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FEEDING THE POOR

San Isidro needy always find help Page 12



CHILD ABUSE

An American Tragedy says columnist Page 16



THE VOICE

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Catholic Archdiocese of Miami

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STRAW POLL INDICATES SUPPORT

Reduce Holy Days to 3?

U.S. bishops to decide in 2 weeks

WASHINGTON (NC) — American Catholics could have only three holy days of obligation a year after November. Or they could have four, five or six — or theoretically even 10.

A debate by the nation's Catholic bishops about what to do with the Mass obligation attached to 10 holy days under the church's new Code of Canon Law is likely to attract considerable attention during their meeting in Washington Nov. 14-17.

Of the church legal issues they confront before the new code takes effect on Nov. 27, it is the one that will have the most direct impact on Catholic life.

THE CODE, a collection of general laws governing the whole Western Church, lists 10 solemn feasts on which Catholics must attend Mass each year. But it also says a local bishops' con-

Continued on page 4



PRONE TO PEACE

This 32-foot statue of Our Lady of Peace is being transported to the parish of the same name in Santa Clara, Cal., from Wilmington, Del. This October, the month of Mary, seems a fitting time for a display of Our Lady of Peace, when so much conflict and American loss of life has occurred.



Visiting the Holy Land

My Beloved:

I'm writing this in my room (620) in the Michaelangelo Hotel, Rome, on the eve of my return to the States. All of us pilgrims at this moment are flying high, even though none of us have yet boarded a plane.

Today, we Miamians, had a special audience with the Holy Father in the high-ceilinged-richly-decorated-with murals, Sala Clementina. We are highly privileged to be received separately from the some 50,000 pilgrims who had gathered two days before in the St. Peter Square.

When His Holiness entered the room he received a lusty cheer from the Miami contingent. When we invited him to come to Miami we sang, not "Miami's for me," but "Miami's for You."

He smiled, but made no comment. However I did learn earlier that a visit to Miami is in the long range planning. He addressed us and all members of our Archdiocese, congratulating us on our 25th anniversary. We recorded his message and will project it at our

anniversary celebration in the Orange Bowl on December 9. We sang other songs and the Holy Father was so pleased he came down among our people to greet and visit with us. There was not a dry eye. It was such a joyous experience!

Bishops Nevins and Roman and I had been invited to spend about fifteen minutes with the Holy Father in his

study before the audience. It was quite a large room with a large conference table. His Holiness sat at a rather small desk and had chairs pulled up close for us to join him. He had before him a map of the United States. As bishops came to visit (all U.S. Bishops are making their every-five-year report-visits, this year) the Holy Father asked us to point out the location of the

diocese. He was interested simply in learning more about us, our history, numbers of faithful, of priests, ethnic composition, whether the Cubans were able to visit their relatives in Cuba etc. I told him of my concern for the families who are still waiting for their husbands, brothers, etc. to be released from the political prisons of Cuba.

After the audience, we three Miami Bishops were invited to lunch with His Holiness, along with Cardinals Krol and Bernardin and about ten other American Bishops. The conversation was relaxed. The Pope puts one at ease immediately. He is an internal listener. He inquired about education in the U.S., about family life, about U.S. Theologians and there was a discussion of the Bishops' Pastoral Letter on War and Peace. As we prepared to leave he autographed for each of us his portrait.

The menu? We opened with a course of fish and caviar, and then a plate of fish and carrots and potatoes, and that was followed with Italian pastry as a dessert. We had white wine but no

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Pope coming here?

MIAMI (NC)—Pope John Paul II possibly may visit the United States again in 1985, said Miami Archbishop Edward McCarthy after he met with the pontiff Oct. 21.

Archbishop McCarthy delivered an invitation to the pope to visit Miami. He said that he received no promises from the pope but added that Papal Secretary of State Cardinal Agostino Casaroli "confirmed that the feeling is that the Holy Father should return to the United States and visit the southern and western parts."

The archbishop added that he feels it is "quite likely" that the pope will visit Miami. The pope visited several eastern and midwestern U.S. cities in 1979.

Accompanied by Miami Auxiliary Bishops John J. Nevins and Agustin Roman, Archbishop McCarthy made his ad limina visit to the Vatican and said the pope was particularly concerned about the number of refugees in south Florida and asked whether Cuban families in Miami were allowed to visit their relatives in Cuba.



