

Before you run...

Call the Covenant House 9-LINE, a hotline for troubled youth and families, open 24-hours a day, seven days a week, from anywhere in the U.S.
1-800-999-9999
 The street is no solution.
 Old problems get worse, and new ones are created.



FORM A FRIENDSHIP THAT WILL CHANGE A LIFE.



Joy. And wonder. Laughter. And caring. These are the rewards shared by the Compeer volunteers who support area men, women, and children receiving therapy for mental illness.

In just an hour each week, you could bring someone from lonely darkness into sunshine. And you could make a friendship that will change a life.



CALL COMPEER 546-8280



This space donated to the Ad Council as a public service of the Courier-Journal.

Just one number. A wealth of health information. Physicians, health programs, special services. We'll help you find the best possible match to meet the health needs of you and your family. Just one number. Just one phone call away.



ST. MARY'S
HOSPITAL

HEALTH-MATCH

464-3640

Columnists

King David honors his promise

By Cindy Bassett

Eli listened to the familiar sound of the harp mingled with the prayers of King David. The servant hesitated to disturb his master, but the king had asked to be informed as soon as Ziba arrived.

"Your Majesty," Eli called softly, "Ziba is here."

"Has he brought anyone with him?" King David asked.

"Yes, a young man accompanies him," Eli replied.

"Bring them both in at once," King David replied, smiling. "I've waited a long time for this moment."

A few minutes later, Ziba followed Eli into the throne room alone.

"Ziba, it is good to see you after so many years!" King David said, greeting the former servant warmly. "You have brought Jonathan's son, have you not?"

"Yes," Ziba paused uncertainly, his face downcast. "There are some things about Mephibosheth that I feel you should know."

"Mephibosheth is the son of my faithful friend, Jonathan, and that is all I need to be concerned with," the king said. "Bring him in."

The young man who appeared behind Ziba a few minutes later walked slowly with the aid of two canes. When he reached the throne, he bowed slightly, his arms straining with the effort.

"Your Majesty, may I present Mephibosheth," Ziba announced.

"Thank you, Ziba. You may leave us now," King David said.

Mephibosheth appeared uncomfortable, not certain of King David's reasons for summoning him to the palace.

"Mephibosheth, please make yourself at home," David said, sensing the boy's feelings.

"You do not mean to harm me?" Mephibosheth asked with wonder.

"Harm you?" King David was puzzled.

"Why would I seek you all of this time just to hurt you?"

"It would be your right as the King of Israel," he replied. "Everyone knows that my grandfather, King Saul, sought you as he did his worst enemies because he was certain you wanted to steal the throne from him. I thought you

The Bible Corner

had brought me here to avenge his crimes against you."

"Certainly not!" David exclaimed.

"Then why? Certainly I am of no use to you as a soldier," he said, looking down sadly.

"Your father, Jonathan, was my best friend. He stopped your grandfather from killing me. We were like brothers, Jonathan and I. We made a sacred covenant between us, and I promised him the last time I saw him that someday I would repay all of his love and kindness to me," King David explained, pausing thoughtfully. "I did not have time to do so while he was alive, so I will repay my debt to his children."

"The only thing I ever heard about your father's death was that he and your grandfather were killed in a great battle against the Philistines on Mount Gilboa."

"The same day that I was crippled," Mephibosheth added mournfully. "I was only five years old when my father died. A nurse ran with me away from the battle, and I slipped from her arms, injuring my legs."

"Today is a day of much happier circumstances for you, Mephibosheth," the king said.

"For today I will fulfill the promise that I made your father many years ago. I am restoring to you all of King Saul's property. And I would like you to come here to the palace and live. May you come to know of the great bond of friendship that I once had with your father. But, most of all, I want you to realize the even greater love and friendship that you have with God. He has guided you here."

Scripture reference: Old Testament — 2 Samuel, Chapter 9; Book of Psalms. More than 70 of the psalms are attributed to the authorship of David.

Meditation: "The Lord is my shepherd; I have everything I need. I know that your goodness and love will be with me all of my life" (Psalm 23).

Explaining what love is and is not

By Father Albert Shamon

Sunday's readings: (R3) Luke 4:21-30; (R1) Jeremiah 1:4-5, 17-19; (R2) 1 Corinthians 12:31-13:13.

