

The Voice

Catholic Archdiocese of Miami

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ANOTHER
NOVEL from Fr.
Andrew Greeley.
See Page 19



Haitians 'free' — but fences still remain

By Ana Rodriguez-Soto
Voice News Editor

The Haitians are free — but for now, only on paper. Lawyers and activists for the nearly 2,000 Haitians being detained throughout the United States, including 451 at Dade's Krome Ave. Camp, rejoiced in a federal judge's decision ordering the illegal entrants' release. But representatives of volunteer agencies who will resettle the Haitians said they were still "up in the air" as to when their work will actually begin, since the U.S. attorneys apparently will appeal the ruling.

"We're ready," said Jerry Wynne, an official with the Migration and Refugee Services of the U.S. Catholic Conference in Washington, D.C.

But he and Tania Medina, director of the Miami USCC office, both said the Immigration and Naturalization Service has yet to contact them about when they will be allowed to enter the camps and begin processing the Haitians.

Said Medina, "We're up in the air."

On Tuesday, U.S. District Judge Eugene Spellman, in a ruling which the government appealed, ordered the Haitians in Krome and in other parts of the United States released pending the resolution of their claims for political asylum.

In an effort to please both the government and the Haitians' lawyers, which had not been able to come to an agreement the week before about exactly under what conditions the Haitians could be released, the judge set down strict instructions designed to ensure that the Haitians do not disappear before their immigration hearings.

Those guidelines say the Haitians must have an individual sponsor (relative or close family member) and an agency sponsor. According to Medina, if a refugee does not have an individual sponsor, the sponsorship of the voluntary agency is enough.

The order also says that every Haitian must report once a week to an independent third party approved and appointed by the court. Only if a Haitian fails to appear can he or she be returned to detention, the judge's order says.

(Continued on page 11)



HALL OF FAMER — At age 70, Sr. Clarette Gross' years of caring were recognized recently by the Broward County Senior Hall of Fame, which awarded her this year's prize. But age hasn't diminished this nun's spirit, or her desire to serve her parishioners at St. Ambrose in Deerfield Beach. See story, page 11. (Voice photo by Prentice Browing)

Legion goes to jail

By Betsy Kennedy
Voice Staff Writer

Every Wednesday night a group of dedicated Catholic apostolates from the Legion of Mary are put behind bars at the Dade County stockade.

Fortunately, their incarceration is a voluntary one. Armed only with rosaries, misalette and the force of their faith, the Legionnaires attempt to free prisoners from the agonies of spiritual bondage.

As members of the Catholic Church's largest lay apostolate in the world, with active and auxiliary members in 1,900 ecclesiastical jurisdictions, the Legionnaires are fulfilling their pledge to "preach the gospel to every creature."

Brings message of grace to prisoners

Led by the energetic and sprightly 73-year old Erwin Vincent, members of the praesidium from Our Lady of the Most Holy Rosary of St. Dominic's Church have been teaching prisoners religious instruction for the past eight years. Of the 575 inmates of the stockade — many already sentenced and others awaiting sentence — as few as ten or fifteen attend the classes.

This lack of interest discouraged the priest who used to accompany the Legionnaires.

Discouragement

"He stopped coming about two

years ago," sighed Vincent. "But I think our work has been fruitful. At least we show God that we are trying to bring his people to him."

Vincent admits that even the guards, many of whom have been at

Notice to readers

As previously announced in this space, The Voice will print bi-weekly (every other week) during the summer months, June through August, as many other Catholic publications around the country are doing, to offset the sudden doubling of postage costs which began last year.

the facility for as long as 20 years, often chide him. "What are you going to do with these animals?" they ask.

"If you can save one person's soul and bring it to God, that is sufficient," replies Vincent.

In a shabby room which is a welcome relief from cells where as many as 15 to 30 men reside together on a daily basis, the Legionnaires conduct classes. Since many of the participants are Latin, the rosary is recited in both Spanish and English. The men are encouraged to participate by reading the Word or leading prayers. Animated discussions usually disrupt the readings, but Vincent believes an informal atmosphere is the best way to get the

(Continued on page 12)

Anglicans to debate use of a confession rite

LONDON (NC) — The Anglican General Synod, scheduled to meet July 6-9, is expected to debate whether the Church of England should adopt a confessional rite similar to that of Catholicism.

The revision of the Anglican liturgy includes recommendations for modifying the service in the 1662 Book of Common Prayer known as the visitation of the sick. That included a form of absolution for use after the sick person's confession "if he feels his

conscience troubled with any weighty matter."

The liturgical committee decided to draft a separate form of service "for the reconciliation of a penitent," and this will now come before the synod.

Catholics would recognize the suggested service as the sacrament of individual confession, including confession of sins by the penitent, spiritual guidance by the priest and the giving of absolution.

This suggested assimilation of Catholic practice is likely to cause considerable contention. Nevertheless, the Church of England has always, at least in theory, made provision for private confession.

In the service of Communion in the 1662 book anyone who cannot quiet his own conscience is exhorted to come to the priest "that by the ministry of God's holy word he may receive the benefit of absolution, together with counsel and advice, to the quieting of his conscience and

avoiding of all scruple and doubtfulness."

In his first Book of Common Prayer, published in 1549, Archbishop Thomas Cranmer included an exhortation urging those satisfied with general confession "not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest." He also asked worshippers favoring private confession not to be offended by those who prefer the general form.



WAR CASUALTY — A man carries the body of a baby from the wreckage of a building that was bombed in Beirut. Pope John Paul II, shortly after his return to Rome from Argentina, said he would be willing to go to Lebanon to mediate the crisis there. (NC photo from UPI)

USCC supports Korean Church

WASHINGTON — The U.S. Catholic Conference has expressed support for the South Korean Catholic Church in its "defense of human rights and social justice." The support expressed in a telegram to Cardinal Stephen Kim of Seoul, South Korea, sent June 21 by Msgr. Daniel Hoye, secretary general of the USCC, the Washington-based executive arm of the U.S. bishops. The telegram was sent after several months of church-state tensions in which church groups have asked for the resignation of the current government and the government has tried to portray the Catholic Church and other Christian churches as training grounds for subversive groups. "The Korean church's defense of human rights and social justice has earned it the persecution promised by the Gospel," said the USCC telegram.

Missionary expelled from Honduras

TEGUCIGALPA, Honduras (NC) — French missionary Father Bernard Boulang was forced to leave Honduras when immigration officials refused to renew his residency visa after national security police accused him of subversive activity. Church sources interpreted the decision as part of government moves against church people and cited rejection by the ruling Liberal Party of a request by Christian Democrat Congressman Efraim Diaz to investigate abuses against church personnel. The action against the priest was taken although the Honduran Bishops Conference and French Ambassador Andre Troung defended father Boulang against the accusations.

Papal envoy named to K of C celebration

VATICAN CITY (NC) — Papal Secretary of State Cardinal Agostino Casaroli has been named by Pope John Paul II as the pope's delegate to the forthcoming celebration of the centenary of the founding of the Knights of Columbus.

The appointment of Cardinal Casaroli was announced by the Vatican on June 24.

Ceremonies marking the 100th anniversary of the Knights of Columbus are planned in Hartford, Conn., Aug. 3-6.

A Catholic international organization of more than 1 million members, the Knights of Columbus promotes

apostolic works and community projects.

News at a Glance

Theologian calls for unilateral disarmament

NEW YORK (NC) — Dominican Father Edward Schollebeeckx, Dutch theologian and author, called for Christians to support unilateral nuclear disarmament from a theological basis. In a June lecture at the Bronx campus of Fordham University sponsored by the University's theological department, Father Schillebeeckx addressed issues of theology and disarmament. "Opting for a deterrent strategy means a strategy of threat to humanity, and the collective certainly on this point leads to a decisive choice," he said.

Bolivian bishops criticize government

LA PAZ, BOLIVIA (NC) — The Bolivian bishops have criticized the economic policy of the military government which "hurts the poor most," and urged an end to church take-overs by anti-government demonstrators. "We are deeply concerned by the economic crisis, made worse by unfair foreign pressure, for its adverse effects are keenly felt by the working classes and the poor," the steering commission of the Bolivian Bishops Conference said June 20. The statement also lamented the occupation of churches by anti-government demonstrators at La Paz, Cochabamba and Santa Cruz, the three main cities in the country. Most of them are on hunger strikes.

Supreme court avoids ruling on unemployment taxes

WASHINGTON (NC) — The Supreme Court, asked to rule again on the issue of religious schools and unemployment taxes, avoided the matter June 18 by deciding on procedural grounds to send the question back to the lower courts for further proceedings. Ruling in a case from California, the high court said that a U.S. district court judge overstepped legal authority last year after striking down the state's requirement that independent religious schools pay unemployment taxes. A Los Angeles judge had ruled that requiring the tax payments was a violation of the separation of church and state. The Supreme Court said the lower court's injunction preventing the state from collecting the taxes was a violation of the Tax Injunction Act prohibiting federal courts from intervening in state tax disputes.

Catholic committee demands end to Guatemalan slayings

GUATEMALA CITY (NC) — Guatemala's Catholic Justice and Peace Committee demanded that the new military government "end the massacres and repression" of Indian peasants. It said that 450 Indians in 20 villages had been slain since the new government came to power in March. Supporting the Committee was the 1,700-member Guatemalan Conference of Religious Men and Women, which demanded that "those responsible for such violence committed with furious cruelty . . . respect the lives of innocent children," women, men and the elderly. The conference, which includes 180 U.S. missionaries, said in a statement early June that "the fact that some guerrilla activity goes on does not justify genocide, nor does the fact that people clamor for a change in unjust social structures justify slayings."

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Welfare 'crippling' refugees?

NC News Service

The welfare system is crippling the new wave of refugees coming to the United States, said Sister Ann Wisda, resettlement director for Oklahoma City Dioces of the Migration and Refugee Service of the U.S. Catholic Conference.

Sister Wisda, a Sister of the Immaculate Heart of Mary, was quoted June 21 in the Lawton (Okla.) Constitution as saying that some of the refugees "have developed a welfare mentality and have become parasites on American society.

"The welfare mind has taken control of them and all they want to do is sponge off the American people," she told the newspaper.

"THIS IS NOT a criticism of the refugees," Sister Wisda said later in an interview. "I don't think they would go on welfare if the system didn't invite it. These are strong people — they have survived war, boat trips and the refugee camps to come to the United States and be crippled" by the system.

After the story appeared in the newspaper, Sister Wisda said she received calls from people upset with her saying that some refugees are parasites. "People say 'I know a good person' and I say 'I do too — I know thousands of them,'" she said.

But the system makes it too easy for the refugees to get public assistance and many of the refugees are refusing to take jobs until their benefits run out, said Sister Wisda.

"The new arrivals refuse to go work for the minimum wage when they get more on welfare," she said. "I don't think it's fair to walk off the plane and into the welfare system." She added that her criticism concerned only refugees who came to the United States after 1977.

"WE NEED WELFARE reform, that's the whole point, but I don't know where to start," Sister Wisda said.

Federal assistance for refugees has been cut to 18 months from 36 months and many of the refugees' benefits have expired.

Robert Wright, assistant director of the Migration and Refugee Service in New York, said there is a problem with many refugees who believe public assistance is an entitlement. More than half of the refugees in the United States are on welfare at some point, he said.

The Refugee Act of 1980 allows for medical assistance for refugees outside of the welfare program, but Wright said the Department of Health and Human Services has not used this provision. He added that many refugees go on welfare because they do not want to take an entry level job and lose the medical assistance.

SISTER WISDA, who has been working with the MRS refugee settlement program for seven years, said, "We want to help people who want to help themselves. The whole role (of the agency) is to make them independent, to get them employed."

She said 90 percent of the new arrivals have relatives who are already



PRINCESS OUT — While a new prince was being born over in England a group of demonstrators in Northern Ireland protest during Princess Ann's visit to St. John's Episcopal Church, demanding Britain to get out of that country. (NC photo)

employed. These relative-sponsors are asked by the agency to sign documents saying they will help the newcomers get jobs and will not allow them to go on public assistance.

But many of the refugees receive public assistance anyway, Sister Wisda said. The Department of Health and Human Services "says the document is not binding."

Priest backs Israel war on PLO

'I knew then that Arafat had it in his mind to destroy Lebanon and take it over for his leftist guerrillas'

—Fr. Sharbel Lischaa

PHILADELPHIA (NC) — Maronite Father Sharbel Lischaa, the Lebanese-born pastor of St. Maron's Church in Philadelphia, remembers very vividly the 1973 conversation he had in Beirut, Lebanon, with Yasser Arafat, head of the Palestine Liberation Organization.

"I told Mr. Arafat that he had a wrong attitude toward the Palestinian-Lebanese Christian situation," Father Lischaa said. "I told him that no one has helped the Palestinian refugees more than the Lebanese Maronite Christian."

The priest continued, "He acted as if he hadn't even heard me. 'I want to spread my revolution all over the world,' was his response to me, and I knew then that Arafat had it in his mind to destroy Lebanon and take it over for his leftist guerrillas."

Father Lischaa now spends his nights watching the news programs to find out what is happening in his native country. He has not been able to contact his mother, brothers or sisters who live in northern Lebanon.

He came to the United States in 1973, but the time here has not

tempered the passion and anguish that he feels for his beleaguered homeland.

"OUR WAR IS NOT against the Palestinian civilian," said Father Lischaa, who supports the Christian rebel forces which have been fighting Palestinian guerrillas in Lebanon for many years. "Our war is against the PLO and the Syrian occupation army."

Last year the priest returned to Lebanon to visit his ailing 81-year-old mother. While there he visited a Palestinian camp. Seeing many of his Moslem friends, he told them he couldn't understand why they were killing Christians, the same people who took care of them.

"I remember one man getting

down on his knees and begging for my forgiveness," said Father Lischaa. "He told me it was the guerrillas who were terrorizing the Christians."

He noted that the conflict between Palestinian leftists and Lebanese Christians has been a long one. He also voiced his opposition to communism.

"WE WOULD NOT allow our Catholic students to attend the American University in Lebanon because many on the faculty were communists," Father Lischaa said.

Father Lischaa's assistant pastor, Father Antoine El Maghariki, agreed.

"The communists don't like the Lebanese Catholics because we won't accept their ideas," he said.

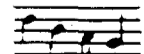
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Front Page photo was part of winning series.

Voice wins again

The Voice has won First Place for Best Photo Series in this year's Florida Press Association competition.

The series included a front page photo of a weeping Haitian man and several other pictures of grieving Haitians at a funeral at a Catholic cemetery in west Dade County after 22 Haitians had washed up ashore dead in Broward County last year.

The photos were taken by Voice Staff Writer/Photographer Prentice Browning.

The competition takes place among weekly newspapers, including secular, commercial and suburban papers from all over the state.

The front page Haitian picture also won second place for Best News Photo in the national Catholic Press Association competition earlier this year.

Ana Rodriguez-Soto and Browning also in the national Catholic press competition won First Place for Best News Report in Voice coverage of Mother Teresa's visit to Miami last year, with the story by Rodriguez and photos by Rodriguez and Browning.



Browning



Rodriguez-Soto



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Many of us have never actually seen these deplorable conditions.

Nevertheless, they still exist. It is a serious problem that should be of concern to all of us who are followers of Christ.

I ask your generous support of this Annual Appeal for the Inner-City Missions of the Archdiocese which will be held next weekend.

In the name of all the people of the Inner-City Missions, I thank you for your thoughtful generosity and concern for those who are in need.

With personal regards, I am

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

OFFICIAL

ARCHDIOCESE OF MIAMI

The Chancery announces that Archbishop McCarthy has made the following appointments:

THE VERY REV. JAMES E. QUINN — to Vicar Forane, South Broward Deanery, effective June 11, 1982, and Chaplain of Court Infant of Prague #2082 of the Catholic Daughters of America, effective June 9, 1982.

THE REV. MONSIGNOR DAVID BUSHEY — to Archdiocesan Chaplain of the Catholic Daughters of America, effective June 9, 1982.

THE REV. MONSIGNOR JUDE O'DOHERTY — to Vicar Forane, South Dade Deanery, effective June

11, 1982.

Upon nominations by their Superiors:

THE REV. MARTIN McMAHON, O.M.I. — to Pastor, St. Monica Church, OpaLocka, effective September 1, 1982.

THE REV. EDWARD LOWNEY, O.M.I. — to Pastor, St. George Church, Fort Lauderdale, effective September 1, 1982.

THE REV. THOMAS SCANLON, O.M.I. — to Associate Pastor, St. Timothy Church, Miami, effective September 1, 1982.

THE REV. SEAMUS FINN, O.M.I. — to Associate Pastor, St. Monica Church, Opa Locka, effective September 1, 1982.

Immokalee soup kitchen planned by Sisters

IMMOKALEE — Three Catholic nuns here plan to begin a soup kitchen and a tutoring program for this community's poor this fall.

Sister Eileen Eppig, a social worker for Our Lady of Guadalupe Catholic Church and St. Vincent de Paul Society, announced the program which will serve lunch to the migrants flocking here.

Immokalee, in eastern Collier County, annually receives an influx of more than 10,000 migrant farm workers who work in the vegetable fields and citrus fields.

Many of the migrants, including a large amount of Mexicans, have received financial aid in recent years from Immokalee Neighborhood Ser-

vices, a social service agency.

HOWEVER, WITH INS's funds being curtailed, the need for the soup kitchen is imperative, according to Sister Eileen. Plus, the area now has around 2,000 Haitians, many ineligible for food stamps and unemployment benefits.

Sister Eileen's aid plans call for the program to begin Oct. 1 in the old hall at Our Lady of Guadalupe Church at 211 S. 9th St.

The programs will be offered in "Guadalupe Center" with Larry Stoner of Immokalee scheduled to complete renovations on the building this summer. Naples area churches have donated funds, but more money is needed.

