implanted, causing it to be flushed out along with the lining.

If the pill is legalized in this country, "in the movement will have to adapt our educational efforts," said Congressman Hyde. "We will have to try to reach younger men and younger men...and explain to them the biology of what they're doing and the consequences. We can't stop a life no matter how convenient it is."

He stressed that "the education function of the pro-life movement will go on no matter what method is used to exterminate a tiny human life...Our job is a massive educational job with children and adults and even some clergy, to let them know this is a problem that concerns every member of society."

Congressman Hyde praised South Florida's priests and Religious for their "awesome commitment" to the cause of the unborn, saying "I wish this were so in every diocese in the country."

"We need the clergy to be more effective," the Catholic legislator said. "I don't mean to be critical but some of them have other concerns. I'm sure there are many priests around but this is a question of life and death that there ought to be no division on, and the Church ought to not sound so uncertain trumpets."

Asked whether, statistically, a simple change in the law can overcome 14 years of pro-abortion propaganda and acceptance, Congressman Hyde said yes, because "the law is a teacher."

"A lot of people have never thought about abortion, really, it hasn't crossed their lives," he said. "The controversy that surrounds it even now is helpful in that people begin to focus on it."

Unfortunately, "there always have been abortions, there always will be. There will always be murders," the Congressman said.

"But I think the facts are on our side, the biology is on our side, and if enough people are willing to put their commitments on our side we will save a lot of lives. That's really the only realistic goal we can have."

'Walk for life next weekend

January 22 will mark the 14th anniversary of the Supreme Court decision legalizing abortion throughout all 50 states.

To mark the sad occasion, Respect Life volunteers, supporters and schoolchildren from throughout the Archdiocese will be "walking for life" next weekend, Jan. 17.

The purpose of the walk is both to increase public awareness of the tragedy of abortion and to raise funds so that the Archdiocese's Emergency Pregnancy Centers will be able to continue helping needy women to keep their babies.

The walk-a-thons will take place in each of the areas where Respect Life offices are located, beginning at 9 a.m. and continuing until noon.

The Miami Beach walk will take place a week later, on Jan. 24.

Families, school and church groups are encouraged to "walk for life" or sponsor walkers. For more information and to sign up, call the Respect Life Office nearest you. The offices' phone numbers and walk locations are as follows:

- Coral Springs: 753-0770
- St. Bernard and St. Andrew churches.
- P.O. Box: 1600, Lauderdale-by-the-Sea: 565-8306
- St. Coleman Church
- Hialeah: 883-2229; Our Lady of the Lakes Church
- Hollywood: 963-2229; St. Stephen Church
- Pembroke Pines: 601-2921; Archdiocesan Pastoral Center
- South Beach: 272- 2229; Nativity of Our Lady
- Miami Beach: 334-2229; St. Patrick Church.
That was our message," said Father Peter Henriot, a
poor nations of the world. Jesuit priest and the center's
director. This message the United Nations, thus creating what would
soon raises money through direct-mail appeals to 23,000
supporters. Its staff consists of 15 researchers,
exists on a rather slim $425,000 annual budget and
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Catholic Bishops and the Rome-based Society of Jesus -
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Most recently, the influence of the center could be
events in Catholicism over the past two decades.
nurturing ideas behind some of the most dramatic
in its pro-abortion Roe vs
Washington, D.C. would seem an
unlikely center of activism in the Catholic Church.
But inside, using every square foot from
basement to attic, the Center of Concern has been
nurturing ideas behind some of the most dramatic
events in Catholicism over the past two decades.
Most recently, the influence of the center could be
found in the American Catholic bishops' pastoral
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Now observing its 15th anniversary, the
center was founded jointly by the National Conference of
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administrators, most of whom have worked
directly with poor people overseas.
In 1974, it was granted consultative status within
the United Nations, thus creating what would
soon become an effective bridge between the church and
poor nations of the world.
"You can't be a church without doing justice,"
said Father Virgil C. Blum, S.J.

Collision course
Scientific advances increasingly reveal Supreme Court on abortion decision

By Father Virgil

Every day, the progress of medical science reveals more about the nature
and development of the unborn child. And every revelation puts another nail
in the coffin of the Supreme Court's
creed. Not only is the Court on a
collision course with itself -- as Justice Sandra Day O'Connor so rightly said--
in a collision course with the facts of biology.

In its pro-abortion Roe vs
Wade ruling in 1973, the Supreme
Court said that the human fetus is not a
person in the eyes of the Constitution, and therefore that the fetus had no constitutional right to
life.
At the time, the scientific evidence was overwhelmingly contrary to
the Court's ruling. Discoveries since the abortion decision continue to
challenge the Court's credibility even further.

In 1981, a Senate Judicial
Subcommittee held hearings on a pro-
life "You can't be a church without doing justice." After hearing testimony from
22 prominent pro-and anti-abortion scientists, the committee reported that
"the biological facts today are beyond dispute . . . the life of each human
being begins at conception."
Dr. Watson Bowers, professor of obstetrics and gynecology at the
University of Colorado School of Medicine, concluded testimony with the statement: "The beginning of
a human life from a biological point of view is at the moment of conception.
This straightforward biological fact should not be denied to serve
sociopolitical, or economical goals."

