

PRIESTLESS WEEK



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but return years later
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Catholic Archdiocese of Miami

Vol. XXXI No. 24

Friday, August 12, 1983

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Silver Jubilee Year

The Pope to Lourdes at last

He will fulfill Marian devotion

VATICAN CITY (NC)—When Pope John Paul II visits Lourdes, France, Aug. 14-15, he will be fulfilling a promise and continuing a pattern of devotion to Mary which has marked his entire papacy.

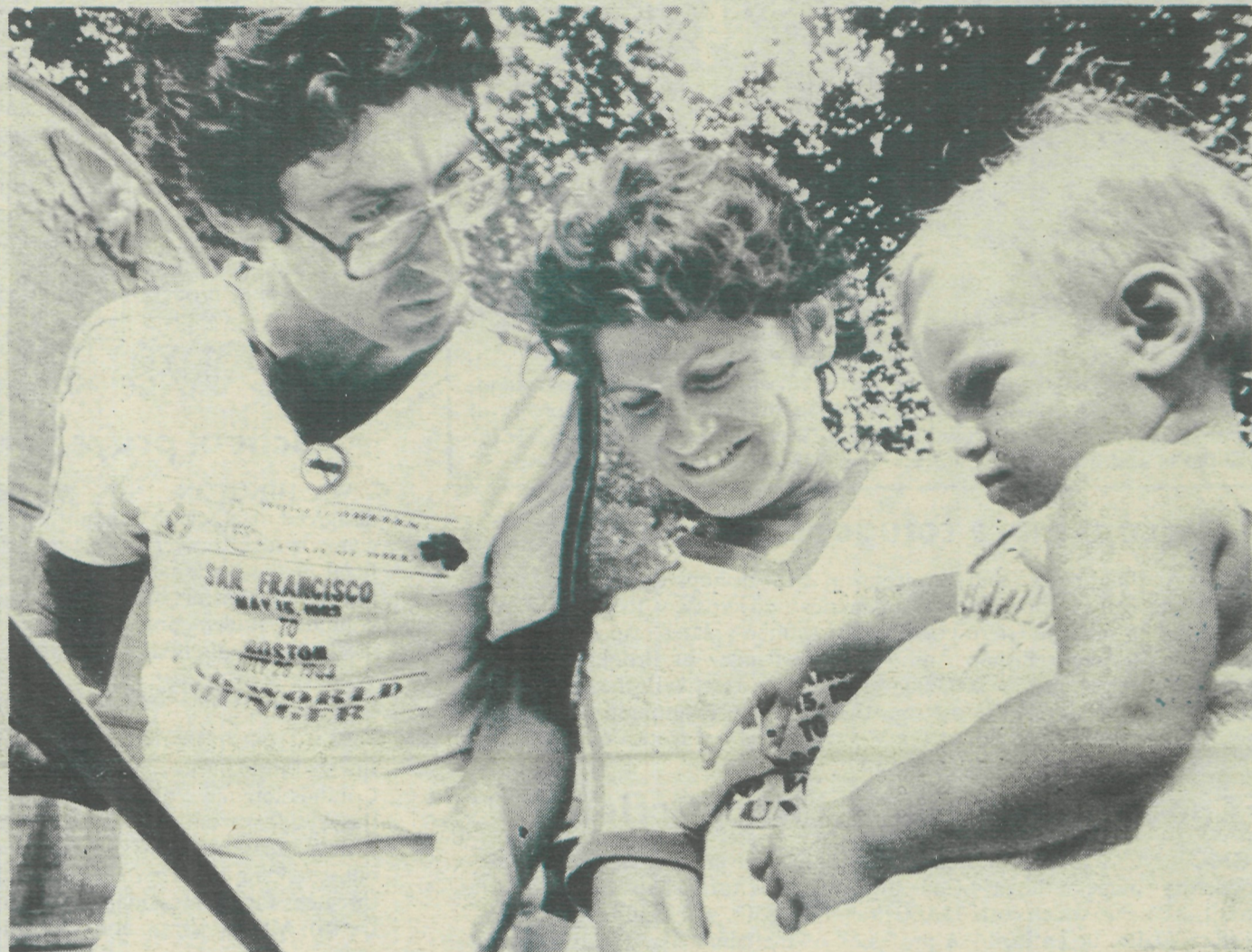
"As you know, this pilgrimage was already scheduled for July 1981, on occasion of the International Eucharistic Congress," the pope said in announcing the trip.

"I am now happy that I can carry it out in the course of the Jubilee Year of Redemption, because I intend to pray to Our Lady—who was associated in a special way with Christ in the mystery of the redemption of the world—to be for every person the way that leads to her divine son," he added.

LOURDES is one of the most popular and probably the most widely known of all the world's Marian shrines. It attracts several million visitors every year, and nearly half a million bathe each year in the shrine's waters, to which miraculous powers are attributed.

Since his election to the papacy, Pope John Paul has visited many of

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CONSCIENCE RAISERS—Tim and Doreen Kelly of Manchester, Conn., and their 18-month-old daughter arrive in the Boston Common after completing a 3,600-mile, 2-month bicycle trip from San Francisco to Boston. The Kellys made the trip to draw attention to the tens of thousands in the world who starve to death daily. (NC photo from UPI).

Fighting back

New League head to combat anti-Catholicism here

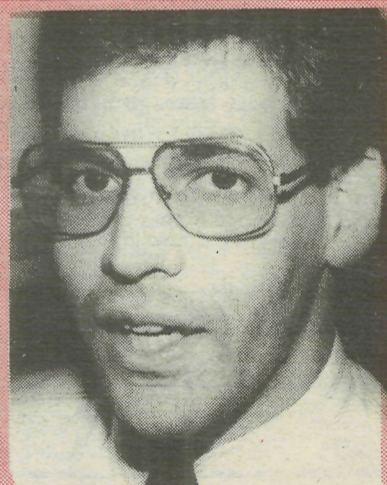
By Ana Rodriguez-Soto
Voice News Editor

Bring on prejudice, bigotry and simple ignorance. Henry Ferro will fight them all.

Friendly, talkative and decidedly confident, Ferro is the energetic young lawyer who recently took over as president of the South Florida chapter of the Catholic League for Religious and Civil Rights.

He plans to make the organization a voice to be reckoned with in the community, an immovable object meeting head-on the irresistible force of taking cheap shots at Catholics.

A graduate of St. Rose of Lima elementary and Archbishop Curley High School in Miami, Ferro is a "local boy," still a member of St. Rose, who takes his League responsibilities as seriously as a crusade. He wears his Catholicism proudly, and



thinks everyone else should, too.

This is no time, he says, for pussyfooting Catholics to shrink from fighting for their beliefs. It's time, instead, they stopped hiding their religious identity when they enter the

'If need be, we will picket. We will take it to the courts... or we will go to the Legislature'

—Henry Ferro

public arena.

"We don't have a choice anymore on whether we want to become involved in this community. We have to become involved or we'll lose our values," Ferro says.

Anti-God cancer

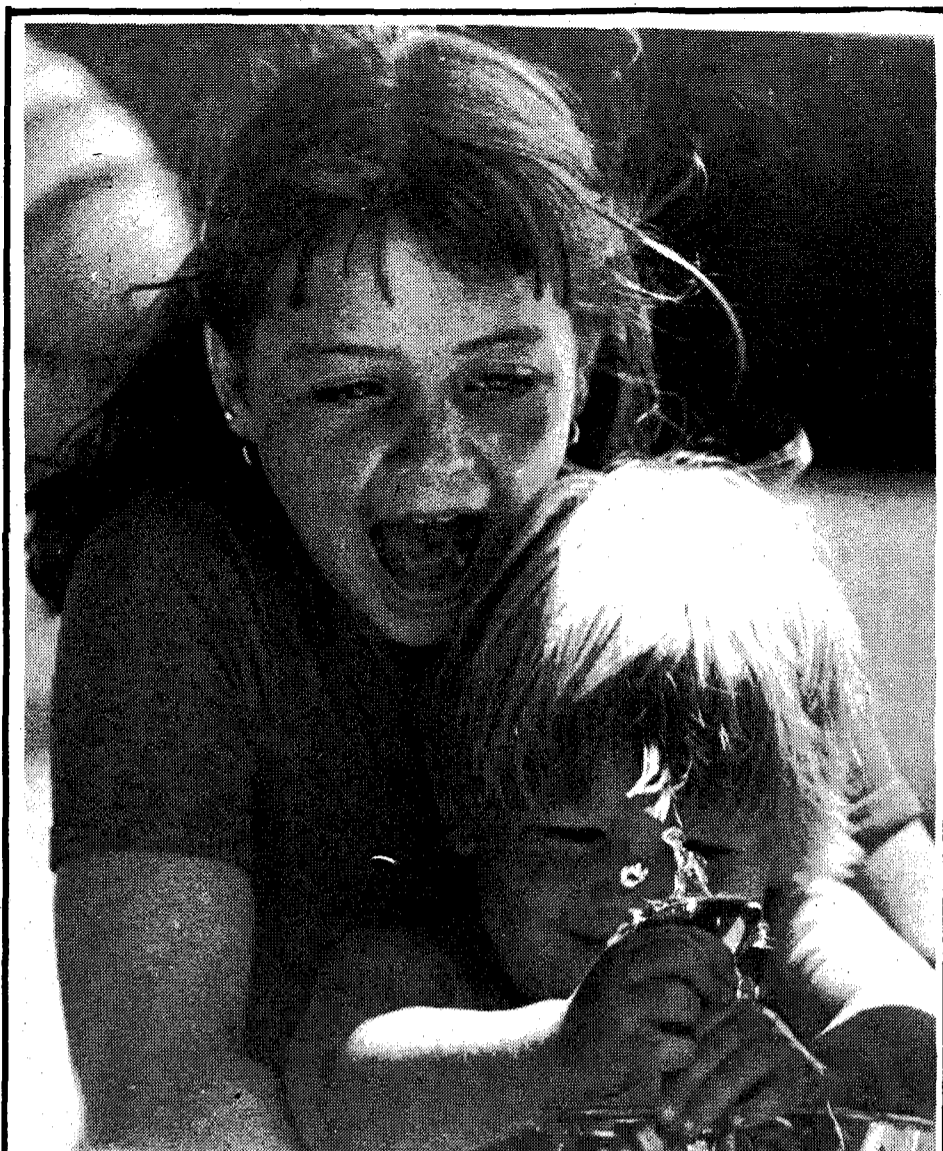
He cites "secular humanism" as the cancer which threatens the life of religious liberty in America. And he offers compelling examples that the patient is weakening:

• "Sr. Mary Ignatius Explains It All To You," a virulently anti-Catholic play (see *The Voice*, May 6, 1983) opens on Miami Beach and not one Catholic so much as whimpers in protest.

• Catholic schools are routinely accused of serving the interests of the rich and racist when tuition tax credits are discussed, despite factual evidence to the contrary.

• Right-to-life is quickly dismissed by the media as a "Catholic" issue, helping to muddy the waters of argument by turning the question into one of religion imposing its tenets on the

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FOUNTAIN OF YOUTH—Bernadette Smith, 10, of Belfast, Northern Ireland, helps Benjamin Mandville with a drinking fountain, during a picnic at Putnam County Park near New York City. The children were at a picnic for 73 Catholic and Protestant children from Belfast for a Summer program.

Healing bishop resigns

VATICAN CITY (NC)—Pope John Paul II accepted the resignation Aug. 6 of an African archbishop who claims to be a faith healer and named him to a newly created post at the Vatican.

The Vatican announcement of the resignation of Archbishop Emmanuel Milingo as head of the Archdiocese of Lusaka, Zambia, and his appointment as "special delegate" to the Pontifical Commission for Migration and Tourism signaled the end of a more than 16-month Vatican investigation of the archbishop.

An employee of the Rome religious house where the 53-year-old archbishop has lived since April 1982 said Archbishop Milingo was out of Rome until Aug. 12.

Church sources said he had traveled to Lusaka to collect his belongings for a definitive move to Rome.

No successor was immediately named for the Lusaka Archdiocese. Archbishop Elias Mutale of Kasama, Zambia, has been apostolic administrator of Lusaka for more than a year.

The Vatican gave no details about Archbishop Milingo's new post at the Pontifical Commission for Migration and Tourism, but sources said the archbishop would probably be required

to live at the Vatican.

The controversy which led the Vatican to order Archbishop Milingo to Rome in April 1982 centered on his reported ability to heal physical ailments through prayer. The archbishop, 53, says he discovered the power in 1973 and has healed hundreds of people since then. Many Catholics in his archdiocese supported him strongly, but others have questioned the authenticity of his healing ministry.

Last year Archbishop Milingo said he had been asked by the Vatican to leave his archdiocese on two days' notice and to come to Rome for psychological testing and a medical check-up.

He said the Congregation for the Evangelization of Peoples, the Vatican agency in charge of missionary dioceses around the world, including Lusaka, had ordered him in 1978 to stop his public healing services, allowing him only to recite a healing prayer during Masses. But he continued to heal despite the Vatican ban, he said, because many people asked him to.

"How can you expect people to leave you free when they have seen my healings?" Archbishop asked in a 1982 interview with NC News. "How can you tell people not to believe?"

News at a Glance

School prayer groups won't bow out

WASHINGTON (NC)—Representatives of several religious groups disagreed at a Senate committee hearing over whether to support legislation giving student prayer groups equal access to public school facilities. An official of the National Council of Churches, which long has opposed school prayer amendments to the Constitution, said his group nonetheless supported voluntary student prayer meetings before and after school as long as such meetings were limited to high school students.

House fights Reagan choices

WASHINGTON (NC)—The House of Representatives, moving Aug. 4 to thwart President Reagan's plan to fire three members of the U.S. Civil Rights Commission and replace them with his own choices, voted 286-128 to prevent the president from removing a commission member except for "neglect of duty or malfeasance in office." The vote came in the form of an amendment to a bill extending the life of the commission for another five years. The action threatens the nominations of Reagan's choices for commission posts: Robert Destro, Morris Abram and John Bunzel.

Catholic college enrollment up

WASHINGTON (NC)—In spite of the recession and the decline in the number of high school graduates, enrollment is up at Catholic colleges and costs are under control, according to a study released July 18 by the Association of Catholic Colleges and Universities. The study said that from 1978 to 1982 Catholic colleges had increased total enrollment, enrollment of full-time and part-time students, males and females, undergraduate and graduate students.

Canadian women leaving Church

OTTAWA (NC)—Catholic women in Canada—dissatisfied with the church's ban on women priests, its prohibition of contraception, and its stance on other issues affecting women—are leaving the church, according to a study by the Canadian Bishops' Committee on the Role of Women in the Church. A report released by the committee after it surveyed women's attitudes stated women's rights in the church continue "to be treated as a marginal concern by the leadership of the Catholic church."

Health care for unemployed backed

WASHINGTON (NC)—The U.S. Catholic Conference is supporting a bill which would let states use federal money to provide health care to 10 million unemployed workers who lost health insurance with their jobs. The bill, H.R. 3021, would establish a new program—Title XXI—under the Social Security Act. Unemployed workers, who are receiving unemployment compensation or have in the last two years, and their family members under 18 would be eligible under Title XXI for basic hospital care.

Accept more refugees, U.S. urged

MANILA, Philippines (NC)—A group of U.S. bishops touring southeast Asian refugee camps appealed to the American government to accept more refugees and to other Western countries to assume greater responsibility in resettlement. Auxiliary Bishop Anthony J. Bevilacqua of Brooklyn, N.Y., warned that unless nearly 200,000 refugees are resettled, the camps in southeast Asia can develop into "something like the Palestinian problem." Bishop Bevilacqua is chairman of the Migration and Refugees Committee of the National Conference of Catholic Bishops.

Canon law course for bishops offered

ROME (NC)—The Pontifical Gregorian University will offer an introductory course in the new Code of Canon Law for bishops Nov. 3-22 in Rome. The course, which costs 75,000 lire (about \$50), will include four hours of lectures daily, in Latin, by a professor of the canon law faculty of the Gregorian University.

Conference on laity planned

WASHINGTON (NC)—The National Conference of Catholic Bishops' Committee on the Laity will sponsor an invitational consultation, "Work and Faith in Society: Catholic Perspectives," Oct. 23-25 to explore the role of lay people in Christian life in the world. Held in cooperation with the University of Notre Dame Center for Pastoral and Social Ministry, the consultation will meet at the Notre Dame Center for Continuing Education, Notre Dame, Ind.

JCDA supports Covenant House

BATON ROUGE, La. (NC)—The Junior Catholic Daughters of the Americas, meeting in Baton Rouge, voted to adopt Covenant House of New York as the beneficiary of its national charity for the next two years. The JCDA, which includes young people from the United States and the Caribbean, agreed to focus its attention on the shelter for young runaways operated by Franciscan Father Bruce Ritter.

Altar girls ignore directive

CHICAGO (NC)—Girls continue to assist at Mass in the Chicago Archdiocese after Cardinal Joseph L. Bernardin sent out a directive banning "girls acting as altar servers," according to reports from some Chicago parishes. Responding to questions raised by Chicago priests, Cardinal Bernardin in early July wrote that "as regards the question of girls acting as altar servers, there are directives from liturgical documents which exclude this practice." Some Chicago parishes have expressed their disapproval of restrictions against altar girls.

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No parish priests for 1 week

All the Archdiocese priests of South Florida will leave their parishes at the same time for one week in September.

The first Convocation for over 400 priests of the Archdiocese of Miami will be held in September.

Archbishop Edward A. McCarthy, has called all his priests together for this five day retreat to deepen the sense of priestly fraternity, gain insights into the challenges confronting priests today, and to experience a spiritual growth among the priests.

Convocation '83 will serve as the priests' annual retreat this year. All parish priests will attend the spiritual and fraternal gathering from September 19-23.

REVEREND JAMES CONLAN, from Tappan, New York, who heads a team that conducts parish retreats and missions around the U.S., will present the spiritual talks. Themes of priestly ministry and unity will be presented by various local priests. Auxiliary Bishops John Nevins and Agustin Roman, and Monsignor Noel Fogarty, as well as Archbishop McCarthy, will also address the Convocation.

Because of this extraordinary Convocation, daily Masses and other liturgical services may not be available in individual parishes from September 19-23.

Sick calls and other emergencies in each parish will be handled by a team of retired priests, priests from religious orders, and priests from other areas of Florida, all of whom volunteered to help while the priests of south Florida are at the Convocation for spiritual renewal.

For the security of the property, rectories will not be empty during this time. Retired priests, deacons, or trusted laity will occupy every rectory on all Church property day and night.

The absence of priests in the 138 south Florida parishes is an unprecedented event and will focus on already existing parishes in parts of the U.S. that do not have priests, and also emphasize the severe priest shortage that is affecting south Florida, too. Currently, the Archdiocese is 500 priests short of the national ratio of priests to people.

IN THE NEXT 20 years the number of active priests in the U.S. is expected to be half the present priest power, while the Catholic population increases.

With vocations at an all time low Convocation '83 is a special effort to renew, strengthen, and support the priests the Archdiocese now has serving its Churches and people.

Although the spiritual and fraternal retreat of all priests in the Archdiocese

is the first of its kind ever in south Florida, similar convocations have been successful elsewhere. Both Newark, N.J., and Rockville Center, Long Island, had Convocations and Newark is planning another.

Convocation '83 is modeled on a gathering of all the Bishops of the U.S. at Collegeville, Minnesota, two years ago. The Bishops shared a discussion of issues in a fraternal atmosphere and came away from that retreat with a deepened sense of their vocation as Shepherds.

A glorious celebration of priesthood will conclude the Convocation. John Noonan, a deacon who studied at St.

Vincent de Paul Regional Seminary, Boynton Beach, will be ordained a priest at St. Paul of the Cross, North Palm Beach, a short distance away from the Convocation site.

ALL THE priests at the Convocation will concelebrate the Ordination Liturgy with Archbishop McCarthy. Deacon Noonan is now serving at St. Mary Star of the Sea Church, Key West.

Convocation '83 is a living proclamation of priestly ministry and zeal and therefore an important priority for the spiritual growth of priests during our Year of Prayer, said Archbishop McCarthy.