Lunch will be served from 11:30 a.m. to 1:30 p.m. and tutoring will be offered in grades 1-5 from 3 to 5 p.m.

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Tuition tax credits possible as early as this year

WASHINGTON (NC) — Catholic educators and officials applauded President Reagan's tuition tax credit bill, announced last week at the White House.

Msgr. Daniel Hoyer, general secretary of the U.S. Catholic Conference, said the result of the president's bill would be that "thousands of students, including many who are deserving but unable to meet the growing costs of parochial or private education, will benefit from this legislation because of the increased educational choices it helps make possible."

"At the same time parents who are making heroic sacrifices on behalf of their children's education will receive some measure of much needed relief. Such relief is long overdue."

Relief for parents

Tuition tax credits would provide parents of children in non-public schools with tax relief, in the form of credits subtracted directly from the amount of taxes owed, for half of the tuition they pay, up to a maximum amount.

The president's bill, the "Educational Opportunity and Equity Act of 1982," is similar to a tuition tax credit bill proposed last year by Sen. Daniel Patrick Moynihan (D-N.Y.) and Sen. Robert Packwood (R-Ore.).

Both bills contain language to prohibit tuition tax credit money going to students who attend racially discriminatory institutions. However, the Reagan proposal spells out in much greater detail how to determine if a school has a racially discriminatory policy.

The Packwood-Moynihan bill would allow a refundable credit to low income families, while the Reagan proposal does not. The Reagan proposal phases out tax credits if parents have an adjusted gross income exceeding \$50,000; the Packwood-Moynihan bill does not have a cap.

Both the president's and Packwood-Moynihan's bill allow for a phase-in period for tax credits. Packwood-Moynihan would have begun with a credit of up to \$250 in August 1982

Survey: Ten percent go to private schools

WASHINGTON (NC) — One of every nine U.S. school children attends a private school, according to the Department of Education's National Center for Education Statistics.

About 5 million students attended private schools in 1980-81, or 10.9 percent of the country's 46 million elementary and secondary students, the center's survey found.

and would have increased that to up to \$500 in August 1983. Reagan's bill would begin with \$100 Jan. 1, 1983 and reach the \$500 maximum by Jan. 1, 1985.

Reagan had announced at the annual National Catholic Educational Association meeting in April that the administration planned to draft tuition tax credit legislation.

The general rule of the Reagan bill is that "in the case of an individual, there shall be allowed as a credit against the tax imposed . . . for the taxable year an amount equal to 50 percent of the tuition expenses paid by the taxpayer during the taxable year to one or more educational institutions for any of his dependents who has not attained the age of 20."

The tax credit would not exceed \$100 the first year, \$300 the second and \$500 thereafter.

These maximum amounts would be reduced by 0.4 percent the first year, 1.2 percent the second year and 2.0 percent thereafter in the case of taxpayers with adjusted gross incomes of over \$50,000.

An adjustment for scholarships and financial assistance would also be made.

Racial discrimination provision

The Reagan bill would require annual statements filed by the school declaring that the institution has not followed a racially discriminatory policy during the calendar year and indicating whether the attorney general has brought an action against

Nearly 84 percent of the private school students, or 4.2 million, attend religiously affiliated schools. Catholic schools enroll 3.2 million students or 63 percent.

The center said the states with the highest percentage of students in private schools were: Delaware, 19 percent; Hawaii, Louisiana, District of Columbia and Pennsylvania, all 18 percent; New York and Rhode

Island, 17 percent; Wisconsin and New Jersey, 16 percent; and Illinois, 15 percent.

The states with the lowest percentages were: Utah, 2 percent; Oklahoma, Idaho, Wyoming and West Virginia, 3 percent; Arkansas, Alaska and Nevada, 4 percent; and North Carolina, Texas and Montana, 5 percent.

the institution during that year or the preceding two years.

If a school is declared to have followed a racially discriminatory policy, no credit shall be allowed during the year which the attorney general brought action against the school and for the two succeeding years.

A school is considered to follow a racially discriminatory policy if it refuses on account of race to admit applicants as students or it refuses to admit students to programs or activities because of race.

"A racially discriminatory policy shall not include failure to pursue or achieve any racial quota, proportion or representation in the student body. The term 'race' shall include color or national origin," the Reagan bill said.

The attorney general would have the exclusive authority to enforce the provision.

Gary Jones, undersecretary designate of the Department of Education, told reporters at an Education Department briefing that the estimated cost of the plan would be \$100 million in 1983, \$600 million in 1984 and \$1.5 billion each year after that.

Jones said there was no information to suggest that there would be a large increase in the number of students attending non-public schools as a result of tuition tax credits. The cost estimates are based on a small increase, he added.

Jones said he believes the bill stands a good chance of passing. "I expect the measure on the president's desk by the end of the year."

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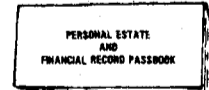
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Essentials of Pastoral Administration — Joe Iannone, Ph.D.

Pastoral Counseling — Frank McGarry / Sr. Carmelita Centanni

Methods in Ministry — Mercedes Iannone, D.Min.

Family Faith Development — Mercedes Iannone, D.Min.

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Institute for Pastoral Ministries
Biscayne College
16400 N. W. 32nd Avenue
Miami, FL 33054
(305) 625-6000, Ext. 141

The suit charges that Pasadena Planned Parenthood is violating the constitutional rights of needy maternity patients by denying them medical care unless they commit themselves to using some method of birth control.

Planned Parenthood coercion cited

PASADENA, Calif. (NC) — Angelica Oliva, a needy Pasadena mother, has charged that she was denied post-partum medical care by Pasadena Planned Parenthood, which receives tax funds from the city of Pasadena to provide such care to patients covered by a state health care program.

In a suit filed against the city of Pasadena, Ms. Oliva said she was denied this care because she refused to agree in writing to use one of the birth control methods presented by Planned Parenthood.

Filed by attorney George Crook, the suit alleged professional negligence resulting in serious injury to Ms. Oliva. It also charged violation of her constitutional rights to privacy, equal protection of the law, due process of law and religious freedom.

On June 14, 25 Pasadena taxpayers filed another suit against the city in which they charged that Pasadena Planned Parenthood is violating the

constitutional rights of needy maternity patients. The suit alleged that the city, by delegating Planned Parenthood to provide care to such patients, has violated its contractual obligations to county and state to provide non-discriminatory medical care.

THE TAXPAYERS' suit seeks to enjoin the city from referring Pasadena residents to Planned Parenthood for post-partum care. It seeks also to enjoin the city from paying public funds to Planned Parenthood and from requiring patients to attend birth control classes or to commit themselves to a birth control method as a condition of any public benefit, including a post-partum medical examination.

A substantial proportion of Pasadena residents receiving health care through the Pasadena health department are members of religious and ethnic minorities: Catholic, Hispanic and black, the suit said.

"Pasadena Planned Parenthood," the suit stated, "advocates limiting the number of minority poor in order to save taxpayers money and because, in its own words, set forth in its promotional literature, it sees the poor as 'a growing number of uneducated people who can become neither worthwhile employees nor customers.'"

After announcing he was filing the suit Crook presented to Pasadena's board of directors a petition signed by more than 2,000 residents asking the city to establish its own independent family planning unit to provide a

free, neutral, independent and objective service.

FATHER JOHN MORETTA, assistant pastor at St. Andrew's Parish in Pasadena, to which Ms. Oliva belongs, said he questions the appropriateness of a city subsidy to Planned Parenthood because of its philosophy of family planning.

Father Moretta contended that, although Planned Parenthood professes to be "pro-choice" in its philosophy, it, in fact, denies choice by conditioning receipt of a basic health service on acceptance of another service.

Methodists mull homosexual issue

LONDON (NC) — The majority of a British Methodist committee studying sexual morality has concluded that homosexual activity is not inherently wrong and homosexuals should not be barred from holding office in the Methodist Church.

A report to that effect was released by the 12-member committee. Its conclusions are being debated by the Methodist Conference, the church's chief policy body, at its meeting in Plymouth this week.

The report marked the third go-around on the issue for British Methodists in four years.

A FIRST REPORT by the committee, in 1979, advocated acceptance of homosexual relations according to the same criteria of love, fidelity and responsibility as are applied to heterosexual relations. The Methodist Conference returned the report to the committee for further consideration, asking it to spell out in more detail how Christians apply Scripture and other resources to forming moral judgments.

A revised report in 1980, which focused more on those issues, was sent out to the church at large for study and debate. Of the local and regional church bodies that responded to the study, most concluded that the *physical expression* of homosexual attraction is immoral.

The new report asked the church to agree that "no definitive judgment is yet possible" because of the wide difference of opinions among Christians over the moral acceptability of homosexual activity.

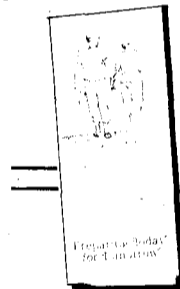
In a document released in 1976 the Vatican Congregation for the Doctrine of the Faith urged greater pastoral understanding and support for those with homosexual orientations but reiterated the traditional Catholic teaching that homosexual acts "are intrinsically disordered and can in no case be approved of."

ANOTHER ISSUE facing the Methodist Conference is a proposal to enter into a covenant with the (Anglican) Church of England and the Moravian and United Reformed churches.

The covenant proposal has been favorably received by most of the Methodist Church, but it is expected to face its most difficult test at the General Synod of the Church of England in July.

The opinion of Anglicans, who would be the largest group by far in the covenant, is divided over whether the Anglican-Protestant reunion under the covenant would advance the cause of Christian unity or would place a new obstacle in the way of what many consider the more important reunion of the Anglican and Roman Catholic churches.

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Teens pledge to work for poor, imprisoned

DENVER (NC) — Teens Encounter Christ, an organization dedicated to youth ministry, has called for a redoubling of efforts to reach all cultural and ethnic, racial and religious groups, especially the poor, the imprisoned and the handicapped.

Along with that decision, TEC's board of directors, during a conference in Denver of 550 TEC participants from the United States and Canada, also issued resolutions stating the organization:

- Will support financially, spiritually and physically the work of Father Bruce Ritter and Covenant House in caring for runaway youths in New York City;

- "Endorses those sisters and brothers who this day are praying, demonstrating and working for peace within the world" and encourages prayers by TEC members for world peace; and

- "Supports and encourages all those who are praying and working for the cause of respect for human life from natural beginning to natural end."

During a prayer service TEC conference participants released more than 600 red balloons containing prayers for peace and nuclear disarmament. Later, at a Mass, Auxiliary Bishop Stanley Schlarman of Belleville, Ill., episcopal moderator of the national TEC conference, emphasized the obligation of Christians to work for peace, especially in the area of nuclear disarmament.

Sister Mary Neurohr, TEC executive director and a member of the Adorers of the Blood of Christ community, in a keynote address said TEC should be instrumental in training and encouraging youths and young adults who wish to work in youth ministry.

THOSE IN YOUTH ministry, especially TEC members, need to pay more attention to troubled youth, such as prisoners in juvenile or adult correctional facilities; runaways; alcoholics; prostitutes; drug addicts,

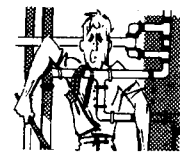


NORTHERN IRISH VISITORS — Young visitors from Northern Ireland arriving in Chicago meet the families who will host them for a several-week vacation, away from the violence of their home. Thomas Norris, of Londonderry (left), is greeted by his hostess, Nance Belle, and Andrew Copeland, of Belfast (right), stands with his host, Mike Ahasic. (NC photo)

and others alienated from society; and Residents Encounter Christ, which currently serves the inmates of 20 correctional facilities, should be expanded, she said. TEC members should also avoid the limited vision of thinking youth ministry can only occur in institutionalized church or school settings, she said.

She also recommended that TEC develop more intergenerational programs and more ecumenical efforts with Episcopalian, Lutheran and other church groups which have themselves adopted TEC programs in their youth ministry.

At the May 28-31 conference new TEC officers also were chosen. Greg Schwietz of Omaha, Neb., was re-elected president of the TEC board; Sister of St. Joseph Sue Torgersen, director of religious education for youth of the Archdiocese of Chicago, was elected vice president; and Father Michael Carroll, director of youth office for the Diocese of Green Bay, Wis., was elected secretary. Sister Neurohr was named to another term as executive director of TEC, which is headquartered in Belleville.



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Poll: Religion not a priority

By Tammy Tanaka

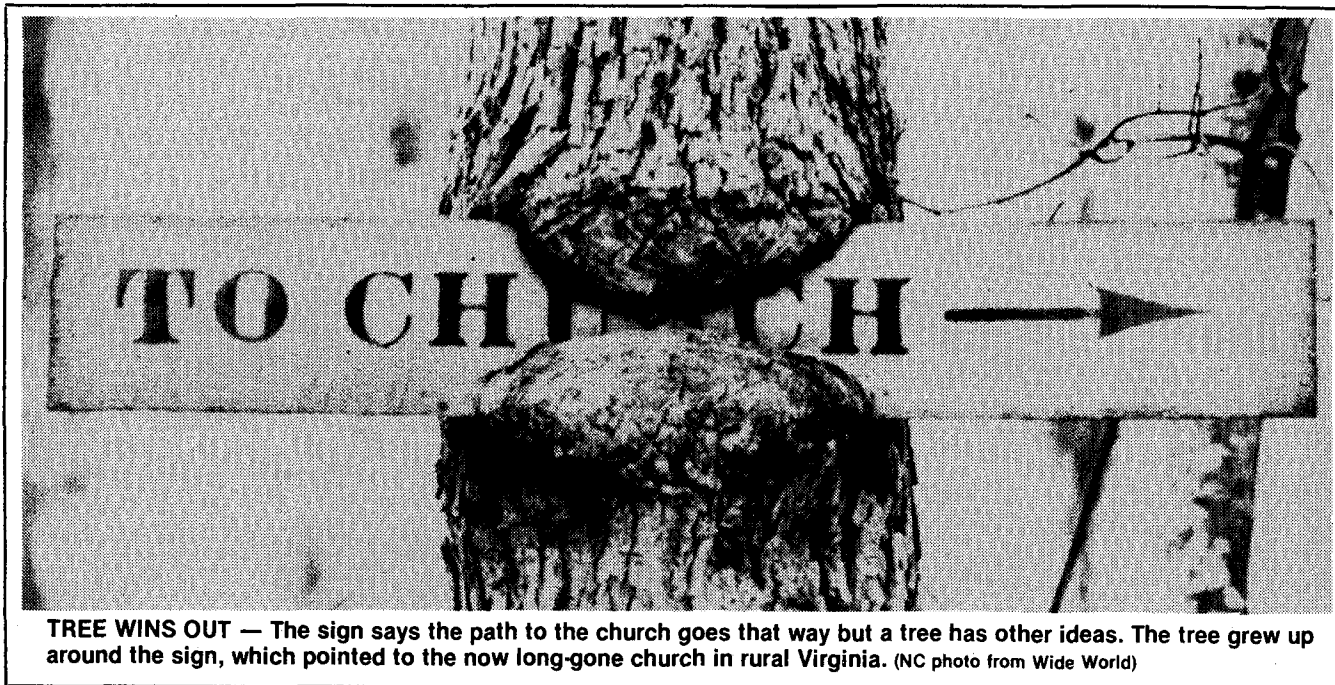
Although a spiritual quest of fast-growing proportions is under way, most Americans still don't give religion top priority and haven't integrated faith into their daily lives, says pollster George Gallup Jr.

Speaking at the 166th annual meeting of the American Bible Society, Mr. Gallup cited a survey showing only 12 percent of American adults to be "highly spiritually committed" and living what they describe as a "devout life."

Because belief in the divinity of Christ was one statement used in the survey to measure religious commitment, the survey omitted an apparently unknown portion of the highly committed who are loyal to non-Christian faiths or traditions.

The pollsters said the highly committed were "a breed apart from the rest of the populace in at least four ways." Mr. Gallup asserted that they were happier; their families were stronger; they were tolerant of people of different races and religions; and they were more community-minded.

The "key challenge" of religion today, "is to move the populace to



TREE WINS OUT — The sign says the path to the church goes that way but a tree has other ideas. The tree grew up around the sign, which pointed to the now long-gone church in rural Virginia. (NC photo from Wide World)

deeper and deeper levels of spiritual commitment," said Mr. Gallup, president of the Gallup Poll and executive director of Princeton Religion Research Center.

Time of revival

He said examination of survey data leads him to conclude that the "final two decades of the 20th century could be a period of profound religious renewal in our society."

"The new spiritual quest we are noting today could indeed develop religious renewal if the churches of America are able to satisfy this spiritual hunger," he declared.

Without such an effort, he said, Americans are ready victims for "false prophets" because of their "high level of credulity" and "glaring lack of knowledge" about the Bible and their religious heritage. He noted also the dangers of continuing anti-intellectualism and lack of discipline in the country's spiritual life.

Mr. Gallup described as "off target" the idea popular five years ago that churches and synagogues had become outmoded and sterile. In terms of membership and church attendance, by 1977-78, the downtrend had leveled off and in some cases had

started to move up, he said.

Outside formalities

"But the real news of what is going on in the religious life of Americans today is outside formal worship," he said, noting that Bible study among teens climbed from 27 percent in 1978 to 41 percent in a recent survey. "An ever increasing number of Americans are involved in programs of evangelization."

Mr. Gallup said that to win top ranking for spiritual commitment, respondents had to say they: believed in the divinity of Jesus Christ; considered their religious belief the most important influence in their lives; constantly sought God's will through prayer; believed God loves them in spite of their frailties; gained a great deal of comfort from religious beliefs; tried to put those beliefs into practice in relations with persons of different race, religion and background; and wished their religious beliefs to grow even stronger.

(Reprinted from the Brooklyn Tablet.)

Marriage definition called 'nonsensical'

CHICAGO — Robert E. Burns, executive editor of U.S. Catholic, wants to "jettison the nonsensical idea that a marriage becomes a marriage when it is consummated sexually."