Yet, the Supreme Court continues to
assert that the unborn child is not a person for
being. With the advance of science, its
insistence that an unborn baby is not a human being or person is beginning to
be perceived as not only false, but
horrifying.
Consider, for example, a recent
surgical procedure in San Francisco on a 23-week-old fetus. The fetus was
removed from his mother's uterus.
Since the Supreme Court has said that the unborn child is not a human
being or person, what did the surgeons operate on? A bunny rabbit?

Legally, we can't say. The
Supreme Court in the full plenitude of
its majestic powers has not yet ruled on that scientific, biological question. But
when do we know how, based on Roe
precedent, the Court must rule: Once
the baby boy is returned to his mother's womb he will cease to be a baby boy, a
human being, a person. He will be just
a fetus without life, with only "potential
life"--although he is in full charge of his
development--with heart beating, brain functioning, fingers wiggling, eyes
squinting, ears listening, and arms and
legs swimming.

What if after the successful
surgery the mother decided to
kill her newborn? Would that
be legal? Yes, the Court would say,
because the "whatever-in-he-she" has no
rights and she has a "privacy right" to
destroy it.

What if the the baby had
died during the surgical
procedure? Would he have acquired in
death what he does not have in
-life-"personhood"--for purposes of a death
certificate? Either answer involves an
abridgment.

Another issue that will challenge
the Supreme Court's credibility is child-
abuse. In recent years Americans have
become very sensitive about the abuse of
children. And recently that concern has been
extended to the unborn child.

A 27-year-old El Cajon, California
woman faces criminal charges in the
death of her infant son. Contrary to her
doctor's advice, she allegedly took drugs,
had intercourse, and failed to follow
medical directions in the event of
hernorraghe. Her child was born
prematurely and underweight with
massive brain damage allegedly caused
drug abuse by her mother during
pregnancy.
The baby died six weeks later
-apparently the victim of drug abuse
by her mother during pregnancy. The
California woman now faces criminal
charges for "fetal neglect" in the death of
her infant son.

Supreme Court erred on abortion
decision in Roe vs
Wade.
Father Virgil C. Blum,
S.J. is a professor emeritus of
Political Science at Marquette
University, and founder and
president of the Catholic
League for Religious and Civil
Rights.

Low-key center is influential force for justice

WASHINGTON (RNS) - The large, white, wood-
frame house in a tree-lined residential neighborhood on
the outskirts of Washington, D.C. would seem an
unlikely center of activism in the Catholic Church.
But inside, using every square foot from
basement to attic, the Center of Concern has been
nurturing ideas behind some of the most dramatic
events in Catholicism over the past two decades.
Most recently, the influence of the center could be
found in the American Catholic bishops' pastoral
letter on Catholic teaching about the U.S. economy.
Now observing its 15th anniversary, the
center was founded jointly by the National Conference of
Catholic Bishops and the Rome-based Society of Jesus -
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exists on a rather slim $425,000 annual budget and
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administrators, most of whom have worked
directly with poor people overseas.
In 1974, it was granted consultative status within
the United Nations, thus creating what would
soon become an effective bridge between the church and
poor nations of the world.

"You can't be a church without doing justice," said Father Virgil Henriot, a
 Jesuit priest and the center's director. This message
was hardly popular in 1971, even if widely taken for
granted today. "Peace and justice [advocacy] was
conceived on the fringes of the church," he said.

Social agenda
Yet the social agenda was pressing. In a ground-
breaking document, the 1971 Synod of Bishops, an
occasional international gathering of prelates at the
Vatican, declared that seeking peace and justice in the
world was a "constitutive" element of Christian faith
and the church's mission. What was missing, however,
was a catalyst to keep the document from collecting
dust on the shelves of church libraries.

The center filled this role by circulating 150,000
copies of a study guide, titled "Quest for Justice,"
which spread the message of the synod statement and
recommended courses of action by the church.

But influencing the church has been only part of
the center's work. In 1979, it was one of the most
active private organizations at the U.N.'s Vienna
conference on science, technology and international
development.

While most recognized the need for development of
poor nations, the question of what kind of development
was up in the air. The center, sided with the Third
World nations, played a leading role in arguing that
science and technology should serve the interests of
the poor, not rich Western industrialists.

This meant Western countries should emphasize
development that is lake-intensive, small-scale and
granted to basic needs rather than consumer luxuries,
according to Father Henriot. Today, the principle is
accepted by the world community, even if it is not
always reflected in practice.

Birth control vs. development
In one of its earliest and perhaps most sensitive
efforts, the center was among a relatively small num-
ber of private groups arguing for a revised understand-
ning of the population explosion in the Third World.
While Western leaders centered that the only
way to deal with the problem was to make the birth-
control pill as widely available as aspirin in poor
countries, others said policies population could
inexorably tied --once again-- to development.

