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Catholic Archdiocese of Miami

Vol. XXXI No. 23

Friday, July 29, 1983

Price 25¢

Silver Jubilee Year

Humanae Vitae gets 2nd look

Called prophetic by ex-doubters

By Sister Mary Ann Walsh

Papal documents sometimes appear to have been written to be read in hindsight. And of all 20th century Church documents, none seems to call for such a reading more than *Humanae Vitae* (*Of Human Life*), which this month celebrates its 15th anniversary.

Our *Sunday Visitor* recently interviewed Catholic theologians who have reflected on the document for more than 15 years. Most see it as prophetic and point out that the sexual license and decreased standards of morality which *Humanae Vitae* predicted would come through use of artificial means of birth control have arrived with a flourish.

But dissent still exists. Some theologians still puzzle as to how a document which expressed a revolutionary theological understanding of marriage and world population problems could simultaneously reaffirm the Church's traditional position of opposition to artificial means of birth control.

They also question the fact that Pope Paul VI appointed a commission to study contraception and then rejected the recommendations of the
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Braking bread—actually cake—together was part of a Mass and celebration at the Pastoral Center here last week. The Mass was celebrated on the feast day of Blessed Kateri Tekakwitha, recently beatified American Indian. After Mass, Bishop John Nevins presented a crib

and layette set to Winnifred Tiger, of the Seminole Tribe of Florida, Lisa Jimmie, sister of the newborn receiving the gift, Mary Tiger and Annie Jimmie. (Voice photo by Ana Rodriguez-Soto).

'May we do our share in undoing all past injustices inflicted upon your ancestors.'

Local Indians honored by Mass

By Ana Rodriguez-Soto
Voice News Editor

The Indians barely knew of Kateri Tekakwitha, and most of them were Baptists. The white men had difficulty pronouncing her name.

But these details hardly mattered July 14, when almost a dozen Seminoles from Hollywood joined Catholics in Miami to celebrate the feast day of the first American Indian to be beatified.

With a concelebrated liturgy at St. Martha Church and a shower of baby gifts for a newborn Seminole, the Archdiocese of Miami began what Auxiliary Bishop Agustin Roman hoped would become a closer relationship with South Florida's truly native Americans.

"The Church wants to open its arms to them," he said, "to let them know that Indians have a long Catholic

tradition and that the Catholic Church continues to open its arms to them."

That theme was echoed by Auxiliary Bishop John Nevins during his homily at the Mass, attended by the colorfully clad Seminoles as well as lay employees of the Pastoral Center.

"The Church... was never hesitant to be part of the life of the American Indians," Bishop Nevins said, recalling particularly the history of the Church and Indians in Florida since the 1500s. Today, the Church is prepared to use "whatever talents and gifts we have to assist them... May we do our share in undoing all past injustices inflicted upon your ancestors."

The celebration followed publication of a pastoral letter to South Florida's Indians by Archbishop Edward A. McCarthy. (See *The Voice*, July 15.)

The letter detailed the Catholic

Church's ministry to the Indians in Florida, beginning in St. Augustine in the 16th century and continuing despite wars, shortages of missionaries and inclemencies of nature into the 19th century. It invited the Seminoles to "join our Catholic family."

Both Bishop Nevins in his homily and Archbishop McCarthy in the letter recalled that many Florida Indians had suffered martyrdom for their Catholic faith.

But the Catholic tradition was lost after 1872, when a letter from the first bishop of St. Augustine, Bishop Agustin Verot, to the Seminoles of Florida, never reached Chief Taskanooga. Bishop Verot had offered to send missionaries to the Indians, to teach them "how to read and write and please the 'Great Spirit.'"

Most of the Seminoles today are Baptists, according to Rev. Genus E. Crenshaw, a Southern Baptist minister who has worked with Indians for 32 years, mainly in Florida.

According to Bishop Roman, who has visited the Seminole reservation several times, only St. Bernadette parish in Hollywood has a few families of Indian Catholic parishioners. The bishop said he hoped a ministry to the Indian people might be established in the future by the Archdiocese.

But the Seminoles do have a Catholic layman working for them.

Ed Nagle, Chief Inspector for the tribe, is a Knight of Columbus who seemed thrilled by the Archdiocese's efforts to reach out to the Indians.

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First lay chancellor named

NEWARK, N.J. (NC)—Archbishop Peter L. Gerety of Newark has named Joseph C. Nehila archdiocesan chancellor for administration. He is the first layman to hold the office.

As chancellor for administration, Nehila will serve as the chief financial officer of the archdiocese. He replaces Msgr. John J. Petillo, who has been named chancellor of Seton Hall University and the Darlington Seminary of the Immaculate Conception.

Archbishop Gerety also named Msgr. Franklyn M. Casale vicar general-chancellor of the archdiocese in response to the new code of canon law. The code, which takes effect Nov. 27, specifies a vicar general be appointed as moderator of the archdiocesan offices, responsible for the activities of the archbishop's administration.

NEHILA, a certified public accountant, joined the archdiocese in 1979 as director of finance and business administration. He was appointed assistant chancellor in 1981.

He will be responsible for the management of archdiocesan finance, data processing, insurance, banking and investments, corporate planning, personnel and plant services.



IRISH VISITOR—The Thomas McGuire family of Orland Park, Ill., greets 12-year-old Elaine Reid, right, one of 160 children from Northern Ireland who are spending part of the summer with U.S. families. (NC photo from UPI).

News at a Glance

Americans barred from China church

NEW YORK (RNS)—An ecumenical group of American church people visiting China was unexpectedly denied permission to visit a local church for Sunday worship, apparently because of unruly behavior by an earlier group of Western evangelists. Nevertheless, the visitors, on a tour sponsored by the National Council of Churches, reported that there has been a growing religious interest in China and that one Chinese bishop reported churches are opening faster than can be recorded. The NCC group of 22 Americans from 14 states was denied permission by local authorities to visit Holy Zion Church in the southeastern Chinese city of Kunming. One of the three pastors at Holy Zion told Jean Woo, a leader of the group, that 15 Canadians had arrived a week earlier at the Kunming church without advance notice and distributed Gospel tracts brought in from Hong Kong. This disturbed security officials, the pastor said.

Brethren endorse 'sanctuary'

BALTIMORE (RNS)—The Church of the Brethren has endorsed the granting of "sanctuary" to illegal aliens at its national convention in Baltimore. Even though harboring aliens who entered the country illegally violates U.S. immigration laws, it was endorsed by most of the 1,000 Brethren who voted on it. "We are a law-abiding people," said Ralph Watkins, a church official. "Our decision to break the law should be made only as a last resort." The Church of the Brethren now joins a growing list of U.S. churches which sanction the illegal sheltering of refugees.

'9.5' Theses for peace posted

BERLIN (RNS)—In 1517, Martin Luther posted his 95 Theses against the abuses of the Roman Catholic Church on the door of the Wittenberg Castle Church. Now, more than 465 years later, 21 people from five nations posted their "9.5 Theses for Peace" to the same church door in West Germany. "We pledge ourselves to oppose all weapons of mass destruction by any means compatible with the gospel and to oppose further escalation of the nuclear arms race through the deployment of the Cruise and Pershing II missiles in Europe." The group also pledged to "refuse to hate the one called 'enemy.'" The group left its last thesis unfinished, thus the half-thesis, which read, "Peace is more than the absence of war, it is the presence of justice. As long as there is injustice in the world, the work of peace is incomplete..."

Chicago archbishop bars altar girls

CHICAGO (RNS)—Cardinal Joseph Bernardin of Chicago has refused to authorize the use of altar girls at liturgical services in his archdiocese. The Roman Catholic leader cited Vatican directives as excluding use of females as servers at Mass in a letter to his priests clarifying questions they had raised about liturgical customs. He asked that the practice be halted in parishes that have adopted it. Although no figures were released on how widespread the practice is in Chicago, a trend has developed to allow altar girls to be servers in Catholic churches in the U.S.

Gallup: Evangelicals favor freeze

WASHINGTON (RNS)—More than three quarters of evangelicals expressing an opinion on the arms race favor an immediate, verifiable nuclear arms freeze, a Gallup Poll says. The poll, sponsored by the National Association of Evangelicals, reports that 77 percent want such a freeze on the testing, production and deployment of nuclear weapons. The NAE also reported that 85 percent of those with an opinion "believe that it is not inconsistent with their biblical faith to support the possession of nuclear weapons for defensive purposes only." Last March, President Reagan was given a warm response at the evangelicals' convention when he attacked clergy who support the freeze and called the Soviet Union the "focus of evil" in the modern world.

Biblical reading guide promoted

WASHINGTON (RNS)—The National Year of the Bible Committee has published what it termed an "historic" scripture reading guide for use by Catholics and Protestants, and plans a version for Jews. The committee, formed after President Reagan proclaimed 1983 as year of the Bible last February, printed an initial 3 million guides to a month of daily devotions from the Old and New Testaments. Its content overlaps with a Jewish Bible guide to be published shortly. William Bright, the committee's chairman and president of the Campus Crusade for Christ, says he believes this is the first time that Protestant, Catholic and Jewish leaders have joined to shape a scriptural devotional guide. "There was no compromise of what any of us believe," he said. "The one aim is to get Americans reading and obeying the Bible."

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Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year. Foreign \$10. Single copy .25. Published every Friday except every other week in June, July and August.

Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.

Robert L. O'Steen
Editor

Ana Rodriguez-Soto-News Editor
Prentice Browning-Staff Writer
Betsy Kennedy-Staff Writer

Edith Miller-Display Advertising
June Meyers-Classified Advertising
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Helen Courtney-Asst. Circulation Mgr.



(USPS 622-620)
Archdiocese of Miami
Weekly Publication
9401 Biscayne Blvd.
Miami Shores, Fl.
POSTMASTER

Send change of address notices
to THE VOICE
PO Box 38-1059
Miami, Fl. 33238-1059
MAILING ADDRESS
PO Box 38-1059
Miami, Fl. 33238-1059
TELEPHONES
News: 758-0543
Advertising, Classified
Circulation
Fl. Lauderdale 525 5157
W. Palm Bch 883 1951



GALLUP POLL FINDS

Catholics OK married priesthood

PRINCETON, N.J. (NC)—American Catholics favor permitting priests to marry and continue functioning as priests, according to a Gallup Poll released July 25.

The survey, which was conducted between April 15 and May 16, showed that 58 percent of U.S. Catholics said they favored married priests, while 33 percent were opposed to them and 9 percent did not offer an opinion.

The strongest support for a married priesthood, a Gallup statement said, was found among groups from which vocations to the priesthood have come in the past, younger survey respondents between the ages of 18 and 29, college graduates and single persons.

More women (62 percent) than men (54 percent) favored married priests, the statement added.

Those interviewed were asked, "Would you favor or oppose allowing Catholic priests to marry and continue to function as priests?"

The survey was sponsored by the Corps of Reserve Priest United for Service, a national organization representing married priests who are willing to return to the active ministry, and the National Federation of Priests' Councils.

The findings were based on in-person interviews with 1,326 Catholic adults 18 and older. The interviews were conducted in more than 300 scientifically selected localities across the nation, the statement said.

At least a 2-to-1 ratio in favor of married priests was also found among women, people between 30 and 49, high school graduates, those from upper-income homes, persons living in households in which the chief wage earner was employed in business, the professions or blue-collar jobs.

"For results based on a sample of this size, one can say with 95 percent confidence that the error attributable to sampling and other random effects could be three percentage points in either direction," the statement said.

U.S. bases make sex industry

Religious News Service

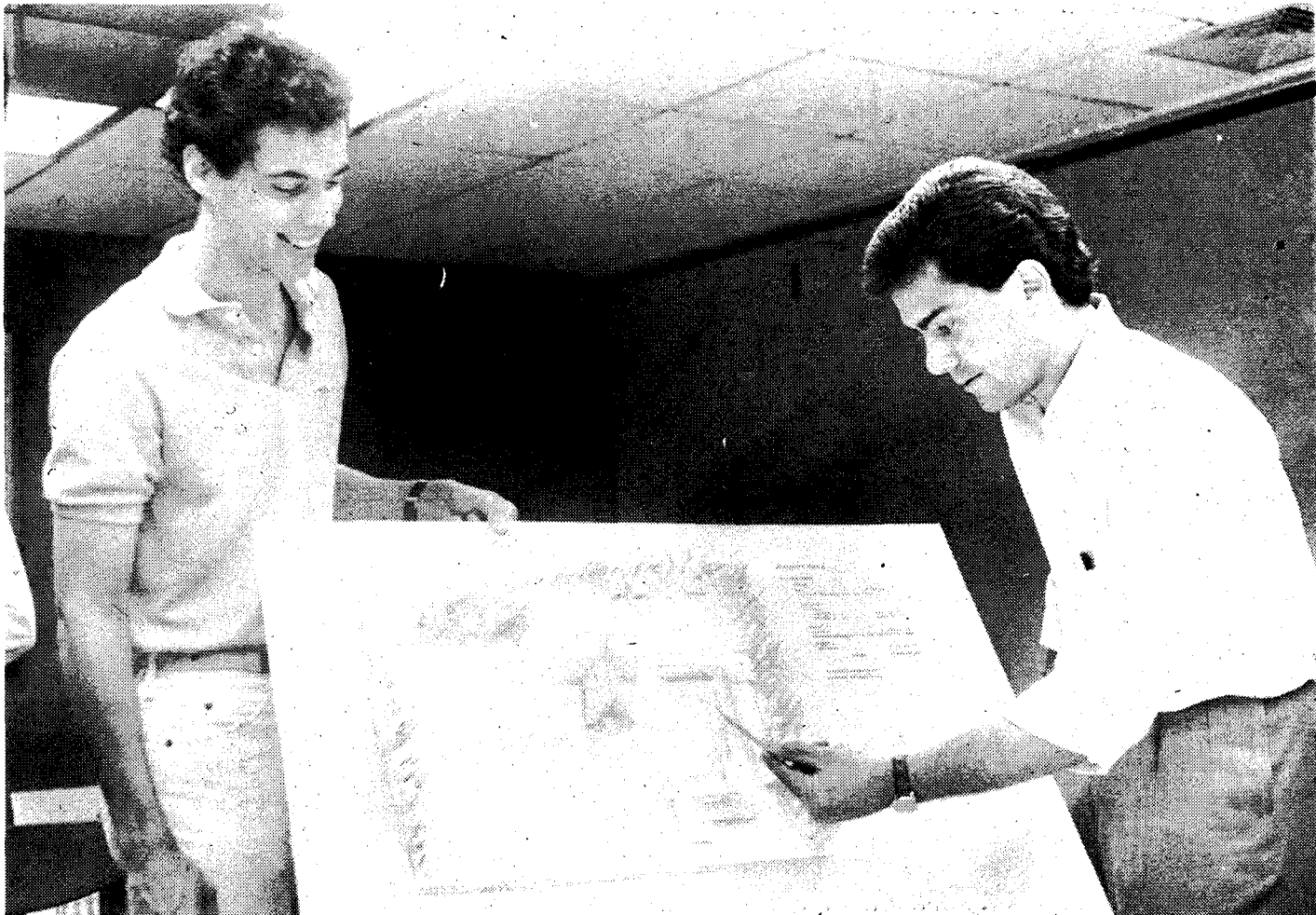
OLONGAPO, Philippines (RNS)—Now the site of a large U.S. naval base, this former fishing village has become a fastmoving city of 220,000 people known for its prostitutes, bars, nightclubs, disco houses and massage parlors.

Olongapo owes its population boom to the nearby U.S. Naval Base at Subic Bay, one of two huge military installations the United States maintains in the Philippines. In 1945, Olongapo was a quiet village of 2,000 people.

When an aircraft carrier is in port, some 5,000 to 10,000 sailors hit the streets here in search of "R and R" (rest and recreation) at some 300 entertainment spots where an estimated 15,000 prostitutes work. Most of the women come from the poorest provinces in the Philippines and many tell of being lured to the city by recruiters promising jobs as waitresses and housekeepers.

But when the women arrive, they discover they were recruited to work as bar hostesses or dancers and that selling their bodies to the American clients is part of the job. The women at that point have few options left because they owe transportation debts to the recruiters and families back home need their financial support.

Church-based programs address these problems, but the real cure, say many Filipinos, is to dismantle Subic and other American military installations entirely. As one high-ranking U.S. official admitted, the Olongapo sex industry is basically a matter of supply and demand.



MODEL STUDENTS. This model created by University of Miami architectural students Ralph Rodriguez (left) and Robert Behar as part of their third year architectural studies could someday become a real church in Delray Beach. Twenty-four students are participating in the cooperative venture with the archdiocese, submitting 3

plans for several new churches to be built soon in South Florida. A final presentation will be made in August before the pastors of the respective churches, says professor Jose Gelabert, where it will be determined if there is any interest in turning the student's ideas into a reality. (Voice photo by Brent Browning).

Poland getting less free

WARSAW, Poland (NC)—The Polish government July 26 announced plans to move ahead with a series of laws to further restrict demonstrations and dissidence and tighten censorship controls.

The government's move, scheduled to be presented to the Polish parliament for approval July 28, in effect would extend powers temporarily relinquished when the government lifted martial law July 22.

Cardinal Jozef Glemp, leader of the Catholic Church in Poland, had opposed the restrictions and won a temporary delay in parliamentary action on them, but the government refused to scrap the legislation.

Included in the package are further restrictions to:

●Set maximum prison sentences of at least two years for inciting an illegal protest or strike.

●Extend government censorship over scientific and academic papers,

bibliographies, book exhibitions, photo displays and trade journals and forbid "texts that consist of an offense."

●Provide prison terms, apparently for up to at least three years, for disseminating "false information" broadcast by foreign radio networks.

●Prevent Poles from "transmitting false information to foreign centers against the interests of the Polish People's Republic."

●Forbid participation "in an organization that had been dissolved or whose application for registration was refused" and set prison sentences for up to three years for belonging to an illegal organization.

OFFICIAL

The Committee on Popular Piety of the Archdiocese of Miami has no official information from the Catholic Conference of Nicaraguan Bishops regarding the devotion to the Blessed Virgin Mary under the title of "Cuapa." Therefore, it is not in a position to offer any information with respect to such devotion.

"We wish to remind our Catholic faithful, however, that in accordance with the document *Marialis Cultus*

issued by Pope Paul VI on February 2, 1974, our devotion to Mary, the Mother of Jesus, under any title, should have these three fundamental characteristics: it should be 'Trinitarian, Christological and Ecclesial,' and that the veneration of the Blessed Virgin Mary must follow the 'biblical, ecumenical and anthropological guidelines' which the Catholic Church specifies in said document."

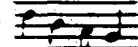
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CARTOON DENOUNCED—A cartoon published July 5 on the editorial page of *USA Today* has been denounced by the Catholic League for Religious and Civil Rights as "defamatory" and "viciously anti-Catholic." The cartoon was part of a full page of commentary on the recent Supreme Court decision on tuition tax deductions. The newspaper said the cartoon was misinterpreted and that the artist drew a figure with a coat lighter than the vest so as to avoid tying the decision to "any single church." (NC photo courtesy USA Today).

Peace summit in Assisi?

Franciscans urge Andropov, Reagan to meet 'as brothers'

ASSISI, Italy (NC)—The Franciscan Conventuals have urged the presidents of the United States and the Soviet Union to meet in Assisi "as brothers working for peace and disarmament."

In an English-language letter they urged Ronald Reagan and Yuri Andropov to provide an "example of the brotherhood which must unite all men on our small planet."

The letter, dated July 17, was sent to both leaders and made public July 25 at the close of the Franciscan Conventuals' general chapter in Assisi.