Burns, in the lead editorial in U.S. Catholic's special June issue on marriage, called the thinking behind the church law "funky rationalization." The law in question was recently invoked in the Joliet (Illinois) diocese where a couple was denied marriage in the church because the groom was irreversibly paralyzed and therefore could not "consummate the marriage." The decision was later reversed by the Bishop of Joliet.

"The vapidness of this definition of marriage is transparently evident when the church confronts requests

for marriage in church from couples who have been living together," says Burns.

"At this point wouldn't it be fatuous to say that the 'consummation' after the sacramental invocation as opposed to the prior consummation establishes the existence of the marriage?"

The premise behind this church law entangles church authorities in "a web of legalisms" and debases marriage itself, says Burns.

"If the essence of a marriage doesn't exist in the minds and hearts of the parties to it and isn't expressed in their informed pledge to love and respect each other, preferably witnessed by family, friends, and others of the community, it isn't a marriage whether 'consummated' or not."

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Moving abortion to front burner

Book Review

By Dick Conklin
Voice Correspondent
(Rachel Weeping, And Other Essays on Abortion, by James Tunstead Burtchaell, C.S.C., Andrews and McMeel, Inc., Kansas City, 383 pp., \$20.00.)

In his book, Fr. James Burtchaell, a professor of theology at Notre Dame, modestly predicts that *Rachel Weeping* will not bring readers to change of mind on the subject of abortion. I disagree. The people who will have the most to say about the outcome of the abortion controversy are people like Burtchaell, who, although feeling a sense of revulsion over the taking of an unborn baby's life, were previously not involved in the pro-life cause. They are people who have put abortion on the "back burner", and who will benefit the most from reading this new book. For them, it will be a hard one to put down.

Interestingly, Burtchaell's initial confrontation with the subject came during a controversial Planned Parenthood meeting on the Notre Dame campus in the early 70s. As provost of the university, he was acting president in the absence of Fr. Theodore Hesburgh when he learned that the pro-abortion organization had rented rooms in the conference facility. His only concern at the time was that Planned Parenthood might claim endorsement by Notre Dame of their policies. He asked his staff to give the meeting no publicity.

It was too late. Pro-life picketers showed up on the sidewalk out in front of the conference center, and Burtchaell's first impression of the group was one of a popular liberal stereotype: "They seemed to me to be unreasonable and a bit nutty — the kind of people whose eyes are too close together. They were a discouragingly anti-intellectual crowd with whom I felt no cousinage."

He became curious about the issue in 1976 when two things happened: Notre Dame hosted a symposium on abortion for pro and anti representatives, and the late John D. Rockefeller III wrote a vicious pro-abortion, anti-Catholic editorial in *Newsweek*. Burtchaell did some research and countered with a letter of his own. That earned him a deluge of hate mail and an invitation to meet with Rockefeller in his Manhattan of-

fice.

"I came away from my Rockefeller Center colloquy chastened and thoughtful," he recalls. "I had entered, by only a few paces, the precincts of abortion advocacy and had met with a disrespect for fact, persons, and meaning that I had thought characteristic of the pro-life group. It teased me as a challenge, and I resolved to pursue the issue — though quietly — and to give a fuller hearing to the voices which spoke for abortion as an acceptable form of birth control."

The author did his homework well. So well, in fact, that his book promises to become required reading for proliferators. The first chapter alone is an excellent discussion of the reasons why women seek abortions, and is based on nearly 100 interviews with women who have terminated their pregnancies. Counsellors for emergency pregnancy services will find this information invaluable.

This isn't just another story (a la Bernard Nathanson's *Aborting America*) of conversion to the anti-abortion point of view. It is more than an instructional, question-and-answer tutorial such as Willke's *Handbook on Abortion*. *Rachel* takes the reader through all of the arguments — pro and con — in a manner that leaves no stone unturned. Some of the fascinating parallels of abortion advocacy with the Nazi Holocaust and the slavery issue (the subject of recent talks by former National Right to Life Chairman Dr. Carolyn Gerster and others) have been examined in great detail. The author, whose father was Jewish, is a student of the Holocaust and takes the abortion comparison far beyond a

few coincidental parallels, making it the longest chapter of the book.

It is all here — the falsified statistics, the trend toward sex selection, the "unwanted child" myth, the well-publicized opinion polls, the "back alley butcher" stories, the charges that proliferators are indifferent to other human needs, mostly Catholic, and well-financed — all of the stereotypes — the entire pro-abortion argument is exposed and

refuted.

While Father Burtchaell ends his book with a plea for the protection of all life from the moment of conception, he stops short of endorsing a Human Life Amendment to the U.S. Constitution. This is regrettable, but it won't stand in the way of those who will read the book, become convinced of the need for pro-life action, and see the HLA as the best way to bring about the goal.



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Local News

Loss of ad hurts Birthright

By Dick Conklin
Voice Correspondent

FORT LAUDERDALE — A local emergency pregnancy service has suffered a sharp drop in hotline phone calls since their yellow pages ad was mysteriously dropped.

Birthright, a Fort Lauderdale pro-life organization, attributed an estimated 90% of its activity to a quarter-page ad in the local yellow pages — an ad that mysteriously disappeared when the new telephone book was published.

According to Martha Lakin, Birthright Executive Director, "we were receiving some 130 calls a month, sometimes six or seven calls a day. In April the new directory came out without our ad and the calls started to drop off — down to around two per day. I guess some people were still using their old books. Then around the beginning of this month we were down to around two calls in one week."

Why was the ad dropped? Some Birthright supporters suspect that the group's sometimes shaky credit status might have had something to do with it. The ad cost \$600 a month to run, requiring continuous fund-raising activity to support it. From time to time, payments would run a bit late, but they were always made.

MaBell 'forgot'

Other volunteers, weary from con-

'We were receiving some 130 calls a month... Then around the beginning of this month we were down to around two calls in one week.'

Mary Lakin,
Birthright director



stant battles with local abortion clinics, suspect pressures from outside sources to drop the ad.

But the truth may be another matter. "The phone company said that someone just forgot to key in the information for the new directory," says Lakin. "We had a local pro-life attorney look into the matter, but he said that our contract (for the ad) was nothing more than an application, and there wasn't much that we could do."

At least one sympathetic group has offered aid. The St. Vincent de Paul Society came forward with a daily classified ad in both the *Ft. Lauderdale News* and the *Sun-Sentinel*.

"That helped us get back on our feet again," said Lakin. "They are calling us again. We had three calls

today. It varies, of course, but they are calling."

Seeking other publicity

Birthright is now seeking other ways of promoting its baby and mother-saving services. John Corrigan, manager of Christian FM station WAFG, offered to record a public service announcement that could be run on local stations.

"We want to try bus benches too," says Lakin, "They cost money, but we are hoping that an 'angel' will come forward to help."

In the meantime, Lakin answers the phone at the Birthright office and tries to console the troubled young women on the other end. In many cases a sympathetic friend, a place to stay, a few pieces of baby furniture and clothes are part of the assistance

Birthright provides to get her life back on the track again.

"We had a benefit concert recently at Coral Ridge Presbyterian Church. From that we got 15 new volunteers, but we still need more."

"Right now we could use something for our office to store donated clothes in. We need baby furniture, you know — changing tables, rockers. Recently we received four cribs and by the end of the week they were all gone. We have three requests for high chairs right now — women who say that they need one as soon as one comes in."

"Maternity clothing is always needed. Right now we have some baby clothes, but nothing for those less than a year old. And of course shelter is very important. We need local people who can open their homes to a girl in need of a place to stay. It's a very big need. Even the Catholic Service Bureau calls us to see if we have shelter homes."

So, while the Birthright people are still disappointed about the loss of their yellow pages ad, they are wasting no time in seeking out new ways of publicizing their services. As one counselor put it, "if all of this were just to save one baby a year from abortion, it would all be worth it!"

People offering assistance or needing it can call Birthright at 566-2116.

Evangelization 'outreach' center to open in Hialeah

A grant to start a Catholic Evangelization Center for Hispanics has been awarded to the Archdiocese of Miami by the Pallottine Center for Apostolic Causes in Baltimore.

Purpose of the "drop-in" Center, which will be administered by the

Montalbano elected Mercy trustee

Richard Montalbano, a leading member of South Florida's business and financial community, has been elected to the Board of Trustees of Mercy Hospital.

Montalbano, a resident of South Dade, is First Vice President of Shearson/American Express, Inc., managing the firm's Public Finance Department located in the Miami office.

New dean at Barry

MIAMI SHORES — Dr. Ray S. House has been named dean of the Barry University School of Business effective July 1, 1982. He comes to Barry from Loyola College in Baltimore, Md., where he has served as associate dean of the School of Business and Management and director of Business Programs. Earlier he was chairman of the Department of Business Administration and director of Graduate Programs in Business at Loyola.

The Barry School of Business annually enrolls nearly 300 undergraduate students and more than 100 in its MBA program.

Archdiocesan Office of Lay Ministry, is to develop models for outreach and serve as a location for making contact with those not active in any parish.

The grant is the second within a year from the Pallottine Fathers to the Office of Lay Ministry. Last summer, the Immaculate Conception Province of the Pallottine Fathers in Pennsanken, N.J., provided a grant of \$10,000 to underwrite the cost of classes held in St. John the Apostle parish, Hialeah. About 50 persons participated in the weekly sessions conducted during the past year.

THE NEW Catholic Evangelization Center will be located at 805

Palm Ave., Hialeah, and will be under the direction of Deacon Jose Miguel Guerra assisted by Adele J. Gonzalez, director of Hispanic ministries for the Office of Lay Ministry; and Maria Caton of the Lay Ministry Hispanic staff.

Bible reflections and prayer will be offered initially to begin the evangelization process.

"It is anticipated that the friendliness and listening attitude of the staff will attract Hispanics who are out of touch with the local parish," Dr. Mercedes Scopetta, director of Lay Ministry, emphasized. "The immediate availability of

the staff and the services will bridge the gap between the hesitant visitors' needs and the prompt attention they are looking for. The center also sees itself as being at the service of the parishes in offering training for evangelists, days of reflection, motivation, etc., and its facilities will be available to any parish for these purposes."

The new center will be officially blessed and opened by Archbishop Edward A. McCarthy on the feast of Our Lady of Mount Carmel, Friday, July 16. An open house at 6 p.m. will be followed by 7:30 p.m. Liturgy and simple reception.

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Hall of Fame picks Sister who's almost an 'agency'

By Prentice Browning
Voice Staff Writer

She's a companion, a counselor, a spiritual guide, a club leader and a sometime job adviser.

In fact, many people in Deerfield Beach seem to think Sister Clarette Gross is running an agency.

Actually, Sr. Clarette, a vigorous 70, is the social director at St. Ambrose parish and recently one of nine people named to the Broward County Senior Hall of Fame for her organization of the parish's senior club and because of her concern for the sick and needy.

IT IS ALL a second career to the active nun who came to Florida six years ago after 46 years as a music teacher in Ohio and Chicago.

She chose St. Ambrose because of its high concentration of elderly people, around 70 percent.

"I love the elderly and sick," she explains. "I thought God had gifted me in that area and so I could give something back."

When she started, the church had no program for the elderly but soon Sr. Clarette had with a few core members organized what was to become one of the largest parish senior clubs in South Florida, The Young at Hearts Club, with a current enrollment of 500.

Her outgoing personality and her ability to remember names were assets in bringing together the group which has no elected officers.

A BUSY, AGENDA of activities



A critically ill cancer victim is comforted at her home in Deerfield Beach by Sr. Clarette. (Voice photo by Prentice Browning)

now includes trips to Disney World and the West Coast and even sea cruises. Money is raised through bazaars where arts and crafts are sold. Members recall that at the pre-Christmas bazaar last year \$6,000 was raised in only 4 hours. Gifts are also made for the homebound and shut-ins of the Deerfield Beach community.

Indeed, much of Sr. Clarette's time is spent visiting and ministering to some 75 parishioners who are confined to their homes, nursing centers, retirement homes, or hospitals.

Sr. Clarette will find the help that the homebound need, suggesting doctors, dentists, attorneys and informing them of services that are available in the area.

As a Eucharistic minister the social director will spend hours after Mass every Sunday taking communion to those who are unable to come to the church.

SR. CLARETTE is also a shoulder to lean on for many people who have marital problems or other difficulties that they can't deal with alone. Then there are the people who are just lonely, who have left their family up North and have never made friends in Florida.

"In my position you have to have the patience of Job and a good listening ear," she says.

She often attends funerals, seven in one recent week, and assures the family that she is available if they need her.

"**SOME COME** back to the office and cry on my shoulder, because they have no one else to turn to."

Others use her as an information source for finding work as housekeepers or aides. She currently has a whole file devoted to this purpose.

"I could go 24 hours a day here seven days a week," she says.

Sr. Clarette is indeed available seven days a week, an example of the dedication that was recognized by the Hall of Fame award.

Her involvement in the community may make her earlier life as a music teacher seem pastoral by comparison but she admits she likes her second career best.

"The people here are the most appreciative people on the face of the earth," she says.

Haitians 'free'

(Continued from page 1)

The government had insisted that only those Haitians already represented by a lawyer be released and that, if their asylum claim was denied, they be returned to detention to await their appeal.

Wynne said the USCC "adamantly opposed any such revolving door" policy. "We don't think they should be allowed to take a breath of fresh air and then be detained again."

The judge also ordered the government to photograph, fingerprint and obtain a personal history of each Haitian for future identification, as well

as to grant them legal documents, including work permits.

He asked voluntary agencies to try and resettle most of the refugees outside the South Florida area.

Medina estimates that about 40 percent of those currently in detention have relatives in the Miami area, but adds that the figure is mostly guesswork. "We do not know what we have in there."

"I will always give the opportunity of resettlement (outside Miami)," Medina said, explaining that she will tell even those with relatives here that

opportunities for employment and housing are better elsewhere.

Wynne said hundreds of dioceses across the country have committed themselves to resettling at least 15 refugees in their area, at the rate of four a month. "Our main thrust is going to be to resettle them out of Florida."

Archbishop Edward A. McCarthy, long an advocate for their release, planned to celebrate a Mass with the Haitians in the Krome camp this Sunday, July 4 at 10 a.m. He expressed his joy at Judge Spellman's ruling in the following statement:

"I am pleased and thank God that the Haitians have been ordered released from confinement and that a process has been established for their

asylum hearings.

"Once again after many months of anguish the proud American tradition of humaneness and justice has prevailed. It is a special tribute to the greatness of Miami that an area already so burdened should have protested the treatment of these Haitians in our midst.

"This is a time for healing. It is a time for generous and understanding cooperation by the refugees, their sponsors, government representatives and the citizenry to implement successfully the proposed resolution of this troublesome affair.

"It is a time for recognizing that government officials were acting with sincere intentions and it is a time for seeking to redress the misery of those who were illegally detained."

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Voice Feature

Legionnaires unlock faith doors

(Continued from page 1)

prisoners involved.

At a recent meeting, one 18-year-old prisoner confessed to Vincent that he had no knowledge of God until after he and his parents fled Cuba two years ago and came to Miami.

"Once Castro's soldiers arrested me," he said, his eyes widening with fear at the memory. "They told me I had no right to know anything about God."

He also admitted that he had been to "church" twice. "This room, right here is my church," he said.

Dangerous streets

While Vincent concentrates on the souls locked away from society, others deliver the "Good News" door to door.

Members of the Legion walk the darkest and most dangerous streets in the city, even as crime-weary Miami lock and barricade themselves inside their own homes.

Lillian Fimiani, one of the founding members of the Miami Legion of Mary, has traveled hundreds of miles in this country and abroad to bring people back to the Church. She displays the same cheerful attitude to anyone she meets, whether it is a fallen away Catholic in Dublin, Ireland, a prostitute in downtown Miami or a faithful family belonging to the Church of England.

According to Mrs. Fimiani, "Peregrinatio Pro Christo," or adventuring for Christ, is one of the most important functions of the Legion. Members must dedicate two weeks of vacation time for crusading, often great distances from home and in urban neighborhoods where even the residents fear to venture outside.

'Welcome you'

"Once people know you are from the Catholic Church they welcome you. Ninety-nine percent of the time we are invited into homes the moment we show them the miraculous medal."

One of her most inspirational moments occurred on a peregrinatio in Nottingham, England. "We gave an open house for the group at the Infant Jesus Church of Prague. The weather was terrible, with torrential



Legionaire Erwin Vincent (center) conducts weekly religious instruction classes at the Dade County stockade. Inset, the Legion's vice-president, and one of its founders in Florida, Lillian Fimiani. (Voice photos by Betsy Kennedy)

rains. But hundreds of people turned out and the church was overflowing," she said.

Dedication to "Our Lady and the Holy Spirit" has kept Mrs. Fimiani enthusiastic during her life, despite personal tragedies. She became afflicted with rheumatoid arthritis during her career as an Air Force nurse.

"God brought me down on my knees to worship him," she concludes.

Her illness also forced her to leave the serenity of the cloistered life with the Poor Sisters of Clare, where she spent 3 years. Ironically, it was also an illness that kept legendary Legionaire and African missionary

Edel Quinn from joining the Poor Clares in 1931.

Failure in her attempts to become a nun sparked Edel Quinn's intense desire to serve as a lay missionary. When called upon by the Legion of Mary, she gladly pitted her vast spiritual strength against the dangers of Africa. After eight years of establishing Legion of Mary prasediums and illuminating even the darkest corners of primitive land, Edel Quinn died at the age of 37. Edel Quinn's cause has recently been introduced for beatification. (The cause of Alfie Lamb, Legion of Mary missionary to South America is also under consideration.) Archbishop McCarthy announced that all those who are familiar with Edel Quinn's work should write to him in support of her beatification. Correspondence should be directed to Fr. Richard Soulliere at Little Flower Parish in Hollywood.