In other words, controlling population level
depended heavily on improving education, health and
other social conditions in the Third World. The center
was able to argue this without getting into the
difficult matter of the morality of artificial
contraception, which was the main thrust of the
Vatican's involvement in the debate.

Today, the idea that the world's poor and
opportunity will soon be the sizes of their families
without changes in broader social conditions is
considered conventional wisdom in many circles.

"Since the Supreme Court has said that the unborn child
is not a human being or person, what did the surgeons
operate on? A bunny rabbit?"
Sharing resources

By Antoinette Bosco

Winfrid of Devonshire had noble Anglo-Saxon parents. At 30, he became a priest and was granted his long-standing wish to go as a missionary to his Saxon kinship in Europe. In 722, the Pope consecrated him Bishop of Hesse and Latinized his name to Boniface. It was in Hesse that Boniface came before the worshippers of Thor. Thor was particularly venerated at the spot where a great oak tree known as the "Thunder Oak" was standing. Boniface declared that he was going to chop it down. The people were outraged and called upon Thor to strike down this unbeliever. Boniface took an axe and cut away at the tree. Helped by a convenient gust of wind, the tree crashed to the ground.

When the expected dire consequences of Thor failed to materialize, the German tribes one after the other became converted to Christianity. On the spot where the tree had stood, Boniface built a church in honor of St. Peter.

Some thoughts about permanent deacons. What do they do? What are they called and who ordains them? What is the initial training like? What is the deacon's role in the church? And how are they related to the laity? Msgr. Dietzen brings us up to date on these questions.

Revealing to readers

By John Dietzen

What do permanent deacons do?

Q. We have some questions about permanent deacons. What do deacons do in common with priests?

A. A deacon's relationship with his priest is similar to the relationship a bishop has with a priest. He is called "reverend" and how does he dress? There are different ideas about this in our area. What is a deacon allowed to do? Is he called "reverend"? How does he dress? There are different ideas about this in our area.

A. Ordained deacons receive, as do priests and bishops, the sacrament of holy orders. While these three groupings share in a portion of that sacrament, the ancient tradition of the church sees each of them as contributing a special kind of service to the people. Both priests and deacons, of course, serve under the bishop who has full responsibility for the church of a particular diocese.

As for dress and title, the U.S. bishops' committee for the permanent diaconate has the following recommendation: "Deacons should stand, and dress in the manner of the laity from which they are chosen but never separated. The title 'reverend' is not appropriate for the permanent deacon." At least several dioceses which have permanent deacons have formally adopted this recommendation as their own policy.

Specific functions assigned to deacons mostly relate to the liturgy. All deacons realize, however, and it should be clearly understood that liturgical functions of the deacons, especially in the celebration of the Eucharist, are a symbol and outgrowth of the other services they render to the community outside of the liturgy.

Liturgical roles assigned to deacons include to:

1. Function as deacon at celebration of the Eucharist.
2. Function as ordinary minister of the sacrament of baptism.
3. Minister the Eucharist to the sick in their homes or health-care facilities.
4. Serve as celebrant at Benediction of the Blessed Sacrament.
5. Serve as celebrant at wake services for the dead and at graveside burial services.
6. Officiate at marriages.
7. Administer the sacramentals of the church (including ashes on Ash Wednesday) according to the rites established by the church. (This does not include such actions as baptizing infants, the anointing of the sick, or the blessing of homes on the feast of St. Blaise.)

Deacons also may deliver homilies at celebrations of the Eucharist and other ceremonies. However, this function as well as the faculty to officiate at marriage must be explicitly granted to them by the bishop of the diocese.

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

Time capsules

Challenging the God Thor

By Frank Morgan

When he was 73, Boniface set out on a mission to Holland. He carried a Bible and a book written by St. Ambrose, entitled ominously, "On a Good Death." On Whit Sunday in 755, the missionary camp was invaded by hordes of savage fighters who came to avenge their pagan gods. Boniface forbade his Christians to fight back. He said, "Let us not return evil for evil." The pagans murdered the 62 Christians and Boniface, the "St. Paul of Germany." There is still shown at Fulda, the blood stained Bible of Boniface.

* * *

Virgilius, "the Geographer," was an Irish abbot. His studies of ancient geographers led him in the eighth century to teach the opinion that the earth was a sphere. But for his further belief that elves inhabited another world with its own sun and moon, he was censured by Pope Zachary.

Miami, Florida / THE VOICE / Friday, January 9, 1987 / PAGE 13
Dear Dr. Kenny:

Our family has had a serious problem with drugs and alcohol. He is now in a halfway house still not believing he has a problem. Can you say something about the parents feelings while they are going through the turmoil created by teens on drugs?

What parents need to do is take the first steps and how involved should they become? How do they feel when they hear all the different theories on the chemical dependency person? How do they fight the guilt, when they are told over and over again that they are a chemically dependent person?

