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Catholic Archdiocese of Miami

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Silver Jubilee Year

Sisters wary of study group

By NC News Service

At separate mid-August forums, U.S. religious pondered the place of female and black religious in the church and worried about the Vatican-mandated U.S. bishops' commission to study the condition of U.S. religious orders.

The concerns were raised at meetings of several different groups: the National Assembly of Religious Women in Chicago Aug. 11-14; the Leadership Conference of Women Religious in Baltimore Aug. 14-18; and the combined conference Aug. 8-12 in Jackson, Miss., of the National Black Sisters' Conference, the National Black Catholic Clergy Caucus and the National Black Catholic Seminarians Association.

Drawing much attention at the LCWR and NARW meetings was the

Continued on page 13



ONE LAST TIME

Despite posted "no fishing" signs around a lake at the Holy Ghost Monastery in Conyers, GA, some boys know that if you ask the right monk you can get

permission. Besides, there won't be much time for fishing next week, after schools open, Catholic schools in the Archdiocese included. See Page 11 (NC photo).

A promise for the unborn

Turns shy mother into fulltime political activist

By Betsy Kennedy
Voice staff writer

Ask anyone who knows Ardie Lamm and they'll tell you. She is a woman of her word. So when she promised God that she would give six months of her life to fight for the rights of the unborn, she meant what she said.

But that was two years ago, and the promise has stretched into a life-long commitment which will end only when the unborn are fully protected by law and the millions who have already perished are recognized as true human beings.

"The Holy Spirit just tapped me. When someone that strong is pulling you to do something, how can you turn Him down?" she said.

Lamm is a field representative for the National Committee for the

Human Life Amendment, a responsible job which sometimes puts her promise to a stringent test.

Recently, she met with pro-lifers in the Miami Archdiocese seven U.S. congressional districts and discovered

'You can talk all you want to about the beautiful baby, but until a woman sees what an abortion does to that baby, she won't change her mind.'

that only about half of the parishes were represented by a pro-life parish chairman. To maintain a lifeline on political activity, each parish should have a chairman who is affiliated

with a Congressional District Action Committee, a non-sectarian group.

Lamm met the challenge and before her visit was concluded she had established a CDAC chairman for each of the districts. She also met with Fr. Daniel Kubala, director of Respect Life in the Archdiocese, and together they established an instructive manual for respect life chairmen in each parish and church, consisting of political, educational and other services.

Family duties

When not involved whole-heartedly in her job, the publicity shy young divorcee likes to spend time with her 10-year-old daughter. A delicate balance is required between her frequent travels and her warm and caring mother's role.

"Somehow I never seem to worry about who will care for my daughter when I'm traveling because God always seems to direct me to a friend or reliable neighbor who will look after her."

There was a time when she never would have considered leaving her daughter. Her traditional family life was shattered when her husband walked out on her five years ago, forcing her into years of arduous night courses at Florida State University, and then the most fearful step—entering the work force.

The once reticent Lamm never suspected just how much potential she had. Nor did she ever dream that she would gain the strategic skill of a four-star general (her battlefield is the congressional floor). She also

Continued on page 12



REAGAN LAUDED — President Reagan receives the first St. John Neumann award from first Msgr. Ludvik Nemecek of Chestnut Hill, Pa., executive council president of the Czech National Chapel, as Stanely Walcek of Oxen, Md. looks on. (NC photo from UPI)

Dorothy Day a saint?

CHICAGO (NC) — The Catholic Worker Movement's co-founder, Dorothy Day, should be canonized, urged an editorial in Salt, the Claretian Fathers' and Brothers' magazine on social justice issues.

Miss Day, known for years of social justice activities, died Nov. 29, 1980, at 83.

She was a pacifist, supported workers' rights, established homes for the needy, spent time in jail for various causes, and lived her life among the poor.

Miss Day is "certainly a saint for our time and place," wrote Father Henry Fehren in an editorial in the September 1983 issue of Salt. "So let's canonize her now."

The magazine said it will serve as a clearinghouse for information on Miss Day as part of the canonization effort and asked people to submit written testimonials of her influence on their lives. Miss Day, with Peter Maurin, founded the Catholic Worker Movement during the Depression.

"Just as different truths of the faith are emphasized in different times of the church's history, so some saints

seem to be suited for certain times," Father Fehren wrote.

The priest, who met with her many times over 30 years, said, "What impressed me most was her perseverance — year after year living an austere life in the grimmest of conditions, being jailed again and again, never giving up in doing the works of mercy, never getting cynical, never letting her love of God and people dissolve.

"Anyone can be saintly for a week or two, or even a year, but to persevere from youth to old age, to remain on the cross until death — that is the mark of true holiness," Father Fehren wrote.

"Dorothy is a saint for our times because she is a lay woman," he said. "Most of the canonized saints and saints by acclamation are nuns, brothers, priests and bishops; yet the church is almost entirely made up of lay people, and the emphasis in our time is on the work and responsibility of the lay people of the church."

"But more important than that, Dorothy was an independent lay person," he added. "She did not ask the church officials for permission to do her works of mercy."

News at a Glance

U.S. priest wins Magsaysay

MANILA, Philippines (NC)—An American priest, Father Aloysius Schwartz, has been named winner of the 1983 Magsaysay Award for International Understanding. Father Schwartz, a Washington, D.C., native, received the award for his efforts to bring help from abroad to the people of South Korea. He operates orphanages, hospitals and a home for destitute men in Seoul and Pusan, South Korea. He will receive a gold medallion and \$20,000 from the Magsaysay Foundation, named after a Filipino president killed in a plane crash in 1957.

'Anchor' says homosexual should resign

FALL RIVER, Mass. (NC)—The Anchor, newspaper of the Fall River Diocese, called for the resignation of Rep. Gerry Studds (D-Mass.), admitted homosexual who was censured by the House of Representatives. A House investigating committee reported he had a sexual liaison with a 17-year-old congressional male page in 1973. "Painful as it may be for some to accept, Congressman Studds should not be representing the people of southeastern Massachusetts in the House of Representatives. The decent thing for Mr. Studds to do would be to resign," said the Anchor's July 29 editorial, written by Father John F. Moore, editor.

Bishop Sullivan meets hunger strikers

KANSAS CITY, Mo. (NC)—Voicing his emphatic support for the release of government-owned surplus commodities to feed the nation's hungry, Bishop John J. Sullivan of Kansas City met with members of the Community for Creative Non-Violence as they fasted at the Liberty Memorial. Bishop Sullivan commended the fasters for witnessing to mankind's responsibility to the poor, but said he could not morally condone their open-ended hunger strike if the fast seriously endangered their lives.

Innocent suffer in Guatemala

OKLAHOMA CITY (NC)—Large-scale political violence against innocent people is a major problem in Guatemala, said Archbishop Charles Salatka of Oklahoma City after returning from a one-week fact-finding visit to the Central American country. Indian tribes are the main targets, according to many of the reports given to Archbishop Salatka. Blame for the brutality was more generally attributed to the army than to the guerrilla factions, the archbishop said. Archbishop Salatka and three other U.S. bishops visited Guatemala with Thomas Quigley, adviser on Latin America to the U.S. Catholic Conference.

Kansas bans burning fetuses

WICHITA, Kan. (NC) — The City of Wichita has banned the disposal of human fetuses in a city-owned incinerator after seeing a pro-life group's photos of fetuses sent for incineration. Wichita's city manager and director of community health jointly issued the ban in an administrative order. The order also urged hospitals using the incinerator to find other ways of disposing of non-fetal human tissue.

Burger knocks 'legal warriors'

LONDON (NC)—Lawyers should be healers and peacemakers, but too many act instead like legal warriors "eager to do battle," U.S. Chief Justice Warren E. Burger said during dedication festivities for the University of Notre Dame's new London law school center. The chief justice also warned that if lawyers do not regulate their profession themselves, legislators will do it for them. "Lawsuits ought to be the last resort—like war," he said. "Lawsuits and wars often occur when the lawyers and statesmen fail in their role as healers and peacemakers."

Study gives high marks to Catholic schools

WASHINGTON (NC)—Catholic schools have clear goals which emphasize the development of character and community-building in addition to academic achievement, according to a study being conducted by the Chief Administrators of Catholic Education. The first part of the CACE "Study of Effective Catholic Schools," has been completed and considers three issues—ability grouping, merit-pay master teachers and finances. Anthony Bryk, a senior research associate of the Huron Institute of Cambridge, Mass., and one of the principal investigators, said parents, students and teachers in Catholic schools share a consensus about the purpose of education and are strongly committed to achieving this purpose.

Pilot columnist dies

BOSTON (NC)—A Mass of Christian Burial was celebrated July 22 for Msgr. George W. Casey, 87, a columnist for the Pilot, Boston archdiocesan newspaper. Msgr. Casey, who died after a long illness, wrote his column, Driftwood, for the Pilot from 1950 to 1980. He also was a special columnist for the daily Boston Herald. He was ordained a priest in 1920 and was a leader in the ecumenical movement and a defender of civil rights and civil liberties.

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'Dream II' march gets Catholic backing

By NC News Service

Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference has written to all U.S. bishops, restating USCC support for the 20th anniversary March on Washington, and pointing out that march organizers have made "serious efforts" to accommodate Jewish concerns.

In the last weeks before the Aug. 27 observance, Catholic groups across the nation raised money to help unemployed or handicapped people get to the march, several U.S. dioceses or diocesan agencies promoted the march and four bishops said they would attend.

The 20th Anniversary March on Washington for Jobs, Peace and Freedom begins at 8 a.m. on the Mall in Washington. The main march program takes place at 1 p.m. at the Lincoln Memorial.

The march will commemorate the Aug. 28, 1963 March on Washington, led by the Rev. Martin Luther King, Jr.

IN AN AUG. 18 memo to bishops, Msgr. Hoye said, "Recent press accounts have called attention to the fact that some organizations, traditionally supportive of civil rights concerns, have not endorsed the march."

He said "several Jewish organizations" had withheld support because of what they believed to be "an implied criticism of Israel's military policy" in march materials.

"The organizers of the march have discussed this matter at length with representatives of Jewish organizations and have amended the problematic language in an attempt to avoid any possible misunderstanding," Msgr. Hoye said.

"In short, while not all groups are supporting the march, serious efforts have been made to accommodate the concerns raised by Jewish organizations," he said. "One of the largest Jewish organizations, the Union of American Hebrew Congregations, remains a full supporter of the march."

The memo pointed out that Archbishop John Roach, president, had endorsed the march on behalf of the USCC and National Conference of Catholic Bishops.

THE ARCHDIOCESE of Washington will hold a prayer service for Catholics in the march on Aug. 27 at 10:30 a.m. in Lafayette Square, near the White House. Auxiliary Bishop Eugene Marino of Washington, one of the nation's seven



On Aug. 28, 1963, more than 200,000 civil rights demonstrators gathered near the Washington Monument for the March on Washington. The 20th anniversary march this weekend will call attention to unemployment, the arms race and human rights conditions. (NC photo from UPI).

black bishops, will give a short homily at the service.

Archbishop James A. Hickey of Washington, who will address the march, has urged parishes in the archdiocese to participate in the march as "an important sign of the church's continuing concern for racial justice and human rights."

Also expected to attend the march are Bishops P. Francis Murphy, auxiliary of Baltimore, and Walter Sullivan of Richmond, Va.

Several dioceses promoting the march did so through ecumenical and interfaith coalitions.

"It's a very broad coalition we've been working

with locally on the march—Hispanics, blacks, religious, peace and labor groups," said Gary Koos of the diocesan office of social concerns in Bridgeport, Conn.

NINE BUSES and several cars were expected to carry about 450 Bridgeport citizens to the march, Koos said. About 25 percent of the Bridgeport contingent are Catholics, he said.

"People are going because King spent a lot of time organizing here and because we are seeing a resurgence of the Ku Klux Klan, racism and anti-semitism in this area," Koos said.

Cardinal urges calm in Philippines

MANILA, Philippines (NC)—Cardinal Jaime Sin of Manila, echoing fears expressed by political leaders, urged calm in the nation after Benigno Aquino Jr., chief political rival of Filipino President Ferdinand Marcos, was assassinated Aug. 21.

Aquino was shot in the head as he arrived at Manila's airport to end a

three-year exile in the United States.

Security police guarding the 50-year-old former Filipino senator killed the alleged assassin, who was not immediately identified.

Marcos denied opposition charges of government responsibility for the assassination. He said the government had tried to stop Aquino from return-

ing because of "confirmed reports of the serious conspiracy against his life" and tried to protect him when he decided to return despite the warnings.

Cardinal Sin cited Aquino's commitment to political reform without violence, saying, "If we allow his death to fan the flames of violence and division, then he will have died in vain."

Leaders of 12 political opposition groups issued a joint appeal Aug. 22, urging the people to unite in a peaceful campaign to restore democracy. Leaders and political analysts in the Philippines and abroad voiced strong fears, however, that the assassination could push many peaceful opponents of Marcos into the Marxist New People's Army or other guerrilla groups.

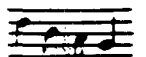
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Pope at Lourdes asks end to 'subtle' religious persecution

LOURDES, France (NC)—Illuminated by the flames of thousands of candles, Pope John Paul II called Aug. 14 for an end to religious persecution throughout the world.

The pope closed the first day of his 30-hour visit to Lourdes and Tarbes, France, by joining in the traditional nightly candlelight procession at Lourdes, one of the world's most famous Marian shrines.

In an address to 200,000 people after the procession, he also pointedly criticized the government of French President Francois Mitterand, with whom he had met earlier in the day.

As examples of those suffering from religious persecution in the form of "permanent restriction of personal freedom or social discrimination," Pope John Paul listed "parents who are refused the possibility of securing for their children an education built on their faith."

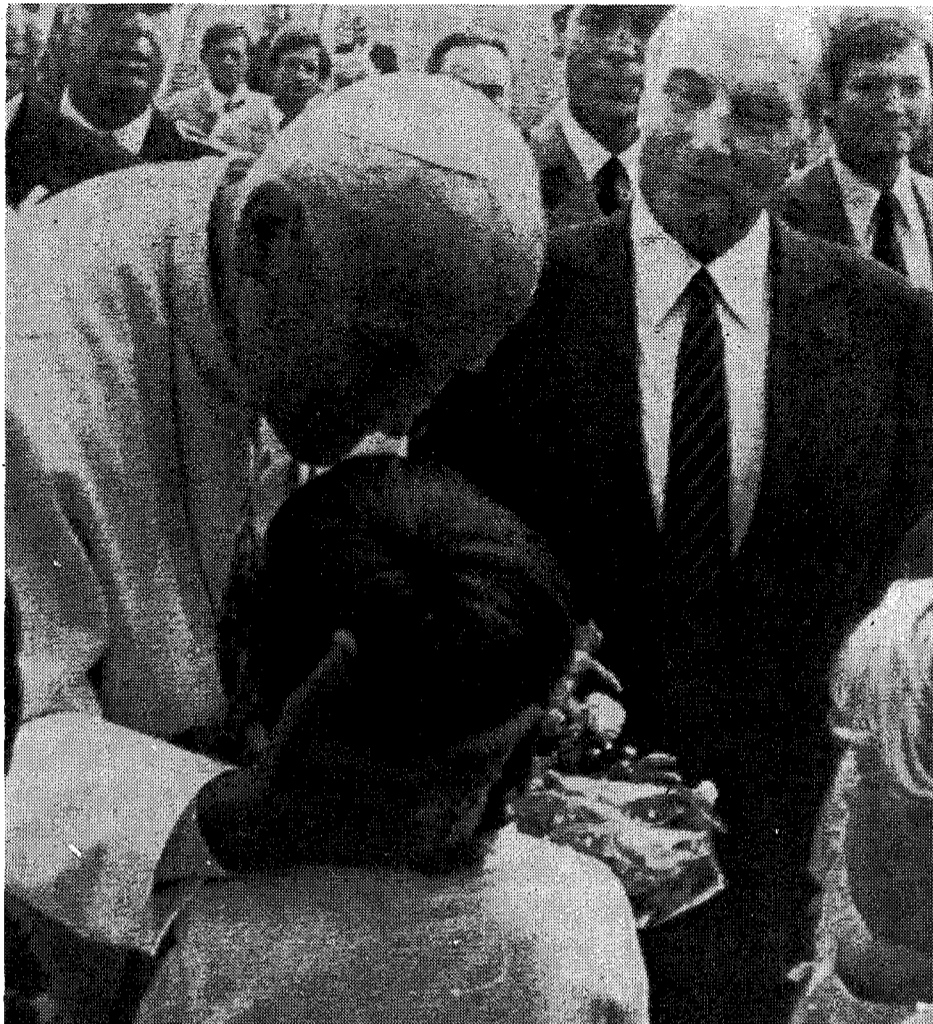
THE FRENCH church and the pope have strongly criticized a plan by the country's Socialist government to nationalize Catholic schools.

"Today, to prisons, concentration camps, hard labor, expulsion from one's own country, have been added other forms of punishment, less remarked upon but more subtle: not a bloody death, but a sort of civil death; not only segregation in a prison or in a camp, but permanent restriction of personal freedom or social discrimination," Pope John Paul said. "There are hundreds and hundreds of thousands of witnesses to faith, very often ignored or forgotten by public opinion," he added.

"They are believers forced to meet secretly because their religious community is not authorized," the pope said. "They are parents who are refused the possibility of securing for their children an education built on their faith."

The Vatican gave no details about Pope John Paul's hour-long private meeting with Mitterand. The topic of Catholic schools in France was believed to have been a key theme.

ASKED ABOUT his talks with the pope, Mitterand said they discussed



With French President Francois Mitterand at his side, Pope John Paul II embraces a child who gave him flowers at the Lourdes airport. (NC photo from UPI)

"international affairs: peace and freedom, the problems which have come up since our first meeting in Rome (Feb. 27, 1982), those which have become worse and the rare ones which have improved."

The pope was visiting France at the invitation of church officials and not as a head of state.

The pope's meeting with Mitterand took place shortly after his 3:15 p.m. (9:15 a.m. EDT) arrival at Tarbes-Ossun airport, about 10 miles from Lourdes. Upon arrival, the pope did not kiss the ground, in contrast to his first trip to France, in 1980, when he kissed the ground.

POPE JOHN Paul, making his 19th visit outside Italy since his election to the papacy in October 1978, became the first pontiff to travel during his

pontificate to Lourdes, one of the most popular and widely known of all the world's Marian shrines.

