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D.C.C. NEWS



Spring 1998

Typed on a Personal Computer given in memory of NORA O'NEILL



Deaf Community Center

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Framingham, MA 01702

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REV. JOE BRUCE SJ
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2056 Columbus Ave.
Roxbury, MA 02119



thoughts while tending the flock

Friends of DCC:

March 20, 1998

Pondering the many wonderful articles included for your reading, the theme that seems to surface is priestly efforts and lay collaboration in spreading the Gospel of Jesus Christ and the words of journalist Mitch Finley "that faith is more of an adventure than a security blanket". We are encouraged by Bishop Rembert Weakland who reads our pages and loves the way we try to communicate with our deaf people, and priests like Jim Bertelli who agree with the bishop and find here great articles he somehow missed.

Since so much has been written about Princess Diana and Mother Teresa, we now with some hesitation include two articles discussing a comparison that really cannot be made: one by an eminent theologian and one by a young female journalist, plus a page from an English publication expressing how much Diana was loved for her attention to the deaf, even using sign language to address their gatherings. "The Princess and the Pauper"-both called to holiness but challenged in totally different circumstances.

Read about "homeless Willie" and find your heart-strings being tugged at a bit as we wonder about his call to holiness in life and the elaborate plans that we all seem to conjure up for ourselves, sometimes without even being able to see a role for Willie.

French Bishops finally apologized for not speaking out against the horrible holocaust and deportation of Jews from their land to the unspeakable death camps, while the Swiss and other countries are embarrassed by lack of courageous action and maybe even complicity in these crimes against humanity. If you have not seen the movie Schindler's List, you owe it to yourself- some quiet afternoon when you afterwards can just sit there and cry for a while, utterly sickened by the cruelty and indifference of human beings on such a large scale, and yes, even on a personal level like the New York priest for whom Cardinal O'Connell apologized to Jews.

Bishop Quinn phrases it this way: "Jesus' appearance in our midst has made it clear that changing the human heart and changing human society are not separate tasks, but are interconnected as the two beams of the cross". Talking to newly ordained priests, he added that "the fires of renewal have purged us priests of our exclusive claims on ministry... we must share our leadership. Ordained ministry may be distinct and unique but the emerging role of the laity will eventually rid us of our unhealthy clericalism".

Our Deacon Brother Zacc will soon be ordained a priest and John Robert from Mayo and myself will attend the ordination in his home state of West Virginia, representing all at DCC whose hearts he has won with his humble, unassuming attitude of love and caring service. As a contemplative monk he faces the challenge of combining prayer and good works; with regret at losing his gentle, loving presence, we wish him well as he returns to his Monastery in California with the desire to somehow work with the deaf.

Speaking of prayer and study, this summer will find me on a six-week sabbatical in Belgium and England that is explained on the next page. As the reality of fewer priests dawns and we learn the potential for more effective use of the laity who are Baptized to serve as well as us, one cannot help but wonder what the Church will look like in 15 or 25 years...With a chuckle you may read Pio Nono's description of the Church in the year 2097, but only God knows how close my talented classmate may be to the truth.

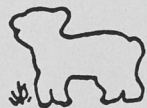
Please pray for all those involved in the endeavor to bring God's love into the lives of the deaf— this Apostolate to the Deaf, with Fr. Mike Medas, Deacon Brother Zacc, Fr. Joe Bruce, myself, Brother Charlie, Deacon Paul Brown and Fr. Charles Murphy who is recuperating nicely from prostate surgery, plus the many devoted and capable lay men and women who are helping to make things happen and who will no doubt be a critical key to the future success of every Apostolate in the Church.

As we look ahead to the Millennium, today we share some thoughts on our 25th Anniversary for those not able to join our lovely celebration that was simple yet moving for the 250 who attended. And instead of grandiose, elaborate plans the world seems so engrossed in, maybe we can all learn from the Jewish Jubilee Year in the Old Testament with the tradition of forgiving debts: yes, Pope John brought up the idea for all the rich nations of the world to write off the immense debt owed by the Third World— what an extraordinary thought to pray over, asking ourselves if we would individually encourage our Congress to such generosity.

And perhaps the best advice for us all trying to live out this "adventure of faith" was spoken by retired Bishop Quinn to the newly ordained: "Keep your ministry simple Just do what Christ did: teach, preach, heal, reconcile."

Peace and Love

Fr. John P. Fitzpatrick



thoughts while tending the flock

September 13, 1997

Dear Friends,

Since 1972 Deaf Community Center has been the focal point of the Archdiocesan Apostolate for the Deaf, providing religious services and pastoral outreach to all our deaf "parishioners" the length and breadth of the Archdiocese of Boston.

Our deaf people of all ages have received the sacraments - been baptized, confirmed, married, laid to rest in funeral services - both at our DCC St. Joseph's Chapel or in their own parish church. In our parish chapel, with Mass celebrated in voice and sign, our deaf have participated fully as lectors, ushers, Eucharistic ministers, choir members and many other ways. Our residential program at Mayo and Williams House satellite apartments have enabled us to open our hearts to mentally challenged deaf and involve them in our parish life.

Our social committee under the leadership of Ruth Collari has developed a variety of successful programs and social events like our famous Thanksgiving Turkey Dinner and ever popular monthly Bingos, as well as Italian nights and summer picnics. Deaf Community Center has become home to the deaf - it is their home thanks to the generosity of the Sisters of St. Joseph in letting us use their beautiful Carondelet Hall.

In 1994, administrative management and oversight of DCC was transferred to Catholic Charities of the Archdiocese of Boston, with all our pastoral efforts in behalf of the deaf remaining exactly the same.

Recently the Archdiocese has assigned Fr. Michael Medas the responsibility for further developing religious services and religious education for the deaf throughout the Archdiocese, locating the Office of the Apostolate for the Deaf at St. Jean's in Newton. Deaf Community Center will coordinate with these efforts to establish regional services and continue to do what we have done at DCC for 25 years - always dreaming of new ideas and programs to better serve all the deaf.

Looking back on 25 years of pastoral efforts with the deaf, we are reminded of my original commitment to Cardinal Medeiros. He wanted to send a priest to be pastor of a very special parish serving his deaf flock throughout the Archdiocese. The success of these years has depended so much on the loyalty of that deaf flock, generous friends who have helped DCC, and the wonderful capable staff who have worked by my side over the years: I am very, very, grateful to all of you.

I cannot imagine this shepherd ever walking away from this flock; so here I will stay for a few more years, trying my best to ensure that DCC continues to thrive and flourish as a focal point in the religious lives of the deaf.

Peace and love,

Rev. John P. Fitzpatrick



A SUMMER SABBATICAL:..... LOOKING BACK.....AND LOOKING AHEAD by Fr. Fitz

After ordination in 1960, my early priestly ministry took place under the tutelage of the wise and gifted pastor of St. Brigid's in Lexington, Monsignor George W. Casey. Ten years later, upon my request, Cardinal Cushing assigned me to the Apostolate for the Deaf with graduate studies at Boston University. With degrees in Special Education and Counselling the Deaf, Cardinal Medeiros assigned me as Director of the Deaf Community Center under the direction of Rev. J. David Walsh, Director of the Archdiocesan Apostolate to the Deaf - where I have remained these past 25 years carrying on after his death.

For twenty years Fr. Charles Murphy related to this Apostolate for the Deaf in his counselling role and as chaplain at the Boston School for the Deaf. With it's closing, he now ministers to the deaf in the Apostolate from St. Francis Church in South Weymouth.

After 38 years of priesthood without any Sabbatical Program, it seemed appropriate to request a short reprieve from pastoral duties in order to further update and consolidate my extensive private reading and study in a theology deeply rooted in the Vatican II perspective. Dr. Joseph Doolin of Catholic Charities endorsed the idea and Cardinal Law granted permission and funding for six weeks: a four week Summer Session in Theology for Ministry at the American College, Catholic University of Louvain in Belgium, followed by a two week "Inner Sabbatical" Pilgrimage-Retreat in Canterbury, England.

Pastorally, my work for the past 25 years has been with the Deaf Community throughout the Archdiocese and my plan is to continue this pastoral effort with special emphasis on the elderly deaf and how to best serve their needs in the Church's Apostolate to the Deaf. This includes living and working with the mentally-challenged deaf in our "rectory-residence" and administrating the service contract from the Department of Mental Retardation to nourish and enrich the lives of these men and women.

This concern for the elderly deaf comes rather naturally to a priest who is sixty-four years "young" and still growing and learning, but whose thoughts are frequently challenged to ponder "what to do with the rest of my life", from both a pastoral as well as personal point of view.....

Religious Services

Rev. John P. Fitzpatrick celebrates Mass in Voice & Sign at DCC on the 1st and 3rd Sunday of the month

- April 5 - Palm Sunday Mass at DCC, 11 a.m.
9 - Holy Thursday Mass at DCC, 7:30 p.m.

Mass of the Last Supper. Join us to recall the time when Jesus first broke bread with his apostles. After the Mass, we shall break bread together, as is our custom at DCC, with wine and grape juice. Please bring a loaf of home baked bread - French, Italian, Portuguese, Irish or visit your bakery.

- 12 - **Easter Sunday** at DCC, 11 a.m.

In Chapel, we shall light a fire symbolic of new life in the world, lighting the Easter Candle which represents the Risen Christ, and pass on the lighted torch to the congregation holding small candles to visually sense the life of Christ being shared by us all. We invite everyone to bring pussy willows, forsythia, or any other growing flowers to the altar and to make a new bouquet to show signs of Spring - new life. Bring your family and friends and come celebrate Easter with us.

- 19 - Sunday Mass at DCC, 11 a.m.

- May 3 - Sunday Mass at DCC, 11 a.m.
17 - Sunday Mass at DCC, 11 a.m.

- June 7 - Sunday Mass at DCC, 11 a.m.
21 - Sunday Mass at DCC, 11 a.m.

June 28 - Special Sunday Mass at DCC 11 a.m.

Celebrated by Rev. Bro. Zacchaeus Naegele, with a Luncheon to follow celebrating Rev. Bro. Zacc's ordination. Please join us.

- August 8 - Saturday Mass at DCC, 3 p.m., then join us for *Annual DCC Cook-out 4 p.m. / Bingo 7 p.m.*

- September 20 - Sunday Mass at DCC, 11 a.m.

- October 4 - On the Feast of St. Francis of Assisi we will have *Blessing of the Animals Day* at DCC. Mass at 11 a.m.

Please join us for Brunch following all DCC 11 a.m. Masses

Other Interpreted Masses

- Our Lady of Lourdes, Revere - Every Sun. 9:30 a.m., Sat. 4 p.m.
St. Mary's, Hanover - Every Sunday, 11:30 a.m.
Holy Ghost Parish, Whitman - Every Sunday, 11 a.m.
St. Bartholomew's, Needham - 2nd Sunday, 12:15 p.m.
St. Augustine's, So. Boston - 2nd Sunday, 3 p.m.
St. Elizabeth's, Acton - 3rd Sunday, 11:30 a.m.
St. Margaret's, Burlington - 3rd Sunday, 12 noon
St. Bernadette's, Randolph - 4th Sunday, 3 p.m.
St. Augustine's, Lawrence - 2nd Saturday, 4 p.m.
St. Mary's, Wrentham - Every Saturday, 4 p.m.

T.V. Interpreted Masses

Mass is interpreted every Sunday on Channel 7 at 7:30 to 8 a.m. through an agreement with the T.V. Station WNEV and Catholic Television with interpreters provided by DCC. DCC interpreters are paid for by the Tom Hunter Family Memorial Fund.

Fr. Fitzpatrick will be on sabbatical in July.
Rev. Bro. Zacc Naegele will be at DCC and live at Mayo House during that time to serve the needs of the parish.
Fr. Michael Medas will also be available and can be reached at the Apostolate for the Deaf.

July 12 - Sunday Mass, 11 a.m.
Holy Ghost Parish, Whitman
Celebrated by Rev. Bro. Zacc Naegele in Voice & Sign

Catholic Charities • Ripley St., Worcester

Fr. Fitzpatrick celebrates Mass in voice & sign
2nd Sunday • 10 a.m.

May 10 / September 13 / November 8

20 20 20 20 20

DCC Mass in Parishes • 4th Sunday

Fr. Fitzpatrick will now move around the Archdiocese on the fourth Sunday along with the DCC Signing Choir celebrating a regular parish Mass in voice and sign in Churches where the deaf have been invited by the pastor. Hopefully, this will touch the lives of deaf in different areas as well as introduce parishes and priests to a first hand experience of deafness and sign language.

September 27 • 10 a.m. Mass • St. Ann, West Newbury

20 20 20 20 20

New England Home for the Deaf • Waters St., Danvers

Fr. Fitzpatrick celebrates Mass in voice & sign
4th Saturday • 6 p.m.

April 25 / May 23 / June 27 / Sept. 26 / Oct. 24

St. Jean's • 253 Watertown Street, Newton
Office of the Apostolate for the Deaf Rev. Michael Medas
Mass celebrated in ASL every Sunday • 10:30 a.m.

Social Time and Religious Education following Mass

617 965-9062 Voice
617 965-9093 TTY
Fax: 617 965-9063

EMERGENCY ONLY
TTY 1-800-346-4624 Voice 1-800-225-0256
Give operator ID#165655 and leave message

e-mail: BostonDeafCatholics@compuserve.com

Don't Miss These Special Events at DCC

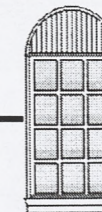
June 13th - Flag Day Dinner 4 p.m. / Bingo 7 p.m.

August 8th - Saturday Mass at 3 p.m.
Annual Cook-out 4 p.m. / Bingo 7 p.m.

October 10th - Saturday Mass at 3 p.m.
Italian Dinner 4 p.m. / Bingo 7 p.m.

November 15th - Sunday Mass at 11 a.m.
Annual Turkey Dinner 1 p.m. / 3:30 Bingo

"VIEW FROM THE MONASTERY WINDOW"



By Rev. Brother Zacchaeus Maria Naegele, O.S.B. Cam.

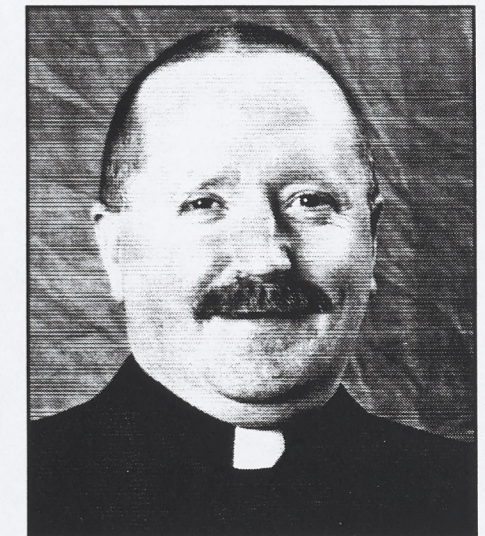
Oh, the view I have these days is farther than I really would like to talk about. Many of you know that I will be returning to my monastery, the motherhouse of my religious congregation, which happens to be in Big Sur, California. I am sorry to say this but I probably could not have stayed even if I had desired since our small monastery in N.H. is closing this spring. We have been there for 6 years and have tried to establish a viable, contemplative monastery but we now accept the fact that it has not really "got off the ground" as it really needed to have done. I had already decided to return to Big Sur after my time at our monastery/hermitage in CA. this past summer. It was not an easy decision and it will be difficult to leave you all when the time comes.

I will be ordained a priest on June 13th, 1998, in Wheeling, W.V. and know that many of you would love to be there but I think it is too far for such an event. What I want to propose to you is that since I will be coming back to D.C.C. during the month of July, I would love to have a Mass of Thanksgiving at D.C.C. on June 28th at 11:00AM. The scheduled last Mass at D.C.C. for the summer is on June 21st but Fr. Fitz has suggested that I have another Mass at D.C.C. on the June 28th. The reason I can not be here on the 21st is because I am going to help out my pastor at my home parish in Warwood, W.V. on the weekend of the June 21st. and so can only return to D.C.C. after that weekend. I will be working at D.C.C. during the month of July while Fr. Fitz is away on his sabbatical in Belgium.

During the past semester of school and even presently a few of the seminarians from my seminary of Pope John XXIII in Weston have been taking sign language classes at Holy Ghost Parish in Whitman. Diane Samowski and her qualified staff of ASL teachers have been so wonderful to us. They give us our classes for free along with our books and whatever we need for learning to communicate with the deaf and hard of hearing. At Holy Ghost Parish in Whitman they have a signed or interpreted Mass every Sunday at 11:00 AM. One Sunday during the month of July I hope to say Mass there at Holy Ghost in gratitude for Diane's kindness and willingness as she helped us seminarians in sharpening our sign language skills. I will let you know the exact date, as plans are more certain.

As I have said, it will be difficult to leave you. I don't know if I will be able to write again in the newsletter before I return to CA. in August. I want you all to know that when I am sitting in my hermitage, with a view from a different monastery, you will all be remembered in my thoughts and prayers. Each time that I look out upon the ocean, I am certain your face and kindness will be always present. I thank you for all you have done for me. I especially wish to say how grateful I am that you have been able to unconditionally accept my lack of abilities in my signing and communications. It is this acceptance that has given me the strength and courage to continue with my desire to learn and work with you all, here at D.C.C. and in the many other areas that Fr. Fitz ministers to the deaf and hard of hearing in the eastern half of MA. He has been a terrific support and help for me. I know you realize that and I ask that you never forget to thank him and pray for him for he has taught me how to love you as he has loved you all these years.

Thank you for everything and may God bless you now and always and forever.



BROTHER ZACCHAEUS (ZACC) NAEGELE has dedicated himself to kindling hope. Baptized Dean Patrick, this youngest of six sons of Mary and the late Cecil J. Naegele of Wheeling, WV, looks forward to his service as a priest and hermit monk.

After graduating from minor seminary in 1969, Brother Zacc attended St. Meinrad College, then entered the U.S. Coast Guard in 1976. After an initial tour of duty, he received his B.A. degree in English from St. Meinrad's in 1983, and an A.A.S. in Culinary Arts in 1985. Brother Zacc reenlisted as a chef in the Coast Guard and traveled extensively throughout the world and all 50 states. Rekindled in his vocation during retreats in New Camaldoli hermitage in Big Sur, CA, he entered there on June 30, 1990. In 1992 he professed simple vows, and in 1996, solemn vows in the Camaldolese Benedictine Congregation, an ancient order of hermits founded by St. Romauld.

Brother Zacc moved to New Boston, NH, in 1993 to help establish Epiphany Monastery; in 1994 he entered Pope John XXIII. During his time at the seminary, he has worked with AIDS patients and deaf and hard of hearing persons and has served as house tailor. Ordained a deacon this past May, he anticipates priestly ordination on June 13, 1998.

Brother Zacchaeus chose his religious name from the "very humorous" Gospel story about the chief tax collector Jesus called down from the sycamore tree in Luke 10:1-10. He is inspired by the Thomas Merton saying, "The greatest work of the contemplative monk is gratitude." After his ordination, Zacc will return to the hermitage in California, kindling hope in visitors to the Guest House by the grateful living out of his call. □

Contemplative life still stands a chance

If we examine our lives at all, it is likely to be at Christmas. The transcendent message of a God come among us combines with the year-end reminder that time is fleeting and our days numbered. Life is so hectic, however, that it's hard to slow it down for closer inspection. The whole world is running like crazy to grab existence by the tail, which is no way to get a proper perspective.

This week's story on the Trappists (page 16) is timely for that reason. Michael Mauney's splendid pictures in *Trappists: Living in the Land of Desire* are reminders of a life that puts the brakes on calendar and clock and dares to reckon with eternity and infinity. A new related video, "Trappist," a coproduction of WTVI-Charlotte and Paulist Media Works, will air on more than a hundred public television stations nationwide in December and January (check locally). It brings to life the monastery and monks depicted in the book.

There is a lake. A river dances in sunlight. A bird glides amid trees like a holy spirit under a full silver moon. It looks a lot like harmony, how the world was meant to be if only no one had sinned. Cut to the monastery chapel where Mepkin's 30 monks are singing Gregorian chant with commendable harmony of their own.

This monastery — like just about every other — is not giving up, not waiting to put out the lights. There are a few younger faces and straighter bodies, though the abbot avers that stooped, 87-year-old Fr. Boniface is one of the most youthful and prophetic souls in the cloister. For the rest, there is an abundance of graying or departed hair, of lined faces, arthritis and other relics of the passing years.

Young and old, they raise the question of where monks fit in. Does contemplation still stand a chance in today's world? (The questions are here raised in a male context: For historical reasons men were first to go apart to practice this life. In time, however, women were allowed by church and society to practice a similar exalted vocation.)

Contemplation has been practiced since the world began whenever self-reflecting humans idly threw pebbles in a pond or squinted at a sunset and wondered. From very early in our history, however, there has been a hankering for something more daring: to chuck daily life as we've known it, climb another rung or more on the ladder we sometimes think reaches upward to more enlightenment or grace or mystery or joy or holiness — if we knew exactly how to name it, we could all pounce on it at once.

Those who wanted to risk this search to the utmost went into the desert or up the mountain — apart. Theirs was by definition unexplored territory in more than the geographical

mythical names: Subiaco, Cluny, Citeaux, La Trappe, Mellery, Gethsemani. Add to the Trappists the Benedictines, Carthusians, Premonstratentians, Augustinians and many

nity life, of obedience and celibacy, rub raw against the spirit of our individualistic and self-indulgent times.

This litany of hardship, most monks would protest at once, is only one side of the monastic story. They would point to the quite satisfying simple pleasures of community life, but beyond that to the joy and fulfillment and occasionally even ecstasy that is the reward for single-mindedly seeking sanctity — this is a tough sell to the world at large but there is abundant testimony to it.

One Mepkin monk speaks of how hard the first three weeks were — all those years ago. Another tells how his father "wrote me off." Another tells how hard it was on his mother. Yet they all persevered. They had, they say, a vocation. "I knew who I was to be for the rest of my life," one said.

It's hard to be more countercultural than this. They quote Jesus' version of the ideal life to bolster their case: a life in which the greatest would be the least, and so on. Their life is, they say, as it always was, an implicit or explicit protest against materialism and consumerism. It is, they say, a lifelong challenge to be still: "to slow down so we can catch up with ourselves." Asceticism, one explains, is from the Greek: "It's not to make you feel bad but to open up possibilities."

Says another, "Life without such poignancy is not worth living." A whole other version of the commonplace cutting edge.

All those elegant words and monastic lives are wasted if the world continues to see this lifestyle merely as a curiosity or not notice it at all. From a distance it seems romantic. We root for them to live an even tougher life and be even more romantic. From afar, of course. Yet somehow it is about us too. It asks a question, poses a challenge. About what to do with one's one and only life. What values are worth living for? Where is the hurly-burly going, and how much money does one need, and what is success, and does God call, or is that only imagination, and in any case if God were calling wouldn't it be through the imagination?

Monks and other religious, women and men, continue to set before humanity the most elementary options about being human.

more. Being human, the monks zigzagged on the road to holiness. Their vows — usually poverty, chastity and obedience — worked only so long as the spirit was willing. But the urge to heroic holiness would not die.

cal sense. They prayed, meditated, fasted, worked. These are old, well-worn words but they took on a different life when lived as relentlessly as the monks lived them. When "ordinary" life was stripped away, especially its comforts and distractions,

and only meditation and fasting awaited the monk each morning, he would soon either become an incipient saint or go crazy, and in our particular civilization there might, in any case, be only a subtle difference between the two.