Mrs. Fimiani encourages Catholics to join the Legion of Mary. "We should all have an apostolate. The best way is through an organized group. Through the Legion, we seek sanctification for ourselves and we try to get fallen away Catholics back to the Church."

Founded in Dublin

Unlike other organizations which are in a continual state of flux or transition, the Legion maintains the same essential principles which were established by the original founder, Frank Duffy, who sowed the first spiritual seeds for the Legion of Mary in Dublin in 1921. Requirements for

membership remain the same; Legionnaires must be 18 years of age or older (there is also a Junior League membership for under 18), attend regular meetings, complete two hours a week of assigned apostolate work, live high standards of Christian life. The "wings of the Legion" are the auxilliary members. They agree to a praying membership with daily recitations of the rosary and prayers in the leaflet known as the Tessera which are offered as intentions to "Our Lady."

Local members are currently making preparations for the next peregrinatio which will take place in Pensacola July 3-17. Other projects are underway to raise funds. Volunteers at the Legion of Mary House in El Portal are labeling and filling 2,000 bottles of Holy Water to be distributed at future meetings.

As for vice-president Lillian Fimiani, she plans to continue knocking on doors for as long as she can, knowing her illness is in remission.

She considers her improved health to be miraculous. "Many people suffer disfigurement from arthritis. I have only minor traces of the disease. My prayers were answered by Our Lady. I have received graces from God that I can never repay."

Mrs. Fimiani feels that one of the best ways to show her gratitude to God is to continue knocking on doors for as long as she can.

Like Erwin Vincent, she refuses to let any disappointments deter her.

"The Hand of Our Lady is still the best door opener," she says.



At the Legion of Mary house in El Portal, Legionnaires Manuel Sturriaga and Connie Kemp fill bottles with Holy Water. (Voice photo by Betsy Kennedy)

Bishops' draft rejects U.S. nuclear policy

By Jerry Filteau
NC News Service

Important elements of current U.S. nuclear deterrence policy are condemned as immoral in a national pastoral letter draft written by a committee of the National Conference of Catholic Bishops.

The document specifically rejects, on the basis of traditional Catholic moral principles, any policy that holds out the option of nuclear response to a non-nuclear attack, or any strategic deterrence policy that involves the targeting or even the threat of targeting of nuclear warheads on civilian populations.

THE FORMER POLICY is part of the U.S.-NATO defense policy in Western Europe. The latter is a policy operative in current global U.S. nuclear strategy.

The U.S. Joint Chiefs of Staff's "United States Military Posture for FY 1983," for example, says concerning Theater Nuclear Forces in Europe: "TNF may be used in the event of enemy first use of nuclear weapons or in the event of significant failure of the conventional defense" or as a means of "retaliation" for extensive chemical warfare by the Warsaw Pact. Administration officials have strongly repudiated any renunciation of a first-use option. Although U.S. strategic missile targeting is secret, top U.S. military and government officials have repeatedly stressed that their planning includes the fullest range of options, including targeting on cities.

The document sharply questions even the possession of nuclear weapons without substantive progress

toward their elimination.

SAYING THAT "we face . . . a deterrent that is in place and which we cannot, according to Catholic moral principles, approve," the authors conclude that the only justification for possession of nuclear weapons is the principle of temporary "toleration of moral evil." The principle of toleration, however, demands that all efforts be made to get out of this "objectively evil situation" in an orderly, controlled way, the authors say. They emphasize that the principle of toleration invoked is not "a comforting moral judgment, but an urgent call to efforts to change."

The document sharply questions even the possession of nuclear weapons without substantive progress toward their elimination.

The draft pastoral letter, written by a committee of five bishops headed by Archbishop Joseph L. Bernardin of Cincinnati, was distributed June 19 to about 250 U.S. bishops attending an 11-day assembly at St. John's University in Collegeville, Minn.

It goes beyond the teaching of the Second Vatican Council, which it notes "did not make a specific moral judgment on (nuclear) deterrence, save to indicate its inherent dangers."

Last November Archbishop Joseph L. Bernardin of Cincinnati, chairman of the bishops' committee drafting the pastoral letter, delivered a com-

mittee progress report to the nation's bishops in which he said that the time may have come for a "new judgment on deterrence policy," going beyond the explicit teaching of the Second Vatican Council 16 years earlier.

The council declared that "Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation."

IT ALSO DECLARED, "The arms race is one of the greatest curses on the human race and the harm it inflicts on the poor is more than can be endured."

It also questioned the theory of massive stockpiling of arms as a deterrent against attack, warning that it "only serves to aggravate" the causes of war and in the long run "is no infallible way of maintaining real peace . . . no sure and genuine path to achieving it."

But the world's bishops gathered in council also said that many people view massive defensive deterrence "as the most effective way known at the present time for maintaining some sort of peace among nations."

The council did not address the specific issues involved in the use of nuclear weapons, the threat to use them, or their specific role in a policy of military deterrence.

In making a fuller, deeper analysis of nuclear weapons themselves and offering concrete moral judgments on not only their use but the threat to use them and the possession of them in a policy of nuclear deterrence, the U.S. bishops' war and peace committee has worked out a far more detailed



YOUNG MESSENGER — A young demonstrator holds up a crude cardboard sign with his suggestion on what to do with arms. The boy was one of thousands demonstrating in New York during sessions of the second United Nations conference on disarmament. (NC photo)

expression of Catholic teaching on war and peace than was done by the council.

In doing so it has made what could be a major step toward a collective church teaching on nuclear weapons, an issue that a number of religious leaders have begun to call the most serious moral issue in human history.

U.S. bishops take a look at selves

By Rosemary Borgert

COLLEGEVILLE, Minn. (NC) — The 252 U.S. bishops who came to Collegeville expected 10 days of prayer and reflection and "that's precisely what we did," said Archbishop John Roach, president of the National Conference of Catholic Bishops.

'We want to present ourselves as men, to pray for the people we serve and try to lead in a loving spirit, not in a coercive way.'

Archbishop Roach, archbishop of St. Paul-Minneapolis, and Bishop James Malone of Youngstown, Ohio, vice president of the bishops' conference, held a press conference June 22 at St. John's University on the last full day of the assembly.

A bishop's role in church and society today was the focal point of individual meditation and group discussion by the bishops during the "Assembly for Prayer and Reflection on Episcopal Ministry" June 13-23.

ARCHBISHOP ROACH and Bishop Malone agreed that the setting and the schedule allowed the body of church leaders "to come to grips with some very important questions."

"The collegial nature of the bishops' conference has been enriched immensely by this experience," Archbishop Roach said. "That's very important. We will find it easier to address difficult questions, and to do it collegially and prayerfully."

Five papers were presented to the bishops during the 10 days. The papers focused on the bishop as builder of community, as evangelizer, in collegial sharing of ministry, as sanctifier, and in the American political and economic context. Providing the basis for daily discussions in small groups of seven, the papers were not intended to further a consensus on any issue.

The two conference leaders insisted that the Collegeville meeting was not convened to result in action by the bishops.

At a post-meeting press conference in Washington June 24 Bishop Malone reiterated the general framework of the meeting and highlighted what he said were the "more fre-

quently mentioned" topics or concerns raised by bishops during their discussion sessions.

LOOKING AT THEMSELVES as individuals, he said, bishops expressed concern about finding time for their own spiritual lives and for regular study as preparation for their teaching role, and about finding ways to be personally present to their own people, especially their priests and co-workers and the poor — all while fulfilling their administrative and other duties, many of which cannot be delegated.

He said they expressed concern about the needs and problems regarding the declining number of priests, the need to encourage new ministries, and the need to provide for the recruitment, training, continuing education and spiritual formation of priests and others engaged in ministry and teaching.

In addressing the relation of bishops and theologians, Bishop Malone said, on the one hand they expressed an appreciation of theologians as "an important resource" in the church and a "strong desire" for good relations

and collaboration between bishops and theologians. On the other hand, he added, concern was expressed that "real pastoral harm has been done and continues to be done by publicity surrounding dissent from the teaching of the church. We need to find ways of dealing with this situation to prevent or reduce the pastoral harm."

HE SAID THE BISHOPS also brought up the issue of tension between uniformity and diversity, wondering how much pluralism is desirable and how much uniformity is necessary.

Relatedly, he said, the bishops raised the question of the role of women in the church and how to be "honest about problems in the church" in a way that "does not simply accept secular values and priorities and apply them simplistically."

He also said the bishops raised perennial problems about the relationship between the bishops of the country and their national conferences, committees and staffs, and whether as teachers in the field of justice they should limit themselves to statements of general principles or make specific applications.

Matter of Opinion

Pro-choice nuns

Phil Donahue is at it again.

He has discovered a small group of nuns who favor "freedom of choice" in the abortion issue and gave them airtime this past Wednesday morning.

The group, the National Coalition of American Nuns, claims to represent about 1800 nuns, a little over one percent of the 121,000 nuns in America. The Coalition recently announced opposition to the Hatch pro-life amendment, saying that while they "oppose abortion in principle and in practice" they believe the responsibility should be left with those "directly and personally involved."

The Miami Herald and other media picked up on this and cited it as "welcome rationality," and now Donahue, always quick to jump at anything Catholic and controversial while avoiding like the plague mainstream Catholic teaching, has added to the confusion.

People in the South Florida area have called in wondering what was going on. So for the record let us state that the other 98 percent of America's Sisters have continued to support not only the Church's stand in theory but in legislative remedies as well.

We want to assume the Coalition Sisters' views are well intended but we would ask them if they also believe decisions in areas of human rights such as the right, say, to refuse service to a black person in your restaurant should be left to those "personally involved."

The Coalition Sisters do not hesitate to support laws in areas of civil rights, nuclear freeze or women's rights. Yet they do not support legislative protection of the unborn. Considering this inconsistency we would have to question their true belief in the Church's teaching that unborn human life has as much right to survive as a woman has to equal pay for equal work, in that they back legislative remedy for the one but not for the other.

Federal cruelty

The feds just won't take no for an answer. Not when it comes to the Haitian refugees.

As of this writing there is every indication the Immigration Service plans to appeal Judge Spellman's ruling releasing the Haitians under strict conditions.

All along, the fed attorneys have been basing their opposition to letting the Haitians out of Krome on the fear that the refugees would not show up for their hearings. So the judge is requiring photographing, fingerprinting, family history, personal and agency responsibility and a weekly report-in on each individual before he is released. How cautious can you be?

Still the feds won't give an inch in the name of human compassion. Doggedly the feds say they will appeal. Now they shift their argument away from Haitian no-show, to Haitians in the Bahamas who will flood our shores.

Why should Bahamian-stage Haitians come here knowing that the

Letters to the Editor

Cuba ERA in 1940

To The Editor:

Without passage of the Equal Rights Amendment, women will not achieve constitutional or economic equality in this century. Equality is a fundamental right of both men and women.

As a Cuban-American woman, I am proud of being able to say that 42 years ago (July 1940) our Cuban constitution guaranteed rights for women similar to those proposed by the ERA.

In Section IV, Article 20, it says: "ANY DISCRIMINATION BASED ON SEX, RACE, COLOR OR SOCIAL CLASSES, AND ANY OTHER TYPE OF DISCRIMINATION CONTRARY TO HUMAN

DIGNITY SHALL BE ILLEGAL AND PUNISHABLE."

In Section V, Article 43, it says: "MARRIAGE IS THE LEGAL FOUNDATION OF THE FAMILY AND IS BASED ON THE PREMISE OF EQUAL RIGHTS FOR BOTH PARTNERS; THE ECONOMIC ORDER WILL BE ESTABLISHED ACCORDING TO THIS PRINCIPLE."

It was also established that: "MARRIED WOMEN ENJOY THE TOTAL RANGE OF CIVIL LIBERTIES, WILL NEED NO LICENSE OR AUTHORIZATION TO MANAGE THEIR PROPERTY AND WILL BE ALLOWED TO FREELY PARTICIPATE IN COMMERCE AND INDUSTRY, AS WELL AS WORK AS PROFESSIONALS, LABORERS OR AR-



feds are still planning to send any released Krome Haitians back after they get their fair hearings?

Fact is, the feds still want to make an example of the Haitians. But they have made their point. Continuing to fight the judge's reasonable ruling gives the U.S. an image of cruelty to the rest of the Hemisphere.

TISTS AND ENJOY THE FRUITS OF THEIR LABOR."

Again recognizing this equality under the law, Section VI, Article 60, which deals with working conditions, includes this statement:

"WORK IS AN INALIENABLE RIGHT OF THE INDIVIDUAL THE STATE WILL USE ALL ITS POWER TO GUARANTEE ... EVERY WORKER THE ECONOMIC CONDITIONS NECESSARY FOR A DIGNIFIED EXISTENCE."

Article 62 sums everything up: "IDENTICAL JOBS IN IDENTICAL CIRCUMSTANCES WILL ALWAYS BE PAID EQUALLY, REGARDLESS THE PEOPLE WHO WORK AT THEM."

The ERA never proposed or implied that women go to combat or use

the same toilets as men. It merely tried to write into the laws of the United States the same legal protections for women that were established in Cuba on July 10, 1940.

Maritza Torrent Robles
Hialeah

The Voice welcomes letters for publication from those who sign their correct name and address. Names may be withheld on request.

Letters for publication should not exceed 250 words and are subject to condensation and editing.

Anonymous letters are not welcome—neither are letters which lack charity or reason. Both types will be relegated to the wastepaper basket.

The U.S. bishops and their national staff

During the month of June, the U.S. Catholic Conference staff, and a few members in particular, took a drubbing in at least two published columns and one magazine article.

In a syndicated column, my friend Father Andrew Greeley, long a critic of the USCC staff, placed Father J. Bryan Hehir among those he considers romantic activists "with simple, moralistic and often angry solutions to everything." Father Hehir is associate USCC secretary for international justice and peace.



BY MSGR.
GEORGE HIGGINS

"In a syndicated column my friend Fr. Andrew Greeley, long a critic of the USCC staff, placed Fr. J. Bryan Hehir among those he considers romantic activists "with simple, moralistic and often angry solutions to everything." Fr. Hehir is associate USCC secretary for international justice and peace."

I could not disagree more. In my opinion, Father Hehir is more professionally competent and less given to simple, moralistic and angry judgments than any other priest I have met during 42 years in Washington.

IN ANOTHER context, Father Enrique Rueda, director of the Catholic Center at the Free Congress Research and Education Foundation in Washington, D.C., wrote in a column: "A committee of five bishops has been established to draft an official church statement concerning Christianity and capitalism . . . Good will notwithstanding, one wonders whether a fair or accurate statement will be produced," given the nature of most recent episcopal statements. "The church staffers assigned to do the groundwork for the

bishops concerning social and political questions are always leftists," he added.

Jesuit Father James Schall, assistant professor in the Department of Government at Georgetown University, recently told readers of *The National Review* that, according to one "wag," the USCC headquarters "is the last bastion of the hippie culture, a sort of ecclesiastical Haight-Asbury."

That's surprising to me. As one who worked in the USCC headquarters for 36 years, I always thought the place was rather square.

In any event, what have the hapless USCC staffers done to merit this attention?

THE ANSWER, I think, is simple. In varying degrees, their critics are aiming, not at them, but

at the 300 or so U.S. bishops.

Father Schall, I believe, is fearful that, come November, the bishops will take a position on nuclear arms radically different from his own. His fears in that regard are probably well founded.

Father Schall cites comments by a fellow Jesuit, Father Kenneth Baker, editor of the *Homiletic and Pastoral Review*. Father Baker, he says, "recently remarked that the U.S. Catholic Conference . . . has taken on a sort of independent life, with its own points of view, cadre, experts and interests. The result is a case of the bureaucratic tail wagging the episcopal dog, the bishops following the lead of their own underlings — a phenomenon not unknown in other institutions, to be sure, but a strange state of affairs for spiritual leaders to be enmeshed in."

But I disagree. Rightly or wrongly, the bishops have taken up the nuclear weapons issue on their own initiative and come November, may very well adopt a position that goes beyond anything recommended to them by their staff.

A YEAR from now, the bishops are scheduled to issue a pastoral letter on the American economy and Catholic social teaching. Again, they took up this issue on their own initiative — not at the prompting of their staff.

During nearly two weeks in June, the U.S. bishops gathered at St. John's Abbey in Collegeville, Minn., to pray and consult with each other on their roles. Their staff was not involved in planning the meeting and took no part in the proceedings. The bishops were on their own.

From all accounts, the Collegeville proceedings were wide open and the tone progressive. My guess is that the meeting's long-range results will not meet with the approval of those critics who believe that the USCC staff is running things on social and economic issues.

(NC News Service)

The human side: from my perspective

Few people want to be perceived as if they were non-emotional computers filled with data and facts that pop out at the touch of a button. Romantic at heart, we love to be considered warm, caring persons — human.

Recently I was invited to speak in a college. My topic was research and religious education. In my remarks, I interjected some personal, pastoral feelings about the findings I presented. I even displayed some emotion, much to the dismay of my host. Later he confided that he had expected more charts and graphs.

No doubt my position as research director for the U.S. Catholic Conference will cause some to wonder why a computer-type like me is writing a weekly column. Statistics are sometimes a real bore.

But give me the benefit of the doubt and I promise to demonstrate that within the stats and graphs there are exciting worlds to discover. Like Marco Polo, researchers are explorers of sorts.

THE RIGHT ARM of a researcher is a question that won't go away — the indomitable question. Because of our work with such questions, my colleagues and I are put in touch with the life of the church in ways many never experience.

We encounter the world of youth, for example, by pursuing questions about the values young people cherish. Who gets through to youth? How do they do it?



BY FR.
EUGENE HEMRICK

We encounter the church's ministry in action. Where, we ask, will the ministry of priests, Religious, laity or permanent deacons be in the next 10 years?

As is evident, questions that just won't go away are the researcher's hallmark, as they will be in my future columns.