SCENE OF THE CRIME—Mehmet Ali Agca, serving a life sentence for attempting to assassinate Pope John Paul II, is led through St. Peter's Square as he retraces his movements of May 13, 1981, the day he shot the pope. Agca, accompanied by Italian Judge Ilario Martella and several attorneys, was taken from prison to demonstrate his alleged involvement with the Bulgarian Secret Service, a claim disputed by the Bulgarians. (NC Photo from UPI)

Plight of Hispanics

SPOKANE, Wash. (NC) — The plight of Hispanics is "a matter of grave concern to all Catholics" and is the subject of a pastoral statement on Hispanic people released by the Washington State Catholic Conference.

a Hispanic person is twice as likely to be imprisoned as a white person. Moreover, "there is but slight representation of Hispanics in the legal profession and there are no Hispanic judges in the state." Washington State Bar Association data shows only 10 lawyers fluent in Spanish.

THE LETTER documents the condition of Hispanics in the state, recommends actions to redress injustices and is intended to be used as a resource in Washington state Catholic parishes.

The statement was written by the WSCC's theological commission, a board of representatives from the fields of systematic theology, ethics and moral theology.

Hispanics form the largest minority group in Washington, the letter said. Of the state's total population of over 4 million, 120,000 are of Hispanic origin, according to 1980 census data. The figure does not include the estimated 47,000 Hispanic migratory workers in the state.

"THE COST of their purchase and rental homes, according to the 1980 census data, is the very lowest on the scale," the statement said. "Furthermore, in the housing they obtain, there is frequent overcrowding."

The welfare system has little impact upon Hispanics, primarily because of the language barrier and, "as typical of proud people, many hesitate to seek outside help..."

Hispanics also lag behind in education, it said: In Washington, "31 percent have had only grade school education or less, and of these, 25 percent have not progressed beyond the fifth grade...Less than one-third (31 percent) finish high school."

The statement also pointed out that

THE WSCC statement said, "When people are effectively blocked from achieving personal potential because of race and background, their plight becomes a challenge to the whole church."

The WSCC statement called for a "meeting of peoples as equals, as in truth they are before God. Therefore, we hold as fundamental to all action the principles of mutuality and dialogue."

WSCC recommendations in the statement include:

- Providing for worship "in the native language and according to the traditions and customs of the people..."

- Developing lay ministries among Hispanic people "to enable them to contribute to the solution of their social, religious and pastoral needs."

- Helping provide bilingual education, especially in the lower grades, "so that Hispanics will not suffer educational disadvantages because of the language barrier."

- **ELIMINATING** in the church "any discrimination in employment practices, in hiring and promotion, and in wages."

The statement also calls on the church to help provide legal assistance to Hispanics in need, and to "uphold the individual dignity" of each person.

News at a Glance

Pope tells bishops to remain faithful to magisterium

VATICAN CITY (NC) — In a talk to a group of U.S. bishops, Pope John Paul II stressed the importance of remaining faithful to the church's magisterium (teaching authority). The pope, speaking to the bishops as part of their ad limina visit, said that their teaching charism "is unique" and "it must be exercised personally and cannot be delegated."

Pope affirms pro-life in Spain

VATICAN CITY (NC)—Pope John Paul II met Spanish Prime Minister Felipe Gonzalez and the Vatican used the occasion to restate its opposition to Spain's new abortion law. Gonzalez later characterized the meeting as a courtesy call, but said he and the pope had discussed church-state issues. A vatican statement released after the meeting said that the audience "was an occasion to touch upon the current problems" between the Vatican and Spain's Socialist government, including the abortion law and the banning of several church catechisms in schools.

Senate to vote on tax credits

KEYSTONE, Colo. (NC) — President Reagan told about 300 educators and school superintendents at the Chief Administrators of Catholic Education meeting in Keystone Oct. 17-20 that he has asked a Senate vote on tuition tax credits in the first or third week of November. In a telegram Oct. 20 Reagan said Sen. Robert Dole (R-Kan.) and Sen. Howard Baker Jr. (R-Tenn.) "have agreed, at my request, to bring the bill S 528, for a vote in the Senate as soon as possible." If passed the bill would permit tax credits for part of the tuition parents pay to send their children to non-public schools.