So, 17 centuries or so ago, the individual hermits grouped together for support to better achieve this objective of living for God alone. Ever since, monasticism is one of the constantly amazing and paradoxical feats of our ongoing history. The Mepkin video is punctuated with

The orders reorganized and reformed themselves time and again. From being wealthy and lax they would veer back to severity. Sometimes the suffering they inflicted on themselves was supplemented from the outside, most notably in the form of torture and execution in the wake of the Reformation.

The old debate continues about how strict monastic observance should be: Keep more or less silent, get up earlier or later, work longer or less, eat more or less. And all the while the unique demands of commu-



De Klerk's honorable exit

It falls to few national leaders to make their mark in history by planning their own demise. Frederick Willem de Klerk, one of the few, delivered South Africa from the inhuman apartheid policy his own National Party created, then approved the democratic elections destined to take the presidency from him in 1994.

De Klerk's announcement that he is resigning as head of the National Party and will quit politics will likely affect the nation's prospects little. The party has declined steadily and may be only a regional factor in the national elections next year. Still, his withdrawal is worth noting.

It may be true, as has been widely argued, that de Klerk had little choice but to do what he did — that apartheid, under intense pressure internally and from world powers, was a moribund policy fated to collapse. Even if this is true, however, de Klerk negotiated the transition with a minimum of bloodshed and a maximum of humanity.

For the five years of his presidency, beginning very shortly after the 1989 election in which he gave no hint of what was to come, de Klerk methodically dismantled the legal apparatus of racial separation. His freeing of the jailed Nelson Mandela in 1990, followed by his 1994 candidacy against Mandela — crucial to the establishment of democracy even though it carried no hope of victory — were acts of rare courage, statesmanship, and ultimately, patriotism.

De Klerk was a man of the moment. As has been true with other historic figures, the summit of success had steep slopes on either side. De Klerk's early career was notable more for its faithful adherence to policies that the world was finding in-

LOOKING BEYOND THE MILLENNIUM

The Church In 2097

The summer in-movie "Contact", though theologically handicapped, does raise questions about the future. What will life be like one hundred years from now in 2097? Back 100 years ago, no one could actually predict television, space travel, computers and cellular phones. A recent business/fiction story in the *New York Times* connected the future closing of the last Wal-Mart to today's closing of Woolworth's Five and Dime. At some time in the next century the demise of Wal-Mart will probably coincide with the end of malls, McDonalds and Starbucks, bargain outlets and gasoline stations. No more traffic jams for Christmas shopping nor midnight shopping at Stop & Shop. So too, by 2097 the last parish church in the Archdiocese has closed. Finally, after almost as many years as the builders of Chartres gave their memorable task, the Cathedral of the Holy Cross in the South End is completed under the direction of the descendants of Keefe Associates. It's from that Cathedral every Sunday that the Archbishop, one of three priests in the Archdiocese, celebrates the Eucharist with and for his people. Once a year, every parish sends a delegation to that Sunday Eucharist.

Catholics made a smooth transition after 2952 when the world wide absence of priests convinced Vatican officials, who had "held the line" just too long, to call for an Ecumenical Council. It was the first of a number of Internet Ecumenical Councils in the 21st century. In full view of everyone and with the participation from a wide variety of people, the church faced the problem. The challenge went out to all the baptized, to biblical scholars, theologians, historians and all the experts in the social and psychological sciences to explore possible solutions to the seventy-five year old crisis in the Church. They succeeded.

Based on the ancient tradition of the Church (remember "the Church has always taught"), the **domestic church** (the home is the primary church) and the **priesthood of believers** became the twin foundations for a radically new "lay" centered church. A totally renewed and clericalized Church emerged from this first *Internet Ecumenical Council (IEC)*. Returning to the traditional and earlier models of church life, the family home becomes the place of worship. Regional deacons and deaconesses provide organizational structures under the leadership of a bishop. When a couple bring their first born to a deacon or deaconess for Baptism, they are invited and expected to be Confirmed and become Covenanted Catholics. Covenanted involves a mature decision to (1) worship every Sunday at home or with another family; (2) to regularly contribute by automatic deduction a percentage of income to help the poor; and (3) to give time and energy in community outreach and service. Covenanted families join the Archbishop on Sundays. In their media room/chapel, families gather around a table where they have carefully lit a candle, placed a bible, bread, wine and cups on a table. During the homily, interactive-tv allows them to feed back to the Archbishop. Then, as the Church has for 21 centuries, he consecrates the Bread and Wine now both at the Cathedral and in all covenanted homes. The family truly celebrates the Eucharist gathered as a domestic church. The Church lives and looks with hope to the Twenty Second Century. So should we today, *Pio Nono*

St. Zepherin's Bulletin

creasingly repugnant. Questions persist about his knowledge of repression and even atrocities carried out by his party while he was a government official. Likewise, de Klerk has not saved his party from a steady decline. His decision to pull the party out of the Government of

National Unity in 1996 may have been a bad judgement.

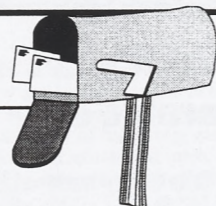
Still, de Klerk's one term changed his country and his continent forever. Whatever his other shortcomings, that term justified the Nobel Peace Prize he shared with Mandela in 1993.

Editorial, *Boston Globe*

Our prime purpose in this life is to help others.

- Dalai Lama

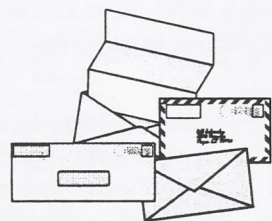
CARDS & LETTERS



Dear Friends of DCC,

I do really appreciate your wonderful support and prayers for my recovery. I want to thank Father John Fitzpatrick and Father Michael Medas who came to visit and blessed me at ICU. I was glad to have them visit. It was a miracle recovery. I get much better since three weeks I left from Hospital. My strength is still a little weak, however, it is improving every day. I am easily getting tired and it takes me time to get full recovery. I hope, I get my full strength and am able to work at day care by the fall. Someday, my husband, John, and I will visit you at DCC. Thanks again!

Love,
Carolyn Monahan



Dear Fr. Fitzpatrick,

We the family of Carolyn Monahan, want to thank you, Father Mike and all the members of the Deaf Community Center for the many prayers and show of support given to Carolyn and John during her great illness. Miracles do happen! Carolyn is now doing much better, thanks to God.

During our stay in Massachusetts, it was wonderful to see you and Father Mike coming to the hospital so many times. We are so grateful.

Again, thank you and your community. God bless all of you!

Sincerely,
Claire and Tom Dunn
and Carolyn's brothers and sisters

Dear Fr. Fitzpatrick,

The enclosed check is for the Kennedy/Lechtenberg Foundation for the purchase of TTY's.

My maternal grandparents were deaf, therefore being able to help gives me great joy knowing this money will give families with deaf relatives one more channel of communication. Know that my prayers are also sent to all of you who make such possibilities a reality.

God bless you,
Ryann Nee
Granddaughter of
Joe & Virginia Lechtenberg

Dear Fr. Fitz,

It was an unexpected pleasure to see you saying the Mass on Sunday morning. My mother and I enjoyed seeing you and some of the residents of Mayo House. It made the Mass something special for us.

Just wanted to also mention that my family is very grateful for the effort made to find Sal housing. It gives us peace of mind to know that he'll be able to leave Westboro soon and with the Grace of God be happy in his new "home".

Mother visited Sal yesterday and found him to be in good spirits and looking forward to going to Randolph. We're all hoping Sal fits in well in the new environment.

Sincerely,
Marie Fahey

Dear Fr. Fitzpatrick,

Thank you so much for the sweater and beautiful pot of flowers. We appreciate your thoughtfulness. . . as always. . .you are thinking of others!

We enjoyed the DCC celebration. DCC has been part of our lives for many years and we hope it will be for many more.

Donna & Jerry Puorro

Dear Fr. Fitzpatrick,

Just a short note to say thank you for inviting me to the DCC 25th Anniversary. I'm sorry I was not able to stop for the show.

Enjoy the Fall season and I also wish you all good things.

Sincerely,
Fr. Joe Bruce

Dear Father,

I told you the evening of the Cardinal's Party for me that I would come up for the big celebration in September. Little did I know until I returned from my long absence from Maryland that your celebration coincided with our community celebration Saturday, Sept. 14, the Feast of Holy Cross and Sunday, Sept. 15, the Feast of Our Lady of Sorrows. The CSC priests, brothers and sisters of the area celebrate together on this occasion and I cannot be with you. Know that I will be praying for you, Father Mike and all involved in your wonderful work with and for the deaf.

I am unhappy about not being able to come, but I know that you and Marvin will understand.

When I have a chance to come to Boston again I will call you to set a date for the three of us - you, Marvin and me to be together.

Love, prayers,
and congratulations,
Sister Madonna Murphy

Dear Father Fitz,

It is with nostalgia we enclose this check harkening back to our early days with you at DCC. What fun we had working with you.

Life treats us well in Las Vegas. Do see us when in town.

Sincerely,
Mimi



Dear Fr. Fitzpatrick,

I enjoyed reading the article about the Deaf Community Center in last week's TAB newspaper (Oct. '97). You probably don't remember me but I worked as temporary doing clerical work for you back in the fall of 1980. I was preparing to study computers for a career in programming which I've been working at ever since. I remember Raymond, and Sister "M & M", and Queenie and a really nice guy named Ted and a lady named Mary, I believe, who was working on delivering daily news to the deaf through computer. There was another priest whose name I can't remember. I hope all these people are doing well after all these years. The article didn't mention how Mary's computer project was coming along. But it sounds like you're busy with many other projects. I've done well in my computer career and wanted to contribute a little something to support your programs. I learned so many things about the deaf that I didn't know. It was a very memorable temporary job - much more interesting than most.

Sincerely,
Holly Hratko

Dear Fr. Fitz,

What a joy it was to see you saying this morning's T.V. Mass. I pray you feel as well as you look.

Congratulations to you and DCC for 25 remarkable years. I believe we first met circa 1972 so seeing you triggered a flood of happy memories of good times shared.

We too celebrated a significant anniversary on July 19th. Thank you Lord!

Possibly the enclosed will help you celebrate in the style you deserve.

Stay well - keep me in your prayers.

Carpe Diem!
Paul (&Peggy) McMenimen

Dear Fr. Fitz,

The 25th Anniversary turn out was very successful.

Thanks so much for the lovely potted plant. Didn't expect to get one, it's so beautiful.

Also thanks for the hearty breakfast on Sunday.

One last thanks for "listening" to me in the past to make DCC a success and wonderful place for gathering, also with all my helpers to keep DCC alive and kicking.

With Love and
God Bless You,
Ruth Collari

Dear Father Fitzpatrick,

It is with sincere thanks that I write to you to acknowledge your donation and support during our recent fundraiser. Your generosity enables us to continue to offer many, many services to people living with AIDS, their family and caregivers, throughout the Archdiocese and beyond. While we remain optimistic with the new drug treatments and combination therapies, it is NOT a cure. Every day we minister to many individuals who are not able to tolerate the drug regiment.

Our program is multi-faceted including AIDS education and support services, monthly dinner program, emergency funds, residences for men and women, and one Mothers Living with AIDS and their children. Our newest residence, the Robert McBride House in the Fenway area will be completed next Spring.

We are deeply grateful to you for "walking with us"; you energize us for the work ahead.

May God reward you abundantly,
Sister Zita Fleming C.S.J.
Director, Aids Ministry
Catholic Charities



Deaf Community Center

75 Bethany Road
Framingham, MA 01702

Phone:
508 875-3617 (Voice/TTY)
FAX 508 875-0354

Office Hours
Monday - Thursday
8 a.m. to 4:30 p.m.

After Hours
• Ans. Mach. Voice/Fax::
508 875-0354

• Ans. Machine TTY:
508 875-2289

• DCC # 508 875-3617 will be answered at Mayo House when DCC is closed. Mayo staff will beep Fr. Fitzpatrick when necessary.

e-mail address:
deafcommunitycenter@compuserve.com

Deaf Community Center is a community center sponsored by Catholic Charities of the Archdiocese of Boston offering opportunities for deaf people of all faiths to meet their religious, social, educational and communications needs through worship, counseling and community life.

DCC's social service programs meet the needs of multi-impaired deaf adults through residential and outreach programs.



Catholic Charities
Archdiocese of Boston



REPORTING TO THE CARDINAL OVER THE YEARS

"Yes, the Scripture says 'Every person who trusts in the Lord will be saved.' But before people can trust in the Lord for help they must believe in him. And before people can believe in the Lord, they must HEAR about him. And for people to HEAR about the Lord, another person must tell them. And before a person can go and tell them, that person must be sent. It is written, 'Beautiful are the feet of those people who come to tell Good News.'"

Romans 10:13-15

The above passage (from the English version for the deaf) constituted the foundation for the original proposal submitted by me to Cardinal Medeiros requesting full time work with the deaf. If indeed faith comes through hearing, then someone must be trained to be able to "tell them", using their native language which is sign.

Hence it was in 1972 that Deaf Community Center (DCC) was founded as the ultimate expression of the Diocesan Apostolate to the Deaf functioning under the overall umbrella of the RC Archbishop of Boston. In addition to serving as a parish supplying the typical parochial and spiritual needs of the Deaf located throughout the Roman Catholic Archdiocese of Boston, the Community Center offers opportunities for deaf people of all faiths to meet their religious, social and educational needs through worship, counseling information and community life. DCC supports an outreach program serving deaf seniors and those house bound through the services of two pastoral workers funded by LCBA and the Raskob foundation.

True to the insight of St. Paul, the center, under the direction of Reverend John P. Fitzpatrick, a Catholic priest and graduate of Boston University's program in Special Education and Counseling for the Deaf, offers a fully traditional Catholic religious experience including Sunday Mass in voice and sign, holy days, and interfaith services on special occasions. Instruction for the sacraments and their reception, religious education for deaf children, a deaf choir, lay deaf readers, eucharistic ministers and ushers enhance the worshipping community. Baptisms, weddings, funerals, etc. take place in our small chapel or in a specific local parish Church with which an individual deaf Catholic may identify. Outreach programs offer Mass in sign in different parishes and in the New England Home for the Aged Deaf in Danvers. This gives an opportunity for the deaf to worship in their own language as well as an opportunity to socialize afterwards in the meeting hall. Constant pastoral visitation with Holy Communion and Masses in the homes and at hospitals fulfills our ongoing concern for the many deaf who are elderly and sick.

Counseling and marriage preparation for the deaf is also available at the Center. Providing interpreted social activities is another vital program at DCC. To reach out to the hearing impaired T.V. audience, DCC provides and pays for skilled interpreters for the Sunday Television Mass from channel 7 studios. Many theater and other cultural events are organized here, and a quarterly newsletter is sent out to about 1,300 deaf families and individuals in Massachusetts as well as to 200 parishes in the Archdiocese.

A further witness of Archdiocesan concern for the needy is provided by our management of a residential program for deaf: Mayo House is a community residence funded by the Department of Mental Retardation to serve multi-impaired deaf men. The goal of the Residence programs is to cater to the individual needs of the clients and at the same time encourage each individual to reach maximum potential in independent living skills. We also service seven clients who are living in their own apartments; one is deaf and blind and the other deaf with severe cerebral palsy that confines her to a wheelchair and four deaf men who have moved on from the community residence to more independent living situations.

Williams House is a residential apartment house managed by DCC. This house is designed to aid the deaf in living independent lives in separate apartments but with a shared common social life, thus helping to eliminate the isolation that comes with deafness.

From 1975 to 1985, DCC was the major source for distribution of TTYs (telecommunication devices for the deaf). Old teletype machines were donated from the telephone company and the volunteer deaf staff at DCC converted those machines for private use. This service was discontinued in 1985 as other agencies started supplying the same services. Now TTYs are distributed by the New England Telephone company free of charge to those qualifying according to the ADA.

Thanks to the generosity of the Sisters of St. Joseph, the center is located at Carondelet, a unique barn complex one would expect to find in the French countryside, on the grounds of Bethany in Framingham: facilities include business offices, auditorium and stage, kitchen and social hall, and the Chapel of St. Joseph the Worker whose furnishings were transferred from the Catholic Chapel at Mass Correctional Institution in Shirley.

Deafness is often referred to as the "invisible handicap: - people whose handicap is not evident nor easily detected. The deaf have long been ignored and their needs not met as readily as many of the other handicaps. The goal of DCC was to reach out to serve as many needs as possible knowing that religion at times may come second to a more pressing need such as job, housing, advocacy and organization for self-fulfillment. No deaf person's need is ever minimized or not considered based on the content of their faith.

As in all minority group dynamics, it takes years to become established and win the respect and confidence of the deaf being served. Without doubt, DCC has touched the lives of thousands of deaf and become a cultural part of their lives which are so often isolated and removed from the mainstream of life.

Here at DCC, we continue to dare to dream dreams and think creatively to solve some of the problems caused by deafness and bring new dimensions to the lives of the deaf with their "invisible" handicap.

But as we dream of solutions to big problems, we are ever mindful of each individual deaf reaching out, regardless of their practice of religion, to the Good Shepherd of us all. After a recent Mass with the deaf at Hanscom Chapel, with me explaining deafness and my work with them, a Protestant woman wrote this letter which perfectly epitomizes my work with the deaf and I suggest this be the final paragraph of the report.

Dear Father Fitz:

I want very much to tell you that you spoke beautifully at the service, the way you say, was very simple but very understanding with deep feelings - Especially the lovely stained glass really go with your very own words - These help me feel good and thankful. Thank you.

Another thing: - I'm glad you wrote in the DCC newsletter, explaining about "What Apartheid is" - as it is clear for me to understand the meaning of it as I couldn't in the regular newspapers - I know it is really a very sad fact.

Congratulations to you for being a priest for 25 years. It was a wonderful experience for you. I know that it is not an easy job - still you had done so much for the deaf - still for others who are not Catholics!!

I still remember your words at the cemetery for George - Thank you again.

I'll close now as your loving neighbor and friend.

Lois

And a paragraph has been added to show a similar letter from a Catholic member of our parish who is also a lector at Mass and speaks in behalf of the deaf.

Dear Fr. Fitz:

Just a little note to try to tell you how much you mean to all of us and to show our love and appreciation for all you have done for us over the years. Without you, there would never have been a Deaf Community Center - you were the one whose foresight and dedication to the deaf created (or rather founded) the Center. No one else would have had the dream and the drive to make it a reality. Without you, it would not have prospered and grown - no one else could have done what you have done - nor can anyone else ever replace you.

You went along with us and allowed us to do the things we wanted to do; you allowed us to be creative and self expressive. So many wonderful things have happened through the years. I wonder what we would have done if you had not come into our lives? How do we say "thank you"? The words are not enough. But, anyway, thank you for being yourself and for caring. Thanks for all the beautiful talks you gave us trying to help us understand that it is in giving that we truly receive and in serving others that we are blessed.

Clara and Andy



Saturday, May 9, 1998

5th Annual 10-kilometer Pledge Walk for Deaf and Hard of Hearing People

When?

Saturday May 9, 1998 (rain or shine)
10 A.M. to 4 P.M.

Where?

MDC Hatch Shell • Storrow Drive, Boston

The 10-kilometer pledge walk will take place on the Metropolitan District Commission (MDC) Park System grounds along the scenic Charles River Basin. Walkers will begin at the Hatch Shell and travel along Storrow Drive, by the Museum of Science, up Memorial Drive, across the River Street Bridge and return to Storrow Drive finish line near the Esplanade.

Why?

The purpose of the Walk is to help non-profit deaf and/or hard of hearing organizations raise funds for their activities and to educate the public and raise awareness about hearing loss.

Net proceeds from the Walk will be distributed in direct proportion to the level of participation by the non-profit deaf and/or hard of hearing organizations. Contributions are tax-deductible.

Who?

The Walk for Deaf and Hard of Hearing People is open to anyone who would like to participate.

DEAF COMMUNITY CENTER
SIGNING CHOIR WILL PERFORM • 11 A.M.
AT THE HATCH SHELL
~ Please join us ~

If you are interested in participating as a walker, sponsor, volunteer, donor, exhibitor or have questions, please contact:

Frank Moy, Jr., Walk Manager
c/o Deaf and Hard of Hearing Together
1180 Beacon Street - Suite 2C • Brookline, MA 02146

(617) 789-2441 • TTY (617) 562-7753
• Fax: (617) 562-7992 • e-mail: SEMC51@AOL.com

Pledge Sheet: 5th Annual Walk for Deaf & Hard of Hearing

Walker's name _____
Address _____
City/State/Zip _____
Phone (day) _____

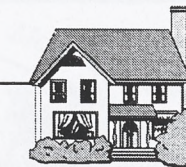
Walkers designate name & address of deaf and/or hard of hearing agency they wish the proceeds to go to:

**Deaf Community Center
75 Bethany Road, Framingham, MA 01702**

Please ask sponsor to pre-pay. Bring pledge sheet & checks to registration desk prior to walking. Make tax-deductible checks payable to:
Deaf and Hard of Hearing Together (DHHT).

Sponsor name/address	Amount paid
1. _____	• _____
2. _____	• _____
3. _____	• _____
4. _____	• _____
5. _____	• _____
6. _____	• _____
7. _____	• _____
8. _____	• _____

MAYO HOUSE PROGRAMS



MICHELE BEST

STAFF PROFILE

MICHELE BEST HAS WORKED AT Mayo House since October of 1983 when she began as relief staff. In December of 1987 she joined us as a full-time direct care worker. During her 14 plus years with us she has grown and become our most responsible and respected senior staff person. She is a woman who not only has years of experience but great insights and instincts when working with our consumers.

Mic grew up in Hudson, Ma and attended school there. She has an Associate of Science from Mass Bay Community College; she also attended Bridgewater State College. During her time with us she has consistently taken sign language classes at The Learning Center and continues to take classes when they are scheduled for her level. She is certified for fire safety, first aid, CPR and medication administration and has attended numerous conferences and work shops on a variety of subjects.

Michelle has done all of the food shopping and menu planning, as well as much of the cooking, at Mayo House for the past several years. She is economical in her purchases while still pro-

viding a well-balanced and healthy variety of foods. We almost never hear complaints about the meals - mostly oohs and aahs!

For the past year Michelle has served as the Human Rights officer for the Mayo House programs. She has attended special trainings as well as all of our quarterly meeting. Mic is responsible for educating our consumers and staff on issues of rights as well as being our conscience whenever the program needs her.

Mic in combination with our two Marys (Mainini and Brooks) took our men on several camping trips last year.

These trips were reviewed enthusiastically by our guys - some of whom were initially skeptical. I'm sure more camping will be planned as soon as spring comes.