In his first talk upon arrival in France, Pope John Paul called Lourdes "a gathering place for all those in the world who believe in the Gospel, for all those who pray, for all those who suffer, for all those who seek forgiveness for their sins, for all those who yearn to rediscover in the church the roots of their communion in faith and charity."

This year marks the 125th anniversary of Mary's appearances in Lourdes and the 50th anniversary of the canonization of St. Bernadette, the local girl to whom she appeared.

Pope John Paul's first stop after reaching the Marian shrine was at the Grotto of Massabielle, where he drank a glass of the spring water.

"Every country has its famous shrines in which the presence of Mary

is particularly honored and invoked," said the pope, who has visited Marian sites in his native Poland and in other countries during his papal trips.

"It seems to me that there is a special grace here in Lourdes," he said. "It is an exceptional place of grace."

ABOUT 100,000 people greeted Pope John Paul at the grotto, with part of the crowd spilling over into the nearby meadow.

A contingent of 3,500 policemen and civil guardsmen handled security for the papal visit, carrying out what officials called "non-systematic checks" with metal detectors.

The security issue had caused a minor clash before the trip between the French church and government officials. The government wanted harsher security measures which the church thought would decrease attendance at papal events.

But church and state seemed to reach an accord about security matters after a bomb exploded at the shrine during the early morning hours of Aug. 12.

A group called Arret Cures (Stop the Priests) claimed responsibility for the explosion and threatened other "anti-clerical actions" during the visit of the pope. The group called the pope "the chairman of the board of the Vatican multinational."

Two women and a man were arrested late Aug. 13 in connection with the bombing.

On Aug. 14 Pope John Paul made no reference to the bombing at Lourdes.

IN HIS FINAL talk of the day, the pope said the prayers at Lourdes should be for the intentions of "the whole world and the whole church."

"Let them have a place in our prayer, these men and women throughout the universe who are suffering from hunger or other scourges, from the devastation of war, from the displacement of populations; those who are the victims of political and other forms of terrorism," he said.

The pope also asked prayers for the victims of hatred, oppression and injustices such as being "kidnapped, confined illegally, tortured, condemned with no guarantee of justice."

"May the attitude of leaders change, and may the victims receive comfort and courage," he added.

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Chad war halts evangelization

By NC News Service

Flare-ups in the 19-year-old civil war in Chad have hampered Catholic Church activities in the African country, especially in the capital of N'Djamena, according to FIDES, the news service of the Vatican Congregation for the Evangelization of Peoples.

'The most urgent problem is reconstructing buildings, including the Catholic cathedral, destroyed by bombings.'

The country's 233,000 Catholics represent slightly more than 5 percent of the population of land-locked Chad, a former French colony which gained independence in 1960. The total population is 4.5 million.

In the Archdiocese of N'Djamena, the most urgent problem is reconstructing buildings, including the Catholic cathedral, destroyed by bombings, FIDES said.

FIDES also said that present fighting between Libyan-backed rebels and Chadian government forces in the north has hindered church evangelization efforts in the region.

"The pastoral activity will be conditioned by the evolution of the political situation," said FIDES.

Northern Chad, which borders

Libya, is populated by a majority of nomadic Moslems. In the more densely populated south, the population is composed mainly of Christians and animists.

Besides the Archdiocese in N'Djamena, the Catholic Church in Chad has dioceses in the southern cities of Moundou, Pala and Sarh.

Of the 143 priests in Chad, only eight are native diocesan priests. Other church personnel include 34 brothers and 166 nuns.

FIDES reported that Chad has 29 major seminarians.

TO FILL the vocations gap, the bishops are training lay catechists. Currently, more than 1,000 catechists are working in the country's four dioceses.

"In many cases, evangelization at the level of the local community will depend ever more on the pastoral services of the catechists," said FIDES.

This summer, the civil war has intensified as Libyan leader Col. Muammar Kaddafi moved troops into northern Chad to support the guerrillas.

Advances by the Libyan-backed rebels have caused France and the United States to increase their support for the government.

The United States has restricted its military aid to equipment, saying that France must bear the main responsibility, because of its 1976 military cooperation treaty with Chad.



STILL MISSING—A poster with a photograph of missing 15-year old Vatican citizen Emanuela Orlandi pleads for information on the girl, kidnapped by a group calling itself the Turkish Anti-Christian Turkish Liberation Front. The girl's father, who works as a messenger for the Vatican, and Pope John Paul II have pleaded several times for her release. Her captors at first demanded that papal assailant Mehmet Ali Agca be released in return for the girl but in early August asked that the pope publicly state Agca "is a human being like Emanuela Orlandi." (NC photo from UPI).

Russian: Polish priests back overthrow

MOSCOW (NC)—A senior Soviet Communist Party official has criticized some priests within the Polish Catholic Church for backing counterrevolutionaries seeking to overthrow the communist system.

The official, Leonid M. Zamyatin, was alluding to the support given by many Catholic priests during August 1980 to the formation of Solidarity, the first legally recognized union in the Soviet bloc to be independent of the Communist Party.

"During the events of August 1980, the church was to a certain extent on the side of the counterrevolutionary forces," said Zamyatin, head of the Communist Party's international relations department, Aug. 20.

"A certain part of the clergy was still trying to damage the interests of socialism in Poland," he said.

OTHER PRIESTS were "more sober-minded" and maintained a degree of cooperation with the government, he added.

Solidarity was granted legal recognition by the Polish government after a series of strikes in August 1980 paralyzed the country. During the strikes, many priests celebrated Masses

for the workers and Catholic symbols such as crosses and photos of Polish-born Pope John Paul II were prominent at strike sites.

At the same time, members of the

Catholic hierarchy helped mediate the recognition of Solidarity and asked workers not to continue public demonstrations which disrupt national life.



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'Fascist' priest aided Nazi's escape—Report

WASHINGTON (NC)—Klaus Barbie, a former Nazi Gestapo official known as the "Butcher of Lyons," France, escaped from postwar Europe with the aid of the U.S. Army's Conunterintelligence Corps (CIC) and a priest with Nazi ties, according to a Justice Department report.

In February, Barbie, 69, was expelled by the government of Bolivia, where he had lived for 32 years, to France, which had sought his return for more than 30 years.

He was head of the Gestapo in Lyons from 1942-44 and is being charged by France with "crimes against humanity." He is said to have deported thousands of people to Nazi death camps and to have killed and tortured others.

He was allegedly aided in his escape by a smuggling operation known as the "Rat Line," run by Father Krunoslav Draganovic, a Croatia priest described as a seminary teacher in Rome and a refugee assistance official with the Vatican.

FATHER Draganovic, according to old NC News files on him, was affiliated with the Nazi-occupation government of Yugoslavia during the war.

He was described by the CIC,

according to the Justice Department report, as a "fascist and war criminal whose contacts with South American diplomats are of a similar class."

Although Father Draganovic allegedly supplied Barbie with a fake International Red Cross Passport, the priest in other cases used documents obtained from South American diplomats, Italian authorities and from the National Catholic Welfare Conference, the Justice Department said.

The National Catholic Welfare Conference, predecessor of the U.S. Catholic Conference and National Conference of Catholic Bishops, ran an extensive refugee assistance program in Europe after World War II.

According to the report, as cited in news accounts, the U.S. Army's CIC employed Barbie after the war as an informer and operator of an intelligence network which the United States used to spy on activities of France and the Soviet Union.

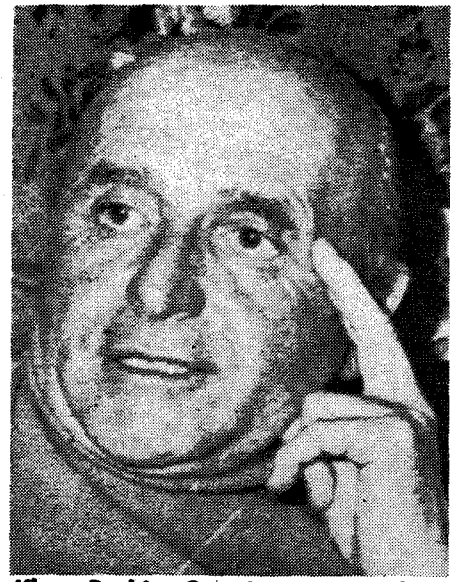
BARBIE was known as a Gestapo agent but not as a wanted war criminal during the first two years of his work for the CIC, according to the report. Then, in 1949, during a trial of another suspect, allegations of Barbie's wartime activities surfaced.

Among them was the charge that he had used acetylene torches on prisoners' feet during torture sessions to get them to talk. Nonetheless, despite the allegations and requests by France for Barbie's capture so that he could be tried, the CIC continued to shelter him, according to the report.

Eventually, according to the Justice Department, Barbie was smuggled out of Europe via Father Draganovic's network.

Father Draganovic, who died in July in Yugoslavia, was a "ruthless and unscrupulous man" who charged large amounts for his smuggling services, said CIC materials cited by the Justice Department. The going rates for the Rat Line were defined as \$500 for a child, \$1,000 for an adult, \$1,400 for somebody important and more than \$1,500 for someone over age 60.

ACCORDING to a book, "Barbie: Butcher of Lyon," by British Broadcasting Corp. journalist Tom Bower, during the CIC's efforts to get Barbie out of Europe in 1952, "Father Draganovic had been discovered on one of the earliest Rat Line operations in Trieste (Italy) and had proved to be enormously valuable for the American operation, especially because he had good contacts with organizations of displaced persons, which managed



Klaus Barbie: Croatian priest aided escape

quotas for emigration to South America." "There continued to be mysterious elements to Father Draganovic's background and activities well after the war. In 1967, when he was 64, he turned up in Yugoslavia, from which he had been exiled for 25 years.

Countering a rumor then circulating in Europe, he denied he had been kidnapped by Yugoslavian agents. He reportedly was put under several months' detention by the Yugoslavian government—which earlier had tried members of the wartime pro-Nazi government as war criminals.

After his return to Yugoslavia, Father Draganovic denied he had been a collaborator with the Nazis. During his years in Exile, he had been a vocal critic of the Yugoslavian communist government, which came to power after the war.

Father Bruce Ritter



"Do you need a job, a place to stay, some money, a chance to travel, security, salvation, happiness, acceptance, friendship, love?"

They came, one by one, at ten minute intervals. They came to ask that question of our kids. Ten young men and women, 18 and 19, each carrying knapsacks, infiltrated UNDER 21. They were homeless, they said. They had "problems at home", they said. They needed shelter, they said.

They lied. They were actually members of a vicious cult headquartered in Philadelphia, with centers in Brooklyn, Boston, Baltimore, Washington, DC, and Montreal. They call themselves The Church of Bible Understanding—or, as they like to be known—the "We People".

"Come with us and find the truth," the liars said. "Come with us to Philadelphia!"

An irresistible invitation to vulnerable, hurting kids who needed and wanted all those things instantaneously. No more hard decisions about getting their heads together, about taking responsibility for their own lives. No more hard choices about schools. No more thinking through what it means to be accountable to yourself.

Seventeen of our kids ran upstairs and excitedly packed their bags: money, jobs, travel, security! Philadelphia!

Our counselors pleaded with them, trying vainly to stem the exodus. But it's hard to argue with needy longing kids caught up in the hope of instant fulfillment and instant solutions to tough problems.

The kids piled into three vans the cult had hidden around the corner, and took off—they thought—for the "Young Sheep House" in Philadelphia—a kind of indoctrination center for new recruits—and wound up in Brooklyn!

What our kids found was not happiness, fulfillment, and instant salvation in Philadelphia; but heavy and intense indoctrination sessions lasting until 3 and 4 in the morning in Brooklyn.

"I couldn't go to the bathroom without getting permission, Bruce. They kept chanting the Bible at us, Bruce. It was 3 AM."

"They wouldn't let me go to sleep," Billy was outraged. "Besides they said I was going to Philadelphia and they brought us to Brooklyn! I live in Brooklyn, Bruce."

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

THE LURE OF CULTS

"I couldn't leave, Bruce. They said I would go to hell and that awful things would happen to us if we left."

"They wanted us to confess our sins in front of everybody, Bruce. They yelled at some of the kids until they cried."

"Girls are always supposed to serve the men, Bruce. That's why God made us," Mary was indignant, "to cook all their meals and everything."

"There were lots of kids there, Bruce. They wouldn't let us leave. There were locks and guards and bolts."

"They want you to work in their rug cleaning business and give them back all the money you earned. I worked for that money, Bruce!"

The "We People" apparently delighted by their "catch" returned to UNDER 21 the next night and brazenly parked their van right in front of our Center: trying once more to lure away some of our young and impressionable youngsters. One terrified 12-year-old fled back inside UNDER 21.

ENOUGH! Our angry—and quick to respond—attorneys immediately drew up the necessary legal documents and by 10:15 that night obtained from Supreme Court Judge Richard W. Wallach a temporary restraining order. The order prohibited members of this cult from entering UNDER 21, or enticing any resident to leave our Center. By 11:30 that same night, our attorneys presented the documents to the cult's headquarters in Brooklyn.

Back at UNDER 21, our Public Relations staff immediately informed the media; our counselors calmed and reassured the kids.

Later that night, two of our kids phoned our staff from Brooklyn, pleading to be rescued from the cult headquarters. Covenant House immediately called the police and explained the situation. The police rushed over and demanded that the two young men be permitted to leave the "Young Sheep House."

One of the boys released—a real street kid and definitely no cream puff—said fervently: "I was never so glad to see a bunch of blue uniforms in my life."

What kind of man runs such a crazy outfit? What kind of man would send out legions of brainwashed kids to recruit, with lying promises, other equally fragile kids? The founder and leader of this cult is a man named Stewart Trail, a former vacuum cleaner salesman. Trail founded his cult in 1971 in Allentown, Pennsylvania, and immediately began to attract followers—and establish lucrative businesses for them to work in.

Three months ago some Philadelphia members of his cult were arrested for savagely and repeatedly beating Trail's own 12-year-old son Donald, at Trail's request, to "discipline him". Young Donald was beaten first with a belt, then with boards. "We didn't want to hit him with

the board, but the belt had no effect," said a member of the cult. "We stopped when the board broke. Then he was told to read a verse in the Bible."

For thousands of years, charlatans and deceivers have wrapped themselves in religious garments and exploited the credulity and ignorance of their followers. It's particularly despicable when children are exploited and abused by these evil manipulative men. (I am glad to report that the FBI and the Brooklyn DA have launched a major investigation into the "We People".)

Our greatest weapon against these cults is the truth: the truth about how their lying promises can quickly influence people; how quickly their manipulative techniques can enslave their followers. And, sadly, how difficult it is to break their almost diabolical hold.

Teach your children! Teach them how these cults operate. The techniques they use to recruit and indoctrinate their unwary victims could easily and effectively be taught in a school setting and this same knowledge can protect our children in times of loneliness and doubt and pain when they too seek instant love and acceptance and security, the easy way.

Kids and young people should not be exploited by anybody. Not by pimps, not by people who buy and sell them, not by cults who offer security and love and shelter in coerced exchange for the total devotion—and the hard-earned money—of their followers. Love, not freely given, is not love at all.

A pimp by any other name is still a pimp.

We do need you! Your prayers most of all. Don't ever stop praying for us. We thank God for you all the time.

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Now other states may try credits like Minnesota

ST. PAUL, Minn (RNS)—Other states are now expected to enact legislation similar to a Minnesota law recently upheld by the U.S. Supreme Court which grants state tax deductions for parents of children in both public and private schools.

That prediction was made by Douglas Blomgren, a special assistant Minnesota attorney general, who represented Minnesota in April during oral arguments before the Supreme Court.

But Blomgren said the decision should "provide no great encouragement" to the Reagan administration to get a tax credit law or for the Supreme Court to uphold one if one is enacted.

The Minnesota law provides a deduction taken from taxable income whereas a tax credit reduces the final amount owed.

ENROLLMENTS in both Minnesota public and private schools have declined since the Minnesota law was enacted in 1955, but private enrollment has declined faster, Blomgren said. In 1956-57 school year, about 19 percent of all Minnesota students attended private schools. It is now 10.6 percent.

As Brother William Rhody, education director for the Minnesota Catholic Conference, put it, "The deduction is peanuts... It's not big enough to affect the enrollment one way or the other."

Nor is there evidence to suggest, as many critics fear, that the law has caused a significant drain on the state's treasury. In 1980, the deduction bill cost Minnesota an estimated \$4.1

million in lost revenue—compared to about \$1 billion in tax money spent on public schools.

NO STUDIES have been done to show how many public and how many private school parents claim the deduction, or exactly who benefits the most from the deduction law. But figures from the Minnesota Department of Revenue's research office provide some keys.

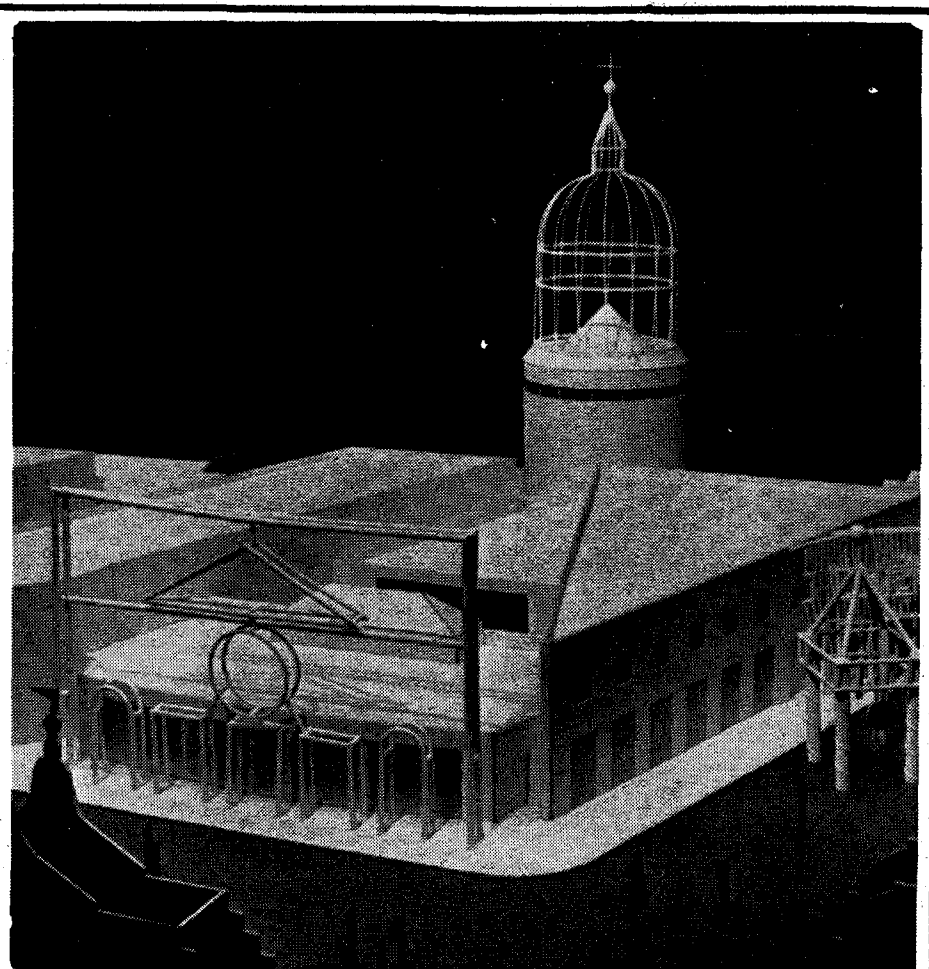
Of the approximately 86,000 returns on which taxpayers are thought to have taken the deduction in 1980, revenue figures show that more than 29,470 claimed from \$1 to \$100. Another 15,431 claimed from \$101 to \$200, and another 6,524 claimed from \$201 to \$300.