Lucy says to Charlie Brown: "You know what I don't understand? I don't understand love!"

Charlie says, "Who does?"

Lucy says, "Explain love to me, Charlie Brown."

He says, "You can't explain love. I can recommend a book or a poem or a painting, but I can't explain love."

Lucy retorts, "Well, try, Charlie Brown, try."

Charlie says, "Well, let's say I see this beautiful, cute little girl walk by."

Lucy interrupts: "Why does she have to be cute? Huh? Why can't someone fall in love with someone with freckles and a big nose? Explain that!"

Charlie: "Well, maybe you're right. Let's just say I see this girl walk by with this great big nose..."

Lucy: "I didn't say GREAT BIG NOSE."

By now Charlie has had enough. He sighs and says: "You not only can't explain love, you can't even talk about it."

St. Paul does talk about love in Sunday's second reading; in fact, he even tries to explain love. Whether or not he succeeds, he has set down one of the greatest poetic pieces on the subject: First Corinthians 13.

St. Thomas defined love as *complacencia boni* — "delight in goodness." Modern psychologists define love as the ability to perceive and affirm the personal qualities in oneself and in all others. Paul describes love as a relationship between persons. He lists 14 facets of love.

In the first part, he describes what love is. "Love is patient; love is kind." The Greek word for patience means long-suffering. It indicates a slow fuse, not a short quick one. Unless we can put up with the failure of others to measure up to our expectations, or unless we can not become embittered by the ingratitude, slights, and injuries of others, we cannot love.

Nor can we be kind — that is, make a situation better rather than worse.

In the second part, Paul lists eight qualities of what love is not. "It is not (1) jealous. It does not (2) put on airs. It is not (3) snobbish. Love is

A Word for Sunday

never (4) rude; it is not (5) self-seeking; it is not (6) prone to anger. Neither does it (7) brood over injuries. Love does not (8) rejoice in what is wrong, but rejoices with the truth."

Love cannot be patient and kind if it is jealous or envious. We cannot care for others when we are so conceited or anxious to impress that we put on airs or become snobbish. When inflated with our own importance, we feel others do not much matter and so we cannot help being rude.

Rudeness relates to selfishness. Selfishness is the me-first syndrome. The selfish are self-seeking. They are easily angered because to them others do not matter. In fact they are always irritable, because they brood over injuries. The Greek word Paul uses for "brood," *loqizeshthai*, is an accountant's word. It means entering an item in a ledger lest it be forgotten. And that is exactly what some people do: they note and record every hurt and injury in memory in order to get even at a later date.

Love takes no pleasure in evil. In the war between good and evil, love cannot be neutral: it must take sides. And it does. "It rejoices with the truth and not in what is wrong." It does not delight in someone else's fall from grace.

In the third part, Paul describes what is the permanent attitude of love. Love makes a hollow square: it conquers the enemies of love on all four sides. Thus Paul wrote: "There is no limit to love's forbearance, to its trust, its hope, its power to endure."

Love has faith in people; it always gives the benefit of the doubt to the other person; it always sees the best in them. Love always hopes in persons and never gives up on them — just as a mother never does on her wayward child. Love endures all things; does not cave in under the pressure of disappointment and difficulty, but can outlast anything.

The love Paul describes has been realized fully in only two lives: in Jesus' and Mary's. Take one facet of love each week and focus on practicing it. Try this for 14 weeks and you yourself will become loved of God and man.

Rel

Father the same sometime was outraged tober vo Eternal V lic televi did not w join a w work, to Protestar Mothe ing good years, an This nati grams fa gisteriun sary, the crament. dence wi his indig old-fashi sonality housekee

Since ican II, my kno Church i grading housekee the enthu Vatican distinctio Father M II liturgy Father agregatio facing th Comm celebrate back to t clude the Byz sians, G people a

A h

A play Notre De become departme

As the want to g with one spirit of of a few jobs. Afn same tin cluded fi my hand comedy.

I think the fring we? We no part mands. C

My sal fold — what wit ision and ing fees:

I'd be friends, for tick Southern Not to m

But the posture. they're n less of m Holtz's Today, What's a Times co

Lou, i measure partment and we'r

I can for mon biggest-1 "Look," press, "time sec the only

"That secretari work to list, inte ties invo

"And Who's t money i