Michele is truly an asset to Mayo House and we feel most fortunate to have had her with us for so many years (and look forward to many more!). Mic is a quiet-spoken woman who loves her dog Ebbie, listening to country music and attending concerts. Those who call her "friend" know how loyal and devoted she is. Her subtle sense of humor, her intelligence and her humanity truly make her a very special member of our staff. □

Camping... fun for everyone

Matthew
Eugene
Robert
Steve



Ray, David

Mary M., Mary B., Michael

The big news this past fall was our trip to Disney World. Eight men and a number of staff spent one-full week in sunny, warm Florida. Our accommodations were lovely, with three people sharing each suite. Our trip package included four days at Disney itself (Magic Kingdom, Epcot & MGM). Most also went to Universal Studios and some to Sea World. We all had a marvel-

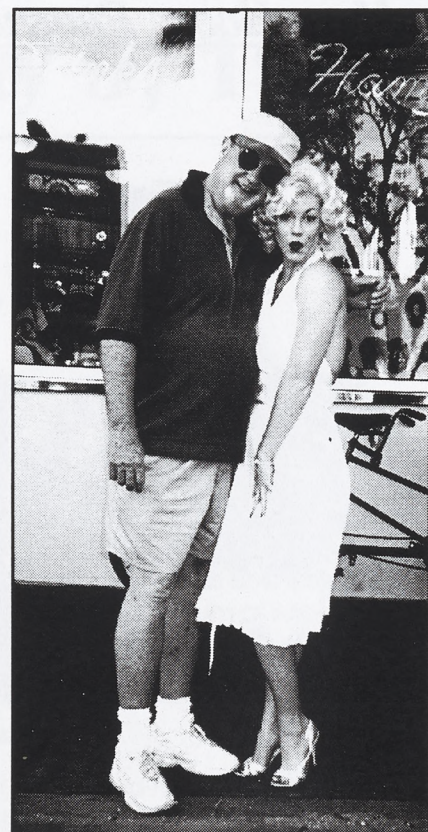
MAYO HOUSE

Disney Vacation

ous experience as you can see by the smiling faces in the accompanying photos. The staff and men thank all of you who generously contributed toward this most memorable vacation.



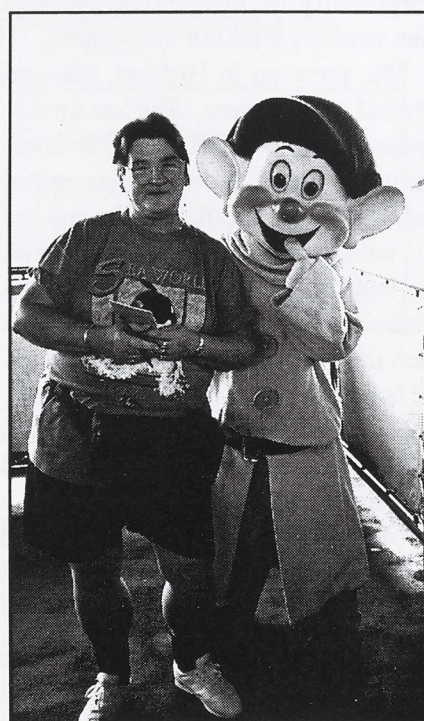
Eugene, Steve, John Robert, Gay, Pat



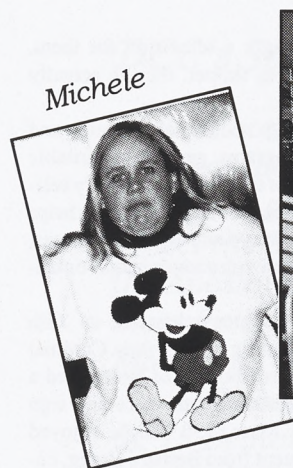
Bill and Marilyn



Pat and Dopey



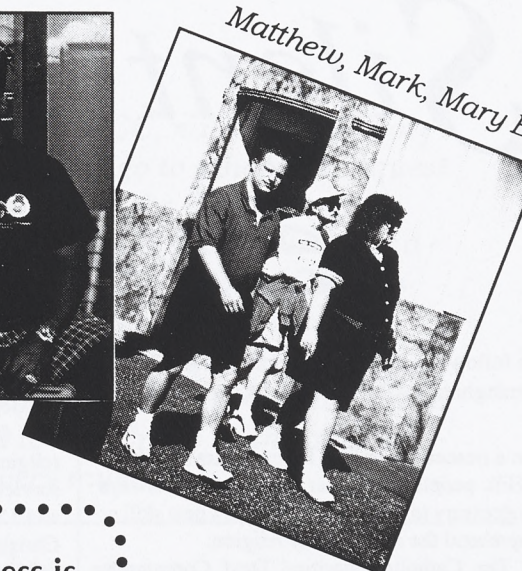
Steve
Matthew
Robert



Michele



John Robert, Mary M., Eugene



Matthew, Mark, Mary B.



Mark, Matthew and Jaws

Happiness is a vacation with friends...



Steve, Jason, Robert, Jay, Michael



Robert and Marilyn

Human Rights...

In June of 1997 Tina Tizzano joined our Human Rights Committee, the first consumer to serve in this role. We are delighted to have her as part of this very important group. Several others have also become a part of this group in recent months so that we now have a nice blend of older and newer members. This committee of fourteen individuals ensures that the rights of all of our consumers are met, reviews policies and incidents and, provides valuable incite and suggestions. Other new members are Ken Amato (pharmacist), Paul Bratica (deaf advocate), Lois Doerr (medical advocate), Steven Fischer (psychologist), Matthew Mullaney (lawyer), Bro. Zacchaeus Naegele (advocate). We welcome all these people and thank them (and our longtime members) for sharing their time, talents, expertise, experience and caring with our consumers.

Sal moved...

Sal Alfonso is now living in his new home in Randolph, Ma. On December 1st his furniture and all of his personal belongings were moved to his new residence - a house he shares with three other men. From all reports he is very happy and is getting settled into his new life. Sal looks forward to attending some of the Hanover Masses celebrated by Fr. Fitzpatrick and would enjoy visits or cards from his old friends at DCC. If you would like to be in touch with Sal, please contact Gay at DCC.

Silent Service

By Dan O'Sullivan, TAB Staff Writer

The following article was printed in the Framingham TAB • October 14, 1997

In a peaceful home on Framingham's Bethany Hill, people prove that words are not always necessary to make a friend, learn a new skill or comprehend the mysteries of religion.

The Catholic Charities' Deaf Community Center is the leading provider of services to the deaf in the Archdiocese of Boston. Since 1972 the center has served as a home for people whose handicap is not easily seen or detected. "Before we started, there was no place for the deaf to call their own," said Rev. John Fitzpatrick, founding director of the center. "Here, people feel it's theirs - their home, their parish - that they're in control. It's a real challenge to make them feel like they own something, but I think we've been successful here."

Fitzpatrick first became interested in working with the deaf nearly 30 years ago. As a priest at St. Bridget's in Lexington, Fitzpatrick grew close to a family who had two deaf daughters. Then he came across a Bible passage that changed his life.

"Before people can believe in the Lord, they must hear about him. And for people to hear about the Lord, another person must tell them. And before a person can go and tell them, that person must be sent," said Fitzpatrick, quoting from the Bible.

"When I heard that, it was telling me what I had to do. I had to become someone who works with the deaf, who learns their language and brings the message of God's love to them. When I brought my proposal into Cardinal Medeiros 27 years ago, that was the quote I gave him. And he bought the idea," said the 63-year-old priest.

Fitzpatrick's proposal was to become a priest for the deaf. With funding from the U.S. Office of Education, Fitzpatrick studied for two years at Boston University and the Boston School for the deaf to earn a master's degree in special education.

After completing his education, Fitzpatrick set out to create a nondenominational center that could accommodate deaf people in the Boston area. With assistance from the Sisters of St. Joseph, he was able to rent the building out of which the center first operated.

One of the center's first projects was to distribute deaf telecommunications devices known as TTYs. Starting in 1975, the volunteer deaf staff at the center converted old machines from the telephone company into TTYs. This practice continued until 1985, when other agencies began to offer the same services.

The center has since moved into Carondelet Hall, a larger building on Bethany Hill. The spa-

acious barn complex includes an auditorium and stage, kitchen, social hall, business offices and the Chapel of St. Joseph the Worker.

On alternate Sundays, the center conducts religious services in voice and sign language. The services typically attract 36-75 people on Sundays and 150 people on holy Days, such as Easter and Christmas. Fitzpatrick also performs Mass for the deaf at Catholic Charities in Worcester and St. Mary's in Hanover.

Fitzpatrick proudly notes the role that deaf people are able to play in center services.

"We encourage deaf people to participate just as everyone would at their own parish," said Fitzpatrick. "They are baptized, celebrate Mass, married and buried. They serve as ushers, lectors, and lay Eucharistic ministers."

As part of Fitzpatrick's goal to help deaf people of all faiths, the center offers counseling and marriage preparation for the deaf. It also sends out quarterly newsletters to more than 1,300 deaf families and holds social gatherings such as Thanksgiving dinners, Italian nights, summer cookouts and monthly bingo nights. In addition, the center supports an outreach program serving deaf, house-bound seniors.

Over the years, the center has undertaken programs that benefit mentally retarded individuals. In 1973 Fitzpatrick found an apartment for Ray Winchell, a client who still receives counseling and performs assembly work at the center.

The center now operates two residential facilities in Framingham. The Williams House, which opened in 1977, is a residential apartment house that allows its multi-impaired deaf tenants more freedom in planning their daily activities. The Mayo House, which opened in 1980, is a group residence for multi-impaired deaf men funded by the Department of Mental Retardation. A total of 15 people live among the Mayo and Williams homes and several Framingham apartments.

Fitzpatrick has seen how the deaf at the center have taken an interest in helping others with different kinds of disabilities.

"By doing this work with the mentally challenged, the deaf of our parish have the opportunity to open their hearts and open our parish to the needs of the mentally retarded. And they've done that beautifully," said Fitzpatrick. "They sponsor spe-

cial days, they've bought a television for them, they've sent them out to supper, they've actually become their friends."

Despite operating residential housing and offering numerous programs, generous charitable contributions have kept the center essentially self-funded. The Commonwealth of Massachusetts helps out by supporting the Mayo and Williams houses, and Catholic Charities provides administrative management and oversight.

Last month, the center celebrated its 25th anniversary with an evening of festivities. Cardinal Bernard Law of the Archdiocese of Boston led a Mass that was conducted in both voice and sign language. After the Mass, 250 people enjoyed dinner and entertainment from Bernard Bragg, co-founder of the National Theatre of the Deaf. It was an emotional evening for Fitzpatrick.

"The theme of the celebration was me saying thanks to everybody; the staff, leaders in the community and some key people who made it happen, because it couldn't have happened without wonderful support over the years. And I've been blessed with a great staff and with great parishioners who want to make things happen," Fitzpatrick said.

One of the center's goals is to increase public sensitivity toward deafness, which Fitzpatrick calls the "invisible handicap." Fitzpatrick says the center, along with deaf people, has successfully increased awareness over the past 25 years.

"A lot of the awareness is due to the deaf themselves, their self-advocacy," said Fitzpatrick. "They've worked very hard and had some very fine leaders in Massachusetts. And us hearing people are slowly learning more about deafness, sign language, their culture and their desire to have a voice in their schools, education, daily living and social lives."

Increased public awareness, in turn, has encouraged the state to devote more services to deaf people. Fitzpatrick says the deaf have made great strides in this regard.

"A lot of wonderful things have happened for the deaf in the past few years in Massachusetts. The Massachusetts Commission for the Deaf has really blossomed and is funded by the state. And interpreter services are available throughout the state," said Fitzpatrick.

The progress that the deaf have made cheers the center director, who remains devoted to helping his flock improve their lives.

"I want them to dream new dreams and new ideas, try new things, gain new experience and be part of everyday life that everyone else has," Fitzpatrick said.

"So this is our little contribution to society, working with the deaf, the retarded and the challenged. And I guess it's fun. That's why I stay in the work. It's been fun and rewarding." □



Deaf Community Center

ESTABLISHED 1972

DCC's Special Collection for 12 year old deaf boy:

Recently, Maribeth McKenzie, who interprets for us at DCC, narrated the story of a deaf lad in Ecuador who needs a hearing aid and wants to go to school. A request for help is going out to all the deaf and their friends throughout the diocese to help collect the \$500 needed. We hope that all who attend Masses sponsored by DCC and the Apostolate for the Deaf will respond generously. Maribeth is Director of Development for Por Cristo and hopefully we shall have this money for you in a short time, Maribeth. So far DCC has sent \$100 and Fr. Mike's has sent some as well.

Please send your contributions to DCC marked "Helping for Hearing Aid" (send to: 75 Bethany Road, Framingham, MA 01702), or send to Por Cristo at the address below. Make all checks payable to: Por Cristo. Thanks very much.

The Por Cristo Story

INTRODUCTION

It began as a dream. In 1979, a young surgeon, Dr. Martin J. Dunn, and Bishop Thomas Daily, a former missionary priest, had an idea: to share America's great wealth of medical knowledge to help children of Latin America.

The dream became Por Cristo, a non profit organization that has sent over 80 medical teams (500 volunteers) to provide medical care to thousands of children and medical training to hundreds of health professionals.

We measure our success not by what we bring to South America, but by what we leave behind. Effective medical training programs are the cornerstone of Por Cristo. "Teach a person to fish, and you feed him for a lifetime."

THE CHALLENGE

Thousands of children die each day in developing countries because of inadequate medical care. The media brings this human tragedy to our attention on a regular basis. The eyes of these children ask for them, "Will you help me?"

Many organizations send medical personnel and medicines to provide emergency assistance. These valiant "relief" efforts can be effective as a short term approach, but what about tomorrow's children?

The compelling challenge is to create a model of international medical assistance that will work long term. This is critical not only to the children of Latin America, but to children throughout the developing world. Por Cristo is building such a model in the developing country of Ecuador and achieving significant results.

Por Cristo

736 Cambridge Street
Boston, MA 02135
phone: (617) 562-7924
fax: (617) 562-7928

THE MODEL

Por Cristo believes that enhancing the capabilities of the host country's medical community is the key to improving health care in developing countries.

- Por Cristo staff works closely with the local medical community to design high impact projects to save or forever change young lives.
- Teams of medical volunteers travel to Ecuador, the focal point for our efforts to date, throughout the year to provide training and service under the supervision of Por Cristo's in country Project Director.
- The goal of each project is to create a center of excellence in a particular medical specialty, as an example of what can be achieved and as a catalyst for improved medical care throughout the country.
- The local medical community is committed, at project completion, to assume full responsibility for the teaching and treatment of these center.

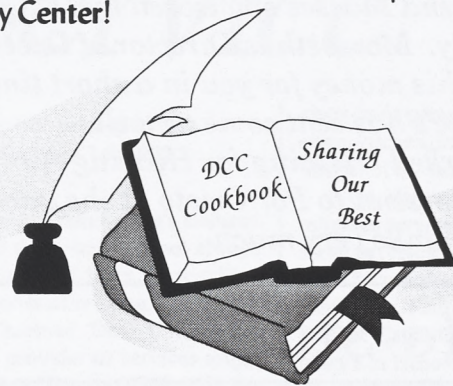
POR CRISTO MISSION STATEMENT

"Por Cristo is a non profit, medical services organization in the field of international health. Founded as a Catholic response to the medical needs of children in Latin America, Por Cristo is focussed on creating a model of effective international medical assistance. Por Cristo staff and professional medical volunteers of all faiths work in partnership with the host country's health care community to establish programs of medical excellence serving poor children and their families. These projects serve as national examples of high quality medical service and as long term training sites for the country's medical community. Por Cristo selects projects based on their potential impact to save or dramatically improve the lives of children."

Show Your Support For DCC. . .

Be the proud owner of a DCC Cookbook - with all the recipes contributed by the members of Deaf Community Center!

only **\$6**
plus \$2 shipping & handling



Yes! I want to order:

_____ DCC Cookbooks @ \$6 each \$ _____
(plus \$2 each shipping) \$ _____
TOTAL \$ _____

Make Checks payable to: Deaf Community Center
Fill out coupon & mail to: DCC Cookbook
75 Bethany Road, Framingham, MA 01702

NAME _____
STREET _____
CITY _____
STATE _____ ZIP _____
PHONE _____

Deaf Community Center

1998 BINGO

2nd Saturday of every month

• Starts at 7 P.M. • Admission \$5.00 •

May 9

June 13 - Flag Day Dinner 4 p.m.

July 11

August 8 - Mass 3 p.m. / Annual Cookout 4 p.m.

September 12

October 10 - Mass 3 p.m. / Italian Dinner 4 p.m.

December 12

Free Refreshments will be served

Everyone Welcome!
Bring Your Friends & Enjoy Yourselves!

DCC SOCIAL COMMITTEE

Once again the Social Committee at Deaf Community Center has done a wonderful job running the events this year. **Thanksgiving Dinner** had the largest profit ever - over \$2000! Thank you to Ruth Collari and all the hard working cooks who put that delicious dinner together. A special thanks to Mary Mainini for cooking 9 turkeys! Also a special thanks to Donna Puorro for the wonderful homemade pies she so generously donated.

The **Italian Dinner** in October is another popular event at DCC. Butter (Theresa Buttiglieri) did a great job again and the committee donated \$400 to DCC. Thank you!

**DCC VACATION GET-A-WAY
MAY THROUGH OCTOBER**

Housekeeping efficiency.
Dennisport, Cape Cod. Sleeps 4/6.
Kitchen bath, patio, heated and
only 1/2 mile to ocean beach.
\$350 per week

Call: Mary Ann Sullivan
508 759-6897 Relay

**Deaf Community Center
Hunter Family Memorial Scholarship**

Deaf Community Center is pleased to announce the winners of the third annual awarding of the Hunter Family Memorial Scholarship for the Deaf. The DCC Advisory Board voted this memorial as a way to continue to express our thanks to Tom Hunter for his most generous bequest to DCC in behalf of the deaf, and to keep the Hunter name gratefully in mind with special mention of his deaf brother Arthur.

The purpose of this scholarship is to help students from Massachusetts who are deaf and hard of hearing. Each applicant was required to write an essay explaining their life goals and why they want to further their education.

Congratulations to this year's winners!

☆ **1997 HUNTER FAMILY** ☆
MEMORIAL SCHOLARSHIP WINNERS

MELISSA LAWTON FRAMINGHAM \$1000	MICHELLE SMITH ASHLAND \$1000
HONORABLE MENTION MICHAEL MALEKNIAZ, LEEDS \$400	

Each winner also received a TTY paid for by the
LECHTENBURG MEMORIAL FUND.

The following letters were received
from our scholarship winners:

Dear Fr. Fitzpatrick,
I am writing to acknowledge receipt of a scholarship in the amount of \$1000 dollars and a new TTY.

I was surprised about it, but also glad because it will help me to pursue my education at Gallaudet University which will help the Deaf community grow. The new TTY will help me communicate with my family who will be hundreds of miles away from me.

I would like to thank everybody who has taken place in choosing me. I appreciate it very much.

Sincerely,
Melissa Lawton

Dear DCC,

Thank you so much for the scholarship and TTY. It really made a big difference and helped me out. I really appreciate it.

Sincerely,
Michelle Smith

Applications for the 1998
Hunter Scholarship are
available by writing to:
Deaf Community Center
75 Bethany Road
Framingham, MA 01702
or by calling

1-508-875-3617 (voice/TTY).

**ARCHDIOCESE OF BOSTON
DEAF APOSTOLATE**

St. Francis Xavier Church
261 Pleasant Street
So. Weymouth, MA 02190

March 18, 1998

Dear Friends at DCC:

Because of your many prayers, good wishes, cards and gifts, I am recuperating well here at Regina Cleri. I am enjoying a beautiful room, excellent care and the wonderful companionship of my brother priests. God has blessed me with many good friends and I am truly grateful for your kindness to me.

The surgery went well, the prognosis is good and each day I feel stronger. I can't drive for six weeks so I must be patient! I promise to remember you in prayer during these days when I have more time to talk to the Lord.

Please continue to pray for me that I'll be restored to full health and be enabled to return to full duty.

God Bless you!

Sincerely,
Rev. Charles Murphy

P.S. The flowers were beautiful. I appreciate all your support.

**SUPPORT THE
DCC NEWSLETTER**

If you want to continue to receive the DCC Newsletter or if you are a new subscriber, please send your name & address along with \$5.00 to:
Deaf Community Center
75 Bethany Road
Framingham, MA 01702

NAME _____
STREET _____
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STATE _____ ZIP _____
PHONE _____

In a beautiful pastoral setting on Bethany Hill in Framingham, there exists a place where the Word of God is proclaimed loud and clear—yethardly a word need be spoken.

This special place is the Deaf Community Center (DCC), established in 1972 under the loving direction of the Rev. John P. Fitzpatrick.

Fr. Fitzpatrick is an extraordinary man whose commitment to deaf people began many years ago when he was drawn to the deaf leadership because some very dear friends of his had two deaf daughters. He completed two years of study at B.U. and Boston School for the Deaf to obtain a Masters Degree in special Education, and became a teacher and counselor of the deaf.

"Fr. Fitz," as he is affectionately known, spoke at length about the humble beginnings of DCC. "There was no place for the deaf to call their own," he says, "and I had heard there was an empty building at Bethany up the hill. So I looked at it—and the price was right, thanks to the generosity of the Sisters of St. Joseph. I had nothing—there was one chair in one room—and that was the beginning of my program."

Since that time, the DCC has moved into a larger building on Bethany Hill. It is housed in a picturesque old barn that contains a beautiful chapel, a social hall, a dining and conference room, a small gymnasium, and offices. In addition to the physical facilities, the scope of the DCC has grown as well.

"The only way I've been successful has been to wear many hats," declares the bearded, silver-haired Fr. Fitz, and that is something of an understatement. His regular priestly duties include celebrating Mass in Sign Language to 50 to 75 deaf people on an average Sunday, and as many as 150 on holidays like Christmas and Easter. "They come from all over...." he says, "Boston, Somerville, Arlington, Burlington, Newton—and as far north as the Lowell/Lawrence area, and as far south as Quincy—that's a

Bringing the Word of God to The Deaf Community



long hike." People are willing to make the commute because the DCC is a very special place for them—a home away from home, really.

Father Fitzpatrick performs all the functions of a regular parish priest: weddings, funerals, the sacraments... "we just had a group of 12 deaf children who made their first communion," he explains, and he has deaf lectors, ushers, Eucharistic Ministers—and even a choir.

"The beautiful expressive signing of the deaf choir is really something to see," he says proudly. "When Cardinal Law visited the DCC, he was deeply touched..., and he was particularly moved by the choir."

In addition to all these activities, Father Fitzpatrick has been a tireless advocate for the deaf for over 20 years.

For example:

He expanded a program in New England that converted surplus teletype machines into communication devices that allowed deaf people to communicate to each other by

typing messages over the telephone. "We got into other electronic devices, too," he says, smiling, "like when you press a doorbell, a light flashes... and also a baby crier—What's a deaf mother to do when the baby's crying in the other room? So we have a microphone to pick up that sound and flash a light."

Fr. Fitzpatrick bought an old, run-down building in Framingham and renovated it to establish Williams House, a place where deaf families and individuals can live in their own separate apartment but share a common goal in life: independent living.

The energetic Fr. Fitz also created a Community Residence called Mayo House, where multi-impaired deaf men live. The goal is to cater to the individual needs of the men and at the same time encourage each individual to reach his maximum potential in independent living skills.