ASSISI is the birthplace of the founder of the Franciscans, St. Francis of Assisi.

"Moved by the example of the poor man of Assisi who, in his love, considered all creatures brothers and sisters, we encourage you, heads of state of two great nations, to continue your work for peace," the message said.

"We invite you in addition to meet here in Assisi as brothers working for peace and disarmament, giving an

example of the brotherhood which must unite all men on our small planet," it added.

The message was approved by a majority of the 102 Franciscan Conventuals from 45 nations participating in the general chapter.

STRONG support for the message came from the 23 U.S. delegates to the meeting, Franciscan sources said.

The letters to Reagan and Andropov were sent by air mail instead of through diplomatic channels.

"We chose simple and ordinary routes, rejecting the privileged channels, sure that St. Francis would have done the same," said Father Vincenzo Coli, an Italian Franciscan Conventual.

"We wrote these letters in a spirit of great humility and profound idealism in perfect respect for the tradition of St. Francis and his universal peace," he added. "The message must not be seen as our message, but that of Francis."

Catholics will light candles for peace

SCRANTON, Pa. (NC)—Thousands of Catholics across the United States will light candles and pray for world peace Aug. 15 as part of the annual Million Candles Observance, sponsored by Catholic Golden Age.

Catholic Golden Age, founded in

Participants will recite the Special Prayer for World Peace to Mary, Immaculate Queen of Peace.

1975, is a non-profit association for Catholics 50 and older. Its national headquarters are in Scranton. The observance will have its focal

point at the Shrine of the Immaculate Conception in Washington, where more than 2,000 people are expected to attend a Mass celebrated by

Archbishop Pio Laghi, apostolic delegate in the United States.

Participants nationwide will recite the Special Prayer for World Peace to Mary, Immaculate Queen of Peace. The name of each participant will be included in Catholic Golden Age's petition for the apostolic blessing of Pope John Paul II.

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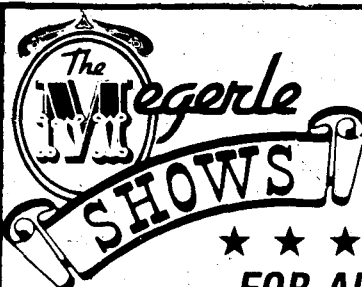
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Dare we abort 'E.T.'?

Abortion mentality can turn life-affirming children's tales into horror stories

By James Breig

"...And Gepetto brought little Pinocchio back to his shop where the two fell fast asleep, weary from their adventures. Then, a magic light appeared in the room, awakening the wooden boy from his



'All the great and lasting stories of humanity are life-affirming. Pinocchio turns into a real boy and... everyone lives happily ever after... Abortion does the opposite. And if it is becoming the American way, then I guess we will have to change our stories.'

COMMENTARY

slumber. It was his fairy godmother. With a wave of her magic wand, the puppet exploded into a million fragments and Pinocchio was deadlier than an old two-by-four. Gepetto awoke and wept for the remainder of his days on earth..."

If that's not the way you remember the story of Pinocchio ending, you might have to start remembering it that way. I sense that a lot of our most cherished stories are going to have to change; either that, or the prevailing mood in society will have to change.

I am referring to two significant events in June. First, the Supreme Court, in its lack of wisdom, declared once again that abortion is a swell thing, thus giving more judicial approval to the deaths of about 1.5 million unborn children per year in this nation.

Next, the U.S. Senate voted down a pro-life amendment with proponents of abortion saying that the pro-life movement was now shattered.

I DOUBT that. Pro-lifers have survived a lot. A vote doesn't mean much when you can weather all those tiny deaths for the ten years since the first Supreme Court

decision okaying child abuse.

Pro-lifers will be back, but they are bucking a difficult trend. Abortion is becoming entrenched in our society at all levels.

How many people ever think that 1.5 million people die a year in this nation and die needlessly? If it happened somewhere else to people slightly older, the world would go wild until the crime was redressed.

But because the unborn child is silent when he or she goes, we don't pay much attention. If I have trouble living with my wife or my neighbor, no one suggests that I have them assassinated. But if a woman says that carrying a baby causes her some difficulty—mental, financial, social—then people advise her to put out a contract on him or her.

It's backwards, upside-down and against every civilized trend, but it goes on and on. And that's why I wonder how long it will be before abortion invades our literature.

ALL THE GREAT and lasting stories of humanity are life-affirming. Pinocchio turns into a real boy and, in every fairy tale, everyone lives happily ever after. Such stories, fables, tales and legends were created to lift our spirits, to help us love, to give us hope.

Abortion does the opposite. And if it is becoming the American way, then I guess we will have to change our stories.

Take "E.T." Whether its creators knew it or not, they were inventing one of the greatest pro-life stories of all time. E.T. himself was a sort of unborn child: hairless, wide-eyed, innocent. They wanted to "abort" E.T., but the children saved him in the end.

Maybe the new ending of the film will have the scientists dissecting the alien and throwing chunks of him into a garbage pail.

Then there's Dr. Seuss' "Horton Hears A Who," which tells of an elephant (Horton) that discovers a tiny civilization (the Whos) living on a small plant. Only he hears the shots of the tiny folks, who are doomed to destruction by those who want to clear the forest. Horton saves the Whos despite all those who say there is no saveable life there.

THEY SAY that about unborn children, too, so the new conclusion will have Horton ignoring the cries as mowers wipe out the civilization. Horton will probably say, "I am personally opposed to this, but who am I to impose my morality on others?"

As for "Dumbo," you can forget about his apotheosis as the world's

only flying elephant and nevermind the ugly duckling's emergence as a beautiful swan. Such tales of seemingly worthless beings becoming heroes and stars will be passe. In the future, Dumbo will be sold for horse meat and the ugly duckling will be served as a Christmas dinner.

If these new finales sound crazy, it's because abortion is crazy. It's also subversive; it's eating away at the hearts of many people, a hidden gnawing which says, "Something's wrong."

A DECADE of abortion has created a population at war with its young. The mothers who have been convinced to kill their babies are discovering they have been duped; the medical profession has sold its soul for a Mercedes to park beside the Rolls; lawmakers have twisted logic out of shape to argue that death is a good solution.

Meanwhile, science keeps discovering and reminding us of the life and humanity of the unborn, and our earliest-remembered stories keep telling us to choose life.

That sets up a war inside many people and something will have to give sooner or later. I hope it's not our stories.

James Breig is a nationally syndicated columnist who appears regularly in the Entertainment section of *The Voice*.

Father Bruce Ritter

BRIGHT, BRITTLE LAUGHTER



She came to us a year ago last April—she came, like many of our kids, at night because she was on the street and hungry. When we went to where she was, Grace was sitting in a

corner, suspicious and fearful. She remained silent when I asked her the couple of questions we always ask: How old are you? Where are you from? Do you need a place to stay? Are you hungry? She nodded yes.

She let herself be led, reluctantly, upstairs to her new room—we gave her a shower, some clean clothes, and last, but not least, a warm meal.

She stayed a month, and to the delight of all of us, seemed to like it here. Grace grew with adolescent leaps and bounds: the start of a job, a high school equivalency program, the beginning of some love-giving and getting. She also fell back periodically: into her sadness, lying about where she got her money, her habit of bright, brittle laughter, wanting to go back to Joey who beat her up all the time. There were many confrontations, meetings, and conferences about Grace during that spring. What did she really want? What was the best thing for her? What should she do next?

One afternoon, I walked into the lounge and saw Grace lying rigidly on the couch cuddling her teddy bear. She said that she was leaving because no one cared about her except her teddy bear. She said these things smiling her ever-present, glass-hard smile, and when I grinned back at her (thinking she was into her usual playful pouting), Grace

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

started to cry, and screamed: "Stop making fun of me. This is the only thing I care about. You don't care. Leave me alone. I'm leaving." She didn't. She stayed for another two weeks before, filled with a bitterness she could not understand and spewing curses, she walked out.

"She came at night because she was on the street—and hungry"

I see Grace from time to time. The most recent was last week on the street with a friend. She told me of her guy and the Fifth Avenue apartment where she was living; of another boyfriend with a motorcycle whom she was on her way to visit now. He's the one who wouldn't come to see her a few months back when she committed herself to a psychiatric hospital for depression. (It's better than overdosing, she said, like when I was 14 in New Jersey). She seemed to want me to approve, knowing I wouldn't, yet wanting something—maybe the same things we gave her a year ago, whatever they were. And then her bright empty smile and the winking out of a little more hope in a face now older and just a little bit harder.

"We wanted her to change. She wouldn't, couldn't. Maybe just..."

I thought of Grace when writing this because she came to us for free, was able to stay because of the personal and financial sacrifices that others, like yourself, make. She left, to be free, when it started to cost her too much: we wanted her to change. She wouldn't, couldn't maybe. Maybe just didn't want to.

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Communion controversy

Vatican questions U.S. bishops' authority to allow Communion under both species

By Jerry Filteau

WASHINGTON (NC)—A Vatican agency has unofficially expressed opposition to the practice of Catholics receiving Communion under the forms of bread and wine in United States parishes on Sundays.

For three years now, the U.S. bishops have been trying quietly to dispel the Vatican concern and resolve the issue, but their efforts so far have failed.

The Vatican's Congregation for Sacraments and Divine Worship has said unofficially that the National Conference of Catholic Bishops acted improperly in 1978 when it authorized U.S. bishops to allow distribution of Communion under both kinds at certain parish Masses on Sundays and holy days.

When it learned of the Vatican opposition in 1980, the NCCB replied that it had acted strictly within its rights and in accord with the law.

Vatican approval?

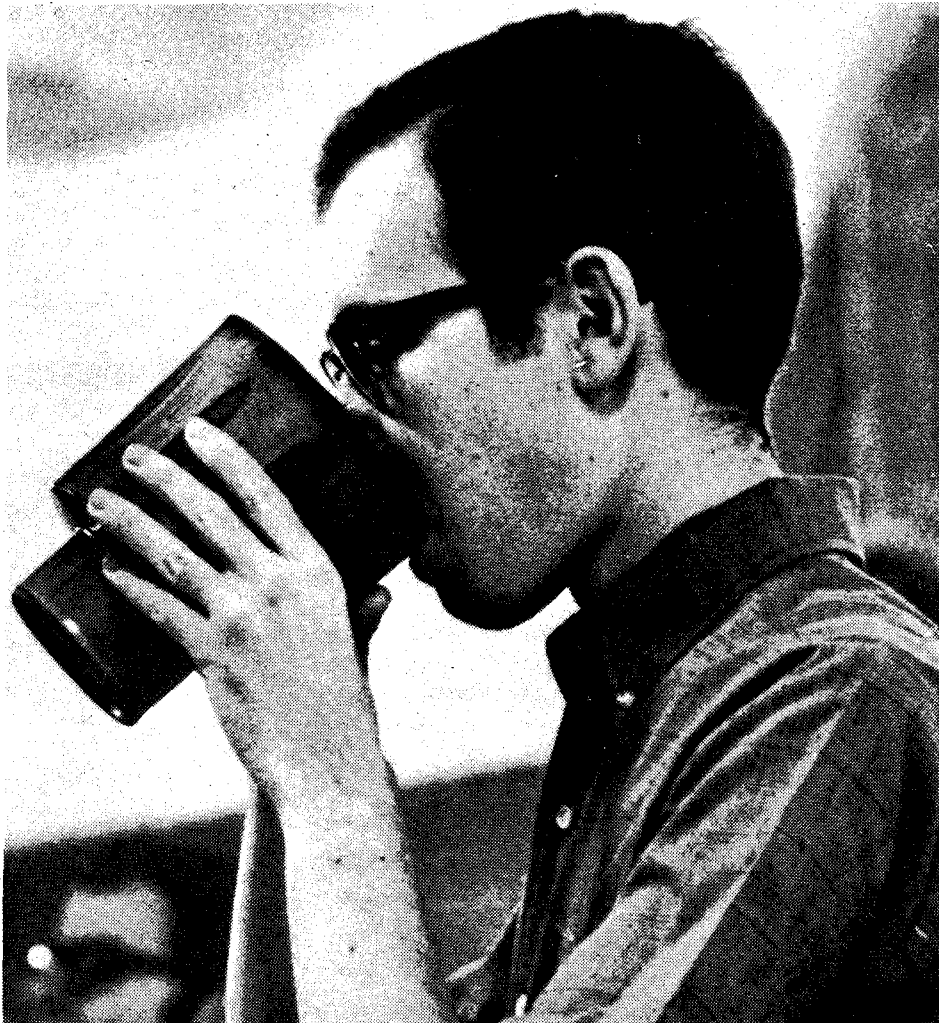
Father Ronald Krisman, associated director of the U.S. Bishops' Committee on the Liturgy, said the central issue raised by the congregation is whether a bishops' conference had the authority, under existing rules, to authorize bishops within the conference to use their own discretion in giving permission for the practice of receiving Communion under both kinds at Masses on Sundays and holy days.

The Vatican congregation, he said, has said that such authorization requires approval from the Holy See, although the published rules make no mention of such a requirement.

In November 1970, following a Vatican instruction issued on June 29 of that year, the NCCB adopted five extensions of permission for reception of Communion under both kinds beyond the 14 listed by the Vatican.

Among these were permission for the practice at funeral Masses and at weekday Masses in general. The bishops also extended the permission to receive Communion under both kinds to all participants at any Mass on the Vatican list — in several of the cases listed, the Vatican rules specified only certain participants to whom the practice was allowed.

"There was no question at all with the 1970 decision (by the NCCB)," said Father Krisman. "It was not sent to the Holy See for confirmation... Rome certainly was made aware of



The Vatican questioned the authority of the U.S. bishops to allow Sunday Communion under the forms of bread and wine after complaints by some Catholics upset at the practice. (Voice photo).

the decision, but it did not say, 'Hey, you have to send the vote over for confirmation.'"

Adopted in '78

In 1970 the bishops also voted on extending permission for Masses on Sundays and holy days, but they voted it down. That extension was brought to a vote again in November 1978, and this time the bishops approved it. As with the 1970 extensions, "again they did not send it over (to Rome) for confirmation," Father Krisman said.

He said that the "first hint" the NCCB received of Vatican disapproval of the 1978 action came in February 1980, when "in informal communications the Holy See expressed the view that confirmation on this vote was required."

Father Krisman declined to make copies of the private correspondence available. But he responded to an inquiry about the origin of the Holy

See's concern, by saying that some Catholics upset at the practice had written directly to the Vatican congregation and had received private replies.

The Holy See received complaints about irreverence occurring because of the practice, and it was only then that it raised the question of the authority of the bishops' conference to have introduced the practice without Vatican confirmation, he said.

Irreverence

Father Krisman did not address the issue of whether there have been instances in which distribution of Communion under both kinds in the United States has been an occasion of irreverence in the celebration of the

Eucharist. If such instances occur, he said, they should be brought to the attention of the local bishop, who is responsible for preventing liturgical abuses within his diocese.

Now practical

Father Krisman pointed out that between 1970, when the bishops rejected Communion under both kinds for Sundays and holy days, and 1978, when they approved it, conditions had changed considerably.

In 1970, he said, priests were still the usual ministers of Communion in most parishes, and distribution under both kinds on Sundays would have been impractical in most places.

but in the 1970s the extensive use of lay extraordinary ministers of Communion became common throughout the country. In 1972, in addition, the Holy See revived the permanent diaconate and introduced the lay ministry of acolyte.

The result was that by 1978 the size of the congregation had become a far less significant factor in determining whether Communion under both kinds was feasible on Sundays.

Noting that distributing Communion under both kinds usually involves three eucharistic ministers at each Communion station—one distributing hosts and two with chalices—Father Krisman commented: "If you have 24 ministers of the Eucharist with 1,000 people in the congregation, you still have only about 120 (communicants) per station."

No disobedience

Father Krisman said the U.S. bishops are convinced that they acted within their authority in 1978 and are in compliance with church law. "I can assure you that if the Holy See does change the law, our American bishops will comply with that decision in the spirit of obedience," he said.

He said the bishops wish that the Vatican would resolve the issue because some conservative Catholics are trying to use "this difference of interpretation" to portray the American bishops as "disobedient and defiant" towards church law and the Holy See.

"That is not the case. It is not a question of obedience," he said.



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Clergy: Respect ex-cult members

NEW YORK (RNS)—Three clergymen who counsel former cult members urged religious leaders in a conference here not to patronize former cult members, saying respect for the experience is one of the keys to successful return to society.

"We must examine the person carefully or else we become potential butchers," said the Rev. Roger Daly, a United Church of Christ minister and one of the heads of the American Family Foundation. Daly and other members of the clergy spoke at a first seminar sponsored by the Interfaith Coalition on Cults, an organization with members from the Protestant, Jewish and Roman Catholic communities.

He warned against patronizing the ex-cult member and refusing to understand his reason for joining a cult. That same attitude, he said, must be extended toward the cult member's family. "The family is the most important instrument of a child who's involved in a destructive cult," he said.

RABBI Yehuda Fine, head of Choices for the Jewish Family, said the first question an ex-cult member usually asks a religious counselor is "Who are you to speak to me about my special relationship with God?"

He emphasized that cult members are capable of thinking rationally. The difference, however, between them and

other members of society is that they have difficulties in making value judgments. For example, he recalled treating a woman who had been a member of the Unification Church for six years. The woman, who was born

question she couldn't answer was whether the Unification Church leader, the Rev. Sun Myung Moon, had given her that feeling of being close to God.

Rabbi Fine said he told the woman that Jews in the Auschwitz death camp

York Archdiocese warned clergy members to choose their words carefully in talking to those who have just left cults. He said the ex-member has already had three traumatic religious experiences: leaving the

'7-11' Pornography cited

TUPELO, MISS.—The National Federation for Decency has named The Southland Corporation as "Pornographer Of The Month." Southland is the parent company of the 7-11 Convenience Stores. The award is given to companies which advertise in or distribute pornographic publications such as Hustler, Penthouse, Playboy, etc.

According to United Methodist minister Donald E.

Wildmon, executive director of the NFD, 7-11 sells more pornographic magazines than any other retailer in America.

"As I have traveled across the country I did not find a single 7-11 store selling any anti-semitic or anti-black magazines, yet 7-11 makes millions each month selling anti-Christian literature," Wildmon said.

Jewish, had served the church in a mobile unit fund-raising team. The work was so strenuous that she collapsed.

Although she left the church, Rabbi Fine said, the woman had questions she couldn't answer. She recalled lying in the hospital feeling she was going to die from exhaustion from working for the church and at the same time, feeling "so close to God." The

reported the same feeling as they waited to be killed by the Nazis. "But they didn't want to kiss Hitler on the face," he added.

IN THE counseling process of ex-cult members, who are still vulnerable to re-entering their former groups, he said the family must become involved. "I'm not interested in clients who say, 'Do something for him,'" he said.

Father James LeBarre of the New

religion of birth, entering the cult and leaving the cult.

Father LeBarre stressed that counselors must seek to instill in their clients a freedom of choice that was missing when they belonged to cults.

"You can't come on too heavy with your own beliefs or even with your own denominational beliefs," he said.

That means freedom to choose to return to the cult after their treatment.

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Obedience, abortion key issues in Mansour case—Bishop

NC News Service

The overriding issues in the case of Agnes Mary Mansour, former member of the Sisters of Mercy of the Union, were abortion and church discipline, according to Auxiliary Bishop Anthony J. Bevilacqua of Brooklyn, N.Y., who was appointed by the Vatican as its delegate in resolving the dispute.