How many an all-nighter I have pulled with college students — listening, arguing, joking and commiserating — and in the process gaining a better understanding of life and its values.

—I MET in Dallas with a committee on the permanent diaconate. There we asked how this new breed of ministers, their wives, supervisors and bishops envisioned the diaconate as a future source of church service.

—In Denver, campus ministry was the question. A colleague and I collaborated on the formulation of a questionnaire that would cover the critical

issues campus ministers face.

—Questions from the growing numbers of Hispanic people in the United States sent me to Albuquerque. There I learned that Hispanic people are in the majority in much of the Southwest.

—In Seattle I discovered just how important it is in some places to work for Christian unity.

—In a recent meeting with a group of divorced and separated people, I discovered that some statistics we had gathered did not reflect the depth of hurting these persons endure.

On vacations I have cycled through Europe armed with indomitable questions. I asked "Why?" in German and Italian — "Warum?" "Perche?" — and learned about the gypsies of Freiburg, about Dachau, about the plight of exiles and about how much I take our freedom and customs for granted.

MORE THAN anything else, indomitable questions teach me that those I work with enrich me more than my work itself. Daily I am alerted to international and national justice issues, migration problems, the issues of Catholic education and many other issues.

In the weeks ahead as I write this column, I hope you will agree that when the statistics are turned inside out, some very interesting people are encountered. For behind the stats and graphs in my office, there's a goldmine of rich human life. I want to write about that.

(NC News Service)

Opinion

The myths of old age

Five years ago, I sponsored a seminar called "What Do We Really Know About Aging?" at the New York university where I was working. Experts on aging from around the United States discussed problems and opportunities older people face.



By Antoinette Bosco

The conference was a real eye-opener for me. Then, recently, I read a Readers Digest article discussing the myths people hold concerning older persons. The article confirmed what I learned from the conference.

Let me give examples of some common myths people hold about senior citizens today.

1. Older people are no longer cared for by their families.

Far from being abandoned, 95 percent of older people in the United States who need care find it within their own family setting. Only 5 percent are in nursing homes. By and large, families show much responsibility for their needy members.

2. Older people are a sad, unhappy lot, beset by health problems.

On the contrary, many people 65 and older today are in reasonably good shape physically.

In terms of health, thanks to advances of medical science and technology, men and women stay healthier than ever before. And they live longer.

During the past 40 years there has been a subtle shift of population trends in the United States; the average age of

citizens now is higher. Several decades ago, the life span for women was about 72 years, for men about 68. Now women can expect to live an average of 78 years, men 72 years.

3. The older person suffers great hardships economically, hovering on the edge of poverty.

Financially, the statistics for older persons are very interesting. About 15 percent are on the poverty level, dependent solely upon their Social Security checks. Another 10 percent live on incomes of \$10,000, including Social Security.

The remaining 75 percent run the gamut financially, from being comfortable to extremely wealthy.

What I have discovered in the past few years is that we tend to take a small percentage of senior citizens — those who really are poor and sick and without families who care — and make them the norm for all senior citizens.

Once the myths concerning the aging person are dismissed, however, we begin to realize that aged people are as varied as any other age group.

Moreover, I am certain that older persons are going to become an increasingly powerful group in the United States.

Older persons already are gaining recognition as a likely source of skills and talents for part-time jobs. I saw a TV program recently which highlighted two major U.S. corporations with policies for hiring older persons. The companies hire older people because these people are considered so reliable.

"Someone who has worked for many years understands what working involves," a spokesperson said. "Older people aren't likely to call up at the last moment and say they won't be in tonight because they've got a date."

I have interviewed many people in their 70s and 80s who are still working. Usually they work on a part-time basis and often are involved in some kind of craft.

Again, politicians are beginning to recognize that older people have political clout — they have the vote and are willing to exercise it. Many older people work actively for their favorite political party and campaign for legislation they consider important to their interests. (NC News Service)

Never act in panic

There is a serious problem in the decline of religious vocations in the Church today, no need to hide from the fact. But the danger is that it will be seen as a crisis situation and that there will be pressures for decisions made in panic to meet it.



By Dale Francis

There are some, of course, who will say it is a crisis situation. A front page headline in the *New York Times* a couple of weeks ago read: "50% Fewer Catholic Priests Seen by 2000." The source of the prediction was the National Opinion Research Center which said that by the end of the century the present 58,085 priests in the U.S. will be reduced to less than 25,000.

Is the prediction reasonable? We'll know for certain in 18 years. The Center based its prediction on the declining number of seminarians and the rising average age of active priests. The fact is there are just 11,645 seminarians listed in the 1982 Official Catholic Directory, 10 years ago there were 22,963. Studies indicate that in 1970 just 23 percent of priests were more than 55 years old, the projection is that by the end of the century 40 percent will be more than 55.

OBVIOUSLY THERE are reasons to be concerned. Whether the dire predictions are justified is something time will tell. But the Center's prediction says there will be 33,000 less priests in just 18 years. That's a decline of more than 1,800 priests a year. The 1982 directory shows a decline of just 313 priests in the last year. We are losing too many priests, we need more priests but most people don't realize there are 2,504 more priests in the U.S. now than there were in 1962.

But it isn't the purpose of this column to counter the

predictions. Rather the point this column intends to make is that whatever the crisis, decisions concerning it should be made calmly and not in panic.

The *New York Times* article quoted those who believe the solution may be found in ordaining women and married men and in adopting optional celibacy. Father Neil McCaulley, president of the National Federation of Priests' Councils, was quoted as saying, "Many people believe that God is providing more vocations to the priesthood." But, he said, many of those who feel called are women and married men and the Church's rules are keeping them "from exercising their ministries."

THE ARTICLE reported that Jesuit Father Avery Dulles and some other theologians believe the Catholic Church should try to learn from the earliest traditions of Christianity when, for more than 1,000 years, clerical celibacy was optional.

It may well be time to examine these questions. The Vatican has spoken on the question of ordination of women but there are not only theologians but some bishops who have suggested there should be further study of the question. It is not, as Father McCaulley suggested, just a question of Church rules but a theological question and a complex theological question since the Women's Ordination Conference also questions the nature of ordination.

Married men have been ordained in some of the Rites of the Church and even, in rare instances, within the Latin Rite. It is a question that has been under serious study in the past and could be in the future.

OPTIONAL CELIBACY poses a different problem. Some who urge it seem unaware that when it was permitted the choice was made before ordination. Priests did not marry but before ordination made the decision between marriage and celibacy. It is especially delicate for some tie this option to the return of priests who have married to the active priesthood.

Study of the questions is possible but the important thing is that decisions should be made outside of any pressure of a vocation crisis, calmly and deliberately as the serious theological and ecclesiastical questions they are, not in the panic of meeting some present situation.

'Why shouldn't I see the movies I want?'

Q. My parents are strict about what movies I go to see and this makes me mad. All my friends got to see "Conan, the Barbarian," "Porky's," and "Paradise," but I wasn't allowed to see any of these. What can I do about this?



By Tom Lennon

A. For one thing, you can be glad your parents are keeping you from wasting lots of money.

Five college students persuaded me to shell out \$4 to see "Conan, the Barbarian" with them. I was hopping mad afterward about the waste of money.

It was not, however, a total waste of time. We all had much fun laughing frequently and loudly at this dumb movie, which I think was meant to be taken seriously.

The people behind us seemed to enjoy our jokes, comments and mockery of all the hokey silliness on the big screen.

BUT TWO young people in the row ahead of us were not amused. They were all wrapped up in the blood, gore and spearing.

One of these boys was seeing it for the second time and would occasionally comment, "Watch! Watch him get this guy!" There seemed to be a bit of blood lust in his eager anticipation.

A COMMERCIAL on television told me all I wanted to know about "Paradise." I gathered that two teenagers run away from the complexities of civilization and have "graphic sex" on a lovely island.

Shades of "Blue Lagoon," that other film that exploited teen-age sex and sought to get money from gullible adolescents.

It seems to me that these last two films could easily encourage a young person to run away from complex problems into a fantasy world. That's not the path to happiness in the real world.

I can imagine the irritation you feel at the limitations your parents place on you. But often seeming strictness is a manifestation of genuine, enduring love.

IN THIS case, it also may be a sign of good taste and common sense.

As for future movies, why not read reviews carefully and be selective. Consult ratings and comments in Catholic newspapers and magazines.

(Send questions to Tom Lennon, 1312 Mass., Ave. N.W., Washington, D.C. 20005.) (NC News Service)

'I hate you mommy'

Dear Dr. Kenny: I have a 5-year-old daughter. I am very proud of her when I take her out, because she is well behaved. I don't think she is spoiled.

She has lots of playmates. We seem to communicate well. I try to say what I mean and mean what I say. What bothers me is this:



By Dr. James
and Mary
Kenny

The last three months I have heard her say, "I hate you," either real low to herself or in the other room, when I say no to something little. It didn't bother me too much because I thought maybe they start saying that at her age. When I questioned her about it, she would say she didn't say that or she was just kidding.

It happened again today when I told her she couldn't have a big box I was throwing away. She

then whispered to her playmate that she hated me. I was very hurt. Can you give me any advice? — Kentucky.

Thank you for your letter. I like your honest admission that you were hurt. Of course it hurts when our children express their resentment.

You can look on your daughter's muffled statements as an opportunity to help her learn how to deal with angry feelings. Here are seven pointers for parents to help children deal with anger in a grown-up way.

1. Love and hate go together. If you love someone, you expect a lot of that person. Often these expectations are unrealistic. For example, your daughter probably loves you and thus expects you to give her everything she wants.

2. Feelings are not logical or rational. People fall in love at the "wrong" time and sometimes with the "wrong" person and for the "wrong" reasons. For this reason it rarely works to argue rationally with an angry person.

3. Angry feelings must be dealt with. Repression is one way to deal with them, but not a good way. Don't try to talk your daughter out of her resentment.

4. It is normal for a 5-year-old, or anyone, to feel angry, even when the anger appears to be unjustified. That is the nature of feelings.

5. Parents are the best ones to teach their children how to handle negative feelings. Negative feelings are not nice. They sound like backtalk or even rebellion. But they do not disappear by denying them or forcing them to remain hidden.

6. Accept verbalized angry feelings without judgment. For example, you might respond to your daughter: "You are angry with me for not letting you have the box. It's OK to be angry with your mother. I love you."

7. Don't accept angry or naughty behavior. Putting feelings into words is the adult way to express anger. However, it is not all right to express anger in naughty behavior. Being angry does not give one license for misbehavior.

In sum, your daughter's anger is the reverse side of her love for you. Accept her anger. Let her know it is all right to feel that way and that you still love her. You will be helping her grow up.

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

The family and social justice

This is the eighth in a series of commentaries by Terry and Mimi Reilly, directors of the Archdiocese Family Enrichment Center, on Pope John Paul II's exhortation on the family.

By TERRY AND MIMI REILLY

The Holy Father is well-known for speaking out on human rights and social justice. In his Apostolic Exhortation, "Familiaris Consortio," he encourages families and family members to become more involved. He writes: "The social role of the family certainly cannot stop short at procreation and education even if this constitutes its primary and irreplaceable form of expression. Families therefore, either singly or in association, can and should devote themselves to manifold social service activities, especially in favor of the poor or at any rate for the benefit of all people and situations that cannot be reached by the public authorities' welfare organization."

Regarding political intervention, he writes, "Families should be the first to take steps to see that the laws and institutions of the State not only do not offend, but support and positively defend the rights and duties of the family. Along these lines, families should grow in awareness of being 'protagonists' of what is known as 'family

politics' and assume responsibility for transforming society; otherwise, families will be the first victims of the evils that they have done no more than note with indifference."

Not all of us have either the talent or the motivation to become this deeply involved in the community or in politics. John Paul offers an action of even greater importance in our society of hospitality in all its forms, from opening the door of one's home and still more of one's heart to the pleas of one's brothers and sisters, to concrete efforts to ensure that every family has its own home as the natural environment that preserves it and makes it grow. In a special way the Christian family is called upon to listen to the apostle's recommendation. 'Practice hospitality,' and therefore, imitating Christ's example and sharing in His love, to welcome the brother or sister in need: 'Whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward.'

We really are called to "practice hospitality" with our own family members and with others in need.

There are two women in our neighborhood in North Miami who are deeply hospitable. They

take in mentally handicapped children for parents who must work. They provide care and love to these special little ones. They extend the hand of Christ to those in great need.

Maybe one of the ways we can "practice hospitality" is to have an especial awareness of the needs of the physically and mentally handicapped persons and their families in our neighborhoods and parishes. We recently saw a bumper sticker advocating the plight of the handicapped, "Share, don't stare." Our awareness of the handicapped is the first step; we can do more. We can become involved and be hospitable, especially to those that might make us feel a little uncomfortable at first. We will discover that the handicapped will probably help us more than we "help" them.

We do need to recognize that persons besides the handicapped need our hospitality. The Pope exhorts the family in writing, "The Christian family is thus called upon to offer everyone a witness of generous and interested dedication to social matters through a "preferential option" for the poor and disadvantaged. Therefore, advancing in its following of the Lord by special love for all the poor, it must have special concern for the hungry, the poor, the old, the sick, drug victims, and those who have no family.

Family Night

OPENING PRAYER:

Dearest Lord, Thank You for summertime and all the fun times it invites us to enjoy. Lord, this summer, help us to recognize Your Presence in the good times we share together. AMEN.

ACTIVITY IDEA

Take some time to share thoughts about what summertime means to the

family. What are its advantages and what are its disadvantages? Then together create a mural, "Summertime Means?" Color pictures, cut out magazines, write poems, whatever summertime symbolizes to each person, put it on the mural. Then together write a list of five ideas for making this summer a delight for everyone. Place the list at the bottom of the mural and then hang it in the kitchen.

ENTERTAINMENT

Play a favorite family game.

SNACK

Fresh fruits in season, how delicious!

SHARING

1. Each share a moment you were happy this past week.
2. Each share a time when you felt you were left out. What were your

feelings?

3. Each share a time you felt loved.

CLOSING PRAYER

Dear Jesus, Thank You for summertime and for the good times we share as a family. Forgive us when we hurt one another and help us to be more loving and thoughtful to others. This summer, help us to be kind towards those who are without a family. AMEN.

Scriptural Insights

GOD'S WONDERFUL PLAN

Readings: Ezekial 2:2-5; 2 Corinthians 12:7-10; Mark 6:1-6

By FR. RICHARD MURPHY, O.P.

"How unsearchable are God's ways, and inscrutable His judgments? Who has known the mind of the Lord, or been His counsellor?" God's plan is truly amazing and unexpected. It has to do with the triumphs of good over evil, with the rescue of man from the sinister consequences of sin. This breathtaking project is not to be achieved by divine fiat, nor by push-button; incredible as it seems, it is to be carried out by fragile human beings who by grace share in God's own life.

It is always somewhat frightening to be entrusted with a great task. Those involved in great undertakings feel the weight of their responsibilities, but at the same time they are exhilarated by the magnitude of the task. To take part in something really great is mind-expanding, yet

demands heroic effort and perseverance.

MANY PEOPLE are inclined by nature and experience to hang back and not try to be heroes. But God has a better opinion of us than that; He demands that His sons and daughters be heroes. A hero is not a special kind of person, but rather, ordinary men or women who, in moments of difficulty, refuse to buckle under, but instead bravely face their problems and **do what is right**. That takes a lot of courage, but that is what makes heroes.

Ezekiel the prophet was one of God's heroes. Physically he was not very robust, and three times he besought the Lord for better health, so that he could do a better job of preaching the gospel to the pagans. Paul must have been astonished at the Lord's casual(?) reply to his request:

"You don't need health. What you need is my grace. My power is at its best in weakness." What He meant was that when the world sees His work being done with power by feeble human instruments, it will have to realize that there is more going on than what meets the eye. That "more" is God-at-work-through-man.

Jesus, God's Son, spoke to the world of love and justice and compassion and goodness, and for His pains He was put to death. Yet God's ways, strange as they are, were effective; in and through Jesus' death, salvation has come to the world. Now, as in ages past, God's great gifts of grace come to us through the sacraments, familiar to us from our youth.

WE ARE TEMPTED to scorn and despise the commonplace, the familiar. Jesus was not accepted by

the people of His home town because everybody knew Him and His relatives. But they were wrong. In His case, that which was familiar masked the very face of God. God is always close to us.

God's children heroically refuse to conform to the spirit of the world. They are aware that God can use them to do great things; they are part of His wonderful plan. If a musician can produce beautiful music from an empty reed with holes in it, God can do mighty deeds through His willing servants.

Looking back, we can see that in Ezekiel "there was a prophet in the world." Looking back over the last 2,000 years, we note that in Jesus we have a Savior, and in His devoted followers we have a vast crowd of heroes and heroines. God's plan is indeed wonderful.

—Alt Publishing Co.

How prayers are answered

Q. Some time ago you answered a question about prayer, how our prayers are answered by God, and how He does things for us in the light of our prayers. But doesn't God know what's best for us, and won't He do that, if He really loves us, regardless of what we ask for — or for that matter whether we pray at all? (Pennsylvania)

A. Obviously, God does love all people. Scripture tells us that He views all of His creation as good, and this goes most of all for human beings, who are made most like Him in their ability to know and to love. Because of that love He always wants what is best for us.

Many elements essential to our relationship to God enter our lives with prayer, not least of which is the deep desire for the things God gives us, which must be in our hearts if we are to be able to receive His gifts.

But did it ever occur to you that what is best may be quite different if I am praying desperately for something than if I am not? We are individuals, all different, even in our deepest relationship with God and the world.

My humility before God, my trust in Him, my conviction in faith and



FR. JOHN DIETZEN

love that something will be good for me, for my children whom I love, or for the people for whom I care very much — all this goes in to determine what is really best for me in God's eyes here and now.