Carole Wald, research analyst for the Minnesota Department of Research said she suspects that many of these are public school parents claiming, as the law allows, things such as tennis shoes and sweatsuits for gym classes and rental of band instruments.

Timothy Quinn, a St. Paul lawyer representing a group of parents of Catholic students who testified before the U.S. Supreme Court, said a Reagan tax credit law might have a chance of being declared constitutional if it also includes credits for parents of public school students.

He said that was the key to the Minnesota law—"to try to make it fair for all parents if they have out-of-pocket expenses."

"If anything is going to fly at the national level—either a tax deduction or a tax credit law—it has to have that principle," he declared. "If there is to be any kind of law, this is the only one



NEW DESIGN—The New Orleans archdiocese has approved a new design for the Vatican Pavilion for the 1984 Louisiana World Exposition. Construction costs which would have exceeded budgetary limitations were the main reason given for the change in design and a change of architects. The one-story structure set around an open area with a reflecting pool will feature a 50-foot high circular exhibit gallery topped by a sculptured dome with a metropolitan cross. (NC photo).

that can pass muster."

U.S. SENATOR David Durenberger (R-Minn.), who is a member of the Senate finance committee, supported the Reagan tax credit proposal, but he failed in his attempts to amend the bill to include tax credits for parents of children in public schools.

Excluding parents of public school youngsters leaves the bill open to opposition, Senator Durenberger said, noting that the Minnesota law was upheld because it included public and private school families.

"Reagan will never get tuition tax credits just for private schools," the senator maintained, adding he has sent a letter to the president asking him to support his amendment once the bill makes it to the full Senate.

Francis N. Scholtz, director of the Catholic Education Center of the Archdiocese of St. Paul-Minneapolis, said he was "very pleased" with the Supreme Court decision because it "helps so many underprivileged

children—particularly in inner-city areas."

He said the decision makes passage of a national tax credit law "much more reasonable and feasible" than if it had gone the other way.

FRANK Asenbrenner, principal of the Hill-Murray High School in suburban Maplewood and a member of the secondary committee of the National Catholic Education Association, hailed the decision as "a good ruling" and predicted it will help pass the federal tuition tax credit proposal.

Imogene Teichel, executive director of the Minnesota office of the Citizens for Educational Freedom, said she was "very thankful" and "very pleased" with the decision.

Treichel, a parent who has had two children in private schools, said that "parents have a right to choose where they want to send their children to school."

"The tuition tax deduction is one way for the government to recognize that right," she said.

THE RULING was bitterly criticized by opponents of the law, who vowed to fight efforts to pass federal tuition tax credits.

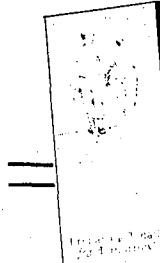
"The Reagan-Nixon court is continuing its assault on the public school system," said Matthew Stark, executive director of the Minnesota Civil Liberties Union.

The MCLU had appealed the case to the U.S. Supreme Court after the 8th U.S. Circuit Court of Appeals found the law valid.

Stark appeared determined in defeat.

"In Minnesota and nationally, we will do more extensive lobbying against bills diverting public funds to parochial schools," he said.

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Vocations are 'everybody's problem'— Serra president

PHILADELPHIA (NC)—The need for vocations is "everybody's problem," not just the clergy's, said the new president-elect of Serra International.

Serra International is an organization promoting vocation to the priesthood and religious life. It has more than 15,000 members in 31 countries, including chapters in the Archdiocese of Miami.

Matthew H. McCloskey IV, a Philadelphia businessman, was nominated president-elect at Serra International's annual meeting in July in Rome. He will begin his term in 1984.

McCloskey said the need for vocations is "one of the most critical problems in the church, and the solution

doesn't lie just with the clergy. It's everybody's problem. That's why we're involved."

THE PURPOSE of Serra International has not changed in its 50-year history, McCloskey said.

"It's basically a two-fold purpose of fostering vocations to the religious life and establishing a Christian fellowship among men," he said. Serra groups meet twice monthly to hear speakers and further educate themselves on church issues.

McCloskey said he is especially excited about the local direction toward vocations taken by the Serra Club's

Philadelphia chapter.

Serra has begun a successful club on the campus of St. Joseph's University in Philadelphia, said McCloskey. The new group has 32 members, two of whom are joining the seminary after graduation.

The St. Joseph's club "has provided a peer support group to anyone considering a vocation," he said, adding that one of his aims as president will be to promote clubs like this throughout the country and the world, fostering college-age delayed vocations.

MCCLOSKEY brings both experience and heritage to his term as president.

He joined a local Serra club after he was graduated from the University of Notre Dame with degrees in civil engineering in 1964. He served as president of that club, and later became president of the Philadelphia chapter. He also has served as a trustee of the

executive board of Serra International and as international vice president.

The new president's father, Matthew H. McCloskey III, founded Serra in Philadelphia and was international president two decades ago. His grandfather, the late Matthew M. McCloskey II, founded the Catholic St. Martin De Porres Foundation to further Catholicism among blacks, of which the youngest McCloskey is now vice-president.

"I think that I've been brought up in the Serra tradition and heritage with my family, and hopefully I'll take the best from the past and build for the next generation of Serra," he said.

McCloskey and his wife of 20 years, Donna, have six children.

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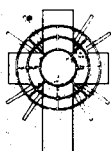
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'Burnout' kills the faith

Psychologist says 'idealistic' clergy need to take time for themselves

DENVER (NC) — Although everyone is vulnerable to burnout, people involved in ministry are especially susceptible, according to psychologist David Balk.

Balk, director of program evaluation at a behavioral health facility in Tuc-

'A recent Gallup poll showed 20 percent of all clergymen suffer from burnout, and 13 percent of priests consider leaving the priesthood because of severe burnout.'

son, Ariz., spoke at a regional permanent diaconate convence in Denver.

He defined burnout as "a state of physical, emotional and mental exhaustion, marked by physical depletion and chronic fatigue, feelings of helplessness, unhappiness, and by development of a negative self-concept and attitudes toward work, life and other people."

He said a recent Gallup poll showed 20 percent of all clergymen suffer from burnout, and 13 percent of priests consider leaving the priesthood because of severe burnout.

"One of the saddest results of burnout can be loss of faith," Dr. Balk said. "People often feel betrayed by God."

TO EXPERIENCE burnout, Balk said, "a person must be very dedicated to a job, project or relationship over a long period of time. Burnout occurs when the commitment fails to produce the expected rewards...when the results

people expect are not always there. They know what they want to accomplish, and when it doesn't happen they feel frustrated, overwhelmed, trapped and blame themselves for incompetence."

Often, said Balk, one thing leads to another.

"It's a downhill slide beginning with idealistic service, proceeds to feeling overwhelmed...to the 'Avis response' ('We try harder')...to physical exhaustion and strain on relationships...to a sense of helplessness...to growing resentment...then to feelings of guilt and shame, and finally to rededication to try harder."

"The last step is a real trap. The worst thing a person can do when he or she is suffering burnout is to 'try harder'...It just intensifies the symptoms."

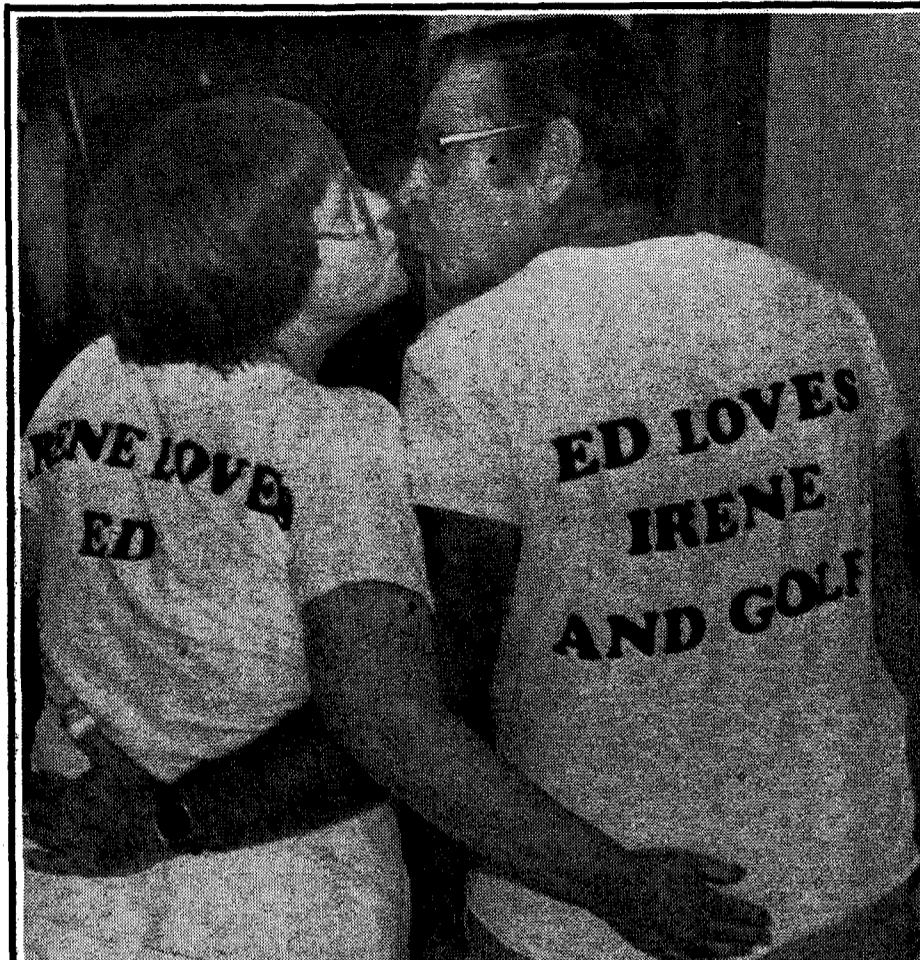
PEOPLE most susceptible to burnout are idealistic, inflexible, set rigid standards for themselves, try to please everyone, can't say no, are easily angered, impatient and hurried.

Other likely victims are "high achievers, caring, compassionate people who really want to help others and make the world a better place in which to live. They expect too much of themselves, and too much is expected of them by others," Balk said.

A renewed spiritual program is a viable solution to burnout, but it must be a daily routine, Balk said. Journal keeping, fasting, or physical exercise help some people.

"Take a half-hour every day and do not let anything interfere with that time, except a crises...That's the only way it will work," he said.

"Take time for yourself. That's a



COUPLING—T-shirts worn by Irene and Ed Murphy of Horsham, PA, proclaim their love for each other (and Ed's love for golf) at the Worldwide Marriage Encounter Convention in Philadelphia. Simultaneous ME conventions also were being held in Hayward, CA, and St. Louis, MO. (NC photo).

must, and it should be done daily, weekly, monthly and at other intervals during the year."

INTERPERSONAL support is vital, Balk said.

A person suffering from burnout

needs a supporter who "will level with you, care enough to hold you accountable, ask difficult questions, enjoy you, give you a sense of worth, affirm that you are competent and still allow you to ask for help, and evoke the best in you."

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'Try reindeer or Santa Claus'

Church group opposes government-sponsored Nativity scenes

WASHINGTON (NC) — The nation's largest association of Protestant and Eastern Orthodox churches has urged the Supreme Court not to permit local governments to sponsor nativity scenes at Christmas.

The National Council of Churches, along with the American Jewish Committee, said in a joint friend-of-the-court brief that government sponsorship of such a "fundamentally religious symbol" is a violation of separation of church and state.

The brief was filed in mid-August in connection with a lawsuit challenging the erection for the past 40 years of a city-owned nativity scene in Pawtucket, R.I.

THE SUPREME Court announced in April that it would review the case (Lynch vs. Donnelly) in its term which begins Oct. 3. A ruling is expected

sometime next year.

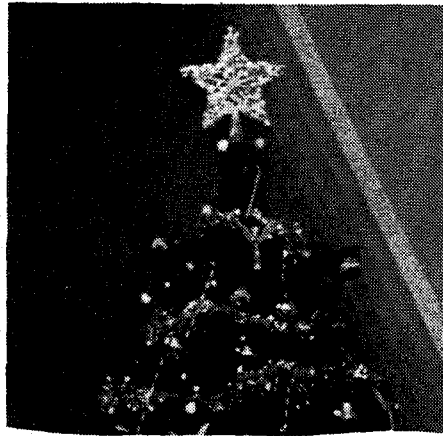
The National Council of Churches is the cooperative agency of 32 Protestant and Eastern Orthodox religious bodies. The American Jewish Committee is a civil rights and human relations organization of American Jews.

In the joint brief the two groups rejected Pawtucket's argument that a nativity scene can be considered a "secular symbol of the Christmas season."

Instead, the brief argued, the "depiction in adoration terms" of the birth of Christ is "quintessentially religious" and separates Christianity from other religions.

If the city wanted to achieve a secular purpose, the brief said, it instead could have erected lights or bells or reindeer or Santa Clauses.

THE BRIEF added that the use of a



Christmas tree: Not religious, so it's OK.

religious symbol for commercial purposes "degrades, trivializes and secularizes" a symbol that is sacred to devout Christians.

In a separate statement the NCC's

director for religious and civil liberty, the Rev. Dean M. Kelley, said citizens have many ways to express their religious beliefs "without employing or seeking to employ the machinery of the state."

Earlier this summer the Reagan administration, in a brief filed by the Justice Department, urged the court to allow city sponsorship of nativity scenes.

The Justice Department brief argued that the founding fathers, in requiring separation of church and state, did not intend to "prohibit governmental acknowledgment of religion as a part of our nation's heritage."

Two lower federal courts have ruled that Pawtucket's sponsorship of the nativity scene was a violation of the Constitution.

'Living fetus' a person, court rules

JEFFERSON CITY, Mo. (NC) — The Missouri Supreme Court has ruled that under Missouri law a living fetus is legally a person.

The court, in an interpretation of the state's wrongful death law, said a husband and wife have the right to sue for damages on behalf of their stillborn baby because of alleged negligence in medical care for the pregnant woman and her fetus.

"Parents clearly have an interest in being protected against or compen-

'Parents clearly have an interest in being protected against or compensated for the loss of a child they wished to have.'

sated for the loss of a child they wished to have," wrote Special Judge James A. Pudlowski for the court.

"The fetus itself has an interest in being protected from injury before

birth," he added.

THE CASE arose after a Kansas City, Kan., couple, Terry and Kevin O'Grady, sued St. Joseph Hospital in Kansas City, Mo., two doctors and a nurse. The couple alleged that negligence in treating Mrs. O'Grady's ruptured uterus in 1979 caused the baby to be stillborn.

The judge noted that the U.S. Supreme Court's landmark abortion decision of 1973 recognized that while a woman has a right to abortion the state also has an interest in providing

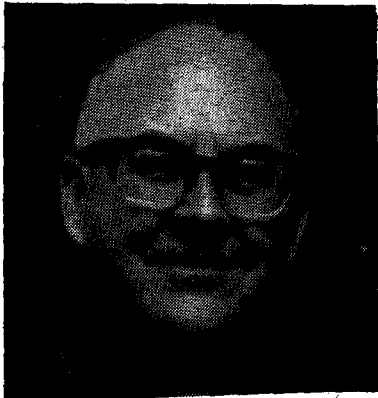
legal protection to the fetus.

James Bartimus, attorney for the parents, said the ruling was one of the most significant in Missouri in 10 years. Under previous interpretations, he said, the fetus had to be born alive to be party to a lawsuit.

Bartimus also said the decision had no bearing on abortion because most abortions are performed before viability and because the case before the Missouri court involved medical negligence rather than the intentional act of abortion.

HOLY YEAR 1983

ARCHBISHOP EDWARD A. McCARTHY PILGRIMAGE
ROME AND THE HOLYLAND
SILVER JUBILEE - MIAMI ARCHDIOCESE



Bishop
John J. Nevins



Archbishop
Edward A. McCarthy



Bishop
Agustin A. Roman

A Message From The Archbishop:

My beloved in Christ:

I have been overwhelmed by the response to our 25th Jubilee — Holy Year of Redemption pilgrimage to Rome and the Holy Land. Well over 200 priests, religious and faithful of this great Archdiocese have reserved space already for these important October trips to the holy shrines of our faith.

While there is no space remaining on the trip going to the Holy Land, we still have some limited space left on the Rome only portion of our pilgrimage. If you have never been to Rome on pilgrimage before, now is the time to go. I have requested an audience with our Holy Father for the Miami pilgrims and even though we must await his reply, we are assured of special places at the general audience on Wednesday. Holy Mass will be celebrated in the major basilicas each day and together we will petition the good Lord for many more years of blessings on our beloved archdiocese.

Hoping that you can join Bishop Nevins, Bishop Roman and I in Rome, I am

Devotedly yours in Christ,

Edward A. McCarthy, D.D.
Archbishop of Miami

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Catholic schools open Monday

As more than 36,400 students prepared for the first day of classes Monday in Catholic schools throughout the Archdiocese of Miami, a Florida International University report recognized the need for both public and private schools in Dade County.