When speaking of the assistance he receives from the Cardinal's Appeal, Fr. Fitz is appreciative. "It's a key commitment on the part of the diocese to assign a priest to this work..." And when he speaks of his commitment, he talks about Jean Vanier, of the Communities of l'Arche, in France. "Jean Vanier says, in the formation of priests, we have to concentrate on the intellect, yes—but not solely on the intellect...It has to be a formation of the heart...and there's no better place than to let future priests live with people with special needs—just think of the sensitization and the understanding they would get."

Fr. Fitzpatrick is indeed a man who practices what he preaches. He lives at Mayo House, with the multi-impaired deaf men. And the understanding he's gained is apparent in every thought and deed.

Article printed in
1990 Cardinal's Appeal

Day with homeless 'Willie' elicits rare insights

Once in a while, you have the good fortune to meet a person who shows you a side of life that humbles you. Willie is such a person. He walked into my life on a cold wintry day, Jan. 10, 1998.

Actually he was walking his bike along U.S. 45 on the out skirts of Milwaukee. With a gusty 17 degrees, wind chill of minus-10 degrees, I pulled over to see if he wanted a ride. "No thanks" from this bundled, bearded old man with a sleeping bag slung over his shoulder. He was obviously on a trip with the remainder of his belongings draped over the handlebars in a duffel bag. One more time: "Maybe you'd like to warm up a bit?" "OK, if you're heading north" in a subdued, searching tone this time. We quickly shoved the bike in the Explorer, he slung himself stiffly in the back seat and we drove off.

"Willie" said he was heading to St. Paul. "Minnesota?" "Yes." I said I could only take him five miles. Most of the five miles was silent except for me trying to make conversations. I learned he had left the Rescue Mission in Milwaukee a day earlier because "I couldn't get my Social Security check there but maybe in St. Paul, I was there once."

Asked where he slept last night, he matter-of-factly stated a school doorway, "because they are closed on weekends." No he wasn't cold. Yes, he slept outside most every night. No he didn't need a blanket, his sleeping bag was warm enough, thank you.

No, he wouldn't hitchhike, he would just go town to town on his bike. I had some snacks in the center console and offered it. "I just had breakfast." I was getting the picture, this was one self-sufficient homeless person who wasn't looking for sympathy.

We reached Hwy. 41-45; he preferred to be dropped at a truck stop. Maybe they had a wrench so he could tighten the hub nut. I had my first good look at the bike as we unloaded it at the Holy Hill 76 stop. The chain was off and there was no nut on the left rear sprocket. We packed it back in and went to another truck stop up the road where they had a repair facility. No nut would fit. I noticed the tire was frayed where it had rubbed on the frame. It wouldn't last but a couple miles. I suggested looking for a bike store in West Bend, another few miles further.

At Peddle Moraine Bike store in West Bend, I introduced Willie.

The mechanic hoisted the rusted yellow bike onto the bike vise, noting half the screws on the front socket were missing with the chain guard bent out. Willie said confidently, "Just bend it straight." But the biggest problem, the mechanic said, was the peddle assembly, which had too much "play" in it. As the diagnosis continued, the owner stepped back, looking at the bike with dismay. "He's on his way to St. Paul, I picked him up on the highway," I told him.

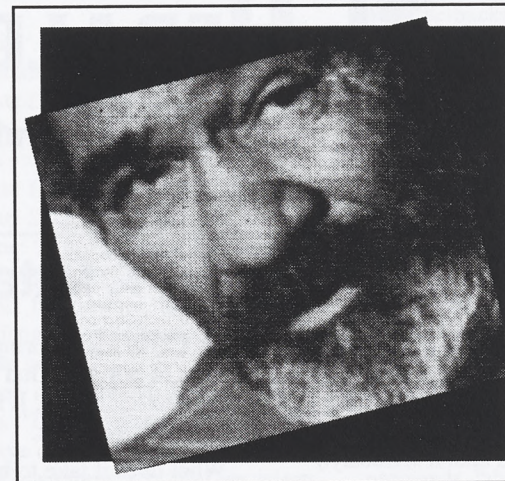
More looks at the wreck of a bike and the grizzled man with his giant World War I army long coat with four shirt-layers jutting from the sleeves. No emotion showed in the reddened eyes, ruddy cheeks, and ancient gray-rust full beard. To break the slack-jawed silence, I asked how long to make the bike road-ready. Fully expecting a disclaimer, the owner said, "give me one hour."

We made an odd pair at the busy Subway restaurant where he insisted he wanted only a cup of coffee. I got a meatball sub and chips. No, he didn't want to share the chips. He let me buy the coffee without comment. Asked what he had for breakfast, he stated weiners and orange quench. He said he still had weiners left over. This indeed was the simple life.

He then showed me his "Wisconsin" map, the beacon for his fearless trip. It's a nice looking map but it appears to be only Milwaukee, I pointed out. Insisting it was Wisconsin since he got it at the library, he looked closely at it now, squinting. I said I had an extra one in the car. He offered the Milwaukee map to me in exchange. I accepted, realizing that charity must be reciprocal.

Are you happy? I asked. "Comparatively" he said. Sensing my interest, Willie launched into a deliberate tutorial on how to live on nothing. I listened for 30 minutes as he unveiled document after document from his bountiful ragged pockets, IDs from social service agencies in Louisiana, Illinois, Colorado, and Wisconsin. Names, addresses, and phone numbers on cards, paper scraps and maps.

He patiently explained food stamps, Medicare, Social Security, meal programs, food pantries, shelters (under "transitional housing"),



free health clinics, free bus passes and clothing banks. He skipped over the AA, legal aid, and hotlines for sexual abuse probably because he had no use for these. "When's the last time you worked?" I hesitatingly asked. "Fifteen years ago, for three months at the packing plant," Willie said, adding "sometimes I do temporary work for a day or two."

It was time to check on the bike. Back at Peddle Moraine the store was busy. I found the owner and surreptitiously offered my credit card. Pushing it away, he walked over to the used bike rack. He rolled out an almost new, sturdy bike, not like the thin-wheeled wreck we brought in. He asked Willie's full name, wrote it on the "To Whom it May Concern" note, signed it and gave it to Willie, "just in case anyone asks you where you got this."

Whew! I was dumbfounded, and a little concerned. Would Willie take the offered bike? He said nothing. He ran his gloved hands over it, noticed the new heavy-duty bike lock and small repair kit attached. He looked up at the owner, without expression behind the bearded face, mumbled something and slowly rolled the bike out the door. Somehow the message of appreciation got through. I slowly shook the owner's hand. "Thanks" I said, realizing we had become partners in some mysterious support system for one of God's chosen ones.

Willie's journey was back on track. During the six miles back to Hwy. 41 all was quiet between us, me reflecting on the mind-boggling series of events. Now we were about to part company. Willie apparently feeling this was just another chance encounter along a day-to-day driven life

with few "goals and objectives." (Earlier, I had asked him if he had any "spiritual" life, to which he replied, "I went to one or two services at the Rescue Mission.")

For me it was a rare insight into an alternative lifestyle. I could not help but feel there was some eternal purpose to his life. If only I had one of those little Bibles or a tract with me to give him. Forget it! **His divine purpose maybe was just to get people like me to think about what is important in life.**

At the Allenton entrance ramp, we unloaded the new road-ready bike onto the snow-covered shoulder, and bungeed Willie's entire estate to the handlebars and behind the wide seat. I felt a kinship with him, almost wishing I could go along, just to spend a little more time with this remarkable man. Remembering I had a disposable camera in the car, I asked him if I could take a picture of him "I ain't no movie star" he retorted, looking down. "But I'll probably think of you for the next 10 days," I asked again, uncertain if I had his permission. He agreed to the picture.

Not sure he would take it, I gave him a tightly folded bill, "just in case they don't take food stamps." To my relief, he stuffed it into his inside pocket without looking at it or saying anything. I gave him a kind of shoulder hug, told him how impressed I was with his bravery, and he pushed off with a muffled grunt and a slight wave. Down the entrance ramp he went, passing the "NO BICYCLES" sign without looking up.

"Do not lay up for yourselves an earthly treasure. . . Do not worry about your livelihood, what you are to eat or drink or use for clothing. . . Look at the birds in the sky. They do not sow or reap, they gather nothing into barns; yet your heavenly Father feeds them. Are not you more important than they?"

- Mt 6:19ff

by James Gennrich
Catholic Herald

(Gennrich, a member of St. Cecilia Parish, Thiensville, wrote this account of his encounter with a homeless man in a letter to his adult children.)



HERALD OF HOPE

Archbishop Rembert G. Weakland, O.S.B.

A letter to a friend

(I ask readers of this article to cut it out or copy it and then send it to one or the other young man — up to 50 years old, that is — who they feel should take it seriously.)

Dear Friend,

Jesus, after his death and resurrection and before leaving this earth, had to lay the groundwork for continuing his mission into history. That mission was both to proclaim a message of hope as well as to give the means for sharing in a remarkable way in his own divine life.

What is amazing is that he confided that mission to a very ordinary and unpromising group of men. He promised them that they would receive the fullness of the Holy Spirit and would thus not be alone in that mission. We continue, however, to marvel at such trust in us humans.

There is no doubt that he could have devised many other means for continuing his work, but he chose a group of disciples and commissioned them to go forth to form communities of believers. That is how the church began. He needed them and will forever continue to need people willing to act as his instruments, who, in his stead, would continue to preach his message of love and forgiveness, and continue to build up and sustain those communities of believers.

That is where priests come in. Priests are instruments — weak, fallible, and imperfect — through

whom Christ acts to bring about his mission of bringing God's presence and life to this world. It is a unique and glorious vocation.

What does it take to be a priest? Faith, yes. Faith that God loves each human being and wants to be with and walk with his people in all the vicissitudes of life; faith that even in our day he continues to use people to reach others and to bring his presence and life to them; faith that the mission of the church is God's work, the priest but the instrument.

It takes love, too, love of God and love of God's people.

Is it a tough life? Not more than any other vocation. Like all callings, it means sacrifices. Yes, celibacy today is a tough one, but not impossible if taken day by day.

No one measures up perfectly in this calling; no one is a perfect instrument; but Christ seems to be able to make up the difference.

Are there joys? More than one can count. It is a humbling and grace-filled experience to accompany and be with people in the special moments of their lives, times of joy and times of sorrow. It is a privilege to

watch children grow up and develop their potential and feel you have been a part of that growth.

It is awesome when you baptize, and in a particular way when you anoint the sick. It is a special thrill to be Christ's instrument at the altar and feel that you — and through you all present — are again taking part in the Last Supper. Priests

sense in those moments that they are bigger than themselves, that they go beyond just what human capabilities permit, because they are Christ's instruments.

Is there stability in such a vocation? Yes, indeed. The need for Christ's mission and life among us will never be absent. Both sin and the need for grace will always be present in this world. No priest will ever be without a job; the need for his life and ministry will last to the end of time.

Are there frustrations? Yes, as in all of life, but one has to learn to cope with them, most of all to remember that it is God's church.

I have been a priest for 46 years. As a priest grows older, he may find that many things can become routine, but never totally, for no two people, no two situations are ever alike. Also, as a priest grows older, he has the consoling conviction that his life was worthwhile, that it had meaning. He can look back with pride and satisfaction.

He may not be able to count kids he left behind, but he can reflect on thousands of people whose lives he touched and whom he spiritually brought to new dimensions of life. That knowledge is indeed rewarding.

It is a life worth considering, don't you agree?

If interested, contact Fr. Bob Stiefvater, Vocations Office, 3257 South Lake Drive, St. Francis, WI 53235.

Blessings from a loving God,

Rembert G. Weakland, O.S.B.

Rembert G. Weakland
Archbishop of Milwaukee

At ordination, talk of shared ministry

TUCSON, Ariz. - The two new priests-to-be were prostrate on the carpeted floor before the altar as the cantor, clergy and people intoned the ancient Litany of the Saints.

More words were yet to come, but words already spoken echoed in the cathedral and the minds of priests and people.

"The fires of renewal have purged us priests of our exclusive claim on ministry," the bishop had said. "The magnificent gold that has come from that burning is the enormous outpouring of gifted men and women whose ministries we have not yet even begun to catalog. We must share our leadership.

"The second challenge is our call to celibacy in a time of sexual revolution and intense emphasis on genitality. Celibacy is not something possessed for once and all. We are constantly becoming celibate. Because of our upbringing, because of possible unenlightened sexual repression in early years, because of original clouding of intellect and the weakening of will, because of the need for intimacy, and because of down-right pleasure of genitality, you will find celibacy an unremitting challenge.

These bold, clear words had preceded the names of saints now being invoked to pray for these two young men, saints' names that rolled down 2,000 years of Christianity into the modern, bright, simple St. Augustine's Cathedral where the huge Christ carving behind the altar depicted a man who could have stepped directly out of the desert of the American Southwest.

Bishop Manuel D. Moreno was recuperating from surgery and had asked his friend and colleague, retired Sacramento, Calif., Bishop Francis A. Quinn, to ordain the two men August 15. Home in an RV

Quinn lives in a recreational vehicle given him by Sacramento priests when he retired three years ago. The RV is tethered to the telephone, electricity and water at the rear of Moreno's residence. Quinn skips around the town - and serves the nearby Native American reservation as supply priest - in a little white Chevy.

The bishop, a slender figure at 76, strode toward the door. "Is there a crosier?" he asked the chancellor, Fr. John P. Lyons. Quinn doesn't keep anything but a Mass kit in his camper.

"We've got a selection," replied Lyons, "but knowing your simple tastes we picked the plain wooden one."

Then came Quinn, the gospel and the homily.

"There are two special challenges today. The first is the very confusion about the meaning of priesthood. Several decades ago one defi-

nition was this 'A priest is justice on a ball diamond; fortitude with a breviary in his hand. He has the trust of a child, the kindness of a best friend, the authority of an encyclopedia and the versatility of a commando.

"This past fall," Quinn continued, "researcher Robert Schmitz offered a less confident description: 'A priest today has a perspective unique among God's creatures: He may be the only animal fully aware that he has been put on the endangered species list.' "

A pearl of great price
The bishop raised the challenge of sharing leadership. "The emergence of other ministries may have come as a threat to some of us. What will our future be? Will we priests be sacramental circuit riders covering a chain of parishes? In whatever direction the Holy Spirit guides the future of the church, the ordained ministry will still be distinct and unique. We may feel a twinge of pain as we are pried away from unhealthy clericalism - but we will still hold in our possession a pearl of great price."

To Orndorff and Reinders, Quinn said,

"A priest today has a perspective unique among God's creatures; He may be the only animal fully aware that he has been put on the endangered species list."

"Keep your ministry simple. Just do what Christ did: teach, preach, heal, reconcile."

He spoke to them about celibacy and said, "The following is old-fashioned advice, but there is no other magic formula. Stay away from the occasions of sin - the persons and places that entice to sin. Calmly understand the nature of sex. Do not be frightened by your sexuality or obsessed by it. Present yourself to the laity as compassionate fellow strugglers, just as the laity are, to live up to Christian sexual ideals.

"God's way of loving is the only licensed teacher of human sexuality," said the bishop. "God's passion created our passion. If we are afraid of our sexuality, we are afraid of God. Thomas Merton put it, 'We must make ready for the Christ whose smile, like lightning, sets free the psalm of everlasting glory which now

sleeps in your paper flesh.' "

Confronting the relentless challenges and daily setbacks in ministry, Quinn spoke of Christ's failure and asked Christopher and David to ask themselves if, paradoxically, they were weak enough to be priests - deficient enough to feel what it is to be human.

The bishop wove Nietzsche and Mozart, Aquinas and Chaucer together as failures with their creative business unfinished as was Christ's. "Socrates went to his death with calmness and poise. ... Jesus. . . how much the contrary: profoundly upset with terror and fear looked for comfort from his friends and an escape from death and found neither; finally got hold of himself and accepted his death in silence and lonely isolation."

"Do you sense," Quinn asked the ordinands, "that the church as an institution is less revered today? That we priests are less respected? If that is indeed true, is not our priesthood more authentic? ... Christ was scorned, misunderstood, misrepresented, held in suspicion, dismissed."

Quinn was not, however, pessimistic about the church. "I think we are in a Golden Age of the church. Since the Second Vatican Council (1962-65), I think we have been in a prolonged period of growth. Like adolescents, we have been stumbling over our disproportionately large feet. We have been breaking out in ecclesial acne."

The cathedral chuckle swelled into laughter when Quinn added, "In the earlier priesthood of many clergy here, so often we sang, 'Faith of Our Fathers.' In 1997, we are singing, 'Be Not Afraid.' "

Do not think of career advancement, he told Orndorff and Reinders. Do pray for faith and do mix into daily life the necessary five ingredients: prayer, work, study, friends and leisure.

"An hour ago you came into this cathedral as young men. In another hour," he said, "you will leave as presbyters - elders."

And so it was, after the Taize "Veni Sancti Spiritu" that followed Quinn's laying on of hands, and after much good music, including a "Salve Regina" sung by the Tucson diocese clergy.

The 40-plus priests, including two new ones, recessed with bishop, family and friends to "Immaculate Mary."

As the doord opened, the bells announced the news to a Tucson mainly unaware and perhaps unheeding, but to a church fully knowing.

At the reception, the new priests were the objects of attention and congratulation. But Quinn's remarks were the topic of conversation.

By Arthur Jones
National Catholic Reporter

Deaf Community Center's 25th Anniversary

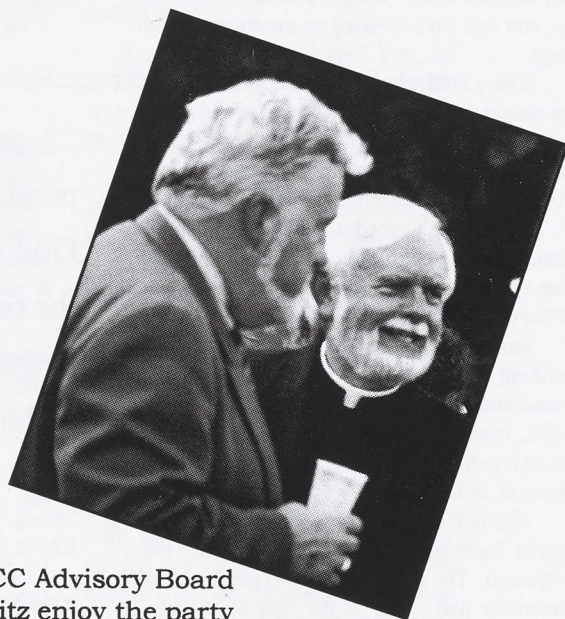
On September 13, 1997, a gala event was held to celebrate the 25 years since Rev. John P. Fitzpatrick founded the Deaf Community Center in 1972. On the beautiful grounds of Carondelet Hall, DCC hosted the affair which consisted of a delicious buffet dinner, catered by Jean's of Milford, and a one-man-show by the famous deaf actor and mime, Bernard Bragg.

The event was preceded by a special Mass celebrated by Cardinal Law in DCC's St. Joseph's Chapel. The chapel was bursting with people eager to participate in this special day, honoring both Deaf Community Center and its well-loved founder, Fr. John Fitzpatrick.

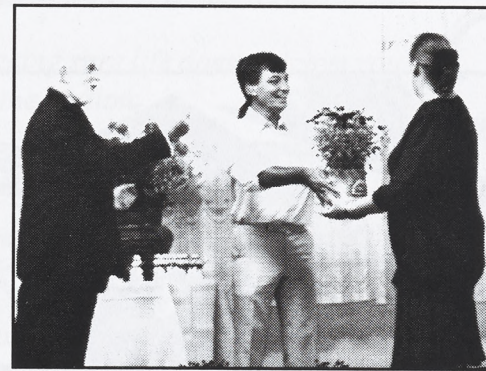
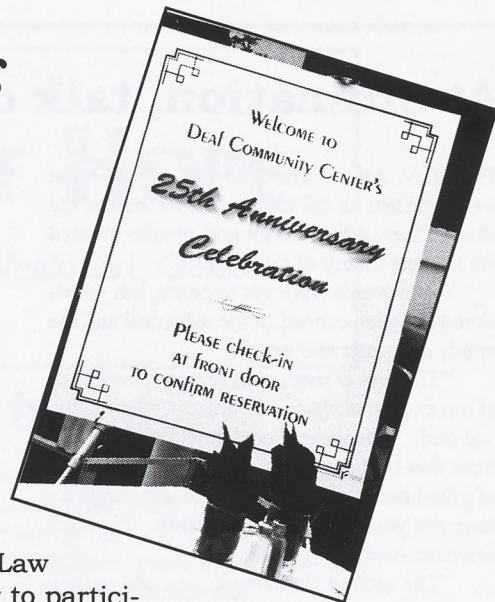
Over 250 people attended the event, coming from all parts of the diocese and beyond. In the 25 years Fr. Fitz has worked to create this wonderful center, he has made a multitude of friends, both deaf and hearing.



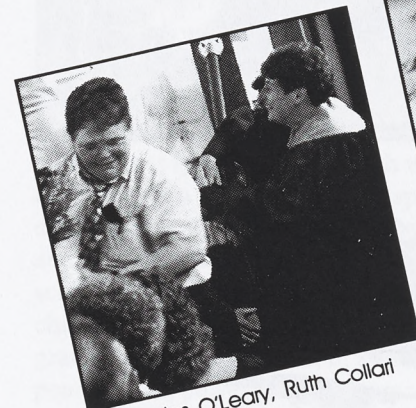
Many of the guests dine outside on this beautiful day



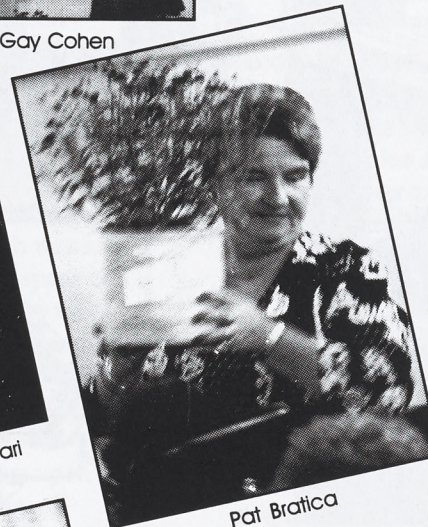
Jerry Puorro, President of the DCC Advisory Board and Fr. Fitz enjoy the party



Fr. Fitz, David Norris, Gay Cohen



Charles O'Leary, Ruth Collari



Pat Bratica



Gay Cohen, Mary Mainini



Diane Hostman

Fr. Fitzpatrick said thank you with flowers. . . .



Sister Mary Carl Boland and Fr. Fitzpatrick

Fr. Fitzpatrick presented each of his staff and many of the people close to DCC with a beautiful handmade ceramic planter, engraved with the DCC logo and filled with a flowering plant. This was his way of saying thank you to all those dedicated people involved with the Deaf Community Center.

A very special thanks was given to Sr. Mary Carl Boland, the person responsible for starting Fr. Fitzpatrick on his journey with the deaf at Bethany Hill 25 years ago.

A special plaque was given Derm Keohane to thank him for his many years of working with the deaf and his close relationship with Deaf Community Center.