Bishop Bevilacqua sent material, including a chronology of events in the Mansour case, to his fellow U.S. bishops July 7. A synopsis of the documents appeared in *The Catholic Standard and Times*, Philadelphia archdiocesan newspaper, July 21. The material later was provided to NC

wrote. "While Sister Agnes Mary Mansour stated that she was against abortion, she refused to make a public statement opposing public funding for abortion and, in fact, supported such funding. As a result of her position on public funding for abortion and because of the scandal and confusion that her position caused, Archbishop Szoka on Feb. 23, 1983, withdrew his approval of her appointment as director of social services in the state of Michigan and called for her resignation from that office."

"The second major issue is a disciplinary one, that of disobedience," Bishop Bevilacqua continued. "After Archbishop Szoka

'She did not think the archbishop was willing to discuss her carefully developed position on (abortion funding) but wanted her to say as little as possible or have him dictate a statement for her.'



Agnes Mansour

nun had not heard "personally, formally or directly" of any Vatican desire for her resignation from the state job.

But, according to information from the chronology, Archbishop Pio Laghi, apostolic delegate in the United States, met with Sisters of Mercy officials March 23 to communicate "verbally and in writing the decision and mind of the Holy See in regard to Sister Agnes Mary Mansour" and gave the order's superior a letter "instructing her to require Sister Agnes Mary Mansour to submit her resignation."

According to the chronology, the letter noted that "this decision is final and is to be implemented without delay."

However, on March 25, two days after the chronology said the meeting between Archbishop Laghi and the Mercy nuns occurred and the letter was exchanged, a staff member of the apostolic delegation told NC News that "we have no instruction from Rome."

carefully developed position on the issue but wanted her to say as a little as possible or to have him dictate a statement for her.

●The archbishop met with Sister Mansour in person Feb. 14, and, he said, she refused to come out with a statement against abortion funding, so he told her he would have to call for her resignation from her job.

●The archbishop said that when he met with the Mercy Sisters March 4 they told him they thought Sr. Mansour's opposition to abortion had been sufficiently delineated and she did not need his approval to remain in office if "a greater good" was involved.

●On March 10, Archbishop Szoka presented a report on the situation to the Vatican through the office of Archbishop Laghi, the apostolic delegate. In the report he emphasized "that Catholic people are confused disturbed and dismayed by the spectacle of a Catholic nun being in the position of director of a department which pays for abortions."

●The order's superior was given 10 days to respond in writing to the letter given her March 23 by Archbishop Laghi calling for her to require Sister Mansour to resign.

●After two extensions of the 10-day deadline, the superior on April 11 requested a formal reconsideration of the Vatican's decision and Archbishop Laghi subsequently sent the request on to Rome. She had earlier broached the matter and raised the possibility of a compromise, but Archbishop Laghi rejected such a possibility.

●Also on April 11, the superior told Archbishop Laghi that the Sisters of Mercy had approved Sister Mansour's request "for a simple leave of absence from the religious community."

●The Vatican Congregation for Religious and Secular Institutes, at Pope John Paul II's direction, in a letter dated April 16 appointed Bishop Bevilacqua its delegate in the dispute.

●At the May 9 meeting, Bishop Bevilacqua gave Sister Mansour a communication from the Holy See requiring that "in the name of the Holy See and by virtue of her vow of obedience to the holy father that she immediately resign her position" or Bishop Bevilacqua would "be compelled to initiate the canonical process... entailing dismissal from the religious congregation of the Sisters of Mercy and the loss of her canonical status as a religious sister."

●Sister Mansour told Bishop Bevilacqua she wished an immediate dispensation from vows and—after attempting to dissuade her or give her more time to consider—he dispensed her from her vows.



'Justice, the requirements of fair and canonical process and the protection of rights were scrupulously attended to.'

Bishop Anthony J. Bevilacqua

News.

Mansour, director of the Michigan Department of Social Services, was given a final choice May 9 by Bishop Bevilacqua, acting on behalf of the Vatican, that she either resign her job with the department, which administers abortion funding, or face dismissal from her religious community. Mansour instead chose dispensation from her religious vows and thus retained her state government post.

Her decision capped a several-month-long disagreement involving herself, the Vatican, the Sisters of Mercy of the Union, and Archbishop Edmund C. Szoka of Detroit, who called for the nun's resignation from the state office after she refused to publicly oppose abortion funding.

'Scandal'

In one document included in the material sent to the bishops, Bishop Bevilacqua wrote that in the Mansour case "there are two major issues."

"The basic and doctrinal issue is that of abortion," Bishop Bevilacqua

withdrew his approval of her appointment, Sister Agnes Mary Mansour remained in public office without the required canonical permission of ecclesiastical authorities and therefore was disobedient to church law and discipline."

According to Bishop Bevilacqua's material, in campaign position papers she has used in 1982 while making an unsuccessful bid for Congress, then-Sister Mansour discussed the abortion issue.

The bishop wrote, "In both versions of her position paper she states that 'I would support the use of federal funds for abortion. This for me would be a vote for the poor rather than a vote for abortions.'"

Secrecy

The chronology indicates that both Mansour and church authorities were reluctant to have the developing details of the dispute made public.

For example, a spokeswoman for Sister Mansour said March 30 that the

Fairness questioned

In a separate document, Bishop Bevilacqua addressed questions about the fairness of the treatment accorded Mansour by the Vatican, which he represented.

The May 9 meeting "was placed in a pastoral context to the extent that it was possible and was conducted entirely in a just, kind and compassionate manner," he said.

In the case, "justice, the requirements of fair and canonical process and the protection of rights were scrupulously attended to," Bishop Bevilacqua wrote.

The chronology also revealed that:

●Archbishop Szoka spoke to Sister Mansour by telephone for about 90 minutes on Dec. 29, 1982. As he later explained, he told the nun that it was necessary for her to take a stand against government funding of abortions and that if she did not take such a position she should not accept the job.

●She said she did not think the archbishop was willing to discuss her

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'Humanae Vitae' called prophetic

Continued from page 1

majority of the commission. They acknowledged the sexual license and abuses, such as sterilization, abortion, and infidelity, which Pope Paul VI predicted would occur in a contraceptive society, have occurred. But they deny that one can blame society's ills on contraception.

Contrary views

OSV found that theologians still differ as to how the document must be received. On one side were those who cited passages forbidding "the direct interruption of the generative process already begun," as a complete rejection of artificial means of birth control.

On the other side, there were those who saw the document as presenting an ideal, similar to the ideal of a world without war, one which admits that people are far from the ideal and should not be rejected because of their human limitations.

To reinforce their position, they cite statements from *Humanae Vitae*, which advise Christian couples who do practice contraception not to lose heart, and to have recourse to the mercy of God and the strength which comes from the sacraments.

The ranks of dissenters, however, are thinning. Some who had opposed the document in the late '60s now express a new appreciation of it.

Father Robert Brungs, S.J., director of the Institute for Theological Encounter with Science and Technology at St. Louis University, gained his appreciation of *Humanae Vitae* when it was promulgated in 1968. "I was livid with rage. I probably had to read it at least 15 times before I could see how important it really was."

Today he views *Humanae Vitae* as a theological agenda concerning what

'The media had prepared people to expect a change, said Fr. Brungs, so when the church reiterated the traditional teaching that the marriage act always has to be open to the transmission of life many people rejected it.'



Pope Paul VI

it means to have a body.

Feminist dimension

"The Church is saying what we do in the body is what we're judged on and that we do nothing as persons without our bodies," said Father Brungs. "The body is absolutely necessary to our salvation. In our glorification we will never be disembodied."

Father Brungs also indicated that *Humanae Vitae* has a feminist dimension.

"Pope Paul VI was urging recognition of the rights of women," said Father Brungs, explaining that the document opposes any attitude that women are merely chattels belong to their husbands or that problems associated with fertility belong to the woman alone.

Despite the theological significance of the document, however, said Father Brungs, most of what it had to say was lost in light of its poor acceptance.

"The media had prepared people to expect a change," said Father Brungs, "so when the Church reiterated the traditional teaching that the marriage act always has to be

open to the transmission of life, many people rejected it."

But Father Brungs himself criticized the document as a poorly presented one.

"Its conclusion is better than its argument," said Father Brungs, noting that the document relies a lot on the natural law and little on the sacramental understanding of marriage.

"It primarily is a statement of the Church's own intuition and not a moral decree pointing out that the matrimony of two Catholics is a sacramental sign of the union of Christ and the world, with Christ as bridegroom and the Church as bride, and that nothing can come in the way of that union."

In discussing *Humanae Vitae*, Father Brungs also noted its innovative pastoral approach, an aspect few have highlighted. The innovation is that Pope Paul VI told those who practice contraception to continue to go to Church and to participate in the sacraments.

"In the past," said Father Brungs, "priests wondered about their right to grant absolution to couples who continued to practice contraception."

Predictions true

Among those agreeing that contraception can't bear total responsibility for the sexual revolution is Father Donald McCarthy, director of

education of the Pope John XXIII Medical-Moral Research and Education Center, St. Louis, Mo.

But he did note that forced sterilization in India and forced abortions in communist countries do give credence to Pope Paul VI's predictions. He also noted that contraception affects family life by "undermining the depth of commitment of couples who decide that parenthood is merely an accessory option to those who like that sort of thing."

Father McCarthy also emphasized that *Humanae Vitae* points out the biblical understanding of marriage as the sign of God's love for the Church.

"Contraception is wrong," said Father McCarthy, "because it tinkers with the sign," which represents God's union with the world, "and prevents the marriage act from being a sign of total self-giving."

Natural family planning is an acceptable means to plan children," he said, "because it does not alter the sign of marriage."

Father McCarthy denied that one could interpret *Humanae Vitae* along the lines of ethical proportionality, whereby one can recommend using artificial means of birth control for the sake of a greater good.

He indicated that according to the document, intercourse has to be performed within the context of marital love and has to be open to the transmission of life.

"The marital act performed with the absence of either violates the meaning of the act itself as the sign of God's union with the world," he said.

Anti-child attitudes

Father William Smith, professor of moral theology, Dunwoodie, also acknowledged that *Humanae Vitae* never got its message across. He also sees the fact that it neglected to offer a perspective on the Church's teaching on family life. He noted that such is significant because contraception has provoked an anti-child attitude.

"It used to be that when people encountered a pregnant woman, they asked, 'When's the blessed event?' Now they ask, 'Contraceptive failure?' Fertility is seen as a disease."

Father Smith also denied that one can recommend contraception in order to promote the greater good.

"*Humanae Vitae* rejected the principle of totality," he said. "No one in his right mind would turn around and declare that as long as a couple generally were faithful, one could accept occasional infidelity and still uphold the teaching on fidelity. One can't deny the procreative aspect of the marriage act either."

He also denied that supporting natural family planning, whereby couples have intercourse only when the woman is fertile, while opposing the use of the pill to prevent conception, is a form of ecclesiastical hairsplitting.

"The Church teaches that the marital act has to be unitive and procreative," he said. "It does not say that one has to exercise the act all the time. The Church does say, however, that the marriage act has to be unitive and procreative and that one cannot annihilate either aspect."

Sr. Mary Ann Walsh, a well-known writer in the Catholic press, recently left *The Evangelist*, Albany, N.Y., to join the Rome bureau of NC News Service. This article originally appeared in *Our Sunday Visitor*.

A boost for natural methods

By James B. Burke
NC News Service

Married couples had a hard time finding out about effective natural ways of controlling birth when "Humanae Vitae" was issued 15 years ago.

Today, however, natural family planning is readily available in most of the United States.

"In the U.S. when the encyclical came out, what is called natural family planning today wasn't existent," said Larry Kane, executive director of the recently-defunct Human Life Foundation.

"The few sound (natural) methods at the time were temperature-based (measuring change in woman's temperature to verify ovulation). They were effective but tougher for the couple to follow.

"To get a handbook on them was impossible," he said. "Most instruction was done in doctor's offices."

In 1983, about 36 natural family planning books are on the market and roughly 1,500 natural family planning programs all sponsored by church, private and governmental bodies around the country, Kane said.

In areas of heavy Catholic population, "a couple may be no more than five miles from a natural family planning program," he continued. "The latest (1976) government figures show about 6 percent of U.S. couples are using natural family planning."

INCREASED availability of natural family planning is due in large part to "Humanae Vitae" and the U.S. bishops' efforts to take its teaching seriously, said Kane.

In 1982, the National Conference of Catholic Bishops' Committee for Pro-Life Activities instituted a three-year Diocesan Development Program for Natural Family Planning. Of the 181 U.S. dioceses, about 150 have natural family planning coordinators, including The Archdiocese of Miami.

Today natural family planning programs in the United States fall into two major types: the Billings Ovulation Method (BOM) and the Sympto-Thermal Method (STM).

BOM couples monitor and record changes in the cervical mucous discharge. By predicting when ovulation is likely to occur, a couple is able to identify fertile days.

STM combines the use of a variety of ovulation-related symptoms, including mucous discharge, with the woman's basal body temperature change which occurs

after ovulation.

Both methods can be used to avoid or achieve conception.

THE 1976 National Study of Family Growth, a U.S. government survey, showed that of the approximately 67 percent of white, married Catholic women between the ages of 15 and 44 who were practicing birth control, 33 percent were using the pill while only 8 percent were using a natural method, which the government labeled "rhythm."

Structures of the natural family planning programs vary. A couple may attend three meetings or in some cases six or seven to learn a method.

"Both Billings and Sympto-Thermal, when practiced well, are somewhere in the range of the pill's effectiveness," Kane said. "That's something like 98 percent effective."

Among the chief private promoters of the Billings Ovulation Method are Mercedes Wilson of the Family of the Americas Foundation, New Orleans, La., and (in its BOM derivative form) Dr. Thomas Hilgers of Creighton University Natural Family Planning Education and Research Center, Omaha, Neb.

John Kippley's Couple-to-Couple League, based in Cincinnati, teaches the Sympto-Thermal Method. The league claims to be the "largest natural family planning organization in North America," with chapters in 47 states and nine foreign countries, according to a statement.

SINCE 1972 Kane estimates the U.S. government and World Health Organization have spent about \$4 million on natural family planning research and educational projects. He projects that in 1986 they will spend about \$2 million a year on natural family planning.

"The government is required by law to present all effective natural family planning methods," Kane said. "In addition, they are getting many requests from users for more information."

Kane, in fact, imagines the 25th anniversary of "Humanae Vitae" finding natural family planning less closely identified with the Catholic Church.

"Many church-related programs are half-filled with non-Catholics," he said. "Natural family planning will probably become more widely used and seen as a contribution of the church to medical science."

Equal rights for God

Church groups say they lose freedom of speech when courts bar their access to public schools

By Darrell Turner
Religious News Service

Should public schools be open to students for religious meetings outside school hours just as other groups can meet for extracurricular activities?

Should religious congregations alone among community organizations be denied access to public school auditoriums?

Should churches have the opportunity to provide religious instruction in public school classrooms to students who elect to attend?

These questions are competing with—and may wind up scuttling—President Reagan's proposal for an amendment which would permit prayer in public school classrooms.

President Reagan's prayer amendment, as well as some state laws enacted in recent years, would make possible daily periods of silent meditation or prayer in public schools under the supervision of teachers. Strict church-state separationists view the amendment with alarm. But even some opponents of the measure find themselves lining up behind moves to permit student groups to hold discussion and prayer meetings on school grounds.

The difference, they say, is that school-prayer legislation would involve some pressure on students to engage in group prayer while legislation permitting voluntary student meetings would protect the students' right to freedom of speech.

Religion classes

Meanwhile, the U.S. Catholic bishops have raised another issue. They will not back the proposed school prayer amendment unless it provides making classroom space available for religious instruction for children attending public schools.

Msgr. Daniel F. Hoyer, general secretary of the U.S. Catholic Conference, said the amendment "does not adequately and effectively assure the



President Reagan is flanked by the Rev. Jerry Falwell, left, president of the Moral Majority, and Bishop Thomas J. Welsh of Allentown, PA, during a White House session on school prayer. (NC photo from Wide World).

cases in the 1960s, while the legality of "released time" for religious instruction off the school grounds has been upheld by the high court.

Conflict in courts

More recent litigation has concerned the question of voluntary student groups meeting for religious purposes—prayer meetings or Bible study and discussion groups—outside of school hours.

The federal court record is conflicting, with two recent major rulings going against religious student groups meeting in public schools, and one upholding student rights to such gatherings on free speech grounds.

The U.S. Supreme Court has not taken a position on the matter, but has let stand the two lower-court rulings that struck down prayer meetings by extracurricular student groups in high schools.

One case was in late 1981, when the high court refused to review a decision of the Second U.S. Circuit Court of Appeal.

The circuit court said in a

In this situation, the Lubbock Independent School District permitted students to gather at schools "with supervision either before or after regular school hours on the same basis as other groups as determined by the school administration to meet for any educational, moral, religious or ethical purposes so long as attendance at such meetings is voluntary."

The policy was struck down by the Fifth U.S. Circuit Court of Appeals in 1982.

But a federal judge in Pennsylvania concluded that school authorities deny students freedom of speech by allowing every kind of interest group to meet, with the exception of those having a religious interest.

Hatfield bill

Following the Supreme Court's refusal to establish a policy for such cases, Sen. Mark Hatfield (R.—Ore) took the initiative to have the matter settled by legislation. He and 14 colleagues in the Senate have introduced a bill entitled "The Religious Speech Protection Act of 1983" (S. 815).

This measure would prohibit public secondary schools from barring student gatherings on the basis of the content of speech at the meetings. In introducing it, Sen. Hatfield said it "would provide a judicial remedy for high-school students who are aggrieved by a discriminatory policy that is formulated and carried out by public schools which receive federal financial assistance."

Sen. Hatfield and several other supporters of the measure are opposed to the Reagan prayer amendment, but the administration has come out in favor of the Hatfield measure as still another way of guaranteeing the religious rights of public-school students.

Education Secretary Terrel Bell asked, "If a public school allows students to meet before or after school hours to discuss or engage in politics, social activism, or athletics, why should the rule change just because the students happen to be religious?"

The National Council of Churches and Americans United for Separation of Church and State had announced their support for the Hatfield measure when it was introduced, but did not send representatives to the first hearing on the measure last April. Testimony pro and con was given respectively by Lynn Robert Buzzard, executive director of the Christian Legal Society, and the Rev. W.W. Finlator of Raleigh,

N.C., a Southern Baptist minister and member of the national board of the American Civil Liberties Union.

Finlator said the ACLU was opposed to "all so-called non-government-sponsored religious activities in public schools," because of what he called "widespread and continuing efforts to evade the establishment clause in public schools and because of the vulnerability of students to official and unofficial attempts" to promote student religious activities.

Samuel E. Ericsson, director of the Christian Legal Society's Washington office, told *Church & State* magazine in an interview that his group was not asking for special privileges for religious groups, but that such groups should be accommodated if high schools make time available for various secular activities.

Worship services

Meanwhile, the use of public-school buildings for worship services outside school hours has also become a focus of attention recently. On March 29, for the first time a federal court held that a church has a free-speech right to use such facilities.

The ruling was issued by Judge Dale E. Saffels of the U.S. District Court in Topeka, Kan., in a case involving a petition brought by Country Hills Christian Church. The church had been denied permission to use school buildings on special occasions, and argued that it should have equal access with other outside groups to public-school facilities.

Judge Saffels said that by allowing some community groups to use school buildings, the district had created an "open forum" that could not exclude religious groups. He ordered that the church be allowed to use school facilities immediately.

With confusing and sometimes contradictory policies established in different parts of the country, it is impossible to make any definitive statement about the use of public schools for religious purposes. Even if the Hatfield bill is enacted, the U.S. Supreme Court still has to establish a national policy on the matter.