"In the study the private-parochial schools are recognized as contributing substantially to the education level of the county," said Fr. Vincent Kelly, superintendent of schools for the Archdiocese in a statement released Tuesday.

"Given the diversity of Dade's

OFFICIAL

ARCHDIOCESE OF MIAMI

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

THE REV. DAVID RUSSELL - to the faculty of St. Vincent de Paul Regional Seminary, Boynton Beach, effective August 17, 1983.

THE REV. SAMUEL DELANEY - to Chaplain, South Dade Curia, Legion of Mary, effective August 9, 1983.

Upon nomination by their Superiors:

THE REV. FRANCISCO PEREZ-LERENA, S.J. - To Associate Pastor, Gesu Church, Miami, effective August 16, 1983.

THE REV. MELDON ELWOOD, S.S.J. - to Pastor, Holy Redeemer Church, Miami, effective October 1, 1983.

THE REV. EDWARD G. BOWES, S.S.J. - to Associate Pastor, Holy Redeemer Church, Miami, effective October 1, 1983.

population, the private sector is seen as a welcome alternative to the education approach. Exceptional service has been provided especially to the Hispanic population and to all newly arrived immigrants. Dollar savings to the Dade taxpayer are in the millions yearly," Fr. Kelly said.

The FIU report urged more cooperation between public and private schools, who enroll 19 percent of Dade schoolchildren, and recommended state licensing of private schools to ensure quality education.

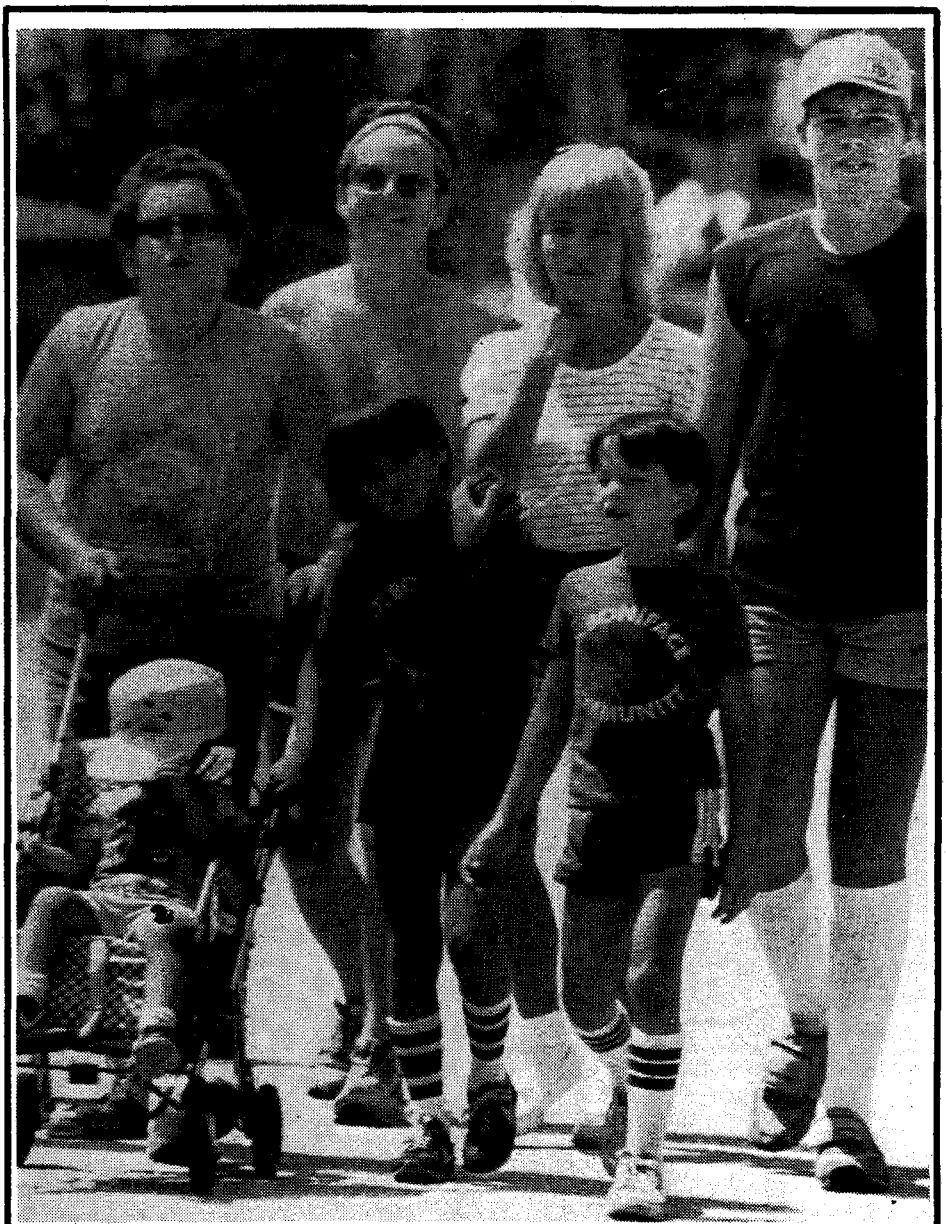
Fr. Kelly disagreed with the state licensing recommendation, saying "minimum restrictions permit greater competition and in turn find out the weak links. A more valid recommendation would be the founding of a local agency of private educators such as exists in Broward County, where all interests of private education are represented and a parallel link with the public schools is established."

According to the FIU report, almost two-thirds of the 51,000 Dade children attending private schools do so in Catholic or other religious schools.

Of the 19,300 students registered in Dade Catholic elementary and secondary schools, 25 percent are of Anglo descent; 65 percent are Hispanic; 5 percent are black; two percent are Haitian and one percent are Oriental, according to Archdiocesan figures.

In Broward, 83 percent of the 10,600 Catholic school students are Anglo; 12 percent are Hispanic and two percent are black.

The Archdiocese of Miami maintains 64 elementary and 17 high schools in six of South Florida's eight counties.



TO 'FOOT' THE BILL—While many in their age group walk the streets of Fort Lauderdale with no place to stay and no money to spend, more than 200 teenagers joined adults from Broward parishes in a 10-mile Walkathon last weekend to raise money for Under 21, a shelter for runaways to be opened in Fort Lauderdale. Held at Nativity Parish in Hollywood, the Walkathon raised more than \$5,000, but Under 21 hopes to raise \$40,000 more by mid-September for a down payment on the Sand Castle Motel. Anyone wishing to become involved in the effort can call Marilyn Sciortino or write to Under 21 of Fort Lauderdale, P.O. Box 14663, Fort Lauderdale, FL, 33302. (Voice photo by Prentice Browning).

Families already filling Lord's Place

\$28,500 gift offered— if others go first

By Dick Conklin
Voice Correspondent

West Palm Beach - Another chapter is being written in the unfolding story of the Lord's Place, once a storefront soup kitchen, then a mobile food and clothing ministry to the poor, and today a shelter for homeless families.

A creation of "Brother" Joe, an ordained permanent deacon at St. Juliana's parish in West Palm Beach, the Lord's Place is run by volunteers who simply want to help the poor: feed the hungry, distribute used clothing, and now house homeless families the first of its kind in the southeastern U.S.

Brother Joe, while pleased with the church and community support he has received, has expressed frustration at the lack of shelter available for families who, for lack of jobs, find themselves literally living in the streets or sleeping in their cars. It was relatively easy for him to collect and deliver the donations of soup, day-old donuts and unwanted clothing, compared to helping family without a job, money, or a home.

So to dramatize the plight of the homeless, in April he took to the street for 30 days, fasting and sleeping outdoors at St. Ann's Church here with the pastor's permission, though

the project is not sponsored by the Archdiocese.

His vigil was successful, raising nearly \$100,000 toward the purchase of a 14-unit motel at 27th and Broadway. He needs \$285,000 and the fundraising continues following the conversion of the Southwind Motel to The Lord's Place Family Shelter.

Already he has a full house, consisting of 13 families living under a strict set of rules and regulations designed to get them on their feet, financially stable, and into a home of their own—in six weeks. Through his friends in the community, Brother Joe has managed to provide jobs for all of the families.

One of the Lord's Place's "angels," an anonymous donor who approached Archbishop Edward McCarthy, has offered to contribute the final 10% of the cost. If a total of \$256,500 has been raised by the end of the year, the donor will add his own \$28,500 to reach the grand total. That still leaves a balance today of \$150,000 that must be raised.

"That's a tall order," Brother Joe said. "I thought that the vigil was a challenge, but this is even more so. But the way that Catholics and other Christians have come forward to help us, I know that somehow we'll reach that target. I suppose the Lord wants

to keep us humble."

Eight of the initial 13 families at the shelter are local people who fell behind in their rent after losing their jobs. One of the first tenants was a couple with a four-month old son. The father had lost his job in Virginia and came to South Florida looking for work. Time and money ran out and they were forced to seek help—something they had never done before. Four days after moving into the shelter, Lord's Place volunteers found the man a job selling cable TV hookups.

The shelter's tenants must have at least one child and may remain no longer than six weeks. During that time the Lord's Place will find employment for one of the parents, and the first job offered must be accepted. 75% of each paycheck is deposited into a savings account, to be applied toward an apartment at the end of the six weeks. The idea is to make the family financially self-sufficient as quickly as possible and then make room for another family. The shelter opened officially on July 20 and already there is a long waiting list.

Brother Joe runs a tight ship, and the rules and regulations leave no room for freeloaders or troublemakers: no visitors, no pets, no alcohol or drugs, no parties, no physical abuse, no congregating, no weapons, daily inspection of units for cleanliness, and

lights out every night by 10:00 P.M. Matty Matthews, a retired postal worker from New York City, lives at the shelter in exchange for performing maintenance duties. He keeps the property clean and does painting and other repairs. There is also a volunteer secretary who answers the phone.

Because the Lord's Place board of directors didn't raise the full purchase price, the shelter is currently on a six-month lease with an option to buy. Whether the shelter is going to survive or not will be decided by Christmas. That's when the lease runs out and that's also when the deadline to reach the 90% target occurs. "It's going to take a combination of the smaller donations we receive and a major miracle to do it," Brother Joe says. "So many poor people come to our area seeking a fresh start. They think of this as a land of plenty. A few fall into hard times and find themselves living in their car, bathing in the ocean, totally frustrated and lost—at the end of their rope. We're proving today that we can turn their situation around in six weeks, and get them back on the track." He is also designing a spiritual program as a necessary adjunct to the financial rehabilitation of the families.

People interested in the Lord's Place may write to P.O. Box 7117, West Palm Beach, Florida 33405, or call the shelter at 659-6006.

Activist vowed to outlaw abortion

Continued from page 1

never could have foretold that she would become trademarked for her penetrating gaze, a gaze that makes abortionists squirm and frightened teenagers huddled in cut-rate abortion clinics trustingly turn to the small woman before them.

Her capabilities flowered when a friend asked her to come along for a state level hearing in Tallahassee. At that time, she was absorbed in her personal life and her job as a field rep for an adoption agency. She tagged along out of curiosity.

"I couldn't believe there was so little Catholic representation there. It really disturbed me because I am Catholic and have always felt that abortion is wrong."

She was further appalled by the appearance of a nun who testified for abortion, stating that it was 'terrible' to put women through unwanted pregnancies.

The spirit taps

Lamm rushed home from the meeting that night and wrote an impassioned letter to Msgr. William Kerr at St. Thomas More Church in Tallahassee. The letter became the harbinger of her future work.

Judy Bock, a dedicated pro-life activist, contacted Lamm after reading her letter. She asked for help in lobbying in Tallahassee. Lamm complied and after six months returned home to discover she had been hired for a long-sought-after position as a social worker with the Veteran's Administration.

Later, when Bock cajoled her about applying for a position as the national field representative, Lamm got out her prayer book one evening, assumed her usual position on her knees and prayed for God to "give me the strength to stand by my convictions and take action."

She became one of only four national field representatives in the country. Although the organization is non-secular, the field reps fulfill a component of the bishops' pro-life plan for pastoral, educational and political outreach. She meets with ministers of every faith and talks to church groups in her assigned territory, the southeastern region of the United States.

'Immorality and infertility are commonplace. And someday when the Roe v. Wade decision is overturned, these people will have to face up to what they have done.'

Ardie Lamm



Although disappointed by the recent Supreme Court decision defeating an Akron, Ohio ordinance regulating abortion, Lamm feels progress has been made.

"Sandra Day O'Connor's position, whether based on moral or legal precepts, was a victory for us. But until there are changes in who fills the Supreme Court Justice chairs, we can't hope for much further alliance from them.

"Although the media is still against us too, more and more people are becoming horrified about abortion. More than one-quarter of the U.S. population are pro-life and many millions of others are middle of the road.

Education needed

"The problem is more than ten million babies have been killed already. This means that someday ten million mothers will have to acknowledge to themselves what they really did was to kill their own babies. And that is hard to admit.

"Also, there are so many other people involved the friends, the parents and grandparents. If abortion is deemed socially unacceptable and illegal they will have to admit to themselves that they stood by and watched while someone they cared about committed an immoral act."

Education may dam the red tide of abortion, according to Lamm.

"Women who go through abortions usually don't even realize what they are doing.

"If a woman is tied up emotionally about her pregnancy, how can she make a rational decision? You have to educate them. The Church teaches them that abortion is wrong, a sin.

But you have to show them why it is a sin.

"You can talk all you want to about that beautiful baby, but until the woman actually sees what abortion does to that baby, she won't understand."

When Lamm herself suffered a miscarriage while pregnant with her second child, at first she did not recognize fully that she had lost a daughter, she admitted. There was a great deal of blood loss and the 6-7 week-old fetus was only the size of a blood clot, although it was a perfectly formed human being.

Since joining pro-life she realizes what she lost. Rarely a day goes by when she does not wonder what her daughter could have been and she is especially saddened by the loneliness of her living daughter, who suffered the loss of a sister.

Fighting attitudes

Many people who are unaware of the far-reaching side-effects of an abortion, such as its consequences for other family members, are also unaware of the other moral problems its legalization presents.

A child who is 13 or 14 can have an abortion in some states without parental consent. Lamm explained that this reinforces poor communication habits in the home. The law says its 'ok' to destroy your baby, and its 'ok' to have no communication with your parents.

Lamm works doggedly to change these attitudes, beginning at the parish level. A four-pronged plan of education, alternatives, political change and reconciliation is put into effect. She encourages parishes to

establish a Respect Life office which acts as a referral service and provides clothing, baby items, Medical help, and plenty of moral support.

Parish pro-life committees are set up to reinforce prayer, work with CCD groups and write letters to congressmen. A small life role group is set up within the pro-life committee to make important contacts in the parish among people who might be willing to help.

But the pro-life movement is only as healthy as its roots. Lamm encourages everyone to get involved on some level, even if it is occasional phone work.

Reap and sow

If people don't get involved they will "reap what they sow" said the activist.

"Immorality and infertility are commonplace. And someday when the Roe v. Wade decision is overturned these people will have to face up to what they have done. Right now women are suffering secretly over their abortions, some of them for many years.

"Other repercussions of relaxed laws to protect life will affect people who are now in their thirties. When they reach retirement age there will be less young people to support them in their communities. We're at zero population growth right now."

And the next deadly cloud on the horizon will be euthanasia, first of the elderly who cannot care for themselves and then the weak and sick, said Lamm.

These horrors can be avoided if people stop thinking 'I want what I want when I want it,' and abiding by an 'all for me' attitude.

Still, the pro life movement is getting strong reinforcement from young people. Youth for Life groups are springing up in many of the states that Lamm visits. Her own 10-year-old daughter shares her beliefs, after viewing pictures of aborted babies.

Lamm sees the pro-life fight as one with no easy solution. "It is an ongoing battle between good and evil that has been waged since Adam and Eve."

It may be a long time before Ardie Lamm sees an end to the evils of abortion.

But the lady plans to keep her promise.

Poor mission has a dream

Child care services for needy Latins

POMPANO BEACH—San Isidro Mission has its problems. Poor people, a lot of needs and not much money.

San Isidro, the Hispanic Center for Broward County is located at 2310 Hammondville Rd. A quick glance at its surrounding will convince the observers that its parishioners live under terrible poverty conditions.

At the east, one can see the migrant project where Hispanics (mainly Puerto Ricans and Mexicans) live under below-poverty conditions. The neighborhood is rough and small children are afraid to even play

outside. Drugs and drug pushers abound, and opportunities for upward mobility are very scarce. The rest of the neighborhood is composed of blacks and also some Hispanics. At the north side, there are some industrial complexes.

San Isidro, because of its mission status, provides services for the whole County of Broward. It is there where Hispanics and blacks go in order to mitigate their physical and spiritual needs. For many, this is an oasis in the middle of the desert. Social interaction occurs at its best, people help each other and some remember while others look ahead to better times with a cup of coffee provided by the mission after mass.

Food is provided for those who can not afford it; clothing is distributed

free; a social worker and a mental health therapist from Henderson Mental Health Center provide services and therapy for those in need of it; a summer camp is conducted by volunteers; and many other activities are tackled.

The social mandate of the church goes beyond religious and/or liturgical services. A recent survey conducted among the parishioners revealed that sixty (60) per cent of those interviewed need day care center services for their children. San Isidro Mission is trying to set up a day care center to keep the children while their parents are at work.

For most of San Isidro's parishioners missing a day's work could mean the difference between

eating or going hungry. Both, wife and husband, as well as older family members must work. Their jobs, however, are mainly seasonal labor jobs with very low pay. Lack of child care services prevent these families from earning enough to survive and also deprives children of meaningful learning opportunities. The disadvantaged children need help in order for them not to become a burden on society later in their lives.

San Isidro Mission will provide the facilities for day care services, but funds are needed to buy supplies, fence the yard, buy furniture and pay for other costs. It is estimated that \$5,000 will be needed to start this much needed day care operation.

Sisters wary of study group

Continued from page 1

Vatican's commission, headed by Archbishop John R. Quinn of San Francisco and involving as well Archbishop Thomas C. Kelly of Louisville, Ky., a Dominican, and Bishop Raymond W. Lessard of Savannah, Ga.

Reservations about the panel's purpose and mandate were also expressed earlier in August at a meeting of the Conference of Major Superiors of Men, the male counterpart of LCWR.

ARCHBISHOP Quinn, during a closed session with LCWR, defended the commission. He and Sister Helen Flaherty of the Sisters of Charity of Cincinnati, the out-going president of LCWR, later held a press conference.

