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'No' to genetic
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Catholic Archdiocese of Miami

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Silver Jubilee Year

'The visit will be a big political fact' —L. Walesa

Will Pope's trip raise resistance?

By Father Kenneth J. Doyle
NC News Service

The aim of the current papal trip to Poland is to provide a badly needed moral boost for the Polish people. This, however, could alter the political situation too, since morale affects power.

Many people familiar with Poland's history say that religion, for the Pole, has always been linked with resistance to repression, with not giving in, with refusing to accept a harsh situation as normal.

Vatican officials see this as being the immediate practical effect of Pope John Paul II's second trip to his native country and his 18th trip outside Italy in his four-and-a-half year pontificate.

"I don't think that the pope will change the external political situation, at least not immediately," a Polish priest on the Vatican staff said. "That situation is deeply rooted in political and social history and any changes will be long term ones. But the pope is going to confirm the faith of the people."

IN POLAND, "confirming the faith means in the current situation something very concrete," he added.

"The coexistence of opposing groups in Poland is something very strained and difficult today," he said. "And Jesus said to love your enemies, to forgive and to be reconciled. That is urgent in Poland."

Something else central to the Christian faith is to support people in their suffering, the Polish priest said, and the pope wants his fellow Poles to know that their agony is his.

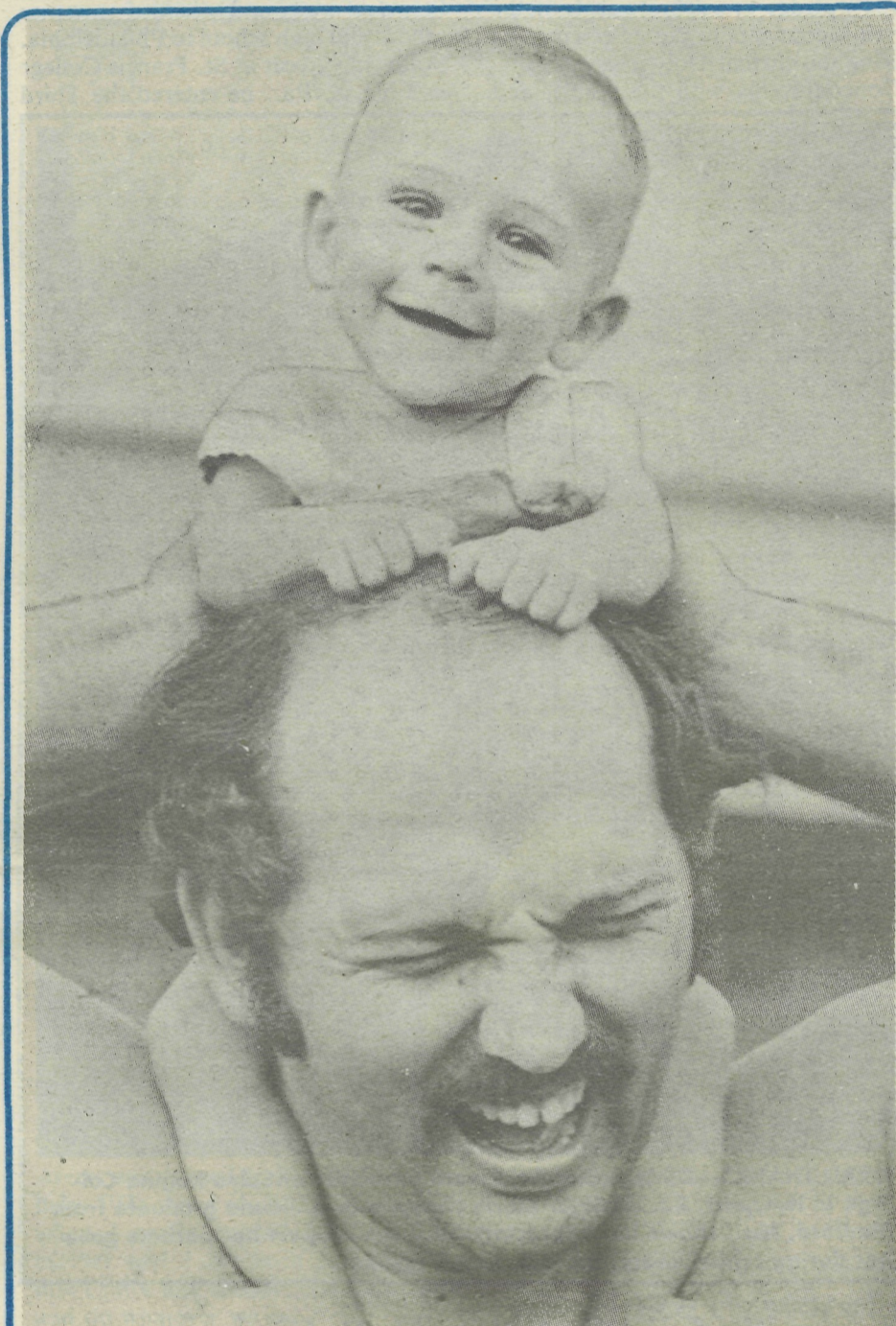
Lech Walesa, the founder of the now-illegal Solidarity labor union, makes a similar observation, that the pope is coming chiefly as a spiritual leader. But he adds that religion and politics are tightly woven in Poland today.

"The visit," he told an Italian magazine before the trip, "while having a religious character, will be a big political fact, because the renewal of a person's morale does not leave the political situation unchanged."

Whatever the pope's purpose for the trip, the Polish Communist government has its own.

POLAND'S POLITICAL leaders have admitted that they want to use the pope and his visit to show Western governments that Polish life is calm

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Pain of fatherhood

...Is lovingly endured by Wilson Ledford as little Jeremy happily pulls on what's left of Dad's hair as Father's Day approaches. For another story of a Miami father's legacy to his family and the problems of the real world of families today see page 8.

Evangelization

Where have we been, where are we going?

(The Archdiocese of Miami has now completed three years and three phases of its five-year Evangelization Plan. Many parishioners, however, do not have a clear understanding of what the plan is all about and where we are going. In the following article, Marsha Whelan, Archdiocese Assistant Director of Evangelization, gives a comprehensive look at what Evangelization means and some innovative things that are happening here.)

By Marsha Whelan
Archdiocese Asst. Dir.
of Evangelization

There is no doubt that we have been engaged in a struggle with the whole concept of Evangelization during these past three years. This struggle was manifested the first year by the problems encountered with the use of the word evangelization itself. It is not a word that falls easily on Catholic ears. It has not been a part of our Catholic vocabulary although we were always engaged in it. The word is one which we Catholics generally associated with Protestants and Fundamentalists.

Because the word itself was new to

us, many perceived the thrust in the Archdiocese for Evangelization as another "new program." Today, the word Evangelization is much more ac-

'Some took a deeper look and found that while Evangelization is not new, maybe new methods and ways of spreading the Good News of the Gospel were needed'

ceptable and heard more often in Catholic circles.

As we began to understand the word

better, another struggle emerged. People began to dismiss the whole thing with a comment that goes something like this: "Well, that's certainly not new. It is what we have been doing."

But the thrust and emphasis toward Evangelization remained and some took a deeper look and found that while Evangelization is not new, maybe new methods and ways of spreading the Good News of the Gospel were needed; maybe if we all understood better our vocation in the Church as evangelizers, the message of the Gospel would indeed be spread.

During the third phase of the plan, a

Continued on page 12

Pope anoints amputee bishop

By Father Kenneth J. Doyle

VATICAN CITY (NC)—An Italian-American archbishop who is a double amputee was among the more than 100 people in St. Peter's Square who received the sacrament of anointing of the sick from Pope John Paul II on June 5.

The Italian-American, 70-year old Archbishop John Henry Boccella, who lost both legs to diabetes six years ago, also concelebrated Mass with the pope. The archbishop, who concelebrated from a wheel chair, later said the Mass was "a marvelous experience filled with great emotion."

The anointing ceremony, which lasted two hours under a 90-degree afternoon sun, fulfilled part of the pope's pledge to celebrate each of the seven sacraments in public ceremonies during the current Holy Year.

Concelebrating with the pontiff and

Archbishop Boccella were 11 handicapped priests, including two who are blind.

After anointing his concelebrants, on the altar platform directly in front of St. Peter's Basilica, the pope walked down the steps and into the square where he gave the sacrament to the sick and elderly people, most of them lying in a semicircle on hospital stretchers.

After anointing each of them, the pope chatted briefly with them, then caressed and blessed them.

In the square were more than 20,000 people, many of them hospital workers from Rome who had volunteered to assist the sick during the ceremony.

Archbishop Boccella, who was born in Avellino, Italy, moved to the United States as a boy and attended grammar school and high school in Philadelphia. Following a year at St. Francis College in Loretto, Pa., he entered the Third

Order Franciscans and completed his seminary studies in Italy. During much of his priesthood, he visited the United States regularly, raising money for medical treatment of the poor in Italy.

Later, he became superior general of the Third Order Franciscans. In 1965 he asked to be sent to the missions. He worked for 10 years in Turkey, where he became Catholic metropolitan of the country.

In 1977, because of heart problems caused by diabetes, both of his legs became gangrenous and had to be removed.

Archbishop Boccella, who also raised funds for a shrine in Rome dedicated to Our Lady of Good Health, now lives in a Rome clinic conducted by the Little Sisters of the Sacred Heart.

During the homily of the Mass of anointing, Pope John Paul said that "whoever knows how to accept illness

with faith and to endure it with love, in fact unites himself mystically with Christ, 'the man of sorrows' and becomes a precious instrument for the redemption of his brothers."

Earlier in the day, the pope had given his Sunday noon blessing to 40,000 visitors to St. Peter's Square. Speaking from his apartment window overlooking the square, the pontiff recited the Angelus prayer and commented on the significance of the mother of God as related to the Eucharist.

"Every Mass puts us in intimate communion with her," said the pope.

"At the root of the Eucharist," he added, "there is the virginal and maternal life of Mary, her overflowing experience of God, her walk of faith and of love which, through the works of the Holy Spirit, made of her flesh a temple, of her heart an altar."

News at a Glance

Nuns told to 'pray canon law'

TECHNY, Ill. (NC)—"Pray canon law," a Vatican official told approximately 200 nuns gathered for a symposium on religious life under the new code of canon law. Montfort Father Elio Gambari, undersecretary of the Vatican's Congregation for Religious and Secular Institutes and a consultant to the Vatican commission responsible for the recently completed revision of church law, said the new law "tells us what we are and what we are to do as Religious." The new code, formally issued in January and taking effect in November, is the result of nearly two decades of work to revise the general laws governing Western or Latin-rite Catholics in light of the reforms of the Second Vatican Council.

Catholic-Anglican dialogue set for August

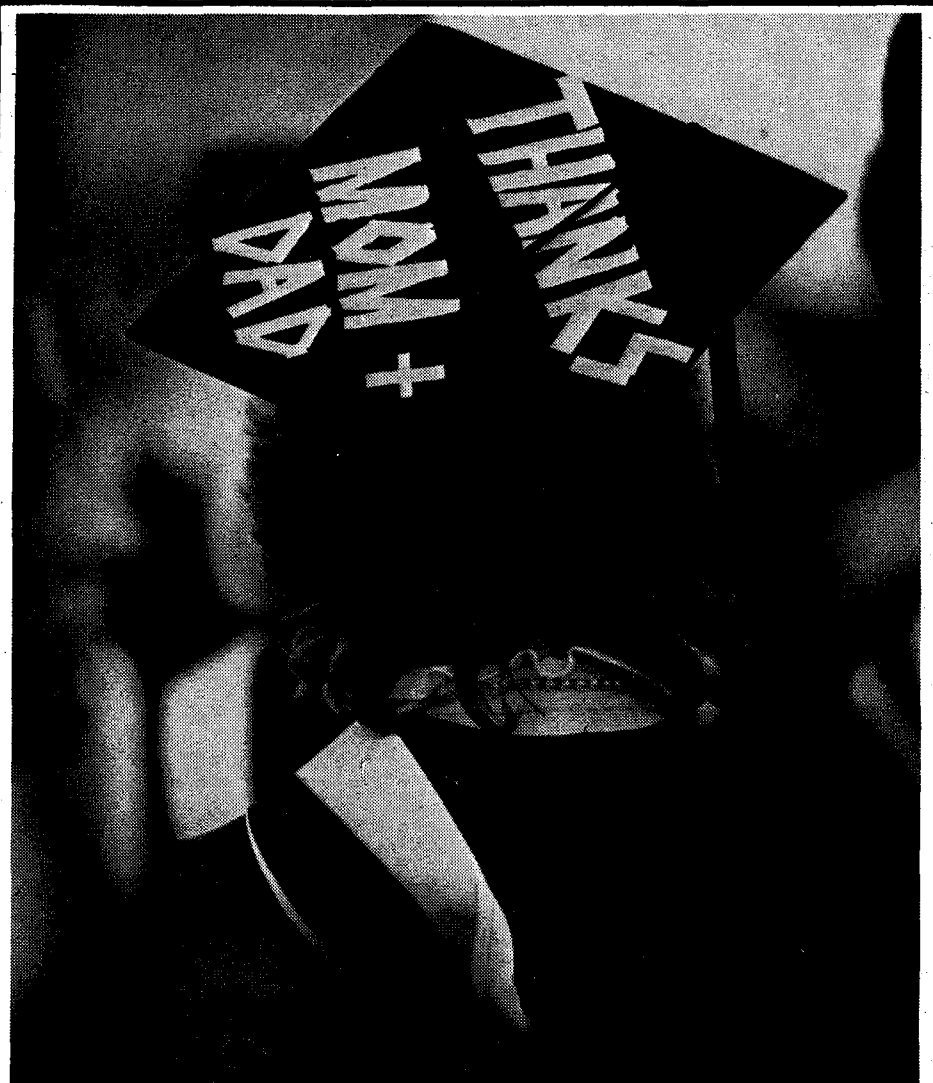
LONDON (NC)—The new international Catholic-Anglican dialogue, aimed at removing all remaining obstacles to reunion of the two churches, will begin in Venice, Italy, Aug. 3-Sept. 6. At a press conference in London June 13, the Catholic and Anglican bishops who will chair the new Anglican-Roman Catholic International Commission (ARCIC II) announced the commission's membership and the first themes it is likely to consider. Justification, ecclesiology—the understanding of what the church is—and moral questions probably will be the first issues considered, said Bishop Mark Santer of Kensington, England, Anglican co-chairman of the commission. Bishop Cormac Murphy-O'Connor of Arundel and Brighton, England, Catholic co-chairman, said ARCIC II also will keep in mind the need for closer relations with other churches besides the two immediately involved in the dialogue.

Salvadorans should be allowed to stay here

WASHINGTON (NC)—The United States should grant "extended voluntary departure," a form of indefinite asylum, to refugees from El Salvador, Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference, told Secretary of State George P. Shultz. In a letter dated June 7, Msgr. Hoye noted that two congressional committees also have expressed support for granting Salvadorans the extended voluntary departure status, possible under provisions of the Immigration and Nationality Act. He said if a negotiated settlement to the war in El Salvador is obtained, the problem of illegal immigration to the United States by Salvadorans would end.

Catholics protest Junior League

TULSA, Okla. (NC)—Catholic members of the Junior League have begun a protest against the local chapter's decision to support a planned women's resource center which will distribute information about abortion. The protest, in response to a call for action by Bishop Eusebius J. Beltran of Tulsa, is led by Frances Biolchini, who served as treasurer of the women's volunteer organization before resigning in May. Before leaving her post, Mrs. Biolchini set up a bank account for members who object to their dues being used to support the women's resource center. She sent a copy of her resignation letter to all active and sustaining members of the league and invited them to protest the league's support of the center by depositing part of their dues in the special account.



GRAD THANKS—During commencement exercises at Salve Regina College in Newport, R.I., Eleanor Marie Haley, a cum laude graduate from Medford, Ma., shows her appreciation for the support her parents gave her during school years. (NC photo by Jack Spratt).

Pope calls for 'Christian Unity'

VATICAN CITY (NC)—"No effort will be spared" in the quest for Christian unity, Pope John Paul II told the head of the Syrian Orthodox Church in India. The pope told Catholicos Mar Baselius Thoma Mathews I, the first Indian Orthodox leader ever to make an official visit to the Vatican, "that no effort will be spared to give due attention to all that needs to be done" to unite the two churches. The Indian Orthodox body broke with Rome in the fifth century.

Great falls Catholics unite

GREAT FALLS, Mont. (NC)—Instead of attending separate celebrations at the 12 Catholic churches in the Great Falls area, almost 5,000 parishioners gathered for one special Mass at the Four Seasons Arena on Pentecost. Saturday evening Masses were held as scheduled, and an early Sunday morning Mass for the elderly and those unable to attend the special Mass was celebrated in the diocesan cathedral, but regular Sunday Masses were cancelled to bring the Catholic community together in one place to profess its faith.

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'These kids are so desperate to make it... They know they may end up like some of their friends—dead'

—Fr. Bruce Ritter

Run-to house for youth set in Broward

By Dick Conklin
Voice Correspondent

The runaway kids come from far and near, often ending up in prostitution, drugs and crime and with no one to help. So they end up roaming the streets of Fort Lauderdale, all too often finding trouble for themselves and others.

But now Father Bruce Ritter, founder of New York City's famed Covenant House is coming to this area to do something about it—if he can get enough local support.

Many of Father Bruce's tough but heart-rending stories are familiar to *Voice* readers who have seen Covenant House ads written by the 42nd Street priest from his own experiences.

He and his "Under 21" crisis center and sanctuary near Times Square have saved the lives of thousands of scared youngsters. Some have been reunited with their parents, many have kicked drugs and alcohol, finished school, found jobs.

But lately Father Bruce has been away from New York a lot, commuting to Fort Lauderdale where he hopes to open a new "Under 21" center near the famous beach strip which attracts runaways, prostitutes and drug peddlers. His supporters have found a motel which they hope to convert to a shelter, and news of the plan has generated both support and opposition. Already young people are stopping at the Sand Castle Motel, asking, "Are you open yet?"

Opposition has come from local merchants and motel owners who fear the center will become an attractive nuisance. Most are unaware of the strict rules under which Ritter operates his places in New York, Toronto, Houston, and Guatemala. There is a 9:30 p.m. curfew ("we are ruthless about that") and the grounds and premises are a local showcase. In every

instance, the neighborhood is improved by the addition. "This isn't a hangout or hideout," he says.

If Covenant House and its friends in South Florida have their way, the contract will be finalized on July 5. But before that happens a half-million dollar down payment will be raised, half of it locally. Father Bruce definitely doesn't want what he calls a "carpetbagger" operation, where money and people from New York support a South Florida center.

How does an "Under 21" house work? A youth can come in anytime for a 24 hour emergency shelter. Three meals a day are provided. Longer stays require the youngster to get involved in a "program," which can deal with specific problems—family, education, social, legal, job, pregnancy, etc. There is a clinic to care for immediate needs, remedial education, counselors, legal aid, and a mother/child program to assist girls and prepare them for motherhood.

If a kid has a drug or alcohol problem, he or she is put in a special rehabilitation program and not housed with the others. If a crime has been committed, the police are notified. "We aren't *that* kind of sanctuary," Father Ritter insists.

"These kids are so desperate to make it," he says. "They know they may end up like some of their friends—dead—and they want help. If you have been on the street for a year, it's very hard to make it back. There is continuous stimulation: sex, drugs, violence. They die very young. Even the ones who are going to die are good kids. That's the hardest thing my staff has to deal with. It's easier to look at an old alcoholic out on the street than a kid."