How do they handle the wanting to blame themselves? I have read in various places that parents have learned that their child has any other horrible disease? (Kansas)

A. What an eloquent description of a difficult situation. You are far from alone. Perhaps other readers will write in to share similar concerns and with aspirations for your many questions to a period of spiritual sterility which was extremely painful - when they couldn't find or feel God - forced them to seek Him in new ways. Often they tried to fill the void with other activities and pleasures but eventually responded to His call by joining a scripture or prayer group, making a retreat, reading, meditating, attending daily mass, or changing faith behavior in general. Was it worth the pain? Yes, they reply enthusiastically.

Other stressors mentioned as having ultimate value include unrequited love, financial strain, accidents, divorce, death, and broken relationships.

I have my own story to share. As a young teacher on my way to a distant state for an exciting job, I was involved in a serious auto accident. Injuries forced me to resign my job and stay in the state where the accident occurred. I grabbed a teaching job and met my husband. In spite of the pain, fears, and scars, twenty-seven years later, I can say, "Thank you, God, for that accident."

(1987 Alt Publishing Co.)

Dear Dr. James and Mary Kenny

Parenting situation. You are far from alone. Perhaps other readers will write in to share similar concerns and with aspirations for your many questions to parents.

One obvious factor is that we are talking about teen years. The issue of drugs and alcohol is compounded by teen-age assertiveness and rebellion. The soon-to-be adult feels the need to do things on his own, sometimes reacting against some very sane and sensible rules.

The ingratitude of teens also makes it more painful for parents. Teens are so wrapped up in their own problems, searching for their own identity, that they have very little sensitivity for the feelings of their parents.

A most difficult item to handle is divorce, the lies a teen may tell to protect his drug or alcohol habit. The parent feels used, betrayed and even rejected by the lies which are part of the denial common to substance abusers.

Finally, parents have to deal with their shattered dreams. Most parents have great expectations for their children, seeing them as better than anyone else. With substance abuse, parents may see those hopes dashed, feeling a sense of great disappointment and failure.

Most parents work through their anger and hurt feelings by treating their child as a loved but separate person, by letting go but still being there. One mother of a teen-age boy put it very well.

"I have realized that the only way to let go and let God! This is one of the big moresities in and believe me, without the help of God his mother and pray, I see families who have come through such a situation." Thanks again for your letter. I will try to respond to your specific questions in future columns after some of our readers have shared their wisdom.

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

By Dolores Curran

Looking back on your life, what incidents occurred which you considered calamitous or at least stressful at the time but which you look back on with positive and beneficial retrospectively?

This is a question I frequently ask adults when discussing stress. Don't cheat now. Before you read further, stop and think of past stresses that turned into blessings for you.

Okay. The reason for the question is to remind us that when we're undergoing a major problem, we rarely see a positive value to it. But later on, we look back and say, "It was the best thing that happened to me," or "It was good for our family."

When we reflect on the positives of the past stresses, we are better able to deal with present stresses, figuring that maybe some good will come out of this pain.

I've used this technique in workshops over the years and here are the major stresses people name that turned out positive for them in the long run.

Unemployment: While exceedingly stressful at the time, unemployment has brought many families closer and forced them to look at priorities and values. "We took so much for granted before Rob lost his job," is a representative comment. Or, "We found out what really important in our life."

Another is that the worker found new and more satisfying work. "I thought the world ended when the steel mill closed," said one man. "But for me it just started because I love the job I was forced to find."

Blame: There's very little that's positive about illness but many people claim that a heart or other scare forced them to reexamine their lives and change their lifestyle.

A Move: When a move is involuntary, we rarely welcome it. But for many, a move turns out to be a plus in their lives. Their children are happier in the new environment or, perhaps, the family is better off living further from their extended family.

Unplanned pregnancy: When this is mentioned in a group, I see lots of nods and smiles, which tells me it's a familiar stress-turned-gift. "We were so happy when we found out," one parent said, or "We wouldn't have been together if we hadn't had that baby."

A period of spiritual sterility which was extremely painful - when they couldn't find or feel God - forced them to seek Him in new ways. Often they tried to fill the void with other activities and pleasures but eventually responded to His call by joining a scripture or prayer group, making a retreat, reading, meditating, attending daily mass, or changing faith behavior in general. Was it worth the pain? Yes, they reply enthusiastically.

Other stressors mentioned as having ultimate value include unrequited love, financial strain, accidents, divorce, death, and broken relationships.

I have my own story to share. As a young teacher on my way to a distant state for an exciting job, I was involved in a serious auto accident. Injuries forced me to resign my job and stay in the state where the accident occurred. I grabbed a teaching job and met my husband. In spite of the pain, fears, and scars, twenty-seven years later, I can say, "Thank you, God, for that accident."