This surely does not mean that we ought always to receive exactly what we want, as we want it, if we pray hard enough. But prayer (and that means above all a habitual prayerful spirit before God) affects us deeply, so that we are truly not the same persons we would be if we did not pray. Therefore, what is best for us will be different, too, in God's eyes as well as our own.

Q. My former husband, whom I married in the church at a nuptial Mass, died recently. We were di-

vorced 30 years ago, and three years later he married a Catholic woman in a Baptist church. He never practiced his faith as far as I know. Recently, he became suddenly ill and died in a coma, without regaining consciousness.

But how could he be given the last rites and be buried from the Catholic Church? I am shocked at this. (Illinois)

A. First of all, there may be much about his last years and days that you do not know. Offhand, I can think of several circumstances that might legitimately explain his burial from the church. Perhaps some of these would be unknown outside of those closest to him in his final hours.

Most important, however, the church gives every benefit of the

doubt to one who has been a Catholic and who indicates any desire to be considered a Catholic when he dies.

Catholic burial never implies approval of all an individual's actions; even less does it imply any judgment of him one way or the other. The church simply accepts the person as one of its children, as a brother or sister of Christ, prays for and professes its faith in the loving mercy of God.

You were deeply hurt by the divorce and the wounds obviously are still far from healed. But I hope you don't begrudge him either the church's prayers or your own.

(Questions for this column should be sent to Father Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, Ill. 61606.)



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'Ridiculous!'

Greeley's latest 'catechism' succeeds only in sales

THY BROTHER'S WIFE, by Fr. Andrew M. Greeley. Warner Books (New York, 1982) 350 pp, \$14.95.

Reviewed by FRANCIS J. BUTLER
NC News Service

Story telling is the fashion in Catholic circles these days. Theologians, scholars and pastors have decided that American Catholic culture is so hopelessly conditioned by prime-time TV and "blockbuster" novels that religious concepts and ideas have to be repackaged and marketed in the form of novels, soap operas, true confessions and fairy tales in order to have impact.

While there is a kind of if-you-can't-beat-'em-join-'em mentality at work here, there is a good deal of merit in the idea of improving ways to reach today's mass-media-bound society.

The problem is, where do we find the people with the gifts, sensibilities and desire to convey religious truth by story? There are not too many Catholic sociologists with this combination, if Fr. Andrew Greeley's recent novels are any measure.

SAYS FR. GREELEY in an after-



Fr. Andrew Greeley

word to his novel, *"Thy Brother's Wife,"* "Why would a priest write a novel . . . about adultery, incest, and sacrilege? . . . Since the beginning of humankind, religion has been most effectively communicated in stories that appeal to the whole person instead of being communicated in doctrinal treatises aimed at the intellect alone."

Most of us can subscribe to Fr. Greeley's thesis, but if *"Thy Brother's Wife"* is a sample of the new way to communicate religion, I, for one, would be glad to settle for the arid abstracts of the National Catechetical Directory.

There are few who do not know something of the plot of *"Thy Brother's Wife"* — its predecessor, *"The Cardinal Sins,"* a lush promotional campaign, and a rash of TV talk show hosts have seen to this.

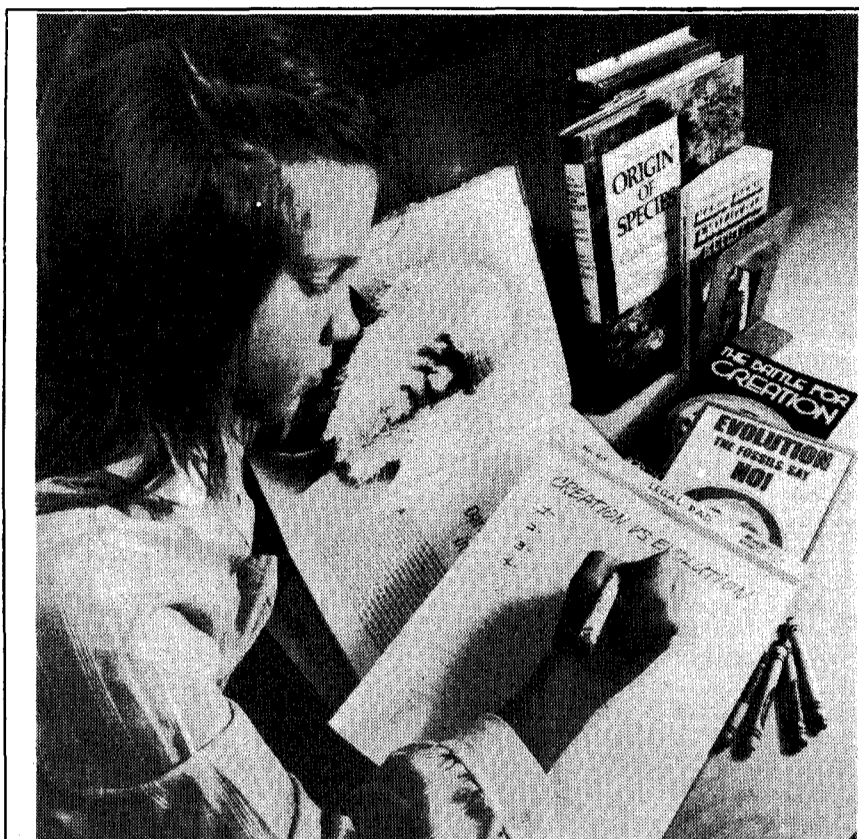
Fr. Greeley's religious tale this time is a rather mawkish account of two brothers, Sean and Paul Cronin, and their father, Michael, whose ambition for his sons leads one to political life and the other to the priesthood.

As most fathers, Michael wants his boys to reach the top of their professions. Unlike most fathers, however, Michael has a few perverse yearnings worthy of Sigmund Freud. For instance, he wants son Paul to marry adopted daughter Nora.

Nora, not the picture of balance herself, consents to dad's wishes but finds herself passionately in love with her other foster brother, Fr. Sean. Paul proves to be a lascivious spouse to Nora and she has an affair with Sean. Accidental death takes Paul to an early grave, leading Sean to propose marriage to widowed Nora. Nora's eventual denial prompts Sean to remain in the priesthood and accept an appointment as the new Archbishop of Chicago.

This is communicating religion?
This is communicating the ridiculous.

"*THY BROTHER'S WIFE*" has little to say about religion, and Fr. Greeley's assertions in this respect strike this reviewer as transparent rationalizations for presenting a very



CLASSROOM STRUGGLE — In schoolboard meetings, state legislatures and courtrooms across the U.S., Christian fundamentalists are demanding that "creation science" be taught in public schools alongside evolution. "Creation vs Evolution: Battle in the Classroom" airing Wednesday, July 7, at 10 p.m. on WPBT, Channel 2, is an overview of the conflict between creationists and evolutionists.

cynical and exploitative view of human relationships and the Catholic faith.

In the final analysis, the only ones who will benefit from Fr. Greeley's new "catechism" will be those who share in the sales profits. No doubt there are many of these, as the book's slick airbrushed cover and an extensive public relations campaign for it suggest. Real evangelistic fervor must be stirring in the assembly lines of air-

port bookstore sizzlers.

My hunch is that high volume sales of *"Thy Brother's Wife"* are fairly predictable but that will say more about the success of commercial marketing today than about the book's lasting merits.

(Butler, a staff member of *Foundations and Donors Interested in Catholic Activities, Inc.*, is a frequent reviewer of books.)

REAL TO REEL

Biblical stories about animals come to life this week when "Real to Reel" visits Dade's metzoo and other South Florida attractions. Next week, the program presents an encore performance of the musical "Godspell" as it was produced by the Inter-

national Drama Workshop of Miami, and St. Louis parish music ministers Paul Lambert and Roger Grenier perform the title song from their new album, "Why Not?". Watch Sunday mornings at 10 on WCKT, Channel 7.

'Poltergeist' gore 'inexcusable'; 'Trek' only fair

• **DEAD MEN DON'T WEAR PLAID (PG)**

Steve Martin, as a 1940s private eye, cavorts with old-time stars of the genre thanks to some clever editing in this affectionate and moderately entertaining spoof. It's a one-joke film but the joke holds up fairly well. Some rather blatant sexually oriented jokes make this strictly mature material, and the U.S. Catholic Conference Communication Department has classified it A-111 — adults.

CAPSULE REVIEWS

• **HANKY PANKY (PG)**

A limp and tedious comedy-adventure in which a mild-mannered architect from Chicago, Gene Wilder, finds himself suspected of murder and pursued by all sorts of people with hostile intentions. Because of one violent scene and some strong language, the U.S.C.C. has classified it A-111 — adults.

• **POLTERGEIST (PG)**

A semi-serious thriller with a few genuine thrills and chills at the beginning, but once writer-producer Steven Spielberg is forced to give some sort of explanation, the paucity of intelligence and consistency at work here becomes achingly apparent. The violence, though too strong for young children, is relatively restrained for the most part, but the inclusion of an especially gruesome sequence is inexcusable, and the U.S.C.C. has

classified it O — morally offensive.

• **STAR TREK II (PG)**

This sequel attempts to be droll and lively but it's only slightly more entertaining than its dull and ponderous predecessor. If you're a Trekkie, by all means go see it, but if you're not one already, this isn't going to make you one. One sequence is too strong for very young children but otherwise the movie is relatively innocuous, and the U.S.C.C. has classified it A-II — adolescents and adults.



FOND FAREWELL — Sister M. Trinita left her post this month as principal of St. Ann School in Naples and was treated by the school's faculty to a cruise in the Bahamas. Sister Trinita, well liked by her staff, has taught in Florida Catholic schools for 23 years and will in the future be administering St. Joseph's School in Anderson, S.C.

Knights raise \$41 million for charity

NEW HAVEN, Conn. — The Knights of Columbus disbursed more than \$41.7 million for charitable and benevolent causes during 1981. At the same time they gave more than 10.4 million hours to community service.

These figures emerge from a compilation of responses to a survey answered by 77% of the Catholic fraternal society's 8,767 state and local units.

The 10,414,145 hours in community service were devoted to youth, hospitals, orphanages and church activities. An additional 1,096,167 hours were dedicated to sick and disabled members and their families. The Knights also made 920,563 visits to the sick and bereaved.

A total of 174,109 Knights were blood donors, an increase of 21,109 over the previous year, leading all

other fraternal societies in this effort.

The actual sum of charitable and benevolent disbursements was \$41,760,925, an increase of \$10 million over the comparable figure the previous year. This includes almost \$3.3 million contributed by the Supreme Council of the society celebrating its centennial this year.

Supreme Knight Virgil C. Dechant expressed satisfaction at the rising level of financial contributions and manpower donations by the Knights. He said the figures are a tribute to the vitality of the order at the grass roots and offer a positive response to President Ronald Reagan's call for an increase in volunteer services. "This shows that the ministry of people to people is very much alive," Dechant added, "and we need not depend on government for every human need."

HRS seeks volunteers

TALLAHASSEE — The state's largest agency — The Department of Health and Rehabilitative Services (HRS) — today kicked off a statewide public awareness campaign to increase the level of volunteerism in Florida's health and social services programs.

Faced with funding cutbacks and 1,300 fewer positions this year, HRS officials said Floridians are responding to help fill the gap by volunteering their time to work in an increasingly wide area of services.

The HRS public awareness campaign

on volunteers will utilize television and radio public service announcements, newspaper articles and a brochure. The brochure outlines wide areas of opportunities for volunteers of all ages in HRS health, social and rehabilitative services for the needy, older people, children, youth and families as well as the handicapped, and persons with developmental disabilities and psychological or emotional problems.

To find out more about volunteering for HRS programs, interested persons should call a local HRS office.

meet at 9 a.m. for 9:15 mass at Little Flower Church at 1270 Anastasia Ave. On July 10th there will be a house party at 8 p.m. at 6260 SW 49th St. \$3 admission.

The Lay Carmelites will meet on July 3rd at Villa Maria Nursing Home, 1050 N.E. 125th St. in North Miami at 2 p.m. Visitors welcome or phone 635-6122.

The Secular Franciscans, St. Bernard Fraternity will meet July 11th at 1:15 p.m. in the Parish Center, 8279 Sunset Strip in Sunrise Fla. Visitors welcome.

The Catholic Widow and Widowers Club of Broward County will have a social gathering on July 5th at 7:30 p.m. at St. John the Baptist social hall, 4595 Bayview

Ralph Martin to speak at Charismatic Conference

Ralph Martin will be a guest speaker at the 3rd Archdiocesan Charismatic Conference to be held on September 24th, 25th and 26th, 1982 at Broward Community College in Pompano Beach.

Ralph Martin is one of the most prominent laymen in the Catholic Charismatic Renewal today, both nationally and internationally. A graduate of the University of Notre Dame, he has been active in the Charismatic Renewal since its beginning in 1967.

Mr. Martin was the founding editor of New Covenant, a magazine for the Catholic Charismatic Renewal, and is presently a consulting editor for the magazine. For five years he was the director of the International Catholic

Charismatic Renewal Office, first in Ann Arbor, Michigan and then in Brussels, Belgium, where he worked closely with Cardinal L. J. Suenens in order to promote the worldwide Charismatic Renewal, foster ecumenism and build Christian Communities. He continues to serve on the International Council of the International Catholic Charismatic Renewal Office. Recognized by the Vatican as an international leader among the laity, he has had audiences with Pope John Paul II and the late Pope Paul VI.

A registration form appears on page 7 of this edition of the Voice. Those wishing to attend should register early as seating is limited and a sell-out is expected.

Dr. Schneider honored by St. Mary's

WEST PALM BEACH — Dr. Thomas J. Schneider, Chief of Staff of St. Mary's Hospital, was honored recently at the Annual Meeting of the Medical Staff, it was announced by Thomas F. Hennessey, Chief Executive Officer of the Comprehensive Medical Center.

Dr. Schneider, who has served as Chief of Staff for the past two years, will complete his term of office June 30, but will remain on the Medical Executive Committee as Vice Chief of Staff for the next two years.

A graduate of the School of Aerospace Medicine, Brooks Air Force Base, San Antonio, Texas, Dr. Schneider served in Viet Nam for two years at the Nha Trang Air Base. He was a Flight Surgeon in the United States Air Force with the rank of

Captain. He also received the Bronze Star and two Air Medals during the war.

Dr. Schneider was appointed to the Medical Staff at St. Mary's Hospital in July, 1971. He has served as Chief of the Department of Internal Medicine and Director, Division of Medicine, for three years prior to his election as Chief of Staff in 1980.

Biscayne announces aviation program

Since the business side of flying has become nearly as important as the technical aspects of getting a plane in the air, Burnside-Ott Aviation, the world's largest civilian aviation training center, has joined with Biscayne College to announce Monday, June 28, a new four-year aviation administration program geared toward developing airline personnel who combine the best of technical training with business skills.

Entrance exam at Chaminade

The entrance test for new students to the Fall Term at Chaminade High School will be held on the school campus, 500 Chaminade Drive, Hollywood, Thursday, July 15th, at 8:40 a.m.

Registration forms for the test are available by calling the Admissions Office, 989-5150 (Broward), 624-1681 (Dade), or by visiting the Main Office weekdays between 8 a.m. and 3:30 p.m.

It's a Date

Dr., Ft. Lauderdale. Refreshments. For more information call 772-3079 or 561-4867.

The Legion of Mary is inviting all its active members to join the "Peregrinatio Pro Christo" in Pensacola from July 13-17. Members will pay for their own expenses and can be with the team for one or two weeks. For more information call Mrs. Lillian Fimiany at 685-8852 and/or Virginia Doherty at 235-6838 from 1 p.m. to 8 p.m.

Queen of Peace Pre-fraternity of the Secular Franciscan Order will meet Sunday, July 4, 1982, at St. Richard Church, 7500 S.W. 152 St., Miami, Fl. Instructions for Postulants and Novices will start

promptly at 1:00 p.m., Benediction at 2:00 p.m., followed with the monthly meeting and fellowship. All those interested in joining the Family of St. Francis of Assisi and becoming active members are invited. Visitors are welcome.

St. Juliana's Separated and Divorced Support Group invites you to join their next regular monthly meeting to hear guest speaker Ed Campion on the topic "How To Improve Your Memory," to be held on Wednesday, July 7th, at 8:00 P.M. in the cafeteria located at 4500 S. Dixie Highway, W. Palm Beach. Refreshments and fellowship are always available. Don't forget! For further information, please call Mary 833-8255 or Betty 655-4653.

VOICE

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'CHINA ACROSS THE STREET'

Our shrinking world

By Katharine Bird
NC News Service

"We live in a fantastic century," enthuses philosopher Huston Smith in "The Religions of Man."

It is a century of "incredible discoveries of science." But even aside from that, Smith writes, it is a century when "lands across the planet have become our neighbors. China across the street, Egypt at our doorstep."

A student of world religions, Smith points out that communications media and travel by air "have shriveled space." In addition, even those who never travel find that the issues of the world are thrust into their homes via newspapers and magazines and television.

For Smith, the narrowing of the gap between East and West may turn out to be the most momentous fact of the 20th century. He says, we "have been suddenly catapulted from town and country onto a world stage," a change that bears enormous consequences for all people.

ABOUT 2,500 years ago, Smith writes, it took an exceptional person like the Greek philosopher, Socrates, to state, "I am not an Athenian or a Greek but a citizen of the world." Today, in Smith's view, all people need to struggle toward this goal.

People need, he says, to become like cosmic dancers. "The cosmic dancer, the world citizen, will be an authentic child of his parent culture but related closely to all."

Smith goes on to explain that, although people will continue to cast down roots in their own families and societies, and to have their own perspectives, nonetheless, they can no longer afford to be cast "in the hard molds of oblivion to the rest" of the world.

Smith's book, "The Religions of Man," became a classic introduction



In "The Religions of Man," Huston Smith writes that in this world, which is growing so much smaller, people need to become like cosmic dancers. "The cosmic dancer, the world citizen, will be an authentic child of his parent culture but related closely to all." (NC photo)

for students taking their first look at the complexities of religions throughout the world. The book is not intended to be all-inclusive. The author calls it instead, "a base from which to journey forth."