Cardinal Law celebrates Mass in St. Joseph's Chapel

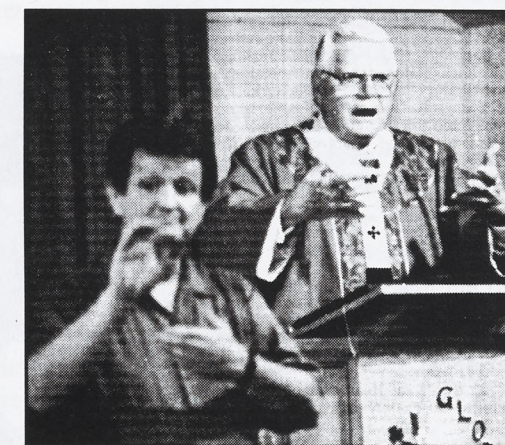


TRIBUTE TO DERM KEOHANE

For your many faithful years reaching out to the deaf with your exceptional skills in sign language - at The Learning Center, Channel 5, The Caption Center, Mayo House, Deaf Community Center and countless personal situations in the lives of the deaf.

Presented with love and gratitude from all of us at Deaf Community Center, September 13, 1997

Thank you, Derm



Derm Keohane interprets Mass for Cardinal Law



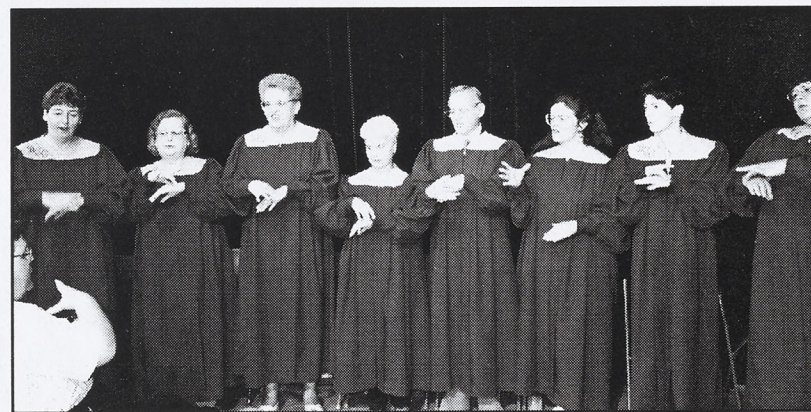
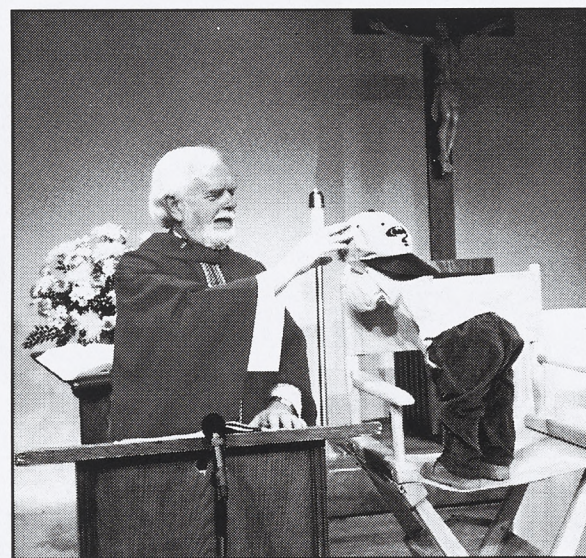
Deaf Community Center: TV Mass

The following story appeared in the November, Boston Catholic Television Center Newsletter

On September 14, 1997, Fr. Jack Fitzpatrick celebrated the Sunday TV Mass in sign language. He does this every year. Fr. "Fitz" can speak and the signs bring out a deeper understanding of the words which we so often say. It is a moving meditation for all of us to hear.

In this year's celebration he had a small doll, about 4 feet high, dressed as a little boy with a baseball cap on backwards. He calls the doll "Billy."

The theme of Father's talk was that so often you and I "go into ourselves." We think about our own crosses, our own guilt, our own feelings, and we are like someone standing in a corner, seeing only a blank wall or ourselves. Our backs are toward God and people. The doll appears to be crying. He demonstrated that sadness comes from looking only at self and we should obviously keep our eyes on God and see the Lord in other people. We should turn our lives around and we would be happier. There has been much comment on his talk.



Above right: Fr. Fitzpatrick and "Billy"
Right: DCC Choir - Ruth Collari, Therese Thompson, Fran Prestera, Lorraine Mazzola, Columbus Mazzola, Ann Marie Donovan, Terri Malay, Mary Mainini, Charles O'Leary

Making sure life doesn't leave you at the station

ANN LANDERS

Dear Readers:

One of the most frequently requested essays since I have been writing this column is "The Station" by Robert Hastings. That talented writer passed away recently, but his work will be read and appreciated for many years to come. What follows will be familiar to many of you. I believe it was his best.

THE STATION

Tucked away in our subconscious minds is an idyllic vision in which we see ourselves on a long journey that spans an entire continent. We're traveling by train, and from the windows we drink in passing scenes of cars on nearby highways, of children waving at crossings, of cattle grazing in distant pastures, of smoke pouring from power plants, of row upon row of cotton and corn and wheat, of flatlands and valleys, of city skylines and village halls.

But uppermost in our minds is our final destination - for at a certain hour and on a given day, our train will finally pull into the station with bells ringing, flags waving and bands playing. And once that day comes, so many wonderful dreams will come true. So restlessly, we pace the aisles and count the miles, peering ahead, waiting, waiting, waiting for the station.

"Yes, when we reach the station, that will be it!" we promise ourselves. "When we're 18... win that promotion... put the last kid through college... buy that 450 SL Mercedes-Benz... pay off the mortgage... have a nest egg for retirement."

From that day on, we will all live happily ever after.

Sooner or later, however, we must realize there is no station in this life, no one earthly place to arrive at once and for all. The journey is the joy. The station is an illusion - it constantly outdistances us. Yesterday's a memory; tomorrow's a dream. Yesterday belongs to history; tomorrow belongs to God. Yesterday's a fading sunset; tomorrow's a faint sunrise. Only today is there light enough to love and live.

Elton John's tribute song to Princess Diana:

At Deaf Community Center's 25th Anniversary, Ruth Collari asked if she could perform a tribute to Princess Diana during our stage performance after the Mass. And with great pride in behalf of all the deaf, Ruth signed this beautiful song having memorized all the words. We all loved your song, Ruth and with so many English deaf, we cherish the memory of a woman who took such a keen interest in the lives of the deaf in England.

Candle In The Wind

Goodbye England's Rose;
may you ever grow in our hearts.
You were the grace that placed itself
where lives were torn apart.
You called out to our country,
and you whispered to those in pain.
Now you belong to heaven,
and the stars spell out your name.

And it seems to me you lived your life
like a candle in the wind;
never fading with the sunset
when the rain set in.
And your footsteps will always fall here,
along England's greenest hills;
your candle's burned out long before
your legend ever will.

Loveliness we've lost;
these empty days without your smile.
This torch we'll always carry
for our nation's golden child.
Even though we try,
the truth brings us to tears;
all our words cannot express
the joy you brought us through the years.

And it seems to me you lived your life
like a candle in the wind;
never fading with the sunset
when the rain set in.
And your footsteps will always fall here,
along England's greenest hills;
your candle's burned out long before
your legend ever will.

Goodbye England's Rose;
may you ever grow in our hearts.
You were the grace that placed itself
where lives were torn apart.
Goodbye England's Rose,
from a country lost without your soul,
who'll miss the wings of your compassion
more than you'll ever know.



And it seems to me you lived your life
like a candle in the wind;
never fading with the sunset
when the rain set in.
And your footsteps will always fall here,
along England's greenest hills;
your candle's burned out long before
your legend ever will.

So gently close the door on yesterday and throw the key away. It isn't the burdens of today that drive men mad, but rather the regret over yesterday and the fear of tomorrow.

"Relish the moment" is a good motto, especially when couples with Psalm 118:24: "This is the day which the Lord hath made; we will rejoice and be glad in it."

So stop pacing the aisles and counting the miles. Instead, swim more rivers, climb more mountains, kiss more babies, count more stars. Laugh more and cry less. Go barefoot more often. Eat more ice cream. Ride more merry-go-rounds. Watch more sunsets. Life must be lived as we go along. ■

"I WILL TELL YOU A STORY.

One night a man came to our house and told me, 'There is a family with eight children. They have not eaten for days.' I took some food with me and went. When I came to that family, I saw the faces of those little children disfigured by hunger. There was no sorrow or sadness in their faces, just the deep pain of hunger. I gave the rice to the mother. She divided the rice in two and went out, carrying half the rice. When she came back, I asked her, 'Where did you go?' She gave me this simple answer, 'To my neighbors; they are hungry also.' "

Mother Teresa



'A GOOD LISTENER': Princess Diana used British Sign Language when she visited schools and clubs for the deaf throughout England. "She was very understanding and kind and caring and a good listener," said one observer.

Tributes pour in for princess

Newswaves photographer Richard Weinbaum, a British native now living in Wichita, Kansas, heard from several friends and acquaintances in the weeks following Princess Diana's death. A sampling of the tributes:

CALGARY, Alberta, Canada: I was shocked and saddened by Diana's death. I admired her since I was 10 years old and collected books relating to her.

Over the years of seeing Diana on cover magazines, etc. I grew to know her as a regular human being and I did not think of her as goddess or something. But the fact that when she was about to start her own private life with Dodi and while she was the mother of two young boys, her life ended tragically. It stung my heart.

WICHITA, Kansas: Very emotional about the funeral for Di. I watched all night till 8 a.m. The funeral was very unique and the best I ever seen. I sobbed when I saw a white envelope, "MUMMY" that was written by Harry. I can't believe that she is gone forever. I will visit Kensington Palace when I visit London someday to respect with my heart.

BIRMINGHAM, England: Everywhere in Britain the shops are all closed, the post offices, banks — everything stays close, even the National Lottery! Most people are flocking to London to catch a glimpse of the coffin and the Royal Family. People will start to fade away and the story of Diana will fade away very slowly but we will always remember her forever. It's very emotional.

LOS ANGELES: I was stunned about Princess Di too. It is really a senseless tragedy and waste! Never needed to happen, really a darned shame.

OLATHE, Kansas: Sorry about your Princess Di. It was unbelievable to hear the tragic news. My heart is going out for Di's two sons, since I have mine who are similar ages. I hope they will be alright after this tragic news.

NEW YORK: I was damn shocked and felt so sad. She is wonderful person and helping other people in this world. We must do something with media and stop following her all the way to their

life. She needs a private life and seek for a love one. I blamed Charles for everything. He didn't deserve to be king, no way. I already miss her beauty and charm.

WICHITA, Kansas: I could not believe she is gone now. She was so beautiful, [full of] life inside and outside and all the world loved her so much. She had a great heart for any things from rich to poor. Princess Diana was the people's princess.

ROCHESTER, N.Y.: The news of Di's death shocked me greatly. I haven't read all of the stories related to her death, but I am still unable to conceive how aggressive the paparazzi are when it comes to chasing celebrities. Will there be laws to change all of this? Will they be enforced? There is no way we can bring Di back, but we can see if we can stop this from happening again.

BRISTOL, England: The death of Di affected us very badly; it even upset our plans for the week. Everything has stood still while we pay homage and respect to a most wonderful person in Di. She was the most humble and humane person we have ever known and met. I will never forget the moment I had a discussion with her about her cousin Anne. She told me personally via my interpreter that she felt embarrassed she

did not know Princess Anne's third name. My son Michael met her twice — there is a big color photo of him next to Di. We will miss her very much. Yes, we ought to shoot those paparazzis — they are animals not humans!

NEW YORK: Millions of people in the world are shocked to learn about the death of Princess Di! Almost everyone loved her! She was very unique person and was not like any other female leader in the world. Di was very involved and understood the meaning of life! I almost met her at Buckingham Place last summer. She was sleeping when I visited her. Moreover, please watch out for alcohol. It's not funny about a person who drinks too much alcohol and hurt others. Sometime alcohol is no fun.

LONDON: She was such a beautiful person inside and out, warm and compassionate. The world is a poorer place without her around. I feel so sorry for her sons and can't imagine what they must be going through. It is all so tragic and shouldn't have happened.

Newswaves wishes to acknowledge the assistance of the British Deaf Association in providing the photos that accompany this feature.

Marlee: Diana 'a legend'

Actress vows to do more for children

LOS ANGELES — Marlee Matlin, a longtime advocate for deaf and hard-of-hearing children, says the death of Princess Diana has inspired her to do even more.

"Her devotion to children was just incredible," Matlin told *Newswaves*. "I myself will probably do much more for children than I have ever done."

Matlin regrets that she never met the princess, though one time "I was supposed to sit in between her and Prince Charles for the premiere of *Children of a Lesser God*, but personal stuff came up and I had to pass."

Matlin said she feels "very, very sad" about Diana's death. "It seems so senseless.



'VERY SAD': Marlee Matlin

There are so many words and emotions about her death, but she will always live in our hearts because she made herself the person that everyone wants to look up to. "She was and is a legend."



Jaymie Stuart Wolfe

The Princess and the Pauper

There have been queens and kings who are saints, and plenty of nuns and priests who are not. Sanctity does not depend upon our exterior circumstances, but on the deeply interior life we live with God.

"Suppose there should come into your assembly a man fashionably dressed, with gold rings on his fingers, and at the same time a poor man dressed in shabby clothes." Suppose indeed. In the wake of recent events, the words of last Sunday's second reading were particularly jarring. They rang through our churches and around the world with the resonance that belongs only to just the right words spoken in just the right manner at just the right time.

UNDER MY ROOF

As pundits of every ilk chattered the week away, our ears grew tired. Some pitied Diana, while others spoke about her "fairytale" life. Some trumpeted her humanitarian concerns and accomplishments, others mocked them. Still others chose to focus on what kind of a mother she had been. All were amazed by the outpouring of grief on a worldwide scale that followed her untimely death. And although there were plenty who ac-

corded no significance whatsoever to Diana's death, it seemed that most of us struggled desperately to make sense of this tragedy. As the news of her tragic accident continued to develop, it seemed as if we would never hear good news again. Then came the news of Mother Teresa's death.

A multiplicity of words have been spoken and written first about Princess Diana, then about Mother Teresa, finally attempting to draw comparisons between them. Yet, there really is no comparison. It is not because one was "superior" to the other, but simply because they were so different. To compare Princess Diana with Mother Teresa is not only to mix apples with oranges, it is also to miss the point of what the coincidence of these two deaths really can teach us: that there is room for both.

Just as we do not need titles or wealth to be holy, we do not need the lack of them to be holy either. In the kingdom of God there is neither Jew nor Greek, slave nor free, woman nor man, princess nor pauper.

But there will be many Jews and gentiles, slaves and free-men and masters, women and men, princesses and the poor gathered at the heavenly table. Not everyone is called to a life without worldly position or possessions. Similarly, not everyone is called to live in palaces or perpetually in front of the camera. To pursue either of these is wrong. For it is foolishness, and false devotion, to answer a call that is not ours. We are all, however, called to a life of prayer and service; a life that proclaims the Gospel *where we are*. How that all unfolds in our lives is the work of the Holy Spirit. The power of His transforming love teaches us that where we are is far less important than who we are. And that, ultimately, who we are is less important than who we are becoming. We are called to become Christ.

Many of the faithful wept over the loss of the Princess Diana. Many more will shed tears for Mother Teresa. But as the people of God made one in Christ, we must know and affirm that the call to holiness is a universal call. All of us — princesses, paupers, or somewhere in between — are called to a holiness that is uniquely ours, and available to us where God has placed us. In fact, there have been queens and kings who are saints, and plenty of nuns and priests who are not. Sanctity does not depend upon our exterior circumstances, but on the deeply interior life we live with God.

Whoever we are, wherever we are, whatever are the demands of our stations in life, it is possible for each of us to be poor in spirit and immeasurably rich in grace.

JAYMIE STUART WOLFE IS A WRITER, SINGER-SONGWRITER AND LAY EVANGELIST.

McBrien Teresa and Diana

Is there anything left to be written about Mother Teresa and Diana, Princess of Wales, that hasn't already been written a hundred, even a thousand, times over? Perhaps not, but this week's column will attempt what may be the impossible.

In spite of the enormous differences of their lives, Mother Teresa and Princess Diana had something of profound importance in common. Both used their international celebrity to focus the world's attention on the sick, the poor, and the socially marginalized.

The positive effect of Diana's good works is reflected in the unprecedented outpouring of donations to the foundation erected in her memory and to the various charitable causes with which she had been publicly identified.

And how else can one explain the emotionally intense reaction of gays and lesbians, for example, to Diana's death? Time and again, she reached out to those suffering from AIDS, grasping their hands (thereby shattering a deeply rooted social taboo), sitting by their sides, conversing with them as fellow human beings.

In spite of her aristocratic and royal status, millions of ordinary people readily identified with her. Many women saw her as a survivor like themselves, who tried, not always successfully, to make the best of an often unhappy life.

Although the product of a broken home and then of a broken marriage to a man who loved someone else, her two children were always her first priority. She would relinquish her royal title as part of the divorce settlement to insure her continued access to her sons.

Mother Teresa's life was much less complicated and glamorous. She seemed to move naturally and effortlessly into religious life and the founding of her own religious community (the Missionaries of Charity), laying out for herself a life of absolute devotion and service to the most destitute of human beings.

Although universally admired and loved, Mother Teresa, in death, did not evoke the kind of intensely emotional reaction that Princess Diana's clearly elicited, except in India.

The irony is that ordinary people seemed to identify more readily with the tall and beautiful Diana, aristocrat and princess, than they did with the diminutive and utterly plain Mother Teresa, a woman who could claim only three one-dollar saris in her entire wardrobe. No lucrative auction at Sotheby's for that!

Immediately after their deaths, both were being spoken of as saints, so much so in Princess Diana's case that her brother Charles (Earl) Spencer, in his celebrated eulogy at Westminster Abbey, had to warn against the tendency to canonize her.

In the early Church, however, both women would have been proclaimed saints by popular

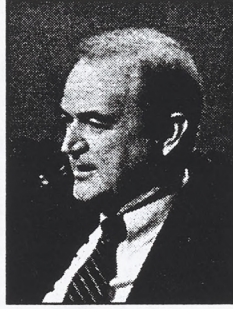
will, since it was not until the 13th century, under Alexander III, that the authority to canonize was reserved to the popes.

Three additional points about the deaths of these two vastly different women:

First, isn't it truly remarkable that, in the reactions of millions of people around the world, the apparent moral lapses in Princess Diana's private life were of no apparent concern? The people applauded her good works on behalf of children, those with AIDS, and victims of land mines. They cheered her determination to develop an independent life, free of the shackles of royalty and yet thoroughly committed to the welfare of her sons.

In the early Church, however, both women would have been proclaimed saints by popular will'

- Father McBrien



That she sought human comfort and affection, and longed for love, even while occasionally pushing the envelope of traditional moral propriety, was not held against her.

To be sure, if Mother Teresa were to be found later on to have led a double-life, with secret bank accounts in Switzerland and gambling expeditions to Monte Carlo in state-of-the-art disguises, her chances for canonization would evaporate more quickly than a drop of water on a hot frying pan.

But many ordinary people seem capable of making precisely those kinds of moral adjustments. What is expected of a Mother Teresa is not necessarily expected of a Princess Diana. It is for their good works on behalf of others, not for their private behavior, that they are celebrated and honored.

Second, wouldn't every parish love to have a lay rector as good as Prime Minister Tony Blair? Have you ever heard a Scriptural passage read with greater intelligence or with such eloquence as he read St. Paul's hymn to charity?

Third, there was one major lapse in the media's coverage of Diana's funeral. The only truly excellent element of the service that seemed to be totally ignored was the Archbishop of Canterbury's extraordinary series of prayers, not only on behalf of the princess but of so many of the world's needs. Would that all of our bishops and clergy could pray so well in a forum so public as that.

Father Richard P. McBrien

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Homosexuality a major pastoral challenge

By LESLIE WIRPSA
NCR Staff

LOS ANGELES — Sr. Kathleen Schin-hofen asks a blunt question during early ministry with Catholic parents who have learned that a child is gay or lesbian: "Would you like to stay in a good relationship with your son or daughter or drive them away and destroy the relationship?" The answer, said Schin-hofen, is almost always positive. A Sister of St. Joseph of Orange, Schin-hofen gave a plenary address at the Fourth Annual Conference of the National Association of Catholic Diocesan Lesbian and Gay Ministries Sept. 4-7.

Her question is one the Catholic church as a whole is more frequently asking of itself. The participants here represent those who are developing cutting edge ministries to homosexuals, ministries that have not infrequently been met with antagonism by some in the church. Founded in 1994, the National Association of Catholic Diocesan Lesbian and Gay Ministries serves as an information clearing house for about 30 dioceses with personnel working in gay and lesbian ministries.

"In the last couple of years, we have seen an increasing number of dioceses looking for models, for resources," said the organization's president, Fr. James Schexnayder. He attributes the growing efforts to Catholic parents of gay children who are "surfacing and sharing their stories."

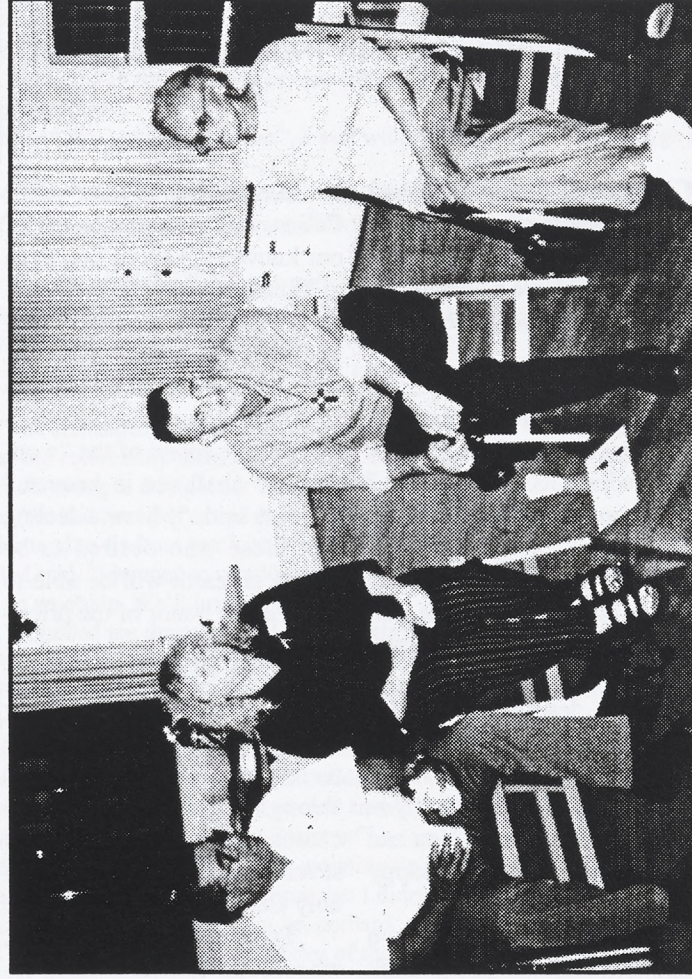
Long Beach, Calif., the site of the conference, is symbolic. St. Matthew's church in Long Beach developed one of the first models for ministries with gay and lesbian members, and the Los Angeles dio-

cese, under Cardinal Roger Mahony, has been one of the leaders in this pastoral area.