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Family problems' silver lining

The need to return to family basics

By Lynda DiPrima, Director of Ministry to the Engaged and Newly Married

It seems that many things around us which were previously "predictable" and "out there" are now changing and impacting families at an accelerated rate. Things like massive lay-offs in well established companies, an unbalanced economy, questionable drugs lead to trouble with the law? How do we deal with the misunderstood friends, the co-workers? Do these parents have the same feelings as parents who have learned that their child has any other horrible disease? (Kansas)

PAGE 14 / Miami, Florida / THE VOICE / Friday, January 9, 1987
Film shows God's love in action

By James Breig

five years following Mother Teresa around the world. The results of their efforts are now being shown in 60 countries, including China, Poland, India and France. American viewers have two shots at seeing the movie: it is shown on public television this month (locally on Ch. 2 on Jan. 14 at 9 p.m.), and it will be released to theaters and it will be shown on television this month (locally on Ch. 2 on Jan. 14 at 9 p.m.).

The special, which I have previewed, includes interviews with people who have known Mother Teresa since her days as a novice in India, but the essence of the film is scenes of her work among the poor. I defy you to watch the first 120 seconds of the movie without being moved, without questioning your own place in the world and without sitting back to complete the special.

The word which runs throughout the movie is "love," but, of course, it is the sort of selfless, pure love which without being moved, without

"Our agencies are working with the children who are hungry, addicted to alcohol and drugs, handicapped, pregnant and abandoned. These are all children we're talking about, and they all need help."

Teresa says at one point, "people talk about money or health or access or if the office was covered. We just had to operate as she does. When there is a crisis, she goes. We couldn't worry about faith and trust in God. When you see it, you want it."

Like its subject, "Mother Teresa," the film, shows "love in action," Jeanette says, while Ann believes it "touched the best in people, like Mother herself. People have said the film has changed their lives. I can't guarantee that, but it can enrich people's lives."

The Petries might be doubted when they talk about their own film so let me add my own endorsement to theirs, "Mother Teresa" justifies the existence of television. Gather your family and donate 90 minutes to viewing this masterpiece. Afterwards discuss how you can apply Mother Teresa's philosophy (what she calls "the joy of loving") in your own home and neighborhood as well as in the world.

William Nelson's music aids needy kids

Seattle (NC)--Music by country singer Willie Nelson is featured on a record album produced by Catholic Community Services of the Archdiocese of Seattle to help children in crises.

Proceeds from the sale of the country album "Renegade Heart" will benefit children already out on the streets and others who are headed there, said Rev. Roy Zilmer, director of development for the Catholic agency.

"Our agencies are working with the homeless, abused and neglected," she said, "We work with the children who are hungry, addicted to alcohol and drugs, handicapped, pregnant and abandoned. These are all children we're talking about, and they all need help."

Nelson became involved in the project as a result of an earlier agency project for runaways. He and his wife Connie, a Catholic, were executive producers of a film called "Streetwise," a 1984 documentary on Seattle street children.

In addition to the use of his song "Those Healing Hands of Time," Nelson also assisted in the album's production.

A local country singer, Don Steele, helped develop the idea for "Renegade Heart" and is the lead performer. In 1983 Steele, a former Seattle school superintendent, sang with Tammy Wynette on an album to benefit the city's schoolchildren. The project raised $100,000 in scholarship funds.

"Renegade Heart" was previewed in Nashville last October by delegates at national assembly of Catholic Charities USA, which has endorsed the project.

The album is available on record or cassette tape for $10 plus $1.50 postage and handling from Catholic Community Services, Archdiocese of Seattle, P.O. Box 22608, Seattle, Wash., 98122. The agency's phone number is (206) 323-6336. (NC Photo)
Top scholars

Students from Immaculate Conception School in Hialeah garnered national attention at the National Catholic Schools Achievement Olympiads sponsored by La Salle High School in Miami that year. Students in grades five through twelve were quizzed on their knowledge of math, English, Spanish, religious education, social studies, science and physical skills. Other national winners were: Little Flower; St. Kevin; Epiphany; St. Brendan; St. Hugh; St. Agnes; St. Peter and Paul; St. Timothy; St. John Neumann; St. Thomas the Apostle; Corpus Christi; St. Rose of Lima; and Holy Rosary.

The Voice (Miami, Florida)

I

New marriage ministry program started

The Archdiocese of Miami, through the office of Parish Community Service (Program of Catholic Community Services) will soon see the reactivation of a ministry to married couples started eight years ago by the late Fr. Tom Barry. Assisted by Gladys Garcia, a C.C.S. family counselor, Fr. Barry trained married couples to help other couples who are experiencing difficulties in their marriage relationship.

This "marriage ministry" program involves an extensive course of training and ongoing direct supervision, by Frank and Gladys Barry, or Fr. Michael McCarr, an experienced husband-wife team who specialize in counseling education. Frank is director of the Pastoral Counseling Center at St. Thomas University, and is a member of the American Association of Marriage and Family Therapists.

This training program will commence on Saturday, February 7 and continue for three months - until mid May. There will be nine hours of training each month. Phase II training will resume in September and will continue until December 1987. This second phase will "fine-tune" the skills and concepts presented in Phase I.