Although some Religious have publicly complained that the commission's creation appears to signal papal disapproval of U.S. Religious or a Vatican effort to impose stricter, more uniform rules on all religious communities, Archbishop Quinn portrayed the Vatican action in a much more positive light.

"What the Holy See is asking for is an extension of dialogue" of men and women Religious with the bishops and church as a whole, he said.

He said extension of the dialogue is crucial for Religious "both to explain the achievements of the past 20 years (and) to receive serious, supportive and critical challenge."

In his talk, the archbishop said he had appointed a committee of Religious to work with the commission. He also emphasized better communication as a central goal of the commission.

However, he added that "it would be unrealistic to expect of this renewed effort at communication that all disagreements would cease and all misunderstandings be erased."

He described his exchange with the major superiors as "a very positive experience... and quite encouraging" and said he sensed the nuns' anxiety about whether the Vatican's directives will be interpreted "blindly or with flexibility."

Archbishop Quinn also admitted that the Vatican's intentions for the commission are still unclear in some



Archbishop John Quinn and Sister Helen Flaherty during press conference. (NC photo).

areas. On the wearing of religious habits, he said, "this has not been interpreted, but I don't consider it a fundamental question."

THE THEME of the LCWR convention, which drew some 700 participants, was "Weaving Patterns for Peace."

While aimed primarily at projecting the peacemaking role of women in a world preoccupied with force and violence the messages at the assembly also referred to internal healing and reconciliation within the church.

Alluding to conflicts nuns have undergone during their renewal since Vatican II, Sister Flaherty said that the "signs of the times challenged us to exercise our prophetic role."

"We did examine and critique," she said.

Sister Juliana Casey, a provincial of the Sisters, Servants of the Immaculate Heart of Mary, a consultant to the committee that developed the bishops' war and peace pastoral, called on assembly participants to counter the power of force and violence with a "truer kind of power"—the power of Christ.

"We, Roman Catholic Religious, citizens of the United States and of the world, are asked to think in new ways because everything has changed—except the word of God in our midst," she added. "We cannot go backwards; nuclear weapons are a fact, they exist by the thousands."

THE SECOND Vatican Council is history and "we have been transformed by that time of grace," she said. "The raising of women's consciousness has raised our own and we cannot deny what we know."

In Chicago, participants at the NARW meeting, resolving to "stand together" and "not be broken," adopted a statement objecting to "the call of the bishops for an investigation of religious life in the United States."

"Our sense of betrayal is profound as we consider the recent actions of our church against women Religious," the NARW statement said.

Sister of Charity Roseann Mazzeo, chairwoman of the NARW national board, said the nuns were concerned about Archbishop Quinn's commission.

"People aren't sure what it means and there's a sense of urgency to talk about it," she said.

Some 200 nuns and lay women attended the four-day meeting, whose theme was "The Spirituality of Politics: A Women's Concern."

ACCORDING to Bishop Michael McAuliffe of Jefferson City, Mo., who from 1974-82 chaired the U.S. bishops' Ad Hoc Committee on Women in the Church and in Society, "the bishops are undoubtedly for the equality of women and men."

"Vatican II has made that very clear," he told the NARW. "Increas-

ingly the bishops will implement this principle as they strive to make equality more a reality in the life of the church."

He called on the church to use women's gifts by having women serve as pastoral administrators of parishes and by studying the possibility of restoring the diaconate for women. New Testament accounts of women deacons offers "great hope," he said.

The role of black Religious in the church was a topic at the meeting of black nuns, priests and seminarians in Jackson.

MANY BLACK Religious find themselves with divided allegiances, trying to respond to the expectations of the predominantly white Religious and the black community, Benedictine Father Cyprian Davis, professor of church history at St. Meinrad Archabbey, St. Meinrad, Ind., told the groups.

"As men and women of God, we find ourselves at some time or other... caught in a no-man's land—too far along to go back, too far back to go forward," he said at the conference, whose theme was "Who Do You Say That I Am?"

"To be a black Religious or priest is to partake of this mystery of Christ as mediator. It is to become a bridge. The price of mediatorship... the cost of being a bridge. The price of mediatorship... the cost of being a bridge... is that one must be stretched to reach both sides," he said. "It is also the cost of being placed on the cross—to be suspended between heaven and earth and to join the one with the other," he said.

There are about 120,000 women Religious in the United States. Some 100,000 nuns are in communities headed by the 725 members of LCWR. Of NARW's 2,000 members, about two-thirds are nuns and one-third are lay women.

There are about 700 black nuns and 300 black priests in the United States, according to the National Office for Black Catholics. Membership figures for the black priests' and sisters' organizations were not immediately available.

Abortion and the ERA

Move for 'no-abortion' clause rekindles debate between women, proliferers

WASHINGTON (NC) — Another battle over the alleged connection between the Equal Rights Amendment and abortion is brewing on Capitol Hill, this time over a proposal to add a new anti-abortion sentence to the ERA.

Many opponents of abortion long have argued that passage of an ERA would deal a major setback to their cause. But others, such as the two dozen bishops who publicly have supported the ERA, have responded that they see no connection between the two issues because, in their view, the ERA would assure economic equality for women without affecting the abortion issue one way or another.

In the past decade the ERA-abortion question generated the most debate at the state level, where the ERA needed — but failed to obtain — ratification by 38 of the 50 states. So now the ERA is back in the lap of Congress, along with the controversy over its effect on non-economic issues, such as abortion or the draft.

THE DEBATE in Congress will

come on a proposal by Rep. F. James Sensenbrenner (R-Wis.) to add a new sentence to the ERA which reads, "Provided, that nothing in this article (the ERA) shall be construed to grant or secure any right to abortion or the funding thereof."

The key portion of ERA itself reads, "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

To Mercy Sister Maureen Fiedler, leader of Catholics Act for ERA, the whole ERA-abortion debate is a "red herring," because according to her the two issues are "separate and distinct."

In a recent interview she maintained that despite lawsuits attempting to link the two, courts have not accepted the argument that an ERA in a state constitution requires the state to fund abortions.

She also pointed to legal research published by her organization in 1980 which said the legislative history of the ERA shows that Congress did not intend women and men to be treated the

same in all respects. Under an ERA, according to this argument, distinctions based on unique sexual characteristics — such as pregnancy — would be permissible.

OTHER CATHOLIC supporters of ERA also have argued an ERA would have no effect on abortion because men cannot become pregnant, and the ERA affects only those rights or concerns in which men and women can share.

But many in the right of life movement are not convinced.

In testimony at Senate hearings on the ERA in May, Rep. Henry J. Hyde (R-Ill.) said government refusal to fund abortions under an ERA would be treated the same as government refusal to treat black victims of sickle-cell anemia.

He said an ERA also would mean that "conscience clause" laws permitting doctors and nurses to refuse to administer abortions would be struck down because they would be as discriminatory as laws giving state of-

ficials the right to deny services to blacks.

Hyde also indicated suspicion of the motives of major ERA supporters who have been "vague or silent" about the amendment's effect on abortion. Such groups do not want to deny a connection, he said, because they want to use the ERA as a tool for the furtherance of abortion rights.

TO REMEDY the situation, the National Right to Life Committee has urged support for Sensenbrenner's amendment. Douglas Johnson, the committee's legislative director, said there is no reason the amendment should not be supported because it is "neutral" to the main purpose of the ERA.

But ERA supporters, such as Sister Fiedler, say "clean" ERA should be sent back to the states for ratification since the purpose of constitutional amendments is to enact broader principles of law rather than deal with narrower issues.

Matter of Opinion

'Pulpit professionals' needed

Guest Editorial

The choir was still completing its final bars of Amazing Grace, and the celebrating team of the 10:30 mass at St. Andrew's Church had left the sanctuary. As the deacon and homilist of that team, I waited outside the side door of this great stone building to exchange greetings with members of the community. Just then, a familiar figure "caught my eye:" it was the young mother of two who occupied regularly the second pew at this celebration. We knew her well because, during Mass, she used games, books or anything in sight to amuse her little ones. My heart went out to her on many Sundays as she struggled to "catch every word" of my homily.

Now, she was speaking trustingly to me: "Deacon, sometimes it seems like my whole life is made up of working, cooking and children. I'm divorced, and I hardly ever get out except to come to Mass."

Then she began to weep. Finally she blurted out: "I look forward to the sermon so much, but when you preach, you don't seem to speak to me. At least, I can't understand all the big words and it gets so boring." Just then, her two tiny tots began pulling at her skirt and she was forced to hustle away before I could respond.

Her sincerity told me she did not intend to insult me, but rather to offer in her own way constructive criticism of my homily.

Armed with excuses and explana-



IN THE HURRICANE'S EYE

tions, I waited all week to speak with her after next Sunday's 10:30 Mass. But, I looked out during that Mass at the second pew, and to my horror, it was empty... so empty. I have still not seen this lady return to the 10:30 mass nor to any other for that matter. I can still see her eyes, however; for they were filled with tears of desperate discouragement. They haunt me to this day.

Sadly, her despair reflects accurately the desperation of our people. Sixty per-

cent of adult Americans live alone and one out of every 14 Americans is either alcoholic or a heavy drinker. Crime has exploded among our youth over 245 percent in 13 years. In a word, the people of God are screaming: "Help! We need help!"

Psychologists and social workers may provide certain insights, but Our Lord would say: "My people are like sheep without a shepherd." They need the Word of God, and they need it preached effectively.

Tragically, Catholic experts agree with the critique of this divorcee.

Father Eugene Walsh, a gifted American liturgist exclaims: "Boredom is still the outstanding characteristic of American parish worship." Father John Burke, O.P., head of the Word of God Institute states: "Preachers don't have an adequate understanding of... preaching!"

Brothers and sisters in God's Word, I submit to you: "It's time for us to insist on equal time for Homiletics and Dogmatic Theology for our seminarians and diaconal candidates! Its time for us to realize that we must be pulpit professionals enfleshing God's Word with the drama and animation of Christ's life situations. It's time for us to place top priority on the preparation and delivery of our homilies. It's time for us to deepen our love of feeding God's Word to his children because, as Luke says, like Jesus that is the reason we have been sent."

Deacon Norman B. Carroll
is a permanent deacon
in the Archdiocese of Miami

Letters to the Editor

Friend eulogizes teen who died

To the Editor:

In the August 12th issue of *The Voice* you presented an article which eloquently told of the testament of faith left by Julio Enrique Del Valle, who died of cancer on July 21 at the age of 19.

Yet for those who knew him as a friend and fellow student it was a great loss. I knew Julio during my experience in junior high school. I served on several school organizations and one of these was the National Junior Honor Society of which Julio was an officer.

Julio always had leadership and devotion to both country and school. We will never really know what Julio could have accomplished in his lifetime. I believe he would have left great attributes to the human race. I recall on one occasion how I asked Julio if he would give me his vote in a school election. To my surprise Julio did not reply like most students. Julio told me he had to review all the candidates in order to vote adequately. In a world filled with hopeless, faithless, unserious and unpatriotic men, Julio is an example to all. We will never really know the true potential Julio could have given this community and this upsets me.

My only comfort is to know that Our Lord will receive Julio with open arms. Even to death Julio was an example to all who doubt the power of God. Julio truly embraced Jesus Christ as his Savior. May Julio rest in peace.

Juan Del Sol
Miami

Broward parish with Polish name

To the Editor:

It was with great joy that I read in *The Voice* that a new parish in West Broward was to be named for Saint Maximilian Kolbe, the Polish priest who was canonized last October 10. The Archdiocese of Miami has within its boundaries many people - both Jews and Gentiles - who lived through and survived the Holocaust. I am sure that they also rejoice along with the many Catholics of Polish descent (40,000 in Dade County alone!) who are active within the Archdiocese.

Pope John Paul II has characterized Maximilian Kolbe as the patron of our difficult century. South Florida with its many refugees of all colors, nations and religions can well appreciate how difficult this century has been for those who promote human dignity and human rights. Thus, Saint "Max" is a fitting patron not only for the century but also for the people of this area.

May Saint Maximilian Kolbe, the

martyr for love of one's fellowman, intercede in heaven for the parishioners of the new parish that bears his name. May he win for them and for all the faithful of the Archdiocese God's blessing and protection. And, may he inspire the youth of our Archdiocese to follow his example of the dedication of his life in priestly service to God's People.

This is a proud moment for Polish Americans of the Archdiocese, who like their brothers in Poland have always been faithful to the Catholic Church and who today see this faithfulness recognized in the establishment of the first parish in the Archdiocese that bears the name of a Polish Saint.

Fr. Thomas Wenski
Haitian Catholic Center

All violence is failure

To the Editor:

Commentators have called the recent Supreme Court abortion action a carefully crafted decision. This may be true, but its technical perfection cannot hide its human failings. The seemingly minor clause that denied decent burial rights for unborn children symbolizes the court's attitude. Even the dead fetus must not be granted any human status.

The gerontocracy that prevailed in

this decision is not able to conceive of a fetus as a human being. To do so, even in a minor way, would destroy their position; a position that has been fabricated not from scientific data, but from centuries old desire to assuage hidden guilt. The legalization of abortion represents a painful cry for forgiveness and justification for deeds that every civilization in recorded history has condemned.

The truth is that no matter how we want to empathize with the plight of these women, no society can condone the killing of its children, born or unborn, without destroying itself.

What the Court cannot see is that this issue contains in it the seeds for the destruction of our Constitution. The values lost cannot be balanced by a call for freedom of choice or a contrived right to privacy. The value of a human being's life cannot be outweighed by any lesser value. The abortion issue severely tests our dedication to fundamental human rights. We cannot deny due process and equal protection of law to a whole class of human beings without corrupting the Constitution.

The serious problems surrounding human reproduction must be addressed, but permissive abortion is the essence of failure, as all violence is failure.

In our own self interest, we must find other solutions.

Bart T. Heffernan, M.D.
Fort Lauderdale

The mysterious action of God

It was not the best of times for the 30-year-old woman to enter the Catholic Church.

Her husband, critically ill with America's most dreaded disease, felt that day so much intense pain and frequent nausea he could not come to the church for the ceremony.

The woman's two children, ages 4 and 2, did accompany the mother but, most understandably, were not terribly interested in the rite for the Christian Initiation of Adults. Even though the simpler version took less than an hour and their mom was the center of attention, one could hardly expect such tiny tots to remain still in the pews or around the altar for more than a minute or two.

Close friends were on hand and their children, about the same age as her own, discovered to the parents' distress and embarrassment what a wonderful place the church is for foot races, hide and seek contests or miniature war games.

The day had been hot and muggy leaving everyone fatigued and uncomfortable by the 6:00 p.m. hour when this Mass and reception into the

reiterate a truth we discussed last week, God's mysterious action was operative during the liturgy.

A conscious realization of that principle and an awareness of Christ's active presence in the service struck me at one point. With all the distractions,



BY FR. JOSEPH M. CHAMPLIN

my own weariness, the heat and this woman's pressing burdens, I thought, "How good, how comforting, how reassuring that beneath the sur-

TRADITIONALLY TEACHING has always maintained that the sacraments of our Church possess a certain power within themselves to confer Christ's grace. We, of course must be properly disposed and the more humanly attractive we make the ritual the richer should be the effects of a celebration. Yet, even if we falter in preparing or executing the liturgy, Christ still remains present, moving secretly, mysteriously behind the scenes to accomplish his purpose in us.

There has been a tendency among some to deny or minimize that inherent, quasi-automatic element of the sacraments. They judge such an approval to bestow a sort of magical quality upon the sacraments and to downgrade or eliminate the necessity of faith within the recipient.

While I support both intentions — to remove the magic notion and to emphasize faith's importance, I disagree with or am wary of the move to downplay the action of God in our sacramental rites.

In my judgement, this very truth has kept alive countless Catholics throughout the Church's very wounded, broken and human history.

FOR EXAMPLE, a New England priest who just celebrated his 40th priesthood anniversary spent several days recently with a couple who have been friends with him since college days at Holy Cross. His hosts are affluent, sophisticated and well educated lay persons. Unfortunately, the parish to which they belong is and has been for too many years in dismal, dreadful spiritual shape.

When the priest asked how they survive and why they go to church, the couple simply replied, "The Mass. It's the Mass. That is why we go."

Despite their sophistication, education and wealth, their faith tells them something more is here than meets the eye.

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'Even if we falter in preparing or executing the liturgy, Christ still remains present, moving secretly, mysteriously behind the scenes to accomplish his purpose in us.'

church took place.

HER SITUATION of concerned anxiety for the future, with doctors predicting the husband's imminent death, cast a rather heavy atmosphere over the entire liturgical event.

Despite these many obstacles, however, that evening celebration in which this valiant lady professed her faith in the Church, received the Holy Spirit in Confirmation and made her First Communion touched us all on a deep level. Clearly, to

face, underneath the externals, the Lord right now is silently, invisibly working." Regardless of our human limitations, God's grace can and does operate within the human heart.

Her reaction at the ceremony and afterwards proved the point. While detached observers of the scene might have judged the ritual to be humanly lacking in many ways and while we may have felt less than inspired or inspiring, the fact was this new Catholic experienced the Lord's touch in the depth of her being that night.

The forgotten sacrament

There is an article in America. "The Sacrament of Penance: A Report from the Pews," that examines again that mystery of the continuing drop in the number and frequency of confessions.

They could not have found a more worthy representative of the laity than the man they chose, Ed Marciniak, now head of the Institute of Urban Life at Loyola University but a man who has been a leader in Catholic action in Chicago for more than 40 years.

Mr. Marciniak suggests that the reason for the diminishing attention to the Sacrament of Reconciliation may be found in a new appreciation of the Eucharist.

He writes, "The faithful are now better able to appreciate what is going on, what is being said and prayed during the Sunday liturgy. They quickly sense that they are being encouraged to immerse

silence, priest and people privately acknowledge their sins and publicly beg God's mercy and love. The priest then prays the words of absolution: "May Almighty God have mercy on us, forgive us



BY DALE FRANCIS

our sins and bring us to everlasting life."

Mr. Marciniak notes that the Liturgy of the Word, but even more importantly in the Liturgy

ment of penance, he says, but those who have experienced forgiveness in the Eucharist will not see why they should enter the confessional subsequently. The entire article deserves reading as it appears in the July 16th issue of America.

I DO NOT doubt Mr. Marciniak's analysis. Back in the days when confession was frequent it always astounded me to observe there were Catholics who, after having participated in Mass and received Communion, would then go to confession.