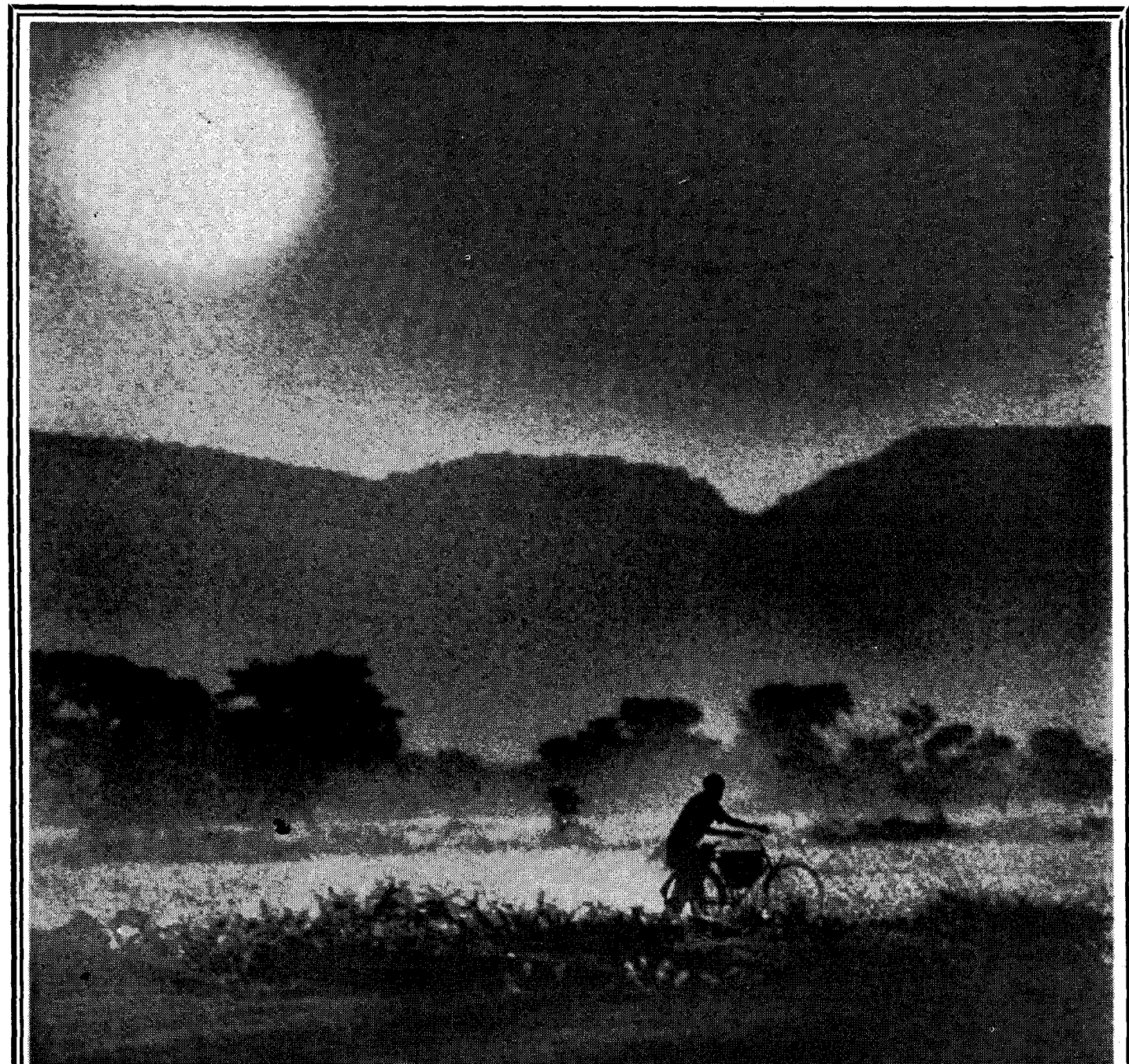
He asks the laity to especially pray

that the goals of the gathering will be achieved and that the Archdiocese will be blessed with even greater priestly ministry in the months ahead.

Prayers, fasting penances, and the co-operation of all parishioners are needed to insure the success of this first Convocation here.

"I AM DEEPLY grateful for your continued co-operation and I know I can count upon it for this exciting spiritual growth journey of our priests," the Archbishop said.

The Convocation will be held in the Colonnades Hotel, Singer Island, Palm Beach Shores. The Colonnades provided an affordable and favorable setting for the retreat.



ENDLESS DROUGHT—A merciless sun beats down on a bicyclist as he travels a dirt road in South Africa where the red dust is three inches thick from a three-year drought that has led to hunger and starvation. (NC /UPI Photo).

Mass for Nicaraguans

Several months early, Nicaraguans in South Florida celebrated the feast day of their country's patroness, Our Lady of the Immaculate Conception, with a Mass at St. Mary Cathedral this week.

Archbishop Edward A. McCarthy

was the main celebrant at the liturgy, which, he explained, took place three months before the Immaculate Conception's feast day of Dec. 8 because on that day the whole Archdiocese of Miami will be celebrating its 25th anniversary with a gathering at the

Orange Bowl.

Speaking in Spanish to the more than 200 Nicaraguans present for Monday evening's Mass, the Archbishop invited them to join their Catholic brothers and sisters at the Archdiocesan celebration in December.

He also prayed that Our Lady would protect all Nicaraguans and intercede with Christ for their intentions.

After the Mass, a statue of Our Lady was carried in procession inside the cathedral.

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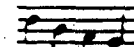
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L.A. now bigger than Chicago, Catholics in U.S. increase

NEW YORK (NC)—The Archdiocese of Los Angeles has replaced the Archdiocese of Chicago as the largest See in the nation, according to the 1983 Official Catholic Directory.

Los Angeles lists 2.37 million Catholics, 4,157 more than Chicago.

The directory based on figures reported by the nation's 33 Latin Rite Catholic archdioceses, 143 dioceses, two Eastern Rite archdioceses and seven Eastern Rite dioceses, is compiled annually by P.J. Kenedy and Sons of New York.

The Los Angeles Archdiocese showed an increase of 66,440 over 1982 figures, while Chicago reported a decrease of 8,295.

THE NUMBER of Catholics in the United States is now 52,088,744, an increase over last year of 881,165, according to the directory. That increase is larger by 123,428 over the increase from 1981 to 1982.

The figures as of Jan. 1, 1983, indicated continued decreases in the number of priests, brothers and sisters and an increase in the number of permanent deacons.

The number of parishes decreased by 64 to 18,839, and 919 of them are without resident pastors.

BOSTON continues to be the third largest archdiocese in the country with

1.93 million Catholics, followed by New York (1.84 million), Detroit (1.45 million), Newark, N.J. (1.37 million) and Philadelphia (1.36 million).

'The figures indicated continued decreases in the number of priests, brothers and sisters and an increase in the number of permanent deacons.'

Brooklyn, N.Y., continues as the largest diocese with a Catholic population of 1.38 million, followed by

ST. LEO, Fla. -- U.S. representatives of four international lay spirituality movements were urged to make their organizations more visible by Bishop Paul J. Cordes, vice president of the Pontifical Council for the Laity.

The bishop met with leaders of the Charismatic Renewal, Worldwide Marriage Encounter, Focolare and

Rockville Centre, N.Y., with 1.29 million.

In addition, six archdioceses and five dioceses reported Catholic populations of more than 500,000, including the Archdiocese of Miami, which reported nearly 900,000 Catholics.

Twelve Sees reported increases of more than 25,000, including two new dioceses: Las Cruces, N.M., and Victoria, Texas. Nine Sees reported decreases of more than 15,000, including Santa Fe, N.M., and El Paso, Texas, which lost part of their Catholic population to the new dioceses.

THE TOTAL number of baptisms was down by 16,147, but the number

of converts was up by 1,390, the directory reports. The number of Catholic marriages was down by 5,930.

The total number of seminarians studying at diocesan or religious schools was up by 409.

Figures for the number of priests, brothers, sisters and deacons as well as for baptisms, conversions, marriages and deaths are "very accurate" because they are taken from parish records which are sent to the bishop or archbishop each year, said Thomas Walsh, directory marketing manager.

The figures for Catholic population are the "most suspect because some estimate population differently," he said.

Lay movements told 'be visible'

Cursillo at St. Leo Abbey.

"Vatican II gives us this task, to be a public witness in society, not just in our own parishes," the bishop told the four bishops, 11 priests, religious and lay leaders gathered at the fourth Meeting of the Major Movements.

The meetings, which began in 1972, allow members of the four movements to share common strengths and problems.

The spirituality of laity in the United States is very deep, the bishop said, while the laity in Europe tend to be more secularized.

However, the political involvement of European religious groups does not necessarily take away from their spirituality, Bishop Cordes added.

American spirituality movements generally lack such public presence, he said.

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'Bored' young Catholics 'drop-out,' later return to Church—Magazine

CINCINNATI (NC)—Thousands of young Catholics are leaving the church for a variety of reasons, only to return later in their lives, said an article in the August issue of *St. Anthony Messenger*, a national Catholic magazine.

The reasons for both the exodus of

'Among Catholics under 30, slightly more than one third attend church weekly, two-fifths attend less than once a month, and only 13 percent receive Communion every week... Even fewer young Catholics agree with traditional church teachings.'

young Catholics and their return were examined by Franciscan Father Leonard Foley and Lisa Steinker in "Young Catholic Dropouts: Why They Leave, Why They Come Back."

The article cited Catholic University of America professor Dean Hoge's definition of a Catholic "dropout" as "a baptized Catholic no longer attending Mass as often as twice a year—apart from Christmas, Easter, weddings and funerals—who has dropped out in the last three years."

Hoge, in a survey on young people for the U.S. Catholic Conference, said that 42 percent of all Catholics drop out of the church at some time in their lives. Of the dropouts, 33 percent leave the church by age 20; 54 percent by age 25.

THE ARTICLE also cited data from sociologist Father Andrew Greeley who, using a slightly different criteria than Hoge, also concluded that young adults are turning away from the church.

In his book "Young Catholics," Father Greeley concluded that a substantial majority of baptized Catholics under 30 are no longer Catholic "in any traditional sense of

the word."

"Either they have left the church completely" said Father Greeley, "or they reject most traditional Catholic propositions and practices."

Among Catholics under 30, slightly more than one third attend church weekly, two-fifths attend less than once a month, and only 13 percent receive Communion every week, said Father Greeley.

Even fewer young Catholics agree with traditional church teachings, Father Greeley said.

He reported that almost three-fourths approve of premarital sex among the engaged, more than four-fifths approve of remarriage after divorce, more than nine-tenths approve of artificial birth control, and only one-fifth are committed to papal infallibility.

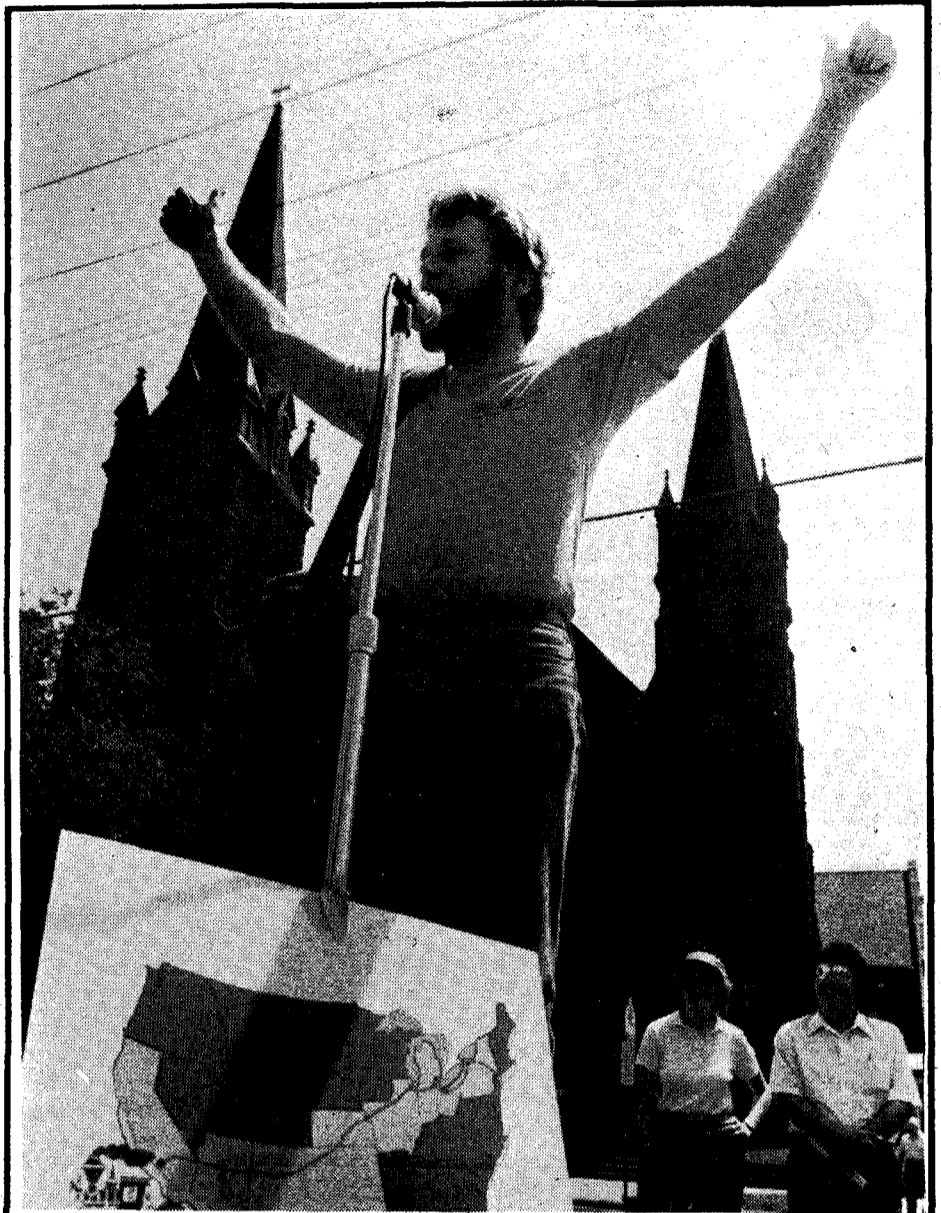
REASONS for the "upheaval" among young Catholics today, the article suggested, could be "an explosion of knowledge and experience through the broadcast media, an unprecedented mobility, and the fact that those under 30 are the first 'TV generation.' These are influenced in their attitude toward life in general and the church in particular."

Hoge, after surveying church returnees, said that most had left because "they became bored with the church."

Among the chief reasons Hoge and other sociologists have found for the exodus of young Catholics from the church are family tension, religion of spouse, parental attitudes, dissatisfaction with the church, religious individualism, mobility, and other interests.

REGARDLESS of the reasons for leaving, said Hoge, many young Catholics return later in life. He classified four types of returning Catholics.

"Marriage returnees" come back because a fiancée or spouse influences them; "family-life returnees" want their children raised in the faith; "guilt returnees" have a sense of need, a void in their lives; and "maturity seekers"




RIDING THE RAILS—Todd Waters, vice president of a Minneapolis advertising firm, gives "thumbs up" to people gathered at a Minneapolis send-off rally prior to his departure on a 3,082-mile train trek to raise money for emergency shelters and food banks throughout the nation. The trip, which Waters dubbed the "Penny Route" because he is asking people to donate a penny for every mile he travels, will carry him to Chicago, Detroit, Cleveland, New York, Kansas City, Phoenix, Los Angeles and other cities along the way. He plans to make the entire trip by hopping freight cars. (NC photo).


desire a stable, enduring, supportive society to help them cope with modern society.

For the increasingly large number of disillusioned young Catholics to

become close to the church, they will have to experience a sense of community through good sermons, understanding priests, and relevant parish youth activities, said the sociologists.



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Knights to stand up for family

COLUMBUS, Ohio (NC)—Meeting on the theme, "Family: The Soul of Society," the Knights of Columbus reiterated a commitment to the preservation of traditional family values at the 101st annual meeting of its Supreme Council Aug. 2-4.

Delegates expressed their commitment to natural family planning and heard several speakers emphasize the need for a strong family in today's society.

The head of the Vatican's highest body for the family reminded the Knights of Pope John Paul II's statement that the family is "the first and vital cell of society."

"**SOCIETY** cannot do without the family, not only because the family provides it with new generations of members, but because it is a 'school of deeper humanity' and the last bulwark against dictatorships, violence and any form of social pressure that deprives man of his freedom and individuality," said Archbishop Edouard Gagnon, pro-president of the Pontifical Council for the Family.

Supreme Knight Virgil Dechant told the Knights to have "the courage of our convictions when our principles are trampled upon and our rights are cavalierly disregarded."

"When a human life in the womb is willfully destroyed, it is murder," he said. "When a so-called defective child is starved to death in the hospital after birth, it is a crime so callous, so heinous, that our language has no word to describe it."

"We need no Catholic Church to tell us these things. They pass the test of simple reason."

AT THE OPENING Mass of the convention, Bishop James A. Griffin of Columbus told the delegates to use the Holy Family as inspiration. Joseph and Mary had problems with Jesus, just as parents today have problems with their children.

"Few of us would begrudge Mary

'Society cannot do without the family... because it is ...the last bulwark against dictatorships, violence and any form of social pressure that deprives man of his freedom and individuality.'

her anger when she and Joseph found the boy Jesus in the temple, listening to the teachers and asking them questions," Bishop Griffin said. "They didn't understand his explanation of why he remained behind."

"When confronted with danger, hardship and confusion about Jesus and his mission, the Holy Family's faith and trust in God the Father never wavered," he said.

"Our families will make it, too, if only we trust and depend on God," the bishop said.

AT A MEMORIAL Mass for deceased Knights, the president of the Canadian Conference of Catholic Bishops called upon convention delegates to oppose anti-family, anti-life trends in today's society.

"A harsh economic crisis dramatically affects our people, particularly families, the poor and the

young," said Archbishop Henri Legare of Grouard-McLennan, Alberta.

"Our society is pulled in conflicting directions, suffering from a loss of moral conscience caused by a growing individualism. We are beset by dehumanizing ideologies that oppose respect for the human person, the sense of personal and collective responsibility, and the search for justice and equality."

"These ideologies are gradually permeating society, thus endangering human life itself through abortion and euthanasia and family life through the increase in the number of divorces, laws and attitudes that are anti-family," the archbishop said.

During the final session of the convention, the Knights called for a "broad-based educational program" about Catholic Church teachings on war, nuclear weapons and the arms race.

In conjunction with the education program, the Knights urged all members and their families "to pray often for world peace, especially to Our Lady of Fatima, particularly for the conversion of Russia."

Other Supreme Council resolutions reiterated the Knights' support for tuition tax credits for non-public school parents; asked Congress to take action "to restore to the people the basic liberties" eroded by the U.S. Supreme Court's abortion decisions; and asked the courts and Congress to reaffirm the First Amendment's original meaning of "freedom for religion rather than freedom from religion."

The Knights commended President Reagan for his efforts to have pornography laws strictly enforced and will ask him to declare December "Keep Christ in Christmas Month."

One proposed resolution would oppose an Equal Rights Amendment to the U.S. Constitution until provisions are added to exclude any right to abortion or funding of abortion. However, the Knights took no action on the resolution because there currently is little movement toward passage of the ERA.

Brothers back Mansour appeal

WASHINGTON (NC)—The National Assembly of Religious Brothers has backed efforts by the Sisters of Mercy of the Union in filing a canonical appeal in the case of former Mercy Sister Agnes Mary Mansour.

The NARB, in a statement issued by its national board, also has urged the Mercy Sisters and Catholic Church authorities to seek reconciliation.

THE ACTIONS came after support for the nuns was raised—in the form of

a resolution—at the end of an NARB meeting in Washington in late June, said Brother Patrick Hanson, NARB spokesman. He said NARB members instructed the national board to put the resolution into final form and formally express the NARB's concern about the Mansour case. The board, composed of members from across the nation, then did so, issuing the resolution for publication Aug. 1.