Pastors are asked to select qualified couples who feel close to this special ministry and to forward their names to Hugh Clear, director of Parish Community Service, the P&G Center (phone: 754-2444).

Couples who are interested are asked to contact their pastor. Further information may be obtained by calling Hugh Clear or Bill Thompson (phone: 235-5483).

Wedding anniversary Masses slated

The Archdiocesan Anniversary Masses honoring Silver and Golden Wedding Jubilarians (and over 50) are scheduled as follows:

- St. Brendan Church (Dade County) January 31 at 11 a.m., 8725 SW 32nd Beach. They will also host a Dessert Card party on Jan. 24 at 11:30 a.m. at St. Elizabeth Gardens. For more information call 941-5546.

- Our Lady of Lebanon Church, 205 Coral Way in Miami, will host its Silver Anniversary celebration Jan. 16-18. Food booths, gift booths, Wheel of Fortune, Jewelry dancing, and Acrobatics. Adults $1. Children under 12 free.

- The Columbus Auxiliary of the St. Barnabas Lehnert Council, Knights of Columbus will hold their annual Polish Nite Dinner Dance on Jan. 16. Food served at 7:45 at Stirling Rd. in Davie. Dinner 7-8 p.m. A dance till midnight to the Hollywood PolkaFunks. Donation $10 per person. For reservations call Irene Ponillo at 432-6596.

The Holy Spirit Council 6032, Knights of Columbus will have their annual Polish Night Dance on Jan. 24 in the Council Hall, 2128 SW 60 Terr., Miramar. Dancing till midnight. Donation $3 per person. For tickets and info call Feast Gardens Shop at 989-1802 or evenings at 912-4860.

The Voice (Miami, Florida)

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The Voice (Miami, Florida)
By Katharine Bird

NC News Service

I learned early in life the value of humor in family living, perhaps partly because I grew up in the oldest in the family with five brothers and two sisters. Looking for the funny side of life was a way of keeping one's sanity in the midst of the confusion and messiness that often reigned in my much-loved home.

From our parents we children picked up the ability to look for the humor that laces so many situations, even serious ones. They used humor to remind us that any situation can be looked at in more than one way.

There was the time when two policemen came to our front door asking, with grave voices and furrowed brows, whether my parents knew anything about the dummy lying by the side of the street a half block from our house. Life-sized, it was dressed in football gear with a large red stain covering its face. People racing around the corner looked at in more than one way.

My mother developed a blissful ability to "tune out" what she didn't need to hear. The routine shrieks and chaos of our family didn't faze her because she was busy, in a world of her own, concentrating calmly on the task at hand.

Looking back now I realize it might have been natural for us to resent this. But I think it is much better that we looked on the situation's light side, gently laughing over it instead. We knew that she always was right when one of us needed her— to kiss a bugged head or listen to a wails of wrong perpetrated at school.

My father took refuge in books. One of my favorite memories of him is hearing him laugh in his study, then seeing him emerge, book in hand, to share some entertaining passage that enthralled him. He does that to this day.

He delights in finding droll things to laugh about in conversations with friends, in life, in books. For him, perhaps, humor provides some relief from the heavy responsibilities of life.

From my father I learned that humor can be a well-nigh painless way of lifting a somber mood, of dissipating any ugly temper-- something I find invaluable as an adult in dealing with the shocks and specters of life.

When I was sunk deep in some childhood woe, time and again dad coaxed me into good humor by making me laugh, sometimes by quoting some whimsical verse from Lewis Carroll or Edward Lear. How could I keep a sour face while laughing at those masters of the ridiculous?

Today, if I read an author who is commenting on the importance of humor for good living, I am reminded of the lessons I learned so effortlessly long ago.

The family that laughs...

Joy, love and God go together

Humor is healthy—in more ways than one.

Consider laughter, which is humor's companion. You might call laughter a healing agent. Ironically, however, that healing agent is infectious.

If there are a number of reasons why humor and laughter are good for people. They ease tensions, for example. "Relief from tensions is perhaps the root from which all humor takes its rise," writes Father John Wolchard in "Resurrection of Valero" (Crossroads, 1966). "Burdens lost their weight when carried with happiness and pleasure."

The smile is another of humor's constant companions. A smile can be a forceful thing. It reaches out toward others in a relaxed and open way; at the same time it is inviting, drawing others closer.

Then, the smile helps to create (sometimes to re-create) and reinforce the bonds among people. Another of humor's companions is love. "Have you noticed that humor and love get along very well together?" asks Gerard Bessiere in "The Theology of Joy" (Herder and Herder, 1974)."This connivance must conceal some secret. Humor blossoms readily in those who love and know themselves to be loved. Like something that eases life."

Finally, just as laughter readily finds its place in relationships of love, joy makes it way into a life of faith. Actually, joyfulness expresses faith. And joyfulness is vital when it comes to communicating one's faith to anyone else.

As Jesuit Father Walter Burghardt asks: If we "show no joy in being alive with the life of the risen Christ, why should anyone believe us when we proclaim without passion 'Christ is risen?" ("Still Proclaiming Your Wonders," Paulist Press, 1984).