Mahony and 19 priests concelebrated a Saturday night Mass, and Mahony also attended a fundraising dinner for the organization under the theme "Unconditional Love." Three Los Angeles bish-

not to be more demanding of gays and lesbians than of the rest of the disciples in the church" and emphasized that the church needs the participation of gays and lesbians to "build up the body of the church and to build up the reign of God."

Homosexuality, Mahony continued, "remains a major pastoral challenge."



Robert Aldapa, left, Carolyn Aldapa, Fr. Peter Liuzzi, OCarm. and Margaret Gamboa at a parents' group meeting

ops participated in conference panels.

In his homily, Mahony urged more than 200 participants to "use church documents in ways that dispel ignorance and fear" about homosexuality, which he described as a "complex mystery." He warned that ministers "must be careful

He warned that while it could be "an issue that tears the church asunder, with your talents and zeal, you can turn it into something that heals and unifies the church."

That is what the Ministry with Lesbian and Gay Catholics for the Los Ange-

les archdiocese is attempting to do, said the director of that ministry, Carmelite Fr. Peter Liuzzi. "Our approach is to integrate gay people into normal parish life," he said. Liuzzi commended Mahony and pointed to the support of many of the Los Angeles bishops. "I've come to know and appreciate Roger. He's brilliant as far as his political understanding and grasp of what's going on. I feel this is somehow a historical moment," he said.

Liuzzi said Mahony's vision is an extension of the diocese's emphasis on inclusivity and celebration of diversity. It is based, he said, on Mahony's insistence that he never wants "to separate gay Catholics." Liuzzi said that when a *Los Angeles Times* reporter asked him to describe the program for this ministry, he responded, "We don't have a program. Gay Catholics are Catholic first and gay second. Our invitation is to come and live the call to baptism, part of which is the struggle with being gay or lesbian."

Notable at the conference was a delegation from Dignity, a national organization of gay and lesbian Catholics, including the president of the organization, Robert F. Mialovich.

Mialovich said ministry with gay Catholics in Los Angeles began in 1986, when Dignity members were "expelled" from official Catholic locations because of their stance on church teachings on homosexuality. He said he believes Mialovich realized something had to fill the void left by Dignity's absence.

"I personally commend the cardinal for creating a local ministry. It's not something a lot of other bishops have done," Mialovich said. "He's gone further than New York, San Francisco, San Diego ... but not far enough." ■

Catching the Spirit

Picture it. A small, spunky nun walking the halls of Death Row, standing at the side of convicted murderers in their final months, days and hours. Seeking to be a source of healing and reconciliation. Challenging them to be honest with themselves and with her. And, finally, offering her own loving face to assure them, as they take their final breath, that God loves them.

For Sister Helen Prejean, whose life and ministry have received much attention through her book and the movie of the same name, *Dead Man Walking*, Jesus calls her to literally be at the side of these men and at the side of their victims' families. The men have been written off by the state and by many in society because of the horrible deeds they have been convicted of. Members of the victims' families often carry with them wrenching pain that never goes away.

But, says this disciple of Jesus who has witnessed several executions in the past dozen years, "When you visit these men you learn that they are human beings. When you are on Death Row (facing a condemned man) you sense the presence of God." Each execution the Sister of St. Joseph has witnessed has left "an indelible

The first peace, which is the most important, is that which comes within the souls of people when they realize their relationship, their oneness, with the universe and all its powers, and when they realize that at the center of the universe dwells the Great Spirit, and that this center is really everywhere, it is within each of us.

... Black Elk

mark" on her soul.

As Sister Helen sees it, her role is to remind people that "we are human beings together. And if Jesus and the Mystical Body of Christ means anything," she says, "it is that we are networked together. If we are going to survive as a society, we have to learn that."

When a young woman wants to be a priest

Q I know Pope John Paul says women cannot be ordained. But my problem is I really think I have a vocation to be a priest and help people the way priests can.

One of my teachers said I shouldn't feel that way since the pope says no, but I do. I want to do what God wants, and I pray about this a lot. But what should I do?

I am 14 years old. My mother suggested I write and ask for your help. (Pennsylvania)

A You deserve congratulations for reflecting and praying so much, and looking for God's will about what you will do with your life. You and your parents should be happy about that.

I would suggest at least two important facts for you to think about.

First, there is nothing at all wrong with your wanting to be a priest. Other great and holy women have had the same desire.

Surely you have heard of St. Therese of Lisieux, one of the most popular and influential women of modern times. It is well known that she wanted desperately to be a priest. She could never understand why that was not allowed.

According to her sister Celine, the source of much of our knowledge about her, even as Therese was dying (at the age of 24) she told her sister, "If I could have been a priest I would have been ordained at the June ordination."

As she spoke of the "wonders we shall see in heaven," Therese said, "I have a feeling that those who desired to be priests on earth will be able to share in the honor of the priesthood in heaven."

St. Therese, incidentally, was never shy about protesting laws and policies she thought were wrong. She disagreed strongly, for example, with church regulations of that time severely restricting reception of holy Communion.

Some years after she died, when Pope Pius X greatly relaxed those regulations and encouraged frequent and even daily Communion, he acknowledged St. Therese as the one who inspired and enlightened him to do so.

Second, it is important in our spiritual lives to remember that sometimes we may have strong desires, for really good and holy things, that for whatever reason are impossible to fulfill.

In those situations we sim-

The journey of faith that brought Sister Helen to work on Death Row has not been easy, but it has been a blessing. "Jesus' gospel," she believes, "challenges us to our roots to be with people who are most hurting, most marginalized. The gospel calls us to mercy. Jesus would be ministering on Death Row if he were on earth today."

In our violent culture, Sister Helen Prejean stands as an extraordinary model of love as we approach the 21st century. ■

Question Box by Fr. John Dietzen

ply have to bypass that desire, accept in love the hurt that results and go about our work of becoming a saint in other ways.

There is nothing weak or second-rate in acting this way. We do what we can to change what we believe needs changing, but we don't let these limitations make us bitter or keep us from being useful and happy.

Again, St. Therese is a perfect example. She made clear more than once her disagreement with the various restrictions placed on women, but she didn't let that stop her.

She went on doing what she could do and became a saint who accomplished more good during her life and after her death than the rest of us dream of.

Late this past year, on the 100th anniversary of her death, Pope John Paul declared Therese a doctor, a pre-eminent teacher and saint, of the church.

So she is an excellent model. Be courageous for those things you believe are right.

And since this is the only life you have, keep exploring how to use your talents as best you can in every way open for you.

(Dietzen is a columnist for Washington-based Catholic News Service)

In 1977, Joseph Bernardin, then of the National Conference of Catholic to a lot of meetings together, Bishop

One occasion was the twelfth In-regular gathering. A few "observers" religious and three women - a Canadian, president of the Leadership Conference

States. The bishops - 26 of them - were not a large group, and so the "official observers" were unusually close to the center of the meeting. We all met together at the same table, ate together at the same dining room, prayed together at the beginning and end of every session, and sat in a tight circle in front of the altar for daily Mass together. . . until the day before the conference ended.

When I came into the large circular arena-like chapel that particular afternoon, no one was sitting in the Mass circle at all. "Joan", the other women stage-whispered to me from the pews that surrounded the altar area, "we're not allowed to sit in the circle any more. We have to sit back here", they motioned.

I felt the heat rise in my brain. Here I was in a Church that never used a feminine pronoun in liturgical prayer, forbade altar girls and refused women the right to preach even when they had doctorates in theology.

What's more, women were supposed to bear their treatment as secondary members of the Church with a docile smile, an unquestioning mind. But this was too much. Now they wanted us to be "observers" at the Mass, as well. So this is what I became.

I moved to the back pews and sat through the entrance procession with my arms folded and my hymn books closed. "Are you going to sit through the Gospel?" the other women whispered.

"There is no Gospel being proclaimed in a situation like this", I said with my jaw set, and sat through the collect and the Gospel and the communion, as well.

Joe Bernardin gave the homily on this Feast of Corpus Christi. His theme was the priesthood. He talked straight to the bishops, but, judging by his furtive glances in our direction, was clearly aware of the women in the back pews. Immediately after the Mass, he headed straight for me.

"Joan", he said, "I told my secretary you wouldn't like the homily."

"Homily?" I sputtered. "What in the holy name of God does the homily have to do with it?"

He stopped. "You aren't upset because of the homily?" he said, incredulous.

"Joe", I said. "I happen to think that women are called to be priests, too, but that doesn't mean that I don't respect and love the priesthood for its own sake."

"Then what are you mad about?" he demanded. "What is it? Come and have a drink with us before dinner."

"Never", I said. "If I can't be at the community table for the Mass, I have no intention whatsoever of going to any other table so that everybody can go on pretending that everything is all right for women in the Church."

The conversation was a hard one. We had been put out of the circle by the bishops, I said.

"You were not," He said. "But I intend to find out just who it was who did it."

I was chagrined. "I'm sorry, Joe", I said. "I jumped to conclusions. We were told that the bishops didn't want us with them and I believed it. I apologize. It's not necessary to do anything. We'll just forget it."

"Oh, no, we won't", he said, as he guided me down the hall to cocktails and dinner.

The next morning, before the opening of the final session, the bishops of North and South America made a public apology for the exclusion of women from the closing Mass of the week. A zealous sacristan for whom Vatican II and women in the Church were still at best a rumor had made a judgment and been corrected for it.

I was impressed. But it wasn't over yet. That afternoon, we departed via the small airport in Medellin. As we waited in a long line for the security checks, I realized that the women further up the queue had suddenly veered to the right. I stopped for a second.

Up ahead, two signs marked separate stations. The one to the left said "Hombres". The one to the right said "Damas".

Suddenly, I heard a call from the top of the line. "Joan! Jooooooannn!"

There was Joseph Bernardin at the head of the row, head back, pointing up at the Male-female placards and laughing. "Joan!", he shouted for all the bishops of the Americas to hear. "I just want you to know that I didn't have a thing to do with this!"

I laughed all the way to the plane - a little more wryly than he, perhaps.

Last year at Cambridge, when I heard about his death, memories of the laughter came through tears. Who is left who will apologize now?

The Tablet, January 1997

The bishop who said sorry

By Joan Chittister

Archbishop of Cincinnati, was president Bishops in the United States. We went Bernardin and I.

ter-American Conference of Bishops, a would attend: in this case, one male re-a Central American, and myself, then of Women Religious in the United

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Bishop James W. Malone
Retired bishop of Youngstown and former president
of the National Conference of Catholic Bishops

French bishops express remorse for 'silence' during Nazi holocaust

At a ceremony near a former Jewish deportation camp, French bishops made an unprecedented apology for their Church's "silence" in the face of anti-Semitic policies during Nazi occupation in World War II.

As a crowd of several hundred Christians and Jews listened Sept. 30 in the Paris suburb of Drancy, Bishop Olivier de Berranger of Saint-Denis declared that, particularly during the initial 1940-42 occupation period, "too many pastors of the church, by their silence, offended the Church itself and its mission."

"Today we confess that this silence was an error," he said. "we implore God's forgiveness and ask the Jewish people to hear these words of repentance."

The bishop stood in front of a cattle car that has been placed as a memorial in a town park. Experts estimate that 75,000 Jews passed through the Drancy camp on their way to Nazi death camps. Several French bishops voiced strong criticism when the Jewish roundups became known after 1942, but few Church leaders spoke out when anti-Jewish laws were passed in 1940.

"We recognize that the Church in France failed at that time in her mission of educating consciences, and thus bears, along with the Christian people, the responsibility of not having brought help immediately," said Bishop Berranger.

He said this was a period "when protest and protection were possible and necessary, even if there were countless acts of courage later on."

The bishop was flanked at the evening ceremony by Cardinal Jean-Marie Lustiger of Paris, whose mother, a Jew, died at Auschwitz after being deported through Drancy.

French Jewish leaders who attended the service expressed appreciation for the apology and also paid tribute to those Christians who helped Jews during the war and the bishops who later spoke out.

"Your request for forgiveness is so intense, so strong, so poignant, that it cannot help be heard by the surviving victims and their children. It finds a deep echo in our hearts and in our spirits," said Henri Hajdenberg, president of the Representative Council of Jewish Institutions in France.

"Without any doubt, the historic significance of your declaration opens up new paths in the field of Christian-Jewish relations," he said.

The bishops' five-page "Declaration of Repentance" explored the reasons for the lack of courage shown by bishops and other spiri-

tual leaders in France. It cited on the one hand an overly docile attitude toward the established political power, and on the other a fear of reprisals against Catholic organizations.

It said the pastors also apparently underestimated the Church's influence in affecting policies of other social institutions in occupied France.

The declaration also highlighted the historical Church context of the anti-Jewish persecution during World War II. For many centuries up until the Second Vatican Council, it said, a strong anti-Jewish tradition was evident at many levels of Church teaching, in theology, in preaching and the liturgy.

"On this fertile terrain flowered the poisonous plant of hatred of the Jews," it said. This implies a Church, to the extent that its pastors and leaders allowed anti-Semitic teaching to develop, it said.

While the declaration was mainly apologetic in tone, it included praise for acts of courage by several bishops, who objected publicly once the anti-Jewish persecution had worsened in France.

Well before then, other Catholics - including religious, priests and laity - took personal risks to help Jewish friends, it said. Acting anonymously and discreetly, they "saved the honor of the church," it said.

The declaration also noted that during the Nazi occupation, people in France did not know the "true dimensions of Hitler's genocide."

The French daily Catholic newspaper, *La Croix*, reported that Archbishop Jules Geraud Saliege of Toulouse has issued an unambiguous pastoral letter in August 1942 with the explicit instruction, "to be read in all churches, without comment."

In that letter he spoke of "God-given human rights which no earthly authority can suppress." He wrote with evident anguish of families being split up "and dispatched to an unknown destination." He posed the poignant question, "Why does the right of asylum no longer exist in our churches?"

"The Jews are men, the Jews are women, they are members of the human race. They are our brothers. This no Christian can forget," the letter said.

The Pilot

Saving the honor of the church

On Tuesday, the French bishops gathered in the Parisian suburb of Drancy, a spot forever linked with the roundup of 76,000 French Jews and their deportation to Nazi extermination camps - principally, Auschwitz. With the bishops were leaders of France's Jewish community.

The local diocesan bishop, Archbishop Olivier de Berranger, in whose archdiocese Drancy lies, read a "Declaration of Repentance" for the Church's role in the Jewish holocaust. "Silence was the rule, and words in favor of the victims the exception," he said.

"The time has come for the Church to submit its own history . . . to a critical reading, without hesitating to acknowledge the sins committed by its sons, and ask forgiveness from God and from men."

This confession of sins did recall and hail courageous Catholics who risked their own lives and fortunes by hiding and protecting Jews as troops stormed into their villages and towns. "They saved the honor of the church," said Archbishop de Berranger.

The Pilot



John Cardinal O'Connor

"I plead with you, Jews, be Jews..."

His Eminence John Cardinal O'Connor, Archbishop of New York, on April 16, 1997 received the Anti-Defamation League's America's Democratic Legacy Award for his moral, spiritual and practical leadership in creating harmonious relations in the diverse City of New York and for his creative work to enhance Catholic-Jewish relations. The following are excerpts from his acceptance speech:

I want to read you two little things, neither will take long. The first is a letter addressed to a rabbi at Cornell Hospital, and the second to a rabbi at Memorial Sloan-Kettering Hospital. The letters are identical. They're signed by the same person, one of the pastors of one of our Catholic parishes.

"An unpleasant incident took place on Sunday, April 13, near the First Avenue entrance of the Church of St. John the Evangelist. A mother and daughter made use of the lavatory at the entrance of the Church prior to

SPECIAL FEATURE

our 5:30 P.M. Mass. A member of my parish, a Catholic, asked if the mother was from St. John's. When told that she was Jewish, this man uttered a litany of the vilest and most reprehensible anti-Semitic invectives. A distinguished member of our parish expressed an immediate apology to the distraught mother and learned that mother and daughter were on their way to the hospital to visit husband and father, respectively.

"I'm writing to you, Rabbi, to ask you, if possible, to attempt to ascertain the name of a patient, perhaps from the area of the East Fifties, whose wife may have been the object of this outrageous behavior. I feel conscience-bound to do everything possible to express my personal apology for this incident. This may be like looking for a needle in a haystack, but all the same, it will be worth the effort if success is achieved. Many thanks. Sincerely, Reverend Monsignor Michael J. Wren, Pastor."

I read you that as a reminder, if indeed a reminder is needed, that our work is far from finished. God knows how many who have called themselves Catholic would utter a litany of the vilest and most reprehensible anti-Semitic invectives. Infinitely fewer, infinitely fewer than before the Anti-Defamation League came into being. Infinitely fewer than before *Nostra Aetate*. But one is infinitely too many. As long as there is one, then we must continue to work and to pray and to sacrifice in any way neces-

sary.

But I read it for two reasons. I read it out of shame that this should be and to plead for your prayers and efforts for the future. But I read it, too, in pride that one of our pastors would do this.

Many of you have heard me say on various occasions that my own life was changed radically, not modestly, not fractionally, but radically when I put my hand into a semi-circular red brick oven in Dachau for the first time, and I felt the intermingled ashes of Jews and Christians, of ministers and rabbis and priests, of men and women and children, and I asked, "Good God, could human beings do this to human beings?" And I knew that with all my studies and all my degrees up until that moment, I knew no real theology. I learned it at Dachau, and it radically changed my life.

May I ask one thing of you without being presumptuous or without seeming to insult you. Never forget the values that made you what you are. I plead with you, Jews, be Jews. This is a great, great gift to humanity, to all religions. We are all in your debt, and certainly Catholicism is totally rooted in Judaism. Be Jews. Don't yield to the passion for respectability. Be Jews, proud of your spiritual homeland, and continue, please, to fight to support it. Don't be swayed. Don't ever feel embarrassed. Don't feel you have to hide. To me, your homeland is the embodiment of Judaism itself. That's your spiritual homeland. But be proud as well to be here in this beloved country that we share. Be proud of what you Jews have done, what you do, for these beloved United States of America.

'Nothing Sacred' about boycott of Fr. Ray

It appears there's "nothing sacred" about innovative creativity these days when pressure from one segment of society can thwart such creativity from blossoming.

The television series called "Nothing Sacred" has drawn sharp criticism and ill-advised efforts to kill the program by urging advertisers to withdraw their support.

A New York based organization that monitors instances of perceived anti-Catholic bias, the Catholic League for Religious and Civil Rights, has vociferously objected to the program and pressured for a boycott of it.

As of this writing, five segments of the series have been aired. Why the Catholic League would take such an extreme negative stance befuddles the mind.

The program depicts real-life priesthood: the loving though at times harsh care by the main character Fr. Ray, his internal struggles, and the conflicts of goods he faces, in a way that portrays him as human, sometimes making mistakes but doing what he thinks best.

It shows Fr. Ray being challenged yet loved by an older, sometimes wiser priest. It presents him praying - often! It depicts his frustrations as he works in an inner city parish and deals with the struggles of the hungry and the homeless.

For example, episodes thus far:

- Poignantly portrayed the anguish of trying to sensitively steer a young youth minister in regards to her unwanted pregnancy, and the sadness all the rectory feels when in the end she gets an abortion.

- Affirmed Fr. Ray's dedication to priesthood, when, tempted by a former girlfriend to

resume their relationship, he chooses his vocation commitment.

- Showed him railing in righteous anger against a slum landlord failing to make necessary repairs on the houses of the parish poor.

- Portrayed his fight to keep the soup kitchen of his parish open despite the opposition of a city councilman.

- In a compelling and moving segment dramatized his attempts to reconcile with an older parishioner unhappy with changes in the church and his success in bringing the divided family of the man together after his wife's death.

"Nothing Sacred" is not without flaws, but it is a serious look at the Catholic faith and its ordained servants. The show may even turn out to be an effective vocations and evangelization vehicle because of its honesty and real-life peaks and valleys, successes and failures.

Whatever its future, certainly to judge the show as anti-faith and anti-Catholic after only a few segments is premature and presumptuous on the part of the Catholic League. The League does not speak for all Catholics. In fact a random survey of TV viewers and writers has indicated that many Catholics, perhaps with a different experience of church than that of the League, have liked it.

Yes, encouraging advertisers to drop certain questionable programming is an effective way for viewers to gain more control over the tube. In this case, however, justice cries out for a fairer or at least a more patient evaluation.

If something has the potential to do good, let's give it a chance.

E.M.G.

Something Sacred

Nothing Sacred (ABC, Saturday at 9 PM) will probably be a significant "Catholic" series, managing to do what our leadership apparently cannot do, reach people through the media. Every week, this column by Pio Nono will correct impressions and attempt to further inform viewers

Nothing Sacred hit the mark last week as it focused on the need for family love and reconciliation. The scene was familiar: a death in the family. Speaking of death, now is the time to communicate with ABC here in Boston before the Neanderthal wing of the Catholic Church manages to kill the effort by scaring away sponsors. The program is a serious attempt to be faithful to the medium and to the Faith. Remember the reviews: "NY Times:" ..distinguished by a rare depth of character and mind." Washington Post:" ..probably the best drama of the new season...supreme TV." If the show does not make it, it will be a tribute to those who never speak up and constantly complain about vapid TV world. Call or write today.

Thanks to over 150 parishioners who signed a petition that was sent to ABC and its local affiliate, TV 5 in support of "Nothing Sacred." We're obviously not in the TV business but we are concerned when a TV drama that portrays the Faith in a contemporary way is made the butt of an unjustified attack. That's the reason for our support.

Pio Nono
St. Zepherin's Bulletin

'Sacred' is quality entertainment

Like E.M.G. and probably many other thousands of Catholics all over the country, I've watched every episode of "Nothing Sacred".

At first, I watched because I wanted to see what all the controversy was about and because I have grown weary of most of the comedy sitcoms that dominate early TV. What I found was an outstanding prime-time television program. In addition to excellent television entertainment, I found myself identifying with the lives of three priests, a nun, and a church staff that were doing their best to manifest faith in God by doing the work of the church.

Together, they form a church family that loves each other and the people they serve. They love God and the church, but as imperfect human beings they have to deal with their doubts, insecurities, trials, and tribulations (as do all of us).

Personally, I'd like to know more about the motivations of the Catholic League for Religious and Civil Rights' vehement opposition to this television program. In the meantime, viewers might want to watch the program and decide for themselves if it is good television.

Mike Stancato

'Nothing Sacred': nothing ventured, nothing gained

My, my, my, my, my. The new series called "Nothing Sacred" (ABC 8 p.m. Thursdays) has certainly generated a lot of upset from some Catholics. The New York-based Catholic League for Religious and Civil Rights in particular has raised a ruckus, even calling for a boycott of the show's advertisers. A good part of the Catholic League's September newsletter urged that "Nothing Sacred" be stopped.

CNS reported that the league also published an advertisement in the Sept. 8 issue of *Advertising Age*, an industry journal, which read in part: "Thinking about advertising on ABC's 'Nothing Sacred'? Think again! We'll mobilize our 350,000 members to conduct a campaign against the sponsors they won't forget... A word to the wise: Take this campaign seriously and move your ad money to some other show." The league also said it would get Protestant, Jewish and Muslim groups to join the protest.