Former Sister Agnes Mary Mansour, director of the Michigan Department of Social Services, was told by Archbishop Edmund C. Szoka of Detroit in February to resign her state office because, despite his request, she had not publicly denounced abortion funding, handled by her department.

In May, she was told by the Vatican to either resign her state job or face initiation of canonical procedures leading to her expulsion from the Sisters of Mercy. She instead asked for

and received dispensation from her vows as a Religious.

THE NARB resolved that the organization "encourages and supports our Sisters of Mercy of the Union in their filing of the canonical appeal in the case concerning Agnes Mary Mansour." It further resolved "that we call upon the leadership of our church and the Sisters of Mercy of the Union to expend all necessary energies to seek reconciliation through mutual dialogue, respecting the diverse gifts and ministries of all members of the body, so that we can be about our common task of establishing God's reign here on earth."

The Sisters of Mercy said July 29 there was no word on the status of their canonical appeal.

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Religion in 'Star Wars'

Film trilogy uses elements from Christian and Oriental beliefs to frame tale of good vs evil

By John Dart
Special to Religious
News Service

The "Star Wars" movies, a majestic mythic trilogy of the triumph of good over evil, has undeniably religious themes—but from what religious traditions, East or West?

'I wanted to make a kids' film that would strengthen contemporary mythology and introduce a kind of basic morality.'

George Lucas

As the third of the series, "The Return of the Jedi," enjoys summer box office success, two religiously varying viewpoints show how broadly the films appeal to the spiritually attuned.

Robert Short contends in "The Gospel From Outer Space," published this year, that the film is "extremely close to the Christian faith in its overall vision" and in many details. Many of the teachings given to the young hero, Luke Skywalker, by Obi-Wan Kenobi and the diminutive Jedi master Yoda about the "Force" wrote Short, sound "as if they could have been taken directly from the teachings of Jesus."

But the Force itself, which requires a concentrated yielding to go with its flow, is compared extensively to Eastern religious concepts by Gracia Fay Ellwood and Robert Ellwood in a paper that was prepared for delivery in late summer at the Mythopoeic Conference at Scripps College, Claremont, Calif.

"Numerous adherents of Taoism, Yoga and Zen Buddhism have taken for granted that there really is a force in our world... less obviously dramatic in its effects, but of great power nonetheless," said the Ellwoods, both Quakers and authors. He teaches world religions at the University of Southern California and she holds masters in theology and literature from the University of Chicago.

Moral fairy tale

On the other hand, creator George Lucas describes his movies principally in terms of his desire to present a fairy tale with clear moral overtones. "I wanted to make a kids' film that would strengthen contemporary mythology and introduce a kind of basic morality," he told Dale Pollock, author of "Skywalking," a recently published biography of the California filmmaker.

"Nobody's saying the very basic things; they're dealing in the abstract. Everybody's forgetting to tell the kids,



Hero Luke Skywalker, seen here with Princess Leia in "Return of the Jedi," battles evil and the temptation to evil throughout the Star Wars film saga.

"Hey, this is right and this is wrong," Lucas said.

Pollock, an entertainment reporter for the *Los Angeles Times*, said the script for the first Star Wars movie went through enormous changes.

"He couldn't decide where to bring and where to end 'Star Wars.' Morality was the least of his problems," Pollock said, indicating that each character and ultimate descriptions of their nature and the nature of the Force depended more on hoped-for dramatic effect than any preconceived religious models. It was only in the third version of the first movie, for instance, that the script has the phrase, "May the Force be with you," a sound-alike to the Christian expression, "May the Lord be with you."

Oriental thought

But Pollock said Lucas' concept of the Force was heavily influenced by Carlos Castaneda's "Tale of Power," in which the Mexican Indian sorcerer, Don Juan, uses the phrase "life force." Lucas turned Don Juan into Obi-Wan Kenobi, Pollock said.

For Pollock, the Force "embraces passive Oriental philosophies and the Judeo-Christian ethic of responsibility and self-sacrifice." While religionists

might argue with the suitability of those characterizations, the point is well taken that East and West can identify equally with the films.

A Japanese-American Buddhist commented that the advice to Luke Skywalker about giving in to the Force sounded like words from the books of D.T. Suzuki. Yoda tells Luke: "To become a Jedi... takes the deepest commitment, the most serious kind."

Short compares that to the commitment needed in Christianity, but of course no religion worth its salt calls for less.

Luke is being trained in "Star Wars" and "The Empire Strikes Back" for martial art prowess and the philosophical understanding necessary for its mastery—the commitment is only the preface to the intense concentration demanded of the martial artist.

Yoda reminds Luke: "Notice everything, everything! It can save you."

Suzuki, in "Zen and the Japanese Culture," wrote, "You have to be on the alert all the time. While to be on the alert is not the ultimate of swordsmanship, it keeps you true to yourself..."

Yoda also advises, "Clear your mind of questions" and "there is no why." Suzuki, according to the Ellwoods,

confirms: "No why. It is to know as though not knowing."

Chinese 'force'

Gracia Fay Ellwood, the principal author of the paper, said the Force in Star Wars films has its closest parallel in the ancient Chinese concept of chi, which in fact has been translated "force," but also "vital energy" and "spirit."

"Chi is not the same as the Tao," she said, "which means (though it cannot really be put into words) the totality of the universe in this flow; the Way things are. Chi rather is an energy which emanates from all things and flows through all."

Taoists have sought to move in harmony with the universe by disciplines in which they respond to the flow of chi, and one of the newest of the martial arts, aikido, focuses on this, she said. In addition, the two-handed sword of Japanese swordfighting—and of the Jedi knight—reflects the idea of utter giving-up of self. No hand free to hold a shield, the Ellwoods noted.

The paranormal powers of the Jedi knights likewise have parallels in the stories about the Eastern masters of meditation, particularly the yogis.

Temptation

Christian writer Robert Short, whose "Gospel According to Peanuts" first drew attention to his extractions of gospel themes from popular entertainment, links the dark side of the Force to the biblical image of Satanic forces as "God's fallen or distorted power."

On the matter of faith, Short observed that Luke has to deal frequently with the temptation to doubt in "The Empire Strikes Back." Short found one sequence calling to mind the words attributed to Jesus in Matthew, "If your right hand causes you to sin, cut it off and throw it away."

Luke is strongly tempted by the seeming futility of combatting the awesome power of Darth Vader in a duel. The book version of the film said Luke thought there was nothing left to believe in.

"And so perhaps it's no accident that in "Empire" Luke's right hand is cut off in a final battle... But Luke's temptation ultimately is overcome and a "new hand is skillfully fused to Luke's arm," Short writes.

Finally, Short sees significance in the fact that Lucas' story took place "a long time ago," and is not a science fiction tale set in the future. Portrayed as a cosmic battle that has already taken place, it is easy to see parallels—as Short does—with the Christian "good news" of God's triumph over all the forces of sin and evil.

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Argentine bishop was murdered, prelate charges 7 years later

BUENOS AIRES, Argentina (NC) — Argentine Bishop Enrique Angelelli was murdered, probably by security forces, in 1976 and did not die in an automobile accident as was officially reported at the time, according to a statement issued Aug. 4 by Argentine Bishop Jaime De Nevares of Neuquen.

The statement was released on the seventh anniversary of the death of

'The official version...is that Angelelli had a grave accident...The other version...is that the accident was provoked.'

Bishop Angelelli, who headed the rural Diocese of La Rioja from 1969 until his death. It marked the first time that an Argentine church official said publicly that the bishop has been murdered.

At the time of Bishop Angelelli's death, speculation circulated widely in church circles that he had been killed as part of the military government's anti-guerrilla campaign, but no evidence was produced to support the allegation and church officials refused to comment publicly about the possibility that he had been murdered.

BISHOP Angelelli was killed because he was gathering evidence in the cases of two priests and a layman who had been murdered in his diocese, said Bishop De Nevares. The statement added that Bishop Angelelli had had numerous confrontations with the military authorities in La Rioja because of his promotion of church

social action work among the poor.

The diocese is located in the Andes Mountains in northwestern Argentina.

"The official version of the facts is that Angelelli had a grave accident which cost his life," said Bishop De Nevares.

"The other version, which is on the tongues of everyone in La Rioja because there were eyewitnesses to the event, is that the accident was provoked. These eyewitnesses were not moved to denounce it because they also feared they would lose their lives," he added.

"THESE WITNESSES say that a white Peugeot caused the overturning of Angelelli's car. Afterward, while still alive, he was taken from his car to be assassinated by blows to the head," said Bishop De Nevares.

"Shortly after the accident occurred, more than 50 members of the military and police arrived and impeded anyone from getting close to the bishop, whose body was left on the roadside for six hours because of official orders," he added.

Other church sources said the previous church silence about the case resulted from church fear that a public statement would result in the murders of more priests and lay people in La Rioja.

Bishop De Nevares said that Bishop Angelelli was not liked by the authorities because of his social programs and statements in favor of the poor. He added that the murders of two La Rioja priests, Fathers Gabriel Lovnille and Carlos Muriat, in July 1976, several weeks before the death of Bishop Angelelli, were an effort to intimidate the bishop.

A WEEK later a layman was



SECURITY CHECK—At Pope John Paul II's summer residence at Castelgandolfo, Italy, a nun passes through a security checkpoint as policemen with metal detectors look through bags of tourists and pilgrims. Threats on the pope's life have prompted the extra security measures. (NC photo from Wide World).

machine-gunned to death in his home, said Bishop De Nevares.

Bishop Angelelli began his own investigations into the murders and had the evidence he had collected with him at the time he died, added Bishop De Nevares.

If Bishop De Nevares' statement is true it would have tremendous repercussions in Argentina, where 90 percent of the 28 million people profess Catholicism. Catholicism is the state

religion and the military government justified its counterinsurgency campaign as a defense of the nation's Christian values against Marxist infiltration.

Bishop De Nevares' statement is part of the wave of human rights criticisms that have been aimed at the military during 1983 as the country prepares for scheduled elections on Oct. 30 as the first step towards civilian government.

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Found? Synagogue where Jesus preached

CAPERNAUM, Israel. (RNS)—Archaeologists have announced that they believe they have discovered the remains of the ancient synagogue where Jesus worshipped and preached nearly 2,000 years ago.

In a 39-page report "The Remains of the Synagogue of the First Century at Capernaum," Father Virgilio Corbo reports, "We believe we may have found the first century synagogue in Capernaum, which is visited by many tourists and pilgrims, most probably dates from the fourth or fifth century."

WORKING with the Father Stanislao Loffreda, a Franciscan, Father Corbo reports the discovery of more than 20,000 late Roman coins embedded in the foundations of the presently restored synagogue. These coins are evidence that the beautiful limestone building dates from a time centuries after Jesus, they say.

However, further excavations revealed that the restored ruins actually stand above yet more ancient ruins. While the restored synagogue is evidently the work of highly skilled stone masons, the more ancient one beneath is a relatively coarse building, constructed of basalt rock.

But this basalt helps to date the lower strata, the report says, because all the other buildings of Capernaum, which are positively identified as having been built at the time of Jesus, are also constructed of basalt. The new find is also the largest First Century building of Capernaum, measuring about 70 by 60 feet.

Archaeologists have found that there have been tendencies to build like buildings on the ruins of like buildings. Fortifications have been rebuilt on the

'The report also says that the presently excavated ancient synagogue at Capernaum, which is visited by many tourists and pilgrims, most probably dates from the fourth or fifth century.'

sites of ruined fortifications. Granaries were built on the sites of ruined granaries. And synagogues were built on the sites of ruined synagogues. Indeed, there's an even greater impetus to build a religious building on the site of one that was ruined because the site was consecrated and thus not available for any other use.

WORK continues on the excavations, seeking even greater evidence concerning the new find, but as the present state of archaeological knowledge stands, Father Corbo is reasonably certain that the discovery is the ruin of the synagogue mentioned in Mark 1:21-25.

"And they went into the Capernaum; and straightaway on the Sabbath day he entered into the synagogue and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes... And they were all amazed insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean

spirits, and they do obey him."

Thus, Father Corbo believes, these ancient basalt walls and foundations, roughly chiseled and mortared only by mud and small pebbles, were the site of Jesus' first ministry.

He also believes this building was probably built by a Roman centurion, whose servant was cured by Jesus (Luke 7:1-5). The centurion, who commanded a garrison of 100 men, was liked by the local Jewish population (Luke 7:5). Indeed, the Gospel records that he built their synagogue.

From the looks of the rough cut foundations, it is apparent that the centurion used local basalt stone and unprofessional stone masons. Indeed, he probably used his own soldiers, who cut and set rock as a community-helping project.

OIKEOUMENIKOS, a Christian commentator in modern Israel, has posed a series of questions which Father Corbo might be seeking to answer as the excavations at Capernaum continue. Most important are questions relating to the early Christian community, and its relationships to the Orthodox Jews.

Will further excavation reveal evidence that the Capernaum synagogue functioned as an Orthodox Jewish congregation? Is there evidence that it changed its attitude during the time of Jesus? What might be learned about this first congregation which heard the preaching of Jesus? Did this become the first truly Christian parish?

Other questions, concerning the more recent synagogue above, and the nearby Church of St. Peter (built over



Partial view of the remains of the second century synagogue at Capernaum. Archeologists believe ruins beneath it are those of the synagogue where Jesus preached 2,000 years ago.

the traditional site of Peter's home), are raised. Both church and synagogue certainly existed at the same time. Oikeoumenikos asks "did the proximity of church and synagogue in the fifth century reflect an unusual level of interfaith co-existence?"

Marxism topic of Dominican meeting

ROME (NC)—More than 130 Dominicans will meet in Rome beginning Aug. 29 to elect a new leader and to discuss the controversial topic of Marxism.

The 134 representatives of the order's 7,200 priests and brothers plan to review a study paper on Marxism prepared by 10 Dominicans from nine countries who specialize in the subject. Also on the agenda is the election of a successor to Father Vincent de Couesnongle, 66, as Dominican master general.

The meeting, called a general chapter, is expected to last until the end of September.

REGARDING Marxism, the 10 Dominicans preparing the study paper met in Geneva, Switzerland, earlier this year and drafted a list of "orientations" to guide the discussion.

"We live in a world where Marxism is present and has something to say," said the eight-point list of orientations.

"If we wish to work in social change for the construction of a more just society, we have no right to be ignorant of certain elements of Marxist analysis which help one to understand the birth and transmission of structures of injustice," the orientations said.

But, they added, "doctrinal and dogmatic Marxism is incompatible with the Gospel as well as with science."

THE ORIENTATIONS quoted briefly from a 1981 letter by the Jesuit superior general, Father Pedro Arrupe, on Christianity and Marxist social analysis. In the section of the letter quoted, Father Arrupe said that it is possible "to bring together, by virtue of our analyses of society, a certain number of methodological points of

'If we wish to work in social change for the construction of a more just society, we have no right to be ignorant of certain elements of Marxist analysis which help one to understand the birth and transmission of structures of injustice.'

From Dominican study paper

view, more or less springing from Marxism, on condition that we do not give them any exclusive character: for example, attention to economic fac-

tors, to the structures of poverty, to those economic interests which can move this group or that."

The orientations suggest periodic regional meetings of Dominicans to exchange viewpoints on Marxism.

The study paper on Marxism will be discussed but "not necessarily" voted on, according to Father John Mills, English-language press spokesman for the general chapter.

He said the study paper to be used at the meeting was not expected to be "radically different" from the list of orientations.

A MONTH before the scheduled opening of the Dominican meeting, a columnist in *L'Osservatore Romano*, the Vatican daily newspaper, condemned Marxism as a "grave danger"

and a "dreaded and terrible adversary."

"To defend ourselves against such a dreaded and terrible adversary... we should take account of its grave errors and unmask them with firmness and courage," said a column written by Father Battista Mondin.

"Marxism represents a mortal challenge to humanity, and as a mortal challenge we must respond with total commitment, which does not exclude recourse to a strategy of battle, conducted above all by dialogue and critique," Father Mondin wrote.

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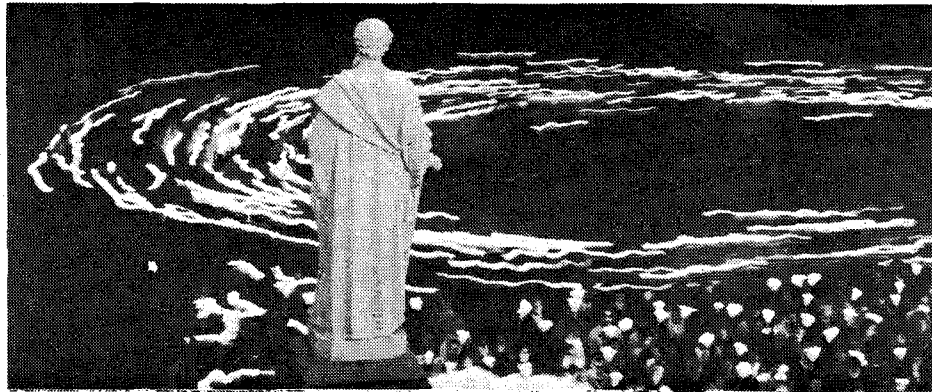
Pope finally going to Lourdes

Continued from page 1

the world's most famous shrines to Mary—Guadalupe, Mexico; Fatima, Portugal; Czestochowa, Poland; Knock, Ireland; and Loreto, Italy—as well as many other smaller or less known sanctuaries.

But the papal visit to Lourdes, postponed because of the May 13, 1981, attempt on the life of the pope, had to wait until Pope John Paul was nearly five years into his pontificate.

"Lourdes is one of the obligatory destinations for any Marian pilgrim, and it is perhaps the only important stop still missing from John Paul II's itinerary throughout the world with reference to Marian devotion," said a front-page commentary on the trip in *L'Osservatore Romano*, the Vatican



A candlelight procession of pilgrims moves through the grounds at Lourdes, France. The pope will also stop briefly at Tarbes, France, where he will meet with French President Francois Mitterand. (NC photo).

daily newspaper.

"Since the beginning, John Paul II has placed his most important apostolic commitments under the

protection of Mary and, little by little, during his trips, has entrusted to her nations, peoples, churches, continents," the newspaper added.

THE LOURDES visit is also intended to emphasize Pope John Paul's special attachment to the sick, an attachment which was heightened by his own lengthy recuperation from the assassination attempt.

On July 18, 1981, the wounded pope pre-recorded a 38-minute message for the eucharistic congress in Lourdes from his hospital room at Rome's Gemelli Polyclinic. The message was televised to the congress three days later.

"God has permitted that I myself currently experience suffering and weakness in my own body, which makes me feel all the closer to you," he told the sick who had come to Lourdes seeking the cures attributed to the intercession of Our Lady of Lourdes.

"Your sufferings are not lost," he added. "They contribute invisibly to the growth which animates the churches."

Lourdes is a town of some 18,000 people in the Hautes-Pyrenees Department of southern France. In 1858, at the Grotto of Massabielle near the town, Mary appeared 18 times in six months to a simple, 14-year-old peasant girl.

WHEN THE GIRL, Bernadette Soubirous, asked her to identify herself on the last occasion, the apparition said: "I am the Immaculate Conception."

Mary directed Bernadette to dig in the dry ground, and a spring arose that no one had seen before. Since then, millions have bathed in its waters, which many consider miraculous.

Mary's request that a chapel be built at the grotto and spring was fulfilled in 1862 after four years of rigid examination established the credibility of the apparitions.

Paul VI praised at memorial Mass

CASTELGANDOLFO, Italy (NC)—The teachings and example of Pope Paul VI were praised by Pope John Paul II during several events Aug. 6-7 to mark the fifth anniversary of the late pontiff's death.

The pope, vacationing at his summer residence in Castelgandolfo, 15 miles from Rome, celebrated an early morning Mass in Paul VI's memory Aug. 6 at the Castelgandolfo parish church, and spoke about the late pope before reciting the Rosary Aug. 6 and during his Sunday Angelus talk Aug. 7.