But then the Sacrament of Penance was used in a different way then. While there were then, as I believe there still are, some who approach the Sacrament of Penance with the sense of having committed serious sin that separates them from God, this was not true of most.

Confession then was a kind of keeping oneself close to God. It was not that in ordinary circumstances they received guidance from the confessor. There were rare confessors who did do this and they were greatly treasured. But more likely the confession, of venial sins and faults and the recall of a serious sin of the past, brought a penance. The penance, the sense of receiving grace through the sacrament, served like the reading of a compass to guide the penitent.

THIS WAS the confession that disappeared in the 1960's, sometimes because confessors told penitents such confessions were unnecessary, more often because the word passed among the people that this had been said, and these are people who are finding in the Eucharist, understanding as never before, the forgiveness, the reconciliation, the bringing of self closer to God, in the celebration of the Eucharist.

If there is to be a return to the Sacrament of Reconciliation in individual confessions then there must be new theological reasons offered that the people will understand.

(Dale Francis is a nationally syndicated columnist)

'If there is to be a return to the Sacrament of Reconciliation in individual confessions then there must be new theological reasons offered that the people will understand.'

themselves in the celebration — with heart, mind and body. Thus they can now enjoy the acts and words of forgiveness."

MR. MARCINIAK reminds of the penitential rite that introduces the Liturgy of the Word. "Come and seek God's mercy and forgiveness," the priest says. The celebrant reminds the people to be mindful of their sins and failures and ask God's forgiveness. Then after a few moments of

of the Eucharist, continues this encounter with God. He then says, "Anyone who joins actively and reverently in the Eucharistic Liturgy begins to feel forgiven and reconciled. A sense of pardon accompanies these liturgical actions. They are indeed healing actions, for the experience of rapprochement with God and neighbor has been real and overwhelming."

This does not, of course, qualify as the sacra-

No crisis in the cloister

For more than a decade now, the news about vocations has been gloomy, with the statistics showing fewer men and women entering the religious life. It was refreshing, therefore, to read an article about cloistered religious life—an area where there is no shortage of applicants.

According to the author, Julia Lieblich, writing in the New York Times magazine, "at a time when almost three times as many nuns are leaving than entering active teachings, nursing and missionary orders each year, the number of cloistered



BY
ANTOINETTE
BOSCO

nuns in the United States is slowly increasing." There are 3,800 cloistered nuns belonging to more than 200 U.S. Catholic cloisters, she reported.

In interviewing several cloistered women, the author reported that they see their religious lives in universal terms: "They believe that their union with God contributes to the salvation of all people and that their prayers for humanity touch the lives of the suffering everywhere."

THAT, ALMOST verbatim, was what Mother Placid, a cloistered Benedictine, told me when I visited her recently at the Abbey of Regina Laudis in Bethlehem, Conn. She too said that there was no vocation problem in her convent. On the contrary, more women wanted to enter than they could take. In addition, she said no sisters had left the order once they were professed.

I asked her why vocations to the cloistered life were bucking the trend of most religious communities. Her first answer

was a practical response. "We don't take in young women until they've lived a while," she said.

In her order, anyone entering must be at least 25. Mother Placid commented: "Younger than that, a woman may say she wants to give her life to God, but that's not possible. You have to have a life before you can give it away and you have to live a while before you gain the maturity to have a life."

I REMEMBER many conversations about cloistered nuns where people I spoke with couldn't understand the work these women do. People would say cloistered religious lived a passive, lazy, protected life, one giving nothing to the world.

But, from my many visits to the abbey, nothing is further from the truth. The cloistered nuns are workers, doing all kinds of chores from growing their food to weaving cloth. Each also pursues a special talent, whether it is art, writing, sewing or music.

All are engaged in the ministry of witness. By their lives, they let the world know that on this earth activity is connected at all times to the divine, to the very source of life.

Planting gardens, cooking and cleaning are transformed by love to become intrinsically valuable expressions of the connection between heaven, humans and God.

BUT BEYOND this, the cloistered nuns at Regina Laudis spread their love to others. People come to the abbey daily to share their peace—as did a friend of mine.

Once a well-known musician, my friend found herself one day close to a breakdown and needing to find meaning in her life. Out for a drive, somehow she ended up at the abbey. Not knowing what to expect, she was invited in and was lucky enough to spend the next hours with Mother Placid.

Two months ago, thanks to that abbey, my friend was baptized a Catholic.

Cloistered religious remain a contradiction to the world. That's why they are so much still needed, and why I believe God will always provide the vocations for these orders which express him so well on this earth.

(NC News Service)

Think cool

How are you coping with the heat? Next to air-conditioning, I think your best weapon is a sense of humor.

More than a century ago, Thomas Carlyle, the Scottish historian, said: "Wondrous is the strength of cheerfulness and its power of endurance. The cheerful man will do more in the same time, will do it better, will persevere in it longer, than the sad or sullen." That's especially true in the summer when it's important to keep your cool.

To be cheerful in all circumstances is both rare and heroic.



BY FR.
JOHN CATOIR

Everyone agrees that it's better to be cheerful than to be a spreader of gloom, but how do you manage it when the temperature keeps rising?

I think half the battle is just believing that it can be done. Lots of people manage it when the temperature keeps rising?

I think half the battle is just believing that it can be done. Lots of people manage to keep their cool. You can too. Believe it!

"The plainest sign of wisdom is a continual cheerfulness." (Michel de Montaigne, 1580).

"A light heart lives long." (Shakespeare, 1595)

"Cheerfulness keeps up a kind of daylight in the mind." (Joseph Addison, 1712)

"We ought to be as cheerful as we can, if only because to be happy ourselves is a most effectual contribution to the happiness of others." (John Lubbock, 1890).

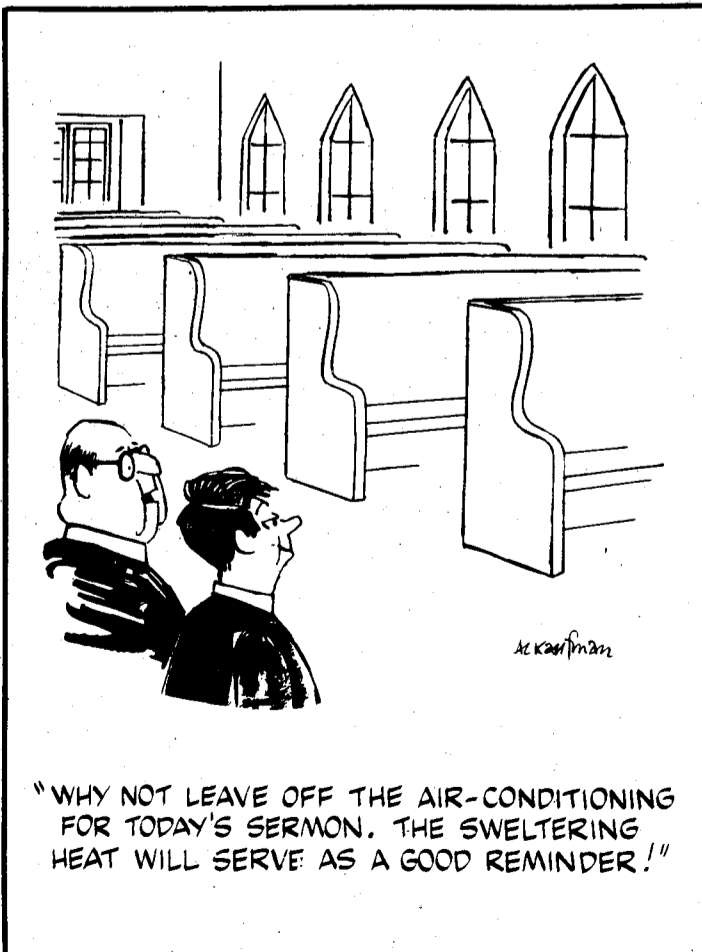
On a steaming hot day when you're irritable and tired, being cheerful is a real challenge. Ask God for the strength and courage to endure the heat gladly. If you need a strong motive, think of it as a kind of hair shirt worn in reparation for your sins.

Laughter is another way of coping. Why not laugh at the heat. "Laughter is not just a pleasure," says Charles Schultz, creator of Peanuts. "It's a necessity."

The wise cartoonist from California thinks that one of the things which has enabled man to survive is the ability to laugh. No matter how difficult the situation may be, man somehow has always been able to find humor in it.

"If I were given the opportunity to present a gift to the next generation," he said, "it would be the ability for each individual to learn to laugh at himself. I have not always had this ability but have envied those who do, and I think it is one of God's greatest blessings."

Peace be with you. Enjoy the rest of the summer.



What to do with borrowers?

Q. How should you respond when people borrow things, relatively small things, and don't return them? I'm talking about things like a pencil, a pen or maybe 25 cents. I know you're supposed to be generous and just give



BY TOM
LENNON

things to others without expecting repayment, but I sometimes find myself wishing I could make some comment like, "I always return things I borrow." (Texas).

A. Many readers likely will sympathize with your question, especially those who have lent books to inconsiderate borrowers and never got them back.

One preventive measure that sometimes help would be to say, as you hand the borrower a pen, "I really would appreciate getting this back when you're finished with it" or maybe, "This is the only pen I've got. Please do return it."

Make these comments pleasantly and pointedly, but not nastily.

Still, preventive measures won't guarantee the return of all that you lend to others. What then?

DON'T FEEL guilty about wanting to get these objects back. Generosity means giving to others freely. It does not mean meekly putting up with the injustices (thoughtless ones, probably) that others inflict upon you.

But don't start a war or break off a friendship over 25 cents.

Instead be pleasantly but firmly outspoken. Here are some examples of how you might assert your rights to a negligent borrower:

"Roger, I forgot to bring a pen today. Could you give me back the one I lent you yesterday?" And when he says he doesn't have it with him, say "Well, would you bring it in tomorrow then? I really would like it back."

WHEN VICKY doesn't repay the 25 cents you lent to her say, "Vicky, I'm short on money today. Could you give me back the 25 cents I lent you last week?"

If you get static from some people, then say, "I really do think it's important for friends to return the things they borrow." (The remark you quote at the end of your question has just a tinge of self-righteousness and sarcasm about it. It could alienate a friend.)

What's important in your campaign against thoughtless borrowers is to be both pleasant and firm. You do have, after all, a perfect right to have your property returned.

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

Foster parenting: noble and costly

Dear Dr. Kenny: Six weeks ago we took a 14-year-old foster child home to live with us. He had been neglected and abused in several other homes, and he was beginning to be truant from school. I guess we thought that we were doing something noble and that our love would be enough to straighten him out.



BY DR. JAMES AND MARY KENNY

Were we in for a rude awakening! Reality has struck. Actually, so much of what bothers me is petty that I am ashamed. He uses bad grammar. He does not bathe. He shoves our younger children around. He is still truant from school, and to make matters worse, he lies about it. He does not respond to reasoning and seems to have no sense of guilt for his wrongdoing.

Was foster parenting a bad idea for us? Should we return him to the Welfare Department? I don't know how to feel or what to do. (Iowa).

Foster parenting is a wonderful idea, a chance to reach out to others and grow larger yourself in the process. Caring for others is an expression of our Christian heritage. And love makes us richer, even when that love comes hard.

Should you take him back to the Welfare Department? No, not now. You have made your commitment, a good one. Now give it a fair try.

The first thing for you to do is to lower your expectations. To be nice to nice people is easy. To care for a troubled adolescent is not easy. You will need to accept your foster son, faults and all. What a wonderful opportunity for your entire family to learn patience and tolerance.

Nevertheless, there are traits in your new foster son that you will want to change. It may take longer than you had expected.

Appeals to rationality are not likely to work. Nor are you likely to arouse guilt in him. Where would he have learned to feel guilt in a succession of troubled homes? Responsibility for self and proper behavior will best be learned, not by mandate, but by good example from other family members over a long period of time.

Instead of long lectures and rational appeals, you might try doing things together. You can look

for a common task. Being engaged in common work has a bonding value.

Plan some trips to new places. Do hard homework together. Try camping. Play some table games. Learn woodworking together. Teach him an athletic skill. Later you might teach him to drive. Good relationships have a way of sneaking up on those engaged in doing something of significance together.

Your new foster son has continued some of his bad habits. That should be no surprise. Time and patience on your part will be required before they are overcome.

In the meantime, do not mount an all-out campaign to eliminate his faults immediately, and do not focus on establishing a deep personal relationship with him wherein you can evoke guilt when he fails to conform. Instead, begin by including him in more and more common and positive activities with your family.

Courage. Foster parenting is a noble mission. Now you know why it is so noble. It costs.

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

(NC News Service)

This little electronic light of mine

I get a lot of anonymous mail in my line of work. Much of it comes from religious idealogues trying to save me or from movements, groups and individuals wanting publicity.

But every so often someone sends me an article or a gem that is so tantalizing, so outrageous or so ludicrous that it begs for a column. Without quite knowing why, I am succumbing to this one.

An anonymous pastor sent me a brochure he received on which he wrote, "Surely there's a column in here somewhere." It came from an electronics firm that describes itself as, "Designers and manufacturers of electronic votive lights."

TRUE, I SWEAR it. And it gets better — or worse, depending upon your viewpoint. Under a full color photo of the Sacred Heart of Jesus statue with outstretched arms framing a brace of votive lights is the message, "Electronic vigil lights are a most traditional way for worshipers to express their devotion due to our electronically induced, pulsating light resembling the actual flame of a burning candle."

Is nothing sacred anymore, as we've come to hear so often since Vatican II? Inside, the pitch goes on. "Safety: Fire risk and fear of fire from burning candles are totally eliminated, resulting in peace of mind and substantially lower insurance rates.

"Cleaning: No more carbon deposits on walls and ceilings. No more dripping wax on floors and

chapels. Time previously spent for tedious cleaning can be put to far better use.

"Profit: Electronic vigil lights are highly pro-



BY DOLORES CURRAN

fitable and pay for themselves within a few short months. Stop the combat with ever increasing candle prices and worries about storage space."

FINALLY, FOR those worried about getting their candle's worth, the manufacturers proclaim, "Our electronic vigil lights are available in various colors and can be programmed to burn anywhere from 60 minutes to 7 days. Each unit has a built-in memory and candles shut off electronically in the same sequence they were lit."

Ah, the wonders of a computerized society. Put in our quarter, say our prayer, and get a flicker without smoke, wax or fear of getting a bum candle. As long as the electricity stays on, we're okay. Why do I want to laugh and cry at the same time?

Please don't write me for the address to obtain this abomination. Electronic bingo is one thing, but vigil lights? It's only a short step to electronic choir music (cheaper, louder and immensely easier to accomplish), to taped homilies, to recycled holy water in fonts, to flashing lights on pews with room for one more, and to Mastercard collection baskets. The possibilities are endless.

I'M NOT AGAINST a manufacturer trying to get a share of the church market but do we want a church of muzak and flickering lights? We can get those at a disco or McDonald's.

We escape these for a church rich in sensuality. I want my senses touched with the odor of candles and incense, the beauty of art, the sound of rich liturgical music from live voices and the closeness of community.

Progress may be inevitable but so is tradition. I don't want a church frozen in the middle ages. Beeswax candles and pure linen altar cloths sensibly gave way to non-drip and polyester. Computerized collection envelopes don't disrupt my liturgical experience. But I'll fight electronic vigil lights and drive-in churches with vigor.

And I thank the anonymous pastor who sent me the brochure. He's right. There was a column in there somewhere.

(Alt Publishing Co.)

Family Night

(Contributed by Mimi and Terry Reilly)

Opening Prayer

Dear Lord, help us to reflect on the many ways you have blessed our family. Help us to be aware of the sadness and suffering that surround us everyday; may we not be overwhelmed by it. We want to be your ministers in relieving pain and suffering where we find it.

Something to Think About

Christians who have taken Jesus' message seriously should not need to

have a week set aside as National Smile Week, but maybe we do need to spend time exploring the reasons we have for smiling everyday. While there is real sadness in the sickness and suffering we see surrounding us, Jesus tells us that even those who are sad will be consoled.

Activity Ideas

Young and Middle Years Families SMILE BUTTONS Materials: cardboard, crayons, masking tape, safety pins. Take turns finishing thses in-

complete sentences:

The happiest person I know is....Tell why.

The saddest person I know is....Tell why.

The happiest time I can recall is....

The saddest time I can recall is....

I am happiest when I am....

Talk about how we can console each other when we are aware of another's sadness. Use examples from the family. Make smiling-face buttons, using cardboard and crayons. Attach a safety pin on the back so it can be worn during National Smile Week. Make

one for yourself and a second one to give to another person.

Adult Families

Read Matthew 11:28-30. Share experiences of weary times and times of consolation.

Closing Prayer

Father, we thank you for your son Jesus. We know that he will show us the way to you if we will only listen and follow his example. Help us to be caring and loving people and to be especially caring right here in our home. Amen.

Scriptural Insights

Be humble and exalted

Readings: Sirach 3:17-18, 20, 28-29

Hebrews 12:18-19, 22-24 Luke 14: 1, 7-14

BACKGROUND:

There is a tremendous contrast between pride and humility. This contrast is expressed or implied in all three of next Sunday's readings.



BY
FR.
JAMES
BLACK

The opening reading, from the Old Testament book of Sirach, comes from a long tradition of Hebrew "Wisdom" literature. The main purpose of this type of literature was the instruction of youth. The author of the passage attempted to point out that humility was a more certain way of finding favor with God than pride.

The gospel passage from Luke contains a parable on humility, again based on the format of the wisdom tradition. Jesus even stated the point of the

parable so that no one could fail to understand it: "Everyone who exalts himself shall be humbled and he who humbles himself shall be exalted."

IN THE SECOND reading, the author of the letter to the Hebrews contrasted life as a Christian with life under the Old Law. The Christians had recognized their need for the Lord and had drawn near to him.

REFLECTION:

When I was a student in the seminary, I had the good fortune to have classes with a professor who was a great scholar. The man was (and is) internationally known for his expertise in the field of Scripture.

He has authored several books and received numerous awards for his accomplishments. He has lectured in several foreign countries.

He had a tremendous influence on me, and is largely responsible for my own interest in Scripture.

I was in one or another of his classes for three successive years. In all that time, he never made even a single passing reference to his many ac-

complishments. He just taught the class.