One of the local volunteers for "Under 21," Arlene Gray, commented on the frustrations of getting people to



Father Bruce Ritter of New York's famed Covenant House relaxes in Fort Lauderdale with a local paper containing an article about his work. (Voice photo by Dick Conklin).

support yet another worthy cause.

"Just when I was wondering what I had gotten myself into, one day the telephone rang. A young man asked me if there was anything he could do—stuff envelopes, help with painting, work with kids—anything. Then he explained that ten years ago he ran away from home in Fort Lauderdale to New York City. He ended up on the streets and turned to Father Ritter for help: "He saved my life. He was there when I really needed someone. My mother and I are both grateful. We don't have any money, but we'll work and do whatever we can."

"After that phone call, I knew what I had gotten into, and clearly understand why."

So far, efforts to raise the necessary start-up money have fallen short of the mark, but Fr. Ritter and his local volunteers are still hopeful. The Covenant House board of directors will meet on June 30 to make a "go/no-go" decision on whether to proceed with closing the deal.

In the meantime Fr. Bruce continues visiting churches and appearing on talk shows to appeal for help for his kids. Recently he took TV host Merv Griffin on a walk along New York's 42nd Street to call his attention to the conditions there. He has visited with Archbishop Edward McCarthy and

received his commitment to support Fort Lauderdale's "Under 21" — if the community wants it.

Anyone wishing more information about the project, or wanting to help, should call Mr. Joseph Sciortino at work, (Dade) 651-5421, at home, (Broward) 963-0027, or write to: Under Twenty-One of Fort Lauderdale, Inc., P.O. Box 14663, Fort Lauderdale, FL., 33302.

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Archbishop may travel to Cuba

Following is Archbishop Edward McCarthy's statement on possible travel to Cuba this summer:

"It is true I have been planning to make a private visit to Cuba sometime during the summer months. The exact time has not as yet been confirmed. I have not as yet received the Cuban government's permission, for which I have applied.

"The purpose of my visit would be solely ecclesiastical. I have learned that

an expression of loving concern for the Bishop Priests and Faithful by a neighbor in Christ will be encouraging to them and, I believe, will be much appreciated.

"I hope also to make a pilgrimage to the Shrine of Our Lady of Charity in Cobre and beg the intercession of the Mother of God for Cubans, both here and in Cuba, that they might be abundantly blessed and be faithful to the Lord Jesus and to His Holy Catholic Church."

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Poland trip called moral boost

Continued from page 1

and normal.

In the past, when governments have tried to use the pope for their political purposes, it has often backfired.

The pope in the Philippines criticized human rights problems when President Ferdinand Marcos was trying to show that the situation had improved with his ending of martial law.

In Nicaragua, the pope engaged in a shouting match with supporters of the government after he refused to say anything which could be interpreted as support for their political cause.

Numerous preparatory meetings between church and Polish officials were held to set the groundrules for the trip. Much speculation centered on whether church officials had privately assured Polish leaders that the pope would not depart from his prepared texts and would say nothing inflammatory about the government.

When asked about the likelihood of this, another Polish priest, who is a Vatican official, had a one-word response: "Absurd."

When the pontiff visited his homeland in June 1979, shortly after his election to the papacy, he spoke publicly of civil liberties and of the right of workers to organize.

A HIGH VATICAN official who traveled to Poland with the pope on that first visit said: "that time, he gave the people a sense of their identity and their importance, he gave them a confidence that they could solve their problems."

"Now," he added, "he wants them to know that the work is not finished."

The pope sent a letter to Polish officials earlier this year asking for the release of political prisoners detained since the onset of martial law in December 1981. But the government refused the request, saying it would free people likely to commit more criminal acts.

Haitian bishops' stand praised

VATICAN CITY (NC)—Pope John Paul II praised the bishops of Haiti for their human rights initiatives and said he hoped the efforts would lead to greater respect for human dignity in the Caribbean country.

The pope, who spent half a day in Haiti March 9, met the bishops at the Vatican June 11.

He praised statements published by the Haitian Bishops' Conference on the church's role in social and political affairs and on human promotion.

"In this way you wish to help all the Haitian people to respect the dignity of each one of their compatriots, to develop justice, true relations, participation, reconciliation, without a spirit of condemnation of anyone, but appealing to the sense of responsibility and to the professional conscience of all, rich and poor," he said.

"I ENCOURAGE you in this route and I am sure that such an attitude, if lived concretely, passing from words to deeds, with concern for unity and peace, will be a great progress for the entire Haitian nation," the pope added.

In February, the bishops issued a statement criticizing the government for what it called a pattern of human rights violations. It cited the case of a Catholic layman who was dragged away from a meeting and illegally detained for several weeks.

Pope John Paul, during his stop in Haiti, rebuked the regime of President-for-Life Jean-Claude Duvalier, criticizing "divisions, injustices, excessive inequality, the degradation of the quality of life, misery, hunger." The pope added that the regime had produced a climate of fear.

IN HIS TALK to the bishops June 11, the pope also called on the nation's predominantly black population to "overcome the plague of superstition and ambiguous or magic cults or those not completely rid of the fatalism of naturalistic elements from which Christ liberated his disciples."

According to Vatican figures, 90 percent of the population of Haiti is Catholic. Church sources in Haiti, however, say that voodoo, based on African animist beliefs, is the most popular religion.

Rather than encourage Poles to be confrontational with the government, though, the pope's pitch has been expected to be for dialogue.

This has been the approach of Poland's primate, Cardinal Jozef Glemp. The cardinal has openly criticized government repression but coupled this with pleas to both sides for forgiveness and reconciliation rather than revolt and confrontation.

Most church sources believe this strategy was mutually agreed upon long ago, the fruit of regular meetings at the Vatican over the last two years between the cardinal and the pope.

Although the Vatican hopes that the trip will be a morale booster for the people, other views were divided.

Jasga Wronski, an Italian of Polish extraction and a member of the European Parliament, suggested that the visit "is bound to raise some false

hopes and lead to frustrations," and that one of the effects could be a "decline in the pope's prestige in the people's eyes."

But a Polish woman who recently left her homeland to live in Rome had a different idea.

"Only those who are naive," she said, "are expecting an immediate political gain. The intelligent Pole is not."

"Instead, the gain will come in a change of atmosphere among the Polish people," said the woman, who has maintained contact with her relatives in Poland.

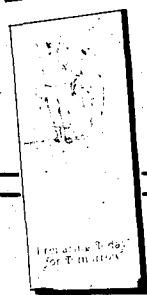
"The situation is glum there now. People are dispirited and they're

scared. They're even embarrassed that they're scared. All that happened with martial law. Two years ago we were proud, because of what we'd accomplished with Solidarity. Then the government took the fight right out of us, and we became like small children again."

What is needed, in her view, is "the vitamin shot" which the papal visit will provide.

"People in my country need a hero desperately," she said. "Walesa is not enough, not with Solidarity banned. And the other leaders are in prison, so they are not visible. But the pope is visible and he is everyone's hero."

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Creating 'perfect' humans too risky—Religious leaders

WASHINGTON (NC)—Twenty-one U.S. Catholic bishops, joined by other religious leaders and scientists, have backed a resolution opposing genetic engineering to improve the human species and called on Congress to prohibit genetic engineering of human cells.

The religious and scientific leaders compared use of human genetic engineering to nuclear weapons technology.

In their resolution, the clergymen and scientists "resolved that efforts to engineer specific genetic traits into the germline of the human species should not be attempted." (The germline refers to basic human cells called germ cells, which can unite with another cell and form a new individual.)

According to the Washington-based Foundation on Economic Trends, which released the resolution, the Catholic prelates who back the resolution include Archbishops John L. May of St. Louis; John F. Whealon of Hartford, Conn.; and Daniel E. Sheehan of Omaha, Neb., as well as 18 bishops, including Bishops Walter F. Sullivan of Richmond, Va.; Leroy T. Matthiesen of Amarillo, Texas, and James W. Malone of Youngstown, Ohio, who is also vice president of the U.S. Catholic Conference.

Representatives of other denominations and groups include Methodist Bishop James Armstrong,

president of the National Council of Churches; Bishop John M. Allin, presiding bishop of the Episcopal Church in America; Rabbi Ira Silverman, president of the Reconstructionist Rabbinical College; the Rev. Jerry Falwell, founder of the Moral Majority; and the Rev. Avery Post, president of the United Church of Christ.

Leaders of Lutheran, Baptist, Mennonite, Disciples of Christ and other congregations also were represented.

"It will soon be possible to engineer and produce human beings by the same technological design principles as we now employ in our industrial processes," said a statement, called a "theological letter," accompanying the resolution.

"GENETIC engineering of the human germline cells represents a fundamental threat to the preservation of the human species as we know it and should be opposed with the same courage and conviction as we now oppose the threat of nuclear extinction," the statement says.

"It is very likely that in attempting to 'perfect' the human species we will succeed in engineering our own extinction" because "eliminating so-called 'bad genes' will lead to a dangerous narrowing of diversity in the gene pool," according to the

statement.

"Since part of the strength of our gene pool consists in its very diversity, including defective genes, tampering with it might ultimately lead to extinction of the human race."

The letter says that manipulation of human genetic material to prevent disease, prolong life and provide other medical benefits, despite its dangers, is "coming to us not as a threat but as a promise; not as a punishment but as a gift. And here is where the true danger lies.

"Ultimately, there is no security to be found in engineering the human species, just as we have now learned that there is no security to be found in building bigger, more sophisticated nuclear bombs," the statement says.

THE STATEMENT says the genetic engineering opponents hope their resolution will represent "a watershed in our thinking" about science and technology.

"For the first time, it affirms the right of humanity to say no to the application of its own scientific knowledge," the statement says. "Just because something can be done is no longer an adequate justification for assuming it should be done or that it can't be stopped from being done."

The Foundation on Economic Trends is directed by Jeremy Rifkin, who is author of a new book called "Algeny," in which he "reasons that our decision to develop biotechnology is potentially far more dangerous than our decision to split the atom," according to the publisher.

In addition to Archbishop Sheehan, Whealon and May and Bishops Matthiesen, Malone and Sullivan, Catholic prelates listed as backers of the resolution include:

BISHOPS James D. Niedergeseg of Nashville, Tenn.; George A. Fulchr of Lafayette, Ind.; Mark J. Hurley of Santa Rosa, Calif.; Edward J. Herrmann of Columbus, Ohio, (retired); Thomas J. Mardaga of Wilmington, Del.; Jerome J. Hastrich of Gallup, N.M.; Paul V. Donovan of Kalamazoo, Mich.; Joseph J. Madera of Fresno, Calif.; William G. Connare of Greensburg, Pa.; Raymond A. Lucker of New Ulm, Minn.; Frank J. Rodimer of Paterson, N.J.; Loras J. Watters of Winona, Minn.; George A. Hammes of Superior, Wis.; and retiring Bishop Thomas J. Drury of Corpus Christi, Texas, who recently resigned, and his successor, Bishop Rene H. Gracida, currently of Pensacola-Tallahassee, Fla.

Other Catholics listed as backers of the resolution are Jesuit Father Richard McCormick of Georgetown University; and Franciscan Father Richard McCormick of Georgetown University; and Franciscan Father Richard Rohr, a peace activist arrested at the U.S. Capitol May 23, who is pastor of the New Jerusalem Community, Cincinnati.

Several scientists, including Nobel Laureates George Wald, a biology professor at Harvard University, and Polycarp Kusch, professor emeritus at the University of Texas, also are listed as backers of the resolution.

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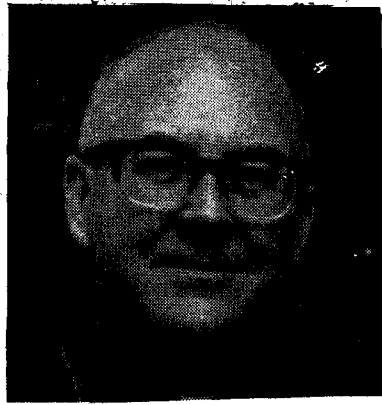
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Homosexual ministries growing

By Jerry Filteau
NC News Service

Recent events highlighted an apparently growing emphasis on sensitive pastoral care and support for homosexuals in the Catholic Church.

The events also gave new attention to central Catholic Church teachings on the subject: that homosexual acts are immoral but homosexual orientation itself is not, and that no one should have his personal dignity or human and civil rights denied or infringed because of homosexual orientation.

In San Francisco on June 2 Archbishop John R. Quinn unveiled a new archdiocesan pastoral plan, developed by his priests' senate, for Catholic ministry to homosexual persons.

Two days later in Rome the influential Jesuit journal, *Civiltà Cattolica*, commented on a growth in Catholic homosexual organizations in Italy and denied a secular newspaper's assertions that the church has "a violently negative attitude...toward homosexuality."

IN MIAMI, a month earlier the Catholic archdiocesan weekly, *The Voice*, had prominently featured a two-part series on homosexual Catholics that emphasized the life stories of those who are committed to the church and trying to live up to the church's moral teachings, and their needs for pastoral and spiritual support.

The Voice's series and the San Francisco plan both emphasized the need for a special pastoral ministry that is sensitive to and supportive of homosexuals while not condoning homosexual activity.

'Personal movement toward greater good and deeper personal integrity is gradual and progressive and is brought about only 'in steps''

San Francisco Plan

Other dioceses have also begun ministries to homosexuals.

"Sensitive pastoral expertise is...called for to assist a homosexual person to respect his or her own individual 'secret core' while also being attentive to and responsive toward the norms of sexual and personal morality taught in the Scriptures and the tradition of the church," said the San Francisco plan.

THE 40-PAGE pastoral plan dealt in depth with the doctrinal-pastoral issue, using the principle of "gradualism" as its focal point. According to that principle, as summarized by the document, "personal movement toward greater good and deeper personal integrity is gradual and progressive and is brought about only 'in steps.'"

"Homosexual men and women, authentically struggling with the difficult tension between orientation and sexual behavior must always be met, then, with understanding, patience and love," the plan said.

"We are all sinners who at times violate our best moral convictions, but we can be healed and forgiven."

The report says that "many

homosexual people find their lives to be lonely and their sexuality to be a burden...It is this need for closeness and intimacy that leads the homosexual person to seek stable relationship with another person. Homosexual people fall in love. And as long as this is so, sexual activity might occasionally occur."

NOTING THAT homosexual people include "blacks, whites, hispanics, Asians, rich, poor, educated, illiterate...Democrats, Republicans, independents," the plan stressed that the personality of those diverse individuals could not be "reduced merely to their sexual orientation." The document therefore refused to use the noun, "homosexual," saying that that usage in effect declares a person's homosexual orientation to be the sum of his or her personality.

Both the San Francisco plan and *The Voice's* series sought to debunk "myths" about homosexuals such as the ideas that they are more likely than heterosexuals to be child molesters, unstable or promiscuous, or the idea that homosexual orientation is the result of choice rather than an unchosen condition.

They stressed that lack of acceptance, misunderstanding, loneliness and the social stigma attached to homosexual orientation are among major obstacles to happiness faced by homosexuals.

In that light, they argued, the church's ministry to homosexual persons must also include acceptance of homosexual Catholics into parish life and the elimination of prejudice against them by heterosexual Catholics.

It urges pastors to make parish facilities available to groups of

homosexual people that support church teaching. It says pastoral ministry to homosexuals "should include parish ministry, ongoing spiritual support groups, organizations of Catholic homosexual men and women, and a strong outreach to the alienated."

"WE RECOGNIZE among clergy and Religious the necessity of support groups if they're going to live a celibate life," said a Miami priest interviewed by *The Voice*. "And therefore if the church indeed feels an obligation to teach the call of celibacy for anyone who is homosexual, the church has a concurrent pastoral responsibility to assist them in living a celibate life."

The article in *Civiltà Cattolica*, while basically addressing an issue in Italy, quoted at length from the U.S. bishops' 1976 pastoral letter on moral values to express the church's doctrinal and pastoral stand toward homosexuality and homosexual persons.

It noted that, according to that pastoral, "the fundamental human rights of homosexuals must be respected" and "like heterosexuals, homosexuals are called to witness to chastity."

Addressing the tension between the church's condemnation of homosexual activity and its recognition of the fundamental human dignity of homosexually oriented persons, the article commented that "the church and the Christian community must make their own not only the understanding which charity demands, but also the active involvement of homosexuals in the Christian community, according to what prudence suggests, and the defense of their rights from every discriminatory attitude of society."

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150 Priests here to reminisce

North American College of Rome alumni

By Betsy Kennedy
Voice Staff Writer

The church in Miami especially understands the gift of freedom because of the plight of its Cuban refugees, Archbishop Edward A. McCarthy told 150 bishops and priests gathered here for the 94th annual reunion of the North American College of Rome.

While tourists scurried to avoid heavy rain and dreamed of assuming their poolside stations at the Eden Roc Hotel on Miami Beach, the religious gathered beneath crystal chandeliers at their solemn stations for Mass Wednesday.

The Mass was one of many activities, including a luncheon, banquet and boat excursion planned for the reunion.

Memories and some tears began to flow as they resurrected their life together at the American seminary college in Rome through Latin songs, "Veni Creator Spiritus," and the communion verse, "Pater Noster."

In a vivid word montage during his homily, the Archbishop spoke of the challenges facing Miami due to the influx of 700,000 refugees who arrived over the past several years.

"The greatest challenge of the

Archdiocese is compassion. We must keep reaching out to aid these suffering people," he said.

THE CITY'S response to the refugees has been so generous and understanding, "I think the Statue of Liberty should be moved to our waters," said the Archbishop.

There is also a great need to evangelize among the refugees, he explained, since only ten per cent attend Mass.

He outlined the five-year evangelization plan now entering its fourth year, which includes:

1) Renewing the community of faith (the family) 2) Reaching out to Catholics 3) Reaching out to inactive Catholics 4) Prayer and Reaching out to the unchurched 5) Witnessing and love.

Interestingly, the North American College (founded by Pope Pius IX) was once a sanctuary for refugees. During 1943-44, as many as 1,600 World War II Jewish refugees were sheltered at Santa Caterina and the Casa San Giovanni, on college grounds.

Fr. William Hennessey, the

president of this year's reunion, and a principal at Monsignor Pace High School in Miami recalled what it was like to study in a school with such a colorful history.

"It was a city of Caesars... of the strong and the mighty. Yet the Apostles came and emphasized the power of weakness, because Jesus addressed himself to that spirit."

DURING his four year tenure at the college, Fr. Hennessey witnessed the funeral of Pope Pius XII at St. Peter's Basilica. He also saw the triumphant election of Pope John XXIII.

"Saying Masses throughout the churches of Rome was also an unforgettable inspiration," he said.

Some of the other graduates shared his sentiments. "There was a deep, underlying flow of spirit among us—of friendship and reverence for our vocation. And our studies were made even more meaningful by the very nearness of the Vatican," said one silver-haired monsignor from Ohio.

Others, ranging in age from the oldest graduate Fr. Hodapp, 83, to the youngest Fr. Marino, age 30, had

traveled hundreds of miles for the reunion.

However, all roads still lead to Rome for those who attended the North American College. Rebuilt in 1953, the pontifical institute is located near St. Peter's Basilica on a section of Janiculum Hill owned by the Vatican. It continues to be a residence under seminary discipline for students training in the diocesan priesthood in the United States. Only those men specifically appointed by bishops are admitted to the student body.