Smith, a retired Massachusetts Institute of Technology professor, offers numerous reasons why people should seek greater understanding of world religions.

- The widely traveled author is convinced "the surest way to the heart of people is through their religion, assuming it is still alive and has not fossilized." He remarks, "The God-seekers of every clime, lift their voices in the most diverse ways imaginable to the God of all men."

- Smith also hopes that greater understanding among different peoples and different religious groups will aid the cause of world peace. He quotes from President Dwight Eisenhower who once said: "With everyone a loser in any new war, a better understanding than ever before is essential among people and among nations."

- Studying world religions is likely to reveal the common humanity which resides in all people. Smith is very conscious that a religion blends universal principles with a local setting. But the universal principles, he adds, communicate something to human beings throughout the world, whatever their place or culture.

He continues: "To glimpse what belonging means to a Chinese; to sense with a Burmese grandmother what passes in life and what endures; to crack the paradox of a Zen monk in Kyoto . . . to swing such things into view is to introduce a whole new dimension into the glance of spirit."

Smith thinks that a look inside other world religions "can carry a thousand derivative benefits, silent harvests of the yield of wisdom, but the basic reward is the view itself."



By Father John J. Castelot
NC News Service

When Jesus entered Jerusalem in procession, Mark's Gospel says he went into the temple precincts. But that time he just looked around, then went back to Bethany (Mark, 11:11).

For Mark, geography is important. It serves his theology. In Mark's Gospel, Galilee is the special territory for Jesus. Galilee is the scene of his healing activity, the place of salvation.

Jerusalem, on the other hand, symbolizes antagonism, hostility. Even during his Galilean ministry, opposition to Jesus comes "from Jerusalem"; it is there he will be killed. So during his final week, Jesus pointedly stays outside the city, entering only to attempt to melt

the obduracy of the leaders.

MARK RECORDS a strange little incident in connection with Jesus' visit to the city the day after his arrival. Jesus sees a fig tree. But he can find no fruit. "It was not the time for figs."

He curses the tree, declaring it sterile (11:14). But if it was not the time for figs, why the violent reaction?

The unreasonableness of the situation alerts us: We are dealing with symbolism. The symbolism emerges as one reads on.

What we have here is another example of Mark's bracketing technique — a writing technique in which two episodes, like arms of a bracket, enclose another account.

The curse of the tree is the first
(Continued on page 23)

The withered fig tree...

Buddhism

Facts and myths about a religion that's helping Christians find their source of life

By Dolores Leckey
NC News Service



Early in the morning, a temple servant comes to the Buddhist temple near Nagoya, in southern Japan, to prepare the incense for the day. (NC photo from CIRIC)

Buddhism sounds exotic.

The word "Buddhism" long conjured up images of an esoteric religion, alien to the West. However, during the past four decades, the West has been exposed more and more to the beauties and wonders of Asia. Today the religion of Buddhism seems less distant.

The word, "budda" literally refers to a being that is enlightened. The name usually refers to a particular historic person, Gautama Siddhartha (563-483 B.C.) who was born in India. Among buddhists, however, Siddhartha represents only one in a line of enlightened beings.

There are many stereotypes regarding Buddhism. One holds that the religion denies the value of this world — that followers of Buddhism pass their earthly existence in a trance of sorts, waiting for death and their passage into pure nothingness.

The late Father Thomas Merton, the famous Trappist monk, likened that distortion to the misunderstanding endured by some Christian mystics. St. John of the Cross, for example, is regarded by many people as a life-denying ascetic. In reality his mysticism superabounds in love and joy.

WHEN I FIRST STUDIED the Buddhism of Asian Tibet, I too held a stereotype of what a lama-rimpoche (a holy teacher) was like — unapproachable and mysterious. I was sure if I met one I'd be silent and afraid.

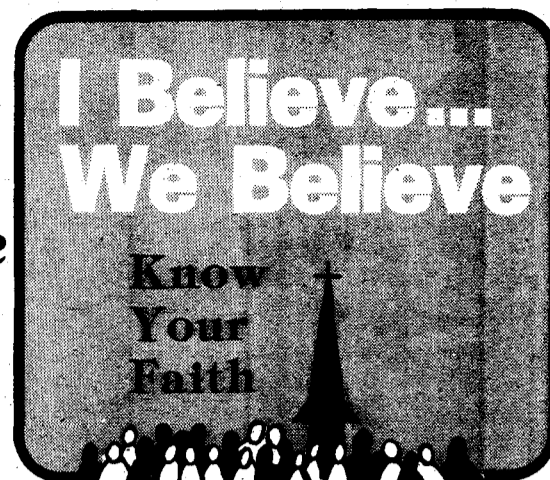
Then I did meet a rimpoche, one whose books I had read. He was gracious, humorous and interested in others. I was struck by the man's ability to concentrate on each person he spoke with.

This rimpoche emphasized the importance of spiritual enlightenment. He was especially interested in meeting Christians deeply committed to their own religious traditions.

Each person, he felt, ought to "dig his or her own well, and to continue digging and not to run off to dig another's well."

Eventually, he said, you will come to the water, the source of life. But, he cautioned, if you give up digging your own well, you will never reach the water.

There is a practice of meditation known as Zen. It often is associated with Buddhism. In fact, one of the main Buddhist schools is Japanese Zen Buddhism. But Zen practice is not limited to Buddhism. For Zen is not a theology of revelation and salvation. Nor is it mysticism



as we understand it in the West.

Zen encourages those who practice it to undertake an effort to get to the direct experience of life itself. One asks such questions as: What does it mean that I exist? Who am I?

Obviously, such questions are not reserved to Buddhists. Christians and many others ask them. You might say those questions and the determination to answer them are something Christians and Buddhists share.

A person who studies Zen wants to come to grips with reality — with the everyday experience of the senses and the invisible reality undergirding everything.

ONE OF THE ZEN approaches is characterized by silent meditation. This school bears a resemblance to Christian methods of meditation.

During the past two decades, a number of young people have been on an eastward journey of sorts. Many have been led to the study of Zen.

These men and women whose roots are Christian are seeking ways to integrate Zen approaches with Christianity. Some are choosing to live this out in monasteries. But some are choosing to continue life in the world, in families and professions, in social and cultural life.

They are being helped, many of them, by monks and nuns to connect what they have learned in Zen with the deepest wells of Christian prayer.

Perhaps today it is becoming more and more urgent to explore in depth the meaning of our humanity and of the Christian themes of "life in Christ" and "unity of Christ."

This exploration, if it is to lead to action, will transform one's life. I think it will ultimately mean facing the narrow gate that Jesus spoke of, and deciding whether or not to enter.

Those who choose to enter the narrow gate will benefit from the past experience of others who have sought the Spirit within life.

Zen values waiting, patient waiting. That is itself an act of humility.

And I've always imagined that one had to bend low to make it through Jesus' gate.

(Continued from page 22)

arm of the bracket. The second arm turns up in Chapter 11:20, on the way back to Bethany when the tree is seen "withered to its roots."

The two arms of the bracket enclose the account of the cleansing of the temple. "Cleansing" is hardly the word! Jesus' action is symbolic. For literally it makes little sense.

The activities he disrupts in the cleansing episode are legitimate activities. People had to purchase animals for sacrifice, and they had to change ordinary coins into the Jewish and Tyrian currency which alone was acceptable in payment of the temple tax.

If there are those who have turned the area into 'a den of thieves,' it is not because they are involved in dishonest transactions. It is rather that they use the temple as an

asylum, a cover-up for the thievery — and worse — perpetrated in their daily lives.

THE MAIN THRUST of the incident is expressed in the citation from Isaiah 56:7: "My house shall be called a house of prayer for all peoples."

The temple must be a place to meet God in the intimate interpersonal relationship of prayer. It is not to be a place for empty ritual which glosses over godlessness.

Most important for Mark's gentile Christians, the temple should be a house of prayer "for all peoples." The reaction of the chief priests and scribes indicates that they got the message. They began to plot against him.

But again, Mark is careful to

point out that the opposition came from the leadership, not from the people in general. This is not a condemnation of the Jewish people. In fact, furious as the leaders were, they were "afraid of him because the whole crowd was under the spell of his teaching."

Verses 22-25 of Chapter 11 are sayings of Jesus which appear in other contexts in the other Gospels. For example, "When you stand to pray, forgive anyone against whom you have a grievance . . ."

Mark places the sayings here as a sort of commentary on the temple incident. The true spirit of religion is to be characterized by deep trust in God, unwavering faith and a readiness to forgive.

This new era will be ushered in by the death of Jesus.

...and a visit to the temple

AUTHORS GIVE CHURCH MIXED REVIEWS

Catholicism plays on Broadway

NEW YORK (NC) — John R. Powers, author of the musical "Do Black Patent Leather Shoes Really Reflect Up?" said he finds it "annoying" that the New York theater is already cluttered with five "Catholic" plays, including some very critical of the church.

The 35-year-old playwright said he is convinced that it is still possible to have a "basically positive" Catholic-oriented musical, with lots of laughs, with which anyone who went through the pains of growing up can identify.

Powers went to Catholic schools and, he said in an interview, "it was tough. After a Catholic school education, everything else is easier."

WHILE POWERS came out of the system a booster of Catholic education, another playwright, Christopher Durang, did not. He wrote "Sister Mary Ignatius Explains It All for You" which has been praised by the critics (in part because, "It has the sting of a revenge drama") and has been sharply attacked.

"Ignatius," an off-Broadway production, has angered the Archdiocese of New York and the Catholic League for Religious and Civil Rights because Durang and six other playwrights received funds partly from the New York State Council on the Arts.

"The problem," said Father Edwin O'Brien, archdiocesan communications officer, "is that there should be some accountability for public monies. The idea of supporting the arts is excellent." Along with the league, the priest sent telegrams of protest to State Sen. John Marchi.

The "Ignatius" show received funding as part of a \$50,000 award from the Playwright Horizons umbrella group.

Powers' show is the sixth "Catholic" show in New York. Besides "Ignatius" the others are "Bella Figura," by a Franciscan brother about a Franciscan brother struggling to uphold his vows of chastity; "Agnes of God," about a nun whose child, born in a convent, is mysteriously murdered to avoid a scandal; "Catholic School Girls,"

described by one critic as "pointless as it is puerile" and "Mass Appeal" about a priest and a rebellious young seminary student.

"When I went to St. Christina's Elementary School in Chicago," Powers recalled, "We might have 82 students in a class. But I learned to read and we diagrammed sentences from the top of the ceiling to the bottom of the floor."

He grinned. "I bet we could invade Normandy with those diagrams."

HE REMEMBERED affectionately the Dominican Sisters of Springfield, Ill., his teachers between 1951 and 1959, and the Irish Christian Brothers who taught him at Brother Rice High School in Chicago from 1959 to 1963. Power received his bachelor's degree from Loyola University, Chicago, and his doctorate in radio, television and film from Northwestern University, Evanston, Ill. Until recently he was an associate professor of speech and performing arts at Northeastern Illinois University.

"It's a good system," he said, summarizing his Catholic educational experiences, "and it's going

to survive."

"Patent Leather Shoes" already has a good record behind it. It played a year in Chicago, with 1,200 performances at the Forum theater and 10 months in a suburb of Detroit. Before going to New York it played five months in Philadelphia.

"The most pleasing comment I've heard is that people have a good time when they see it. They come back and back again. The musical is really about growing up. It has songs such as "How far is too far?" and "Does God love little fat girls?"

"We all remember things that were embarrassing in school. We all had good teachers, but some were real stinkers. In my way of thinking, the good far outweighs the bad in Catholic schools. For a lot of Catholic kids, the nun was the roughest sergeant they ever had. But it was fun. You don't have to be a Catholic to enjoy the musical."

One nun once told him, "Mr. Powers, you'd better spend more time with your books and less with your smart mouth."

He believes that was one of the few times a nun was wrong.



A nun disciplines a pupil in this scene from "Do Black Patent Leather Shoes Really Reflect Up?," a musical comedy about growing up Catholic which is one of five shows based on Catholic experiences currently playing in New York. (NC photo)

A question of justice

By Hilda Young NC News Service

Perhaps this is a good time to mention a group of mothers who have been disenfranchised of what most of us would assume to be their rightful security.

A recent Supreme Court ruling denies all military benefits to wives of military personnel when they are divorced.

The impact of this decision is staggering. In many cases, women who have supported this nation for one and two decades and more — rearing military families, enduring countless moves, standing in the background as spouses served tours of duty — have been left without medical benefits, without pension benefits, without job skills.

A retired — and now divorced — navy wife recently told me of her predicament. "I was called a 'military wife' " she said. "And after retirement I was classified a 'retired navy wife.' But because I could no longer endure his being home yet living as if he were still overseas, I divorced him. This included 14 years of alcoholism and seven years of AA and Al-Anon, a total of 21 years."

She and her four children moved 20 times in 17 years.

"When the divorce was granted I immediately lost all commissary, exchange and medical benefits. His new wife now receives these benefits," she said and added: "The certificate of appreciation I received on retirement states, "Grateful appreciation for her unselfish, faithful and devoted service and her unflinching support and understanding for a lasting contribution to the nation."

The statement verges on dark humor.

A note of hope comes from various provinces of the National Council of Catholic Women. They are supporting these wives and mothers in securing federal legislation that would entitle them to pension and other benefits.

The council should be applauded. These mothers should be supported.



La justicia social es un bien común, dijo el Papa

Por Rev. P. Kenneth Doyle
(De NC News)

En la clásica novela de Julio Verne, Fineas Fogg dió la vuelta al mundo en 80 días. Pero el héroe mítico ha sido superado por alguien de la vida real: Juan Pablo II, quien ha hecho la hazaña en solo 34 días.

A partir de Mayo 12, al salir el Papa de Roma en un viaje de cuatro días a Portugal, Su Santidad ha recorrido algo más de 25,000 millas en un itinerario que también le llevó a Inglaterra, Argentina y Ginebra, en Suiza. La tierra tiene solo 24,900 millas alrededor del ecuador.

Increiblemente, el viaje a Ginebra, el más corto en término de distancia y tiempo entre los catorce viajes al extranjero que el Papa ha realizado en sus tres años y medio de pontificado, fué el más agotador.

Durante las doce horas que pasó en Ginebra, Juan Pablo II ofreció diez discursos, el número más elevado de charlas en un solo día en cualquiera de sus viajes. Hecho al final de un arremolinado mes, este viaje gravó las reservas físicas de los 62 años del Papa. Quizá como indicación de que los viajes cobraban ya el peaje acumulado, el Papa no hizo su acostumbrada visita a los periodistas a bordo en el vuelo de 90 minutos de regreso Roma.

El viaje a Ginebra tuvo un marcado simbolismo: el Príncipe de la Paz, que ya había anotado viajes a Inglaterra y Argentina en persecución de ese ideal, estuvo ahora de visita en la Ciudad de la Paz: Ginebra, una ciudad pintoresca de lagos y bulevares, hogar de más de 200 organizaciones internacionales humanitarias. El espíritu de Ginebra es de diálogo y reconciliación.

La primera parada del Papa fue a la oficina de la Organización Internacional del Trabajo. En una hora habló a unas 1800 personas en cuatro grupos representativos de los gobiernos, de los empleadores, de los obreros; y del personal de dicho organismo. En sus discursos la palabra clave fue "solidaridad", la cual aparecía 51 veces escrita con "s" minúscula, pero la aplicación a la ahora suspendida unión laboral de su nativa Polonia era obvia.

El Papa propuso solidaridad entre gobiernos, empresarios y trabajadores en perseguir el ideal de los derechos de los obreros. Tal cooperación ha sido hechura de la Organización Internacional del Trabajo desde su fundación en 1919.

El año pasado el Santo Padre tuvo



A pesar de los esfuerzos de los agentes de seguridad que tratan de mantener al público alejado del Papa, un joven se las arregló para tocar la mano del Pontífice al llegar éste al Palacio de Exposiciones para celebrar la Misa.

intenciones de anunciar su encíclica "Sobre el Trabajo Humano" en la planeada visita a esta organización internacional, pero el artero ataque a su vida en Mayo de 1981 causó la suspensión de la visita que ahora realizó y la publicación de la encíclica se pospuso hasta Septiembre pasado.

No obstante, en esta visita el Papa hizo una síntesis de dicho documento, cuyo tema central es la dignidad de la persona humana, el obrero, que debe ser el valor central en cualquier estudio del trabajo.

Refiriéndose al incremento de sofisticación en los medios de producción como una de las actuales causas del desempleo, el Papa defendió "el principio de la primacía del individuo en el trabajo sobre los requerimientos de producción o las meras leyes económicas.

"La persona humana es el primero y el último criterio en el planeamiento de empleos," dijo el Papa.

Además de reunirse con los grupos ya mencionados, el Santo Padre tuvo reuniones con el secretariado de la OIT, con miembros del Centro para Organizaciones Católicas Internacionales, con los observadores representando a la Santa Sede en las oficinas de las Naciones Unidas y las oficinas de la Cruz Roja Interna-

cional.

En su charla a los miembros de la Cruz Roja el Papa elogió la labor humanitaria de la institución, diciendo que "es consistente con el Evangelio de Jesús" y caracterizando a sus miembros como "aquellos que trabajan con espíritu de propia negación; quienes encuentran su compensación en el conocimiento de que el servicio ha sido ofrecido". Y dijo también que es "la obligación de cada nación firmar sin reservas" convenciones propuestas por la Cruz Roja que salvaguarden la salud física y psicológica de los prisioneros de guerra y que prevengan las torturas.

El Papa y los miembros de su cortejo visitaron también el Centro Europeo de Investigaciones Nucleares, donde 2,300 científicos de 140 universidades y laboratorios de varias naciones del mundo, estudian la conducta de las partículas subatómicas.