Pope Paul VI, born Giovanni Battista Montini, died Aug. 6, 1978, at the Castelgandolfo papal residence after a 15-year pontificate.

"I wish now to evoke the dear memory of that pontiff who gave his

entire self for service to the church," Pope John Paul told 10,000 people at the summer villa for his noontime Angelus prayer Aug. 7.

POPE PAUL "knew how to love the church, exalt it, defend it and explain it with a patient and knowledgeable catechesis, showing its intimate nature, its visible reality and the invisible one," said Pope John Paul.

The papal activities in honor of Pope Paul began with an 8 a.m. Mass Aug. 6 at the parish church of San Tommaso da Villanova in Castelgandolfo, just a few yards from the entrance to the papal villa.

Ines Montini, a niece of the late pope, attended the Mass.

At 11 a.m. Aug. 6, a similar memorial Mass was celebrated in the

Chapel of St. Stephen of the Hungarians in the Vatican grottoes, near the late pope's tomb.

IN THE evening of Aug. 6, Pope John Paul praised Paul VI.

"Here in Castelgandolfo, that Sunday, he left the earth for heaven," the pope said to a group of visitors who had come to recite the Rosary.

"He continued to pray until the great and solemn moment arrived for his meeting with Christ, whom he had always loved and served with tenderness and decisiveness," he added. "Let us raise our prayer to the Blessed Virgin Mary, that her intercession may obtain for him eternal peace and for us the strength to hear his message and follow his example."

16 WARNING SIGNS OF ALCOHOLISM

1. Do you ever feel remorse after drinking?
2. Do you ever take a drink or two before going to a party where you know drinks will be served?
3. Do you find yourself "sneaking" extra drinks at a party or gulping drinks while other people are drinking slowly.
4. Do you argue or have "discussions" with your friends or family members about your drinking and the money it costs?
5. Do you ever take a drink to "calm down" or to feel "together"?
6. Have you ever awakened in the morning and been unable to remember events that occurred while you were drinking?
7. Do you ever drink alone to "feel good"?
8. Do you take a drink first thing in the morning?
9. Have you missed time from work because of your drinking or a hangover?
10. Do you look for occasions to drink or excuses to celebrate?
11. Do you drink frequently or go on binges?
12. Do you ever lie about your drinking or hide the amount you drink?
13. Do you ever take a drink when you're angry or upset?
14. Have you ever avoided attending functions where you think drinks will not be served?
15. Do you crave a drink at a particular part of the day?
16. Do you deny your drinking?

If you answered yes to two or more of these questions you should find out more about the disease of alcoholism. Alcoholism is a disease and it is treatable. Help is available. Call the Alcoholism Helpline at Biscayne Center for information.

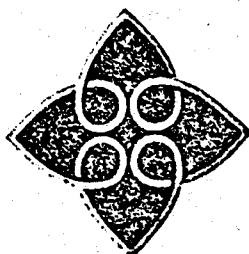


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Classroom is Little Haiti

By Ana Rodriguez-Soto
Voice News Editor

Bill Keleher longed to see the world. He craved for new experiences. He wanted out of the frenetic college rat race, study, study, study.

He looked wistfully at Thailand and the Philippines. Then he wound up in Little Haiti, Miami.

He's not terribly disappointed. "I've lived in a new situation and I've worked with people from a different culture," said the 20-year-old Georgetown University sophomore recently.

SINCE the beginning of this year, he has worked and lived at Pierre Toussaint Haitian Catholic Center, on Northeast 1 Avenue and 62 Street, first learning Creole ("I can get by"), then teaching English at night at the Center and in the Krome Avenue Camp.

From June 20 to Aug. 6, he ran a summer day camp for two dozen Haitian children, ages 4 to 11, who were obviously thrilled by their playful young teacher.

Keleher's six-month experience, extended to seven months by the summer camp, is paid for by Georgetown University, which also awards him three credits toward graduation. It's part of a program designed to give

young people experience with refugees.

EXPLAINING why he opted for the "new educational experience," Keleher, an economics major, said "You do feel very useless in college sometimes. You like to get out and put you hand in."

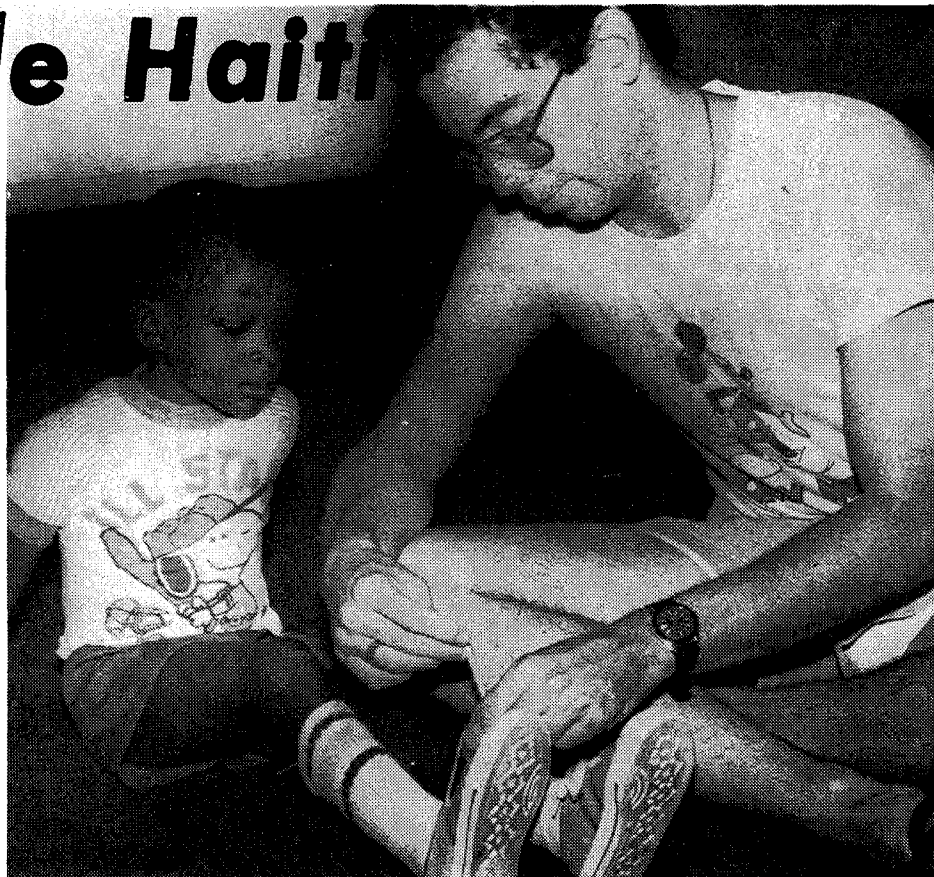
While such hands-on learning has been as satisfying as watching Haitian children become experts at good old American kickball, the New Mexico native also has had sobering experiences with the intricacies of U.S. immigration law.

"I've seen how immigration law affects the lives of people," Keleher said. And he's realized also just how different Miami is.

"All the diversity in one place has really impressed me," he said. "Miami is so much newer than New Mexico. It's booming. No place in the United States has the same kind of a 'boom' feeling that Miami has. It's a very bustling place."

BUT THE on-site learning won't end just yet. Before returning to Georgetown this fall, Keleher will travel to Haiti, hoping "to see where (the people) are coming from and why they're coming."

He has no real plans for the visit, no



Bill Keleher, Georgetown U. sophomore and volunteer worker at the Haitian Catholic Center, ties 4-year-old Arnold's shoelaces during summer day camp. (Voice photo by Ana Rodriguez-Soto)

specific stops scheduled, no formal lodging reserved. The only thing Bill Keleher is taking to Haiti is a burning

desire to keep on learning.

As he puts it, "I want to just get out and see things."

Teen dies, leaves testament to faith

"From Heaven, I will pray for all of you," Julio Enrique del Valle of Miami wrote, two months before his death July 21 at age 19.

The St. John Bosco parishioner left one final testimony of his faith to his family and friends, a spiritual last will in which he expressed his commitment to Jesus Christ and assured, "I have not failed" to live by God's commandments.

The teen's short life and his total dedication to service is an even more moving testimony of his faith, according to all who knew him.

Father Emilio Vallina, St. John Bosco pastor, speaks of del Valle as if of a saint. Inspired by the Gospel, the youth helped out at his parish in

any way he could—usher, evangelizer, youth group member and leader, Boy Scout.

He preached the Gospel to all he met, and lived it, making each word a prayer and planting seeds of love along the way.

Upon graduation from Miami Senior High, he won a scholarship to Harvard University, where he promptly organized a prayer group and a Bible study group.

At Harvard, he discovered he was ill with cancer. Yet despite the hardships and sadness his illness entailed, he remained the rock of faith and strength for his family and friends.

His final witness was his spiritual last will:

"In order to put your minds at ease regarding my spiritual state, I would like to quote Ecclesiastes 12:13:1 'Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man.' I know I have not failed in this and entrust my soul to my beloved Lord and Savior Jesus Christ.

"I have belonged to Him for a very long time. 'It was no longer I who lived but Christ in me.' I surrendered myself to His Holy Spirit a long time ago, too. I have read the Scriptures, which were written for me 'to know I have eternal life' (John).

"I love you all, I love all of you, my family, my friends my acquaintances,

etc. Be assured that I will be praying for you from Heaven. I will pray that you, too, will remain faithful to the Lord, living and keeping his commandments. This indeed is the whole duty of man."

Del Valle is survived by his mother, Mrs. Silvia DelValle, a religious education teacher at St. John Bosco, and a brother and a sister, Pedro and Silvia.



Help Latin American brothers, sisters

Dear Friends in Christ:

You may recall that last March, our Holy Father, Pope John Paul II, made a historical visit to Latin America

where he emphasized the importance of a deeper Faith Commitment and the need for greater social justice for the poor.

Today we are asked to respond to that message of our Holy Father. We share a common Faith with our Catholic Brothers and Sisters in Latin America. We also share a responsibility to assist the Church in Central and South America. One third of the world's Catholics live in Latin America but many of them are uninstructed in the basic teachings of our Faith because of the lack of priests and religious.

The Annual Appeal for the Church in Latin America will be held next weekend throughout the Archdiocese. I thank you for your support of this Appeal.

May Our Lady of Guadalupe, Patroness of the Americas, bless you and your loved ones.

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

OFFICIAL

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

THE REV. XAVIER MORRAS - to Chaplain, Father Lawrence J. Flynn Council No.4772, Knights of Columbus, Hialeah, effective August 1, 1983.

THE REV. WILLIAM O'SHEA - to Chaplain, Santa Maria Council No.4999, Knights of Columbus, North Palm Beach, effective August 1, 1983.

THE REV. MICHAEL O'FLAHERTY - to Associate Pastor, Ascension Church, Boca Raton, effective September 1, 1983.

THE REV. THOMAS SHEHA - to Associate Pastor, St. Andrew Church, Coral Springs, effective September 1, 1983.

THE REV. RAYMOND HUBERT - to Chaplain, Council No.8419, Knights of Columbus, West Palm Beach, effective July 29, 1983.

THE REV. JAIME HERNANDEZ - to Associate Pastor, St. John Bosco Church, Miami, effective August 1, 1983.

THE REV. HENRY MULLIN,

C.S.SP. - to Faithful Friar, Father Andrew Doherty General Assembly, Fourth Degree, Knights of Columbus, West Palm Beach, effective July 29, 1983.

THE REV. GARY McCLOSKEY, O.S.A. - to Father Prior of the State Program for the Columbian Squires, Knights of Columbus, effective August 1, 1983.

THE REV. ANDREW RILEY, P.I.M.E. - to Associate Pastor, St. Martha Church, Miami Shores, effective September 1, 1983.

Upon nomination by their Superior:

THE REV. DONALD PEARCE, S.J. - to Pastor, Gesu Church, Miami, effective August 16, 1983.

THE REV. WARREN E. FREEMAN, S.J. - to Pastor, St. Ann Church, West Palm Beach, effective August 16, 1983.

THE REV. ALVIN J. PILIE, S.J. - to Associate Pastor, Gesu Church, Miami, effective August 16, 1983.

THE REV. THOMAS M. KELLY, S.J. - to Associate Pastor, St. Ann Church, West Palm Beach, effective August 16, 1983.

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Help for the elderly

New Respect Life office opens

By Betsy Kennedy
Voice Staff Writer

"Time has brought this God-given gift to maturity."

It was one of those record-breaking hot days in Miami, with only an occasional sigh of wind to bring relief. But the weather didn't deter a spunky crowd from gathering beneath sprawling trees for groundbreaking

'... We ask the elderly to join us in the apostleship to the elderly who do not know Jesus Christ.'

ceremonies for a new Respect Life office dedicated to the elderly at the Family Enrichment Center on July 26.

All ages joined in the opening Mass to celebrate life and honor St. Anne and St. Joachim, parents of the Holy Mother. A young woman was accompanied by an infant who was seeing his first days of life. A woman who had grown as stooped as the trees around her seemed at peace in her golden years and described herself as "proud to be ninety."

During the service, nearby birds were quickly outsung by a small inspired choir from Visitation parish, led by vocalist Denise Sherwood.

BISHOP Roman presided over Mass held in the shady alcove. He encouraged the elderly to be a source

of hope and guidance for each other.

"... We ask the elderly to join us in the apostolate to the elderly who do not know Jesus Christ."

He also spoke of the church's evangelical responsibilities.

"May the light of our special evangelization program reach all of the elderly. To promote their role in the community is a great task to which the Church commits itself... united as a church we wish to support all of the initiatives and efforts to relieve the suffering of the elderly... to minister to their needs and point out their resources and sensitize them."

Bishop Roman also paid tribute to Fr. Daniel Kubala, who will direct the new Respect Life facility.

AFTER THE Mass, groundbreaking ceremonies took place at a canopy adjacent to the new Respect Life office (a former convent building on the north east side of the Family Enrichment Center.)

Bishop Roman invited each parishioner to participate by breaking ground with the shovel. Nearly everyone who attended gave it a try. Each one also threw a yellow carnation on the site and Bishop Roman blessed the ground.

Ann D'Angelo, who was the last one in line to break ground but is always the first one in line to volunteer, will coordinate the new Respect Life office.

She is elated about the challenges it will present but said "we'll take it slowly on our goals. We're just beginning so we don't want to get into too much at once."

D'ANGELO explained that the office will function as a kind of clearinghouse for agencies in the city which already aid the elderly. If an elderly person has a problem he or she cannot solve, such as housing, illness or isolation, the Respect Life office will do everything it can to assist.

The concept of the Respect Life for the Elderly office came about when Fr.



The youngest groundbreaker of the day was Elizabeth Greco, age 6 months. Her parents, Phil and Janice instruct her in the use of the shovel at the dedication of the new Respect Life office for the elderly.

Daniel Kubala began to realize that the elderly needed a service designed solely to meet their complex problems.

In March he was appointed chairman of the Archdiocese Commission on Aging. He said this gave him the opportunity to closely examine the areas that needed the most

attention.

The Respect Life office will not "do things that other offices are doing." Rather it will be modeled after the Respect Life for the newborn facility.

"I don't see it as a day care center... it will foster responsibility to the elderly. We want people to help each other," said Fr. Kubala.

Anti-Catholicism must be fought—Ferro

Continued from page 1

majority rather than a dispute over the denial of civil rights to unborn babies.

ABC News anchorman Frank Reynolds dies and an entire nation discovers he was Catholic.

Ferro says it's time to fight back. People who disagree with Catholics on the issues are entitled to their opinions, but Catholics have rights also and gratuitous attacks on the Church will not be tolerated.

"To go and stop every nut who says bad things about the Church is going to be impossible," he admits. "But we will react and tell people why we disagree. If need be, we will picket. We will take it to the courts if state funds (are involved) or we will go to the legislature."

Jewish lesson

Silence is not golden, he says, when prejudice and bigotry rear their ugly heads. In fact, the Jewish people in Germany found out just how costly silence can be.

"They learned from the Holocaust that being silent allowed them to be murdered," Ferro says. "We should learn from what happened in the

Holocaust to speak out. Because that's the only way you can keep tragedies like that from happening.

"I admire the Jews (today) because anytime somebody says something bad about them, they make them pay a price. Catholics don't do that. And if we don't make people pay the price, we deserve everything we get."

Despite the doomsaying and the saber-rattling, Ferro sees the League not as a divisive force, but as a positive nucleus for unity in the community.

"We want to create a feeling in the community that we're not just reacting but we're forming public opinion and educating people on certain issues," he says. "As Catholics we have a mission to become active in the community and witness to people."

Through monthly luncheons, planned for the second Thursday of every month at the Miami Shores Country Club, Ferro hopes to raise the consciousness of everyone in South Florida, including non-Catholics.

Speakers at the luncheons will deal with topics of vital interest locally, such as the "secular humanism" pervading the public schools and the impact of refugees on the area.

"Educate" on tax credits

Because he sees tuition tax credits as the big issue in the 1984 elections, Ferro plans to "educate our people" to the fact that "Catholic schools are not just for the rich... Not only are they providing a service for the Church, but they're providing a service to the entire community," especially in the inner cities, where as many as half the students are not Catholic.

He also hopes to erase the image that Catholics are puppets with strings pulled by Rome mouthing memorized platitudes about birth control, abortion and tuition tax credits.

Catholics "have minds of their own and are very well-educated people," Ferro says. "We should say that we're Catholic and be proud of it, rather than hiding it."

If he had his way, in fact, people would identify themselves not as Irish-Americans or Hispanic-Americans but as American Catholics.

Yet he recognizes ethnic diversity as the strength of a pluralistic democracy, which is why the League, since its national founding in 1973, has consistently fought for the rights

of people of all creeds and races.

"When you're in the business of religious and civil rights," Ferro says, "you can't defend just one group, because an attack on the rights of one is an attack on the rights of all."

The local League chapter, founded in 1979, set similar goals for itself.

One of Ferro's first priorities will be to increase the local membership, now at more than 300 families, by encouraging families who may be unable to pay full dues to donate as much as they can.

"We don't discriminate between black or white, English-speaking or Spanish-speaking, rich or poor," Ferro explains. "We encourage all Catholics to join because the League represents all Catholics."

New officers of the Catholic League in South Florida are, in addition to Ferro: Sr. Mary Carolyn, a teacher at St. Timothy School in Miami, vice-president for Dade County; Florence Morehead, a longtime Broward Right-to-Life activist and member of Assumption Parish in Fort Lauderdale, vice-president for Broward; Elena Buigas, a St. Brendan High School and recent University of Miami School of Business graduate, treasurer.

Positions of vice-president for Palm Beach County and secretary are still open. Anyone interested can call Ferro at 759-5555 in Miami, or write: Catholic League for Religious and Civil Rights, 7700 SW 90 Ave., Miami, FL 33173.

Singles groups: No pressure, clean fun for local Catholics

By Prentice Browning
Voice Staff Writer

Where can I go to meet people?

Perhaps more frequently than ever before that question is being asked by singles in an area known for its mobility and anonymity.

For more and more people the answer is singles groups, once thought by some as a last resort for the lonely. They often offer the conviviality and good old fashioned fun once found in small communities and extended families.

For Catholics who are increasingly alienated from the pressures and dislocated values of modern society, there may be an even more important place for singles clubs.

In recent years there has been a growth in Catholic singles groups in South Florida. In Dade County there are three: the Dade Catholic Singles Club, the North Dade Singles Club, and Catholic Alumnae.

The Dade Catholic Singles group concentrates its activities and membership in south Dade County and accepts anyone between the ages of 20-39.

The North Dade Catholic Singles club, as its name implies, is for those who don't want to drive to the southern part of the county to participate in a group. There is no age limit.

The Catholic Alumnae Club was created for professional people who are required to have a college degree or the equivalent and must be free to marry in the Catholic Church.

In Broward County there are several parish singles groups: Little Flower Church in Hollywood, St. Maurice Church in Ft. Lauderdale and Our Lady Queen of Heaven Church in North Lauderdale.

Fashionable

"It's a trend now, like a fashion to be in a group," says Dennis Vamos, formerly a member of the Dade Catholic Singles Club.