Sen. Hatfield himself summed up the situation when he said there is "nationwide confusion concerning proper policies for religious activities in public schools."

'If a public school allows students to meet before or after school hours to discuss or engage in politics, social activism or athletics, why should the rule change just because the students happen to be religious?'

right of America's children to express their faith."

The teaching advocated by the church would involve religious instruction by teachers from the local parish on public school grounds, ruled unconstitutional by the Supreme Court in 1948.

In a statement to the Senate Judiciary Committee, Msgr. Hoyer said the proposed prayer amendment would have little more than symbolic value and might cause more harm to religious minorities than good to the overall population.

"Prayer, without a framework of voluntary instruction in the child's religious faith, is not sufficient fully to insure the individual's religious freedom," he said, expressing concern that a child could not understand the significance of prayer to his or her religious tradition without proper instruction.

Prayer in public schools was ruled unconstitutional in Supreme Court

unanimous ruling that "the prayer meetings would create an improper appearance of official support, and the (constitutional) prohibition against impermissibly advancing religion would be violated."

The U.S. Supreme Court got the case shortly after it issued a major ruling that students at state colleges and universities have a constitutional right to worship on campus, on free-speech grounds. Lawyers for the Guildland students tried to persuade the court to use the same reasoning in their case, saying that in the use of school property for religious purposes, "a high school, during non-school hours, is identical to a college or university."

But this approach failed to persuade the high court.

The court missed another opportunity to establish a clear policy when it announced last January that it would not review a lower-court decision striking down student religious gatherings in Lubbock, Tex.

Children's prayer

Broward-based Crusade alive and growing

By George Kemon
Special to The Voice

The thunder you hear in the late afternoons these days is not necessarily that generated by the weather. Instead, it could be the thunder created by the prayers of some 16,000 young people storming heaven on behalf of the Children's Crusade for Prayer.

The Children's Crusade, which has developed over the last 10 years from a start at Saint Coleman's Parish in Pompano Beach, now reaches as far North as South Palm Beach and La Belle and to Miramar in Broward County.

The Crusade was started by Carmen Monaco, a St. Coleman parishioner who, after having gone through a personal trial of some seven years duration, feels she received blessings and encouragement from God to start the project. Initially begun with one thousand children at Saint Coleman's, the Crusade now boasts participation by more than sixteen thousand school children in eleven parishes and public schools as well.

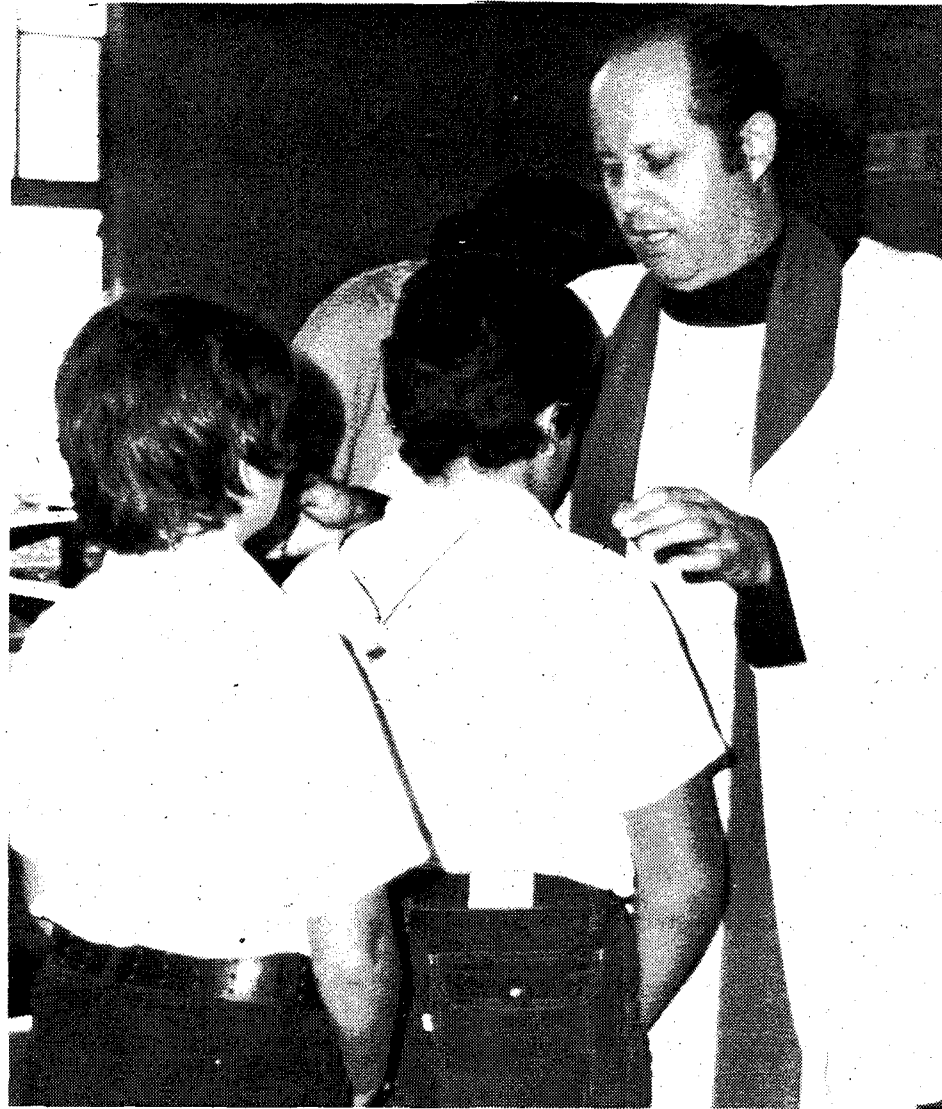
THE CHILDREN are attracted through talks in the schools by Monaco, who feels very strongly that communication through the visual arts has encouraged many children to participate.

Usually talks center around bible stories, augmented by slides, and dwell mainly on the life of Christ and that of the Blessed Virgin Mary.

Each child is equipped with a "uniform" as a member of the army of Christ. By the word "uniform," Monaco means a scapular and rosary, and later a tee-shirt with the Children's Crusade logo on the front.

The rosaries and scapulars are made locally by a volunteer group of more than 150, spread through the member parishes, who also act as advisers to the program.

THE CRUSADE has even transcended the schools and is in the jails in Broward County as well. According to Monaco, it has been very successful among young people in detention halls and along the "Strip"



Fr. John F. Fink of St. Bartholomew Parish in Miramar, recently inducted a group of young "soldiers" into the Children's Crusade for Prayer.

in Fort Lauderdale Beach.

Many runaways have been attracted to the program by other Crusade members. Young women who were giving thought to soliciting, for instance, and abortions, have received counseling and help from their peers, and have turned their lives around, according to the Crusade Director.

Monaco tells the story of a young man who joined the Crusade in the eighth grade. He came from a divided home, had been expelled from both Catholic and public schools, gotten in-

to the drug scene, and ultimately ended in jail. On his release from jail he joined the Navy, and some time later came home for a visit.

His mother bought a very fine rosary for the young man to take back after she had seen the simple Children's Crusade rosary he wore around his neck. Some time later, he wrote to his mother, thanking her for the rosary, but explaining he had left it home.

He said, "Mom, I hope you don't feel that I did not want to take your nice rosary, but I do have a real rosary

round my neck from the Children's Crusade. This is how I got my own conversion, and I now teach about the Crusade to my buddies here in the Navy."

MONACO says that the children pursue the living Rosary daily in their lives. This means that each child recites a decade of the rosary a day, and in many cases, the families join in, making it a family event.

According to Monaco, the program is essentially a combination of "prayer and commitment." The children are imbued with the need for prayer to attain love and unity and peace, and the entire program is the teaching of the development of love for the Sacred Heart of Jesus and The Virgin Mary.

Each member parish has developed workshops for the making of scapulars and rosaries, and each area has a chairman.

According to Monaco, all of the parishes support the programs very strongly, and the pastors are most interested and assist wherever possible.

The Crusade subsists contributions from the children's families, and on small donations made through parishes. There is, of course, an ongoing need for financial support to buy the materials from which the "uniforms" are made.

In addition there are a few expenses for office administration. However, Monaco feels that the Lord provides, and she very strongly states that, "Whatever will be, will be, and the good Lord has supported this project ever since its inception, and He will continue to do so."

Plans are being made for a benefit dinner October 22 in St. Coleman's Parish in Pompano Beach. For more information, write to the Children's Crusade for Prayer, 2000 NE 55 St. Fort Lauderdale, FL 33308.

Renewal in the Spirit

That's what local priests and deacons experienced at Steubenville conference

By Jose P. Alonso
Editor, La Voz

Love and brotherhood flowed freely recently at the Ninth Annual Charismatic Conference for Priests and Deacons, held at Franciscan University in Steubenville, Ohio and attended by 20 priests and five deacons from the Archdiocese of Miami.

Inspired by the Holy Spirit, speakers of such renown as Fr. John Bertolucci, Fr. Michael Manning and Ralph Martin, helped more than 600 priests and deacons renew their spiritual commitment and recognize once more the real presence of Jesus Christ at the center of their lives and ministry.

Participants heard nothing they didn't already know, but instead rediscovered truths buried in their subconscious by the enormous demands of their daily ministry to a large and growing Christian community.

THE EXPERIENCE, Archdiocesan

participants agreed, was something exceptionally enriching.

It began upon arrival at the university campus, where the feeling that "God is here" was palpable. Erected among rolling hills, its buildings surrounded by exuberant vegetation, the university provided the appropriate atmosphere for recollection and inner joy. God's creating hand was sensed.

With their minds thus prepared, participants plunged into the deep spirituality of the conference and emerged convinced that the Lord had put in them "a new heart of flesh and a new spirit."

It was indeed the time for feeling the love of Christ and the love of neighbor which the warm atmosphere of brotherhood that prevailed belied.

THE CROWD of 538 priests and 97 deacons were able to become brothers in a short time, by opening their hearts to the fraternity that goes beyond the simple human relationship.

By the end, they all were overcome by a total confidence in God, not in a remote Father but in One who lives in them through the Spirit; a reaffirmation that with Jesus "we can do everything" and "without Him we can do nothing."

Undoubtedly, in addition to God who moved them to make the trip, the participants owed their renewal of mind and purpose to the speakers and to the homilies of the daily liturgies.

Deacon Norman Carroll, of the Archdiocese, preached at one of these.

On the last evening, a solemn Eucharist was concelebrated by Bishop Albert H. Ottenweller of Steubenville, Bishop Joseph G. Vath of Birmingham, AL, and Auxiliary Bishop Michael Pierce Lacey of Toronto, Canada. The latter two also participated in the five-day conference.

BUT THE LOCAL participants were grateful also to the Archdiocesan Charismatic Prayer Groups, who organized a fund drive to help with

travel expenses.

Their prayers made the priests' and deacons' spiritual journey successful, but without the groups' generous monetary support, fewer priests and deacons might have been able to attend.

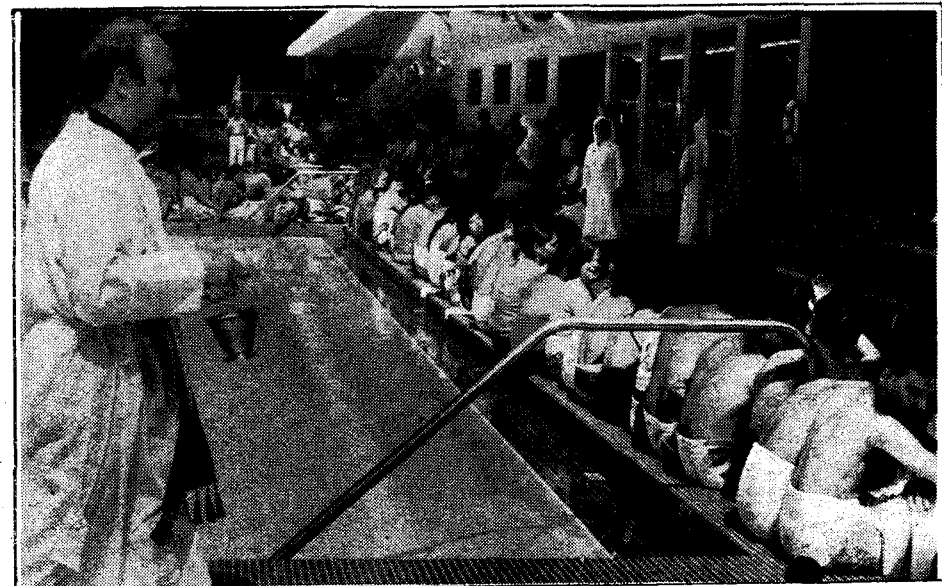
Among those who did participate were Msgr. William McKeever, spiritual director of Charismatic Services and pastor of St. Agnes Church in Key Biscayne and Fathers Cyril Hudak, Sean O'Sullivan, Jorge Rivero, Brendan Dalton, Michael Hickey, Romeo Rivas and Walter Dockerill, along with permanent deacons Rafael de los Reyes and Jose Guerra.

"When I came to Steubenville I was feeling the need to recharge my batteries," said one of the group, "and I have returned feeling a new strength, an inexplicable but actual spiritual strength. Blessed be God!"

(Jose Alonso is a permanent deacon in St. Brendan Parish who also attended the Steubenville Conference.)



Carrie Mastronardi, above, greets one of Marian Center's youngest pupils. Top right, doing the "hokey pokey" was the learning occupation for many Marian Center children after the pool blessing.



Fr. Kubala, above, blesses the newly renovated pool. Below, Mayra Capote and daughter Elizabeth enjoy the festivities.



Thanks from the kids



Marian Center throws a party, handicapped display talents

STORY AND PHOTOS
BY
PRENT BROWNING

It was a swimming exhibition, an art show, a dance, and a picnic all wrapped up in one. But most of all it was a time for sharing and expressing gratitude.

This was the occasion of a pool renovation blessing at the Marian Center, school for the retarded, recently attended by parents, students, faculty and one of the center's chief benefactors.

As children gathered on the edge of the modern School's pool before a blessing by Fr. Daniel Kubala, director of the Archdiocesan Respect Life office, Sister Lucia Ceccotti, director of the Center, presented a plaque to Carrie Mastronardi honoring her and her late husband, Charles A. Mastronardi.

Mrs. Mastronardi donated funds that made it possible to install new pool tile, a new pool house roof and other renovations.

THE MASTRONARDI'S interest in helping the mentally handicapped began years ago in New York when Mrs. Mastronardi's niece took her retarded son out for walks on the street and other mothers of retarded children asked if they could join her.

Eventually the involvement of the Mastronardis with the mentally handicapped resulted in the creation of the Charles A. Mastronardi Center for the mentally handicapped in Brooklyn, which is now teaching 750 students.

The couple became one of the major benefactors of the Marian Center since its inception in 1963.

Also honored at the pool blessing were Alberto and Ree Stoppa who contribute turkey dinners to the school every Christmas.

After a swimming exhibition by the students and a picnic lunch, the students displayed some colorful plates they had painted.

Then, with Sr. Lucia accompanying them on the organ, the children joined hands with their parents and danced.

At the end of the affair Sr. Lucia Addressed parents and students on disciplining their children.

One mother stood up and spoke about her child.

"I look forward to being with him because he's so grown up. I thank the sisters, the teachers, and everyone who has helped him."



Sr. Lucia shows off Barbara Wessel, a gold medal winner in softball throwing at this year's international Special Olympics.

She lives in two worlds

By Betsy Kennedy
Voice Staff Writer

Nature was the respected teacher of Winifred Tiger's ancestors. The Indian children learned their lessons from the colors of the sky which changed chameleon-like each day, the voices of the brooks and the creatures of the forest.

Children of the Twentieth Century sit in air-conditioned classrooms and learn from sophisticated textbooks. Yet they have many hurdles to overcome before they can enter the mainstream of society, said Tiger, assistant director of education for the Seminole tribe in Hollywood.

Tiger spoke to *The Voice* during a recent celebration to honor the 16th century Indian martyr, Kateri Tekakwitha, who has been beatified by Pope John Paul II.

"I tell the children with ambition never to look backward but to move forward" she said.

"Still, Indians are suspicious of people when they are away from the reservation. They're cautious."

And some are still angry when they recall the brutal men who eradicated their forefathers without mercy, explained Tiger.

Indian educators and activists also experience anger when dealing with Washington bureaucrats who refuse to see the need for more federal grants for education.

"It's highly competitive. Everyone wants money for their own program."

Reaganomics has been the fatal arrow for many special programs.

"For the past three years we have been receiving grants for higher education. There is an Indian school in Oklahoma... there is a Miccosukee-Seminole scholarship. But Reaganomics has really hurt us. Each year I watch the amount allocated grow less and less."

All requests for grants are channeled to American Indians known as "readers" said Tiger. They have substantial clout in determining which programs receive grants. The process does not fill everyone's needs however, and many worthy schools or programs are turned down. The result is somewhat like trying to stop an overflowing dam by putting branches across the river.

Breaking Free

Despite this political gloom, Tiger is optimistic about Indian education in the state of Florida.

"Today more Indians are going farther in school than ever before. In 1983 there were 16 Seminoles who graduated from high school and 16 in higher education courses. Two received four-year college degrees. (These figures exclude many who graduated from vocational training courses and were based on 1500 Indians on five reservations in Florida.)

Yet once they achieve educational status, many still are unable to cope with life away from the reservation; the financial entanglements, the discrimination and the confusion which cloud the 'outside.'

"Indians are basically shy and retiring. They like the security and closeness that the reservation gives them."

She admits that with the exception of seven years in a suburban neighborhood she has never lived anywhere but the reservation. She met her husband in North Carolina and they lived on the Cherokee reservation there. In 1957 they moved to the



Winifred Tiger: College educated, she lives in Florida reservation. (Voice photo by Prentice Browning).

Seminole reservation in Hollywood and their family expanded to include four children. After her husband's sudden death, Tiger felt content to live with the Seminoles. A few traditions were similar to those of her Cherokee kinsmen. The Seminoles wear plain, gathered blouses, drink corn meal drinks and even eat the same mainstay of gopher turtle.

Has dual role

Tiger's bond to the reservation has been far from bondage. She is representative of many women in the 80s who carry dual roles; she is both a traditional Indian mother who believes that babies should have their head shaved at four months and wear the tribal cap and jacket (or capes for girls)—and a career professional, who carries herself like a noblewoman and speaks with the conviction of a fundamentalist minister.

In Washington she is at ease chatting with influential senators on the congressional floor. On the reservation, she helps a Miccosukee woman while kneeling on the dirt floor of the chickee.

She has raised her four children to be equally flexible in a world which demands it.

They speak Creek and Miccosukee (both Seminole dialects) and several other languages. Her 24-year-old son is a medical lab technician.

Changing World

Sometimes the children were approached by adults and asked why they weren't in a 'special school' for Indians. But for the most part, said Tiger, they were actually looked up to and respected by their peers and neighbors.

Such changes in attitude are indicative of the modern world which is pressing in closer and tighter on the Indians in Florida, even if they choose to remain apart.

Tiger has watched Seminole chickees torn down on the Hollywood reservation and HUD housing projects go up. Where trees once raised their majestic branches, TV antennas jut their spindly steel arms into the sky.

And as the fast lane of city life has edged its way through the villages it carries new ideas, new comforts and new choices. It has also introduced drugs to young Indians.

"We do have big problems with alcohol and drug use. There is so much pressure and so many complexities. They need to set goals for themselves."