The inspiration sparked by spiritual comradeship at the North American College has not been extinguished by years of living, according to many of the priests at the reunion.

They shared additional toasts at a Wednesday evening banquet. Archbishop William Hickey of Washington, D.C., toasted patriotism, and Cardinal John Krol of Philadelphia provided a special toast to Pope John Paul.

Cardinal Krol is one of many distinguished Catholic leaders who graduated from the College.

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A father's legacy

Realities of parenting make Visitation dad appreciate.

By Betsy Kennedy
Voice Staff Writer

Once upon a time, there was a good Catholic boy who grew up in the 1950's. He married a pretty, wholesome girl, settled down to a respectable job and began to pursue the pot of gold at the end of the American rainbow.

Somewhere along that journey, he lost his childhood connection with his father. For a while he forgot the man who sacrificed and prayed for him, spent lazy golden days fishing and swimming with him, and above all else taught him how to be a Christian.

Jim Baggot finally realized just how much his father gave him -- when he became a father himself and encountered the problems of family life.

"Now that I have three teenagers, I really appreciate my father. He was strict and for years I didn't understand him. Now we're closer than ever. I understand how much he had to do just to survive the wear and tear of daily living."

The Visitation parishioner has also discovered that he is passing on the values he learned from his dad to his own children -- Tom (20), Coleen (18) and Brian (15).

"I want them to receive a good education. I want them to be good citizens, to continue in their Catholic faith, to use their gifts for the betterment of the world," he said.

Education important

Baggot was the first of his own family to get a college degree and if he had been the first man in space, his father

couldn't have been prouder.

His son Tom is enthusiastic about his own future. After experimenting with several different subjects he decided on music as his major. He has played organ in church for several years.

"My dad has always stressed education and involvement in the Church," he said.

All of the Baggot children have sum-

worried about something, I sit down with the family at dinner and by the time I'm finished, I'm feeling much better about my problems," said Coleen.

Dinner becomes the breaking of bread, the expression of love, the rite of catharsis for the Baggots. And each family member contributes individual gifts to the family's strength and wholeness.

discouraged about the problems he must deal with each day as a father and a Catholic.

"When my wife and I grew up the world was simplistic: You get married, strive for success in your job and have children.

"But I just never realized what it really means to be a father. The generations of the 60's and 70's had the approach of letting go, not making commitments. Now my children live in such a different world than the one my dad and then I were used to."

Baggot has watched his children grow up in a world where there are too many choices and alternatives, he said.

"There are fewer social mores and controls. At age 18 or 19, this is too much for a kid to deal with."

Again he finds he emulates his own dad in trying to help his children face an increasingly complex and challenging existence.

"When the children were small I was authoritative and strict like my own dad. Now I'm starting to let them go. This is a family where you 'do your own thing.'"

As an assistant principal at Oak Grove School, Baggot doesn't escape youthful problems when he pulls out of the driveway--he heads toward more of them.

"Sometimes it puts extra pressure on how I deal with my own kids. I've found that it really doesn't improve my ability as a father to them."

Baggot realizes that in letting up on his authority to enable the children to develop independence, he is also allowing them to experience pain.

Coleen is currently dating someone

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ARCHDIOCESE OF MIAMI

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

THE REV. JAMES MURTAGH - to Pastor, Holy Name of Jesus Church, West Palm Beach, effective June 29, 1983.

THE REV. ROGER HOLOUBEK - to Deanery Moderator of the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women, effective June 15, 1983.

THE REV. FRANCISCO ACOSTA - to Associate Pastor, St. Luke Church, Lake Worth, effective June 15, 1983.

THE REV. MICHAEL GREER - to member Sacred Art and Architecture

Committee of the Archdiocese of Miami, effective June 9, 1983.

THE REV. RAFAEL PEDROSO - Spiritual Director of La Salle High School, with residence at St. Kieran Rectory, both in Miami, effective June 15, 1983.

THE REV. MR. SEAN HYLAND - to Deacon, St. Rose of Lima Church, Miami Shores, effective June 14, 1983 until August 21, 1983.

THE REV. MR. JOHN O'NEILL (Permanent Deacon) - to West Coast Coordinator of Marriage Preparation for the Family Enrichment Center, effective May 31, 1983.

mer employment and active schedules. But the family always tries to attend Mass together, another tradition Baggot holds on to from his own past.

Another important family ritual Jim Baggot clings to is sitting down to dinner as a family.

"I wouldn't miss it. If I'm upset or

"I'm the serious-minded one...Tom rises above things, Coleen makes other people feel good about themselves, Brian brings humor and wit to our lives and his wife Barbara is the rudder, the steadying influence," said Baggot.

Tests of faith

Sometimes Jim Baggot gets

Father Bruce Ritter



People see quickly the great promise in this kid. Mike is a tough one: a long history of casual, vicious, amoral violence. In his last placement, Mike crept into a kid's room late at night

and smashed him with a baseball bat while he was asleep. According to Mike, who explained it to me with an air of wounded innocence, the kid provoked it. He was just getting even. That is very important to Mike, getting even--and getting over. That's even more important.

With an I.Q. of 130, he's one of the brightest kids in Covenant House. Handsome, muscular, sharp, skilled, manipulative, as rigid as a bar of steel, Mike has almost no self understanding and even less insight into human relationships. Words like trust, faith, caring, just make his eyes glaze. A dozen psychiatrists have had a go at him--their evaluations mixed but uniformly bad. The written reports always end with the chilling comment, prognosis: poor. Translations: Mike's not going to make it. The human reality is that Mike will probably spend most of his life in jail after he is caught for killing somebody.

He's been "placed" in ten different institutions before he came to Covenant House--and rejected by a dozen others as "inappropriate." Nobody knows what to do about or for a very bright strong hurting dangerous youngster who, as a child, was terribly abused by a sick mother.

We told Mike he could stay on certain conditions: to begin with, that he keep the rules. He had to. It was either that or a jail cell. We were pretty hard-nosed about it. You have the power, man, was all he said. His daily counseling sessions didn't go well at all. They almost invariably ended with Mike becoming enraged and stomping out of the office. He always said goodbye.

Mike's favorite books are *The Godfather* and *The Exorcist*. He believes in and fears the devil; he denies and

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway youth.

PROGNOSIS: POOR

couldn't care less about God. His hero is an uncle who furnished his entire house with stolen property. When I expressed sympathy for his shamed teenage cousins who had to know their father was a thief, Mike was totally and genuinely surprised. Whatya mean? He got over! If he's smart enough, more power to him! Everybody does it. Everybody's like that.

"Mike is desperate. He sees the handwriting on the wall...he has seen it before!"

What about telling the truth, Mike, and keeping your word, not stealing, and ripping off, and what about honor, and courage, and integrity...I don't want to talk about stuff like that. I want to change the subject. You're trying to get inside my head. I'm only a 14-year-old boy. I don't want to talk about any heavy ideas. I can't understand that...Mike stormed out again, screaming a furious goodbye back at us.

Mike has totally concrete ideas about what "being good" is. Keeping the rules when you have to and not getting caught when you don't pretty well sums up his code. Mike is very bright and he knows exactly what we want to hear. He wanted to prove to us that he could be good, not just because we'd throw him out of Covenant House, but to be good...He trailed off...I think for a moment he wasn't sure if he wanted to mean it or just get over on us.

"One of our staff members found a knife under his mattress."

One of our staff found a knife under his mattress. Mike wasn't going to use it, he said. He just liked to have it around "for protection." Violence, barely controlled, simmers behind his eyes and pours out of his mouth. He's been making a lot of bad friends in the past month, antagonizing the staff and intimidating the other kids. He can no longer control his anxiety about possibly being discharged from Covenant House and is making open threats: If they throw me out I'm going to kill somebody.

Mike is desperate...he sees the handwriting on the wall...he has seen it 10-15 times before; nobody can live with him. I don't think we can either. That's a very hard thing for me to say. Not because I think we're miracle workers but because Mike still is, somewhere, inside there, a good kid. But we can't reach him--he won't let us. Maybe he can't. It's probably both our fault. If we were better, wiser, stronger, holier, we might have made it with him.

It's not easy to write about a kid I think we're going to fail with. Please--pray for him, pray for us. He needs God's help desperately. I think Mike will be helpless and powerless without the help of a God he doesn't believe in. Our prayers, our sacrifices, our beseechings do count, do help, and I think, right now for Mike, are his only chance.

Thanks for being our friends, and friends to our kids and for helping us. It really does mean a lot.

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her parents don't approve of. Her father does not forbid her to see the young man. Instead he is the anxious coach, pacing at the sideline of the dating game.

"She must make her own choice and live with the consequences."

He also stood by and watched Tom struggle with his studies. Jim and Barbara had wanted music for Tom right from the beginning, but it took their son some time to realize it was what he really wanted for himself.

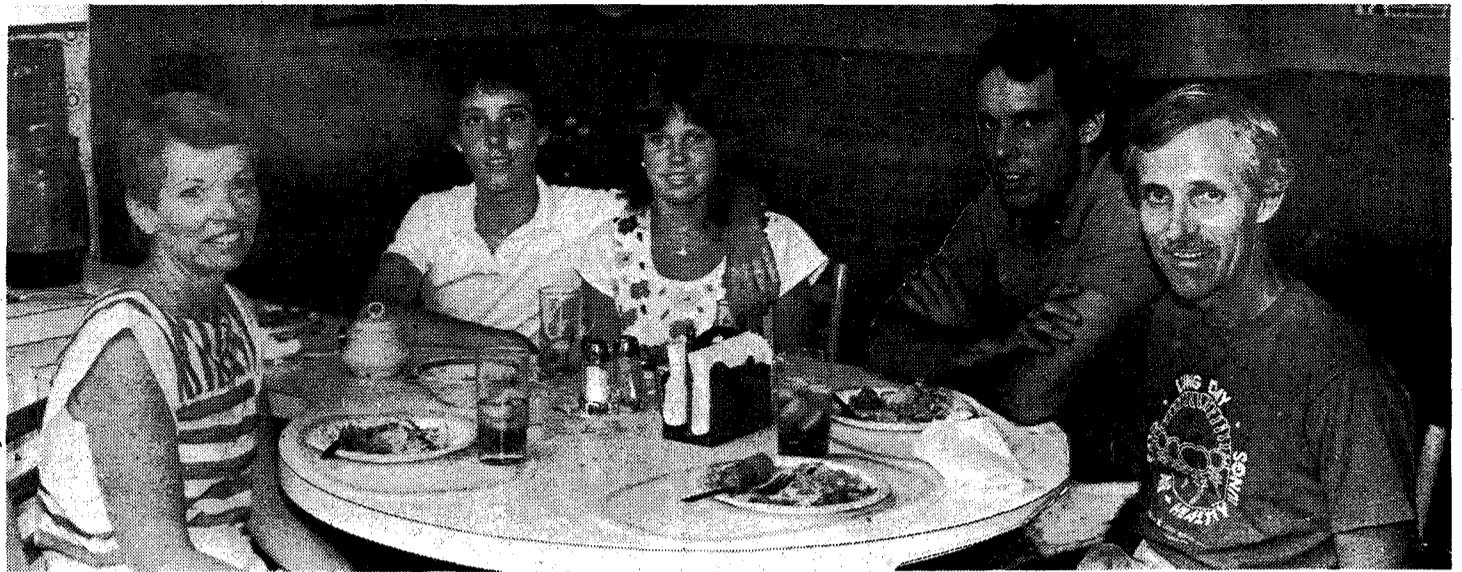
Brian is still in the embryonic stage of self-discovery, the cocoon unbroken and his wings untried.

He doesn't talk a great deal, but when he does it's often a witty remark. When he looks at his dad his face is aglow with admiration and respect.

'No pollyanna'

"Ours is no pollyanna family," admits Jim Baggot. "We have our problems. But we also have our faith and we work things out."

In the last few years, there have been marital conflicts. "But Marriage Encounter has helped us tremendously.



The Baggot family: Mom Barbara, children Brian (15), Coleen (18) and Tom (20) and Dad Jim, all members of Visitation Parish. (Voice photo by Betsy Kennedy)

We've been going to one called Ephata (be open)," said Barbara.

"It has improved our relationship and the communication in the family. You have to have something solid to work on when you go to a Marriage Encounter and we had that," she said.

The couple was immersed totally in Church work at one time. They were involved in youth ministry, Eucharistic ministry, family life and Marriage Encounter groups.

Recently, they have reduced some of that involvement.

"The role of husband and father is increasingly more important to me," said Baggot.

Together, Jim and Barbara jog and the family takes camping trips in North Carolina. "I'm entering a new phase of my life," said Jim, who is middle-aged.

Father's peace

"I've found that if I don't have a peace center, if I'm in turmoil outside of the home, I'm not much of a father. You must be at peace with yourself and God and all the different roles I fulfill will be more successful—father provider, husband and educator.

"I pray and meditate and when things get tough I watch my breathing. I say, 'God have mercy,' or some other phrase repeatedly and it brings me strength, renews me to meet my challenges."

Like his father before him, Jim Baggot has never questioned his paternal responsibility. He has given his children much more materially than his father was able to give him.

They live in an attractive suburban home with a swimming pool and two cars in the garage. The children are accustomed to a good life and few hardships.

But there is evidence of more enduring gifts, gifts which have been handed down from father to son.

"I can't say there's a democracy in the household. My father has always given us rules and we're expected to follow them. And he's taught us how to make the right decisions for ourselves.

"There's never, never been any doubt in my mind of how much my father cares," said Coleen.

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IMMACULATE SHOWER

Schoolkids raise funds for pro-life causes

By Ana Rodriguez-Soto
Voice News Editor

Bottles, bibs and a bathtub, strollers, T-shirts and stuffed animals, not to mention a box-full of talcum powder, diapers (with pins), rattles and sleepers, a crib and some-cold, hard cash.

When Respect Life announced the opening of a new office in Hialeah last month, the schoolchildren at nearby Immaculate Conception Parish wasted no time in pitching in to help.

Fifth-grade teacher Mary Moore and her class planned a baby shower, and each of the school's 1200 children, from Kindergarten to eighth grade, brought in one baby gift. In exchange, the children spent some time June 2

eating cookies and drinking punch in Moore's homeroom.

Their gifts, among them \$139 from a sixth-grade class, will be given to pregnant women who choose to keep their unborn children despite financial or personal difficulties.

PARENTS of the children, including, appropriately, one pregnant mother, were also welcome at the party, where pro-life prayers and pamphlets were handed out.

Apparently, the schoolchildren had no difficulty obtaining baby gifts and wrapping them in baby pink and blue. Even the cash flowed in.

"We collected it with pennies but then we turned it into bills," said sixth grader David Herrera of his class'

"penny line," a fundraising method which gathers those so-called useless pennies and lays them on the ground, one behind another, until a giant line is formed.

Teacher Moore explained that when she heard the announcement about the new office, her class was finishing a religion unit on family life. Part of their discussion and research centered on abortion.

"I thought it was a perfect ending to that unit," she said. "They (the children) loved the idea. I think they're fully aware of what abortion is and how it can happen. They realize that people can make a mistake and they shouldn't be blamed for it. But neither should they kill their baby."

MOORE also spoke to all the older students, encouraging them to make the Respect Life office's presence and mission known to their peers.

"From the expression on (some of) their faces," she added, "I think they do know" girls who are young, pregnant and perhaps considering whether or not to keep their babies.

The first training session for volunteers who will staff the Hialeah Respect Life Office and man its 24-hour a day emergency hotline was held this Thursday at Immaculate Conception.

The office, scheduled to Open July 1, will be located at 2024 East 4 Avenue. Anyone willing to volunteer or seeking information can call Respect Life at 653-2921.



Fifth-grader Terri Garcia donated a crib to the pro-life cause. Below, a classmate drops her baby gift into the mounting heap.



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Teacher Mary Moore, second from left, and some of her students show off a baby's tub packed with donated items. (Voice photos by Ana Rodriguez-Soto).

Youth project helps refugees

Central American refugees in Honduras this week received 230,000 pounds of relief supplies donated to Catholic Relief Services through a two-month-long youth project.

The "River Youth Project for Central American Refugees" involved 10,000 youths from 22 dioceses in 9 states along and near the Mississippi River. They loaded the supplies aboard a river barge during four stops in its float from St. Paul to New Orleans.

The barge's contents were shipped to Honduras and transported by CRS staff there to refugee camps serving some 16,000 people.

The River Youth Project is part of "Starvation Awareness Day," a grassroots program to teach young people in

the U.S. about the problem of world hunger and how they can effect change through action and prayer.

CRS project coordinator Fr. Thomas Donlan, O.P. termed the unprecedented effort a "rousing success."

"Never have I seen such an incredible turnout of youth and their supporters," he said. "Despite the tremendous difficulties we encountered, including heavy flooding on the Mississippi, the kids and their leaders never lost the spirit of their determination."

Throughout Central America, CRS's programs provide basic support and trade training for refugees. Assistance is based solely on need.

Lay ministers commissioned

By Sue Blum

History was made at St. Mary's Cathedral on Pentecost Sunday when the nation's first parish-based team of Ecclesial Lay Ministers was commissioned by Archbishop Edward A. McCarthy.

After a two-and-a-half-year formation program, eleven members

of St. Joan of Arc Church in Boca Raton committed themselves to five years of ministry to the Archdiocese of Miami and their parish.

They join the ranks of more than 125 commissioned Ecclesial Lay Ministers in the Archdiocese and several thousand more nationally, all trained in diocesan or regional programs.

The St. Joan of Arc experimental parish program serves as a model for other parish-based groups and will generate statistics and experience for other nationwide parish projects in the future.

"The parish model is a very exciting concept," commented Archbishop McCarthy after the candlelight ceremony which he concelebrated with more than twenty priests and deacons.

Noting that there are presently two new parish groups being formed in the Archdiocese, along with a county-wide program at St. Ignatius parish in Palm Beach, he added, "These candidates are being trained and formed on the local level in response to the needs in their own specific parishes."

Recent local and national attention given to the formation of lay ministers comes from the laity's emerging awareness of it's call to ministry.

Lay ministry becomes a necessity, however, in light of the shortage of priests predicted in the future.

In addition to the St. Joan of Arc lay ministers, six other candidates were commissioned for ministry in their various parishes. A total of Sixty-five candidates representing thirteen parishes also were accepted into the program offered by the Archdiocesan Office of Lay Ministry.

Certificates of appreciation were presented during the commissioning ceremony to Hilda Montalvo, Palm Beach Regional Director for the Office of Lay Ministry and to Adjunct Faculty members, Sr. Mary Mullins, O.P., and Raphael Martin.

For additional information concerning the Ecclesial Lay Ministry Program write to Dr. Mercedes A. Scopetta, Director, Office of Lay Ministry, 9401 Biscayne Boulevard, Miami Shores, Florida 33138.