Vamos had lived in Miami only a few months when he read about the Dade Catholic Singles Club in a church bulletin.

"It was really a Godsend. I came down from Pittsburgh, you go to singles bars and dances and what are the odds of meeting the same people with the same faith and values?" Vamos says.

Vamos eventually met and married another member of the group. Since the Dade Catholic Singles Club began in 1980 there have been eight marriages and two engagements of couples who met through the club, boasts its current president, Frank Palermo. Paler-

mo, in fact, recently resumed his former duties as president when an earlier president married a member of the group.

Finding marriage partners, however may only be an extra dividend. Most groups are quick to point out that they are not a dating service but are able to offer a friendly, relaxed atmosphere where people can get to know others they have something in common with.

The Dade Catholic Singles group, Palermo says, is something of an escape from "the business world where people can be so cruel and uncaring. It's very low keyed. No pressure."

On Thanksgiving, one of the members extended an invitation to anyone who wanted to come over to his house and have turkey dinner.

"They're lonely. They're by themselves. It's kind of a home away from home."

No 'marriage bureau'

"The club has helped people open up," says Vamos. "It's not necessarily

'Being single today has been made so comfortable, especially for a woman. They don't need a family and a man to support them. They are independent to the point that if they don't meet Mr. Right, why get married?'

that you're buddy buddy with everyone," but he added that he did get to know a great number of the nearly 200 club participants.

"People just like to be in a crowd where they can be themselves," adds his wife Christi.

Far from being a marriage bureau, Catholic singles groups are noticing a new trend, people who deliberately choose "singleness" as a lifestyle.

Catholic Alumnae membership chairman Dr. Paul DeMirza says his group "accepts the fact that 'singlism' is pretty much a profession. Many people in the Alumnae are not seeking marriage, they enjoy being single."

"Being single today has been made so comfortable, especially for a woman. They don't need a family and a man to support them. They are independent to the point that if they don't meet Mr. Right, why get mar-



ried?"

Singles seem to be finding groups more acceptable as an alternative to the bar scene.

Many women view the Biblical admonition "go yee like a lamb among wolves" to be applicable to walking into a single bar on a Saturday night. But men seem equally dissatisfied with the people they meet in bars.

Dr. DeMirza says he often hears from members who are "delighted that there is something like the Alumnae without going to a bar and being hassled for drinks and meeting hardened

activities and lectures held at Biscayne College, which allows the club to use its facilities.

Club leaders say an important fringe benefit of the groups is their ability to bring people back to the Church through home Masses and contact with a church organization.

Most people who fall away from the church, fall away between 19 and 25, D'Angelo says. All of a sudden, "it's not cool to go to church."

Evangelization

D'Angelo feels especially responsible for keeping the group connected with the Church, although the club accepts some non-Catholics. She hopes people will feel encouraged to re-establish their ties with organized religion.

"Why wait until someone falls away to catch them?" she says.

Dr. DeMirza sees many being brought back into contact with the Church, which is "recapturing the dedication and imagination of many people."

"They are much more comfortable belonging to church groups because the Church has reached out to them. The Church wants to bring them back into the fold."

The acting president of the Dade County Catholic Alumnae, Richard Powers, views these groups as a ministry. In an era when there are more single people than ever before he believes it is important not to alienate these potential parishioners.

In a church that emphasizes marriage and family, he says, "single people seemed to be left over."

At least from a societal point of view, "singlehood" is not the "blight" it once was and young Catholics no longer experience the pressures to marry that they once did.

Single people can breathe easier knowing that they can still find a place in the Church and a recognition that the path they chose to follow, although different from that of many other members of the Church, is still acceptable.

Says Dr. DeMirza, "We Catholics like to recognize that everyone has a purpose in life."

people, very smug. The regulars are tough type people."

Varied activities

Members sometimes have to get over the feeling that singles clubs are only for "rejects."

Once they get over that "ego problem" and "grow up" says Palermo, they can discover that these clubs can really be a lot of fun.

The activities in his club include softball, bowling, dances, and meeting for pizza after masses.

The North Dade Singles Club, started last fall by Paulette D'Angelo, is involved in a wide range of activities including roller skating, picnics, dances, horseback riding, group and home Masses. "We can cover everyone's interest in two months," says D'Angelo.

Catholic Alumnae, which was revived last year after dissolving in the mid-70's, concentrates on cultural ac-

Matter of Opinion

Child porn laws barely worth it

The problem is you cannot separate the adult world and the children's world.

Recently an article in the *Ladies Home Journal* about child pornography caused a big stir and an outpouring of support for a U.S. Senate bill tightening laws against child porn.

This is all well and good and we applaud any such measures, but let us face the facts.

It is futile, not to say hypocritical, for us in the adult world to cluck our tongues and fidget with concern for our darling little ones while at the same time thundering about our adult rights to do as we please in creating a social and legal struc-

EDITORIAL

ture that actually supports degradation as an acceptable form of "entertainment."

"No one is going to tell me what to watch in the privacy of my bedroom" is the typically arrogant statement. Fact is, most of us don't really care what that man does in his bedroom. The problem is the pornographic material didn't *begin* in that bedroom, is not *confined* to that bedroom and doesn't *end* there, in most cases.

Human beings first have to degrade themselves in creating the photos or films. These materials are then transported all over the country by the thousands or even millions. They are then distributed from stores, transmitted over cables or airwaves and then end up in various rooms of the house. The stuff is everywhere.

It all becomes very routine after a while and an atmosphere of complete licentiousness, sexual exploitation and moral aridity sets in throughout every medium, regular movies, network television and magazines.

Kids growing up in a world where many adults use dope or booze are going to try it themselves. It's everywhere. It's the same with sex.

You cannot separate the adult world from the child's world. The child sees what the adults do and what the adults value.



And by the time he is a teenager he will know that the laws of the land say this is all okay.

That is why laws against child porn, though necessary, are almost a joke.

Letters to the Editor

Road endangers Dania parish

The parishioners of Resurrection Church in Dania, Broward County, thank you for the article on May 27, 1983 concerning the impact that a proposed road—5th Avenue (Dania) 14th Avenue (Hollywood)—would have on Archdiocesan property.

On July 20th an alternative, which would take all 10 acres of Resurrection for the A I A corridor, was presented to the Hollywood Commissioners by Broward County Planners. Another alternative, which would paralyze the parish, was also presented. This roadway, would come within 10 feet of our planned wing of the church, eliminate over 100 needed parking spaces, prevent future expansion of the church, and prevent development of the property.

Mr. Richard Baker, architect for our new Administration Center & Rectory, maintains the building would be unlivable. The impact of the road on homes and condominiums nearby will drastically change the neighborhood.

The response of the clergy and the Catholic Community in Broward County protesting such an impact of the road on Resurrection Church is very uplifting to very discouraged parishioners. Already half of the voting citizens of Dania, members of all different denominations and ethnic

backgrounds, have signed the petition of protest. Our parishioners and their neighbors in Hollywood are concerned over the impact this roadway would have on many residential and recreational areas. Broward County Planning Council and County Commissioners have been inundated with protests.

We ask your continued interest—by prayers, by your protests to all Broward County Planning Council members and Broward County Commissioners.

Rev. Joseph X. O'Connor, O.S.A.
Pastor

No-music Mass

To the Editor:

Now that you've heard from the singers in the Mass in Mr. Dale Francis' columns, how about some words from the non-singer side.

Singing has gained greater prominence in the Mass, so I suppose I am among the minority: I don't like singing in the Mass, I don't like to hear congregational singing (from my experience Catholics as a group are lousy singers).

Sometimes, too, I feel the Music Director is taking over the Mass, attempting to turn the congregation into a choir. After all, this is not the basic intention of the Mass.

My point: this minority deserves the consideration of a minority: I want a "quiet Mass." I believe if each parish were to poll its members there would

be a sufficient number—granted, a minority—who want a "quiet Mass." We now set aside a youth's Mass and occasional special Masses. Why not have one as a "quiet Mass." Possibly the first Mass of Sunday morning or the last or, for those parishes that have few Masses due to their size, the Saturday Mass could be a "quiet Mass."

Please don't misunderstand those of us interested in a non-singing Mass: we are involved in prayer: praise to God, the Son, the Holy Spirit and the related responses of the Mass. But we enjoy it quietly, meditatively.

Please, individual parishes, give this consideration to a minority.

Patrick S. Bange
Miami

Write Congress for tax credits

To the Editor:

Despite powerful opposition, we can obtain tuition tax credits. The formula is simple and sure: write our three Congressmen every two months!

Prestigious organizations oppose tuition tax credits. Included are the NEA, the ACLU, Americans United For the Separation of Church and State, the AFL, the CIO, and the National School Boards Association. yet we can win! Most of the members of these groups opposing tuition tax credits are not vitally concerned. For them the issue is, at most, one of only

secondary and remote concern. But for us it is a matter of primary concern since it relates to the education of our children and our children's children.

Our simple and sure key to victory is to keep writing to our three Congressmen—our two Senators and our Representative—every two months, without fail. This should be kept up until the legislation is passed. If our Senator or Representative won't cooperate, we should vote for someone else the next time around, and use the same tactic with any successor. Our opponents will not be able to match this since their personal response is secondary and artificial and their reasoning unsound. Small tuition tax credits in no way endanger public education which is helped rather than hurt by the coexistence of private education and tuition tax credits will mean large savings rather than an expense for taxpayers.

This investment of letters every two months will not only pay off financially, but what is more important, it will benefit our children and our children's children for generations to come.

Remember: a letter or card or other communication to our Congressmen every two months. Put it on your calendar! It's the same formula Christ commends in the story of the widow in pursuit of justice who keeps pestering the judge, and the householder in need who keeps knocking at his neighbor's door.

Daniel McGarry
Citizens For Educational Freedom

Memories of giants

There are occasional unique events in our lives which can never be repeated and yet possess such a richness that they will last forever in our memories.

I experienced one of those moments on the Boston College campus this past June.

Jesuit Father William Leonard had invited there over 100 liturgists to review the impact of the Constitution on the Sacred Liturgy during the two decades since its issuance in 1963. Throughout the three-day consultation, we listened to scholarly papers, shared in small group discussions and visited informally over meals.

THE HIGHLIGHT for me, however, was an evening convocation of liturgical veterans or pioneers. Since my participation in the Liturgical Conference and the national weeks it sponsored dates back only thirty years—to Grand Rapids in 1953—I had to be considered but a youthful rookie among these elder leaders. Nevertheless, I knew most of the persons present and remember

like. Those were generally considered at that time outlandish proposals even though today his dreams have become officially prescribed procedures.

FATHER LEONARD was at his deathbed in 1953 and asked the feeble liturgist if he would like to pray. Father Ellard nodded his approval. In



BY FR. JOSEPH M. CHAMPLIN

response Father Leonard, holding his friend with one arm, reached with the other for the Latin

a short message on the liturgical texts. "The Mass is the sunshine of my life" was his constant comment and by a fitting coincidence there were three Masses of Christian Burial for the magnificent man after his death.

In each—at Holy Cross parish, in the Cathedral and at the Precious Blood Sisters Chapel in O'Fallon, Missouri—capacity crowds came to bury this pioneer. They sang with gusto that hymn he made famous, "To Jesus Christ our Sovereign King." His tombstone inscription, "He loved the Church," accurately summarizes the man's life.

MONSIGNOR Reynold Hillenbrand served both as rector of Mundelein Seminary in Chicago during those pre-Vatican II years and as one of the founding fathers of the U.S. liturgical movement. He also later became pastor in Hubbards Woods, Illinois and worked strenuously to develop lay leaders through organizations like the Christian Family movement.

One of Hillenbrand's students and friends, Msgr. John Egan, himself a great social action and church leader today, called on the critically ill man a few weeks prior to his death.

During his visit, Msgr. Hillenbrand turned to Egan with tears and said, "Some tell me I spent my energies foolishly on developing the small group concept. Jack, do you think I have wasted my life in this way?"

It was an easy task for Father Egan to reassure the discouraged man by simply pointing out all the church leaders of this nation and beyond—clergy and lay folk alike—who were and are the direct result of his life and work. Egan then hugged Msgr. Hillenbrand, knelt down for his blessing, blessed the dying priest and prayed with him.

Later Egan was told this visit had brought immediate peace to Msgr. Hillenbrand, for the pioneering liturgist no longer worried that he had wasted his whole life on a false cause.

There will probably never again be a gathering like the Boston College liturgical consultation, but that evening will live on forever in my memory.

Alt Publishing Col.

'Monsignor Martin Hellriegel made Holy Cross Church in St. Louis a nationwide model for parish liturgy long before Vatican II. His people in the forties and fifties sang Gregorian chant, heard daily homilies and witnessed Mass facing the people.'

well the past liturgy giants whose names and deeds were recalled with reverence during that lengthy session.

I wish here to cite three individuals, Ellard, Hellriegel and Hillenbrand, whose visionary, courageous efforts contributed so much to the liturgical development in this country and whose moving deaths merely reflected the way they lived.

Father Gerald Ellard, also a Jesuit and Father Leonard's mentor, had written around World War II days many books and articles sketching what a Mass with full lay participation might be

breviary nearby and began to recite Psalm 8. After a few verses, Father Ellard whispered, "Slowly," thus gently chiding his pupil for too rapidly reciting a liturgical text. It was his last word.

Monsignor Martin Hellriegel made Holy Cross Church in St. Louis a nationwide model for parish liturgy long before Vatican II. His people in the forties and fifties sang Gregorian Chant, heard daily homilies and witnessed Mass facing the people.

Totally blind at the end, he still continued, at age 90, to offer the Eucharist each day and preach

Three men who made history

Three old friends of mine died this summer—Bishops Stephen Leven, Father Joseph Musquiz and Ernest I. King. They meant a lot to me. I'd like you to know them for they played historical roles in the Church in the United States. They are men to remember.

The last time I talked with Bishop Stephen Leven he told me he was using his days of retirement as bishop of San Angelo, Texas, to write his memoirs. I hope he got them finished and that some alert publisher gets them into print. He was a pioneer with a story to tell.

He was an Oklahoman who never lost the drawl and openness of manner of the Southwest. He had a Ph. D. from the Louvain in Belgium, and served three years as vice rector of the American College at Louvain, but there wasn't a farmer or a ranchhand who met him in his half century of

unfriendly sources. But Father Leven stood on street corners in many towns in the state, talking about the Church. He was clearly home-folk, so people listened. He became director of the



BY DALE FRANCIS

Institute of Street Preaching in 1939 and director of the National Center of the Confraternity of Christian Doctrine.

"But Father Leven stood on street corners in many towns in the state talking about the Church. He was clearly home-folk, so people listened."

work in Texas and Oklahoma who would not have felt immediately at ease with him.

THAT WAS WHY he was so uniquely qualified to begin a missionary development in the Church in this country. Just four years out of the seminary, Father Stephen Leven began street preaching in Oklahoma City.

It was 1932 and a hard time yet for Oklahomans. The Catholic Church wasn't known and what was known was likely to have come from

As he received new responsibilities, as auxiliary bishop of San Antonio and as bishop of San Angelo, Bishop Stephen Leven remained a man driven by that missionary spirit of reaching out to others, carrying the message of the Church. He is a man to remember.

I KNEW Bishop Leven for more than a quarter of a century. I knew Father Joseph Musquiz even longer. He was a young civil engineer who caught the vision of a Spanish priest, Jose Maria Escriva. It was a vision of people living in the world, performing their professional tasks, but seeking at the same time spiritual perfection, carrying on

with their own work the work of God.

It was called the Work of God, the Opus Dei. As the movement grew there was need for priest chaplains and three members of the Opus Dei were ordained as priests in 1944. One of these was Father Joseph Musquiz.

He came to the United States 34 years ago to begin the work here and when, a few days before Father Joseph's unexpected death this summer, the prelate of Opus Dei visited the United States, he was greeted by 1,000 members at Hunter College.

I have never known a more gentle, more spiritual man in all my life. When the history of Opus Dei is told centuries from now, one of the most important figures of all will be Father Joseph Musquiz.

I'D KNOWN Ernie King longest of all. It was in 1946 when, newly a Catholic, I was asked by Bishop Vincent S. Waters to leave my work as a daily newspaperman and come to North Carolina to complete the organization of the North Carolina Catholic Laymen's Association and start a newspaper, the *North Carolina Catholic*.

One thing the bishop and I agreed on—we would organize inter-racially. In 1946 in North Carolina that presented some problems. But the first week I met Ernie King, the perfect ally.

He was a man of charm and intelligence and no one could have anti-black prejudice against a man like this. He not only became a leader in the Catholic Laymen's Association and a columnist for the *North Carolina Catholic* but he broke the color barrier of the Knights of Columbus in North Carolina. And not only that, he was elected state deputy for the Knights of Columbus.

They are three men who made history, three men to remember.

Dale Francis is a syndicated columnist.

Why's of 'bad' kids

Why is it that loving parents sometimes discover that their careful parenting seems to have little positive influence on the behavior of their children?

The topic is foremost in my mind right now because some very dear friends, people I consider wonderful parents, are brokenhearted over their 19-year-old son.

Their son was kicked out of school, drinks excessively, is a heavy drug user and won't hold a job. Recently he was



BY
**ANTOINETTE
BOSCO**

put on probation after being arrested for an idiotic act of breaking and entering the home of a neighbor.

"WHERE DID we go wrong" my friends are asking. This is the familiar cry of parents in their situation.

And I wonder, "Where did he go wrong, this sweet kid I've known since he was 4, my son's playmate and childhood buddy for 15 years?"

With my friends' experience in mind, I read with more than usual interest two recent studies reporting on the strong influence parents have on children.

The Yale University School of Medicine studied children of depressed parents. Researchers found that such children have a three times greater risk of developing emotional disturbances than children of non-depressed parents. The children studied complained of persistent low moods and of feeling fatigued and irritable and sometimes even suicidal.

The Yale researchers report the children have anxieties over being alone and a need to seek attention in unacceptable ways. They also display behavioral disorders.

THE OTHER study, at the Mount Sinai School of Medicine in New York, sought to find out if adolescent children of parents who are warm and affectionate are less likely to use drugs. The conclusion was yes, particularly if the father's role is strong and supportive.

That study is particularly important because research often focuses on the importance of the mother's role in children's behavior. Judith Brook, an associate professor of psychiatry who led the research, found that teen-agers, particularly males, who identified with their fathers were more likely to be able to resist peer pressure and refuse to use drugs.

On the other hand, almost all drug users said their fathers were not affectionate. Some commented that their fathers were distant and cold.

ANOTHER INTERESTING finding indicates that a healthy relationship with one parent can offset the harm of a poor relationship with the other. Evidently a healthy relationship is stronger than a negative relationship.

But, if those studies are correct, why do so many parents, like my friends, experience the sorrow of children whose behavior is reprehensible? And why is only one child in a family affected in most cases? Frequently siblings seem to do just fine.

I'd like to see researchers turn their attention to those questions, to search for clubs which can help people understand why careful parenting sometimes doesn't seem to take.

At the same time, I also believe there are some children who get away. In spite of careful and supportive parenting, some children go in directions that are alien to a parent's hopes and dreams.

And so I conclude that "as the twig is bent" sometimes gives way to "You can lead a horse to water, but you can't make him drink."

(NC News Service)

Did Mary 'die'?

"All generations will call me blessed." (Luke 1:48).

No matter how those in the non-Roman Christian churches may criticize the "Mariolatry" they claim to find in the dogmas of the Immaculate Conception and the Assumption, the fact is they have frequently addressed praises to her in their hymnody that they hesitate to express in their theology.



BY FR.
JOHN CATOIR

The Muslims have a whole chapter dedicated to Mary in the Koran and they believe in the Immaculate Conception and the virgin birth of Jesus. In fact, Mohammed spoke of his daughter, Fatima, as the greatest woman ever born, except for Mary, the mother of Jesus.

THE DOCTRINE of the Immaculate Conception was defined as a dogma in 1854. According to this doctrine, Mary was not only pure in her life and at birth, but at "the first instant of her conception was preserved immaculate from all stain of original sin by the singular grace and privilege granted her by Almighty God, through the merits (antecedent) of Christ Jesus, Savior of Mankind."