Most of the tribe are of the Baptist faith with a rigid moral code that prohibits alcohol, drinking, tobacco or forms of frivolous behavior. Yet often the temptations to escape with drugs become too strong to resist.

Some benefits

The trail of progress has also led to benefits for the Seminole people.

Seminole Indians no longer have to rely on airboat rides or arts and crafts for their vocation. Indian villages earn impressive profits from bingo games and smoke shops. They pay no state tax because they are a federally approved reservation governed by the 'sovereign state' law. This means that the Indians honor one of the original treaties which requires them to pay the federal government \$1 per year to lease their land.

In the past year, the state attempted to change this legislation when they discovered how lucrative the smoke shops and bingo games were for the tribe.

The state fought with several Indian lawyers on the issue—and lost.

Tiger explained the current form of tribal government which is strictly obeyed by all residents of the reservation. State and county laws are adhered to. However, the Indians must remain obedient to the by-laws sanctioned by the heads of the tribe. There is an independent police department for the tribe. There are hunting and fishing rights for the Indians. Income from free enterprise is

She has little patience for the many distorted stereotypes which are as integral a part of American lifestyle as the flick of the TV switch after dinner.

'Wild Indians'

Turn on the late show and John Wayne is emptying another round from his silver-barreled six-shooter into scores of whooping Indians. Pick up an American history book and read of Custer's greatness, a man who massacred women and children with cool detachment.

It is difficult enough, Tiger believes, for Indians to span the cultural abyss between the reservation and the city without having to be bombarded by ambiguities and untruths about their heritage.

She recalls a few times when she has heard mothers say to their children, "you are acting like a bunch of wild Indians."

She was startled by a phone call from a woman she had never met who asked her, "You don't sound like an Indian."

"What," echoed Tiger, "does an Indian sound like?"

These incidents are minor to Tiger when she considers "that people no longer look down upon us as they used to."

Now it is 'in' to be an Indian. Most of the tribes assign membership cards to their residents.

"Often someone will come up to me

Tekakwitha celebration

Continued from page 1

shared and disbursed equitably by the tribal heads as well, she said.

Despite the financial success enjoyed by a few Seminole tribes, there is still poverty and despair on many reservations throughout the country.

"This has never been done before," he said, referring to the Indians' participation in the liturgy and visit to the Pastoral Center.

Both Nagle and Rev. Crenshaw said the Seminoles knew very little about Kateri Tekakwitha, the Indian maiden from upstate New York who took a vow of perpetual virginity and ultimately died for her Catholic faith.

But books on her life were

distributed among the visiting Seminoles after the Mass last Thursday, during a reception where Bishop Nevins and Roman presented a crib and layette set to the Florida tribe.

The gift was meant for Russell Osceola, Jr., who weighed in at seven pounds and nine ounces on July 12, making him the first Seminole born on the date closest to the feast of Tekakwitha. A drawing of her adorned his crib.

And from now on, Bishop Roman pledged, the Catholic Archdiocese of Miami will celebrate Tekakwitha's feast together with its Indian brothers and sisters.

Fighting Stereotypes

Tiger herself was brought up by a struggling farmer and his wife, who shouldered the responsibility of ten children. Her childhood on the reservation was a happy one, she recalls, and because of her youthful innocence and isolated locale, she never evaluated her family's social status.

"I never dreamed that we were poor until I went off to college at Nova University. There I was sitting in economics class one day and the professor discussed the differences in the various economic classes in America. When he described the lower classes I suddenly realized, 'why that was my family!'"

It wasn't long before Tiger also realized that she was a victim of stereotyping because of her heritage.

on the street or in a public place and say, 'oh I have (this or that) Indian blood. We just reply, 'where is your enrollment card?' and most of the time they really drawn a blank," said Tiger.

"People just don't take the time to think about what we are really like (beyond the myths and stereotypes.)

"It is up to teachers everywhere to learn who we really are and pass that along to the children."

Winifred Tiger passes on the accurate accounts of the Indian wars her parents and grandparents told her.

Her mother often told her about the "trail of tears" when Andrew Jackson kept greedily taking more and more land and the Cherokees and other tribes were forced back into hills and caves in order to survive.

If Winifred Tiger could have her way, a few history books would be rewritten.

Matter of Opinion

Homosexuals spurned Dade compromise

To the Editor:

As the lawyer who, at the request of the late Archbishop Coleman Carroll to help defeat Dade County's Homosexual Preference Ordinance in 1977, conceived the idea of the initiative-referendum petition to repeal the ordinance; drafted the petition and repealing ordinance; solicited Anita Bryant to lead the campaign; and participated in both the 1977 and 1978 campaigns, I was very interested in your recent series of articles on the Church and homosexuals. I offer the following comments:

1. You are correct in stating that the Archbishops opposed both the 1977 and the 1978 Ordinances "as written."

a. The 1977 Ordinance would have required the Archbishops to hire practicing, professing, activist homosexuals, as pointed out by Archbishop McCarthy, this would give the appearance of endorsing homosexual conduct and would be contrary to the teaching of the Church.

b. The 1978 Ordinance would have given protection not only to such homosexuals, but also to persons who engaged in such added matters of conduct (among others) as membership in associations (such as the Ku Klux Klan); political parties (such as the American Nazi Party); source of income (such as drug dealers, pimps or prostitutes); or having an abortion. It almost seems as if Miami's homosexual activists liberately set out to affront Catholics by this version of their Ordinance.

c. Despite this, on several occasions during the 1977 campaign (including a national press conference on the night of the election after our overwhelming victory became apparent), I offered, on behalf of Anita Bryant and the rest of those fighting the Ordinance "as written," to sit down with the homosexual leadership and draft an Ordinance that would give protection against discrimination to celebrate, discreet homosexuals. This contemplated the type of Christian concern outlined by Archbishop McCarthy in your articles. On at least two occasions, including the day after the 1977 election, the Miami News editorially praised this suggestion and urged the homosexual leadership to accept it and to help prepare a compassionate Ordinance.

In 7 years since then, there has been no response from the homosexual community. The fact that homosexuals do not have written into law the Christian concern for their welfare expressed by Archbishop McCarthy is not the fault of the Archbishop—nor, for that matter, is it the fault of Anita Bryant.

(The letter at this point discusses the homosexual movement's efforts to gain decriminalization and social acceptance of homosexuality along with the rights movements of other groups after WWII.)

But people instinctively distinguish between a physical condition which cannot be changed, and conduct, which can be changed. They also recognize that social ostracism is the second most effective tool in law enforcement (the first is a well-formed conscience). As a result, such ordinances have been overwhelmingly defeated where subject to a vote of the people.

After the defeat in Miami, the homosexual activists realize the need to change their tactics. They discarded the term "sexual preference," which connotes choice, and adopted the term "sexual orientation."

Mike Nikolaus, deacon of the

homosexual Metropolitan Community Church, set forth this argument in his letter which you printed in the Voice on May 6, 1983. He argued that, since sexual relations have more than a procreative value for married people; and if God, not man, made some persons look to members of the same sex for such fulfillment, then "(t) o deny persons of same sex orientation the same mode of physical communion as their heterosexual brothers and sisters is to deny (to them) an authentic part of their personhood... that the Creator intended for all of us."

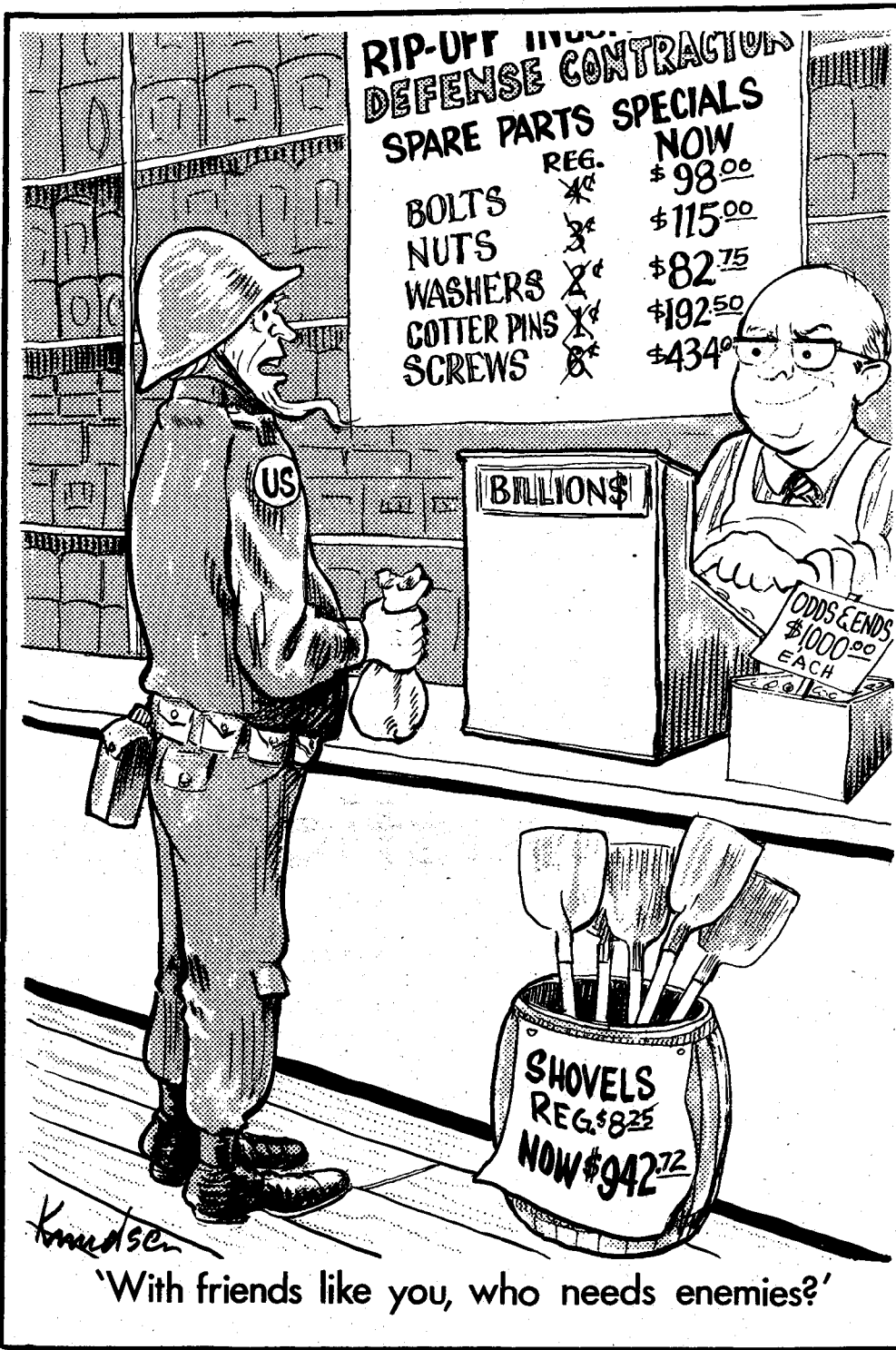
One response to this argument is that, despite decades of research, there

understanding, compassion, and support for their efforts. We must protect them from both those who would condemn them because of their past lifestyle, as well as from those who would condemn them to their past lifestyle.

To the extent that the articles in the Voice may have done the latter, I must respectfully disagree.

Robert M. Brake
Coral Gables

(Note: The U.S. Bishops pastoral letter on homosexuality in 1976, as quoted in *The Voice*, April 29, uses the term "homosexual orientation.")



'With friends like you, who needs enemies?'

is no scientific evidence worthy of the name that indicates that "sexual preference-orientation" is inborn, or caused by God. On the contrary, the serious studies that have been made show that sexual conduct is just that - conduct, learned from others and reinforced by social approval or disapproval ("peer pressure," if you will). Such conduct can be changed, in time and with the will to do so.

The gravest sin we can commit against homosexuals is to tell them that they cannot change. Surely there is a special place in hell reserved for those who deprive them of the hope of change.

Our ministry to the homosexuals should be to provide such a hope for change that they will make the effort needed to "come out of" a lifestyle that is anything but "gay." While doing so we must provide them with

Write, fight smut

To the Editor:

Please write President Reagan. Thank him for his concern about the traffic in pornography, and tell him he has your full approval on any action he takes to stop this vicious traffic. Re-emphasize the request for a coordinator who will pull together the four law enforcement agencies to bring about vigorous enforcement of federal obscenity laws.

Point out to him that experts have said the back of the vicious pornography industry could be broken in 18 months with vigorous enforcement of the federal laws. Write: The Honorable Ronald Reagan, President of the United States, The White House, Washington, D.C. 20500. Please send copies of your letters to: Morality in Media, 475 Riverside Drive, New York, N.Y. 10115.

Christianne Gaggiano
West Palm Beach.

Covenant House impact explained

To the Editor:

There appears to be many different opinions regarding the proposed runaway shelter in Fort Lauderdale. The opposition seems to be the residents and owners in the immediate area. Having been involved since the beginning, I'd like to summarize the articles to date.

Many attempts have been made by Fr. Ritter and his staff to inform and assure neighbors of the proposed Covenant House-Under 21 shelter that the program will not disrupt the neighborhood nor reduce property values. Before the announcement was made concerning the proposed shelter, Fr. Ritter personally met with hotel, motel owners and condo representatives informing them of the professional nature of the shelter and the organizational and operational structure of the program. They were assured of the following:

*Approximately one million dollars would be spent on renovation of the Sand Castle Motel to make it more attractive; to meet child care code requirements; and to enclose the courtyard area making one secure entrance and exit to the program.

*A strictly enforced curfew of 9:30 P.M. will be imposed on those in the shelter.

*A highly qualified staff of approximately 130 social workers, physicians, nurses, psychologists, educators, etc., would be trained to serve approximately 100 teens housed in the shelter.

*the shelter will be open 24 hours a day for admissions with an expected intake of about 5 to 15 teens a day, spread over a 24 hour period.

*Teens will stay an average of 2 weeks. Over the 1st year of operation, about 2,000 to 3,000 children are expected to be served. About 1-3 of the children will be able to leave street life, return home, or begin productive lives. Residents should be able to realize that this means fewer kids on the streets - nor more.

*Less than 5% of the operational budget will come from government sources, - A bargain in these days of higher taxes!

*The program is not a soup kitchen. In the Annual Report of Covenant House (made available to hotel owners) it is stated that in the New York shelter over 700 meals and snacks are served daily. To a shelter population of 180 - 225 persons receiving three meals a day - 700 meals are served - not 700 individual kids!!!

*Conversion of the Sand Castle to an Under 21 program will remove 75 - 100 rooms from the rental market, thus giving additional rental opportunities to neighbors.

*Closing the bar and lounge now operated by the Sand Castle will remove the noises generated by such a facility. Thereby will improve the environment.

*The community will economically benefit from the expected budget of over 2 1/2 million dollars a year.

*Such a facility (operating in an area which attracts and supports child prostitution and pornography) will serve to provide a "way out" for young run-a-ways trapped in this growing and proliferating industry and will inhibit the spread of these blights on our area.

Fr. Ritter needs our letters of support and encouragement. We can't afford to blow the chance of a lifetime to do something positive about a serious problem.

Send your letters to:

Under Twenty-One of
Ft. Lauderdale, Inc.
P.O. Box 14663
Fort Lauderdale, FL 33302
M.P. Foley
Fort Lauderdale

Parishioners hunger for prayer

Mormons, nuns, symphony conductors and women who are listed in "Who's Who." It would be difficult to discover a common denominator among those quite diverse categories of people.

Yet "Time" magazine in its June 6 cover story on stress states that these particular groups in our population "are known to enjoy remarkable good health and longevity."

While the article never adequately explains why people in those units seem so healthy or can anticipate exceptionally long lives, perhaps another fact reported in that essay provides a clue to the answer.

Harvard cardiologist Herbert Benson studied in 1968 the effects of various meditation techniques on the human body. He discovered, and others confirmed his conclusion, that meditation practiced ten to 20 minutes once or twice daily produces "a lasting reduction in blood pressure and other stress-related symptoms. Thus it is a natural antidote to tension."

chant "Kyrie eleison" (Lord have mercy upon us); Catholics often use "Lord Jesus have mercy."

I would expect that most nuns engage in some type of similar daily meditation which perhaps explains their reported good health and unusual



BY FR. JOSEPH
M. CHAMPLIN

longevity. Why mormons, symphony conductors and "Who's Who" women enjoy similar gifts is another matter.

The natural stress reduction benefit of regular

'The natural stress reduction benefit of regular medication could also be a partial reason behind the current hunger among Catholics for prayer instructions, experiences and opportunities.'

FOR SUCH meditation to achieve a relaxation effect, only four simple steps are requested: "Assume a comfortable position, close your eyes, concentrate on a simple word, sound or phrase, and cast off all other thoughts."

Dr. Benson has patients from different religious traditions who use a sound or image appropriate to their background. For example, some Jewish persons focus on the word "shalom;" Greeks may

meditation could also be a partial reason behind the current hunger among Catholics for prayer instructions, experiences and opportunities.

FATHER JAMES ANDRASCHKO of Sioux Falls, South Dakota would agree with that point.

Last year after some reading and reflection on the topic, this pastor of St. Mary's Church proposed to his people the possibility of prayer before

the exposed Blessed Sacrament every Sunday from 2:00-6:00 P.M.

He mentioned that to undertake such a unique project would require volunteer pray-ers to cover the entire afternoon session. To insure this Father Andraschko asked people to check off without signing their names a period of time during which they would remain at church in prayer before the consecrated and exposed host.

To his surprise parishioners quickly filled the list with names and from September through May on Sunday afternoons of this past year one could always find 20-25 persons praying in church. Each worshipper ordinarily remains for about a half hour.

The South Dakota priest provides bibles and other devotional material in the pews as aids, but for the most part participants choose to pray in a quiet, reflective, meditation-type manner.

FATHER ANDRASCHKO himself spends an hour each Sunday afternoon in the church and finds this quiet time very restorative. There are no telephone calls or personal interruptions throughout those 60 minutes giving him an occasion for renewing and deepening his relationship with the Lord.

Obviously many people of the parish likewise find this a desirable alternative for part of Sunday.

The Sioux Falls pastor may well be on to something. That relatively simple service to his people provides families with an additional way to make Sunday a day of prayer, not just recreation; it offers time, space and encouragement for those who wish to grow in personal prayer; it could even enhance peace at home since meditation, as we have shown, does relax us and reduce tension or stress.

A matter of justice for all

I find great satisfaction in the Supreme Court's decision that it is constitutional to allow parents of children in non-public schools to deduct a part of tuition expenses in computing income tax obligations.

Obviously there were those who felt quite differently. I am not surprised. There is very little understanding on the part of many of why it is that justice requires that parents of children in non-public schools have a right to receive some benefit from the educational taxes they pay.

Thomas Shannon, executive director of the National School Boards Association, said, "We believe it's poor public policy and bad fiscal management, regardless of whether it's the law of the land. What's next? Tax credits for recreation centers and swimming pools?"

I DON'T DOUBT that Mr. Shannon is sincere and his words demonstrate the direction of his thinking. I'm sure he believes that parochial

This sounds reasonable enough to a great many people. It is the position offered by Albert Shanker, president of the American Federation of Teachers, too. Mr. Shanker sometimes uses the



BY
DALE FRANCIS

example of a family that might decide it wants more protection for the home and estate than the police provide and so hires private guards. This family, he contends, cannot expect to have taxes pay for the family's private protection.

to educate belongs to parents. This principle is constitutionally guaranteed. Parents are not ordinarily equipped to fulfill the function of education themselves so they delegate the right to educate. In this country the overwhelming majority of parents have chosen to implement their primary right to educate through public schools.