The newly commissioned Ecclesial Lay Ministers are:

St. Joan of Arc Parish

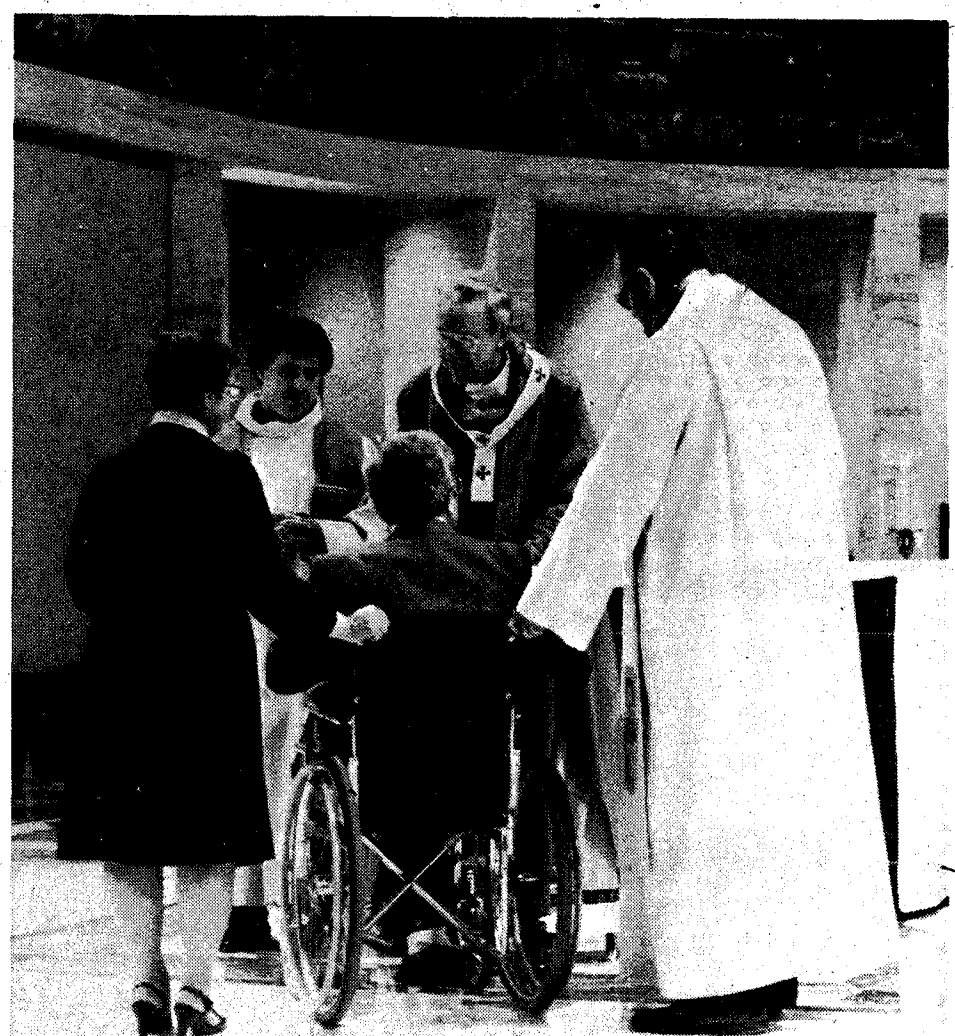
- Leslie Belli,.....Ministry of Pastoral Counseling
- Marvin S. Brill,Ministry of Evangelization
- Susan W. Blum,Ministry of Evangelization
- Diana Calderaio, ..Ministry of Pastoral Counseling
- Louise Corbiciero, ..Ministry of Liturgy
- E. Dimitri Ferniany,Ministry of Pastoral Care
- John F. Healy, Jr.,Family Life Ministry
- Shirley Niro,.....Ministry to Young Adults
- Jo Ann B. Nordone,Ministry of Pastoral Care
- Ronald L. Null,.....Youth Ministry
- Cecile Walczyk, ...Ministry of Pastoral Counseling

Holy Family Parish

Anne Morgan,Ministry of Evangelization and Advocate

Saint Boniface Parish

Lucille Smoker,Ministry to the Sick



Archbishop Edward McCarthy commissioned 17 lay ministers at the recent ceremony held in St. Mary Cathedral. They join 125 others throughout the Archdiocese. (Voice photo by Betsy Kennedy).

Saint Luke Parish
Constance Shearer,.....Ministry to Young Adults

Saint Vincent de Paul Parish (Margate)
Eileen Marron,Ministry to the Sick

Saint Louis Parish
Enid L. Klosz,Advocate

Patrick J. Marron,Ministries of Lay Leadership and to the Handicapped

Holy Year indulgences

OFFICIAL

The Holy Father, on the occasion and during the duration of the Extraordinary Holy Year of our Redemption, grants to all priests enjoying jurisdiction to hear confessions, the faculty to absolve their penitents (without need to apply to the competent authority), of all censures placed upon the person by the law itself, except the following, which are reserved only for the Apostolic See:

- 1) Attempts on the Holy Father.
- 2) Consecration of Bishops without pontifical nomination.
- 3) Profanation of the Eucharistic Species.
- 4) Violation of the sacramental secret.
- 5) Absolution of an accomplice.

Archbishop Edward McCarthy, during the period of this Extraordinary Holy Year, grants all priests enjoying the jurisdiction to hear confessions within the Archdiocese of Miami, the faculty to absolve the penitent, without recourse to the proper authority, of all censures placed upon those who procure an abortion and their accomplices.

Archbishop McCarthy announces that the faithful may receive the indulgences granted by the Church during this Extraordinary Holy Year of Redemption by visiting the following Churches:

- St. Mary's Cathedral, Miami
- Shrine of Our Lady of Charity, Miami
- Gesu Church, Miami
- St. Mary, Star of the Sea Church, Key West
- St. Anthony Church, Fort Lauderdale
- St. Juliana Church, West Palm Beach
- St. Ann Church, Naples

To obtain the indulgences the person should be free from all sin as well as receive the Sacraments of Reconciliation and Holy Communion and pray for the intentions of the Holy Father.

While these conditions may be fulfilled several days before a person visits one of the churches aforementioned, it is most fitting that Communion be received and prayers offered for the intentions of the Holy Father on the same day of the visitation.

The condition for praying for the intentions of the Holy Father may be fulfilled by praying one Our Father and one Hail Mary and sometimes the Creed. However, the faithful are free to choose other prayers which they feel to be more beneficial.

LISTEN... to the suffering people of the world. They cry out for relief from hunger, disease, war. Most of all, they cry out for hope.

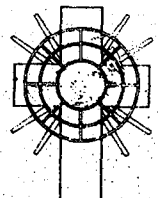
LISTEN... to Christ's command to all who would claim to be His disciples: "Go, therefore, and make disciples of all nations."

LISTEN... to your heart, as it urges you to aid those who suffer, and answer Our Lord's call.



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 Miami Shores, Florida 33138

Evangelization Outreach:

It's more than preaching; it's feeding the hungry, too

By Clara Borrego
Voice Correspondent

Helping the poor and homeless was not part of the plan one year ago. Now food, clothes, furniture and guidance about jobs and school are provided on a daily basis.

That is just part of what the workers and volunteers at the Catholic Center for Evangelization are doing. Under the auspices of the Office of Lay Ministry of the Archdiocese of Miami, the Hialeah center also offers eight and 15-week religion courses, classes on how to form a Christian community and evangelize door-to-door and a regular program of Bible study.

WHEN THE CENTER opened last summer in Hialeah's downtown area, its main objective was to preach the word of God door-to-door. Its role was to be that of a link between the Catholic Church and the unchurched, the vast majority of them recent Cuban refugees.

Today, Director Jose Guerra, a permanent deacon in the Archdiocese, and his staff, consisting mostly of volunteers, fulfill their mission with more than words. They live what they preach when they feed the hungry, clothe the needy and befriend the lonely.

"When we opened this center a year ago, we did not expect to be helping the people out on the street," said Maria Canton, a fulltime worker who coordinates the door-to-door visiting. "Now, it has become part of our job."

With food donated by Immaculate Conception parish in Hialeah, daily lunches are provided for people who otherwise have nothing to eat.

Last Christmas, Immaculate and Epiphany parish in South Miami donated enough food for 50 people, many of them homeless and hungry, to



Door-to-door visiting to bring Hispanics into parish communities is the aim of the Hialeah Catholic Evangelization Center. Maria Canton, second from left, poses with a family after an afternoon visit. (Voice photo by Clara Borrego).

enjoy a Christmas Eve dinner at the center.

According to Canton, sharing meals is a way of building and nourishing the Christian community which the door-to-door visits give rise to.

A dinner is held once a month for everyone touched by The Center, from those who attend classes regularly to others who simply drop in for a meal.

From the pleased responses of both the workers and those who frequent the center, the year-old evangelization experiment is already a success.

"CATHOLIC is a magic word," Canton said of the well-received door-to-door visits. "Everybody opens the door and so far we have knocked on 1,094 doors."

Celia Sanchez, who came from Cuba recently, said she likes to go to the

center because she does not feel alone there. or are invited in.

"The center and the people there make you forget about your problems and at the same time you learn about the Church and make friends with other people," she said.

Maria Arrazcata, a member of the Bible study group, said she always wanted to read the Scriptures. The center has made that possible.

"In the center we learn a lot, especially how to share and relate with other people," Arrazcata said. "We study the word of God."

On June 1, the center moved its offices to St. John the Apostle Parish, 479 East 4 Street in Hialeah. Although Palm Avenue neighbors will miss it, Canton said the new location will make the Center's connection to the Catholic Church clearer for those who stop by

EVEN SO, the community formed at the old location will not be neglected. Those people still will partake of the monthly dinners and weekly classes, thanks to the volunteers who will drive them to the center's new home.

The move brings with it added responsibilities, since the center now will coordinate the religious education classes at St. John and help with the Hispanic evangelization programs at nearby Immaculate Conception, St. John and Our Lady of the Lakes parishes.

The door-to-door visits, however, will still be the primary mission of the Outreach office, Canton said.

"Visiting is much like a virus. When you knock once, you'll want to knock twice."

Finding new ways to evangelize

Continued from page 1

new struggle surfaced and remains. Is Evangelization simply a ministry of the Word or is it the chief focus and energizing force of all ministry? The overall Archdiocesan Five Year Plan sees it as the force behind all ministry. Evangelization is the essential mission of the Church given to us by Jesus as Matthew and Mark relate it in the Gospel.

In our baptism we received the gift of faith. This faith is nourished and grows through the Church as she preaches and proclaims the Word, as she gathers together in a community, as she administers the sacraments, as she teaches and forms us in prayer, in service to others, in her precepts. She does all of this because the gift we have received is not meant to be kept but to be given away to others. For in our baptism we also received our mission our vocation to spread the Good News of salvation in Jesus Christ.

All that we receive from the Church is to enable us to fulfill our primary mission and vocation. Our Five Year Evangelization plan aims to strengthen us in our gift of faith, to renew our commitment to the Father, Son and Spirit, and to reach out to others to share the Good News which we experience in our Catholic community.

Each year of the plan emphasizes a different area of our lives to be looked at and renewed in order that our life of faith be strengthened to be shared: family life, parish community life, faith life, worship and prayer life, our

sense of Christian Vocation, our sense of Christian service and our efforts at reconciliation and outreach. And so Evangelization is the force behind what we do as Church.

In the process of our struggle over the past three years, in addition to bringing a new awareness about Evangelization, there have been many new and concrete things happening in many of our parishes, institutions, agencies and Archdiocesan ministries which indicate that Evangelization is taking place in a new way in South Florida. Unfortunately, only a few can be highlighted here.

New happenings

In 1981-82 the Archdiocesan GOOD NEWS OUTREACH TRAINING MINISTRY PROGRAM was developed. This is a 15-week training course which equips people to evangelize one-to-one. The approach was pioneered in the Archdiocese by St. Joan of Arc Parish Boca Raton and St. Louis Parish in South Dade and proved to be a very effective outreach tool both to inactive and alienated Catholics as well as to the unchurched. This past year 15 English speaking parishes and 5 Spanish speaking parishes plus two rural-mission parishes participated in the training and have commissioned evangelizers for the one-to-one approach. It is hoped that in the coming year this training can be given in a five day clinic to parishes.

Family nights

Through the initiative of the Family Enrichment Center, FAMILY NIGHTS were inaugurated in the Archdiocese last year. Parishes set aside one night a week when nothing was scheduled in the parish and families could be at home together. Supportive materials for families to use at home were available through the parish in English and Spanish as well as published weekly in *The Voice*.

In January 1983, the Lay Ministry Office began THE WOMEN OF LIGHT breakfasts the last Saturday of the month. These are open to all women of the Archdiocese. The breakfast program includes celebrating together in song, reflection on the Scriptures, prayer and a witness to faith given by a different guest each month. Hopefully next year these will be expanded to be given on a regional basis.

Parish renewal

In the last 18 months, 114 of our priests have received the GALLAGHER PARISH RENEWAL WEEKEND TRAINING. Of this number, 57 of the participants were pastors, which represents almost 40% of our pastors. 30 parishes have implemented the renewal weekends and this has been an extremely effective parish renewal program. Plans are in process for two follow up programs to these weekends.

One year ago, a center for outreach to Hispanics was opened in the Ar-

chdiocese in Hialeah. CENTRO CATOLICO DE EVANGELIZACION acts as the bridge between nominal Catholics who are not practicing and the local parish. The outreach comes through house to house visitation. The center provides counseling, Bible study and classes in Catholicism, as well as reflection.

National events

In addition to hosting the Annual Lay Celebration of Evangelization last October, the Archdiocese has been involved in other national Evangelization events. It has representation on the five member steering committee to establish a new national Catholic Evangelization Association in the United States which held its first meeting June 12-14, 1983 in Chicago. And the Archdiocese is the home of the newly founded *Catholic Evangelist* magazine which published its premier issue in January 1983.

As we head into the fourth phase of the Evangelization Plan, we have much to be thankful for. What has happened thus far is only a beginning but we are firmly stepping along the road which we have begun. To some people, progress may appear to be slow, but we must remember that what we are about in our plan is a total renewal. This takes time and requires change --change in attitudes, ways of doing things, and life styles. It requires patience and the continual effort to put before the people the vision presented in *Light Up Your Life*.

(Note: Future issues of *The Voice* will feature some of the above programs.)

New brother at 74

He's expert carpenter but novice Good Shepherd

By Ana Rodriguez-Soto
Voice News Editor

He's 74, mind you, and he wants to become a brother.

For Luis Benoit, that's not a far-fetched dream or senile wanderings. It's as real as the fact that he's alive.

"I do it for the honor and glory of Almighty God, and for the poor souls in purgatory," he explains matter-of-factly, sitting ramrod straight, eyes focused intently on a questioner.

For him, it is that simple. There's no room for doubt. No energy wasted in hesitation. A man does what God leads him to do.

That's why he became a carpenter 40 years ago: "St. Joseph and Christ were carpenters."

And that's how he approached his 37-year marriage to Leontine, just three months after he first met her, near the end of World War II on Miami Beach.

"MARRIED life has its ups and downs," he remembers telling her during the proposal. "But everything can be talked over and settled without any arguments. We will never be separated. There will never be a divorce. And I will never pay alimony to any woman in this world."

She accepted. They were married. That was it.

Because she was a diabetic, Benoit spent the last 13 years of their life together taking care of her. A few months before she died last year, he told her what he planned to do.

"I will dedicate my life to help others who are in need in every way possible."

His daughter was a bit surprised. And he had to turn down a marriage proposal from a love-smitten fellow parishioner at St. Dominic. "I told her that was out of the question."

And so it was. Last Valentine's Day he began living at Camillus House, a shelter for the homeless and hungry run by the Brothers of the Good Shepherd near downtown Miami.

ACCORDING to Director Brother Paul Johnson, Benoit will remain a candidate to the brotherhood between three and six months. After being accepted as a novice, he will take his first vows in two years. It'll be nine years before he makes his final profession.

"He's a rare bird," says an admiring Brother Paul. "He's of the old time, of the old school—so devoted."

For a man his age, Benoit is also in perfect health, an important consideration when accepting him into the order. His only crutch is a hearing aid.



Luis Benoit says the cross which St. Benedict wore around his neck and the crucifix that sat on his desk (both pictured) have been in his family for generations.

(Voice photos by Ana Rodriguez-Soto)

Like the wood he shapes, Benoit comes from old, sturdy stock. He's traced his family roots back 450 years to Bordeaux, France. His great-grandfather crossed the Atlantic and trekked across Canada, becoming the first white man to reach the Klondikes in Alaska.

His grandfather was one of the Gold Rush 49ers and the man who built the

'My legs straightened out and I walked out of the side of that mountain 30 minutes after we walked in... Almighty God cured me'

—Luis Benoit

first log cabin where the city of St. Paul, Minneapolis sits today. Benoit has given the genuine, 1849 gold nugget he inherited to Brother Paul.

BUT PERHAPS Benoit's most precious memory is that of the Montreal holy man, Blessed Brother Andre, who cured him of polio at the age of seven.

At the time, he had spent the better part of one year in constant pain, unable to sleep. Two doctors had said "I was going to die. They couldn't do anything for me."

Benoit remembers his father carrying him up the 618 steps to St. Joseph's

Oratory in Montreal.

Brother Andre "looked at me and he walked to me and said, 'You can walk.' My legs straightened out and I walked out of the side of that mountain 30 minutes after we walked in there. Through the intercession of St. Joseph, almighty God cured me."

Since that day, he has prayed daily to St. Joseph and Brother Andre. On the day of the latter's beatification, May 23 of last year, Benoit attended all of St. Dominic's Masses and served at three of them.

"I hope that he is canonized in my lifetime. It would make me very happy," he says.

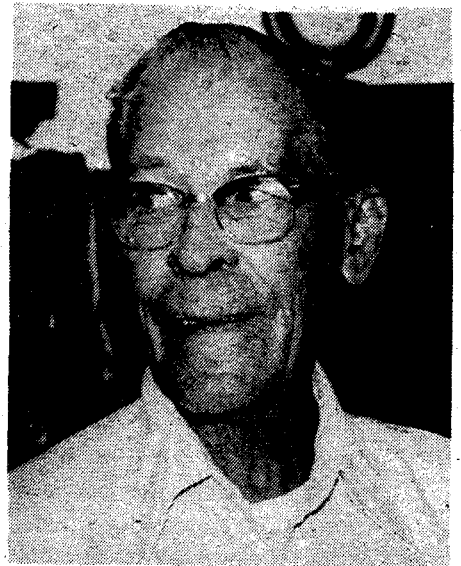
ST. DOMINIC'S will miss Benoit, a 63-year Miami resident who has been a parishioner there for 21 years. Opening the church every morning, preparing the altar and distributing Communion to the home-bound were among his daily duties at the church.

But Benoit's handiwork and devotion have touched a majority of South Florida Catholics throughout the years, probably unbeknownst to them.

The people of St. Francis Xavier in Overtown, Little Flower in Coral Gables and St. Peter and Paul in Miami can thank him for raising money to build their churches.

Parishioners of Corpus Christi in Miami, St. Mary Magdalen on Miami Beach, Immaculate Conception and St. John in Hialeah, can be grateful that he supervised the construction of their places of worship.

So can the Ukrainian Catholics of



At 74, this carpenter of 40 years decided he wanted to dedicate the rest of his life to God. In his spare time at Camillus House, he hand-carved this wooden replica (below) of Archbishop Edward McCarthy's coat-of-arms.



the Annunciation of the Blessed Virgin Mary in Miami. And without Benoit's skills, who would have re-assembled the donated buildings which now serve as the old church and rectory at St. Dominic?

"IT GIVES me great pleasure to put things in order and make them work like they're supposed to work," Benoit says of his profession.

Brother Paul and the people at Camillus House couldn't be happier that this master carpenter and church "pillar" has decided to put his talents to work for them. Much of their equipment needs repair and they can certainly use a handyman extraordinaire, not to mention another deeply devoted brother to help run the shelter.

But Benoit is not content with simply doing his job. He always finds time and energy to do a little more.