Chicago parish aids in arrests

CHICAGO (NC) — A Chicago pastor who provided police with information leading to 500 arrests in one month accepted a city award for his parishioners, whom he said really deserved the honor. The Chicago Crime Commission presented Father Francis A. Cimarrusti, pastor of Our Lady of the Angels Parish, with an Award of Merit Oct. 21

Ortega criticizes 'reactionary clergy'

MANAGUA, Nicaragua (NC) — Nicaraguan Defense Minister Humberto Ortega has criticized "the reactionary clergy" who oppose the new military draft law. The law, which requires all men aged 18-22 to register for the military, has been criticized by the Nicaraguan Catholic bishops. Ortega issued his criticism at a government rally to oversee the distribution of weapons to local militiamen. He added that some clergymen had refused to celebrate Mass for people who died opposing the regime of President Anastasio Somoza.

CRS wins accolade in Mid-East

NEW YORK (NC) — In the crosscurrents of Middle East conflicts, Catholic Relief Services is one agency that has won acceptance and commendation from all groups, said Lawrence Pezzullo, CRS director, after making his first visit to survey agency operations in the area. Pezzullo, who became the first layman to head the U.S. bishops' relief and development agency in July, was accompanied on the Middle East tour by Bishop Daniel Reilly of Norwich, Conn., chairman of the board.

Vatican Workers may Strike

VATICAN CITY (NC)—Vatican lay workers are threatening a two-hour work stoppage Dec. 1 unless their demands for higher wages are met, the head of the employee association of Vatican lay workers said Oct. 25. The strike would be the first in Vatican history. The 1,600-member association's vote in favor of the action was "nearly unanimous," according to Mariano Cerullo, association president. The workers are asking for base wages to be increased, and for yearly wage increases tied to the cost of living, Cerullo said.

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SYNOD CONTINUES

Cardinal criticizes abuses

Cites seminaries, religious education, preoccupation with celibacy issues

VATICAN CITY (NC) — Cardinal Silvio Oddi, head of the Vatican's Congregation for the Clergy, criticized seminary formation and the preparation of children for penance in a report to the 1983 world Synod of Bishops Oct. 21.

Cardinal Oddi also criticized discus-

'In certain dioceses one can still find the abuse of admitting children to first Communion without previous confession.'

sions on celibacy, lack of efforts to increase vocations, and formation of religious educators. His talk was a report to the synod on the activity of the Congregation for the Clergy.

"The problem of identity of the priest has its origin in inadequate preparation formation in the seminaries and in theological currents not in line with the tradition and the magisterium (church teaching authority)," he said, according to the summary of his talk given to the press by the Vatican.

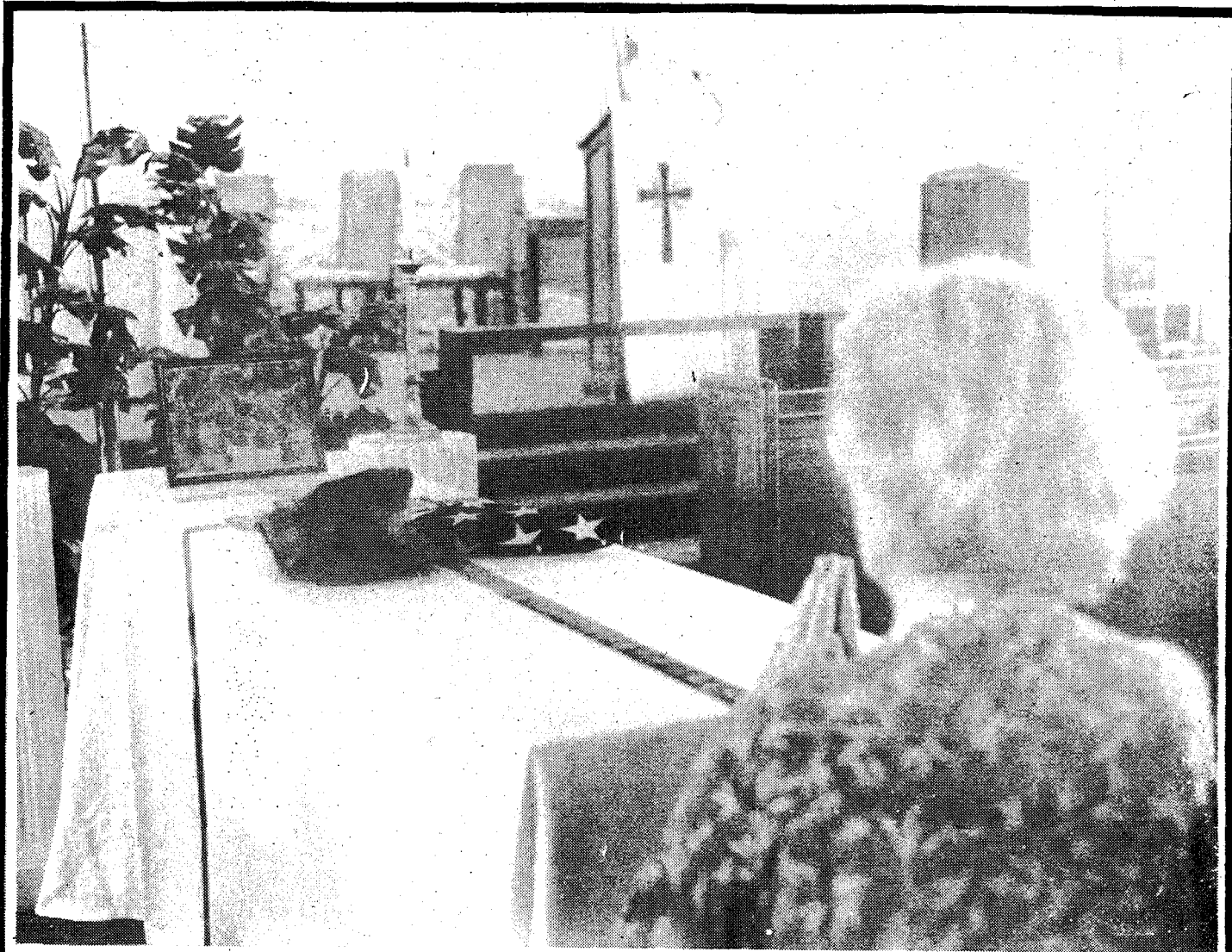
"Frequent discussion on ecclesial celibacy and a mentality, still existing, contrary to ecclesiastical discipline are also harmful.