SOME PARENTS, however, have chosen to educate their children through parochial schools. They do not do so by privilege but by right. They are a comparatively small minority compared to those who implement their right through public schools. But both the public and parochial schools exist on the same level, as means for implementation of the parental primary right.

This principle is important, not just to parents who choose the minority means but to those who choose the majority means as well. The idea that the state has the right to educate is a dangerous concept. We need only observe the 20th century world to see how when the state claims the right to educate it so easily subverts freedom.

Although the basic concept of the parental primary right to educate is clear, the fact is that historically public schools have received 100 percent of educational funds while educating less than 100 percent of students. Those who favor tuition tax deduction or tax credits believe that public schools should be fully financed but if they educate 90 percent of the students they should receive 90 percent of the funds. Those who educate a lesser percentage, fulfilling a secular function of education, should receive benefits reflecting the percentage educated. The fact is that neither tax deductions nor tuition tax credits ask that parents be recompensed for their expenses, only that they receive some benefits from the taxes parents pay for the education that is provided.

(Dale Francis is a nationally syndicated columnist).

'Although the basic concept of the parental primary right to educate is clear, the fact is that historically public schools have received 100 percent of educational funds while educating less than 100 percent of students.'

schools have a right to exist. But I judge he believes this is a privilege offered to those who decide they want this rather than the public school education that is available to them and to all. And he would think that if the parents of these children are not willing to send their children to the tax-supported schools then they must be willing to pay for the exercise of this privilege.

This objection to tuition tax deductions or tax credits for parents of children in non-public schools is sincere and appears to be logical. But it appears logical only if you accept the inference that the state has the right to educate and that state sponsored schools have the sole right to educational funds provided by the taxpayers.

But the inference is mistaken. The primary right

Fingerprinting children

All parents spend a good deal of time worrying about their children's safety from the time they are old enough to play outdoors. Children are taught to stay close to home, not to talk to strangers, not to accept rides without their parents' knowledge.

Yet an estimated 100,000 children a year are reported missing in the United States, with the "kid-snatcher" often being a parent when the child is the victim of a custody fight.

The publicity given to child-snatching, notably by Child Find, a non-profit New Platz, N.Y., agency which tries to

disadvantage when police are looking at fingerprints to assist them in solving a crime," said William Olds, executive director of the Connecticut Civil Liberties Union. "It's clear under the law that police cannot hold prints," he added.

There is also this question: Does the large-scale fingerprinting of children make sense, given the relatively small number of times the prints would be used for identification?

After the push to fingerprint children began, a Lower East Side Manhattan storefront proclaimed in rainbow colors, "Fingerpainting, Not Fingerprinting." Next door, at a gallery called Art for Social Change, Dr. Benjamin Spock, the well-known author of books on child care, raised his objections.

HE SAW A need for the better care of some children, through day-care centers, after-school programs and social services. And he called fingerprinting "a blind alley" that "gives parents a false sense of security and does nothing to prevent kidnapping."

A child-care expert suggested it would be better for parents to teach points of safety to their children. He thought fingerprinting might generate a great deal of anxiety for a child.

On the plus side, the fingerprinting issue has brought attention to Child Find and the entire serious matter of missing children. The organization, which says that in its two years of existence it has located and safely returned 300 children, was instrumental in passing a national Missing Children's Act, signed into law Oct. 12, 1982. This law allows information on missing children to become available to law enforcement personnel via a national clearinghouse.

Child Find also established a nationwide toll-free hotline—(800) 431-5005, except in New York where collect calls may be made to (914) 255-1848.

I think Child Find is to be commended for calling attention to missing children. However, I think the focus should be on prevention, by educating the child and providing real safety measures, and not on fingerprinting, which has dubious value, can alarm children—as one newspaper photo of a crying, protesting child showed—and invades their rights.

(NC News Service)



BY
ANTOINETTE
BOSCO

locate missing children, has led to an unusual response to the situation—the fingerprinting of children.

Child Find recommend that parents have their children fingerprinted as a way to help locate them should they ever be abducted or lost, or should they run away. Since then, police in many communities have responded to requests from parents who want children fingerprinted. In some places, organizations have mobilized parents and conducted child fingerprinting days.

BUT THE recording of children's fingerprints in police departments has not gone uncriticized. The practice raises a serious question as to whether the children's constitutional rights are being violated. The American Civil Liberties Union formally protested giving the prints over to the police or a federal agency, though it had no objection to parents keeping the prints.

"The police could go on a fishing expedition and try to compare the fingerprints to accuse kids of crimes later on. Those people with prints on file would be in a significant

Achieving inner peace

In her book, "The Christian's Secret of a Happy Life," Hannah Whitall Smith tells of a friend who learned the secret of attaining peace of mind.

"The circumstances of her life she could not alter, but she took them to the Lord, and handed them over into His management... she left all the responsibilities and the worry and anxiety with Him. As often as the anxieties returned, she



BY FR.
JOHN CANTOIR

took them back, and the result was that, although the circumstances remained unchanged her soul was kept in perfect peace in the midst of them..."

There's something warmly appealing about a peaceful person. Just what is the attraction? How do they do it? Temperament? Of course that plays a part, but only a minor one. Temperament can be modified by inner control. Some people actually manage to steel themselves against any emotional display in order to look calm and project an image of strength, but they are not necessarily at peace.

THE PEACEFUL SPIRIT involves much more than self-control. The peace which radiates from the face of someone alive with love is not of human creation. It is a divine gift. Peace is a reflection of the Presence of the Indwelling Spirit. He abides with those who are trying to surrender to His will. Even if they do not perfectly succeed in their surrender, He is there to offer consolation and guidance.

Jesus wants to give His peace to everyone. All He asks is that we make a sensible effort to will our own will straight; to become as little children, trusting that the strength will be given if we patiently persevere.

You may not know how to trust Him just now; possibly you've been trained in the school of self-reliance and hard work. But you'll learn. Our faith teaches us to ask for what we need. God alone gives life, and health. God alone enables us to bear good fruit, and God alone through Jesus Christ, opens the gates of heaven for us. All the good we will ever do is because of His grace. When you stop to think about it, even the precious gift of peace comes from God alone. So pray for peace.

THOSE WHO cast their cares upon the Lord day by day soon develop a peaceful heart.

"Peace I leave with you, My peace I give unto you." (Jn. 14:27).

For a free copy of the Christopher News Notes, "Peace Be With You," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)



Who am I?

Q. How do I discover who I am? I mean, who am I, and where am I going after high school? I have no real talents. (Maine)



BY TOM
LENNON

A. You sound discouraged. One gets the impression that you think you are not worth much.

The problem of your discouragement may well be linked to the question of who you are.

And you may be able to find a partial but very important answer when you go to Mass every Sunday.

Take some time to gaze at the crucifix and discover answer when you go to Mass every Sunday.

Take some time to gaze at the crucifix and discover the most important truth about who you are. Although you seem to have "no real talents," Jesus loved you so much that he gave his life for you.

HIS DEATH and resurrection—for you—reveal your greatness.

You are a person of incomparable worth, destined to be with God and his human family for ever and ever.

That is the greatest discovery about who you are, and you can probe that discovery for a lifetime, even for an eternity.

Still, there remain other pressing problems about who you are and what you will do after high school.

Many young persons must go through an adventurous time of groping, searching and even failing badly.

FOR THEM the work of understanding oneself and discovering one's interests, abilities, talents and skills is not the work of a month or even a year.

Their personalities unfold slowly, and self-understanding is acquired over a long period of time. Many a senior citizens today is still discovering new facets to his or her personality.

For you it may be helpful now to take an inventory of your interests. These may offer a clue to talents, skills and abilities you don't yet realize you have or can develop.

Make a list also of some of your likes and dislikes. For example, can you be happy working alone, or would you much rather be engaged in a joint venture with other people?

BROWSE IN the non-fiction shelves of your public library. Among the books you may find a new subject that interests you and will lead you to a whole new world of growth.

Consider new hobbies, new activities and maybe some volunteer work that can lead you to other new worlds.

Talk to people in various occupations about their work and how they got into it.

After high school you may go through several humdrum, nowhere jobs before you land a really worthwhile one. And you may realize later that these nowhere jobs were necessary steppingstones to the big job.

THROUGH ALL the groping, struggling and perhaps failures, try never to lose sight of your inner worth, the greatness revealed in the love Jesus showed for you.

(Send questions and comments to Tom Lennon, 1312 Mass. Ave. N.W. Washington, D.C. 20005).

Family at a crossroad

Dear Dr. Kenny: My husband and I are in our early 40s and we seem to be drifting apart. I have been working about five years as a waitress, and I was recently promoted to hostess. This gives me more hours and more money, but I am also gone from home more. And I'm much more tired.

My husband was also promoted to a more



BY DR. JAMES AND MARY KENNY

responsible position, but he has clearly reached a plateau. I think he is somewhat depressed that he cannot advance any more.

Meanwhile, our two teen-agers are demanding outrageous privileges and are constantly talking back in a huffy, put-down manner. Every one of

us is getting irritable. Our whole family structure seems to be disintegrating and I'm scared. What can I do? (Mississippi).

Your problem may be a common one, but it is dangerous as well. Your family is at a crossroad. There is no going back. One way or another, your family is about to be restructured.

Your teens are readying to leave home for good. You and your husband are heading in different directions.

At such a time some couples decide they are no longer compatible and seek a divorce. But you also can take advantage of a crisis to grow in your relationship with each other.

ONE GOOD choice at this time may be to respect your divergence. You are clearly going in different directions. This may not be the time to expect everyone to make all meals or to continue to go on trips together as a complete family. Rather, you can support and encourage one another as each of you reaches out in separate and exciting new endeavors.

You are excited about your job and career. Hopefully, your husband is interested in hearing about your day's activities. Also he can begin to take over his share of the housework.

You say your husband is both excited at his promotion and discouraged that he has attained his career potential. Now may be a good time for him to develop a hobby, perhaps a craft to

learn or an exercise program. You can help him find the time and motivation.

YOUR TEENS are looking toward high school graduation. Then it is finding a job or off to college. They surely need moral support and tolerance for their moody ambivalence. They also may need practical help in how to search for a first full-time job or how to select and apply at a college.

While this may be a time to support individuals activities and directions, you also need time together as a family. Since everyone seems quite busy, this time may need to be scheduled. Perhaps one evening per week can be set aside for family movies or games. Or the family can make it a priority to eat Sunday brunch together. One Saturday per month can be set aside for a family trip. Keep plans minimal, but do what you plan.

All things change, including families. Change can be frightening, creating the ominous feeling that all is lost. Change also can be enlivening. Your family is alive and growing into a new stage. See the possibilities available to you and make the most of the good things that are happening.

(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).

A tale of three families

Last spring, as the country watched, the drama of a boy called Eland Cramlet by his mother and Jeff Anderson by his father unfolded on TV screen and front pages. He's the seven-year-old boy kidnapped by his father at age 3 when he was awarded to his mother in a divorce suit. For three years, she didn't know where he was because after a visitation his father failed to return him and instead moved him to Oklahoma where they lived under a new name.

The father subsequently appeared on a Donahue Show focusing on the rights of fathers. The mother sued Donahue and won a 5.9 million dollar settlement for mental anguish. Ensuing publicity alerted a Tulsa resident to call authorities and the boy was returned to his mother whom he barely remembered. The father was arrested and released on probation. As long as he doesn't steal the child again, he's free.

The ending seems happy for the mother, who has her child back and a tidy sum to raise him on and the father, who escaped punishment and will have visitation rights. Happy for everyone, it seems, but the boy who is caught in a battle between two parents who are guilty of loving him too much.

AT THE SAME time, a less publicized situation took place in England. This concerned two



BY DOLORES CURRAN

mothers who gave birth to daughters in 1936 and, due to a hospital error, took the wrong babies home. Because one of the little girls was premature, the mothers felt there may have been an error so they kept in touch and when their daughters were seven, they confirmed the mixup through hospital files.

Now comes the difference between these parents and those of the kidnapped boy. The girls' parents decided that switching the girls at age seven would be too traumatic for them so they agreed to keep the wrong daughters but to stay in touch, pretending that their mothers were their aunts. The girls were told the true story when they were 18.

The story hit the news in June when the daughters, now married with children of their own, and the parents got together for an extend-

ed family reunion. One of the mothers commented to the press about the decision to rear the wrong child, "I was distressed at first but now I feel as though I have won another daughter rather than lost."

IN THIS CASE the parents acted in the best interest of the children. In the kidnap case, the feelings and welfare of the child came second to the needs and feelings of the parents, and there lies a foundational difference.

One can't fault divorcing parents who love their children so much they want them to live with them but the question has to be asked, "How much do parents really love a child if they put him through the trauma of kidnapping, hiding and name-changing?"

Family counselors tell us that children of divorce suffer least when they know their separated parents care enough about them to put aside their difference after the divorce to behave in a manner that's most beneficial to the children. This is sometimes extremely difficult and requires sacrifice on the part of the parents.

The temptation to use the children to get back at a former spouse is great. But if parents are sincere in loving their children and not wanting them to suffer divorce fallout, the needs of the children come before the needs of the single parents. And this is where the parents of Eland Cramlet-Jeff Anderson failed as parents.

Family Night

(Contributed by Mimi and Terry Reilly)

OPENING PRAYER

Our Father in heaven, low grateful we are for being able to share together as a family. We pray especially for our grandparents and ask you to bless them in a very special way. Thank you, Father, for making grandparents for us to learn from and for us to love. Amen.

SOMETHING TO THINK ABOUT

Grandparents are very special people in passing on the heritage of individual families. Families should make a

conscious effort to spend as much time as possible with grandparents that the children might foster their own sense of identity and worth. It's easy to imagine Jesus visiting his grandparents, Joachim and Ann. He must have enjoyed the games they played and listened with wonder as they told him stories.

ACTIVITY IDEAS

Young and Middle Years Families
1. If grandparents are in town, have them over for dinner and an evening of "Honor Grandparents." Decorate with balloons; make big red hearts to wear with "Hurrah for Grandma."

and "Hurrah for Grandpa..." on them; give them gifts; serve their favorite treat. Plan a "This Is Your Life" program and share all sorts of fun information about them. Try to make it a surprise if possible.

2. When grandparents live out of town, each person can write a letter or draw a picture saying how very dear and very much they are loved. Plan to mail them tomorrow. Or telephone grandparents and let each family member have a chance to visit.
3. Families whose grandparents are deceased can try to find pictures of grandparents and share some fun stories about the grandparents.

SHARING

—Share a time someone felt super happy during the past week.
—Share a moment when someone was really sad.
—Share a time someone felt God's presence in a comforting way.

CLOSING PRAYER

Dearest Lord Jesus, praise you, wondrous Jesus! Bless us as we strive to serve you daily. Help us continue to grow in your love. Thank you for tonight and for our grandparents. Amen.

Scriptural Insights

God gives life meaning

Readings: Ecclesiastes 1:2, 2:21-23
Colossians 3:1-5, 9-11 Luke 12:13-21



BY
FR.
JAMES
BLACK

BACKGROUND:

The opening reading for the 18th Sunday in Ordinary Time comes from one of the most misunderstood books of the Old Testament. The book of Ecclesiastes seems to indicate that there's not much point to human existence: we're born, we get old, we die.

At the conclusion of the book, the author *does* admit that only God can give life any meaning at all. Thus, the author is asking his readers to examine the priorities in their lives.

The second reading, from Paul's letter to the people of Colossae,

follows much the same format. Paul reminded his hearers that earthly affairs counted for little in the kingdom of God. Paul frequently provides a list of vices to be avoided and virtues to be lived, and he does so in this passage as well.

The gospel passage from Luke describes a man who was impressed with his own success. In providing for his own earthly affairs, he had failed to prepare for eternal life. He had grown rich for himself, rather than rich in the sight of God.

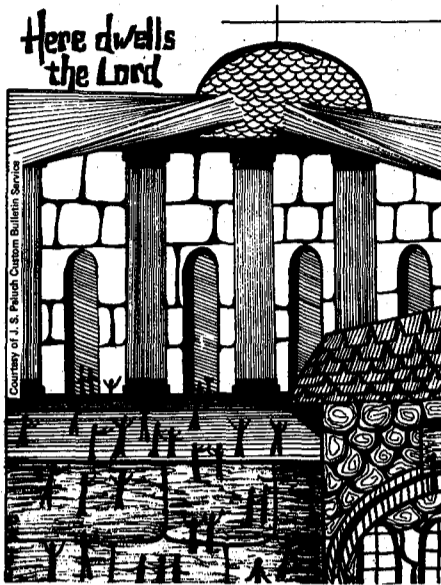
REFLECTION:

If we're honest about it, we all would accept the idea that God has to rank first if our life is to be meaningful. Probably, all of us would agree about the importance of establishing priorities in life.

That's not where the problem lies.

The problem seems to be in finding some way to move that idea from our minds to our hearts.

In the gospel passage for Sunday, we



find a man who was looking ahead; one who was trying to make preparations for the future. He'd had an unusually good harvest, and tried to make decisions based upon all the available information.

There's nothing wrong with that. It's just that he left out one important factor.

He left no room for God in that future. He was gathering material riches for himself and for those around him, to be sure. But he overlooked an important element, the very element that gives life meaning. He overlooked God. All the provisions had been made for his earthly life. What provisions had been made for his eternal life?

If you're like most people in these troubled economic times, you're probably doing a lot of planning for the future. You're looking ahead to the raising of your family, or perhaps, to your retirement. You're trying to provide the money for education for the kids. You've tried to provide security for all those close to you.

In providing for that secure future, did you leave a place for God?

Does the gospel parable accurately describe you? Or have you shared with your loved ones the one thing in life that really makes a difference?

What is the Magnificat?

Q. Your Question Corner in our paper is very helpful to me since I am a young Catholic mother and have had no Catholic education except some Sunday school. I have seen references several times to the "Magnificat." Can you explain what that means? (New York).



BY FR.
JOHN
DIETZEN

A. In the First Chapter of St. Luke's Gospel we find the story of the visit of Mary, the mother of Jesus, to her cousin, Elizabeth. In response to Elizabeth's greeting, the Gospel places on the lips of Mary a beautiful prayer, or hymn, which is found frequently in our Catholic liturgy and other devotions.

IN LATIN the hymn begins, "Magnificat anima mea Dominum." or "My soul proclaims the greatness of the Lord." This hymn is often referred to as the Magnificat.

You speak of yourself as a young

mother. You may be too young to remember that, not many years ago, Catholic people were much more familiar with Latin and Greek terminology. Phrases like "Pater Noster" for "Our Father," "Kyrie eleison," for "Lord have mercy," and many others were everyday terms for Catholics.

Sometimes Catholic writers—and liturgists—forget there is a whole new generation of Catholics out there like yourself for whom these words and titles are completely unfamiliar.

Q. Our church has fixed a reconciliation room in part of the sacristy. The people were told that the old confessional will no longer be used.

Some of us are disturbed by one of our priests who does not always observe the right of a penitent to go to confession anonymously. He will bounce out to escort one into the room or see the penitent out after confession. It is a bit too much for most of us to take.

Confession has never been a favorite sport of most Catholics. Instead of making it easier, everything is being made more difficult. (Iowa).

A. You bring up several serious points. First of all, a priest who refuses to respect the anonymity of penitents who obviously desire it in their confession unjustly violates a serious and clear right of Catholic people.

Regardless of the priest's personal feelings about what is better in this or in any other matter, he never has a right, whether by edict or intimidation, to impose his feelings on others in contradiction to options legitimately offered by the church. This is particularly true in matters relating to the reception of the sacraments.