HE'S A MAN of great humility. Essentially, humility means being

honest with yourself. The humble person is able to recognize his or her talents or accomplishments for what they are. The proud person never lets anyone around him forget those accomplishments. A false humility pretends that such talents or capabilities don't exist.

Truly humble people don't deny their capabilities; they simply recognize their God-given origins. They have no need to parade their success in front of everybody.

The humble person probably remembers one of the Lord's more important statements: service to others is the way to become great in the kingdom.

I LEARNED a lot about Scriptures from the man I mentioned above. But he also taught me by way of example that truly important people never have to remind us that they're important; they're too busy doing things for others.



Bells are silent — voices ring

Q. Can you tell us whether or not bells are to be used at Mass? Our former pastor discontinued them, and we thought sure our new pastor would start them again. But he says we don't need them any more. If they were important and nice to have in the past, why not now? (Maine)



BY FR.
JOHN
DIETZEN

A. It seems clear, at least from my own mail and contacts, that use of bells at Mass is gradually disappearing, which, just by the way, is somewhat strange.

The former instructions for Mass issued by Pope Pius V in July 1570, and revised somewhat by later popes did not even mention bells. Yet by this century Catholics often considered them nearly an essential part of the Eucharist.

On the other hand, present instructions (since 1970) say bells may be used

at certain parts of the Mass; yet they're now heard less and less.

To answer your question, good reasons lie behind the change. But as is always true with folk customs, they're not easy to untangle. Perhaps the best I can do is give a little background.

The ringing of the bells during Mass apparently began in monasteries during the Middle Ages. Only choir monks were present for the conventual (community) Mass in midmorning. Others out in the field followed the progress of the Mass through the chapel bell.

One event which occasioned increased use of bells was the introduction of the elevation of the host and chalice after the consecration, around the year 1200. These elevations came to be seen (even into our own times) as the main part of the Mass.

Some fervent Catholics even moved from church to church just to watch the elevation. Bells were rung to express their elation, and to let everyone know "Jesus is now here" and all present could look at him.

In 1972 the Vatican congregation responsible for the liturgy related the use of bells to the level of liturgical education of the parish. Where this education has been adequate, it noted, there is no need for this kind of signal. If sufficient liturgical instruction is

lacking, bells should be rung at least at the two elevations to elicit joy and attention. (Notitiae, 1972, 343.)

As I indicated above, one reason for bells during the long period when the congregation was primarily passive at Mass was to express joy over the Lord's presence. The people were to be attentive and reverently silent.

Two things, at least, have changed this. We have a deeper awareness than did the people of those days that, while Jesus becomes present to us in a new way under the forms of bread and wine in the Eucharist, he doesn't come fresh, as it were.

Also, we now express that joy over the Lord's eucharistic presence with our own voices, especially in the acclamation after the consecration, and the great Amen at the end of the eucharistic prayer.

As in many other ways in the liturgy, we do ourselves what we formerly could only watch, or listen to, someone else doing.

Q. I am a parish priest who recently had a request for infant baptism by immersion. The Rite of Christian Initiation of Adults provides for this. Would it ever be permitted for infants? (Calif.)

A. The introduction to the Rite of Baptism for Children states: The sacrament itself consists of the washing in water by way of immersion or infusion (pouring), depending on local custom, and the invocation of the Trinity. (No. 18)

In many ways, of course, immersion

can be a more apt symbol of the "death and rising to a new life" which we believe baptism to be.

Q. We have a cousin in Ireland who married a non-Catholic. She told us that when they were married about three years ago, he was forced to sign that he would raise the children Catholic.

We thought she must be mistaken. Isn't the rule on that different now, so that the non-Catholic does not sign this kind of promise? (Florida)

A. Thirteen years ago Pope Paul VI ruled that in an interfaith marriage the Catholic partner would indicate in writing his or her belief and promise to do all possible to baptize and raise the children Catholic. The non-Catholic partner must be informed of this promise and belief, but is not required to sign anything. ("Matrimonia Mixta," 1970)

A few years ago one Irish bishop, in Cork, insisted that the non-Catholic also sign such a promise. When objections to this policy were voiced by various religious organizations, the bishop's conference of Ireland officially disapproved, and said it would not support any departure from the provisions of "Matrimonia Mixta."

(A free brochure answering frequently asked questions about confession for adults and children is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to the same address.)

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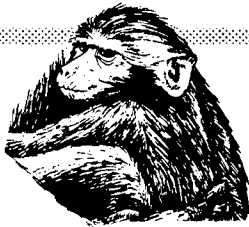
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DEERFIELD BEACH

Fall Shows—



monkey business

The stores say "Back to School Sale." The football teams say, "We'll defend that goal." The hardware

last season, despite their weak ratings, in hopes an audience will catch up to them.



BY
**JAMES
BREIG**

stores advertise their rakes.

These are Autumn's precursors and among them is TV, saying, "Here are

On the other hand, NBC isn't totally noble, as witness such new programs as "Manimal." So let's go take a peek at what they have to offer:

"Boone:" Remember "The Waltons"? Its creator Earl Hamner is behind this hour-long comedy-drama about the Fifties and a young man in Nashville who wants to be a country music star. "A unique show with all-family appeal," says the network (the source of all quotes in this column). Meanwhile, Pat Boone must be demanding copyright fees.

"Bay City Blues:" The third word of the title should be a clue since the folks behind "Hill Street Blues" are in charge of this drama about "young adults in a working class town in California" who are "connected by their association with the local minor league baseball team, the Bay City Bluebirds." Not enough ballgames on cable for you? How about this show as a winter fill-in?

"We Got It Made:" First, there was "Three's Company" about two girls living with a guy. Guess what this show is about. Right — two bachelors hire a "gorgeous, savvy young woman" as their housekeeper, who is "eye-catching and neat-as-a-pin." Somehow, I think I've seen this all before.

"Mr. Smith:" This is probably the single most unbelievable Fall program, even beating "Manimal." Mr. Smith is an orangutan with a 256 IQ and the ability to talk. He is — I'm serious now — hired by the government to be a consultant on the MX missile and Supreme Court cases. It's from the creators of "Taxi," who are alumni of "The Mary Tyler Moore Show." They hope you will go ape over this program.

"Jennifer Slept Here:" Ann Jillian stars as the ghost of a movie star who remains with her home when it is bought by a family. She appears only to the 14-year-old boy and helps him in his problems. Before her, he didn't have — all together now — a ghost of a chance.

"For Love and Honor:" I'll let the network tell you about it — "The dreams, aspirations, comedy-filled adventures and romantic intrigues involving young male and female recruits of the crack 88th Airborne Division form the fabric of the series." In other words, they ripped off "Officer and a Gentleman."

"Rousters:" Stephen Cannell (one of my favorite writer-producers for his work on "Rockford Files" and "The Greatest American Hero") is in charge of this hour about the descendants of Wyatt Earp. Who said there are no more great series ideas left? Chad Everett — remember him? — plays Earp III, the roustabout for a carnival, "a



FEVER RETURNS — John Travolta returns to the screen as the disco king determined to make it on the Broadway stage. Lots of dazzling production numbers in this clean-cut presentation which steers clear of bedroom scenes and obscenity. (Above) Travolta interprets a man tempted by the forces of evil. (NC photo).

A bold tale



Richard Benjamin

Richard Benjamin and Ramon Bieri star in "Goodbye" the INSIGHT special which will air at 6:30 a.m. on Channel 39, on August 27.

The story revolves around a young writer (Benjamin) whose son is dying of cancer. He encounters the specter of death waiting in his kitchen.

When the writer attempts to prevent death from carrying off his own son, he returns to his childhood. There he meets his father, another death the writer cannot accept.

"Goodbye" was written by Lan O'Kun, directed by Dick Bennett and produced by Mike Rhodes. Ellwood E. Kieser, C.S.P. is the executive producer of INSIGHT, for Paulist Productions.

our new programs." So, for the next few columns, I'll be introducing the three commercial networks' offerings to give you a preview of what they will dangle to tempt you away from cable, pay-TV and the other attractions for your eyes.

First up: NBC, which has been mired in third place for so long it is becoming the Chicago Cubs of television. But NBC is gambling a little, renewing "Cheers" and "St. Elsewhere" from

job that keeps him in the middle of the action and comedy." I'm betting Cannell can pull this off.

"The Yellow Rose:" First "Dallas"...then "Dynasty"...then "Falcon Crest..." and now back to Texas for this tale of a working ranch, rich folks, complex emotions and lots of soapsuds.

'Mr. Smith as an orangutan with a 256 IQ and the ability to talk...'

"Manimal:" This is the one you have been waiting to hear about. "A beautiful, bright detective teams with a noted criminology professor," who has the ability — get this — to transform himself into a variety of animals. So when she says to him, "You animal," she knows of what she speaks. And you thought this was reserved for Saturday morning cartoons.

There you have them; how do they sound?

Some more news about NBC this coming season: "V," the science fiction movie which had no ending when it aired last Spring, will return with six more hours... "Little House on the Prairie," which was cancelled, will pop up in three two-hour specials... Melissa Gilbert, who played Laura on "House," will be Jean Donovan in "Roses," the story of the churchwomen slain in El Salvador... A seven-hour miniseries about John Kennedy is being filmed... "A.D.," a look at the first Christians, is before the cameras. The original cast of Burt Lancaster and Julie Christie has been replaced by lesser lights... Mr. T should be on "A.D." since it would make a nice monogram; instead, he will be the star of a new Saturday morning cartoon series... Other new cartoons for the kiddies: "Alvin and the Chipmunks" and "Going Bananas" about — oh, no! another orangutan...

James Breig is the editor of the Albany Evangelist and a nationally syndicated columnist.

Barry Chorale accepting singers

(MIAMI—) The Barry University Chorale is accepting new singers for 1983/84. The seventy voice chorale consists of both University students and community singers and performs outstanding classical, (often with chamber orchestra,) and popular literature. The first rehearsal of the

season will be Tuesday, September 6, 1983 at 7:30 P.M. in the Fine Arts Recital Hall, 11300 N.E. Second Ave. Miami Shores.

For further information, please call the director, Mr. Edward Schmiedecke, 758-3392, Ext. 223 or 385.

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BYZANTINE GIFT Bishop Michael Dudick of Passaic, of the Byzantine Catholic rite New Jersey presented an icon of the Sermon on the Mount to Archbishop McCarthy June 11th on the occasion of his 40th anniversary of priestly ordination. The bishop chose that icon for the Archbishop because his deep concern for the people of Miami reflected the ideals of the Sermon on the Mount. The presentation was made at St. Basil Byzantine Catholic Church when the Archbishop was present for the ordination of three men to the Permanent Diaconate.

CCS holds immigration workshop

Catholic Community Services will hold an immigration workshop on "Catholic social teaching and immigration issues" on August 30th at the Pastoral Center, 9401 Biscayne Blvd., Miami, beginning at 8:30 a.m.

The workshop's major discussion document will be the National Conference of Catholic Charities draft "Policy Statement on U.S. Immigration and Refugee Policy."

Msgr. Bryan O. Walsh, Executive Director, Catholic Community Services, and the principle author of the document, will give a brief

overview of the statement and background paper.

A panel discussion will be held which will focus on a number of important immigration issues, including a status report on the Simpson-Mazzoli Immigration bill, undocumented refugees and administration policy.

The workshops also offers an opportunity for those attending to gain a better understanding of the issues involved and the church's past and present teachings in this area of deep concern to the church in South Florida.

St. Louis celebrates 20th anniversary

A four-day series of events is planned Sept. 2-5 to celebrate the 20th anniversary of the founding of St. Louis Catholic Church in southwest Dade County.

The weekend includes special liturgies, a classical music recital at 8 p.m. on Saturday, a family fish fry from 6 to 8 p.m. Friday, a mini-film festival 8:15 p.m. Friday night, a Sunday pancake breakfast at 8, 9:30, and 11 a.m. masses, and a parish pot luck supper at 6 p.m. Monday.

There will be a vigil masse at 5 p.m. Saturday with Thanksgiving liturgy. On Monday at 5 p.m. there will be a

parish re-dedication ceremony with Archbishop Edward McCarthy and parish staff.

St. Louis Catholic Church, located at 7270 SW 120th St. in Miami held its first mass in September 1963 in the auditorium of Palmetto High School. The congregation grew steadily and in 1980, the St. Louis family began holding services in its striking domed worship space.

All past and current parishioners are invited to attend the weekend's events. Child care will be provided. For more information, contact the St. Louis Church office at 238-7562.

Panel to warn against 'H-2'

Experts on immigration will warn of the harmful effects of the "guest worker" program during public meetings next week in West Palm Beach and Miami.

Sponsored by the South Florida Coalition Against H-2, a network of community organizations, the discussions will center on the Simpson-

Mazzoli immigration bill now pending before Congress.

Speakers will ask voters to write their congressmen urging a vote against Simpson-Mazzoli because of the harm an expanded H-2 program can have on blacks and other in rural areas.

In West Palm Beach, the meeting will be Tuesday evening, Aug. 30 at 7:30 p.m. at St. Juliana Church, 4500 South Dixie Highway. The Miami meeting will be Wednesday at 10 a.m. at the Marina Park Hotel, 340 Biscayne Boulevard.

For more information on the Miami meeting, contact Larry O'Toole at 638-4085 or Olga Strickland at 949-6596.

Correction

In the last issue of The Voice it was erroneously stated in the Catholic School calendar that Christmas vacation would be from Dec. 22 to Jan. 22. Christmas vacation will actually end Jan. 2.

Want to be a lay minister?

A new program has been especially designed to form and train the laity in Christian living, ministry and leadership. All those who feel they have a call to be "leaven" in the community-at-large as well as those who desire to make a long term commitment as ecclesial lay ministers are welcome to begin this program in the fall.

This program is designed for a minimum of two years during which all participants will explore their identity as ministers in view of their Baptism and Confirmation and reflect on the role of the laity of the '80's both in the Church and in the world.

Upon the satisfactory completion of the second year, participants will receive a certificate of readiness for ministry. For those who have successfully discerned during the two previous years that they are called by the Lord to make a five year

commitment to serve as ecclesial lay ministers, there will be a third year in which they will be equipped in the ministry of their choice.

"At present we are in the process of interviewing possible candidates for this exciting new program which will "equip" you to be a happier and more efficient follower of the Lord Jesus both in the world and in your parish community. We still have some places open for this program which will meet one Saturday a month starting this September, at the Pastoral Center," said a spokesperson from the Lay Ministry office.

If you feel curious or interested, please call or write the: Office of Lay Ministry Pastoral Center 9401 Biscayne Boulevard Miami, Florida 33138 757-6241 ext. 371

Freeman to speak at fund raising conference

Ms. Sandi Freeman, award winning journalist of the nightly program, "Freeman Reports," a contemporary news interview program seen on Cable News Network (CNN), New York, N.Y., will be the keynote speaker at the 1983 National Catholic Development and Stewardship Annual Conference September 19 - 22 in Orlando, Fla., at the Hyatt Orlando Hotel. This conference is co-sponsored by the National Catholic Development Conference (NCDC) and the National Catholic Stewardship Council (NCSC).

More than 700 religious and secular fund raisers are expected to hear Ms. Freeman on Monday afternoon, September 19, discuss "Fund Raising: A Ministry for the Community of Tomorrow" - a look at the importance of fund raising as a means for maintaining society's charitable programs and services as we move into a new century.

Described as an insightful and incisive interviewer, Ms. Freeman is

the recipient of the 1982 and 1983 On Cable Award for Outstanding Talkshow Personality and her program, "Freeman Reports," was awarded the 1982 and 1983 On Cable Award for Outstanding Talkshow Program. Her guests have included Sen. Edward Kennedy, Nancy Reagan and an American nun associated with the nuns murdered in El Salvador.

This conference, which draws the largest attendance and is the most comprehensive in fund raising, is open to all fund raisers - secular as well as religious. Registration fees are \$325 for NCDC/NCSC members; \$375 for non-members.

Details on the full program, special events to be highlighted at the Conference and registration forms are available upon request from the 1983 National Catholic Development and Stewardship Annual Conference, 119 N. Park Ave., Rockville Centre, N.Y. 11570, (516) 764-6976.

Institute for Pastoral Ministry appoints new director

Dr. Joseph A. Iannone has been appointed the new Director of the Institute for Pastoral Ministry at Biscayne College. Dr. Iannone received his doctorate in Systematic-Historical Theology from the University of Notre Dame in 1978, where his dissertation researched the theology of parish life.

Along with his wife, Dr. Mercedes R. Iannone, who receive her doctorate in ministry from St. Mary's Seminary in 1981 and who is presently on the faculty of the Institute for Pastoral Ministries at Biscayne, Dr. Iannone is the founding director of the center for "Family Learning Teams" in Alexandria, Va.

In his capacity as Chairperson of the Religious Studies Division, Dr. Iannone is preparing a feasibility study toward the implementation of a

Bachelor of Arts major in Pastoral Ministries to add to the present major in Religious Education.

Dr.s Joe and Mercedes Iannone are active nationally in the areas of family catechesis, family ministry, parish renewal and ministry formation.

The Institute for Pastoral Ministries is now in its third year at Biscayne as it was implemented in 1981 with the welcoming of Fr. Patrick O'Neill, the schools' new president. It offers a Masters of Arts in Pastoral Ministry with specializations in Religious Education, Pastoral Counseling, Family Ministry, Liturgy and Youth and Young Adult Ministry. Over 35 students matriculate in the graduate program, with seven completed in the past year.

It's a Date

VISITATION CHURCH, 191st and N. Miami Ave. will host a Night of Prayer and Praise on August 30th. The Eucharistic Liturgy-celebrant Fr. Brendan Dalton.

THE GREATER HOLLYWOOD CATHOLIC WIDOWS-ERS CLUB will hold its monthly meeting-social on Friday, September 2, at 7:30 p.m. at

Nativity Parish Hall, 700 Chaminade Drive, Hollywood. Refreshments, fun games and music for dancing.

DADE CATHOLIC SINGLES CLUB Dinner & Meeting, Sept. 4 1983; Bowling & Social Sept 10 1983; Party Sept 17, 1983, Mass & Brunch Sept, 25 1983; For more info

call Frank 553-4919 ages 20-39.

THE SULTANAS (LADIES AUXILIARY) of Jacar Caravan 228, International Order of Alhambra, A Catholic Organization of Men and their Ladies, will sponsor their First Annual Charity Dance on Saturday, September 17th from 8 PM til Midnite at St. Gregorys Parish Hall located at

400 N. University Dr., Plantation. Donation is \$6 per person and will include a cold buffet. B.Y.O.B. and setups will be available. Music will be by The Georgie K. Orchestra. For tickets and information call Marg McNamee at 584-7508 or Mary Sliniski at 961-3647.