Before you climb aboard this bandwagon, may I suggest that you make some popcorn, grab a Coke, sit in a comfy chair, put your feet up, and watch the program as you would any other entertainment on TV.

"You've got to remember this is fiction, fantasy world. It's purpose is to entertain, not to educate," says Marc Mutty of the Diocesan Office of Public Affairs. "If we watch ER or LA Law, most of us are aware that the portrayals are exaggerated. So with "Nothing Sacred," obviously there are a number of inaccuracies regarding sacramental life and other issues, but I don't think that's what we should be zoning in on."

After Marc watched the first episode Sept. 18, he gave "Nothing Sacred" high marks in some areas. "I think you get a pretty good feeling about Father Ray Reynaux' commitment and his struggle," Marc says. "It's about the humanity of the priest and his own personal struggle. He's faithful to the Church, faithful to his vows."

"It's through the struggle that we develop our faith, through constantly having to pick ourselves up. From my long association with the priesthood, you're talking about human beings who have an imperfect nature, who struggle like the rest of us. I think to give that a little airplay is not terribly inappropriate," Marc says.

He particularly liked the first episode's closing segment in which Father Ray says to his congregation that he cannot prove the existence of God but that he saw God in the face of a father reconciling with his son and in the face of a dying woman. "We're taught you can't love God unless you love your neighbor and the way to achieve salvation in large measure is through the actions we do unto others. It's in front of my face. If I want to see God I have to look deeply into the faces around me."

This theme was profoundly present in the second episode as well, which focused on the inner city soup kitchen in the basement of St. Januarius Church.

"You know what I like about being a priest?" Father Ray says as he vests for Mass on a frantic Sunday morning. "Once a day you get to get dressed up in white linen and say Jesus' words and for a few minutes it all makes sense." Later he suggests to his pastor that maybe they ought just to close the Sunday soup kitchen and make life a lot easier. Father Leo responds: "The reason Mass makes sense is what goes on in the basement."

Looking back in my life at priests and religious and lay people and street people I've known, I find the characters quite believable. I love the dry wit and well-timed offering of wisdom of the older pastor, Father Leo; Father Ray's seat-of-your-pants personality and passion for justice; and even the young Father Eric who has his nose stuck in the books and seems quite oblivious to the Gospel being preached around him every day. And these three seem to have a loving acceptance and tolerance for one another.

Sister Mo, the can-do nun, reminds me of a woman who helped my husband Bob and I through our "diner days," when we ran a small restaurant in the city. Resourcefulness, endurance, faith, commitment, love and action. While Sister Mo may appear militant to some, her "Martha" temperament is just what a chaotic inner city parish needs.

The day after Father Ray spoke in defense of the soup kitchen's ministry at a city council meeting, Sister Mo asks him: "Do you believe any of that crap you were slinging at the meeting last night?"

"Not this morning," Father Ray says honestly, as he tries to figure out how to get things ship-shape for an imminent inspection of the place.

"I do," Sister Mo says simply.

"Thanks," Father Ray replies, kissing her lightly on the cheek.

Any Catholic who has ever served on "the front line" in any ministry should be able to relate to this scene. Sometimes in the face of daunting challenges, we need another to believe *for us* for a while.

In the second episode, I am sure the closing scene must have raised some eyebrows. Earlier in the program Father Ray saves a couple from calling off the wedding by insisting that they pray with Scripture. I laughed out loud, guessing what passage he sent them off with. It worked and the wedding went on despite the fact that all their plans had gone wrong. In the closing scene the married couple is in bed and the bride asks her husband to read a passage from the Bible to make the night special. He reads what is very beautiful love poetry from the "Song of Songs." "Good book," the bride purrs as the camera fades.

"Is that really in the Bible?" a friend asked me. Yup, check it out. God likes sex; he created it, after all - for marriage, of course. And the Song of Songs is also a beautiful metaphor for God's desire for his people and our longing for God.

"Nothing Sacred," despite inevitable inaccuracies or exaggerations for the sake of drama, offers much that is good. Rather than kill the messenger, I suggest we commend what is good and correct what is misrepresented - and thank God there is one program on TV that focuses on the complex and challenging lives and faith of Catholics.

This program, however flawed, presents a measuring rod for our own beliefs and may even challenge us to assess the degree to which we are living the Gospel. It is also a catalyst for dialogue with fellow Catholics, and it may even prove to be a vehicle for evangelization.

Tune in Saturdays at 9 p.m. on ABC and then put your thoughts about "Nothing Sacred" in a letter to the editor to *Church World*, P.O. Box 698, Brunswick, ME 04011. To be considered for publication, letters must be signed and include a verifiable address; phone number, if available, is helpful. Letters may be edited for length.

Claire M. Bastien

Letters

The following letters were received by the Catholic Herald in response to the editorial:

'Sacred' is refreshing, inspiring

The new TV program "Nothing Sacred" is refreshing and inspiring in its down-to-earth honesty and its dealings with the nitty-gritties of everyday life. It portrays the struggles and problems of real human beings, ordinary Catholics struggling in a complicated world to apply the Gospel to very complex problems.

Fr. Ray radiates a spirituality which is very Christlike. Jesus told us to pray without ceasing. Fr. Ray shows us how. He models the prayerful, soul-searching effort to find the answers, to do the right thing, to determine what Jesus would do or say if he were here, and in the same difficult circumstances. This is real prayer. The program deals with real life, real people, and real priests.

It is unfortunate that a few angry conservatives

who cannot deal with the ambiguities of real life would try to eliminate this fine TV program.

Joan Bleidorn

Defend church teaching, not TV program

I am writing in opposition to your editorial published Oct. 23 concerning the TV series "Nothing Sacred." To even mildly endorse such a show demonstrates a lack of adherence to Catholic teaching.

The show deliberately knocks the teachings of the church by unfavorably comparing them to the trendy positions of dissenting Catholics. Instead of saying that the show has the potential to do good, your paper as the official diocesan newspaper should be defending church teaching. But then maybe that's why there are so many lapsed or former Catholics.

Joseph Roets

Bishops oppose Catholic League on Show

Four bishops have joined the growing chorus of Catholic support for ABC's "Nothing Sacred," signing an ad that directly challenges charges by the Catholic League that the show is anti-Catholic.

Meanwhile, as the drama, set in an urban parish, enters the midpoint of its scheduled 13-episode run, sources inside the network say ABC is likely to extend the life of the show. A change in the show's day and time was rumored at press time.

ABC recently purchased three more scripts for "Nothing Sacred," which is scheduled through this month's Neilson sweeps period and into December.

Bishop Raymond Lucker of New Ulm, Minn., and auxiliary bishops Francis Murphy of Baltimore, Peter Rosazza of Hartford, Conn., and Thomas Gumbleton of Detroit have

signed on to the draft of an advertisement defending "Nothing Sacred."

The text of the ad says Catholic leaders cannot "stand idly by while a wonderful television show is unfairly maligned."

"There are many voices of Catholicism in America," the ad states. "The Catholic League, which has orchestrated an advertisement boycott of the program, does not represent them all. In fact, by their own numbers, they represent less than one percent.

"They do not speak for most American Catholics. They do not speak for us. We believe 'Nothing Sacred' has wit, intelligence and compassion and can serve as a positive vehicle for discourse.

"We hope advertisers will continue to support 'Nothing Sacred.' We certainly do."

The ad would carry the names of more than 50 priests and women religious in addition to the bishops.

Lucker said he's seen every episode of 'Nothing Sacred,' and despite some inaccuracies, he likes it and feels "they've raised some very good questions." He especially praised the third episode, dealing with the generational divide felt by older Catholics who regret changes in the church.

"If we (the church) wanted to buy the opportunity to reach 5 million people every week and have these conversations, we couldn't afford it," Lucker said. "Let's continue it, let's discuss the issues it raises."

Lucker said he thinks "Nothing Sacred" would be appropriate for high school religion classes and adult faith-sharing groups, to initiate dialogue about church issues.

He rejected the idea that "Noth-

ing Sacred" is anti-Catholic. "I don't find people offended by it," he said. "Donohue (William Donohue, head of the Catholic League) makes it sound like he's speaking for every Catholic in the country, but he's really just promoting a conservative agenda. It's not everybody else's position.

Rosazza said, "I worked for 10 years in an inner-city parish, and I identify with the struggles there as depicted in the show. Lots of people just don't know the inner-city reality, but this show captures it very well."

Rosazza said he never experienced the faith struggles of Fr. Ray, the lead character, but "it's a guy who's faithful to his priesthood. It's a positive image."

By John L. Allen Jr.
National Catholic Reporter

Gay Catholics find home

New monthly discussion group for gay, lesbian Catholics operates at south side Milwaukee parish

Milwaukee - Joe Zopp, one of a handful of persons who attend a monthly discussion group for gay and lesbian Catholics said:

"You'll never know how many people this will help, because they see the church doing something positive," Zopp said of the discussion at Holy Trinity-Our Lady of Guadalupe Parish.

Zopp said he believes many closeted gays, or parents of gays who might not attend such a meeting, feel more willing to attend church services when they sense they are welcome.

Discussion group members said the program was sparked by Archbishop G. Weakland several years ago. They said the archbishop noted the presence of several taverns in the area with a gay or lesbian clientele, and challenged the parish to do outreach to gays and lesbians.

Several members voiced gratitude for the compassionate

tone of "Always Our Children," a 20-page statement released Oct. 1 by the U.S. bishops Committee on Marriage and Family Life directed to parents of homosexuals.

"This group tries to help people wrestle with the paradox that church tradition teaches that the homosexual is accepted for who they are, but there's very little support and ministry from the institutional church," Fred said.

Fred said he placed notices in several newspapers about the group. "Some woman called and said 'How can you put gay and Catholic in the same sentence? You're going to burn in hell.' Fortunately it was on voice mail so I didn't have to deal with it."

Instead of returning hatred, Fred said, "we can love them back so much they won't know what to do."

By Bill Kurtz
Catholic Herald



Madeleine Timmerman, Mary Page, Marguerite Mistler

IN MEMORIAM: MARY PAGE

With deepest gratitude from DCC for the many years of encouragement and LCBA support for all our endeavors with the deaf.

PRAYER OF ST. FRANCIS

LORD, MAKE ME AN INSTRUMENT
OF YOUR PEACE!
WHERE THERE IS HATRED,
LET ME SOW LOVE;
WHERE THERE IS INJURY, PARDON;
WHERE THERE IS DOUBT, FAITH;
WHERE THERE IS DESPAIR, HOPE;
WHERE THERE IS DARKNESS, LIGHT;
WHERE THERE IS SADNESS, JOY;
O DIVINE MASTER,
GRANT THAT I MAY NOT
SO MUCH SEEK TO BE
CONSOLED AS TO CONSOLE,
TO BE UNDERSTOOD
AS TO UNDERSTAND,
TO BE LOVED AS TO LOVE.
FOR IT IS IN PARDONING THAT
WE ARE PARDONED,
AND IT IS IN DYING
THAT WE ARE BORN TO ETERNAL LIFE.

'Professionalism' scourge of those who serve God

Twenty years ago, I had the opportunity with another Jesuit, to lead Mother Teresa and her sisters in a discernment workshop. At the end of two days, John and I were treated to tea with Mother Teresa.

The woman completely mesmerized me.

At the end of our tea, I asked her, "What is your greatest problem, Mother?"

I still do not know what prompted the question, but I suspect it was my perverse desire to upset the most serene of human beings.

As though I had given her the question yesterday, she quickly replied, "Professionalism."

She saw I was dumbfounded

and continued, "I have five sisters getting MD degrees and far greater numbers getting RN, LPN and MSW degrees. But a funny thing happens. They come back from their education and they are concerned about titles, offices and parking privileges.

So I take all of that away from them and I send them to the Hospice of the Dying. There they hold people's hands, pray with them and feed them. After six months of that, they typically get things straight again and they remember their vocation is to be a spiritual presence first and a professional presence second." □

- Richard Rice SJ in *Catholic Spirit*
February, 29, 1996

OUR LADY HELP OF CHRISTIANS, NEWTON • BULLETIN

From the Pastor

This past week the bishops of the United States issued a very important pastoral letter dealing with homosexuality. Entitled "Always Our Children" the letter is directed in large measure to parents of gay children reminding them of their responsibility to continue to love and support their children who are gay. The letter urges pastors and parishes to be more welcoming of gays and that gays should have a place in the life of the church. While reiterating the church's teachings that homosexual genital relationships are morally wrong the document challenges the Catholic community to a new level of understanding and respect for gay people. In stating that sexual identity is a given

and not something chosen the pastoral letter is a major step in a direction of a new look at homosexuality. After all, if one's sexual orientation is from God that does force us to take a new look at the prejudices and negative attitudes that have for too long been leveled at gay people. You have probably heard me at Christmas or Easter when I always extend a welcome to everyone "gay or straight", "divorced or married", "single parent or twice married", strong Catholic or barely holding on. It is very uplifting to me to see the bishops of our country also taking a lead in welcoming all people to our churches. As they said in this pastoral letter, gays are and will be "Always Our Children."

Father Henri Nouwen

Many grieved to hear of the death in 1996 of Father Henri Nouwen, a Dutch priest and renowned spiritual writer who, in the end, discovered Jesus most vividly present in "the little ones." Father Nouwen's search for Jesus took him to widely diverse situations: from helping the mentally disturbed at the Menninger Clinic to teaching the best and the brightest at Harvard and Yale; from living with Trappist monks to working with peasant farmers in Latin America. Ultimately, he said, he found Jesus most vividly in the simple people with mental and physical handicaps at the L'Arche community in Canada.

At Father Nouwen's funeral, many of these "little ones" gathered around a homemade casket on which they had painted trees, the sun, rainbows and people. Slowly, they danced around the altar, gesturing to each others' hearts and to the coffin. They truly loved this priest, for he had touched their lives and helped them find Jesus in themselves. They remembered his words: "Jesus' appearance in our midst has made it clear that changing the human heart and changing human society are not separate tasks, but are interconnected as the two beams of the cross."

In Jubilee 2000, we will be celebrating the birth of Jesus as well as his presence and power throughout the centuries in his people. We will be praying that the Lord's invitation to follow him be accepted by many generations to come, especially by our own children and grandchildren. As the letter to the Hebrews proclaims: "Jesus Christ is the same yesterday, today, and forever" (Heb. 13.8).

- Brennan R. Hill, Ph. D.

Mother Angelica's apology

She is a formidable woman of deep religious convictions and has accomplished something that the National Conference of Catholic Bishops was unable to do - create an international Catholic television channel that is linked via satellite to cable companies around the world. Eternal Word Television Network is Mother Angelica and Mother Angelica is EWTN.

No small accomplishment!

Mother Angelica, however, has a nose for heresy. She can smell it miles away and doesn't hesitate to condemn it "bell, book and candle." Since it's her TV station, she feels quite free to give the litmus test of Catholic orthodoxy to one and all, high and low.

This is all well and good if one has a keen olfactory sense for true doctrine. It would also help if the one who judges has the proper authority to do so - and does it evenhandedly.

Talk shows, with their breezy informality or strident ideology, are poor vehicles for uncovering religious truths. They tend to end up as forums for self-assured personal opinion.

Well, Mother Angelica picked on the wrong man a few weeks ago.

In reviewing his recent pastoral letter on liturgy, she accused Cardinal Roger Mahony, the Archbishop of Los Angeles, of not believing in the Eucharist's Real Presence. "I'm afraid my obedience in that diocese would be absolutely zero," Mother added, "and I hope everybody else's in that diocese is zero."

Those were very serious charges indeed. Not some slip of the tongue.

The cardinal, who was in Rome for the Synod, shot back immediately, demanding nothing less than a public apology.

The apology was made a week later on an episode of her call-in talk show, "Mother Angelica Live." She began by saying, "I do want to apologize to (Cardinal Mahony) for my remarks, which I'm sure seemed excessive."

"Seemed excessive"? You bet your wimple they were excessive!

Regardless of how "confusing" Mother Angelica found the pastoral letter, to assert or imply that an archbishop denies the Real Presence and then urge his people to withhold their proper support of him as their shepherd, is indeed excessive.

The apology then proceeded to wiggle and weasel into a rambling discourse in which she all but took back her opening remarks. It was a very tragic performance.

We've all had to apologize. It is a more common human necessity than we would like to think. When we do so, however, it should be prompt, straightforward and unconditioned. When it is less than that, there is a question of credibility.

REFLECTION FOR THE DAY

*Is it so small a thing
To have enjoyed the sun,
To have lived light
In the spring,
To have loved,
To have thought,
To have done?*

MATTHEW ARNOLD

The Pilot



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\$5.00 BINGO ONLY

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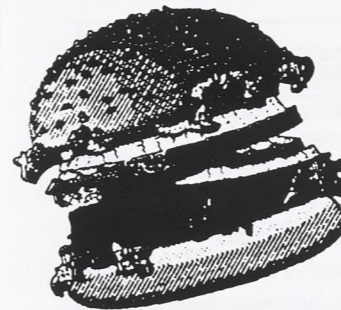
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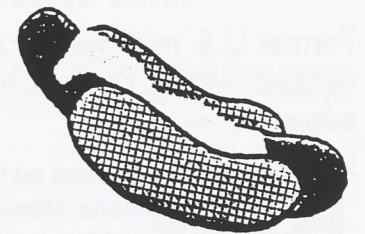
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SATURDAY, AUGUST 8TH, 1998
MASS AT 3:00P.M.
COOKOUT FOLLOWING AFTER MASS
BINGO AT 7:00P.M.

DONATION:
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When land mines hit home

Former U.S. relief worker in Somalia gives personal witness to tragic effects of land mines

Ken Rutherford was on top of the world. Working with the International Rescue Committee in Somalia, he had the job of his dreams. He was helping returned refugees rebuild their economy by establishing credit unions. The work was hard but rewarding. And when things got tough, he would just think of his fiancée, Kim Schwerts, back in the states.

But Rutherford's world turned upside down on December 16, 1993, when his car struck a land mine. "All I can remember is looking down and seeing a foot on the floor of the car and thinking, 'Is that my foot?'" says the former football player who grew up in Boulder, Colo. A glance at his right leg revealed the terrible truth.

Fortunately, Rutherford was able to call for help using a two-way radio. In the hospital, what was left of his leg below the knee had to be amputated. Back home in the States, he eventually had to have his other leg amputated as a result of the land-mine injury.

Through practice and perseverance, Rutherford has learned to maneuver on artificial limbs. He admits of times he asks, "Why me?" But on the heels of that question he realizes how blessed he is to be in the United States, where there are so many resources for disabled people. "Most other land mine victims have to work at menial jobs," he says. "Some have to crawl just to get to the market."

He and Schwerts are now married and live in Arlington, VA., with their sons, Hayden, 2, and Campbell Robert, 1. "They are still too young to ask about their daddy's artificial legs," says Rutherford. "I don't know how I'll explain it to them."

The land mine that took off his legs did not take away Rutherford's determination to serve others. Much of his time is devoted to the Land Mine Survivors' Network, a group of Americans who have been injured by land mines and who wish to reach out to fellow land-mine survivors in other countries.

A year ago, Rutherford made a trip to Cambodia, where he obtained Maryknoll projects for land-mine victims. Cambodians, he notes, found it hard to believe a U.S. citizen was a land mine victim. "Just to be sure, they asked me to take off my artificial leg so they could have a look!" he recalls with a laugh.

In Cambodia, one person in 274 has been disabled by a land mine (see Maryknoll September 1997). "If that many land mines were going off in the United States," Rutherford reasons, "we'd be doing something about it."

By Mary Ann Cejka
MARYKNOLL, January 1998

Kindness is Christianity with its working clothes on.

Anonymous

THE CATHOLIC CAMPAIGN TO BAN LANDMINES

THE CATHOLIC CAMPAIGN

U.S. Catholic bishops and many of other national Catholic organizations have launched a *Catholic Campaign to Ban Landmines*. American Catholics are joining Pope John Paul II, leaders of the Church around the world, as well as veterans and peace and human rights groups to condemn the use of antipersonnel landmines and work for a global ban.

The Catholic Campaign includes the Bishops' Conference, the Military Archdiocese, Catholic Relief Services, missionary societies, religious communities, refugee groups, and many other Catholic organizations. In our mission and relief projects, we've seen the human toll, the lands and villages abandoned, the human terror and destruction caused by landmines. Our military chaplains have seen soldiers killed and maimed. The Catholic community is coming together to urge effective, strong U.S. leadership to ban the use, production, stockpiling, and sale of these indiscriminate killers.

For more information, contact:
The Catholic Campaign to Ban Landmines
Social Development and World Peace
U.S. Catholic Conference
3211 Fourth St., N.E., Washington, DC 20017
Phone: 202-541-3199 • Fax: 202-541-3339
email: landmines@nccbuscc.org

Land mines put civilians at risk to keep soldiers safe

LAND MINES. THEY ARE CHEAP AND DURABLE, AND THEY DO THE JOB LONG after the job description is outdated. This year in Egypt a girl was killed by a land mine that apparently had been buried in the desert in 1942.

The girl's tragic demise stands out only because it may be a record for the time it took the weapon to get its victim; it doesn't stand out in another sense. The girl is one of thousands of people, mostly civilians, killed or maimed by land mines each year around the globe.

From 80 million to 110 million land mines are said to be buried in 68 nations, from Angola to Bosnia, Nicaragua to Cambodia. Egypt has the most, with an estimated 23 million, followed by Iran, with 16 million, Angola, with 12 million, and China, Iraq and Afghanistan, with 10 million each.

Last week, over the objections of the United States, about 100 countries agreed in Oslo, Norway, to submit for formal ratification a treaty outlawing anti-personnel land mines. It would be the first international agreement to ban a widely used weapon system since the end of World War I.

President Clinton said he would not sign the treaty because land mines were needed to protect U.S. security.

By declining to sign the treaty, the U.S. government sets itself in the morally precarious position of putting civilians at risk in order to keep soldiers safe. Would Clinton be more likely to sign this treaty if this country had experienced a war on its own territory and children here had to be careful where they walked?

Bishop John Kirby of Clonfert, Ireland, didn't mince words after picketing the U.S. Embassy in Dublin September 12 over the issue. "Land mines are repulsive, they kill the innocent long after the fighting has ended," he said.

It appears, however, it will take strong public pressure before the United States takes the high road in this instance. Church leaders view the land mine controversy as a pro-life issue, which is why the vatican and the U.S. bishops have signed on in support of a global ban.

Let's do what it takes to keep innocent civilians' bodies intact and blow to smithereens the theory that land mines are an acceptable deterrent.

Catholic Herald

A Nobel cause

The news from Norway that Jody Williams of Putney, Vt. and her International Campaign to Ban Landmines, has won the Nobel Peace Prize, is testimonial to vision, idealism, perseverance, and the ability of nongovernmental organizations to work with rigid government bureaucracies.

Land mines, indiscriminately sown, kill or cripple approximately 26,000 people a year. In Afghanistan, where Soviet-supplied mines, looking very much like toys, were strewn from the air, the countryside and refugee camps are crowded with broken children.