Mientras exaltaba la investigación científica y sus posibilidades para el desarrollo de los abastecimientos de alimentos en el mundo y fuentes de energía pacífica, el Papa señaló también las limitaciones de la ciencia, diciendo que "los estudios científicos han generado otras preguntas de mucho alcance, tales como ¿Cuál es el origen del cosmos? y ¿Por qué en-

contramos orden en el universo?"

Sin embargo, la bienvenida al Papa por los católicos de Ginebra fué de mucho formalismo. Aunque el 51% de la población de la ciudad es católica, no se lanzaron a la calle como en otras ciudades extranjeras que ha visitado. La razón es que esta visita no se anunció como visita pastoral a los católicos de Suiza, la cual ha sido prometida para una próxima ocasión, siendo esta esencialmente para hablar con los delegados ante la OIT y los demás grupos internacionales con sede en la ciudad. Muestra de este específico propósito es el hecho de que Juan Pablo II no besó el suelo suizo, como ha hecho en todos los países visitados, porque él no vino a visitar el país sino a las organizaciones internacionales de Ginebra. Sin embargo el tono bajo de la recepción católica subió varias octavas en la gozosa y colorida Liturgia celebrada en el nuevo Palacio de Exposiciones de la ciudad.

PARRAFOS SOBRESALIENTES DE ALGUNOS DISCURSOS DEL PAPA.

De su alocución al personal de la OIT
"... la justicia que ustedes han de promover es un bien común interna-
(Sigue en la pág. 4A)



Hablando de...

Los Carismáticos

Por Rev. P. Arnaldo Bazán

Mucha gente tiene una idea equivocada de los llamados "carismáticos" y hasta algunos que se autotitulan como tales están muy lejos de comprender, exactamente, lo que la palabra significa.

Esto es lo que ha llevado, en realidad, a confundir las cosas hasta tal punto que ya lo "carismático" tiene para muchos una conexión con fenómenos raros, propios para la observación de los parasicólogos.

Efectivamente, no se puede negar que hay grupos llamados "carismáticos" que se parecen más a una reunión de espiritistas o de santeros que de discípulos de Cristo.

San Pablo, al hablarnos de los carismas (Ver la. Corintios, capítulos 12 al 14), se refiere a ellos como dones espirituales o ministerios que todos los creyentes tienen diversamente para ponerlos al servicio del bien común.

No se trata, por tanto, de un privilegio que reciben unos cuantos ni es cosa que convierta a unos en más santos que a otros.

La gran mayoría de estos dones espirituales han sido constante regalo de Dios a sus hijos a través del tiempo. Algunos de ellos, sobre todo el de hablar en lenguas, habían quedado relegados al olvido.

De un tiempo a esta parte hemos visto surgir, a veces con cierto grado de espectacularidad, grupos llamados "pentecostales", por referencia al día de Pentecostés en que el Espíritu Santo se derramó sobre los apóstoles.

Estos grupos, que surgieron primeramente de entre las confesiones cristianas separadas (protestantes), han hecho hincapié en el

uso profuso de estos dones, especialmente el de curación y el de milagros.

Al menos eso es lo que se ve más de bulto, ya que muchas personas sólo captan lo externo y dejan de percibir ciertos valores menos visibles.

Es innegable que se ha hecho mucho daño a los creyentes sencillos, al ofrecer, a veces en campañas clamorosas, la curación de las enfermedades como atractivo para llamar la atención sobre tal o cual predicador y así lograr reunir millares de personas en masivas concentraciones.

Esto no ha conseguido gran cosa y la realidad es que, después de tales campañas, pocas han sido las reales conversiones, pues la mayoría de la gente acude por pura curiosidad a ver si, efectivamente, se realizan los milagros prometidos.

La mayor parte de los espectadores termina viendo milagros con el mismo asombro que los trucos de un prestidigitador o un mago, y se queda sin aceptar lo fundamental. Hay que pensar, además, que no siempre se consiguen todas las curaciones que se pregonan.

Jesús hizo gran número de milagros, y por ello atraía gran multitud de personas, pero nunca lo pretendió directamente, de tal manera que en ocasiones hasta prohibió que se diera publicidad a las curaciones realizadas.

El sabía de sobras que sin la fe no se llega a percibir totalmente la acción de Dios, lo mismo que es imposible a un soberbio llegar a la fe a través de los milagros. Por eso dijo: "Si no escuchan a Moisés y a los profetas, aunque resucite uno de entre los

muertos, no le creerán" (Lucas 16,31).

Si bien el uso de los carismas caracteriza la llamada "Renovación en el Espíritu Santo", lo fundamental en ella es la vivencia de la doctrina cristiana en el amor y el servicio a Dios y al prójimo.

Por eso se da tanta importancia a la oración y a la vida comunitaria. En esto es que se pueden distinguir, en realidad, los auténticos cristianos, según aquello de Pablo: "... si me faltara el amor, nada soy" (la. Corintios 13, 2-3).

Se supone que cuando se habla de renovación no se está diciendo que hay que implantar algo nuevo, sino más bien poner otra vez en práctica lo que ya existía.

La Iglesia ha reconocido muchas veces su necesidad de renovación y conversión, pues con el tiempo hay cosas que se olvidan y otras que se hacen en forma inconveniente.

Por eso son siempre bienvenidos los movimientos que bajo la guía del Espíritu Santo intentan trabajar por la renovación de los cristianos con vistas a mejorarse según el Evangelio.

Es indudable que, al poner todo el énfasis en la alegría gozosa de la unión con Dios a través de la oración y con los hermanos por medio del servicio, la Renovación en el Espíritu está haciendo obra de Iglesia.

Los grupos carismáticos se reúnen para orar y, al hacerlo, se destaca la oración de alabanza y acción de gracias, sin olvidar las peticiones y súplicas por las necesidades generales y particulares.

En estas reuniones se alaba y se ora, tanto con palabras como con

cantos, con silencios como con la lectura pausada de la Palabra de Dios.

El grupo adquiere conciencia de la presencia de Dios y la capacidad del creyente para dirigirse al Padre, por Jesús, y bajo los impulsos del Espíritu, sin trabas ni miedos.

Se crea así una atmósfera de confianza, de gozo, de alegría, de paz, que irrumpe en aparente algarabía cuando todas las voces se unen para alabar y expresar la acción de gracias.

Por eso el tiempo transcurre sin prisas, pues nadie se siente aburrido ni se mide el gozo con un reloj en la mano. No quiere decir esto que no haya orden ni concierto, pues los grupos tienen dirigentes que controlan y orientan.

La Renovación en el Espíritu busca hacer realidad el ideal que animaba a los primeros cristianos, sin intentar imitarlos al pie de la letra, ya que es posible poner en práctica el Evangelio también hoy, pues la Buena Noticia de la Salvación la trajo Jesús para todos los pueblos de todas las épocas y lugares.

Los carismáticos no son, en realidad, bichos raros. Se les llama así, pero la verdad es que todo cristiano es carismático desde el momento que ha recibido los dones del Espíritu Santo. La Renovación lo que busca es que esos carismas funcionen para bien de todos y al servicio de la salvación de todos.

No es cuestión de rarezas, sino de fe y de amor. Pero no olvidemos que los auténticos cristianos han de parecer raros a los que sólo persiguen un ideal mundano y materialista. Como decía Pablo: "El mensaje de la cruz no deja de ser locura para los que se pierden" (la. Corintios 1,17). Y también: "Nosotros proclamamos un Mesías crucificado. Para los judíos, ¡qué escándalo más grande! Y para los griegos, ¡qué locura! (1 Cor. 1, 1, 23).

"Carismáticos" son todos los cristianos que, en la práctica, ponen los dones recibidos al servicio del bien común. ¡Dios quiera, pues, que todos sus hijos seamos carismáticos en el pleno sentido de la palabra!

Santa Isabel de Portugal

JULIO 4

Isabel nació en Aragón el año 1271. Su padre fué el Rey Pedro III. Fue bautizada Isabel, por su tía la gran Reina Isabel de Hungría.

A la edad de doce años contrajo matrimonio con el Rey de Portugal. Fué muy conocida por su profunda piedad, caridad y preocupación por los pobres. Estableció hospitales, conventos, orfanatos y un refugio para muchachas.

A Isabel también la llamaban "la pacificadora" por su intervención conciliadora en las disputas entre su esposo el Rey y el hijo de ambos, Alfonso, quien dos veces levantó rebeliones contra su padre. Además, Isabel trató siempre de armonizar las disputas de su esposo con sus parientes los reyes de Aragón y Castilla, uno su primo y el otro su propio hermano.

El Rey de Portugal, en la segunda rebelión del hijo, sacó a Isabel de Portugal exilada porque creyó que ella protegía al príncipe. Mas tarde ella regresó a petición del esposo.

Al morir el Rey, Isabel renunció a



la corte y se retiró en el convento de las Pobres Clarisas. Murió en Portugal el 4 de Julio de 1336. Fue canonizada en 1626.

"Ven, bendito, porque me diste de comer..."

Queridos amigos en Cristo:

Sabemos que la pobreza extrema y la desnutrición son condiciones comunes en Asia y Africa, y en realidad no tenemos que ir más allá del sur de la Florida para ver extrema pobreza y desnutrición. Desgraciadamente, es una condición común en muchas áreas viejas y populosas de nuestros grandes centros urbanos en el sur de la Florida, que se han convertido recientemente en un problema debido al gran número de refugiados que han entrado en el sur de la Florida.

Muchos de nosotros nunca hemos visto en realidad estas deplorables condiciones. No obstante, todavía existen. Es un problema serio que debería ser una preocupación para todos los que somos seguidores de Cristo.

Pido vuestro generoso apoyo para este llamamiento anual en favor de las Misiones de los Centros Urbanos de la Arquidiócesis de Miami, que tendrá lugar el próximo fin de semana, 10 y 11 de Julio.

En nombre de todas las personas de las Misiones de los Centros Urbanos, les agradezco su solícita generosidad y preocupación por los que tienen necesidad.

Con saludos personales, me profeso.

Devotamente vuestro en Cristo,

Edward A. McCarthy
Arzobispo de Miami

"Las manos de Ntra. Señora abren todas las puertas"

Por Betsy Kennedy
(Del Staff de The Voice)



Erwin Vincent concentra su atención en los separados de la sociedad.

Todos los miércoles por la noche un grupo de Católicos dedicados al apostolado que realizan como miembros de la Legión de María son puestos tras las rejas de la prisión del Condado Dade.

Afortunadamente, su encarcelamiento es voluntario. Armados con rosarios, biblias, misalitos y la fuerza de su fe los legionarios tratan de liberar a los prisioneros de las angustias de la esclavitud espiritual.

Como miembros del más grande apostolado laico de la Iglesia Católica en el mundo con miembros activos y auxiliares en 1,900 jurisdicciones eclesiásticas, los legionarios cumplen su promesa de "predicar el Evangelio a toda criatura".

Dirigidos por el enérgico y vibrante Erwin Vincent, de 73 años, miembros del presidium Ntra. Sra. del Santo Rosario de la Iglesia St. Dominic han estado enseñando instrucción religiosa a los presos desde hace ocho años. De 575 prisioneros negros en la "estacada", muchos ya sentenciados y otros esperando la sentencia, sólo entre 10 y 15 asisten a las clases.

Esta falta de interés desanimó al sacerdote que solía acompañar a los legionarios.

—El dejó de venir hace unos dos años — lamentó Vincent. — Pero yo creo que nuestro trabajo ha sido fructífero. Al menos le mostramos a Dios que estamos tratando de traer su pueblo a El.

Vincent admite que hasta los guardias, algunos de ellos han estado en la facilidad por 20 años, los censuran preguntándoles:

—¿Qué podrán hacer ustedes con estos animales?

—Si podemos salvar el alma de una persona trayéndola de nuevo a Dios, eso es suficiente — replica Vincent.

En un mísero cuarto, que es un bienvenido alivio comparado con las celdas donde se apiñan 20 o 30 hombres diariamente, los legionarios dan sus clases. Puesto que muchos de los

participantes son hispanos, el rosario se reza en español e inglés. Animan a los hombres a participar leyendo la palabra de Dios o dirigiendo las oraciones. Animadas discusiones a menudo interrumpen las lecturas, pero Vincent estima que una atmósfera informal es el mejor medio para interesar a los prisioneros.

En una reciente reunión un prisionero de 18 años le confesó a Vincent que él no había oído hablar de Dios hasta que el y sus padres huyeron de Cuba hace dos años y vinieron a Miami.

—Una vez fui detenido por los soldados de Castro, — dijo el muchacho abriendo sus ojos con el recuerdo. — Entre otras cosas, me dijeron que yo no tenía que saber nada acerca de Dios.

Admitió que él había estado en una "iglesia" dos veces.

—En este cuarto, aquí mismo está mi "iglesia" — dijo.

Vincent concentra su atención en las almas encerradas lejos de la sociedad, otros llevan la "Buena Nueva" de puerta en puerta.

Los miembros de la Legión de María andan en los más oscuros y más peligrosos callejones de la ciudad, cuando los miamenses cansados del crimen se protegen encerrándose en sus hogares.

Lillian Fimiani, uno de los miembros fundadores de la Legión de María, ha viajado centenares de millas en el país y en el extranjero para traer gentes de nuevo a la Iglesia. Ella despliega la misma alegre actitud ante cuantos encuentra, sea un católico alejado en Irlanda, una prostituta en el bajo Miami o una familia fiel de la Iglesia Anglicana.

Para la Sra. Fimiani, "Peregrinatio Pro Christo", aventura por Cristo, es una de las más importantes funciones de la Legión. Los miembros deben dedicar al menos dos semanas de sus vacaciones para la cruzada, a menudo a grandes distancias de su hogar y en



Connie Kemp y Manuel Iturraga trabajando en la Casa de la Legión.

barriadas urbanas que hasta sus residentes temen caminar por ellas.

Lillian no ha perdido su fe en la inata bondad del ser humano en los 25 años de servicios en la Legión. Asegura que cuando la gente sabe que usted es de la Iglesia Católica le dan la bienvenida, y noventa y nueve por ciento de las veces le invitan a entrar cuando ven la Medalla Milagrosa.

Su dedicación a Nuestra Señora y al Espíritu Santo la han mantenido entusiasta a pesar de tragedias personales. Durante su carrera como enfermera en la Fuerza Aérea contra-jo artritis reumática, la cual la forzó a dejar el claustro de las Pobres Clarisas donde pasó tres años de vida religiosa. Coincidentemente, esta fue la misma enfermedad que obligó a la legendaria Legionaria y misionera en Africa por la Legión, Edel Quinn, a dejar también el convento de las Pobres Clarisas en 1931.

Contrario a otras organizaciones que están en continuo cambio o transición, la Legión mantiene los mismos principios esenciales desde que fueron establecidos por su fundador original Frank Duffy, sembrador de las primeras semillas espirituales de la Legión de María en Dublin, Irlanda, en 1921. Los requisitos para entrar en la Legión son los mismos: tener 18 años o más (hay también una Liga Juvenil), asistir a las reuniones

regulares, cumplir dos horas semanales del apostolado asignado, vivir según las altas normas de Vida Cristiana. Las alas de la Legión son los miembros auxiliares; ellos aceptan una membresía de oración con diaria recitación del rosario y de las oraciones del librito conocido como "tésera" que son ofrecidas a Nuestra Señora.

Los Legionarios, según la Sra. Fimiani, tienen su vista puesta en la próxima "Peregrinatio" que tendrá lugar en Pensacola, Florida, del 3 al 17 de Julio venideros. Cientos de miembros están ya preparándose para el viaje. Muchos miembros están trabajando en la Casa de la Legión de María poniendo etiquetas a botellitas de agua bendita que serán distribuidas en futuras reuniones.

La artritis reumática que causó años de sufrimientos a Lillian Fimiani ahora está en receso. Ella dice que su actual buena salud es "un milagro", porque sus plegarias han sido respondidas por Nuestra Señora.

—¡He recibido tantas gracias del Señor que nunca podré pagarlas! — dice mientras piensa que seguir tocando puertas es un medio de devolver algo de lo que ha recibido.

—Las manos de Nuestra Señora son las mejores tocadoras de puertas que existen — concluyó la Sra. Fimiani.

Juan Pablo II canoniza a "su primer santo"

Ciudad del Vaticano. — Ante más de 20,000 personas, Su Santidad Juan Pablo II canonizó a "su primer santo" en la Basílica de San Pedro.

La canonización de San Crispín de Viterbo, hermano capuchino que murió en 1750, fue la nota sobresaliente de un tranquilo fin de semana en el Vaticano, cuando el Papa comenzaba un más ligero programa para el verano.

En su homilía, durante la Misa de Canonización de dos horas de duración, el Papa dijo sobre San Crispín:

"Este auténtico hijo de San Francisco de Asís, ofrece una lección de humildad y fiel adhesión a Dios, al amor, a la pobreza, de obediencia a la Iglesia y de dedicación a la Virgen María."

San Crispín nació en Viterbo, Italia, en Noviembre 13 de 1668. Su nombre de familia fue Pietro Fioretti; trabajó como zapatero en su juventud

y a los 25 años de edad formó parte de los capuchinos tomando el nombre de Hermano Crispín. Es mejor recordado entre los suyos por sus 40 años en la orden fungiendo como "cuestor" (solicitante de limosnas) en Orvieto. En tal capacidad no sólo recolectaba suficiente dinero para proveer a las necesidades de la orden sino que sobraba para ayudar a los pobres de la población también.

Durante sus 57 años como capuchino, el Hermano Crispín también trabajó como cocinero en las ciudades italianas de Albano y Tolfá; como enfermero en Roma y como jardinero en Monterotondo.

Desde sus primeros años de religioso se le atribuyeron milagros y su natural gozoso y feliz, dicen los que han escrito sobre él, se irradiaba a todos los que le rodeaban. Murió San Crispín en Roma el año 1750 a las edad de 82 años.