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5A NOVENA

THANKSGIVING NOVENA TO ST. JUDE

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

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

5A NOVENA

Thanks to Jesus, Our Lady, St. Jude St. Anthony, St. Joseph for prayers ans. Publication promised. L.W.

Thanks to St. Anthony, Holy Spirit St. Martin de Porres, Sacred Heart St. Jude, Mary, St. Ann HO'L

Thanksgiving to St. Jude for prayers answered. J.H.H.

Thanks to Holy Spirit & St. Jude for prayers answered. Publication promised. P.M.N.

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

Thanks to St. Jude for a healing received. Publication promised. Clem M.

Thank You Jesus, Mary, Joseph & St. Jude for prayers answered. Publication promised. J.P.

Thanks to the intercession of St. Anthony & Blessed Mother, God is answering my prayers. I will be forever grateful. M.W.

Thanks to Father Solanus Casey O.S.M. for many favors granted. May he be glorified on earth. M.W.

PRAYER TO THE HOLY SPIRIT

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

Thanks to St. Jude for favors received. Publication promised. F.H.

5A NOVENA

Unfailing Prayer to St. Anthony Which may be said for the Thirteen Tuesdays
O Holy St. Anthony, gentlest of Saints, your love for God & charity for His creatures, made you worthy, when on earth, to possess miraculous powers. Miracles waited on your word, which you were ever ready to speak for those in trouble or anxiety. Encouraged by this thought I implore of you to obtain for me (request). The answer to my prayer may require a miracle, even so, you are the Saint of Miracles. O gentle & loving St. Anthony, whose heart ever full of human sympathy, whisper my petition into the ears of the sweet Infant Jesus, Who loved to be folded in your arms, & the gratitude of my heart will ever be yours. Say 13 Paters, Aves, & Glorias. J.P.

PRAYER TO THE HOLY SPIRIT

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

5A NOVENA

ORACION AL ESPIRITU SANTO

Espiritu Santo. Tu que me aclaras todo, que iluminas todos los caminos, para que yo alcance mi ideal. Tu, que me das el don divino de perdonar olvidar el mal que me hacen y que en todos los instantes de mi vida estas conmigo. Yo quiero en ese corto dialogo agradecerle por todo y confirmar una vez mas que nunca quiero separarme de Ti, por mayor que sea la ilusion material. Deseo estar contigo y todos mis seres queridos in Gloria perpetua. Gracias por tu misericordia para conmigo y los mios. (La persona debiera rezar la oracion durante 3 dias seguidos.) E.D.

PRAYER TO THE HOLY SPIRIT

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

THANKSGIVING NOVENA TO ST. JUDE

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

Thanks to the Holy Spirit & St. Jude for favor granted. Publication promised. M.C.H.

Thanks to Holy Spirit, Blessed Mother, St. Joseph, Padre Pio, for favor granted. M.H.

Thanks to St. Jude my prayers are being answered. Publication promised. R.D.

Thanks to St. Jude for prayers answered. Publication promised. L.C.

5A NOVENA

PRAYER TO THE HOLY SPIRIT

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

Thanks to St. Jude for prayers answered. Publication promised. R. Anderson

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CATHEDRALS



Towering Gothic cathedrals such as the Cathedral of St. Peter in Cologne, the largest cathedral in Germany, were designed to give the feeling of lifting one up toward heaven. This

church, begun in the 13th century, was not completed until the 19th century. (NC photo).

More than structural wonders, testimonies of faith

By Father Alfred McBride, O.Praem
NC News Service

The spirit of the medieval Gothic cathedrals is a spirit of faith. Many scholars have referred to the cathedrals as "sermons in stone."

Today's architects and engineers perceive them as structural wonders. Hordes of tourists include the cathedrals in their sightseeing and the artistic regard the cathedrals as "things of beauty that are a joy forever."

It is the spirit of faith, however, that dominates the mood of the Gothic cathedral. The soaring walls rise like two hands meeting in prayer. Because a real Christian faith integrates the human and the divine in a single glance, the cathedrals demonstrate a simultaneous delight in the created world as well as the heavenly one.

The windows as well as the miles of carving on the walls and doors are a toast of good cheer both to the human condition and the welcome presence of the divine.

THE ARTISTS, glassmakers and sculptors chose their subjects from the world around them. They looked at roses, cabbages, violets, parsley,

apples, pears, plums, oaks, beeches and aspens, and transformed them into borders for windows, decorations for pillars and background for tapestries.

The artisans used dogs, donkeys, cows, sheep, roosters, horses, larks, sparrows, lions, elephants and other members of "all things bright and beautiful" to serve as models for brass, marble, stone and wood carvings and sculptures.

For the hundreds of faces needed to portray kings, prophets, apostles, saints, angels, devils and thieves, the builders of the cathedrals freely adapted the faces they saw in the villages, towns and cities. They were not above making the face of a gargoyle out of someone they disliked personally.

Long before Shakespeare said the words, "All the world's a stage," those artisans and craftsman knew that truth.

THEY DEVELOPED a set of standardized images for many of the saints: the dog for St. Bernard; the bird for St. Ambrose, the hymn composer; the "dumb ox" for the brilliant Thomas Aquinas; for Jesus—the fish, lamb, pelican and shepherd.

The sculptors and artists used Roman numerals as a symbol code as well: I for God; II for the two natures in Christ; III for the persons of the Trinity; IV for the cardinal virtues of prudence, justice, temperance and fortitude; V for the wounds of Christ; VI for the days of creation; VII for the mystical, mysterious and sacred; VIII for both Easter and the beatitudes; IX for the angelic hierarchy and the gifts of the Holy Spirit; X for the Ten Commandments; XI for sin; XII for the apostles.

People were fond of such symbols—animal and numerical—and could "read" them right off, despite a lack of literacy. In many ways the cathedral was an artistic rendering of the stories of salvation from Adam to Christ.

WITHIN ONE cathedral a person could follow the pattern of divine salvation in an orderly way from one aisle to the next, from front to back in a sequence following the order of the Bible. The people might not be able to read books or always understand the sermons of the priest. But intuitively they took in the message of redemption expressed in some of the most gorgeous art the world has ever seen.

In a certain sense the cathedrals were museums before people heard of such things. But they were not museums as repositories of past artistic achievement; rather they were living homilies stirring the beholders to faith, hope and love.

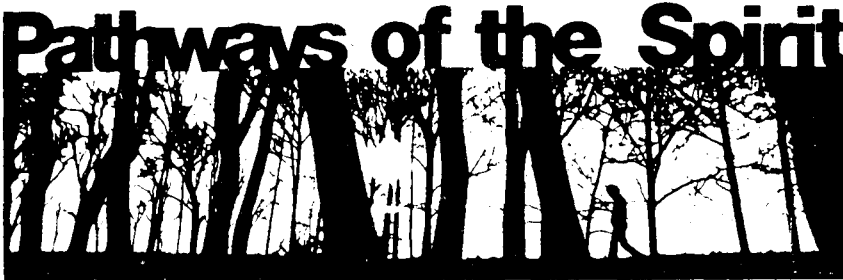
The medieval artisans and builders went beyond the usual aim of modern artists to evoke in the beholder some kind of aesthetic delight; the cathedrals were designed for a religious purpose and served that goal with splendid results.

Moreover, the cathedrals were the people's palaces. Kings and bishops had their personal palaces, but the cathedrals were meeting halls for all the people—not just for religious worship, but for town gatherings and often for plays (until the plays became too irreverent and were exiled to the square outside the cathedral).

In the simplicity of faith the people gathered in God's house to pray and enjoy themselves. No leader could rival their real king, Jesus Christ, in the pleasures and delights of stained glass, carvings and soaring walls.

The cathedrals were—and are—testimonies to faith because the people saw Christ in the human and the human in Christ.

Pathways of the Spirit



KNOW YOUR FAITH

By Norman B. Carroll
Permanent Deacon
Archdiocese of Miami

Recently, I had planned to discuss models of successful parish councils with more than forty parish lay leaders from throughout Palm Beach County. Knowing the huge potential for parish renewal inherent in well-run councils, I was intent on explaining the details of their election, structure and function.

As we began our discussions, however, I "listened" to a grand silence descend over the sophisticated gathering. Fearing the worst, I asked: "How many of you folks have parish councils?"

Unbelievably, not a hand was raised. I was shell-shocked—much like a quarterback who has just been "sacked." How could I discuss successful parish councils when there weren't any parish councils represented, successful or otherwise?

I changed quickly my game plan, and initiated discussion on the need for councils in all our parishes.

What is it?

A silver-haired gentleman asked; "What is a parish council, anyway?"

I responded, "First let's find out what a parish is. I'm sure you'll agree that it's not the church buildings. It couldn't be any mere thing."

"The parish," he interrupted, "is like the Catholic Church. It's a religion."

I must admit that years ago, I, too, thought of our Church as a religion, but I was wrong. Today, I view our Church (my parish) as a people, an immense people searching to realize the vision of its founding hero, "That all may be one."

Therefore, if you wish to judge how successful your parish is, don't first consider the beauty of its buildings nor the amount of its in-

come. Examine rather, how effectively Jesus is being formed in you, its members; and consider his impact, through you, upon the community at large.

In a word, judge by the standard

'Our pastors don't wish to be one-man shows. They know the parish is the entire people of God searching together for greater ways to love in the name of Jesus.'

of Jesus: "That they all may be one."

Picture typically, therefore, members of a parish family, not only praying for each other but also supporting each other, and providing the community at-large with practical and material help in the name of Christ. How such a family would shine out to the rest of the community and cause people to exclaim, "See how they love one another!"

'It won't work'

Eventually, a middle-aged executive-type male snapped, "You're too idealistic. The pastor can't do that by himself, and the laity aren't that involved. They're not on the same wave-length, at all."

"Yes," I said, "I agree. And it would take the pastor and the laity working together to build such a parish."

All of this, however, is not only my dream. This is the vision and indeed the mandate of our Church: **The laity should accustom themselves to working in the parish in close union with their priests, bringing to the Church community their own and the world's**

New series begins next week

"God in the Human Situation" will be the topic of the 1983-84 Know Your Faith series, which will begin next week in *The Voice*.

The series will deal with the personal God of Christianity who gets involved with human events and history, seeking him in the context of everyday life.

A special place in the series will be devoted to prayer and the different approaches to this important aspect of Christianity which work for contemporary people.

Advent, Lenten and Easter supplements will round out the series, along with Father John Castlot's Scripture discussions which will explore the dynamic interaction of God with people in the Old and New Testaments.

Watch for "God in the Human Situation" in next week's *Voice*.

problems... all of which should be examined and resolved by common deliberation. As far as possible, the laity ought to collaborate energetically in every apostolic and missionary undertaking sponsored by their local parish.

"All this collaboration, "I said," works best and, practically speaking, constitutes what's known as the parish council."

One sister asked, "Why haven't our pastors started these councils?"

Thousands of pastors throughout the country have formed these councils, and for many years now. Father William Burke, pastor of St. Vincent DePaul Parish in Elmont, New York, is one of many outspoken supporters of parish councils.

He estimates, for example, that more than 80% of the parishes on Long Island have successful parish councils. Incidentally, he attributes great credit for his outstanding parish to the parish council.

Our pastors don't wish to be one-man shows. They know the parish is the entire people of God searching together for greater ways to love in the name of Jesus.

Note carefully the words of Holy Mother Church in solemn convocation: **Let sacred pastors recognize and promote the dignity as well as the responsibilities of the lay person in the Church. Let them willingly make use of this prudent advice. Let them confidently assign duties to him in the service of the Church, allowing him freedom and room for action. Further, let them encourage the layperson so that he may undertake tasks on his own initiative.**

'Dangerous'

Suddenly, a red-headed giant of a man barked at me, "Yeah, but there's gotta be a lot of dangers in this council thing. I recall reading about a pastor and the parish council not agreeing."

There are dangers with councils just as there are dangers in any new effort. But the result is worth the risk. Besides, there are tried and proven methods of conducting council elections, compiling by-laws, preserving pastoral authority and administering wisely all the affairs of council.

These methods preserve, through the council in all its decisions, that spirit of participating which the parish members deserve. This is the spirit which generates the feeling of a whole people seeking together the evangelization of our society.

This is why our Church summons us clearly and unmistakably to form parish councils. It's no wonder that the well known author, Father Joseph Champlin, S.J., wrote, "Councils are essential for the full and active involvement of lay persons in the life of any parish."

'Well, maybe'

Lunch-time was now drawing near, so we closed our discussion, I had no way of judging its success until the red-headed man approached. Peering down at me from his lofty and massive perch, he exclaimed, "You know, I'm gonna tell my pastor about this. He's a real good guy, and I think he'll go for it."

As I looked up at him, I was not about to disagree.

Parish councils:

They're for all of us



God runs grandma's place

By Catherine Haven

DETROIT (NC) — At 57, her children grown, the Detroit housewife looked forward to a comfortable retirement in Florida and northern Michigan.

Then, on a television show, she saw a tiny Korean orphan from an orphanage short on supplies.

Today, in the eight-story inner city warehouse she calls home, retirees pack old medical journals for a Polish hospital and gray-haired grandmothers sort medications for delivery to Africa.

So much for the retirement of Irene Auberlin.

"I guess I'll never retire," said the tiny, blue-eyed founder of World Medical Relief. "I'm a workaholic, but what else can you do when you live in the same place that you work?"

At 86, Mrs. Auberlin has devoted the last 30 years to providing "anything and everything" a missionary might need to provide medical care in more than 80 nations around the globe.

World Medical Relief stocked the first Catholic clinic in Cairo, Egypt, and supplied Dr. Tom Dooley in Indochina. Since May 1982, it has sent nearly \$8 million worth of medication, equipment and supplies to hospitals in Poland.

The agency also provides medical equipment and drugs to American Indians, a mental health center in West Virginia and Detroit's Sacred Heart Rehabilitation Center, as well as supplying free prescriptions to needy senior citizens in four Michigan counties.

She herself draws no salary and relies on the assistance of nearly 230 retired senior citizens who volunteer a day or two a week each month to sort, package and prepare for shipment the tons of medical equipment housed in WMR's warehouse.

"Right now, we're looking for someone with medical supply experience to become an assistant here," she said. "We're looking for someone to replace us."

Not that she's worried that the work won't continue. "God runs this

place," she said.

She raised three children, maintained a household and served for a short time as a church organist. Life proceeded peacefully until 1953, when, she said, "my husband and I had a terrible tragedy come into our lives." She declined to elaborate on the tragedy, saying only, that it left her thinking, "I

couragement, she got the orphanage's address and "draged out all the old baby things I had put away in a cedar closet."

Enlisting the help of friends and fellow parishioners at Detroit's Gesu Parish, the Auberlins collected four barrels of clothing for the Korean orphans.

Soon donations filled her basement, overflowed into the breezeway and spread to the one-car garage. She borrowed trailers and enlisted the help of seminarians to collect "medical crumbs" that could be used in Korea and by workers elsewhere who had "next to nothing" for providing medical care.



Gray haired missionary Irene Auberlin, 86, founder of World Medical Relief, pauses from her duties as volunteers sort medicines for distribution to the needy throughout the world. (NC photo by Dwight Cendrowski).

just couldn't go on any longer. I needed something to do and I told the Lord to take my life and do something with it."

The next day, she watched a television feature on a homeless Korean boy. The plight of the child and others at the Star of the Sea Orphanage in Korea haunted her. With her husband's en-

When a Paulist nun named Sister Philomena, the orphanage director, wrote a letter of thanks, she described the tremendous need for medical supplies for the orphanage hospital. Mrs. Auberlin contacted area businesses and pharmaceutical companies for medical donations and appealed for help in area newspapers.

Mrs. Auberlin admitted she never expected the World Medical Relief program to take off as it did. "If I had known, I would have run for the woods," she said. "But we're the only agency I know of that is doing this type of work, and I remember that everytime a plea for help comes across my desk.

The Request

By Diana Bicknell

My husband's mother, was a difficult and annoying woman of seventy-five. She had been a widow for several years. As arthritis set in, she became even more dependent and contentious.

Ron, her only child, was engrossed in building a new business — which left only me to do his mother's bidding. Grudgingly, I ran her errands and bought groceries for her twice each week. However, I did not do the job graciously, and if she called between visits to say she'd forgotten something, I made excuses not to return until the scheduled day. And even on the regular errand day, I did my duties as quickly as possible and left.

The she became ill. I reluctantly arrived at her home on the appointed day, certain that sickness would not favorably affect her customary bad humor. I could see through the window that she was reclining on the couch instead of sitting stiffly upright as usual. At my knock, she struggled across the room to unlock the door, coughing, gasping, and holding onto the furniture for support.

When she was seated again, and the fit of coughing had subsided, she sighed heavily, "I'm so exhausted."

"Maybe you should be in the hospital, Ruth," I said, alarmed by the pallor and weakness, "or at least see a doctor. I'll take you."

"No," she snapped, sounding more like herself for a moment. "I'm not going to one of the town quacks. When I get that bad off, I'll know it." Then she added, "What bothers me more than anything is my feet. They cramp up and itch so. But I can't bend over to take care of them because of my arthritis. I wish someone would wash them and rub lotion on for me." She looked at me expectantly.

NO, I protested inwardly. I DO ENOUGH FOR HER ALREADY. The very thought of washing her wrinkled old feet repulsed me.

I CAN'T DO THIS LORD, I silently entreated. A battle raged within me. I wanted to quickly change the subject, ignore the request. But I could not.

As I hesitated, the obvious answer came to me. Even Jesus had long ago washed the feet of another. Why shouldn't I?

I think this was the most difficult



task of my life. As I removed her stockings, I stifled a gag. Her gnarled feet were dry, cracked, and encrusted with dead skin. Her toenails were yellowed, long, and curved like an animal's claws. I gritted my teeth and went about the job of sudsing and rinsing them in a pan of hot water. Then I massaged lotion into their dryness.

When I was done, she thanked me.

"I feel so much better."

Only a few days later Ruth died of lung cancer. I was saddened by her death even though we had never gotten along.

But I was also filled with joy that I had not let pass the opportunity to bring some comfort to another human being.

"Thank you, Lord," I prayed, "For not allowing me to ignore Ruth's last request."