"A certain weakening of the 'sense of the church' and the latent tensions between so-called progressive and conservative priests are a source of anxiety," he added.

CARDINAL Oddi said there are abuses in religious education programs preparing young people for the reception of the sacraments. One section of the Congregation for the Clergy is in charge of catechetics around the world.

"In certain dioceses," he said, "one can still find the abuse of admitting children to first Communion without previous confession. This is not only a transgression of the norm, but is also harmful to the formation of the consciences of children."

In the United States especially, the



MOURNING — The terrible tragedy that has claimed more than 200 Marines' lives in Beirut, Lebanon, moved the associate pastors at St. Mary Magdalen parish in Miami Beach to create a catafalque memorializing the Marines' sacrifice. On top of the catafalque, located in the church's center aisle, are an American flag, a Marine cap and newspaper clippings. (Voice photo by Prentice Browning)

requirement of first confession before first Communion has been a source of controversy since 1973, when the Vatican's congregations for clergy and sacraments issued a joint decree ordering an end to all experiments in which preparation for confession was being delayed until after first Communion. Such experiments were widespread in the United States at the time.

Following the 1973 decree, the U.S. bishops returned to the practice of preparing children for both confession and Communion at age seven. They

defended the decree as a protection of the child's right to preparation for and access to confession.

WHILE SAYING children must be encouraged to receive the sacrament of penance, however, a number of U.S. religious educators, canonists and bishops have also insisted, citing the teachings of the Council of Trent, that confession cannot be absolutely required of anyone as a condition for receiving Communion unless the person is in a state of serious sin.

Cardinal Oddi also called "subordinating the sacrament of reconciliation to that of the Eucharist," another "crisis" of reconciliation.

"One must give back to the sacrament (of penance) its natural and autonomous position in Christian life," he said.

REFERRING to another area of his congregation's responsibilities, Cardinal Oddi complained that shortages of priests are due in part to "an inadequate work of fostering vocations or because the recent norms of the Holy See on the redistribution of clergy have not been yet fully implemented."

He also called for better preparation of clergy to administer the sacrament of penance.

"One must praise the many priests who have generously dedicated themselves to the administration of this sacrament," said Cardinal Oddi. "But it is also necessary to offer them a more profound preparation in the theological, spiritual, and anthropological fields, and perhaps one must also establish more severe criteria for the admission of priests to the ministry of this sacrament."

All churches to honor Marine dead

The religious leaders of the community issued a resolution calling for prayers to be recited during Sabbath services this weekend for the victims of the bombing in Lebanon. The resolution was issued by the Archdiocese of Miami, the Metropolitan Fellowship of Churches and the Rabbinical Association of Greater Miami.