During the next 100 years, millions of people petitioned the Vatican to define universal Catholic belief regarding the assumption of Mary into heaven. Rome hesitated at first because it was difficult to define the doctrine on the basis of Scripture and early witnesses.

We have no solid account of the place and circumstances of Mary's death; there is no record of a burial place and no miracles are credited to relics of her body. It was thought, however, that "such arguments from silence did not suffice to establish a dogma." (Catholic Encyclopedia, Vol. 14, pg. 992).

NEVERTHELESS, Pope Pius XII, because of the ancient belief and tradition of Mary's bodily assumption into heaven, made the dogma official in 1950, declaring "that the immaculate mother of God, the ever Virgin Mary, when the course of her earthly life was run, was

assumed in body and in soul to heavenly glory." Pius XII concluded that the scriptural phrase, "Hail Mary Full of Grace" (Luke 1:28), implies a fullness of grace that could only be achieved by her Assumption.

As formulated, the dogma did not deal with the question of Mary's death. Did she die? Most say "yes," but theologians are divided on this subject.

The technical answer to this question is less significant than the scriptural prophesy which has already been fulfilled so magnificently. All generations have indeed called her blessed. Mary was created sinless. It was fitting she be completely triumphant over sin and united with her Son, Jesus, by her Bodily assumption into heaven.

For a free copy of the Christopher New Notes, "What's a Mother to Do?" send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

Fr. Catoir is director of the Christophers.



Recipe for a happy marriage

Q. What is the most important thing for a successful marriage? (Wisconsin).

A. To get an answer from top-notch experts, I put your question to 12 people who have been happily married for 10 years or more. I



BY TOM
LENNON

asked them to give brief, spontaneous answers. As food for your thought, here are the results of my minisurvey.

Mike: "You can't be bullheaded and you've got to be able to say, 'I'm sorry.'"

Judy: "Friendship. If you don't know how to be a good friend, you'll have trouble being a good marriage partner."

Ben: "Unselfishness and the ability to be patient."

Earl: "Both partners must trust one another."

George: "I guess I'd say friendship."

Patricia agreed: "I think being friends is the most important thing."

Bill: "Patience—much patience."

Andy: Learning that love more often means giving than receiving."

Counting Ann, four people concentrated on communication. Mary Lou said: "You've got to be able to share your thoughts and feelings."

Elaine said: "Prayer and communication."

Rita commented: "You've got to be able to communicate and talk about problems and troubles. If you don't air problems and conflicts, they'll fester and one day explode."

THOSE comments came from a wide variety of people—the driver of a beer truck, a woman who edits a magazine, a college professor of English, a construction worker and a high school principal, among others. Ages ranged from 29 to 63.

Now let me suggest a few questions, based on those comments, for my youthful readers to ponder if they look ahead to marriage one day.

Do you think love means always giving and never receiving?

Why did three people mention friendship? Aren't marriage and friendship two entirely different things?

Can you explain why communication was mentioned most often as the most important ingredient in a successful marriage?

I talked to 12 people before anyone used the word love. Can you think of any explanation for this?

Finally I invite you to think about which of your friends you think would make a good marriage partner. And then take a good look at yourself.

Will you make a good marriage partner?

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

A common marital problem

Dear Dr. Kenny: After eight years of marriage, my husband no longer appears to desire me. Or rather, when he wants sex, he is very crude about asking. I feel like an object. It's not very appealing. He never used to be like this. I worry



BY DR. JAMES AND MARY KENNY

that I may have caused this problem. About two years ago when our children were small, I went through a period when I was very tired all the time and kept putting off sex. He was very considerate and never said much. Now I wonder if he's paying me back. What can I do to restore our relationship? (Pennsylvania).

You describe a very common marital problem. You said you were tired and, although he responded considerately, I suspect he took your reluctance as a personal rejection.

As time goes by, rejection is perceived in more places and by both parties. It degenerates into a dangerous game of "when it's your turn to say yes, it's my turn to say no."

Sex can bring an embattled couple back after a disagreement. Sex also can push a couple apart, if their needs and preconceptions differ greatly.

An all-too-common breakdown of a couple's sexual intimacies may begin with the wife complaining she is overtired. Out of his insecurity, husband starts to pester her. She feels he is being insensitive, and she finds more excuses. Eventually she may become more abrupt in her refusals.

Afraid of having his feelings hurt, he becomes less romantic and more blunt. She reacts by wondering how she ever came to love him in the first place when "all he really wants is sex."

You say that he has reached the point where he either appears disinterested or acts crudely. You are worried and want to restore your sexual harmony. What can you do?

Take the time and find the courage to talk. Schedule your talk time, and limit it to an hour or less. Plan additional discussions as needed.

Focus on the end result, the desired outcome. Usually it is easier to agree on a final goal than on

the means to get there. For example, you may be able to agree in general that you would like to become closer.

Be positive. Be sure to spend at least half the time discussing the good things that are going on in your relationship. You should remind yourselves what you have going. This will help set the tone for a good resolution.

Finally, give "I" messages. You should not judge or criticize your husband, but tell him what you are thinking and feeling.

He may need the chance to tell you, "I am so afraid. I just want to be close to you after a difficult day."

You too may have some heretofore unsaid personal messages, "I just want to be held." Or, "I want you to be more romantic, more thoughtful."

Sex is an intimate arena. Because of the intimacy involved, when trouble brews, the trouble needs to be faced in a personal, non-threatening, open and tender way. Good luck.

(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.)

The old ball game

There were three little boys who played together every day and, as little boys are wont to do, they invented a new game. It began the day Ricky found an empty margarine container. Happening to have a tennis ball in his hand, he put the two together and began to toss the ball and catch it in the container. He tossed it higher and higher and then started turning around in circles before he caught it.

Lost in joy, he didn't see his two best friends approach. "Let me try it," said Mark. So Ricky did and they had a wonderful morning playing their new game before they were called to lunch.

AFTER LUNCH they met again to play the game only this time Mark and Larry brought their own plastic bowls. The game grew to consume their summer play hours. They gave it a name, Bowl Ball, and they devised a number of simple rules like how long you could keep the ball bouncing in and out of the bowl before passing it, how many points you got if you could turn around twice and still catch it, and how to penalize a dropped ball.

Before long, the neighborhood kid population was playing Bowl Ball and teams gradually came into being. These teams changed from day to day as kids switched best friends, went on vacation or had fevers. But the collective children spent hours

of fun in the long summer evenings playing Bowl Ball.

With rules and teams came fights, of course. The kids settled them themselves, using the tools



BY DOLORES CURRAN

kids have always used—arguing, hollering, accusing, crying and going home, only to return an hour later to resume play.

BUT ONE CHILD cheated and hogged the ball so much that he was eventually refused participation. He went home and sulked for a week or so and his parents decided it was time to step in. They called the kids together who now numbered over twenty boys and girls. The parents said, "This is a good game and it is good for you to play it but you need adults to run it."

And the parents called other parents and they set up a league, wrote out rules, volunteered as

coaches, printed a schedule, bought Tee Shirts, and defined regulation equipment. (Only a certain size margarine container would do.) Because it wasn't fair for little kids to play with big kids, they set up a pint-size and quart-size league.

And the parents pulled up lawn chairs to watch. They cheered their own team and coached their children on the side. When a fight broke out, parents solved it. They rearranged their own work and recreation so as not to miss a game.

EVENTUALLY THE PARENTS began to feel guilty when they couldn't be there to watch. And the kids felt guilty when they played poorly because their parents were watching. The kids stopped innovating and arguing and began playing the parents' game.

One August day, when Ricky found himself on an unpleasant team and apologizing to his parents for his poor coordination, he decided Bowl Ball wasn't much fun after all and he quit. By then, his two best friends were in the championship playoffs and didn't have time to just play anymore. They always had practice or games or needed to work on their skills.

So Ricky started watching television all day and his parents wondered why he didn't go out and play anymore. But when they asked him about it, he just shrugged and changed the channel.

Alt Publishing Co.

Family Night

(Contributed by Mimi and Terry Reilly)

OPENING PRAYER

Dear Lord, you really want us to be happy, happy as individuals and happy as a family. You even gave us the formula for finding this happiness in your Eight Beatitudes. During this Family Night help us to explore your Beatitudes, focus on the meaning of a particular one, and decide how we might live it so that our family will truly enjoy the happiness you intend for us.

SOMETHING TO THINK ABOUT

Total happiness comes only from union with God: "Our hearts are restless until they rest in You." God

wants us to be happy with him for eternity and now on this earth. It is natural for Christians to laugh a lot and be happy. In fact, something is wrong when they don't.

ACTIVITY IDEAS

Young Families

"HAPPY TIMES" MURAL
Materials: shelf paper and crayons. Talk about what makes you happy. Think about the happy times you have shared. Roll the paper out on the floor or table. Divide it into sections, one for each family member to draw his or her happiest times. After the mural is finished write "Happy Times" in bold letters across the top. Hang the mural in the kitchen for the week.

Middle Years Families

CHARTING THE BEATITUDES
Materials: bible, large sheet of paper, pen. Read the Beatitudes in the Sermon on the Mount, Matthew 5. Write them out on a large chart. Underline the key words and talk about what you think Jesus is telling us in each.

Adult Families

So many of our happy times may have depended upon the use of some form of gas or electricity. With the shortage of energy, talk about how your family can conserve energy and still find happiness. What kinds of things can you do without using a lot of energy sources?

SNACK TIME

Plan a picnic in a park you can walk to.

SHARING

- Have each tell of the one material thing it would be hardest to give up.
- Complete the phrase: I am most happy when...

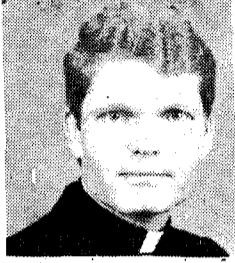
CLOSING PRAYER

Form a prayer circle and invite (do not require) each to ask forgiveness for what he or she has done to make others unhappy.

Scriptural Insights

Faith makes a difference

**Readings: Jeremiah 38: 4-6 8-10
Hebrews 12: 1-4 Luke 12:49-53**



BY
FR.
**JAMES
BLACK**

BACKGROUND:

All of next Sunday's readings have one theme in common: if you're truly a person of faith, that faith will make demands upon you.

The first reading comes from the Old Testament book of the prophet Jeremiah. In the reading, the people of the Southern Kingdom (Judah) were about to be attacked by the Babylonian army. Jeremiah had been telling the people to put their faith in God rather than in their military. The reading tells us that the people responded by throwing Jeremiah down a well.

THE GOSPEL passage from Luke no doubt reflects the situation of the mid-80's when the gospel was actually written. By then, families actually were

divided over Jesus.

The letter to the Hebrews reminds us that Jesus endured opposition in his own lifetime. It's natural that we should expect opposition also — and indeed, encounter it — if we're genuine followers of Jesus.

REFLECTION:

There is a remarkable parallel between the lifetime of Jeremiah and that of contemporary society. Jeremiah preached against an arms buildup in his own country, and lamented the faithlessness of his people.

Surely, we're all aware of the massive arms buildup that plagues humanity today. Countries seem to be scrambling for any edge in the ability to kill.

THE NEWSPAPERS report daily the continual failures of diplomacy, of Salt II, and of public officials to find a solution. Instead, each country spends billions of dollars to increase its armaments, perhaps in the hope of scaring everyone else out of having a war.

I wonder if the failure is really one of diplomacy or negotiations — after all,

we've each dealt with enough politicians in our life to see the wisdom in not taking them too seriously. Maybe the failure is as much our own, as Christians.

After two thousand years of Christianity, we seem to have failed to con-

vince the world at large of the message of Jesus.

We don't yet understand or appreciate what it means to love one another. We still see people as "them" and "us" rather than as children of the same Father.

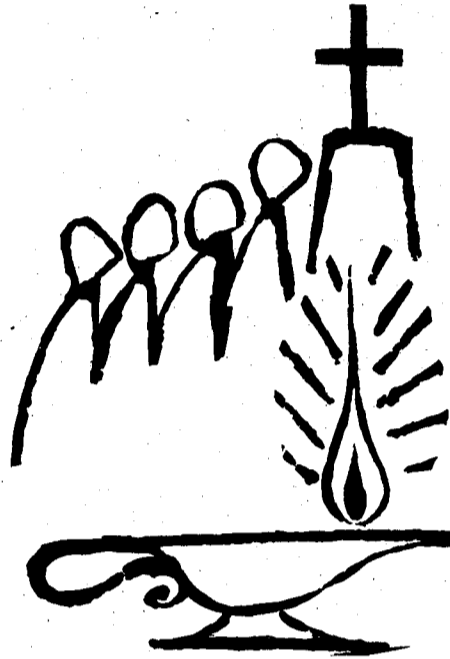
We're still not convinced of the validity of the brotherhood of humanity, the need for justice and equality.

In short, we don't see Christ in one another.

Instead, we expend tremendous effort in learning ways to subdue and conquer.

A WORLD that won't feed the hungry or clothe the naked or visit the sick is an empty world, a world that has forgotten how to love, a world that has never learned the message of Christ. Of such a world, the mushroom cloud may well be the greatest accomplishment and the perfect symbol.

Let me close by saying that if you don't think you and your faith can make a difference, think a little harder.



Sharing prayer and worship

Q. My son is engaged to be married in June of next year to a Lutheran girl. They will be married in the Lutheran church with our bishop's permission. Our daughter also is engaged to be married to a Lutheran boy this coming October.



BY FR.
**JOHN
DIETZEN**

This past April my husband and I attended the Lutheran Easter Sunrise Service with my future daughter-in-law. I know her pastor and he welcomed us to the service. We attended the Easter Vigil Mass in our own church.

My intention was never to do anything sinful and according to my conscience I did not. However, our

pastor said in the pulpit that this was a mortal sin. I find this hard to believe. (Illinois)

A. Assuming you did not receive the sacraments in a ceremony of another faith, and there is nothing in your letter to indicate that you did, there was nothing wrong in your sharing this ceremony. Considering the present and future relationships in your family it was the natural thing to do.

I am aware that some priests feel they must object to this sort of sharing in prayer and worship. My guess is that you misunderstood something of what he said, or perhaps he didn't make some distinctions clearly enough.

Q. I am a convert to the Catholic faith, baptized in 1979. I was married in a Jewish ceremony by a rabbi in 1956.

I don't know how this was not discussed when I took instructions but I have been told by a priest in our parish that my marriage is recognized

by the Roman Catholic Church. Is this correct?

My wife and I want to be buried together in a Catholic cemetery with Catholic services for myself and Jewish services for her. Is this possible? (Massachusetts)

A. You can rest easy on both scores. A marriage between two people, neither of whom is Catholic, is valid in the eyes of the Catholic Church. Since you were married before becoming a Catholic this would be true for you.

The only problem would arise if there had been a previous marriage with a living former spouse for either of you. While the priest perhaps did not make a point of it, I'm sure he checked this with you before you were received into the church.

No church law would prohibit both you and your wife being buried together in a Catholic cemetery. Talk to your priest or to your local Catholic cemetery office.

Q. My aged aunt is staying in our home. Is the fast before Communion to be the same for her as for the rest of us? Or is she excused? (Florida)

A. The general rule is that we should fast for one hour from solid food and beverages, with the exception of water, before going to Communion. The ancient tradition of the eucharistic fast, which this continues, is one way we ex-

press and increase our devotion in receiving this sacrament.

However, because of their special needs, the discipline is considerably relaxed for the sick and aged, as well as for people like yourself who take care of them.

Thus, the period of the eucharistic fast is reduced to "about a quarter of an hour" for:

1. the sick, in hospitals or at home, even if they are not confined to bed;
2. those of advanced age, even if not bedridden, who are confined to their homes or a nursing home;
3. sick or elderly priests; and,
4. persons who care for the sick or aged and any family of the sick or aged who wish to receive Communion with them, when they cannot conveniently observe the one-hour fast. (Rite for Holy Communion and Worship of the Eucharist outside of Mass, No. 24.)

The new Code of Canon Law which takes effect this fall, says simply that the sick and aging, and those who care for them, can receive the Eucharist even if they have consumed something during the preceding hour. (No. 919)

Obviously, the intention is that the sick should be given every possible opportunity to receive Holy Communion.

Medicine, of course, never breaks the Communion fast for anyone.

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TV sermons may spell trouble

Should Catholics watch the Christian Broadcasting Network (CNB)?

I'm beginning to think they shouldn't. I know they shouldn't without being very careful, as careful as they are when they watch an offensive program on NBC, CBS or ABC.

YET MILLIONS of Catholics do watch CBN and other fundamentalist and non-Catholic TV programs, such



BY
**JAMES
BREIG**

as "The Old Time Gospel Hour of Power with Robert Schuller" and "The PTL Club with Jim Bakker." Not only do Catholics watch those shows, they also contribute to them by sending in money to make sure they keep going.

Why Catholics watch and support these programs is obvious. The shows are wholesome, center around the Gospel, feature shared prayer and are religious. Where else on TV can you get such features? For people tired of car chases, women in negligees, shootings, tough talk and sex-drenched dialog, the Christian programming is a welcome alternative. And Catholics are only too happy to chip in to make sure the shows stay on the air.

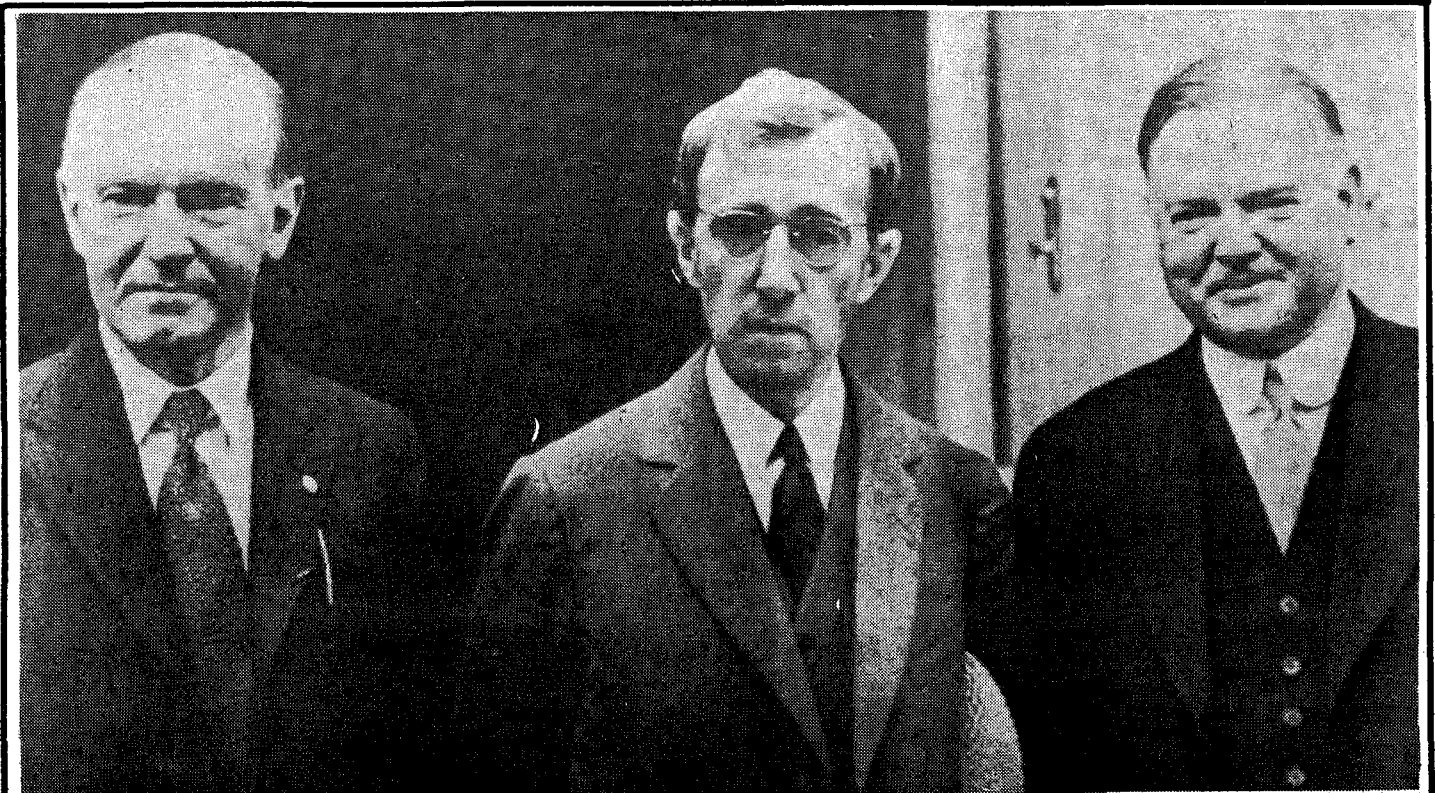
That's why it's difficult to convince such viewers that these same programs can be dangerous and that, perhaps, they should not be watching them.