His latest project, completed at Camillus House a spare moment at a time, 25 hours of work in two weeks, is a hand-carved replica of Archbishop Edward McCarthy's coat-of-arms.

AGAIN, Benoit has a very straightforward reason for doing it: "I knew it was going to be difficult and I love difficult things."

Mounted on a wooden plaque shaped like a shield, the escutcheon is composed of 58 pieces of wood, each individually shaped and hand-painted. The minutest of details received careful attention, from the red lamb to the waves and the palm tree, to the tiny and painstakingly crafted tassel, emanating from the pontifical hat.

Benoit used a color picture of the coat-of-arms as his guide, and he plans to meet with the Archbishop June 27 to present it to him.

Impressed by the skill and artistry, Brother Paul calls the shield "a labor of love." He sees its significance in terms of the entire Archdiocese.

"This is our logo, our banner, our shield."

Certainly appropriate, then, that its craftsman is a person who began giving of his time, talent and treasure years before many of his fellow South Florida Catholics even were born—and who, at 74, hasn't stopped giving yet.

Knights urge fight against cults

Florida's Knights of Columbus, meeting in Orlando recently, passed a resolution calling on their Supreme Council to set up a cult awareness program.

The Knights asked the New Haven, Conn., council to sponsor a program that would help parents and their children understand more about cults and the threat they pose to families.

Joined by four of the state's five bishops, among them Archbishop Edward A. McCarthy, as well as Auxiliary Bishop John Nevins, the Knights voted Clyde King of Jacksonville as the new state deputy and Michael Cascone, also of Jacksonville, as the new secretary.

Don Raymond of Miami is the past state deputy.

During the convention, each of Florida's bishops was presented two checks by the Knights — one for \$4,500 in support of vocations to the priesthood and religious life, and another for \$2,500 to be used in working with the mentally retarded.

Keynote speaker at the convention was Bishop Thomas J. Grady of Orlando, who spoke about the U.S. bishops' recent pastoral letter on war and peace.

Matter of Opinion

A 'respectable' kind of bigotry

You hardly know of what to accuse the University of Illinois first, anti-Catholic bigotry or just plain ignorance.

An exhibit of anti-Catholic paintings titled "Lady of Babylon" was displayed last month on the university's Chicago Circle campus and Chancellor Donald Landenberg refused to remove it despite protests by the Catholic League.

EDITORIAL

The exhibit of "art" by one Douglas Van Dyke is not only artistically crude but as grossly offensive as anything to pass the American scene in recent memory, holding its own in competition with the worst bathroom graffiti. The paintings depict such things as the Pope as the devil, priests as Nazis, Christ on a cross with the head of a pig (see inset), the Blessed Virgin drawn on a toilet seat with Communion hosts floating in the bowl.



Chancellor Langenberg is apparently either stupid, gutless or, beneath it all, bigoted.

First he claimed the exhibit had been misrepresented to the school's selection committee. That's the stupid part. Is he saying that a nationally known university chooses an entire art exhibit without even seeing it? Either that is the case or the committee did in fact see samples or photos of the scurrilous paintings and chose them anyway.

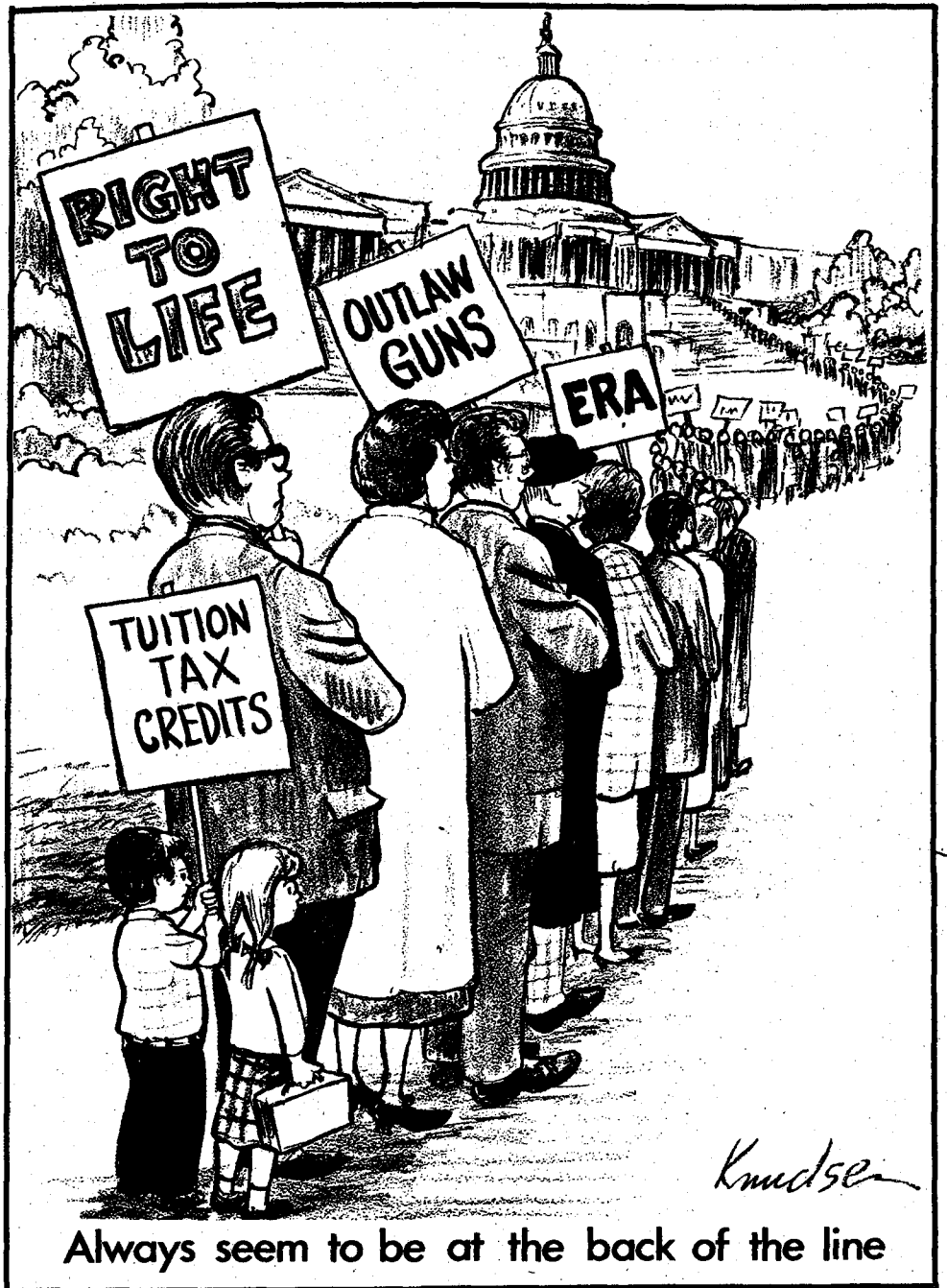
Given the fact that the exhibit somehow managed to be selected and then hung up for the public to gape at, the university then had the option to swiftly correct their mistake.

Again, consider the intelligence quotient contained in this statement by Langenberg, a university head, no less: *Once the paintings were hung*, he said, they were protected by freedom of speech and "the university has an obligation to provide an open forum for expression of ideas."

One's head spins at the absurdity of that statement. What he is saying is that once an artist through misrepresentation manages to get his paintings on the wall of this public institution, the constitution gives him immunity to retribution for the effects of his own misrepresentations.

Langenberg also displays ignorance of the First Amendment. The freedom of speech clause grants Van Dyke the right to paint his hateful ideas and even display them in his yard or on a bumper sticker. The constitution does not grant bigots the right to a public forum paid for by taxpayers' money. Yet, according to Langenberg's logic, his school must presumably provide a Nazi or Klansman or child-molesters' association the right to display their ideas with full approbation of the university.

What the chancellor should have done obviously, is



Always seem to be at the back of the line

remove the exhibit immediately and apologize not only to Catholics but to the community in general, explaining that the paintings do not deal meaningfully with ideas as such but are simply an appeal to hatred, are harmful to society and do not qualify for the university's support.

And need one point out that the university also has constitutional rights concerning what it expresses on its hallowed walls?

One would have to conclude that the Chancellor was either too gutless to take direct action to remove the poison from the school walls, thus setting an example of decency for his students, and face up to the misdirected cries of censorship—or else he simply wasn't offended enough to care.

But one thing continues to be clear in this country: Anti-Catholicism is still the remaining respectable bigotry in America. No university would ever show an anti-Semitic or racist exhibit in the above manner. Or if it did, the school would be condemned by its peers and the responsible official probably removed from office. Also, numerous groups would come forth with a great hue and cry and overwhelming media condemnation.

But most Catholics don't care that much and neither do the media.

Recently an anti-Catholic play appeared on Miami Beach. Not one protester showed up.

Part of the blame, apparently, is our own.

Letters to the Editor

Bishops playing dangerous N-game

To the Editor:

I consider myself to be a good Catholic, just as interested in peace as the most fervent supporter of the nuclear freeze or of the Bishops Pastoral Letter.

However, I must criticize my own Bishops as I have always criticized the nuclear freeze supporters since, under the guise of working within the bounds of Catholic moral principle, they concocted an essentially anti-defense political statement which, if it were to be adopted as national policy would place the freedom not only of

American citizens, but that of all mankind, in danger.

By seeking to limit, if not ban outright, the deployment and use of even low power tactical nuclear weapons for defense, the Bishops have bowed to the demands of the pacifist lobby and come close to advocating a position that would leave the U.S.A. so weak as to be unable to defend freedom at all.

The American Bishops are playing a dangerous game which does not meet with the approval of Bishops of other countries - one might say a form of Russian roulette - involving the safety and security of the entire world.

In pretending there is greater moral force to their document than in fact

exists, they place in jeopardy the freedom of the non-Communist world and make much more difficult a return to freedom for the millions who are presently captives of that evil "atheistic" system.

How much thought, if any, have the Bishops given to their responsibility for souls in the likelihood of attack by the Soviets because of our weakness which will be brought on if the U.S. accedes to their demands?

I hope that every peace-loving American Catholic will do some serious reflecting instead of merely accepting partisan directives on how to mindlessly follow the Bishops letter.

Donald A. Pruessman
Miami.

Fine interview with Archbishop

To the Editor:

Congratulations on your excellent interview with the Archbishop of Miami. It was interesting to hear of his personal views on so many aspects of the church.

He came through as a compassionate realist. He has his heart and head together, well balanced.

We are fortunate to have him as our spiritual leader. May he be with us for many more years.

Thomas W. Verhoeven
Stuart

Rochester's journeying bishop

Bishop Matthew Clark called off all Lenten confirmations when he began to shepherd the diocese of Rochester four years ago.

He took this significant step not to minimize the value of that sacrament, but to emphasize the season of Lent.

Last fall Bishop Clark asked Father Thomas Mull, the director of Rochester's liturgy office, to dream a bit about how a bishop could best spend the forthcoming Lenten season with his people. The energetic, visionary and efficient priest, working with staff and other consultants, subsequently developed, "Crossroads to Life: A Lent-Easter-Pentecost journey of a bishop and his people."

It was indeed a journey, for it took the relatively



BY FR. JOSEPH
M. CHAMPLIN

In between, however, Bishop Clark crisscrossed the diocese for prayer services and personal visitations.

'While in each area, Bishop Clark also visited several spots to offer his support for a wide-range of human service activities. Merely studying the list of places noted in the calendar sent before Lent to all parish leaders sparks one's imagination about the kind of crossroads encounters which developed.'

young (mid-forties) shepherd to small and outlying towns of the diocese as well as to several rural homes and many public institutions.

It was likewise a journey filled with crossroads. Planners viewed the Lent-Easter-Pentecost season as the crossroad, the turning point, the moment of conversion or change of heart for all Christians. But during Lent both the bishop and the diverse people he encountered on these journeys about the diocese also experienced other unique crossroads or turning points through arranged exchanges.

If the omission of confirmation seemed to reduce concentration on that sacrament, Crossroads to Life instead stressed another sacrament by renewing our commitments made originally in baptism.

The plan began and ended at the bishop's church, his Sacred Heart Cathedral with an evening Ash Wednesday service and the Easter Vigil/Sunday celebrations.

He celebrated Evening Prayer, basically taken from the Liturgy of the Hours, in four locations—cities, towns or villages not often on his regular itinerary: Phelps, Avon, Owego and Auburn. People in that section were encouraged to come to the host church for worshiping at the 7:30 service and for socializing with the bishop afterwards.

While in each area, Bishop Clark also visited several spots to offer his support for a wide-range of human service activities. Merely studying the list of places noted in the calendar sent before Lent to all parish leaders sparks one's imagination about the kind of crossroads encounters which developed.

"Monroe County Jail Ash Wednesday Service."

"Veterans' Hospital, Canandaigua."

"Rite of Election, St. Mary's, Elmira."

"Notre Dame High School, Elmira."

"Elmira Correctional and Reception Center."

"Monroe Community College Newman Community."

"Livingston County Infirmiry."

"Visit to Tioga County Rural Ministry."

"Northeast Region Confirmation Prayer Service."

"Auburn Correctional Facility."

"Catechumenate Visit at Sacred Heart Cathedral."

The bishop's visit to the Livingston County Infirmiry and a nearby home for the aging had to bring great joy for both the elderly residents and the health care personnel. Those able to maneuver dressed in their very best, gathered in a common room, prayed with the shepherd, basked in his smile, heard a personal word from him and felt his gentle touch.

The Auburn Correctional Facility is known in the region less euphemistically as the Auburn Prison. Its ominous high walls, guard towers and roving search lights by themselves have been known on occasion to frighten the young and the old.

Bishop Clark's appearance perhaps offered a ray of hope to those behind bars for whom Easter's liberation has limited meaning.

In Tioga County, the bishop went out into the country, sat in homes and visited leisurely with some of the poorest of his poor. He also encouraged the college students who were spending a week as volunteers helping those rural people whose roofs leak, whose Christmas trees had not been removed, whose porches are falling down and whose windows had not been washed in years.

Lent '83 no doubt proved to be a crossroads or turning point for many in the diocese of Rochester, including the journeying bishop.

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'60 Minutes' and Annulments

The CBS Sunday evening program, "60 Minutes," took another look at annulments in the Catholic Church a few weeks ago and there are Catholic who were upset by it. I've heard from people who ask me if I'm going to respond to another defamation of the Church.

I'm responding but I'm not charging "60 Minutes" with defamation. What I want to emphasize is something I think we need to understand in the Church. If the true position of the Church on an issue is constantly misrepresented or misunderstood, then we need to consider the probability we aren't making our position clear.

We must not assume that every time a Catholic position is not stated correctly that it is the result of ill will and the intention to misrepresent. It is quite likely to be because what the Church teaches is not fully understood and that may well be because we've not explained it well. I am not, of course, unaware that some misrepresentation comes because there are those who despise the



BY
DALE FRANCIS

this, too. The other was an objection of a Lutheran woman whose husband, who was not a Catholic, had sought an annulment of their Lutheran marriage and received it, so he could marry a Catholic in a Catholic marriage.

The producers of "60 Minutes" would not have had to search very hard to find persons with these objections and concerns. I have encountered them frequently. I have heard the concerns of children,

that the word "marriage" as used in our pluralistic society does not have that meaning. The word is understood in its legal connotation and nothing that comes from a Catholic marriage court in any way affects the legal fact of marriage.

A marriage annulled by the Church in no way changes the fact that the two persons were legally married. If this is understood there is no possibility children should think an annulment affected their legitimacy. The legitimacy is a legal fact, an annulment has nothing to do with the legal fact of marriage.

WHAT AN annulment does say is that because of some existing defect the legal marriage was not a sacramental marriage in the judgment of the Catholic Church. The judgment of the marriage court does never, and can never, "annul" a sacramental marriage. All it can do is to say, after investigation, that there were existing facts at the time of the legal marriage that prevented the two parties from being able to receive the Sacrament of Matrimony.

A Catholic annulment does not say that no marriage in the legal sense existed, only that it was not a sacramental marriage. As the State determines the legality of the marriage, the Church determines whether the marriage was sacramental.

It is this that has been misunderstood. Perhaps that is our fault. We've sometimes used language that seemed to say annulment meant the Church was saying no marriage existed. Since "marriage" has a more general connotation, this causes semantic confusion for what we mean is that an annulment means no sacramental marriage existed.

(Dale Francis is a nationally syndicated columnist.)

'We must not assume that every time a Catholic position is not stated correctly that it is the result of ill will and the intention to misrepresent. It is quite likely to be because what the church teaches is not fully understood...'

Church and intentionally misrepresent. But if we make our position clear on controversial issues then it will be less possible that it can be misrepresented.

LET'S TAKE the two major complaints aired on "60 Minutes" in the discussion on annulments. One was of a Catholic woman whose husband had sought and received an annulment. She was devastated that the Church was saying no marriage had existed and she was concerned that her daughter would by this ruling be perceived as illegitimate. It was a concern of the daughter, a serious young woman, who was confused about

adolescents and young adults, who are under the impression that when the marriages of their parents are declared null and void that they as children of a marriage that never truly existed must be illegitimate.

It is a failure in semantics and an important part of the failure is our own. We emphasize that marriage is a sacrament and that Catholics truly enter marriage only within the sacrament.

That is perfectly consistent with the teaching of the Church concerning marriage. We understand marriage as a sacrament. But we ignore the fact

New questions about obedience

In the past month, the Catholic Church made many headlines in the secular press, coming out at times the hero and at times the heavy.

In the first category was the news coverage of the bishops' statement on nuclear armaments and war.

In the second was the Vatican action telling Mary Agnes



BY
ANTOINETTE
BOSCO

Mansour that she had to choose between remaining a Sister of Mercy of the Union or serving as director of the Michigan Department of Social Services.

BOTH ISSUES stirred a gamut of reactions and raised questions: Are the bishops stepping over the boundary that separates church and state to become a political pressure group? Is the church going beyond reasonable limits in exercising authority over members of religious orders?

These are difficult but reasonable questions to ask. While I certainly do not have the expertise to answer them, I think they show that the church has moved into new territory that complicates the neat borders of church and state.

And this could present a dilemma for Catholics: What is legitimate obedience when one disagrees with the action of the bishops or the Vatican?

Consider the nuclear pastoral. The American bishops not only responded to this issue, they emerged as world leaders, forcing state powers to see the church in a new light—as a dynamic, living body that is a witness to life expressed in a message every state should heed.

THE BISHOPS' STATEMENT also raised controversy

among Catholics. Many are decidedly opposed to the bishops' conclusions and have no qualms about saying they will ignore the letter. A number of Catholics no longer feel bound to accept what the bishops said.

The case of Ms. Mansour is more clearly an obedience issue. She had to choose between her order or her job and she made the choice, painfully, to leave her community. She may well have been reminded of Jesuit Father Robert Drinan who, in obedience to the Vatican, left his elected position as a Massachusetts representative in Congress.

Invoked in both cases was the new Code of Canon Law which forbids priests and Religious to hold public office.

Yet, in the present era priests and Religious often must hold jobs, support themselves and contribute financially to their religious orders. Under these circumstances, such a command can seem punitive.

Then too critics of the church wonder why priests and Religious, who can bring such sound leaven to secular society if they are in positions of influence, are made to choose between their religious vows and their jobs.

THE QUESTION of what is the church's legitimate authority and control when it comes to employment could well reach beyond priests and Religious in light of the bishops' anti-nuclear stand.