The resolution reads:

"We, the clergy of the community,

deplore the recent acts of terrorism in Lebanon which resulted in the death of over 200 American servicemen and the wounding of many others. Our hearts go out to the grieving families of these victims during this painful period. We call for prayers to be recited in all houses of worship during Sabbath services on Saturday and Sunday, October 29th and October 30th. We ask for prayers to be recited for the souls of the victims and for a speedy recovery to the wounded. We pray that

their families will be comforted by Divine strength.

We pray that all people of good will call for immediate steps that will bring an end to all acts of terrorism and to a beginning of an era when respect for justice and human values will prevail.

Only in this way will security and peace be established at long last in that troubled area and to the entire world."

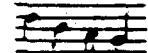
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Reduced number of holy days may win bishops' approval

Continued from page 1

ference can decide, with the prior approval of the Holy See, to remove the obligation of Mass or to transfer the observance of the feast to a nearby Sunday.

Currently a separate Mass obligation is in force for only six of those feasts in the United States: Christmas, Dec. 25; Immaculate Conception, Dec. 8; All Saints Day, Nov. 1; the Ascension (sixth Thursday after Easter); Mary Mother of God, Jan. 1; and the Assumption, Aug. 15.

The other feasts listed in the canons

'If the bishops follow the...recommendations, the solemnities of Mary, Mother of God and the Assumption...will be observed on their regular calendar date but without a precept of attending Mass.

are St. Joseph, March 19; Sts. Peter and Paul, June 29; Corpus Christi (the second Thursday after Pentecost) and the Epiphany, Jan. 6.

But the bishops' Committee for Canonical Affairs says the Mass obligation for all 10 days listed in the code "will become the norm" in the United States "if no action is taken by the time the revised code goes into effect on Nov. 27."

In the proposed agenda for the bishops' meeting, the committee recommends retaining the Mass precept for only three of those days — Christmas on Dec. 25, the Immaculate Conception on Dec. 8, and All Saints day on Nov. 1.

THE COMMITTEE on Canonical Affairs took a straw poll of the nation's bishops and consulted with their liturgy and pastoral research and practices committees before making its recommendations.

The recommendation to retain the separate Mass obligation for Christmas, the Immaculate Conception and All Saints is essentially the same proposal that was developed in 1980 by the Bishops' Committee on the Liturgy.

The liturgy committee first proposed retaining only Christmas and Immaculate Conception but added All Saints after a straw poll of the nation's bishops showed fewer than two-thirds of them in favor of dropping that feast.

For a variety of reasons the committee's final proposal was withdrawn before it came to a formal vote, but the committee said that more than two-thirds of the nation's bishops who had answered the straw poll supported the change of three holy days of obliga-

tion.

THERE ARE two ways to remove the separate precept of Mass attendance on a holy day.

One is to observe the feast on the date set for it but remove the Mass obligation for that day.

The other is to transfer the observance of the feast to a nearby Sunday — thus retaining the obligation to attend Mass but making it coincide with the regular Sunday obligation.

Of the four feasts on which U.S. Catholics currently are not obliged to attend Mass, two — St. Joseph and Sts. Peter and Paul — are observed on the appointed days but without obligation.

Observance of the other two feasts is transferred to Sunday. U.S. Catholics currently observe the Epiphany on the first Sunday after Jan. 1 instead of on Jan. 6. They observe Corpus Christi on the second Sunday after Pentecost instead of the second Thursday after Pentecost.

PART OF the proposal before the U.S. bishops is to retain observance of Epiphany and Corpus Christi in their respective neighboring Sundays, and to transfer observance on Ascension from Thursday, the 40th day of the Easter season, to the following Sunday.

If the bishops follow the committee's recommendations, the solemnities of Mary Mother of God and the Assumption will join those of Sts. Peter and Paul and St. Joseph as feasts which U.S. Catholics will observe on their regular calendar date, but without a precept of attending Mass.

The bishops are to vote separately on each of the 10 holy days. In each of the seven cases where removal of the Mass obligation or transfer of the feast's observance to Sunday is recommended, approval by two thirds of all the bishops who can vote is required.

Their decisions must then be sent to the Holy See and be approved there before they can take effect.

NCCB sources said the bishops' responses to a straw poll earlier this year indicate that they will almost certainly follow the committee's recommendations to retain the obligation for Christmas, Immaculate Conception and All Saints and to get the current discipline renewed.