FALWELL DANGEROUS? they ask incredulously. How so? He talks about moral revitalization.

Pat Robertson of CBN dangerous? How can he be when his programs deal with the soul and salvation?

Swaggart dangerous? Never! He spends his time reading from the Bible, preaching and inviting people to change their lives for the better.

Yes, but each of these gentlemen is also engaged in something else. That something else is proselytizing. They



SUCH BUDDIES—Woody Allen as Leonard Zelig poses with President Calvin Coolidge and Herbert Hoover in "Zelig," a comedy written and produced by the zany comic, and set in the 1920s. (NC photo).

are trying to win people for the Lord and they don't much care if they win them from among the ranks of those who are already affiliated with other denominations.

A PRIEST WRITING in a Catholic newspaper made a wise observation: "Catholics who would not think of spending two or three hours a week at a Protestant church service or in a revivalist's tent think nothing of giving the same amount of time—or more—to television preachers."

As good-intentioned as some (and I said some) of the televangelists are, they are not going to help you in your growth as a Catholic. They do not preach on such essentially Catholic teachings as the Eucharist and other sacraments, the saints, the Blessed Mother, distinctly Catholic devotions or the pope.

And while they are aligned with Catholics on such social issues as abortion, they diverge strongly on others—such as the direction given by

the American bishops in their pastoral letter on peace.

FURTHERMORE, THOSE are the good-intentioned ones. What about the others? What about the ones who ridicule Catholic teaching?

What about, for instance, Jimmy Swaggart, who has called Catholicism a religion of "ignorance, superstition and sin"? The Catholic bishop of Baton Rouge, La., where Swaggart is headquartered, has met with the preacher to try to iron out some of the problems evident between the two. But he came away from the meeting with no assurances that Swaggart will not continue to slur Catholicism.

So I find it hard to believe a Catholic would watch his show, much less contribute to its survival.

It is a premise of this column that Catholics need to be careful of the programming which comes into their homes and into their brains. What we consume, we become. So I have warned against violence, sexual innuendo,

misleading new reports, pro-abortion bias and so on.

If it is dangerous to watch those shows without thinking of what they contain, it must be dangerous to watch CBN and its kind without realizing what is being received.

TO SIT BACK and take it all in without challenging what is being preached, without considering the viewpoints offered, without judging what is heard against Catholic beliefs is to invite trouble.

A sermon against sin is fine, but what if it presumes that the Sacrament of Reconciliation is a farce? A testimony about "knowing Jesus" is good, but what if it ignores the daily union with Christ available in the Eucharist? A stand against this or that social or political issue is okay, but what if it's at odds with papal teaching for the last century?

So if you are flipping the dial to avoid offensive programming, don't assume you have succeeded just because you landed on a TV preacher.

'Class' flunks its screen test

CLASS O, R

A woman in her mid-30s (**Jacqueline Bisset**) has an affair with a teen-age boy (**Andrew McCarthy**), a student at a private academy. Later, to their mutual shock, they discover that she is the mother of his roommate and best friend (**Rob Lowe**). This ill-considered effort can't make up its mind whether it's supposed to be a romantic comedy, slapstick or serious drama. It ends, moreover, without coming to anything resembling a satisfactory conclusion. The two boys fight it out after the woman's son has discovered the truth, the old macho brawl-and-make up

device. The lasting impression then is one of adolescent vulgarity and the sensationalism of graphic sex.

CAPSULE REVIEWS

ZELIG A-II, PG

Woody Allen has some fun with the American obsession with celebrity in this little comedy about an obscure clerk in the '20s, Zelig, who wants so desperately to be liked and to fit in that he develops a malady transforming him physically and mentally into a per-

son quite like whomever he happens to be with. The film's best features are its originality and its pseudo-documentary style in which the splendid camera work of Gordon Willis faultlessly weaves the Zelig saga into actual historical footage, making for some good sight gags. There are some slack moments, however, despite the 84 minutes running time.

STROKER ACE A-III, PG

Burt Reynolds is a race car driver once again, this time contracted to a fried chicken franchiser, a twist that gives him the chance to dress up in a chicken suit. The main storyline has

to do with Reynolds' attempts to break his contract and to seduce Loni Anderson, playing "the world's oldest virgin." Directed by former stuntman Hal Needham with a minimum of subtlety, the movie is filled with racing sequences, which include several crashes. The pace is fast, the humor the expected kind, and the general level of entertainment is higher than average. Some strong language, and there's one relatively mild bedroom scene. It's fairly good summer fun for mature viewers.

USCC rating code: A-I, general patronage; A-II, adults & adolescents; A-III, adults; A-IV, adults, with reservations; O, morally offensive.

751-4429 A TOUCH OF CAPE CODE ON BISCAYNE BAY On The 79th St. Causeway CLOSED MONDAY

Mike Gordon

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HERE SHE IS... Florence Fishkin received a plaque, flowers and a kiss from emcee Ralph Renick of WTVJ when she was crowned Ms. Villa Maria at a pageant in the auditorium of the nursing and rehabilitation center in North Miami. Ms. Fishkin, who will represent Villa Maria at the upcoming Ms. Dade County Nursing Home Contest, was judged for "life experiences, spryness of age, attitude towards life and ability to show happiness."

Edith P. Renuart

CORAL GABLES -- A Mass of Christian Burial for Mrs. Edith P. Renuart, 83, was concelebrated Monday in the Church of the Little Flower of which she was a pioneer member.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass for Mrs. Renuart who died early last Friday after a heart attack at her home.

Concelebrating with the Archbishop were Auxiliary Bishop John J. Nevins, former moderator of the Miami Archdiocesan Council of Catholic Women, of which Mrs. Renuart was a life member; and 12 priests of the Archdiocese including Msgr. Peter Reilly, pastor emeritus of the parish, who preached the homily.

Eight of Mrs. Renuart's 33 grandchildren were pall bearers and two others, Raymond and Willis Renuart were lecturers. Her son, Albert and a niece, Mrs. Theresa Martin of Cleveland, both Eucharistic Ministers, assisted in giving Communion to the hundreds of Religious and lay mourners.

In his homily, Msgr. Reilly, a long-time friend of the Renuart family, pointed out that "Daily Mass and Holy Communion were her great spiritual strength. Her faith and determination brought her to daily Mass despite her infirmities, God blessed her with a long and arduous life," Msgr. Reilly said pointing out her more than 50 years of service to the Church, her family and the community.

Before giving the Final Blessing, Archbishop McCarthy extended sympathies on behalf of the Archdiocese to the Renuart family and praised Mrs. Renuart's faith and dedication to the Church in South Florida.

A native of St. Pierre, Manitoba, Canada, Mrs. Renuart came to Coral Gables in 1923 with her late husband, Denis, one of the founders of the

Renuart Lumber Yards which eventually were sold to Lindsley Lumber.

The mother of five sons and two daughters, the eldest of whom, Raymond, was shot down over Japan in 1945 during World War II, Mrs. Renuart was a charter member and later president of the Little Flower Society, and from 1942 to 1944 was president of the St. Augustine Council of Catholic Women. In 1943 she served as national chairman of the subcommittee on International Relations of the National Council of Catholic Women and during the war years was the co-chairman of the first USO-NCCS Club in Miami. She was a founder of the Catholic Children's Home Auxiliary in Miami as well as the Barry College Auxiliary and was active in the building fund campaign for Mercy Hospital.

In 1950 as founding president of Mercy Hospital Auxiliary, she guided the activities of the largest women's volunteer group in Dade County which exceeded 1,000 members under her leadership. At the same time she served on the board of trustees at the hospital and with her husband donated the hospital chapel. In 1962 she accepted another term as president of the hospital auxiliary.

In recognition of her dedication and devotion to the Church and community Barry University conferred on her an honorary doctor of letters degree in 1965.

She also donated her services to raise funds for Cancer research and was an active volunteer for the American Red Cross and the former Community Chest campaigns.

Mrs. Renuart is survived by two daughters: Mrs. Denise Lanigan, Stuart; Mrs. Louise Jochem, Winter Park; three sons, Victor, Griffin, Ga; Albert, Miami; and John, Coral Gables.

would like to display arts and crafts or second hand clothes call Vi Endter at 271-8496.

THE MARONITE YOUTH ORGANIZATION will hold a summer mini-festival on August 13-14 from noon to midnight at Our Lady of Lebanon Church, 2055 Coral Way in Miami. Arabic and Lebanese food, Lebanese folk dances, live music by the Middle Eastern Ensemble. Admission \$1. Free for children. For more information call 856-7449.

It's a Date

THE NORTH DADE SINGLES CLUB will attend a Comedy show at the Museum of Science at 8 pm August 12th. On August 13th they will join the Dade Catholic Singles Club for bowling at Don Carter's Lanes in Kendall at 8 pm. On August 25th they will go ice skating in Sunrise. Call Paulette, 895-4734, or Marie, 652-0081, for more information.

ST. CATHERINE OF SIENA, S.W. 107th Ave., in Kendall will hold an arts and crafts bazaar and flea market on Oct. 1st. Anyone who

PAGE 20-Friday, August 12, 1983-THE VOICE

Walk-a-thon slated for Covenant House

More than 300 youths from 27 Catholic and Protestant churches in Broward are expected to participate this Saturday, August 13, in a Walk-a-thon to raise funds for a proposed shelter for runaways in Fort Lauderdale.

The Youth March for Covenant House will begin at 9 a.m. and continue until 2 p.m. on the grounds of Nativity Church in Hollywood, 500 West Chaminade Drive.

The brainchild of Elsie Maniscalco, a Nativity parishioner and member of

the Archdiocesan Council of Catholic Women, the walk-a-thon is also designed to raise public awareness about the plight of runaways in the local community.

Participants will receive an Under 21-T-shirt, so called because the Covenant House shelter run by Fr. Bruce Ritter in New York is called "Under 21." Local merchants have also donated prizes for the longest walk and the most money collected.

To sign up, or for more information, call 962-8163.

Training days for Eucharistic ministers

Sept. 10 - St. Benedict, Hialeah—9 a.m. to 2 p.m. (Spanish)

Sept. 17 - St. Lawrence, N. Miami—10 a.m. to 3 p.m.

Oct. 8 - St. Edward, Palm Beach—10 a.m. to 3 p.m.

Oct. 29 - St. Elizabeth Seton, Naples—10 a.m. to 3 p.m.

Nov. 12 - Our Lady Queen of Martyrs, Fort Lauderdale, 10 a.m. to 3 p.m.

Pastors must send to the Office of Worship and Spiritual Life, Archdiocese of Miami, P.O. Box 382000, Miami, FL 33238-2000, a letter of recommendation including the following:

- 1) Names of all those being appointed.
- 2) Notification of which training day they will attend.
- 3) A check to cover registration fees of all those attending.

Deadline for registration is the Wednesday prior to whichever workshop is being attended. Registration fee is \$4 per person, which includes lunch and materials.

For further information please call the Office of Worship and Spiritual Life at the Pastoral Center, 757-6241, Ext. 351, and speak with Mrs. Blank or Mrs. Vandenberg.

The two requirements for becoming a Special Minister of the Eucharist are:

- 1) A letter of recommendation from the pastor of a given parish (or chaplain/spiritual director of an institution).
- 2) Attendance at an Archdiocesan workshop for one day of training.

Catholic school calendar 1983-84

August	22-26	Teachers report at the discretion of the Principal
	29	Students Report
September	5	Holiday/Labor Day
October	28	End of Marking Period
	31	Teacher Workday
November	24-25	Holidays - Thanksgiving
December	22-Jan 22	Holidays - Christmas
Jan	27	End of Marking Period
	30	Teacher Workday
March	29	End of Marking Period
	30	Teacher Workday
April	20-29	Holidays-Easter
May	28	Holiday-Memorial Day
June	8	Last Day for Students
	11-12	Teacher Workdays
Quarters	I	44 days
	II	54 days
	III	43 days
	IV	42 days

Language tapes donated to Barry

Dr. Dorothy Jaele, Chair of the English and Modern Language Departments of Barry University, announces the donation of language kits in French, Spanish and English to the University library. Donated by Language Arts Corporation, the comprehensive cassette tape courses will be available to all students of the University and visiting students from other schools.

Language Arts Corporation, located in Hollywood, has developed a self-teaching method for learning the three languages consisting of cassette tapes

and companion booklets contained in a compact attache case.

Pray for them

The following priests have died during the month of August in the Archdiocese of Miami. Remember them in your prayers:

Aug. 24, 1969 **Rev. Thomas L. Mc Dermott**

Aug. 26, 1977 **Msgr. George Rockett**

THE "NEW BEGINNINGS" DIVORCED AND SEPERATED GROUP is sponsoring a variety show and dance for the benefit of the St. Maurice Hunger Program on August 26th from 8 pm till midnight at the St. Maurice Social Hall, 2851 Stirling Rd. in Ft. Lauderdale. Dancing lessons and demonstrations. \$5 at the door includes set-ups. For more information call Virginia Wolffe at 963-2389 or Helen Dambrosi at 961-4138.

ST. JULIANA'S SEPARATED AND DIVORCED SUPPORT GROUP welcomes you and your family to join us for our Family Pot Luck Supper on Saturday, August 20th, at 5:00 pm in St. Juliana's cafeteria. Bring a dish to share if you like. They will also go dining and dancing and see a show at a local dinner theater on August 27th at 6 pm. For more information on either event call Sylvia, 832-0887 or Betty at 655-4653.

INJUSTICE

*Utopias
don't exist
but Christians
can alleviate
suffering in
the real world
by working
for justice
right now*

By Katharine Bird
NC News Service

While walking toward the Washington, D.C., subway late one afternoon, I passed a man of about 45 who radiated a sense of extreme anguish.

His face was slightly contorted, his body tense. He looked straight ahead, not noticing anyone around him. He walked slowly as if it didn't much matter where he was going or if he ever got there.

I could almost feel his distress.

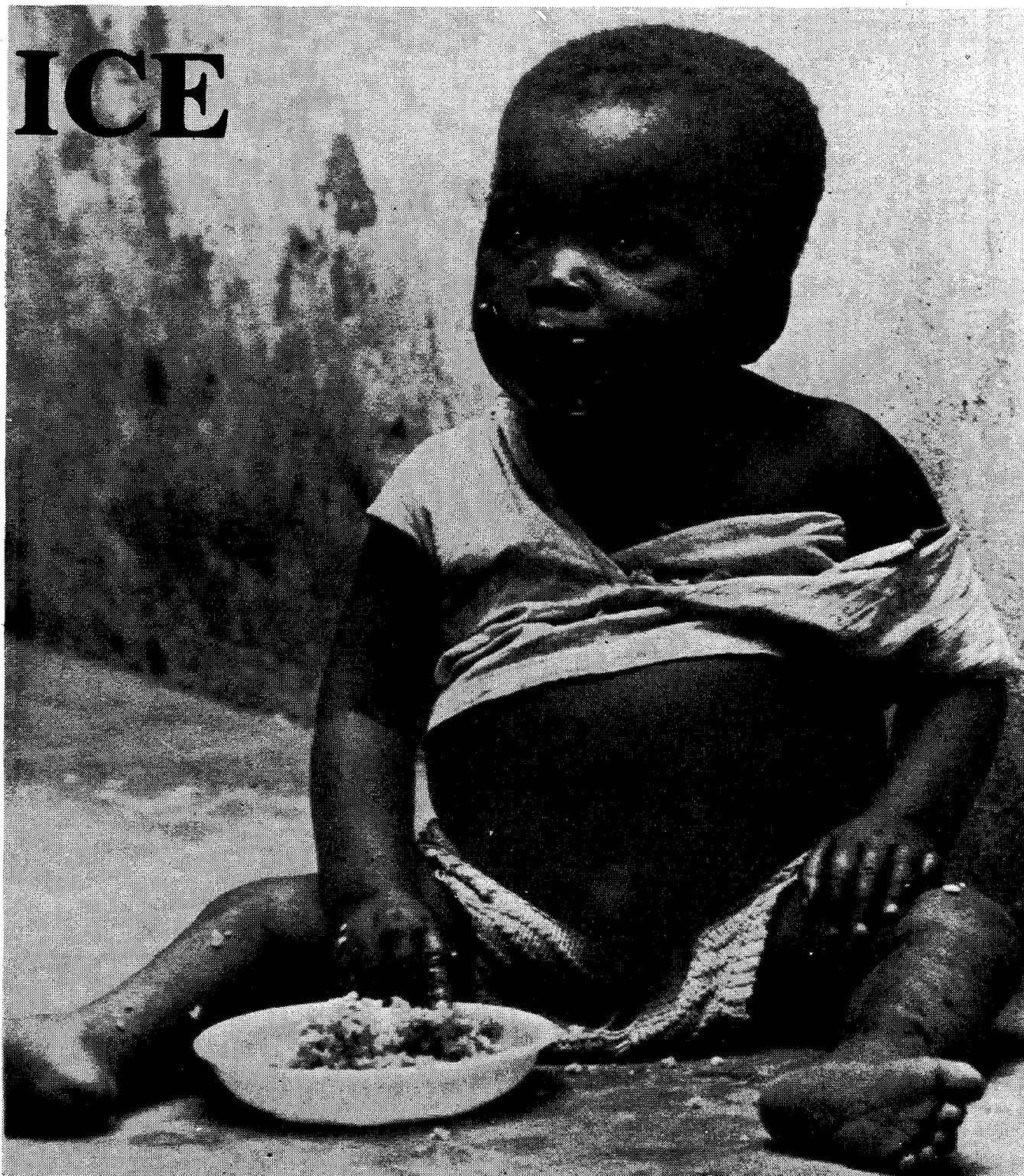
I FOUND myself longing to reach out and touch that unknown man—to offer whatever help I could. I wanted to say, "Don't worry, everything's going to be all right."

Of course, I didn't say that. But the rest of the way home I found myself wondering what might be wrong and whether that man had come smack up against some terrible event or injustice. Little by little I found myself pondering all kinds of distressing situations that people face in their lives.

● I thought of the undocumented aliens and refugees forced to leave their Central American homeland. Without proper papers, the only jobs many of them find exploit them unmercifully, paying them pitifully small salaries and no benefits.

● I thought of all those who might have been returning that day from a doctor's office with a diagnosis of serious long-term illness, but who would lack the medical insurance or the financial resources to cover expensive treatment.

● I thought of all the strangers in the city, working alone all day in offices. Shy by nature, maybe they find making friends terribly difficult and their hours away from the office a nightmare of loneliness. Increasingly isolated, some feel desperate enough to think of ending it all.



A 4-year old girl who had never learned to walk and was near starvation when she arrived at a nutrition center in Kikwit, Zaire, is gaining her health and strength with the patience and love of missionaries at the center. Christians are called to recognize injustice, both at home and abroad, and work toward establishing more justice in the world. (NC Photo).

MY ENCOUNTER with that unhappy man had set me thinking and made me acutely aware that we certainly don't live in "the best of all possible worlds," as the 18th century French philosopher Voltaire sar-

'As a beginning, we can keep trying to increase our awareness of what injustice looks like and be attentive to the needs of those around us who suffer from injustice.'

castically expressed it in the play, "Candide." I found myself wishing that the world could be different and thinking about what one person can do to help those trapped by unjust situations.