How about your priest's remarks

concerning the use of old confessionals? It may require time, money and planning to provide appropriate space for face-to-face reception of the sacrament of penance according to the new rite. Priests do have a responsibility, however, to

'...a priest who refuses to respect the anonymity of penitents who obviously desire it in their confession unjustly violates a serious and clear right of Catholic people.'

provide such space as soon as the parish is reasonably able to do so. By far the majority of parishes have already done so.

As you indicate, the church's instructions for ministering and receiving the sacrament of penance provide that the penitent should have the opportunity to go to confession face to face or anonymously whenever he or she wishes.

I hope you will try as gently and honestly as you can to let your priests know your feelings so this sacrament can be for you the healing and helpful experience our Lord meant it to be.

Q. I spend a lot of time worrying about past confessions, especially those I made as a child or a young teen. As a child my confessions weren't always honest but I did try to straighten things out when I was a teenager.

After years I recalled another sin much like the ones I had confessed and repented of. It is necessary to go back

to confession again? I really worked hard trying to clear the slate. (Ohio).

A. Isn't it strange and unfortunate that the sacrament of forgiveness which our Lord obviously meant to be a source of peace and appreciation of his mercy, turns out sometimes to be an occasion of worry and even fear?

The first and most important thing to remember about the sacrament of penance—in fact, about all our relationships with God—is that he looks into our heart and knows what is there. As a Father who loves us without limit, he in fact knows and accepts what is there usually far better than we do ourselves.

It is true that for a good confession we should mention any action of ours which we are sure was a mortal sin. However, God knows we are human; he does not expect us to be computerized data retrieval machines. Our memories slip, and sometimes our motives look impossibly mixed-up as we try to evaluate what we have done wrong.

From your letter it seems clear to me that you are like many others who have similar concerns about previous confessions, especially those that go back many years. I don't think there's any question that you have tried to be honest with your God in your confession and in your sorrow. You are trying to live a good faithful Christian and Catholic life. That is what God sees and that is what is important.

In other words, don't worry about what is past. When you receive the sacrament of penance renew your sorrow for whatever wrongs you may have done in your life, and focus your attention and prayers on the present and the future—which is what this sacrament is all about.

(Children and confession is one topic discussed in Father Dietzen's brochure, "Questions Catholics Ask about Confession." It is available by sending a stamped, self-addressed envelope to Father Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701).

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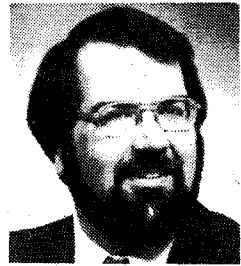
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Fusselle bats high average

Around my house, we call it "dunt-dunt, dunt-dunt." But its formal name is "This Week in Baseball." Lest you think my sons and I are wacky, the "dunt-dunt" comes from the staccato



BY
**JAMES
BREIG**

music which opens each installment of what I consider the best written weekly television program on the air.

GOOD WRITING, rarely evident on the tube, shows flair, style, individuality and distinction, all of which turn up on "TWIB."

And that's why I got on the phone recently to talk to Warner Fusselle, the guiding force behind the syndicated half-hour of baseball highlights.

For non-sports fans, "TWIB" appears on about 82 stations around the country and is the highest syndicated sports program. It usually runs on weekends, often preceding or following major league ballgames on the tube.

Each 30 minutes includes a wrap-up of the previous week's action, a selection of blooper plays, an array of sparkling efforts and a trivia quiz.

How do Mr. Fusselle and his cohorts put the program together? Hectically, that's how.

"Every game that's televised comes into our offices" in New York City, he told me. "And with cable, almost every game is televised. Our people then view about 90 games, watching two or three at a time or putting them on fast-forward."

The viewers are searching for shots for the program: great plays, egregious muffs, close-ups of players and fans, unusual angles, and anything else to give "TWIB" distinction.

THE WEEKEND is spent finding those shots, deciding what to emphasize and putting together a portion of the program. On Mondays, a rough, full version is assembled and the writing begins. On Tuesdays, final writing can be done to match the video. The next day, Mel Allen arrives to narrate (sometimes, Mr. Fusselle subs for him) and copies are sent all over the world, including versions in Spanish, French, Korean and Japanese.

The result: a fast-paced, entertaining and bright program. Which brings me back to the writing. I watch the show every week, but make sure to listen as

well because of the unique style Mr. Fusselle and his associate, Mark Durand, have devised and execute despite the difficulties they face.

"You have to write what the pictures are," Mr. Fusselle explained, "and that limits you. If you have three shots—close-up of a player, swing of the bat, shot of the ball—covering 11 seconds, you have to say his name, tell what the situation is and explain the results. So it might take an hour to write one shot. As a general rule, Mark and I spend an hour each per minute of pictures. So that's two hours per minute."

One time, Mr. Fusselle labored for six hours over the opening tease, which lasts only a few seconds but which sets the mood of the program.

"We pride ourselves on our writing, even if it is not noticed," he continued. "We like to do strange things. Once, we put 22 Beatles song titles in the tease. We've used diets, cereals and detergents as themes. We went to a supermarket and wrote down the names of all the cereals and then used them. We've done some very, very strange things, but it still has to make sense to the audience, whether they've heard of the Beatles or not. That's the trick."

ANOTHER TRICK is writing the quiz. The question always contains a hidden clue to the answer. "We don't say there's a clue," Mr. Fusselle said, "and some people don't even know it's there."

After a half-dozen years of viewing top performances for "TWIB," Mr. Fusselle names two plays by Ozzie Smith, a shortstop for St. Louis, as the best he's seen, but he really can't appreciate the great plays because he has to concentrate on writing. As for the bloopers, he has yet to get a complaint from a player for showing a gaffe.

"They seem to enjoy it," he noted. "It's not done in a negative, critical way. It's upbeat and 'we're all human.' People look forward to that segment more than any other."

If you think Mr. Fusselle and his co-workers take it easy during the winter, you don't know about the 23 highlight films they do for individual teams or the World Series flick or the pre-season movies.

"We're much busier in the off-season," he said.

What can make them busiest is searching for the right shot in their library of films.

"One time, we needed a shot of a white horse," he recalled. "And we found it. We have a card catalog which supposedly has every shot on it. If we need a scene of Rusty Staub at first



TWILIGHT TRIP—Shocked passengers of an airplane threatened by an unknown horror huddle behind incredulous co-pilot John Dennis Johnston in a scene from Warner Bros. film, "Twilight Zone: The Movie." Secular critics gave the film mixed reviews. (A-II, adults, adolescents).

based, it should be there. Lots of times, people remember seeing what we need. But we can run around for two hours looking for a specific shot. Finding a closeup of a player can take the longest time because you have to match his uniform, the time of day and even his beard. A three-second closeup causes as much worry and work as anything."

AFTER ALL that effort and all those scenes, does Mr. Fusselle find it difficult to go to a game and sit back peacefully to enjoy it?

"I haven't been to a game in years," he admitted.

After seeing 90 a week, he's forgiven.

'Insight' returns

Quality programs with famous actors has earned the Paulist production "Insight" several television Emmy awards. After an absence from the screen, the Catholic comedy-drama series will return on Channel 39 (WDZL) from 6 to 7 a.m. every Saturday. The first of the shows stars Efreim Zimbalist Jr. and Bruce Davison in "Checkmate." Davison portrays Andy Fry, a man fed up with human fallibility who accepts a robot as the 'perfect' companion. The ensuing complications make a delightful comedy.

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CAPSULE REVIEWS

impoverished black con-man (Eddie Murphy) to the directorship of their trading company after manipulating events so that their former director, a

stuffy young WASP (Dan Aykroyd), plunges to the lowest of the lower depths. This reworking of a venerable device, directed by John Landis and written by Timothy Harris and Herschel Weingrod, is fairly funny for about two-thirds of the way through, bolstered by good performances by Aykroyd and, in particular, Murphy, but the ending is too predictable to have much comic punch. Director Landis' predilection for nudity, moreover, somewhat more controlled than in past movies, is still significantly in evidence.

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NEW CHURCH NEEDED—Holy Spirit Parish in Lantana has raised more than \$1 million of \$1.8 million needed to build a permanent church. According to Father William O'Dea, pastor, the area's rapid growth and projections for increasing population in the future make building the new church essential.

Bishop named for Hungarians

Pope John Paul II has appointed a Washington Piarist priest as bishop to serve the Hungarian communities outside of Hungary.

Fr. Ladislaus A. Iranyi, S.P., former provincial of the American province of the Order of Pious Schools (Piarist Fathers), based in Washington, D.C., has been named Titular Bishop of Castel Mediano for special religious assistance to Hungarian Catholics living outside of Hungary. Piarist Fathers have served in Cardinal Gibbons High School and several parishes in South Florida for over 20 years.

In his new office, Bishop-elected Iranyi will not head a territorial diocese, but will work with the bishops of dioceses around the world in meeting the special needs of Hungarian Catholics. Bishop-elected Iranyi will be responsible to the Holy See through the Vatican Secretariat of State.

Bishop-elected Iranyi is the first bishop to serve in this special capacity to the world's Hungarian Catholics. Byelorussians, Poles, Czechs and Slovaks presently have bishops who serve those living outside their native country.

Local pastor elected to Josephite council

Very Rev. Peter Kenney, S.S.J., pastor of Holy Redeemer Church in Miami, was elected at a meeting June 20-28 to the General Council of the Josephite Society as Area Director for the Gulf South region.

Prior to coming to Miami, Fr. Kenney had served as pastor of Josephite parishes in New Orleans and Washington, D.C., and as a professor at St. Joseph's Seminary in Washington.

The Josephites, an American Society of priests and brothers based in Baltimore, Md., have been serving black Americans in a spiritual, educational, and social ministry for over 100 years. Fr. Kenney's election to the Josephite General Council places

him in a position of responsibility for helping to determine administrative policy of the Society.

Fr. Peter Kenney was born in Cambridge, Mass. Following a program of graduate studies in Sociology at North Carolina, and Catholic Universities, he served as an instructor at Loyola U in N.O. and as a Professor at St. Joseph's Seminary in Washington, D.C.

His parish experience is extensive. He served in a pastoral role at Epiphany, St. Philip and St. David's parishes in New Orleans. In Washington, D.C. he served as pastor of Our Lady of Perpetual Help. He is presently pastor of Holy Redeemer Church in Miami, Fla.

Bang! Zoom! Gleason collection at Biscayne

The Media Center at the new Biscayne College Library has been made curator of an almost complete collection of "The Jackie Gleason Show."

The program originally aired from Miami Beach from 1962 through 1970. These kinescope records are kept on 276 16mm film prints, which also include most of the original

commercials. Mr. Gleason's revival of "The Honeymooners" is also included in these programs.

Any club, church group or organization that wishes to view selections of the programs can call Mark Phillips, Media Director, at 625-6000 ext. 190. The atrium art gallery next to the Media Center will also be open for viewing during visits.

It's a Date

THE LAY CARMELITES meet on August 6th at Villa Maria Nursing Home at 1050 N.E. 125th St. in North Miami at 2 p.m. We welcome visitors or phone 621-0967.

ST. JULIANA CHURCH will hold a rummage sale at the church cafeteria at 4500 S. Dixie Hwy. July 30th from 10 a.m. to 6 p.m. and July 31st from 9 a.m. to 2 p.m. Lunch will be sold on Saturday. A cake sale will be held both days.

THE DADE CATHOLIC SINGLES CLUB will meet at mass at 11 a.m. July 31st at St. Richard's church, 7500 SW 152nd St. They will have lunch at 1 p.m. at Bogy's Barn, 9300 SW 152nd St. All Catholic singles, ages 20-39, are

welcome. For more information call Frank at 553-4919.

THE QUEEN OF PEACE FRATERNITY OF THE SECULAR FRANCISCAN ORDER will meet Aug. 7th at St. Richard Parish Center, 7500 SW 152nd St. Formation will be at 1 p.m. Benediction will be at 2 p.m. followed with the regular meeting and fellowship. All professed members of the Third Order of St. Francis of Assisi and all those aspiring to join are invited. Visitors welcome.

THE BLUE ARMY invites every one to St. James Church on Friday, August 12-Rosary starts at 7 PM followed by Mass and Act of Consecration to Our Lady. St. James is located at North West 131st Street and 7th Avenue.

Black Catholic organizations hold joint conference

Three national organizations of black Catholic religious men and women will hold their third annual joint conference August 8-12 at Jackson State University in Jackson, Mississippi.

Members of the National Black Catholic Clergy Caucus (NBCCC), the National Black Sisters' Conference (NBSC) and the National Black Catholic Seminarians Association (NBCSA) will meet in the heart of the Church's southern missions to explore how black spirituality and psychological well-being influence their ministerial choices and performances.

The conference theme—"Who Do You Say That I Am?"—is borrowed from the Gospel of St. Mark (8:27) wherein Jesus, after first testing His disciples' perception of His divinity, explained to them His role as Messiah. Through presentors and group interactions, conference coordinators hope to enable participants to also name and claim their Lord with more clarity and conviction.

Among the assembly's highlights will be NBCCC's presentation of its Brother Joseph Davis Award to "a noteworthy member for outstanding achievement, a Mass honoring jubilarians, black heritage tours of metropolitan, small town and rural Mississippi, and deliveries by prominent guest speakers.

Presentors include noted historian Father Cyprian Davis, O.S.B., Ph.D., professor of Church History at St. Meinrad Archabbey in Indiana; Sister Barbara Jean LaRochester, O.C.D., Baltimore, Maryland; psychologist and lecturer Father John Ricard, S.S.J., pastor, Our Lady of Perpetual Help Parish, Washington, D.C.; and Althea Truitt, a Catholic University professor and assistant director of Catholic Charities for the Archdiocese of Washington, D.C.

Registration is \$60. Room and board is \$230 for single and \$184 for double occupancy. Send checks to the National Black Sisters' Conference, 6226 Camdem st., Oakland, California 94605 Phone is (415) 638-1544.



KNIGHT OFFICERS. The Knights of Columbus, Florida State Council, 1983-1984 officers were elected recently at the state convention in Orlando. They are pictured left to right: Mike Cascone, State Sec., Jacksonville; Clyde King, State Deputy, Jacksonville; Jim Cupp, State advocate Pompano Beach; Tom Shaughnessy, Coral Springs; Frank Scandone, State treasurer, Ft. Walton Beach; Leon Kocol, program director, Cocoa; Dematteis, state warden, Tarpon Springs, seated.

Brother of Assisi's founding pastor dies

RIVIERA BEACH—A Mass of Christian Burial for Anthony Borg, 83, was concelebrated in St. Francis of Assisi Church on Thursday.

Borg, whose brother, the late Father Joseph Borg was founding pastor of St. Francis of Assisi parish, died while visiting his family in Pennsylvania.

Father Donald Ireland was the principal celebrant of the Mass for the native of Malta who has lived here for

many years.

He is survived by his wife, Mary; two sons, Anthony of Staten Island, N.Y. and George of Jackson, N.Y. and a sister, Mrs. Charlotte Olson, Kresgeville, Pa. Other survivors include four sisters: Sister Sophie, R.S.M. stationed in Jamaica, who was present for the funeral; and three sisters in Malta as well as nine grandchildren.

World hunger speaker available

Marilyn Nichols, known also as Nikki, of Berkeley, Calif., is working in Fort Lauderdale this summer as a volunteer organizer for Bread for the World, the national Christian citizens' anti-hunger movement. She is available to speak to groups interested in fighting world-hunger.

For more information contact Rev. Chris Spoor at 566-2512 or Nichols at 463-2823.

Nichols, a former elementary

school teacher, will help Fort Lauderdale Bread for the World members as they work for public policies which address the root causes of hunger in this country and overseas.

Nichols is one of 17 summer organizers chosen to work with Bread for the World groups in cities across the country. The Fort Lauderdale Bread for the World group, with 72 members, meets the third Monday of each month to study hunger issues.

ST. JOHN BOSCO Parish will hold a Radio Marathon on August 7 from 9 a.m. to 10 p.m. on WQBA, 1140 AM. Proceeds will benefit the parish's programs for children, youth and the elderly. The phone number to call is 643-5410.

OUR LADY QUEEN OF MARTYRS in Ft. Lauderdale will present the Capitanelli Family in concert titled "A Night of God's Love" at August 6th at 5:30 p.m.

THE SOUTH FLORIDA BLOOD SERVICE will accept donations at Mercy Hospital, 3663 S. Miami Ave., from August 2nd and Aug. 6th from 6 a.m. to 5 p.m. and at St. Dominic's Catholic church at 5909 N.W. 7th St. Aug. 7 and 9th from 9 a.m. until 4 p.m.

Holy Family Kindergarten needs donations of toys, games and equipment for a Playhouse Center Dolls, kitchen utensils, miniature household furniture, play stove, etc., may be brought to the school office, 14650 NE 12 Ave., any time after August 15.

The Greater Hollywood Catholic Widows and Widowers Club will hold a Kiddie Costume (optional) Birthday Party to celebrate the fourth anniversary of its founding, on Friday, August 5, at 7:30 p.m., at Nativity Parish Hall, 500 Chaminade Drive, Hollywood. Call 981-2508 or 431-8275 for details.

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5A-NOVENA

Thanks to St. Jude & the Holy Spirit for favors granted. Thank you. C.C.H.

Thanks to the Holy Spirit for favor received. Thank God for His goodness. K.T.

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. C.L.

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 Gloria. 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. N.D.

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. J. Wise & J. Campbell

Thank you St. Jude for prayers answered. Stella Horning

5A-NOVENA

PRAYER TO THE HOLY SPIRIT

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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 Gloria. 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. Connie

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. Susan

5A-NOVENA

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

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

Thank You God, Mother Mary, St. Theresa & Most Sacred Heart for prayers answered. L.B.

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 Gloria. 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. C.L.

Thank You Holy Spirit for answering my prayers. Publication promised. A.M.V.

Thanks to St. Jude for favor received. Publication promised. M.P.

Thanks to the Holy Spirit for prayers answered. Publication promised. R.M.S.

Thanks to St. Jude, St. Anthony, the Holy Spirit, Infant Jesus of Prague Publication promised. D.B.

Thanks to Jesus, Holy Spirit & St. Jude for prayers answered. Joseph Bennett

Thanks to the Holy Spirit for favors received. Publication promised. A.J.C.

Thanks to St. Jude for favor received. Publication promised. M.M.

Thanksgiving to Our Lord Jesus for prayers answered. Publication promised. Susan Perez

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

Thanks to the Holy Spirit for prayers answered. Publication promised. E.N.

5A-NOVENA

Thanks to St. Jude & Blessed Virgin for saving two close friends' marriage at a time when possible solutions had been exhausted & hope was scarce. JB & MEB

Thanks to the Holy Spirit for favors received. M.L.M.

10-AMUSEMENTS, PARTIES, ETC.

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Applications are invited for the position of **Secretary of Renewal**, a Diocesan wide program of Renewal involving small group prayer and scripture which will be implemented over the next three years. Qualifications include prayerfulness, a spiritual focus of one's life, good coordinating & organizational ability, good typing skills and attentiveness to details.

Applicants should call for information. Prince of Peace Catholic Church, Jacksonville, Fla. 904-733-6860

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Building bombs:

'In my backyard'

Father Jim Keeley, pastor of St. Charles Borromeo Parish in Livermore, Calif., said people there have struggled with the moral implications of nuclear arms for a number of years. There was a time when "we weren't able to talk about this issue," he said. "It was too controversial and

emotionally charged." But that changed. Not only are the people talking, but, the pastor suspects, they probably now rank among the most informed people in the country on these issues. (NC Sketch).