Could the church—should it—forbid Catholics to work in nuclear-related industries? And what about payment of taxes, where financial support is involuntarily given to nuclear proliferation? Can Catholics be obedient to the stance of the bishops while financially supporting their country's buildup of nuclear weapons?

The church is in the world. It always has been. But this is a different world, where people challenge leadership, power and law whether it is this world's or the church's.

The sticky questions facing Rome had their origins in Vatican Council II. They are not questions about faith and dogma, but about what constitutes genuine obedience to the church and about when a "no" can be a legitimate response to church authority.

(NC News Service)

Voices for peace

Recently, the former Secretary of Defense, Robert McNamara, said that the peace movement here and in Europe is a good thing. He maintained that governments had to be challenged in the arms race or we might end up in a nuclear war that nobody wants.

He is not naive about the need to defend America, but he questions our present defense strategies. McNamara is only one of many who now see the key issue as that of avoiding a nuclear holocaust.

Three years ago, Maj. Gen. Kermit D. Johnson, a former Chief of Chaplains for the U.S. Army, criticized a document

THE AMERICAN CATHOLIC bishops have responded to this challenge. While admitting that the Russian threat is real, they fault the "competing ambitions" of both superpowers for bringing us to the brink of a nuclear holocaust. Further, they oppose a nuclear first-strike, as well as any nuclear destruction of civilian populations, even in retaliation for an enemy attack.

You and I are free to form our own conscience. The stakes are high. May God have mercy on us all.

For a free copy of the Christypher News Notes, "To Be or Not to Be," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.



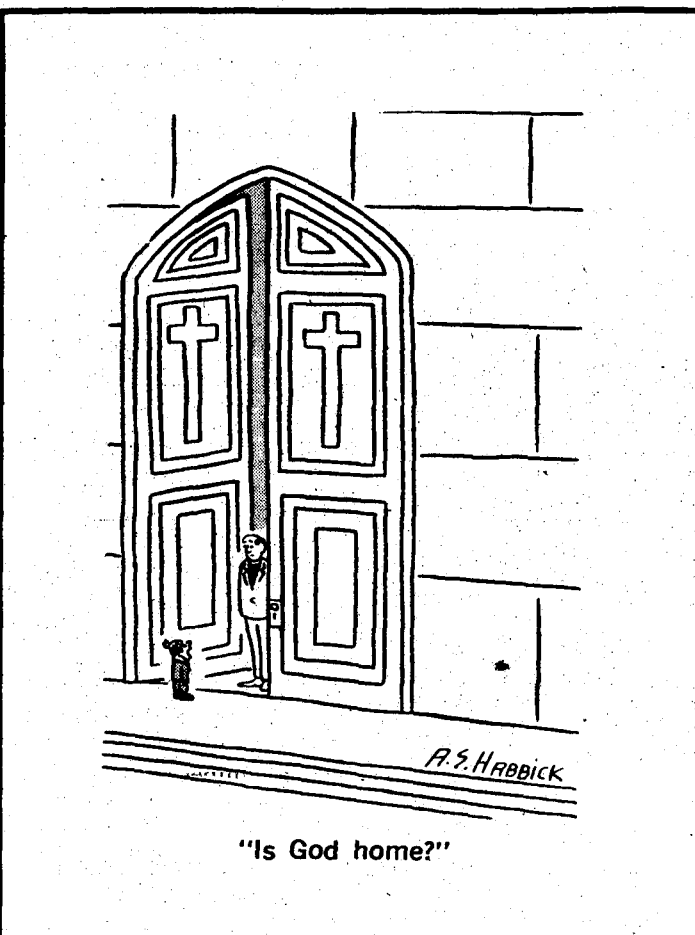
BY FR.
JOHN CATOIR

being prepared by his own church, the Presbyterian General Assembly, because it condemned nuclear weapons. The document was entitled, "Call to Peacemaking," and Gen. Johnson saw it as a pacifist statement. He said nuclear weapons are a necessary evil and he accused the Assembly of "trying to live in history without sinning."

SINCE THEN, Gen. Johnson, a graduate of West Point who served in both Korea and Vietnam, has made a complete turnabout. "If I were to revisit that Peacemaking Committee now, I would say to them that the question is not whether we are to live in history without sinning, but whether we are to live in history at all."

Gen. Johnson is now a staff member of the Center for Defense Information, a research group made up of former military leaders opposed to current Pentagon policies. "We're beginning to discover," he says, "that we don't have to collaborate with the collective drive toward death... Now is the time for ordinary people to provide a vision of life and a vision of hope for the future."

But ordinary people need moral leadership when issues are as complex as these.



Going steady forever

Q. Why is the Catholic Church always against sex? (California).

A. Let's turn to a recent article about author George Leonard in search of an answer.

Leonard was interviewed recently by Cheryl Lavin of the Tribune Company Syndicate. In the interview, it was



BY TOM
LENNON

indicated that Leonard at one time favored the so-called sexual revolution.

According to the interview, Leonard looked forward to a utopia, a sort of perfect sexual atmosphere in our land.

MORE RECENTLY, however, Leonard revealed to Ms. Lavin, he is having some remarkable second thoughts. He has written a book with the startling title, "The End of Sex." His utopia did not come about.

In discussing the book with Ms. Lavin, Leonard observes that sex today has been divorced from love, creation and procreation.

In the interview, Leonard says that total sexual freedom has led to trivialization. "Human beings have become mere objects. The very powerful act of love has become something mechanical, something you do just to score. Almost as obligatory as a good night kiss."

Leonard says he would replace many current sexual customs "with something extremely personal, not impersonal." He adds that being personal means treating an individual as "a unique, precious and sacred individual, not an object or an abstraction or some kind of monster with whom you are doing amorous combat."

ONE WANTS to cheer Leonard for these ideas!

But some of his other ideas seem to go against common sense. For example, according to the article, he suggests it is possible to be "totally committed" to a sexual partner for just one night. But how can you walk away at dawn from a person to whom you are totally committed?

Now let me go back to my reader's question. I also feel uneasy about speaking of a person or institution, such as the church, as being "against sex," as the questioner does.

What, really, does it mean to say the church is against sex? Does it mean people shouldn't be of different genders, shouldn't be men and shouldn't be women? Or does it mean being against all sexual intercourse? Or what?

In reality, what the church is against is the misuse of our sexual powers and the treatment of sexual intercourse as a trivia event.

WHAT THE Catholic Church heartily favors is rich and rewarding sexual activity within the context of marriage. This involves exactly what Leonard calls for—treating an individual "as a unique, precious and sacred individual, not an object or abstraction..."

Far from being "against sex," the Catholic Church wants her married members to have a joyful sexual adventure that will bring growing happiness through the years.

The church would agree fully with the reader who wrote in to say that marriage is like "going steady for life." It should be as pleasurable and wonderful as that.

Jesus, comforter of children

Dear Mary: I am writing in response to the letter from a mother concerning the fears her 5-year-old child developed.

The mother said in her letter that God also will be a great comfort to her child. I would like to suggest that the mother speak openly and lovingly to her child about Jesus and his love for each of us.



BY DR. JAMES AND MARY KENNY

The Psalms are full of reassuring verses of how God loves us and always has his hand upon us, helping us at all times. She can explain to the child in words she will understand that Jesus is with each of us always and will never leave us and especially how children are precious in his eyes.

When the child has to go somewhere alone, somewhere new or different, her mother might take a few minutes to reassure her that she is definitely not going alone, but that God is going

with her. She won't, of course, be able to see him, but he is right there anyway, right in her heart. He is with her in bed, outside playing, in school or wherever. She can explain in simple words that Jesus is her very best friend and helper.—Delaware.

Thank you for your concrete examples about dealing with children's fears. Actually I believe our suggestions represent two sides of the same coin. You suggest that the child focus on Jesus, a loving friend. I suggest that, when we minister to each other (friend to friend, mother to child), we are Jesus' arms, legs and voices in the world today. Perhaps we need to recognize both the transcendent and the immanent Jesus.

To present the transcendent Jesus, the Jesus "out there," without recognizing the immanent Jesus working in and through his people could lead a child to substitute Jesus for people. Jesus could become a sort of Harvey, an imaginary friend, which the child later discards as "not real."

Since young children think very concretely, it is difficult to present Jesus, whom the child has never seen or touched. Thus it is important to remember that, when Daddy comforts the child, Jesus is just as present as when the child calls upon Jesus.

EVEN ADULTS are concrete creatures. All humans take in information through their senses. The church recognizes this characteristic admirably in the signs of the sacraments. We cannot see sacraments, but we can experience their signs: water, oil, bread, wine. Similarly, the child cannot see Jesus today, but can experience Jesus in Mommy, Daddy, friend, neighbor.

As the child's love expands, hopefully he can also experience Jesus in the lonely, the aged, the catankerous, people who are initially less attractive than loving parents. One hopes our children will grow to experience Jesus in many of the wonderful diverse and mysterious ways he manifests himself in this world. I would not want to limit my child's recognition of Jesus to a few pictures on holy cards.

To comfort our children we use insights gained from psychology and child development plus our own intimate knowledge of our child's personality. In so doing we are not denigrating or ignoring Jesus. Rather we are, in our own small ways, carrying out his work in the world today.

(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)

Abused children strike back

Stories about young people killing their parents don't generally rate sympathy in our society but the Richard Jahnke case is different. This Wyoming sixteen year-old is presently waiting appeal in one of the most frustrating murder cases in recent years. He has been found guilty of premeditated manslaughter and sentenced to 5-15 years. His 17 year-old sister, Deborah, has also been found guilty as an accessory.

Rarely has a case engendered so much sympathy and public support for the killer because of the hellish lives these young people endured prior to their decision to kill their father with a shotgun as he and their mother came home from celebrating their wedding anniversary.

Richard and Deborah were victims of ongoing physical abuse from the time they were young children. As testified to by their mother, their father was one of those dual-image parents. To the public, he was an amiable caring father who was respected at work. He provided a nice home, food, tuition and other amenities found in middle class families.

But life within that home was pure hell. He systematically beat his children for any and no reason. He was given to wild and irrational outbursts, the family never knowing when a word or action would trigger his rage. His wife was terrified of him and urged the children to put up with the constant abuse for fear of worse. He was very careful to keep signs of their abused bodies concealed.



BY DOLORES CURRAN

As such, he was not very different from thousands of other abusive parents. But the children were different. They believed the TV spots inviting them to tell some caring adult. They went for help, to a minister, a school counselor, and finally a social worker.

Here's the incredible part. The social worker, defying the basic rule of confidentiality, came to the home and interviewed the father in front of the children. He shrugged it off as teenage behavior. Satisfied that all was okay, the social worker left, case closed.

Outraged, the father applied even more intensive physical abuse, only he now began sexually abusing Deborah as well. Still, the mother did nothing to help. So frightened of him was she, she told the court and jury, that she admitted to her children she could do nothing.

So the kids did. The jury had no choice but to

find them guilty. It was murder and it was premeditated. If the father had been killed in the midst of a beating they could have claimed self-defense.

So the victims have been sentenced to prison. But what about the dozen or so adults who testified to knowing about the abuse and doing little about it besides sympathizing? As the social worker put it in court, these kids fell through the cracks in the system. The adults were the cracks—the teachers, minister, social worker, friends of the mother, and most of all, the mother herself, who even testified that she was relieved at her husband's death because life would be much easier for her from now on.

For her, maybe it will. Maybe the kids' appeal will be successful and they won't end up in prison. Maybe the governor will commute their sentence. Whatever the outcome, the point remains that the adults in these children's lives failed them. They are guilty of accessory to the fact of severe child abuse.

Any of us could be placed in a similar situation. I wonder, would we have acted differently from these adults? Or would we have wrung our hands in sympathy, referred the children to someone else, and then later looked back at what we could have done to prevent this multiple tragedy.

(Alt Publishing Co.)

Family Night

(Contributed by Mimi and Terry Reilly)

Opening Prayer

Thank you, Lord, for the secrets of summer that unfold before us. Thank you for the garden with its many flowers and vegetables. Thank you for little bugs, for the lakes and sunsets. Thank you, Jesus, most of all for our families. Amen.

Something to Think About

Summer is in full swing with delights

of every kind. All creation praises God, bursting over with life. God's world is truly a magnificent wondrous place to discover and investigate.

Activity Ideas

Young and Middle Years Families

1. BUG ZOO Materials: a number of glass jars with lids punched with small holes. Have a bug hunt and collect as many different kinds as can be found. Study them carefully and place them in jars with grass clippings. Share

thoughts about the infinite variety of God's creation. What does it tell us?

2. Take a trip to a nearby lake, river, or ocean. Walk along the shore and study all the varieties of life, plants, and animals. Share some thoughts about what happens to life when water is available.

Adult Families

Read aloud Genesis 1:1-26. What is the very best thing about summertime? Why?

Sharing

Complete these sentences:

- I enjoy summer because...
- I wish we could... this summer.
- I feel... when...

Closing Prayer

Dear Lord, thank you for this Family Night. Hear our prayer of thanksgiving for such a beautiful and mysterious world. Bless each of us this coming week and help us to be good stewards of the earth. Amen.

Scriptural Insights

A father's gift of faith

Readings: Zechariah 12:10-11 Galatians 3:26-29 Luke 9:18-24

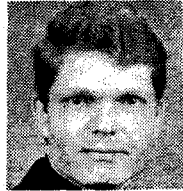
BACKGROUND:

The opening Old Testament reading for next Sunday comes from the prophet Zechariah. The author of the passage described how Jerusalem would lament over an individual who lost his life unjustly. Part of the passage was quoted by John in his gospel account of Jesus' crucifixion.

NEXT SUNDAY'S GOSPEL passage refers to Jesus' crucifixion as well. It's the passage which reminds us that, if we wish to be the Lord's followers, we have to take up our cross and follow him each day.

This passage actually may have come from the theologizing of the early Church. After all, it would have been curious for Jesus to tell people to carry their cross when he had not done so himself.

In the second reading, Paul reminded the Galatians that, because they belonged to Christ, they were now all descendants of Abraham; thus, they would inherit the promise of salvation. This was only possible because the



BY
FR.
JAMES
BLACK

Lord had died for them on the cross.

REFLECTION:

In addition to the usual liturgical feast, next Sunday is also Father's Day. Thus, I'd like to make a slight departure from what normally appears in this space and reflect on that celebration instead.

To my mind, one of the greatest gifts a person can receive in life is a sense of personal worth or value: the ability to believe in themselves and in their own capabilities.

I remember a young high school sophomore who was having trouble understanding his geometry. He was a reasonably good student and had always enjoyed mathematics, but for some reason, he found the study of

geometry quite difficult.

THE YOUNG MAN wanted to drop the courses -- to take something easier. He was ready to admit that geometry was just something that was beyond him. He felt pretty frustrated and down on himself.

I remember how the young man's father stepped into the situation quite forcefully. Not only could the young man *not* take something easier; he would *master* geometry.

'My father didn't take the easy way out. Because of that, he gave me a great gift that has stayed with me to the present day.'

"You've got to believe in your God-given abilities and then do your best," he told his son. "You'll never know whether you could have passed it or not unless you try your hardest. If you

can honestly tell me you've done your best, I'll let you drop the course. But it's important that you learn what you can do when you really put your mind to it."

As you probably surmised, I was that high school student. The man was my father. He probably doesn't even remember the incident; it happened twenty-two years ago.

But it made a very important impression on me. Largely because of his efforts, I learned to believe both in myself and in my God-given capabilities. One of the reasons that I try very hard to give my own students a sense of confidence is because I can now see how important such confidence really is.

My father didn't let me take the easy way out. Because of that, he gave me a great gift that has stayed with me to the present day.

You know, after all these years I don't believe I've ever even thanked him for it. Until now.

Eternal life for stillborns?

Q. Last month I gave birth to a stillborn baby. The doctor said he died about 12 hours before birth. The nurse asked if we wished the baby baptized; we said yes and assume this was done.

We are confused. What is the church's teaching on this kind of baptism?

We had a simple graveside service



BY FR.
JOHN
DIETZEN

and comfort. We will be truly thankful for any information or help you can give us. (California)

A. The tragedy you suffered is one of the most difficult parents ever face. I know you must hurt deeply, and as you say hurt will never completely go away.

That is always true in the death of someone we love; but there is special pain when a baby dies as yours did. Maybe it will help a little, as time goes by, to keep a few things in mind.

The sacraments, including baptism, are for the living. Baptism really cannot be received by someone who already has died. If there is any doubt whatsoever, the baptism may be administered just in case.

However, that is far from the whole story. Jesus told us clearly that baptism is the sacrament or "sign" way by which people enter his community of

faith. Christians always have pondered the exact meaning of this, since it is clear that many people die without baptism, often without hearing of God or Jesus. If God loves all people equally and wishes them to have the grace of redemption, how does that come about?

The possible explanations offered by theologians through the centuries have been numerous. But one principle endures in theological tradition: Considering God's obviously universal intention for the salvation of the human race, the gift of his redeeming love is offered in a genuine way to anyone who does not place a personal obstacle in its way.

This would apply to children such as your son. How God might accomplish this he has not told us, as he has not told us many details of his salvation plan.

My own conviction, similar to that of some major theologians through the centuries, is that God sees the child of a family such as yours as a Christian part of a Christian family.

Without becoming too involved, the explanation is basically this. The Christian (and Catholic) identity you and your husband have is not plastered on your "natural" life like frosting on a cake. You are Christian people. Your "personality," so to speak, is Christian.

Thus, neither would your child be something neutral to which some day this "veneer" called Christianity might be added. Had he been born alive, bap-

tism would have signaled and brought about his participation in this visible church on earth.

But the grace of baptism does not come in one magical moment, as our belief concerning the death of a catechumen, to cite one example, indicates.

A catechumen (one preparing to enter the Christian faith) is considered a member of the church and has a full right to Christian burial at Mass even though a baptismal ceremony was never performed.

The same can apply to children who die before their parents are able to have them baptized (new Code of Canon Law no. 1183.)

That policy indicates, at least, that the grace of baptism is working long before the pouring of the water.

One might add that God's creation of us is itself, in the light of the incarnation, an act of the redeeming, salvific will of God.

Although the church's teaching on this matter is far from definitive, certainly this much is true. God loves your child as much as he loves you; Jesus died for him as much as for us. Your baby is in the Lord's loving, redeeming care.

While your child will never be with you again on earth, he will always be part of your family; the full joy of that relationship is something you and we can look forward to.

I will pray for you, as I'm sure many readers of this column will.



but I couldn't face being there. Is it appropriate to have a memorial Mass for our baby? He was certainly not guilty of sins.

We feel our family can never be complete since David will always be missing. My husband and I feel so badly. We get little in the way of answers

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Second coming delayed

Angel tells Jesus to wait

One day in heaven--well, actually, there are no days there, but let's pretend it was a sunny afternoon-- Jesus decided it was time to return to earth. The Second Coming had been delayed 2,000 years and, He mused, it seemed propitious to make His appearance as the 20th century neared its end.

But, being wise, He sent a messenger ahead, an angel named Windwhistle for his fleetness.

"SEE IF THEY are ready," Jesus instructed the angel. "Go ahead of me, as John did the last time, and see what reaction you get."

A moment later (there being no time in heaven as we said above), Windwhistle was back with his report.

"Lord," he began, "it may be wise for you to wait a while longer."

Jesus was surprised at this opening. He had assumed that mankind was

and women in white examined me. It's a good thing I left my halo on the last cloud I passed before landing or they would have kept me longer.