In a different kind of world, I thought, injustice would have no power. One person wouldn't exploit another, since justice would rule the relationships between people; each person would respect the other because of his or her human dignity, regardless of race or sex or religion or rank in society.

Nor would anyone be desperately lonely, for the bonds of community would embrace all. Medical care would go to those who needed it, not just to those who could pay for it.

LONG AGO in 1516 St. Thomas More created such a society. In the process he coined the term, "utopia," from two Greek words meaning "a place, nowhere." His utopia portrayed an imaginary society in which everyone participated equally. No one had to worry about basic necessities: food, housing, education and government were available to all.

For his utopia, the saint picked up on ideas conceived many centuries

earlier by the Greek philosopher, Plato, in "The Republic," an early treatise on justice.

Both creative thinkers wrote about ideal societies based on justice where men and women lived in harmony and peace. And their works bring sharply home the contrast between ideal societies and the world people actually live in.

UTOPIAS don't exist in the real world—and never will. But they give us something worthwhile to think about by making us aware that conditions in society might be different—that there are alternatives to consider in building our future.

For individuals, working alone and with others, can find ways to promote the cause of justice.

As a beginning, we can keep trying to increase our awareness of what injustice looks like and to be attentive to the needs of those around us who suffer from injustice.

By Father John Castelot
NC News Service

*The Spirit's
amazing
activity*

The activity of the Spirit is truly amazing. The Spirit manifests itself in extraordinary gifts known as charisms. These gifts are not necessarily bestowed on people for their personal sanctification—or even in view of it—but for the welfare, vitality and dynamic operation of the Christian community.

The Spirit also transforms human hearts and souls so that people become authentically human, images of their creator and Father.

The all-pervasive power of the Spirit is expressed by the author of the Old Testament Book of Wisdom this way: "For the Spirit of the Lord fills the world, is all-embracing and



By Father Alfred McBride,
O. Praem.
NC News Service

Here is a five-point program for Christian presence in the world.

1. **SAY YES** to Christ. In his Galilean and Judean ministries, Jesus urged people to say yes to him. He asked for personal surrender and commitment.

•At the lakeside, Jesus asked Peter, "Will you follow me?"

'We bless the humanitarian. But we celebrate the Christian presence because we believe it is, in the long run, more effective and saving than good deeds without Christ.'

•At Capernaum, he challenged Peter: "Will you stay with me?"

•At Gethsemane, Jesus urged Peter: "Will you pray with me?"

•And after the resurrection, Jesus faced Peter again with the demand, "Will you love me?"

All Christian presence in the world begins with a yes to Jesus Christ. How else can one hope to have a Christian presence if one is not personally committed to Christ?

2. **SAY YES** to Christ's message. It is one thing to agree to a personal union with Christ. It is another to accept his message as mediated through the Bible and the church.

Christian presence requires a continuing mastery of the message of Christ. Why so? Because one needs to know the meaning of Jesus for one's personal life and for the world.

The purpose of religion is to make sense out of our lives and give purpose to what we do. Christ's message is meant to give us meaning and a goal.

And proper Christian presence in the world means that we help others find meaning and purpose in their lives too.

3. **LOVE** the church. We should never make an artificial separation between Christ and his church. Accepting Christ includes accepting his church. How?

First, as a community of faith, love and forgiveness. The world today hungers for just such a community. Very few people, if any, can live without community attachment. People need the kind of community that will not betray them, that will not use them and fail to satisfy the basic needs of their hearts.

Our church community stands as one of the most powerful ways of establishing Christian presence in the world. We have what the world needs. So I think we ought to love the church community that has so much to offer.

But there is more: The church is an institution that responds to another hunger in the world—the yearning for stability and continuity. The reason for the institutional side of the church

knows what man says." (1:7).

ONE OF THE MOST beautiful treatments of the dynamic interior action of the Spirit is to be found in the New Testament Letter to the Romans, chapters 5-8. These chapters treat many different aspects of Christian existence and do not have the Spirit as their specific subject. But the Spirit is so intimately involved in Christian life that St. Paul is constantly referring to it.

In Romans 5:5, Paul says, "The love of God has been poured out in our hearts through the Holy Spirit who has been given to us." It is clear from the context that this "love of God" is God's love for us. This love is manifested to us by his supreme gift of the Holy Spirit.

God's love begets us as his "own dear children" (Ephesians 5:1), brothers and sisters

is to provide just such stability and continuity.

People fall away from each other—fall apart—without structure, just as they shrivel up without community. Love the church that offers this stability and continuity. For stability and continuity represent another desirable dimension of Christian presence in the world.

4. **STRESS** prayer and worship. There will never be any substantial

become more like Christ. Personal prayer and communal worship are the two classical methods for maintaining precisely this quest for union with Jesus.

The world experiences Christian presence when people reflect the fact that they are in daily contact with Jesus. When prayer and worship are absent from one's life, any attempt at Christian presence is bound to be an illusion.

because such acts are immediate. These deeds bring us to the realm of the eminently practical.

The hearers of the word should be doers of the word.

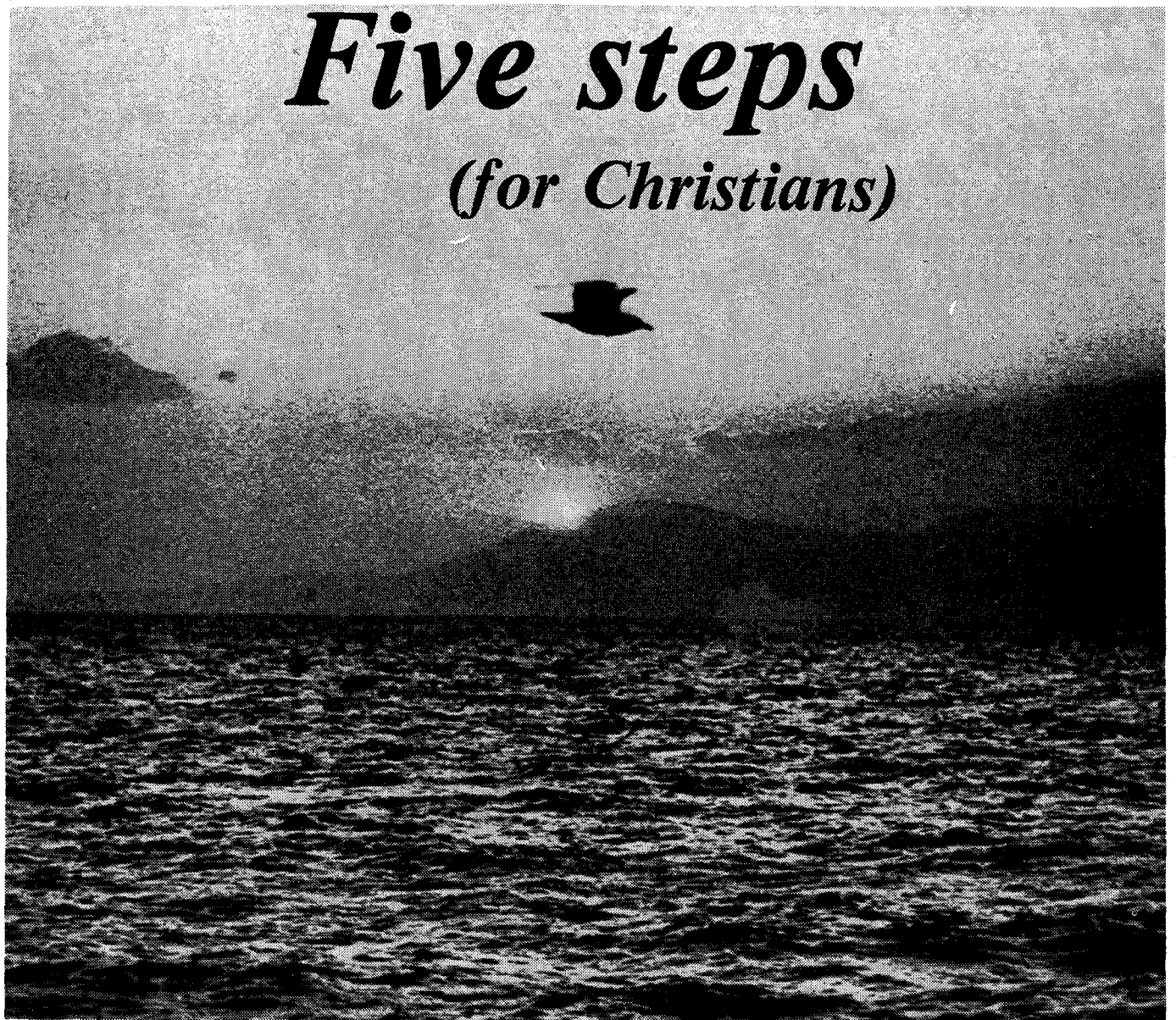
This common sense judgment is right on target, so long as the other four guidelines are in-place. We are talking after all about Christian presence. Obviously, good deeds are essential to the full picture of Christian presence. But we are speaking about more than humanitarianism.

We bless the humanitarian. But we celebrate the Christian presence because we believe it is, in the long run, more effective and saving than good deeds without Christ.

We maintain that those who say yes to Jesus and yes to his message, who love the church and who spend hours in prayer and worship are, when all is said and done, likely to be able to practice personal love and social justice more effectively.

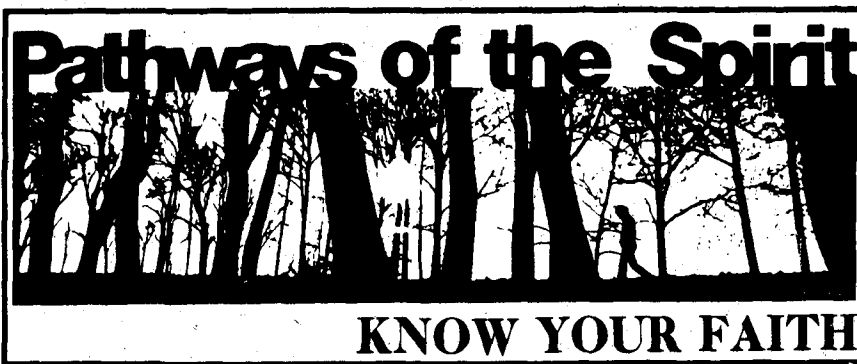
That is our Christian secret of success. For 2,000 years Christians have been around exercising Christian presence. Why? Because they followed this above plan.

It still works very well.



All Christian presence in the world begins with a "yes" to Jesus Christ. Intense prayer and worship must be present, too, before Christians can practice the personal love and social justice which people usually refer to when they speak of a Christian presence. (NC photo).

to say 'We're here'



Christian presence in the world without prayer and worship. To be able to witness Christ, one must be in touch with the Lord. One needs to deepen personal union with Jesus, to

5 **PRACTICE** personal love and social justice. When people talk about Christian presence, they usually mean personal love and involvement in acts of social justice. Why so? Mainly

of his son. "All who are led by the Spirit of God are sons of God. You have not received a spirit of slavery leading you back into fear but a spirit of adoption through which we cry out "Abba!" or "Father."

Actually, "abba" means more than just father, which would be wonderful enough. "Abba" was the term Jesus and only Jesus used in addressing God.

THE CONTEMPORARIES of Jesus thought and spoke of God as their Father, but there is not a single instance on record of anyone else addressing God as "Abba." It is a very intimate term, the kind children would use in speaking to their fathers.

While it might be going a bit far to equate it with our words "papa" or "daddy," it was certainly a term of endearment and familiar in-

timacy. Jesus' use of it indicates his awareness of enjoying a special, indeed unique, relationship to God.

Paul's point is that our possession of the Spirit enables us to enjoy the same intimacy with God. He makes it even more explicit in another passage: "The proof that you are sons is the fact that God has sent forth into our hearts the spirit of his son which cries out 'Abba!'" (Galatians 4:6).

THROUGH THE SPIRIT we are brothers and sisters of Jesus, children of his father, members of his family.

By reason of our baptism, we are, all of us, men and women of the Spirit, heirs of a long line of people in whose lives the Spirit of God has been active since the start of salvation history.

On the road for God

...priest ministers to carny folks

By Kay Urtz

ST. PAUL, Minn. (NC) -- "Father Mac, the Carney Priest" beamed.

Once again, Msgr. Robert J. McCarthy was with the people he loves, the carnival workers who have drawn him from a comfortable parish life in Watertown, N.Y., to a circuit rider's existence with a traveling carnival.

"It's like being in a branch of the service," Msgr. McCarthy said of his job as carnival chaplain with the Bill Hames Show at Riverfront Days in St. Paul. "You can't call off a war to go to church and you can't call off the carnival either."

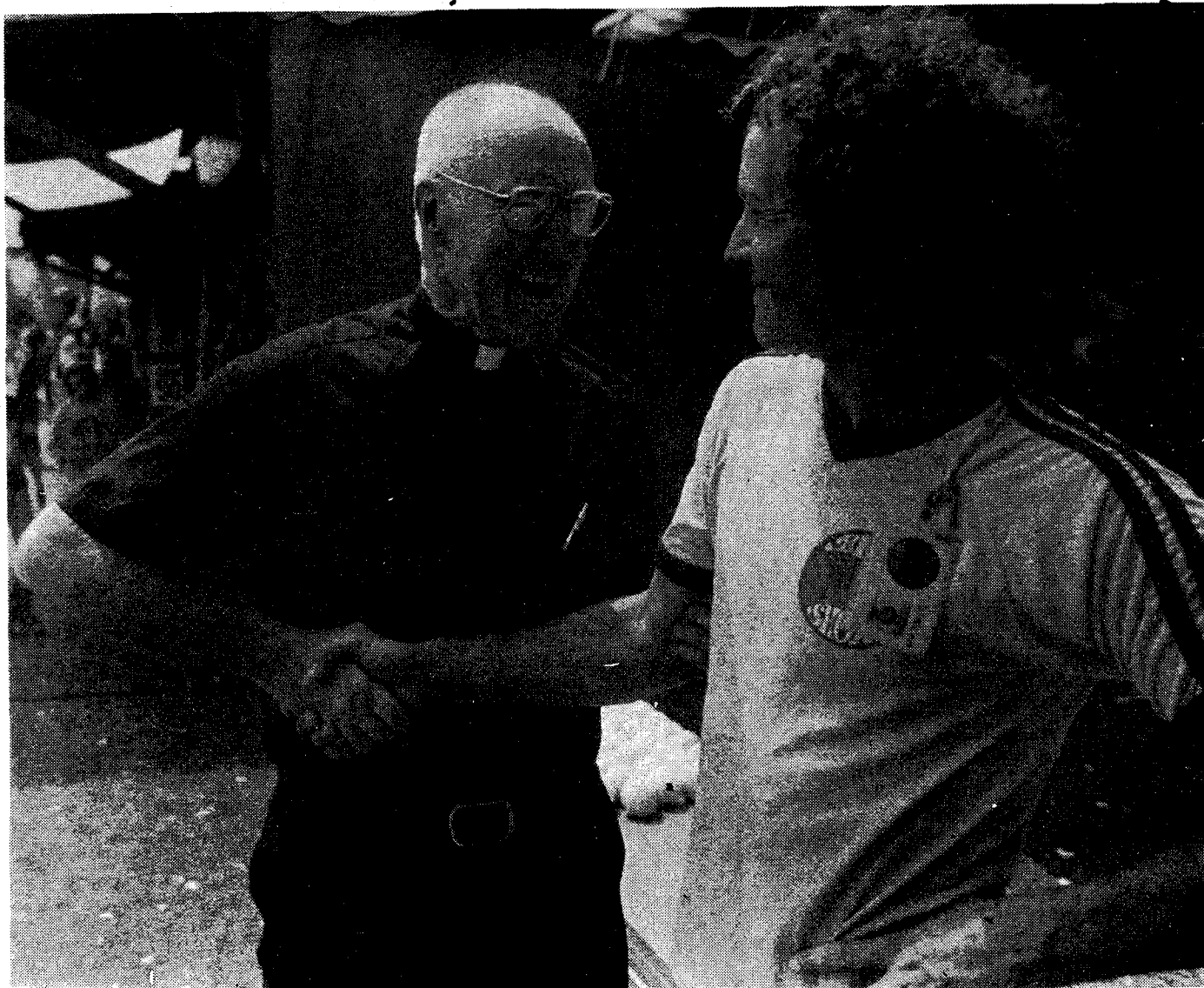
FOR APPROXIMATELY 25 years, "Father Mac" has been bringing the church to the carnival, spending about half the year on the road. He celebrates Mass, baptizes the babies born since his last visit and counsels those who seek him out in his road-show ministry.

"Everybody on the midway comes to Mass" he said. "One guy (a concession operator) puts out a sign for his employees. They're all told to be at Mass. He isn't Catholic and neither are most of his employees, but they all come," he added.

It's important for the church to be present on the carnival grounds, Msgr. McCarthy said. Carnival people "feel neglected by the church -- feel the church, any church, doesn't want them," he said.

There are 400 carnivals in the United States, employing some 100,000 persons, Msgr. McCarthy said. He estimated that 30,000 employees are Catholics, but because of the shortage of carnival clergymen, the monsignor ministers to all faiths.

Not a thwarted sideshow man himself, Msgr. McCarthy explained, "it just seems like the Lord wanted me



Msgr. Robert J. McCarthy gives a warm handshake to Raymond Hill, a carnival worker, during Riverfront days on Harriet Island in St. Paul Minn. "Father Mac" has traveled the carnival circuit for 25 years.

to do this, and somebody had to."

IN 1970, he was appointed by Pope Paul VI as the official chaplain to carnivals in the United States under the Vatican's Pontifical Commission for

the Pastoral Care of Itinerant People.

Four priests throughout the country are part-time carnival chaplains, but Msgr. McCarthy, 64, said he wishes more would begin to train under him.

"IT'S EXHAUSTING, all the travel. I've been in Newfoundland in the morning and Davenport, Iowa, that night," he said. "I'd like the help."



A LAKOTA PRAYER...

Great Spirit, you are everything, and yet above everything.

You are first and always have been.

Through you our children will have strong hearts and they will walk the straight path in a sacred manner.

Help me to walk the sacred path of life without difficulty, with my mind and heart continually fixed on you! Amen.

Ecology: the short course

By Hilda Young

We visited some old friends recently for dinner. I should have suspected something when Rosalind snatched the eggshells from the garbage sack where I'd thrown them for her and placed them gingerly into a bowl in her cupboard.

It wasn't long, however, before I realized Roz and Fred had changed. I was about to put a soda can into the garbage when Fred took it from me and set it carefully on a board on the floor.

"WATCH THIS," he said. I watched horrified as Fred leaped into the air and landed with both feet on the can, flattening it to the board.

My husband nudged me and whispered deadpan out the side of his mouth: "Bow politely from the waist and see if he can grab a pebble from your open palm before you close it. If he can, it's time for us to leave this monastery."

I IGNORED HIM. "Listen, Fred," I smiled, "if it's about the time we gave you the can with cement in it when we were playing Kick the Can as kids... that was a long time ago."

Fred picked up the flattened can and put it into a kitchen drawer filled with other ones. "Makes them easier to store."

"We're really into recycling," Rosalind beamed.

"Not martial arts?" spouse inserted. I elbowed him.

"I only do that with aluminum cans," Fred laughed.

"I can see recycling glass that way could have its drawbacks," spouse nodded.

TO BE CANDID, we were impressed with their commitment to less waste and we told them so. "Thanks," said Fred, "but there's another reason too." He pointed out the window at a new hammock and power mower. "Bought those with what we recycled." My husband's eyes lit up. I know the look.

Before the evening was over, we had put coffee grinds, potato peels, cauliflower cores and carrot tops in a special sack for compost. We visited while Roz and Fred tied the month's papers into bundles. Roz showed us her secret stash of coffee can lids. George showed us a ball of rubber bands you wouldn't believe.

Then we discussed the fluctuating market on scrap copper and tin and debated theories on why paper dealers don't want magazines.

I never did have the nerve to ask about the eggshells.

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