Joyfulness spoken of here are different. He employs to deceive --to communicate a message that is false. They can be twisted so that the listener believes what is serious or dear-as if mock people. Failing to recognize the God-given dignity of others, they fail to become constructive life forces.

But the healthy humor and joyfulness spoken of here are different. They foster love, heal, put difficult situations in a new context, lighten heavy burdens.

Laughter, smiles and joyfulness even help to create the atmosphere for a life of faith.

By Father David Monahan

Laughter is important music in God's house among all of his many-splendored family.

Abraham, in a friendly chat with God, laughed out loud at the thought of an elderly man and woman producing a baby. And Sarah got the giggles when she overheard God's messengers talking to her husband about a child this time next year. "Now that I am so withered," she chuckled to herself.

Gideon, the rabbit-hearted champion of God and of Israel, is pulled and tugged by the Lord to do his bidding in a comical few chapters in the Book of Judges.

The martyr Lawrence is said to have quipped to his executioners as they were charcoalig him on a griddle: "You can turn me over. I'm done on that side."

Witty St. Thomas More signaled the axman to hold for a moment so that the martyr's beard might be removed from the chopping block. The bearded, he said, has committed no treason.

Father Thomas Merton, the celebrated Trappist writer, told readers that he had "earned two degrees of dullness" (at Columbia University) and that his autobiography had "created a general hallucination followed by a flood of many pious books."

Pope John XXIII answered the question: "How many books in the Vatican?" with the quick reply, "About half."

My father had a saving grace in his sense of humor. He bequeathed to his children tenderness of heart-- a gift that is needed in our day.
Prescription: Laughter

Yes, life is serious and full of problems; but laughing is good for your health

By Dolores Leckey
NC News Service

The Gospel of John says: "Jesus wept." A short, poignant sentence full of the feelings associated with friendship and humanity. Lazarus of Bethany is dead and only tears will do. Nowhere in the Gospel do we read that Jesus laughed, at least not in direct, unambiguous language. And yet...

It is as human to laugh as it is to cry. What's more, modern medicine now affirms what folk medicine has long known: Laughing is good for your health. Families are well aware of the value of this readily available therapy. To laugh is to recognize that each of life's ups and downs will pass; none is the final word.

I remember when our youngest son - now 23 and a graduate history student - was in fifth grade. His whole world seemed to be coming apart. He couldn't master the math tables; his school locker was filled with mending band, the residue of an unsuccessful science project; teachers were lecturing him; and his older siblings were not one bit shy about sharing their various school and social successes.

As parents, we were worried about our young son. And then, one day we saw him walking through the house step by step on his hands, counting "100, 101, 102." Everyone broke out into applause, laughter and tears as Colum informed us that his goal was to reach 200. His 16-year-old sister wrote an essay about him and his hand-walking which ended with the supportive thought: "I hope he makes it. I love him so much."

Clearly, life has its serious side. I don't want to minimize this. But life is also sprinkled with absurdities. For example, imagine a life-threatening disease, he took a hotel room for weeks, watched Laurel and Hardy films, and believes that laughter helped him win back his good health. Humor helps us set aside the tension and allows us to stay with it so that little by little we can see a lifetime of work to confront and transform - but humor relieves the tension imposed on life for a little while and to enter the merriment of God. In some ways, a good laugh is like prayer: One simply lets go, into God. In the midst of all the earnest and serious business that can overtake family life, look for the humor. Our laughter communicates how much we really enjoy each other and how ready we are to enjoy God.

laughing Jesus invites us to joyous appreciation of all that is given to us in life!

The funny bone in the presence of the cockeyed side of life, readiness to unleash an untamed imagination and a lack of scruples when fact collided with color in the hunt for laughter. We treasure the gifts.

Each family, as each individual, needs to develop their own style of humor - dry, macabre, punny, sardonic, as obvious as sunrise, etc. When author Norman Cousins learned that he was ill with a life-threatening disease, he took a hotel room for weeks, watched Laurel and Hardy films, and believes that laughter helped him win back his good health. Humor helps us set aside the heavy burdens imposed on life for a little while and to enter the merriment of God. We see how God is playing in the rain and wind and rainbows, as well as in a small boy's hand-walking, we have reason to laugh. In some ways, a good laugh is like prayer: One simply lets go, into God.

Did Jesus laugh? We know he attended wedding feasts. People tend to laugh with joy on such occasions. We know that Jesus was often a guest at dinner parties and was criticized by local mausoleum on Saturday nights as young eyes searched for the gory sight along the road. Some will object to such a tactic. But it did bring peace and a small smile to parental lips.

Abraham, in a friendly chat with God, laughed out loud at the thought of an elderly man and woman producing a baby. And Sarah got the giggles when she overheard God's messengers talking to her husband about a child this time next year.

Humor helps us set aside the heavy burdens imposed on life for a little while and to enter the merriment of God. In some ways, a good laugh is like prayer: One simply lets go, into God.