"Next, I got my face in the newspapers--the ones they sell near conveyer belts where they put their food to buy it. The headlines said, 'Heavenly diet sent from above' and 'Joan Collins' newest love' and 'Jackie O's vision.' I don't really understand any of that.

"THEY ARE a puzzling sort of creation, if I may say so, Lord.

"I decided next that my only hope of being heard by all of the world was television. I started by going to a local news program.

"Unfortunately, they were busy. A house had burned down, there had been a murder, two children were competing for a spelling medal, a lot of men in knee-length pants were running around a field, there was a new book out about aliens taking over the planet and the author was interviewed, and this one person kept talking about the rain.

"Which I won't mention again except to say that Louisiana is a real soggy mess.

"Anyway, there was no time for me on that show. So I tried a talk show. It's called 'The Johnny Carson Show,' but that must be a memorial to him because he's never there.

"THE NIGHT I was going to be on, a lady named Joan was the hostess. She talked loud and fast and stuck her finger down her throat. Frankly, I was wondering what she would want to talk to me for. But I shouldn't have worried. They had too many guests and ran out of time just after talking to a man who has written a book about how to commit adultery.

"Did you know all this was going on down there? Just asking.

"Well, I was getting pretty



SUPERHERO, SUPERCOMIC -- A plan by Gus Gorman (Richard Prior) to outwit Superman doesn't fly but he does -- when Christopher Reeve returns for his final flight in *Superman III*, opening tonight at local theaters. The cast also includes Jackie Cooper and Margot Kidder as Lois Lane, veterans of the other Superman films.



BY
**JAMES
BREIG**

ready for salvation again. "Why?" He asked His helper.

Windwhistle straightened his halo, which was askew from his rapid departure and return. He took a deep breath and explained:

"I spent about three earth months down there. By the way, it's been raining an awful lot. If you could see fit to slow it down a little, I think they would appreciate it. I just mention it in passing.

"When I arrived, I announced I was from heaven and had important messages to give to the world.

"So, I spent the first month in solitary confinement while some men

frustrated about this time, as you can guess.

"So I consulted some newspapers, magazines and old TV tapes to find out how one went about getting on television. I found out that all of these worked: set yourself on fire, hold a hostage, take drugs and then admit it, commit a crime and write a book about it, take off your clothes in a public place, catch a horrible disease, espouse the violent overthrow of everything, suggest that all sacred beliefs are nonsense or jump off a bridge.

"Needless to say, none of these appealed to me. (Are you sure you know all of that is going on down there?) So I thought maybe I could buy my own time on TV. They sell blocks of time to

people who peddle perfume to make you smell and deodorant so you don't; they put on commercials for beer to get you drunk and ads against drunk driving; they run little dramas about how nice sexual promiscuity is and then plead for money to fight herpes.

"I FIGURED I had a chance. What I didn't have was millions of dollars. I did get offered five minutes at 6 a.m. on a small station in the Midwest.

"That's when I came back here. And that's why I suggest you wait a while longer. They don't seem ready at all. And if they were, how would they hear you over the jingles?

"One final question: Does Noah know about all the rain?"

More shower horror

CAPSULE REVIEWS

PSYCHO II

Norman Bates (Anthony Perkins) comes home again after more than 20 years in this sequel directed by Richard Franklin from a script by Tom Holland. Judged not guilty by reason of insanity for all the nasty things he did in "Psycho," he is now declared sane. Actually, this time out poor Norman is more sinned against than sinning, since the relatives of some of his victims, a mother and a daughter (Vera Miles and Meg Tilly), are determined to push him over the edge again so that he has to be recommitted. Finally, however, all concerned get more than they bargained for. The plotting is as uninspired as it is complex and altogether incredible. Another factor that diminishes tension

is the broad in-joke quality of the whole enterprise. The violence gradually becomes more explicitly bloody as the film progresses. Because of the violence, the U.S. Catholic Conference has classified it O, morally offensive.

TOUGH ENOUGH (R)

Dennis Quaid plays a would-be country-western singer who becomes a fighter, entering a series of "tough man" contests put on by a promoter played by the late Warren Oates in his last film. Nothing much happens in the course of the movie in terms of characterization or plot, all the emphasis being put upon the fights themselves, a series of brutal encounters depicted in loving detail by director Richard Fleischer working from John Leone's lackluster script.

Because of all the violence, it has been classified A-III, adults, by the U.S. Catholic Conference.

SPACEHUNTER: ADVENTURES IN THE FORBIDDEN ZONE

A hotshot loner (Peter Strauss) lands on a plague-devastated planet to rescue three women from the clutches (steel claws actually) of a nasty tyrant named Overdog (Michael Ironside).

Directed by Lamont Johnson from a script done by a platoon of writers, this shamelessly reprises all sorts of gimmicks from "Star Wars" and its imitations even include bits from "Invasion of the Body Snatchers" and "The Dark Crystal." Filmed in 3-D, a process that here seems to turn everything a drab brown without jazzing up the proceedings notably, this is a mediocre effort from start to finish. Some moderate violence and a few sexual innuendoes. The U.S. Catholic Conference has classified it A-II, adolescents and adults.



Tony Perkins in *Psycho II*

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LOVE IN ACTION. It was the last day of school at St. Bartholomew in Miramar and an occasion for an event of generosity by the school children themselves when they presented Amor en Accion member Adriano Garcia with a check for over \$1,000 for the group's work with the poor in Haiti. The money, raised by the kids themselves through baseball games, talent shows and other events will be donated to St. Bartholomew's "sister school" in the sister diocese of Port-de-Paix. They hope to continue collecting money for the school next year.

Founding pastor leaves Mary Immaculate

Reverend Michael J. Devaney, O.M.I., pastor of Mary Immaculate Church in West Palm Beach has been reassigned to Holy Angels Church in Buffalo, New York, effective September 1st, 1983.

Father Devaney came to West Palm Beach in 1974 with an assignment to establish Mary Immaculate as a new parish. He was eminently successful in that under his guidance the parish was established in September of 1974 with fifty-six members and has grown to nearly a thousand families today. Those families now worship in a new church which was completed and dedicated last year as a result of Father Devaney's inspiration and leadership.

Along the way, Father Devaney

found the time, and the necessity, to establish the Mission Church of St. Rita's which today serves the entire Western Community of the Palm Beaches.

Active in community affairs, he has served two terms as president of the Ministerial Association of Palm Beach County, Chaplain of the Civil Air Patrol and for the past three years he has coordinated and produced the Catholic Mass on Television which airs Sunday morning at 7:30 A.M. on Channel 5.

The family of Mary Immaculate honored Father Devaney Sunday, June 5th at a reception and "mortgage burning" held at Cardinal Newman Cafeteria.

Pastoral Ministries offers human sexuality workshop

The Institute for Pastoral Ministries will be continuing its series on Skills for Ministry with "Human Sexuality: Clarifying Directions for Ministry and Education" led by Mary Durkin, D. Min., and Frank McGarry, M.S. This course examines our understanding of sexuality in the context of values and religion. There will be an examination of sexual identity and how it is formed in the family and the community and also a workshop on "sexual re-identity" on the subjects of "personal fears," "intimacy and sexuality," and "the role of the spirit and creative expression." A third segment will deal with "Sexuality Education and Curricula." The workshops will be

held from June 20-24 and will include several films and speakers.

On June 27th-July 1st Mercedes Iannone, D. Min. and Joseph Iannone, P.H.D., will conduct a workshop titled "Evangelization, Pedagogy and Catechesis." The course will examine the biblical roots of the Ministry of the Word in the content of the last three Vatican Synod documents and explore such questions as how Jesus awakens a deeper human calling in people and what faith qualities and educational resources are required in the parish of 2001. Courses are \$200 for non-credit and \$300 for credit. Registration fee is \$25.

Polish apostolate receives name

Archbishop Edward McCarthy has reviewed and responded favorably to the request that the Polish Apostolate

of the Archdiocese of Miami be henceforth known as the Our Lady of Czestochowa Apostolate.

It's a Date

SINGLES/DIVORCED/WIDOWED

The Dade Catholic Singles Club will meet before mass at Epiphany Church, 8235 SW 57th Ave. in S. Miami, on June 18th at 5 p.m. Afterwards they will go out for dinner at Tony Roma's, 2665 SW 37th Ave. All Catholic singles, ages 20-39, are welcome. For more information call Brian at 441-0594. They will also have a picnic on June 26th at 11 a.m. at Tropical Park. Call Brian for tickets.

The North/South Dade Catholic Singles Club will hold a "Long Hot Summer Dance" at St. James Catholic Church, 540 NW 132nd St., on June 25th at 8 p.m. For further information call Paulette at 895-4734.

The "New Beginnings" Divorced and Separated Group is sponsoring a dance for the benefit of the St. Maurice Hunger Program on June 25th from 8 p.m. till midnight at the St. Maurice social hall. \$4 advance sale. \$5 at the door. For tickets and information contact Evelyn Rosa at 989-0274 or Dick Stritter at 472-3325.

St. Juliana's Separated and Divorced Support Group will have a Family Picnic Sunday, June 26th, at John Prince Park beginning at 2:30 P.M. Bring your family, your own meat and drinks, and a dish to share. Fun and games. For more information, please call Sylvia 832-0887 or Betty 655-4653.

Cenacle Retreat House hosts workshops

The Cenacle Retreat House in Lantana will sponsor a weekend workshop entitled, "Christian Moral Growth in a Morally Ambiguous Age" on June 24-26, 1983.

Of special interest to Christian Educators, Counsellors and Psychotherapists, Catechists, Youth Ministers, Medical Personnel, Chaplains, Clergy, Lay Ministers, and Vocation and Formation Personnel, the workshop will be conducted by Sister Lily Quintos, a Cenacle Sister from the Philippines.

Sister Quintos holds a doctorate in Moral Theology from the Catholic University of Louvain, Belgium, and has done post graduate work in clinical

psychology and philosophy. She has been Professor of Moral Theology at two major seminaries in the Philippines, and has lectured extensively in the U.S., Canada, Europe, Australia, and Southeast Asia where her "Moral Growth" workshop has been well received.

The Diocesan Office of Religious Education, Archdiocese of Miami, will offer a unit for Catechist Certification to Catechists who attend this workshop.

The total cost for the workshop is \$65 for overnight participants, and \$50 for commuters (includes meals). For further information, please call: The Cenacle, (305) 582-2534.

St. Vincent de Paul holds regional meeting

Society of St. Vincent de Paul will hold their regional meeting on June 17-18 at Our Lady of Florida Passionist Monastery, North Palm Beach, Fl. 1833.

The planning committee has put together a program that includes a variety of interesting workshops, discussions and a retreat.

The District Council of Palm Beach County will host this gathering. About 150 members are expected.

The retreat house on the grounds can accommodate about 80 persons and the over flow will be lodged at a nearby motel. The package deal for two nights lodging all meals, banquet and registration is only \$95.00. If a member must be housed at the motel the cost is slightly higher. Several other alternate plans are offered such as (excluding room) meals and registration only

\$55.00. Some members may only wish to attend on a one day basis and this plan costs \$20.00. Any questions in regards to rates, accommodations, schedules, etc. contact Edw. R. Sepko, 4401 State Drive, West Palm Beach, Fl. 33406 or call 305-965-1670.

The meeting will be highlighted by the attendance of John Simmons, National President, and the S.E. Regional Spiritual advisor, Fr. Druding. Workshops will be on "Sharing Our Ministry" and anchoring family life for migrants."

"The members of the planning committee are most enthused about combining this meeting with a retreat and the "accommodations at the monastery are excellent as this facility was built especially for this purpose." Says public affairs chairperson Edward Sepko.

St. Louis church schedules film series

St. Louis church 7270 S.W. 120th St. in Kendall, is sponsoring a film series June thru July to be shown at 7:30 p.m. The schedule is as follows:

JUNE 19 - THE HIDING PLACE. Corrie Boom's life story during World War II.

JUNE 26 - THE SECOND AMERICAN REVOLUTION. Touches the very basis of the American system of law and government and its dramatic changes since its creation.

JULY 10 - FOR PETE'S SAKE. Action filled drama that shows how one young family dealt with the little "irritations" of life.

JULY 17 - BEYOND VICTORY. Olympic gold medalists, professional superstars... tell of their love and commitment to Jesus Christ.

JULY 24 - NO LONGER ALONE. Gospel film for those who are groping in the dark, feeling no one cares.

JULY 31 - IT'S FRIDAY, BUT SUNDAY'S COMIN'. Is a powerful message that has motivated Christian congregations to seek a deeper, more costly commitment to CHRIST.

Retirement home announces vacancies

St. Vincent Retirement home in Hollywood, 1618 Plk St., is announcing vacancies for 3 ladies. Rent includes three meals a day in the dining room. There is a T.V. room, outdoor patio, chapel, and it is located in a pleasant residential neighborhood across the street from a golf course. Rent for semi-private rooms is \$325 and up. Financial difficulties shouldn't prevent anyone from applying. For more information call George LaVoie at 920-1029.

Pray for them

Priests from the Archdiocese of Miami who have died in June:
June 1, 1970 Rev. Joseph L. Brunner
June 27, 1963 Rev. Francisco Peralta
June 28, 1969 Rev. Patrick D. O'Brien
June 28, 1973 Rev. Joseph M. Borg

POTPOURRI

St. Luke's film festival continues with "Flying High" on July 16th from 8 until 9 p.m. at St. Luke's at 2892 S. Congress Ave. in Lake Worth.

The St. Charles Borromeo Women's Guild is sponsoring a THEATRE PARTY on Sunday, June 26th at the Naples Dinner Theatre, Naples, Fla. Donation is \$33.00 per person and includes a buffet luncheon, a performance of the comedy "Star Spangled Girl" and round trip bus transportation. Bus will leave St. Charles Borromeo parking lot at 9:00 a.m. and return at approximately 6:00 p.m. Please call Dorothy Powell at 923-5844 or Dorothy Bruno at 456-6511 for reservations.

The Women's Guild of Christ the King parish is sponsoring a pancake breakfast in honor of our Pastor Frank Guinnan's 13th anniversary. This breakfast is a gift from the Women's Guild to the priests and families of our parish in celebration of Father's Day and in tribute to the dedication of Father Guinnan. The Youth Group of Christ the King will help prepare and serve the breakfast after every mass on June 19th.

The Joyful Noise Ensemble will perform the musical *The Witness* at 8 pm, Saturday, June 18th 1983, at Our Lady of Florida Monastery 1300 U.S. 1, North Palm Beach. The musical, written by Jimmy and Carol Owens, tells the resurrection story from the viewpoint of the Apostle Peter. Proceeds to help poor in Haiti and Jamaica.

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5A NOVENA

Thanks to Our Lady of Perpetual Help for favor received. Publication promised. S.J.

Thanks to St. Jude for prayers answered. Gladys Mosley

Thanks to St. Theresa for prayers answered. Publication promised. M. Dudek

Thanks to St. Jude & Blessed Mother for favors granted. Publication promised. K.D.

Thank you St. Jude for answering my prayers. P.S.

Thanks to St. Jude, Mary, Holy Spirit & all my special Saints. K.P.

Thanks to Blessed Mother for prayers answered. Publication promised. A.N.

Thanks to Our Lady of Perpetual help for prayers ans. B.E.

Thank you God, St. Theresa, Blessed Mother, St. Jude for prayers ans. Publication promised. L.B.

5A-NOVENA

Thanks to St. Jude & Blessed Mother for favors granted. Publication promised. C.H.

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. G.D.

Thanks to St. Jude for prayers answered. Publication promised. O.A.S.

Thanks to the Holy Spirit & St. Jude for prayers ans. Publication promised. D.A.

Dear Blessed Mother & St. Jude, my prayers are being answered. Thank you for your encouragement. Please stay with me until my problem is completely healed. Pray for us & all who seek your aid. Amen. GW & DW

Dear Holy Spirit my prayers are being answered. Thank you for your encouragement. Please stay with me until my problem is completely healed. Pray for us & all who seek your aid. Amen. GW & DW

Thanks to St. Jude for favor received. Publication promised. R. MC.

May the Most Sacred Heart of Jesus be adored, honored, loved, praised & glorified throughout the whole world now & forever. Amen. Recite 6 times a day for 9 days. Publication promised. Request granted. K. McGuinness

5A NOVENA

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. M.B.G.

PRAYER TO THE HOLY SPIRIT

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THANKSGIVING NOVENA TO ST. JUDE

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5A NOVENA

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal; You who give me the divine gift to forgive and forget the wrong that is done to me; and You who are in all instances of my life with me; I in this short dialogue want to thank you for everything and confirm once more that I never want to be separated from You. No matter how great material desires may be. I want to be with you and my loved ones in your perpetual glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. Rita

PRAYER TO THE HOLY SPIRIT

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5A NOVENA

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. A.N.

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. R.S.

PRAYER TO THE HOLY SPIRIT

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Shrinking fast

Elderly find pension, savings aren't enough

By Katharine Bird
NC News Service

Ten years ago the man retired. He felt good about it. After all, he had paid his dues: He'd worked hard for 40 years as an insurance salesman.

He had a decent annual income from his modest pension and Social Security benefits. He also had Medicare, the Social Security health insurance. And his Social Security income had built-in cost of living raises.

For emergencies, he and his wife had a nest egg

of \$12,000.

TEN YEARS later, the man was on the edge of panic. He saw himself sliding irreparably into the ranks of the poor. He didn't understand how or why this was happening to him.

Even before his wife had her stroke, he had begun to worry about making his income cover his living costs. Yes, his income had increased slightly each year, but not enough to beat inflation. Social Security now brought in about \$400 monthly, with an additional amount for his wife.

Altogether, he and his wife had about \$700 to spend each month. But his fixed expenses took more than 70 percent of that. The cost of everything kept rising. His house was a steady drain because taxes and insurance premiums rose. Energy and food costs had skyrocketed too.

But the real shocker had been medical expenses. So many items weren't covered by Medicare; he had to pay for glasses and dental care himself. Each year it seemed that Medicare benefits covered less.

Following a hospital stay after a stroke, his wife had been transferred to a specialized nursing home. She had been there now for six months and the doctors were pessimistic that she would go home again.

THE MAN was horrified to discover that Medicare only paid for the first 100 days in a skilled-care nursing home. He began paying his wife's medical expenses out of his own pocket. But, at \$2,000 each month, he saw that his lifetime savings would be wiped out in six months. And his wife's expenses continued on and on.

The man knew that the next step was to apply to the state for help with medical expenses through Medicaid. But he considered this tantamount to going on welfare. The man was depressed. He was beginning to wonder if he and his wife had lived too long...

That case history is typical of what can happen to self-sufficient, independent elderly persons living on more or less fixed incomes, explained Charlotte Mahoney during a recent interview in her office at the U.S. Catholic Conference. She is a staff specialist in the Office of Domestic Social Development.

Despite their best arranged plans, she said, older people can find themselves dependent on others to meet basic expenses. Often, it is the staggering rise in medical costs that upsets the apple cart. Even now, in 1983, when the rate of inflation has slowed, medical expenses are expected to rise about 10-15 percent, she added.

TO INDICATE the scope of the problem, Mahoney quoted from Congressional Budget Office statistics which show that Medicare paid only 44 percent of the medical expenses of the elderly in 1978. Other expenses must be paid for by supplemental insurance policies, by the elderly themselves or by their families.

Mahoney commented that the children of the elderly are concerned because it's "their parents who are pauperized" by rising medical costs. The problem is complicated by the fact that the average age of people in nursing homes is 81. That means the patient's children are often 60 years old and worried about their own retirement, Mahoney remarked.