How one community grappled with war and peace

By Father David K. O'Rourke
NC News Service

Livermore, Calif., was settled a hundred years ago as a small farming community. It sits at the foot of the camel-colored hills that separate San Francisco Bay from America's most productive farmland, the great San Joaquin Valley to the east.

For several generations Livermore has been known for the quality of its white table wines. Recently it added another, much more controversial product. Today, more than three-fourths of U.S. nuclear-weapons research and development is done in the Lawrence Livermore Laboratory operated by the University of California.

As one resident said to me, "They're developing the bombs right in my back yard."

I THOUGHT of this town as I wondered what ordinary Catholics might do to act on the American bishops' new pastoral letter on war and peace in the nuclear age. Livermore is a community where some people worked on the issues of the nuclear age in a way that may be of help to us all.

I spoke with a number of religious and lay leaders in Livermore to find out what they think

and what they are doing.

Father Jim Keeley, pastor of one of the town's two Catholic parishes, noted that people there have

'The arms race presents questions of conscience we may not evade. As American Catholics we are called to express our loyalty to the deepest values we cherish: peace, justice and security for the entire human family.'

been struggling with the moral implications of nuclear arms for a number of years. There was a time when "we weren't able to talk about this issue," he said. "It was too controversial and emotionally charged."

But that changed. Not only are the people in this town talking, but, the pastor suspects, they probably rank among the most informed people in the country on these issues now.

WHAT BROUGHT about the change? One of Father Keeley's parishioners, who has worked at the lab since 1969, said that people began with small group discussions.

"Usually we got together to talk because we didn't believe what others were saying about our work." But then, he added, this defensive attitude changed into a real desire to know both the facts and their moral implications.

The parishioner also added that the local clergy played a very important role in bringing people into real dialogue. Father Keeley and the Rev. Bill Nebo, a Presbyterian minister, brought together an ecumenical dialogue focused on the moral issues in nuclear arms.

What did they discover in their dialogue? First, the parishioner said, they learned that everybody

has a tendency to talk in order to win. "It's absolutely necessary to get beyond that point," he said.

"It's very easy to find holes in the other fellow's argument, especially when you have the expertise that comes with 15 years work in developing nuclear resources," he added. "But when you get adversarial everybody loses. The goal is to listen to the other fellow, and then, perhaps, you can all end up with something better than either position taken singly."

THE PASTORAL LETTER on war and peace exemplifies this advice, the two clergymen said. The bishops didn't claim to have final answers on all the questions. "They tried to come to grips with real moral issues and they listened to each other." In the view of the two clergymen from Livermore, "we should do the same."

The Rev. Nebo pointed out that the dialogue in Livermore brought participants to talk about not only the bomb, but other life issues as well. He thinks the group "has come to terms with the morality of force and how we use force morally and immorally as a nation."

I asked the clergymen if they have any advice for other groups that want to study the bishops' pastoral letter.

"Yes," I was told, "use the bishops' letter as the basis for discussion. It's an excellent vehicle for starting a discussion, regardless of whether you agree with all their positions or not. And it's useful because they attempt to explore the issues, not prove points."

"And talk about force, and its use. When is it moral or immoral and why? This is the issue that provoked the most discussion here, and it's been a useful discussion," it was added.

That was the reaction in one Christian community to the bishops' pastoral letter. The community is a special one, because members live with nuclear force everyday.

But it is a community like all others in that members need to bring their faith to bear on this important issue.



'Blessed are the peacemakers'

By David Gibson
NC News Service

A wayfarer is a traveler—someone moving along the road toward a destination.

In an age when the need for world peace is great, the U.S. bishops suggest Christians must become wayfarers in the faith—people who continually equip themselves "to profess the full faith of the church in an increasingly secularized society."

In their 1983 pastoral letter on war and peace, the bishops speak of this process—a process of growth. This dimension of their message is not yet well understood. It constitutes a call to greater faith on the part of Christians.

"To be disciples of Jesus requires that we continually go beyond where we now are," the bishops write. But they do not say it is an easy road to travel, or that the destination is quickly reached. Christian wayfarers never expect complete success in history, the bishops remind us.

They add: "To become true disciples, we must undergo a demanding course of induction into the adult Christian community."

SO THE BISHOPS call Christians to greater faith. Then they call Christians to the role of peacemaking, encouraging prayer, participation in the liturgy, penance and ongoing education within the Christian community.

How people grow as peacemakers is a topic that families and discussion groups could explore at great length in the months and years ahead. And that is precisely what the bishops hope will happen.

But the bishops offer a few suggestions to generate discussion:

People ought to take a look at the ways violence becomes acceptable in a society, the bishops think. For if violence in any form is accepted as commonplace, sensitivities become dulled and war itself can be taken for granted, they write.

But what is violence? What are its forms?

"Violence has many faces: oppression of the poor, deprivation of basic human rights, economic exploitation, sexual exploitation and pornography, neglect or abuse of the aged and the helpless and innumerable other acts of inhumanity. Abortion in particular blunts a sense of the sacredness of human life," state the bishops.

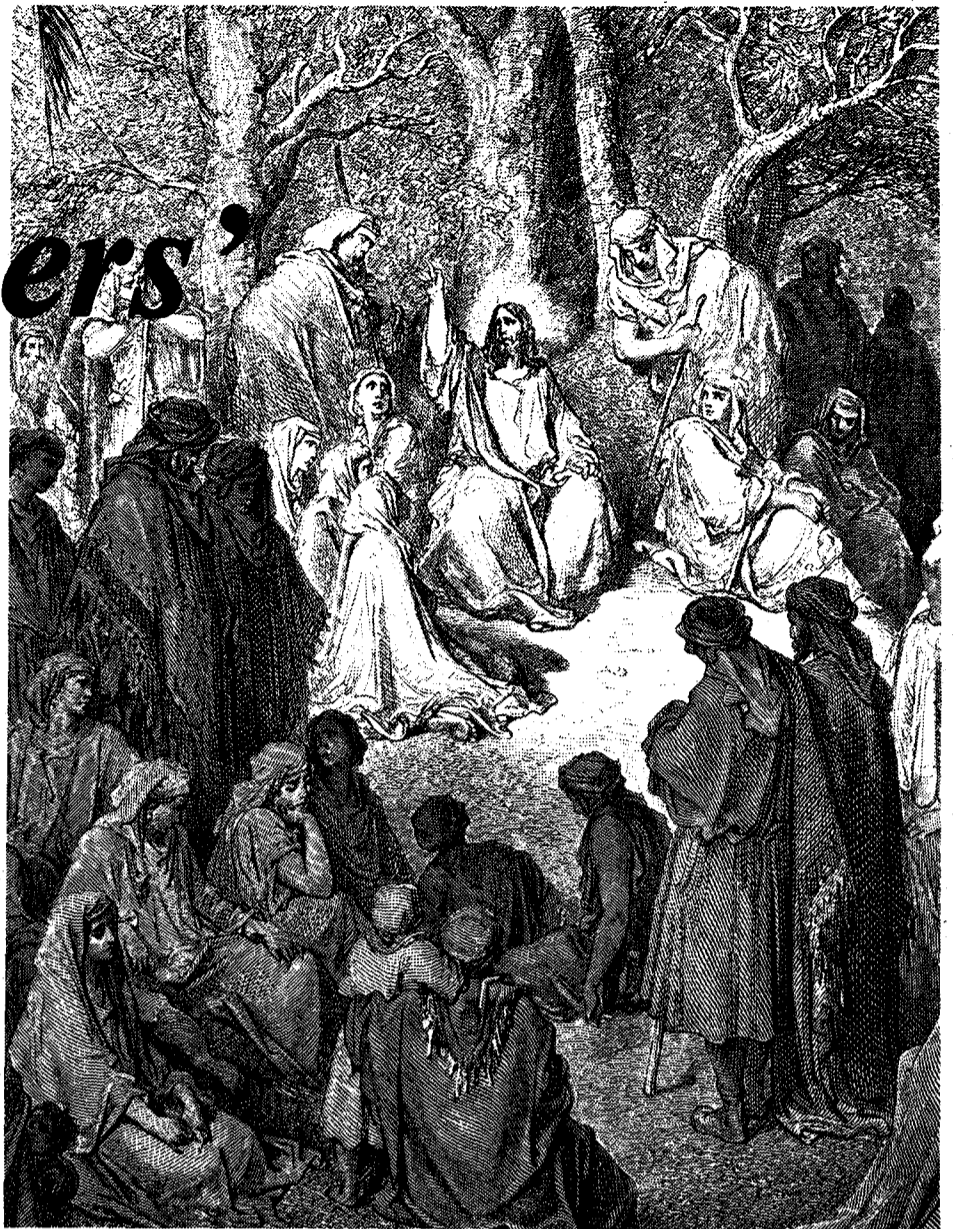
All people are capable of violence, the bishops write.

So they suggest that what is needed is the disarmament of the human heart: "All of the values we are promoting in this letter rest ultimately in the disarmament of the human heart... We cannot have peace with hate in our hearts."

CHRISTIAN wayfarers for peace, therefore, need to grow away from violence. And, the bishops suggest, parents should teach their children about this. Parents who want to help their children grow up as peacemakers will help children learn to solve conflicts in non-violent ways, say the bishops.

Christian wayfarers also are urged by the bishops to think about how they can grow in the practices of peace during the celebration of the Mass. The sign of peace at Mass is important here, they indicate.

The sign of peace is "a visible expression of our commitment to work for peace as a Christian community," say the bishops. They encourage Catholics to "make the sign of peace at Mass an authentic sign of our reconciliation with God and with one another."



Jesus delivers the Sermon on the Mount in this 17th-century woodcut by Paul Gustave Dore. Jesus said, "Blessed too the peacemakers; they shall be called sons of God." (Mt. 5,9) In their pastoral letter on war and peace, the U.S. bishops call for us to become Christian wayfarers through prayer, participation in the liturgy, penance and ongoing education within the Christian community. (NC Photo).

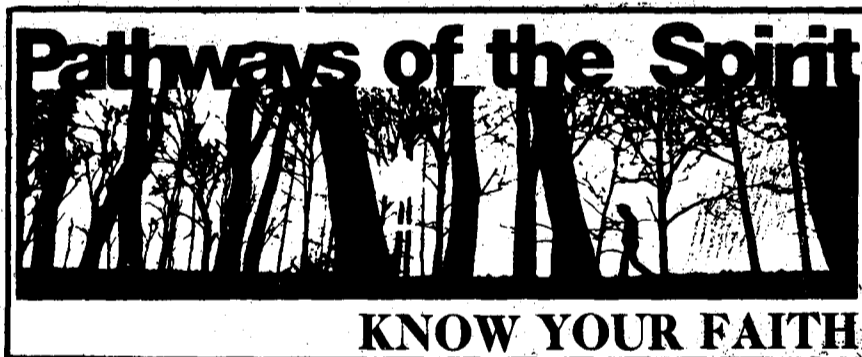
As an added sign of commitment to peace and reconciliation, the bishops suggest that a petition for peace be included during the general intercessions at every Mass.

These points represent a view of

the Eucharist that many groups undoubtedly will explore as they seek out ways to be peacemakers. The bishops call the Mass "a unique means of seeking God's help to create the conditions essential for true peace in ourselves and in the world."

THE ISSUES of war and peace have a political dimension because they are embedded in public policy, the bishops observe. But these issues also have "a profoundly moral dimension which responsible Christians cannot ignore."

In an age "heavily armed with nuclear weapons," the bishops urge Christians to think through the implications of faith and to grow as wayfarers for peace.



The Spirit and Paul's preaching

By Father John Castelot
NC News Service

St. Paul thought that the Spirit played a big role in his own life and in that of the early Christian communities.

In his very first letter, Paul tells the Thessalonians that his preaching was not a mere matter of words, but of power. And his preaching was carried on in God's Spirit with complete conviction. (1 Thess. 1:5)

Power; Spirit: Those thoughts seem connected for Paul.

PAUL would be referring to some dynamic quality in his preaching which obviously could not be explained simply as extraordinary eloquence. In fact, elsewhere he alludes to the fact that he was not a very eloquent speaker, in the accepted sense of that term.

But the effects of Paul's preaching were so great that his hearers could only conclude that they were in the presence of a power which transcended mere words. And they experienced that same power in their own lives, Paul reminds them.

He writes similarly to the Corinthians: "My message and my preaching had none of the

persuasive force of 'wise' argumentation, but the convincing power of the Spirit. As a consequence, your faith rests not on the words of men but on the power of God" (1 Cor. 2:4-5).

Miraculous activity is a form in which the power of the Spirit seems to have manifested itself at other times.

This mysterious divine force manifested itself in a variety of ways in the lives of the converts. We hear about the Spirit's activity, for example, when the Galatian Christians were tempted to seek salvation by observance of the Mosaic Law. Paul was furious. And in an effort to dissuade them, he could allude with amazing confidence to their experience of the Spirit:

"I WANT TO LEARN only one thing from you; how did you receive the Spirit? Was it through observance of the law or through faith in what you heard?... Is it because you observe the law or because you have faith in what you heard that God lavishes the Spirit on you and works wonders in your midst?" (Gal. 3:2-5).

In the course of time, the use of the various

gifts of the Spirit cause difficulties in some of the communities, especially among the Christians in Corinth who did not stand out for their emotional maturity. The Spirit's gifts were intended to produce harmony in the community. But thanks to childishness among the people, the gifts were causing pride, envy, disunity.

Paul writes: "To each person is given the manifestation of the Spirit for the common good.... But it is one and the same Spirit who produces all these gifts, distributing them to each as he wills" (1 Cor. 12: 7, 11).

In those statements Paul acknowledges the presence of a variety of gifts among the community's members. Paul insists that the gifts are to be used for the common good.

No one has any right to boast about a particular gift or to use it selfishly to inflate his or her own ego. Whatever the gifts may be, they all come from the Spirit, the principle of unity, not division.

In any event, we can see that the Spirit of God was powerfully active in Paul's ministry and in the lives of his converts. That same Spirit is at work in the lives of Christians today.

THE BACK PAGE

MS: Blessing in disguise

Househusband loves work

BOULDER, Colo. (NC)—Steve Dolan described having multiple sclerosis (MS) as "a blessing" that, though painful, has transformed him and his relationship to God.

Dolan, a member of St. Thomas Aquinas Parish in Boulder, has been named MS Father of the Year for Colorado. His illness has brought him to "a love affair with the church," he said.

'I want to reach out to everybody and let them know that God loves them... and that I love them... that's what life is all about.'

"I've always had a deep feeling for the church, but for years my spirituality was on hold. I was trapped in the arms of the world... not God. It was the MS that led me into a deep spiritual walk with the Lord, forcing me to reassess my values and make drastic changes in my life."

THAT TRANSITION has not been easy—not for Dolan, his wife, Kathy, or his two young children, Stephanie, 11, and Brian, 7. The family has experienced several struggles, including a temporary separation between Steve and Kathy.

"But, now, I think we're on a better track than we've ever been," Dolan said.

Six years ago, at 32, Dolan was starting a successful career as a banker in Albany, N.Y. When MS struck without warning, he hit bottom "with a thud," he said, and was confined to a wheelchair and forced to quit his job.

Although doctors said he would never walk again, Dolan struggled to a walking position, and now uses a cane.

THE FAMILY returned to Boulder, where Dolan had grown up, determined to begin life anew. It was here that he took on the role of "househusband."

"It was terrible at first," he recalled. "I had always been so macho... instilled with the idea that a man earns the living. But there I was playing house and raising kids, while Kathy was out supporting the family. I thought my manhood had been completely stripped away."

But the role change proved valuable in Dolan's growth, and he now enjoys it. "I have the pleasure of doing things that other men can't do until they retire," he said.

This year he planted a garden, painted the kitchen, has been involved in extensive volunteer work and enjoys a closer-than-usual relationship with his children.

ADJUSTING TO being a househusband, however, was an easy achievement compared to the "interior" search triggered by the MS, according to Dolan.

"I've had to answer so many



Ms. Father of the Year Steve Dolan relaxes with wife Kathy and their son, Brian. He says being stuck with multiple sclerosis has been a blessing which helped him develop spiritually and be closer to his kids. (NC photo by James Baca).

29 A.D.

Kids re-enact life of Jesus

By Cori Fugere

SHELBURNE, Vt. (NC)—About 200 people from Catholic, Lutheran, Methodist and Episcopal churches turned part of Shelburne Farms, a national historic site on the shore of Lake Champlain, into a 29 A.D. "biblical marketplace."

Christian and Hebrew songs and danced.

The marketplace storyteller was Father Rosario Morency, pastor of St. Catherine of Siena in Shelburne, who dressed in blue robes, sandals and wore a skull cap while reading the Bible stories from scrolls.

Father Morency said the program



Fr. Rosario Morency, Pastor of St. Catherine of Siena in Shelburne, wears a skull cap to read bible stories to youngsters.

Almost 150 children from preschool through sixth grade along with adults and junior high schoolers participated in the ecumenical Bible school to experience what life was like in the time of Jesus.

MOST OF the children dressed in tunics and wore jewelry they had made in the marketplace. In addition to making jewelry they had made in the marketplace. In addition to making jewelry, they learned how to weave, bake bread and make ropes. They sang fits in well with the parish's religious education program, and "you can have fun while learning."

fits in well with the parish's religious education program, and "you can have fun while learning."

DAVID MEAD, a 14-year-old from the Shelburne Methodist Church, played the marketplace beggar, seeking hand-outs from the children who carried their plays coins in burlap bags tied around their waists.

Mead would ask the children for money, being careful, he said, that they, "don't rip me off." The tax collector was also after the children's money.

questions... Where am I with God? What is the meaning of my life? Am I fulfilling my destiny according to God's will?

"When I looked closely at myself I found all kinds of things that were keeping me burdened and blocking a close relationship with God. I really believed that I was unlovable. It was a great breakthrough when I began to realize how much God loved me and wanted me to believe in myself."

Besides being actively involved in numerous church and community activities, Dolan cherishes his personal "walk" with God. He receives spiritual

direction, attends Mass often and takes time to pray.

Dolan doesn't view his ministry as "just the church... it is all of life. I want to reach out to everybody and let them know that God loves them... and that I love them. . . and that's what life is all about."

Summer Camp scares me!

By Hilda Young

I have a friend who says, "Fool me once, shame on you. Fool me twice, shame on me."

I thought of her the other day when Sister Rose Marie from the parish called and asked if I'd volunteer for a week of the summer camp.

"I think that's the week I have planned for an attack of rubella," I said without thinking.

"But you did such a terrific job last summer," she went on. "The kids still talk about you."

"Who wouldn't remember the lady who climbed the totem pole in the middle of camp and refused to come down until someone killed the plastic spider on her bunk?"

"Don't be modest, Hilda," she said. "The way you taught the kids to grind wild wheat on rocks and make Indian bread was really creative."

"After Benny Fitz nearly burned down the kitchen and we'd run out of Twinkies, the option was starvation," I told her.

Few people appreciate Benny Fitz for the kid he really is—a preadolescent Darth Vader. Last year

at camp he made animal husbandry history when the chicken he was assigned for the week wouldn't lay eggs until Benny threatened to punch his lights out. During crafts he made a key chain out of a tree stump.

"Actually, Sister," I said "children scare me. And they can hurt you."

"But you have several of your own," she pointed out.

"That's why I know that I'm talking about."

"Actually the kids from the high school CCD are going to be doing most of the staff work," she said. "You'd be there basically as a supervisor. And don't forget what church tradition and the Bible say about helping our youth."

Why does that line always work on me, but when I try it on my husband all he does is shake his head and point to the scar on his chin from helping Marie learn to ride her bike?