In the midst of all the earnest and serious business that can overtake family life, look for the humor. Our laughter communicates how much we really enjoy each other and how ready we are to enjoy God. A laughing Jesus invites us to joyful appreciation of all that is given to us in life!
By Religious News Service

Psychic Jeane Dixon, say her critics, should use more windex on her old crystal ball or, better yet, turn it into a new one.

The ball she's been using of late seems more than tarnished; it seems to have some basic flaws. A review of her tabloid forecasts for 1986 reveals that she retains her marvelous penchant for being either vague and fuzzy, or missing many headline grabbers, or being just plain wrong on any number of matters of public interest.

For example, take this prophecy made on Jan. 22, 1986, by a Los Angeles Times Syndicate byline piece: "Philippines President Ferdinand Marcos will eventually resign for reasons of health, and hand-picked military officers will be forced to step in."

That boozoo, by the way, was a followup on her earlier prediction in the tabloid Star of Dec. 31, 1985: "Despite the numbers. Philippine President Ferdinand Marcos appears to have a fairly good chance of winning the upcoming election."

Psychic Dixon learned, like the rest of us (i.e., after fact), that Mrs. Corazon Aquino won the election in the Philippines. Psych-astrologer Jeane Dixon's Star prediction of April 8, 1986, that "Philippines boss Corazon Aquino faces a tense battle with three rivals," was closer to the mark, but hardly an excusable occult proselitism.

One might expect problems with accurately forecasting events in places far removed from a seer's bailiwick, but psychic Dixon peeks into the future at her home in Washington D.C. You would think, then, that the "vibes," or "auras," or whatever emanating from the White House would be more faithfully recorded in her crystal ball. Apparently not.

As recently as last Oct. 7 (in the Star), astrologer Dixon declared: "The next three months will determine President Reagan's place in history." Now that, in light of subsequent developments, would seem to be a valid vacination. But wait. The seer was not talking about President Reagan's place in history, the Iran-hostage-Contras imbroglio. In fact, nowhere in her four-part series of published prophecies for 1986 does she give the slightest indication that she knew any more about those startling developments than her non-psychic public.

What prophetess Dixon did say, however, in her Oct. 7 forecast, was that Mr. Reagan's main concern in the closing months of 1986 would be "the new income tax plan," "truce in Central America," and above all his "Star Wars" nuclear defense policy. When the capital crystal gazier came closer to hitting the bull's eye with a prediction about recently resigned National Security adviser Admiral John Poinsette. Said Ms. Dixon last year in her byline article: "The new National Security adviser starts off the year with a bang, but comes down to earth in February or March when events seem to get out of control." Here note, not even a whirl or a hint about the Iran-Contras arms deal. And no, the forecaster gave no psychic weather advisory that "questions will be raised about his (Poinsette's) appointment, and he will struggle with doubts about the best course to pursue." What course, toward what end, Ms. Dixon doesn't tell us.

As for Secretary of State George Shultz, somebody should tell him he's hanging on too long. According to the Potomac prognosticator, in her Star predictions of Dec. 31, 1985, Mr. Shultz was "likely to surprise everyone with an abrupt departure from government later in 1986."

And what about the precision of an eccrular attendsance by Secretaries of Defense Caspar Weinberger delivered last January? Judge for yourself. Said the seer: "Weinberger and the Defense Department will come under fire when a female employee is revealed as a spy."

Jeanne Dixon's tabloid prophecies about Pope John Paul II are usually dark forebodings about assassination attempts on the globe-troubling pontiff. Frequently, the more specific seer Dixon gets in her tabloid portents, the more likely she is to be dead wrong.

She did not, by the way, predict the actual attempt on the pope's life in 1981 at the Vatican. But for 1986, Ms. Dixon pretty much confined herself to announcing that the bishop of Rome would be "likely in the financial problems of the Vatican."

Washington, D.C. about last Jan. 21? Judge for yourself. Said Ms. Dixon: "If you think he's..." Here, Ms. Dixon's crystal computer garbled a psychic transmission that concerned the archbishop of Canterbury's aide, Terry Waite. Frequently, the more specific seer Dixon gets in her tabloid portents, the more likely she is to be dead wrong. Twice, for example (in December of 1985 and January of 1986), she predicted that Prince Charles and Princess Diana would announce in 1986 that they were expecting a third child. The world still awaits the announcement. According to Ms. Dixon, by the way, the royal couple's first child was going to be a girl.

Did Jeane Dixon make any correct predictions for 1986? Of course she did. You can't take a scatter-gun approach to your psychic forecasting and not hit something. Here are two of Jeane Dixon's more or less accurate predictions for 1986:

"The agreement between Britain and Ireland, envisioned as a solution to the problems of Ulster, will cause great unrest this winter."

"America's most famous astrologer 'tells it like she sees it,' then perhaps the fault is not in the stars, but in her murky crystal ball."

Windex anyone?

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**Frequently, the more specific seer Dixon gets in her tabloid portents, the more likely she is to be dead wrong.**