Part of Mahoney's job is to be aware of the problems of the elderly, especially those with low incomes. In her experience, the elderly feel degraded and diminished as human beings when they can't meet their own expenses.

Concluding, she recalled the U.S. bishops' 1976 statement on the elderly: "The elderly do not forfeit their claim to basic human rights because they are old."

'The cost of everything kept rising. His house was a steady drain because taxes and insurance premiums rose. Energy and food costs had skyrocketed.'



Bertie Smith goes through a section of the newspaper looking for cents-off coupons that will help stretch her food budget. Inflation and particularly rising medical costs place elderly people in a precarious position. Despite their best-laid plans they often find themselves dependent on others to meet basic expenses.

(NC photo)

Prayer and the Spirit

By Father John Castelot
NC News Service

The Spirit of God was manifested in a variety of ways in the lives of the early Christians.

Luke devotes much attention to the Spirit. For him, the Spirit is given in response to prayer. Not that our prayers win the Spirit; rather, they open our hearts to receive God's free gift of the Spirit.

When Jesus is baptized, the Spirit comes upon him while he is at prayer. At Pentecost the Spirit comes upon the community while it is gathered for prayer in the Upper Room.

FOR LUKE, the Holy Spirit is the supreme gift of the Father, his answer

to all our prayers.

There is a further consideration. Luke's community comprised a fair number of affluent converts. They had all the good things money could buy. But all the money in the world could not buy the Holy Spirit, source of all those blessings for which the human heart yearns.

THE PEOPLE could not earn or merit the Spirit in any way. Only the Father could give the gift of the Spirit, and only earnest prayer could dispose them to receive it.

A dramatic instance of the relationship of prayer and the Spirit is the incident following the release of Peter and John after their trial before the Sanhedrin. When they rejoined the

community, "all raised their voices in prayer to God on hearing the story."

And here Luke gives us a beautiful example of early Christian prayer. (Acts 4:24-30.) It ends as follows: "But now, O Lord, look at the threats they are leveling against us. Grant to your servants, even as they speak your words, complete assurance." The answer to the prayer is an immediate manifestation of the presence and power of the Spirit:

"THE PLACE where they were gathered shook as they prayed. They were filled with the Holy Spirit and continued to speak God's word with confidence."

That is known as the "little Pentecost."

Problems close to home

By David Gibson
NC News Service

1. The young man's freshman year in college was into its third or fourth week. He was a bright student who had made his way to a university 1,200 miles from home.

The University attracted students from many backgrounds. But its students were not generally known for their financial poverty.

To all outward appearances, the young man's introduction to university life was proceeding well. Then his funds ran short and for a few days he ate virtually nothing. Perhaps from pride, perhaps from inexperience at being away from home, he didn't tell anyone about his predicament. He was beginning to get sick when he finally made his need known and got some help.

THIS INCIDENT occurred more than 10 years ago. But it had a lasting effect on me. I was a young instructor at the time. In my inexperience, I was startled at finding any kind of profound financial need in that particular and somewhat rarified milieu. But I did find it—happened upon it, you might say.

I hope that I wouldn't be startled now. For hunger and financial need are never very distant in society. They are problems that, if recognized, can be found almost everywhere.

"If recognized." Those are key words here.

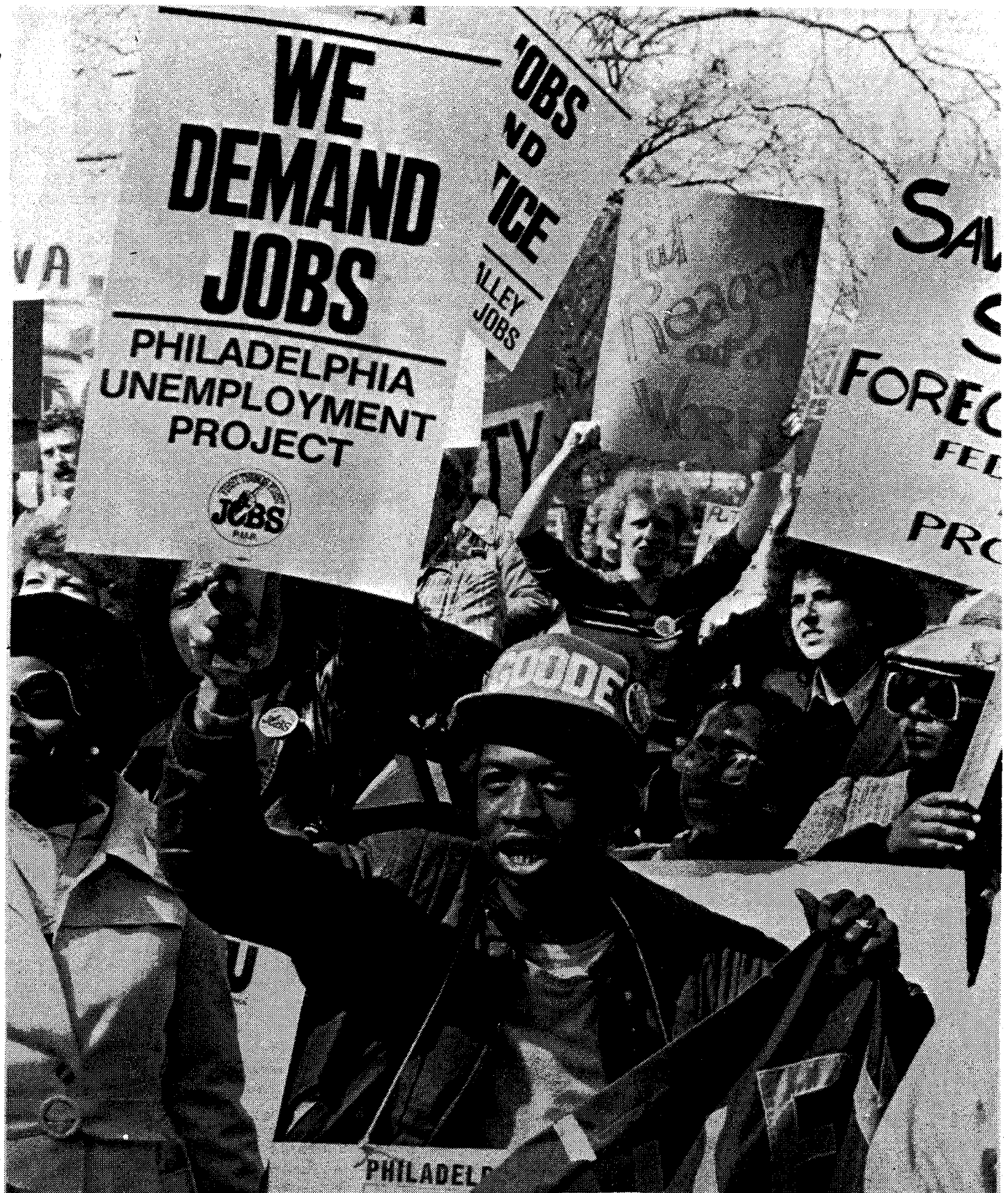
The human problems that beset a society seem to be problems for others until they take on a human face; until we meet them in the lives of real people.

HUNGER may seem distant until you meet a hungry person. Unemployment may be represented by rows of statistics until you meet an unemployed person and realize the toll joblessness takes.

When church leaders turn their attention to social problems like hunger and unemployment, one goal is to encourage people to seek out the human faces behind the statistics—to become familiar with the ways social problems can strike at people who really are not all that far away.

It is a question of responding to the human dignity of those people, church leaders frequently say.

2. Not long ago I was having dinner with some friends. It was during



Unemployed workers and supporters gather on the steps of the U.S. Capitol in an appeal to Congress for legislation that will help them find jobs. Human problems that beset a society seem to be problems for others until they take on a human face -- a neighbor, a relative or perhaps the breadwinner in our own family. (NC photo)

the time the U.S. bishops' deliberations over their pastoral letter on war and peace were being widely reported in the press and on television.

One friend expressed amazement at the bishops' action. Wasn't this the first time the bishops had acted on a

of time with the statements of the bishops on racism, the elderly, unemployment and other critical current issues. Perhaps I felt insulted, realizing that a friend didn't know of the bishops' statements that are so important in my work.

Being out of a job, too hard pressed to seek medical care or unable to locate adequate housing can take a toll on a person's estimate of his or her own value.

EVEN WHEN the U.S. bishops turned their attention to issues of war and peace—issues that some people thought were the proper domain of political leaders and military strategists—they explained that it was human dignity and the value of life that they really had in mind.

In the pastoral letter the bishops issued in May 1983 on the risks of the nuclear age, they explained:

"Faith does not insulate us from the challenges of life; rather, it intensifies our desire to help solve them precisely in light of the good news."

Then they added: "The human person is the clearest reflection of God's presence in the world; all of the church's work in pursuit of both justice and peace is designed to protect and promote the dignity of every person."

'All of the Church's work in pursuit of both justice and peace is designed to protect and promote the dignity of every person.'

U.S. bishops,
May, 1983

social issue of such importance? she asked.

I WAS MOMENTARILY stunned. For in my work as a religious journalist, I spend a considerable amount

breathrough in the church's outreach to the non-Jewish world—the Spirit ratifies his action:

"Peter had not finished these words when the Holy Spirit descended upon all who were listening to Peter's message."

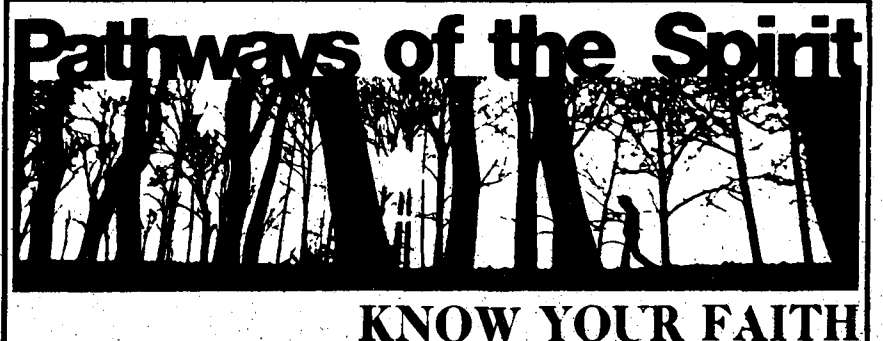
The circumcised believers who had accompanied Peter were surprised that the gift of the Spirit should have been poured out on the gentiles also, whom they could hear speaking in tongues and glorifying God. (Acts 10:44-46).

For Luke the Spirit is a dynamic force in the church's preaching of the good news—"yes, even to the ends of the earth." (Acts 1:8).

Like the first Pentecost, the little Pentecost involved empowering of the community for its mission. Very shortly we read, "With power, the apostles bore witness to the resurrection of the Lord Jesus and great respect was paid to them all." (4:33) Luke consistently makes this connection between the Spirit and the community's mission.

Unlike Paul, he is not immediately concerned with the effects of the Spirit on the individual Christian or even in the life of the community. His interest is centered in its outward thrust.

When Peter converts the household of the gentile named Cornelius—a



Double the spirit

LA CROSSE, Wis. (NC)—Identical twins, Fathers Leo and Larry Schneider, who were ordained at St. Joseph the Workman Cathedral by Auxiliary Bishop John J. Paul of La Crosse took singular paths to the priesthood.

"We talk and reflect together often," said Father Larry, "but we never discussed becoming priests. I made my decision in my senior year of college before ever telling my brother. He was thinking all the while of becoming a priest, too, but never told me."

FATHER LEO took his seminary training at St. Meinrad, Ind., while Father Larry attended St. John's Seminary in Collegeville, Minn. They were ordained for the Diocese of La Crosse in May.

A frequently quoted forecast that there will be half as many priests in the year 2000 as today does not frighten the two 28-years-olds, they indicated.

"The priest's role is changing," said Father Leo. "We should no longer

have to be parish administrators and handymen. The laity can handle all that. It's their church, too.

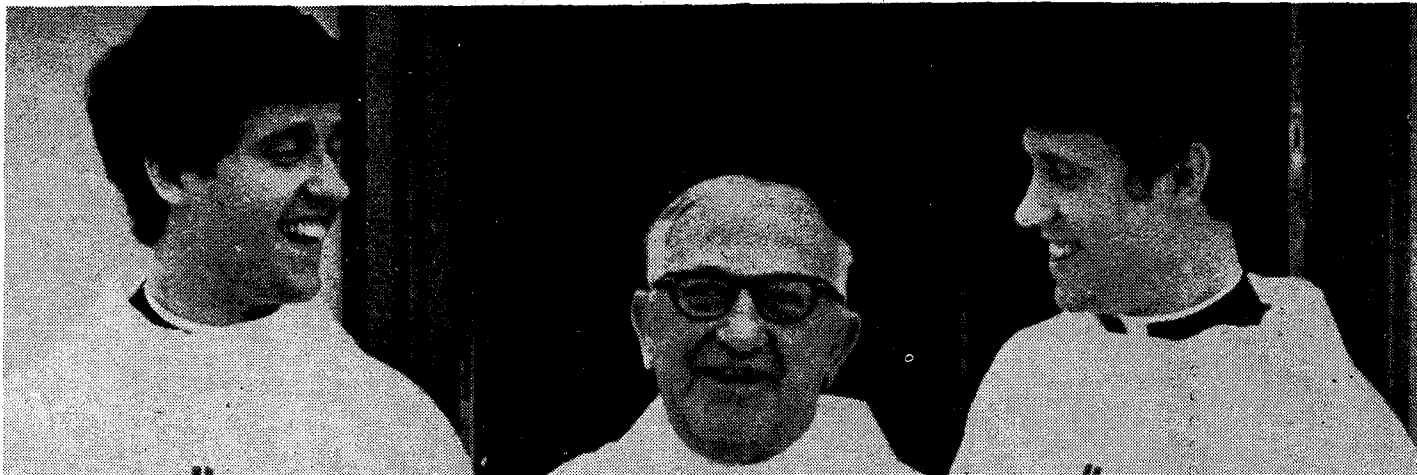
"I hope to be a man of prayer, study and reflection," Father Leo continued. "I discern my chief role as leading the community in prayer and sharing the

Eucharist. We, as ordained leaders, lead the people to become the Body of Christ."

"I HAVE TRUST the Holy Spirit is guiding us and will web it all together," said Father Larry. "A priest is obligated to do only as much

as one person can accomplish."

Both new priests are accomplished violinists, with music education degrees from Viterbo College in La Crosse. They expect to teach religion and music at Catholic high schools in addition to doing parish work.



Seeing double comes easy for these identical twin brothers. Fr. Larry Schneider, Msgr. Anthony Wagener and Fr. Leo Schneider share a smile after the brothers were ordained together at St. Joseph the Workman Cathedral in La Crosse, Wisconsin.

Priest with wings



Fr. Jean Paul Laplante, pastor of St. Thomas parish in Underhill Center, Vt., works on the wing of a Cricket, the one-seat airplane he is building in his spare time.

UNDERHILL CENTER, Vt. (NC)—Along with celebrating Mass, one of the "ordinary" Sunday activities of Father Jean-Paul Laplante is building his own airplane in his rectory's basement.

"It hard" to build an airplane, said the 62-year-old priest, pastor of St. Thomas's Parish in Underhill Center. "It just takes time and patience."

HE STARTED the project last year, missing the annual convention of the Experimental Aircraft Association, of which he is a member, to buy the blueprints and materials for a Cricket, a French-designed aircraft. With a single seat and twin 11.5 horsepower engines, the plane will weigh 160 pounds—about 20 pounds less than Father Laplante himself.

Since obtaining the materials, Father Laplante has been working off and on to build the plane. Parts of it are in the rectory basement, while others are

scattered in a trailer, which the technically-minded priest gutted and converted into a workshop for many of his ongoing projects, including the repair of some 50 typewriters.

Father Laplante already owns a Cessna 172 airplane. He said he flies "strictly for a hobby" and enjoys giving people rides in his plane.

FLYING IN one plane or building the other are "ordinary Sunday afternoon activities," said the pastor of the only Catholic church in this small northwest Vermont community about 30 miles outside of Burlington. He said he has no idea when the Cricket airplane will be finished or how what the final cost will be, although he estimated that parts would cost between \$6,000 and \$7,000.

Father Laplante, who made his first solo flight in 1966, combines his hobby with his priestly ministry as chaplain of the Civil Air Patrol.

the Saints *by Luke*

ST. JULIANA



ST. JULIANA FALCONIERI WAS BORN IN 1270. FROM HER EARLIEST YEARS SHE SHOWED SIGNS OF EXTRAORDINARY SANCTITY. SHE WAS SO MODEST SHE NEVER USED A MIRROR OR GAZED UPON A MAN.

HER DEVOTION TO THE SORROWS OF OUR LADY DREW HER TO THE SERVANTS OF MARY AND SHE RECEIVED THE HABIT FROM ST. PHILIP BENIZI. HER HOLINESS ATTRACTED MANY NOVICES, AND WITH RELUCTANCE SHE FOUNDED THE "MANTELLATE." SHE CONSIDERED HERSELF LEAST OF ALL AND GUIDED THE SISTERS WITH WISDOM AND LOVE. EVENTUALLY, A DISEASE OF THE STOMACH PREVENTED HER FROM RECEIVING HOLY COMMUNION, AND WHEN NEAR DEATH, SHE BEGGED TO GAZE UPON THE BLESSED SACRAMENT; IT WAS PLACED OVER HER HEART, AT THIS MOMENT SHE DIED AND THE SACRED HOST DISAPPEARED. AFTER HER DEATH THE FORM OF THE HOST WAS FOUND IMPRINTED UPON HER BREST IN THE SPOT IT WAS LAID, WITH THE FIGURE OF THE CRUCIFIED CHRIST. SHE WAS 70.

ST. JULIANA IS PATRONESS OF THE THIRD ORDER SERVANTS OF MARY

THE FEAST OF ST. JULIANA FALCONIERI IS JUNE 19.

A boy and his garbage

By Hilda Young

I have a theory about garbage: Something in it makes it invisible to children until the age of 21 (or older) or until the age of military service. Is it the fumes from decaying potato peels? Maybe toxic waste from tin cans and old toothpaste tubes?

MY FRIEND, Suzanne, agrees. "Children are garbage blind," she claims. "They cannot distinguish a full garbage sack under the sink until it has been pointed out to them—regardless of the fact that the coffee grounds have turned into topsoil in which peach pits have taken root."

"I wanted to find out how long it would take my oldest son to empty the garbage on his own," she went on. "At the end of three weeks the county condemned the house and we had to move."

I know the feeling. "Please take the garbage out, Johnny, the can is full," I asked the other night.

"Oh, I didn't notice it was full," he said.

"FUNNY," I told him. "I thought it was you I saw trying to stomp a gum wrapper into the bag."

"I just emptied it yesterday."

"How does that make it less full?"

"Besides," he sighed. "Marie should take it out because I did the dishes for her the other night."

"No way, turkey," came a voice from the next room. "You didn't say anything about the garbage."

"It's probably you who's filling the thing up all the time anyway, with all your weird magazines and art projects," Johnny countered.

"Mom, did you hear what he said?"

"Don't get me into this," I told them. "All I want is to be saved from having to apply for a recycling permit for my kitchen."

I WATCHED as Johnny left a trail of one apple core, a paper towel, a cereal box top and an old sweat sock behind him as he walked out the door with the garbage. Sure enough, he came back into the house and didn't notice.

Is it moral to report your son to the EPA?