In Southern Africa there are 20 million mines left over from various civil wars. Only 400,000 of them have been removed. In Cambodia, nearly 40,000 people - one person in every 250 - have lost legs to land mines. The legacy will go on and on, and children not yet born will die prematurely in the mine fields of Indochina and beyond.

In September, also in Norway, 100 Nations gathered to discuss an anti-land-mine treaty, and more than 90 signed. The Canadian government that did so much to promote the treaty deserves credit too. The treaty will be signed in Ottawa in December.

So far powers such as the United States, China, Russia, India and Pakistan have not signed on, and Williams says she will be scolding President Clinton to get the United States on board. But the reasons for Clinton's hesitation are legitimate. The most dangerous frontier in the world, that between the two Koreas, represents a special case. The United States is honor-bound to defend that frontier and lost much blood and treasure doing so four decades ago. These mines are all defensive, are not indiscriminately sown, nor are they blowing up civilians. Replacing them will require a span of years if the Korean Peninsula is not to be destabilized.

The current treaty allows no exceptions, but the cause of banning land mines forever would be better served if the United States, and perhaps other holdouts, could be grandfathered into the process by being given an agreed-upon time-frame in which to comply.

Editorial
Boston Globe

Butterflies that kill

VIEWPOINT

DAVID ALTON

IN THE House of Commons this week I tabled a motion applauding the call by Diana, Princess of Wales, for a worldwide ban on anti-personnel land mines, and urging John Major's Government to back a ban against the manufacture, stockpiling or distribution of these weapons.

Diana's outspoken remarks have been prompted by her long-standing work with the International Red Cross and by her first-hand experience in Angola. Inevitably, there have been hostile Establishment voices quick to criticise her. Congratulations, rather, would be in order.

More than 100 million landmines are strewn across the globe in more than 60 countries. In Cambodia alone there are 4 million land mines and 30,000 amputees - one in every 236 of the population. Mines have killed or severely injured at least a million people in the past 20 years - many of them children. The International Committee of the Red Cross say that 1,000 men and 2,000 women are indiscriminately killed or maimed every month by anti-personnel mines. Every 15 minutes someone somewhere is injured by a landmine.

Especially nauseating is the PFMI Mine, nicknamed the butterfly mine because its winged shape allows it to float to the ground from aircraft without exploding. The design makes them particularly alluring to inquisitive young children. What sort of man would give his child a bomb when he reaches for a butterfly?

Mines kill and disable human beings but they also disable vast tracts of agricultural land and the ability of the poor to sustain themselves. In Africa, on the Zambia-Zimbabwe border, mines have rendered 1 million hectares of land uninhabitable, making this a key development issue as well as a humanitarian one.

In Africa 30 million landmines are scattered in 18 countries, crippling rural economies and grievously hampering the attempts of refugees to return home. There are 23 million refugees in the world today. How many are prevented from returning home because their villages are mined?

Britain has an honourable record in assisting with attempts to clear mines. Bravery and courage have been displayed well beyond what we have a right to expect. Mine clearance is not simply dangerous; it is notoriously painstaking work which cannot be undertaken quickly. In a telling phrase, these mines were once dubbed the "eternal sentinels" - they take an eternity to clear. The United Nations has estimated that it costs up to \$1,000 to clear a single mine whereas one can be bought for as lit-

tle as \$45. At the present rate of clearance in war-torn Afghanistan, for instance, it would take a staggering 4,000 years to clear the 10 million mines which have

been laid there. But why have we allowed the creation of the circumstances which require this bravery in the first place? I was particularly struck by the words of General Sir Hugh Beach, at a meeting held last year in Parliament, who said that if he had his time again, he would strongly question both the morality of the use of these weapons and their military worth.

The British Government says that it no longer purchases anti-personnel mines and that it favours a ban. We have imposed a moratorium on anti-personnel mines which do not have a self-destruct mechanism. At an international conference in Geneva last year, however, it was the British Government which watered down the definition of what constitutes an anti-personnel mine.

In a letter to me in April 1995 the Prime Minister said, for instance, that "the HB876 does not fall within the definition of an anti-personnel landmine". The manufacturers, Hunting Engineering, boast in their promotional literature that the HB876 - called an area denial mine - can be "activated randomly", that it can be "exceptionally difficult to clear" and that it can "disable clearance vehicles" and is a "long-lasting threat".

WHEN IS an anti-personnel mine not an anti-personnel mine? Changing the definitions and criteria shows the hand of a "Sir Humphrey" mandarin at work and should deceive no one. Furthermore, so-called self-destruct mines do not always self-destruct and have to be treated like any other mine by civilians and clearance workers alike. International protocols would not mince words. The 1925 Geneva Protocol outlawed the use of chemical and biological weapons because they had been "justly condemned by the general opinion of the civilised world". The killing and mutilation of civilians by anti-personnel mines should be condemned likewise.

Ten years ago, in Southeast Asia, the Jesuit Refugee Service first alerted me to this issue - and I still keep the photographs of limbless children to remind me of the immense suffering caused by our general indifference. A year ago more than 240 MPs from all parties signed my last Commons motion calling for a world-wide ban. Perhaps Diana's welcome intervention will finally end the indifference and force this issue on to the international agenda.

*. The author is MP for Mossley Hill, Liverpool.

ETHICS NOTEBOOK

The Logic of Terror

AS 1998 BEGAN, a New York courtroom was the scene of a rare but harrowing moment of truth. Ramzi Ahmed Yousef, the mastermind of the World Trade Center bombing, just sentenced to 240 years in prison, admitted he was a terrorist, "and I am proud of it." While the judge called Yousef an "apostle of evil," who killed for the thrill of killing, the terrorist had a different take on things.

You keep talking about collective punishment and killing innocent people to force governments to change their policies.... You call this terrorism.... Well you were the first ones who invented this terrorism...when you dropped an atomic bomb which killed tens of thousands of women and children in Japan.... You killed them by burning them to death. You killed civilians in Vietnam with chemicals.... You went to war more than any other country in this century, and then you have the nerve to talk about killing innocent people.

And now you have new ways to kill the innocent. You have so-called economic embargo which kills nobody other than children and elderly people.... Yes, I am a terrorist, and I am proud of it. And I support terrorism so long as it is against the United States and Israel, because you are more than terrorists. You are the ones who invented it... butchers, liars and hypocrites.

Does Mr. Yousef have a point? After all, our Government tells us that the terror of bombs is the only thing that Saddam understands. Innocents may suffer, but only as a strange "collateral damage" that bleeds and weeps. But this is the very argument Yousef used, against us. "This is what it takes to make you feel the pain which you are causing to other people."

I make no case for Yousef. We were not the first to use the logic of terror. And he is incapable of acknowledging the malice of his own leader. Yet Yousef understands well our own defense of the terror we work on others. He reveals the deadly rationale we employ not only for sanctions against his people, but for our claim to have the "right unilaterally to

bomb Iraq." What is more, he is living proof that any humiliation and destruction we may rain on Saddam Hussein and his people will only confirm their hatred for us and our moral posturing.

The few Iraqis willing to speak to Americans are reported to have only anxious questions: Will we be bombed again? Why us? Haven't we suffered enough? These people have lived not only with a history of colonialism and the interference of Western force. Their city was sprayed with 88,000 tons of bombs in 106,000 air sorties during the Persian Gulf war orchestrated by the United States. Since then, it has been civilians, mostly infants, who have suffered from the destruction of Baghdad's capacity to deliver clean water, good food and effective medical care. Now we are contemplating the use of incendiary bombs to limit the damage when volcanos of biological and chemical toxins erupt over Iraq's terrain.

WE WILL CLAIM it is Saddam's fault if children and elderly are incinerated, since he holds them as hostages near our strategic targets. But even if all our presumptions are true, that his people are not with him, that they want our liberation and are unwilling pawns, we must still ask ourselves a question. If a mad killer surrounds himself with children, do we shoot through their bodies to stop his terror? If we do so, we embrace his own ruthless logic. And we will come to understand more intimately why Hutu could kill innocent Tutsi, why Bosnia and Serbia run with blood, why Cambodia still reels from the whirl of deadly force.

I am not speaking of the moral equivalence of persons here. No doubt many Iraqis would resent such comparisons, as would most Americans, though for different reasons. I am speaking of the equivalence of moral reasoning, or the lack of it. To bomb Iraq is to perpetuate the logic of the terrorist Yousef and the moral chaos he represents. It is to succumb to the fatal embrace of power.

"So what are we supposed to do?" a student asks me in frustration. "Just let him make his weapons and threaten others?"

Well, it might prove effective to admit some things. We make weapons, more than any people of history; and many of them, you

can be sure, are designed to kill the civilian population, whether by chemical or explosive means. We also sell weapons that are now used by both sides in every war. Likewise, we threaten people. In fact, that is what we are doing now. We also have helped make Saddam Hussein what he is today. He was "our boy" when he fought Iran. We ignored his murder of the Kurds. We look upon his oil, and the oil of other OPEC countries as our strategic resource. Any examination of conscience over matters of the Middle East, Lebanon, cheap petroleum, proxy governments or orchestrated coups might lead us to see why some people think we are part of the problem.

That would be a start. Then we must let go of our non-negotiable and one-sided demands. After all, would we allow an Iraqi-controlled United Nations to inspect our munitions and bases? Would we be inclined to forgive the aerial bombing of New York's infrastructure? It seems not, judging from our proper outrage at the bombing of the World Trade Center.

Judge Kevin Thomas Duffy rightly turned his wrath on Yousef. "Your God is death. Your God is not Allah.... You worship death and destruction. What you do, you do only to satisfy your own twisted sense of ego." Well, as the prophet Nathan said to David, the story may well be about ourselves.

If we realized that God might not always be on our side, that perhaps not all our wars are holy, we might be more fit to criticize Saddam Hussein and demand honest and honorable negotiations. Should that fail, economic pressure and political isolation can be applied not only to him, but to those "most favored nations" for whose trade we compromise our principles. If he then attacks the innocent, those who believe in just wars might see a warrant for invasion.

AS I WRITE this column, we are in a precipitous moral moment. Apparently 70 percent of U.S. citizens have been conditioned to think that a thorough bombing of Iraq might be a good idea. Our Secretary of State is rattling the saber. And we know from our last adventure in the Gulf region, that nine tenths of our populace will support military assault. Perhaps our deadly mix of negotiation and threat of violence will work. But if not, if we throw our missiles at Iraq, then the terrorist Yousef will have won the debate. And his logic of terror will have captured our hearts and minds. JOHN F. KAVANAUGH

Sizing up the 20th century:
Are we better off now?

Historians writing 100 years from now will not be able to overlook the 20th century's horrors, writes John McGreevy, visiting professor of history at the University of Notre Dame. Next to many undeniable accomplishments, the suffering in the century stands out, he says. Dominican Sister Loretta Devoy says that while it is tempting to dwell on the century's "many disappointments in human goodness," a movement toward unity in the human family has produced a new awareness that "the world is not a black-and-white still-photograph but a colorful mosaic still in the making." Sister Loretta Devoy is a theologian on the faculty at St. John's University in Jamaica, N.Y.

We've advanced
toward greater unity

By SISTER LORETTA DEVOY, OP

In many ways the world is better off as it comes to the end of the 20th century than it was at the beginning. Not all the improvement is immediately observable, however.

Perhaps a good place to start is to ponder what we mean by "the world."

What has become clear is that the world is not defined by Western cultures. A new surge in human consciousness has led us to grasp the reality that the world is full of diverse peoples and cultures.

In part, this recognition was made possible by enhanced communication through technology not even dreamed of at this century's beginning. The pain of a starving child in any part of the world flashes in pictures on the evening news. The joy of new life — even seven new lives — is shared on a worldwide scale within moments.

Consciousness of others, of diversity, of kindnesses, of the need to care for the earth itself — all have become part of our awareness. Slowly we have learned that culture often varies by ethnicity, race and location. The differences, we now know, need not be obliterated.

The world is not a black-and-white still photograph but a colorful mosaic still in the making.

Specifically, as the Catholic Church faced her own questions in the modern world, she called a council this century to discern new ways of making Christ known by responding to issues posed in modern culture. Now, other faiths regarded at this century's beginning as inimical, because heretical, are welcome dialogue partners in an ongoing conversation about unity in Christ and the best way to respond to concerns emerging on a day-to-day basis.

The council brought movement toward unity into focus with its emphasis on the Eucharist in which the fruits of the earth and the work of human hands are transformed by God's action into the body and blood of the risen Jesus, the Christ of God.

What about warfare as this century ends? We thought that our moral consciousness had concluded after the Vietnam War that war can never again

be presented as glorious. Unfortunately, that lesson had a short life. Nevertheless, one sees a real hesitancy to go to war again. Startled by the new awareness that human beings can obliterate God's creation, humanity has become cautious and vigilant about weapons of mass destruction.

Perhaps one of the most important signs that the world is better off after these 10 decades is the consciousness that rugged individualism, purely self-involved actions, will not contribute to new growth. At century's end, we are aware that growth and development of people and nations can be accomplished only by communal action.

For true development, consciousness, once aroused, must issue in action. Communal movement for justice which includes the enfranchisement of women and efforts toward civil rights has begun in this century.

It is tempting to dwell on the many disappointments in human goodness so evident in this century. But growth and development inexorably will move forward because our beckoning, gracious God attracts. There will always be good people who say yes to God's graciousness.

During this century we became aware of so much good which demands our efforts. Let's just do it!

The suffering stands out

By JOHN MCGREEVY

Good riddance.

Viewed from the perspective of the century's approaching end, it is tempting to focus on the genuine accomplishments of the past 100 years. But it's the suffering that stands out.

Yes, a U.S. baby born while you read this column probably will enjoy a 70th birthday; a baby born 100 years ago would have been lucky to reach 50. And life expectancies outside the United States have risen even more sharply, especially in once desperately impoverished Asia.

Women face far less discrimination when they venture into the paid labor force; racial discrimination (at least in the United States) no longer takes the form of the legal segregation so pervasive in 1900; and science and technology have made our lives richer and more comfortable in countless ways.

But while we moderns are accustomed to mocking our Victorian ancestors for their tight corsets and maudlin poetry, and undergraduates dutifully read

T.S. Eliot, not Tennyson, it's worth remembering that Eliot's "Wasteland" was made possible, perhaps necessary, by the slaughter of World War I (10 million soldiers killed). And that con-

flict was only a warm-up for a truly global conflagration just 20 years later (roughly 40 million soldiers and civilians dead).

It is disconcerting to read American newspaper accounts of the 1916 sinking of the Lusitania by German submarines. Long columns give meticulous biographies of each victim, editors profess shock that a civilized nation would allow the murder of non-combatants. Contrast these laments with the calm acceptance of the roughly 300,000 Japanese civilian deaths caused by dropping atomic bombs on Hiroshima and Nagasaki, and it becomes clear that something more than naivete was lost.

More famously, this century's middle decades were marked by a determined, and largely successful, German campaign to exterminate Europe's Jews, as well as subsidiary extermination campaigns directed against gypsies, homosexuals and various ethnic minorities.

One of the eventual victors during World War II — Stalin's Russia — also proved adept at mass death. Estimates of Russian dead because of forced famines and gulags during Stalin's regime range upward to 20 million.

Similar genocidal tendencies were evident in Cambodia during the 1970s, and in Rwanda and Zaire in the 1990s. The ongoing stand-off in Bosnia, with its "ethnic cleansing," is at once an aftershock from the horrors of partisan warfare in the region during World War II and a reminder that even now the world's most powerful nations are incapable of preventing mass slaughter only a 60-minute flight from Paris.

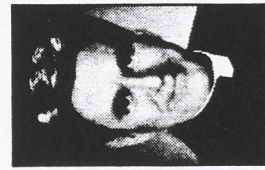
That we feel responsibility for these deaths is our most encouraging sign. International humanitarian campaigns began with the fight against slavery in the 19th century and are now an assumed part of the political landscape.

Ironically, World War II's horrors led to the United Nations, the first sustained international peace organization, as well as various attempts to draft human rights guarantees. Since 1945, vast migrations, jet travel and instant communications have fostered the belief that all humans, no matter how distant, deserve basic liberty and sustenance.

Historians writing in the year 2097 will emphasize the 20th century's horrors, but also will note the origins of Amnesty International and the deployment of U.N. peacekeepers. The next century's task is to ensure that these organizations serve as a check on the murderous tendencies so characteristic of our recent past.

VIEWPOINTS
VIEWPOINTS

Future world — Young students hold up a globe at international conference on the environment. As adults, they will judge the successes and failures of the 20th century.



Father Thomas McSweeney

THE PILOT

UN-rivaled efforts for peace

I believe — I must believe — that the Spirit that infused Hammarskjöld's life and prayer was and continues to be the taproot for anyone who hopes to affect the sensibilities of the indifferent or cynical.

On my way to work every morning, I walk by the United Nations building which juts out of the shores of the East River like a slender vertical file packed with the dossiers of the world's diplomatic corps. Invariably thoughts of global peace, its promise and its possibilities, mingle

with recollections of individuals who have stood at the podium in the General Assembly. These are people who have impressed me with the belief that the human voice of sanity would at long last be heard above the dissonance of international conflict and destruction.

Enlightenment, peace, and joy will not be granted by someone else. The well is within us, and if we dig deeply enough in the present moment, the water will spring forth. We must go back to the present moment in order to be really alive. . . . You will be able to make a breakthrough and discover joy and peace right in the present moment, inside of yourself and all around you.

from *Peace in Every Step* by Thich Nhat Hanh

I vividly remember the diminutive Pope Paul VI thundering from the rostrum in October of 1965: "No more war! Never again!" And Mother Teresa whose very presence gave eloquent testimony and urgency to the world's voiceless millions marginalized by hunger, disease and tyranny.

Due to The Christophers' participation in the United Nations, I recently was able to steal a private moment when the hall was empty to stand at that same podium from which these and other distinguished leaders exhorted their listeners to work for justice and compassion. The international scope of The Christophers has entitled us to participate as a non-governmental organization within the U.N.'s Department of Public Information.

I tried to imagine the thrill of anxiety and hope they may have felt as their words reached ears presumably open to mutuality, non-aggression, and resolution. Could their utterances truly change anything or anyone for the better?

Did the Pope or Mother Teresa really believe that they could make a difference? Does anyone within this assembly of ambassadors and consuls really believe that the words of diplomacy can transcend the boundaries of self-conscious nationalism and suspicion?

Later that evening I was leafing through "Markings," the enduring spiritual classic penned by Dag Hammarskjöld, secretary general of the

United Nations from 1953 to 1961. He wrote these words as he assumed his duties:

"You who have created us free, Who see all that happens yet are confident of victory — You who at this time are the one among us who suffers the utmost loneliness, You who are also in me — May I bear Your burden, when my hour comes. May all see You in me also. May I prepare a way for You. And may I never despair, for I am under Your hand. Give me a pure heart that I may see You, A humble heart that I may hear You, A heart of love that I may serve You, A heart of faith that I may live in You."

Hammarskjöld lived this prayer throughout his tenure until his life ended tragically when his plane crashed while visiting the Congo.

I believe — I must believe — that the Spirit that infused Hammarskjöld's life and prayer was and continues to be the taproot for anyone who hopes to affect the sensibilities of the indifferent or cynical.

I also believe in something else that Pope Paul VI said, "First make peace with yourself, so that when you have become peaceful you may bring peace to others."

It is not only great leaders that God expects to be peacemakers and peace-keepers. It is all people who believe in the future God intends for His good planet earth.

For all of us, Faith, Hope and Love are the unrivaled instruments of peace.

FATHER MCSWEENEY IS DIRECTOR OF THE CHRISTOPHERS.



Peace is all around us - in the world, in nature and within us - in our bodies and our spirits. . .

Death penalty is no answer

BERNARD LAW

To speak out against capital punishment in today's emotionally charged environment is to invite misunderstanding.

A quick succession of horribly violent crimes has rendered us numb, frustrated, and angry. To call for capital punishment in such a climate is understandable.

Like thousands of others, I prayed at the coffin of Jeffrey Curley and expressed my loving sorrow to his parents, brothers, grandparents, aunts, and uncles. It was a room heavy with an unspeakable sadness. Jeffrey's parents and family need and deserve the continuing support of us all as they deal with Jeffrey's death and seek the healing and consolation that only faith and time can bring.

Support for capital punishment is not a litmus test for revulsion at Jeffrey's murder. It is not true that the stronger the rhetoric in support of the death penalty the more evident is the recognition of the evil of this or any other crime. Those of us who oppose capital punishment are not soft on murder.

The issue is how best to serve the common good. The issue is how best to protect potential victims from a similar crime. If there is no other way that a society can protect itself from such a crime by the same criminal in the future, then capital punishment can be tolerated. In the present case, however, capital punishment is not the only way for society to be protected. We have it within our power to ensure that there be life imprisonment without parole. If legislation is needed to ensure this, then that is where the energies of the State House should be focused.

Why is capital punishment not the answer?

Capital punishment cannot be a collective act of revenge. It must never be allowed to become a release for collective anger. History teaches us the inher-

ent danger in mob psychology. The frenzy of the lynch mob cannot be forgotten.

Bud Welch lost his 23-year-old daughter Julie in the Oklahoma bombing in 1995. After the McVeigh verdict was announced he said: "I'm opposed to the death penalty. It's vengeance that doesn't do my heart any good. A lot of people have walked up to me today — at least 15 or 20 — to tell me that's what they wanted to say but were afraid to say it publicly." To the question whether the death penalty would help the healing process, Welch answered: "The death penalty would be a setback, an absolute setback, to the healing process."

How should we deal with the violence of murder in our society? First, we should recognize that it is wrong in and of itself. It is not wrong because it is discovered. It is wrong in the act itself. Beyond that, it is wrong even as a secret plan within the heart. In religious terms it is a grave sin. It is as old a human problem as Abel's death at the hands of his brother Cain.

A permissive society such as our own must find ways to reinforce a canon of acceptable conduct. Some acts must be recognized as evil in themselves.

What is it that contributes to the decision of an affluent, college-age unmarried couple to murder their newborn child? What messages are given to young people by our culture, by its music, stories, advertising, news coverage, advocacy groups?

How can we as a society effectively address the epidemic of sexual crimes and of domestic violence? The answers to these and similar questions are not to be found in developing a list of capital offenses. Once the killing has occurred, it is too late. The answers will come with a sober assessment of contemporary culture. We cannot long sustain a healthy society if there is no right or wrong, marriage is mocked, the family is not supported, religion is marginalized, all authority is held in contempt, and individual rights and privileges are able to trump any other claim.



Capital punishment is no answer to the major challenges we face as a society. Moreover, it has not proven to be a deterrent to violent crime, and it has been disproportionately meted out to the poor, especially the minority poor. This is not surprising, as recent high-profile cases amply demonstrate. A well-paid, high-powered defense team can make all the difference.

The Curley tragedy, like other crimes, has focused our attention on the terrible violence that afflicts our society.

We do not need quick fixes like capital punishment, however. We need the patience to seek out answers to more profound questions and the will to rewrite our cultural script.

We must not allow ourselves to be caught up in the spiral of violence. Violence begets violence. Capital punishment is really no answer.

Cardinal Bernard Law is archbishop of Boston. He wrote this column for *The Pilot*.

Alone we can do so little
Together we can do so much.
Helen Keller



All paths lead to the same goal...
the awareness of being human.
Pablo Neruda