Bishops' agenda

WASHINGTON (NC) — Here in brief are some of the items the U.S. bishops will be considering when they hold their annual general meeting in Washington Nov. 14-17:

Holy days of obligation

Because of the revised Code of Canon Law the current list of six U.S. holy days will increase to 10 unless the bishops act. The bishops' Committee for Canonical Affairs is recommending that only three U.S. holy days — Christmas, the Feast of the Immaculate Conception and All Saints' Day — be retained.

Pastoral letter on women

The bishops' Ad Hoc Committee on Women in Society and in the Church is seeking permission to begin drafting a pastoral letter that would address the concerns of women in the church today. Like the recent pastoral letter on war and peace the committee wants to sponsor a consultation process, including "hearings," before drafting the letter and submitting it to all the bishops for approval.

Elections

The bishops will elect a new president and vice president to replace, respectively, Archbishop John R. Roach of St. Paul-Minneapolis and Bishop James W. Malone of Youngstown, Ohio. Their three-year terms expire at the end of the meeting.

Pastoral letter on Hispanic ministry

A 7,500-word draft pastoral, "The Hispanic Presence: Challenge and Commitment," will be discussed and probably voted on by the bishops. The proposed pastoral calls for more through efforts at all levels of the church to meet the spiritual needs of Hispanics.

Statement on liturgy

The bishops all will be asked to approve a 6,000-word statement marking the 20th anniversary of the liturgical constitution issued by the Second Vatican Council. The Vatican document led to the sweeping changes in liturgical life Catholics have experienced in the past two decades.

Canon law

Besides the holy days issue, the bishops must act on several other items in the new code before it goes into effect Nov. 27. Among the issues facing the bishops are the age for receiving the sacrament of confirmation and limits on the tenure of pastors.

Budget

The bishops will vote on the annual budgets for the National Conference of Catholic Bishops and its public policy arm, the U.S. Catholic Conference.

Meetings

A committee is asking the bishops to resume twice-a-year meetings, a practice that was abandoned in 1980 in favor of annual meetings each November in Washington.

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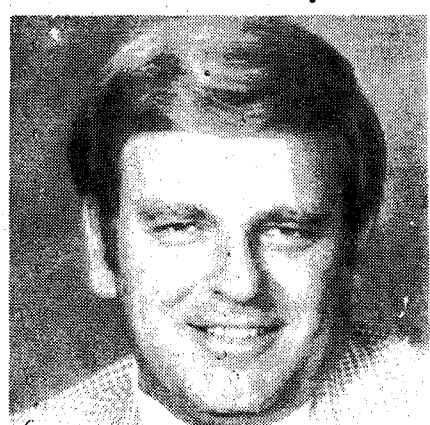
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Why do people go to church?

Sociologist says 'belonging' more important than belief

ST. PAUL, Minn. (NC) — The primary reason Americans attend church is to participate in a community, not to express their belief, sociologist James Krile told church leaders at St. Paul Seminary.

For this reason Catholic churches must integrate persons into their communities in order to attract and retain members, said Krile, a sociological researcher at the University of Min-

'Providing both a sense of community and meaningful contributions to persons' beliefs is the key to increasing church membership.'

nesota.

"While belief is important in predicting attendance and participation (in the Eucharist), it is not the most important phenomenon," he said.

"Religion is not only a rational phenomenon."

KRILE, who has conducted research on parishes and religion, said that in an American culture marked by individualism and privatization, religious belief does not translate into community celebration of faith.

But a sense of belonging, an integra-

tion of individuals into a church, will prompt persons to participate in the Catholic communal celebration of the Eucharist, Krile said.

Providing both a sense of community and meaningful contributions to persons' beliefs is the key to increasing church membership and eucharistic participation, he said.

SOME CHURCH leaders are disturbed when told that a sense of community and not belief attracts most church-goers, said Krile, a member of St. Pascal Baylon parish in St. Paul.

But the experience of community and the Christian witness provided in that context are no less important for Catholics than rational understanding of faith, he said.

"We are reminded continuously to be Christ to others," he said.

In listing items that discourage church attendance, Krile mentioned social changes that have led to specialization and differentiation, placing people in separate work, social, worship and family cliques that rarely overlap or reinforce activity in other groups.

FOR SOME time sociologists believed those most likely to go to church were people who were deprived in some manner — social, economic or emotional, he said. However, research has found that those who attend are more likely to be well-adjusted, wealthy and educated.



KID STUFF — The U.S. Postal Service has released designs for this country's first student-inspired stamps, to be issued next year. Danny LaBocchetta, 8, who attends Our Lady of Perpetual Help School in New York City, drew a cheerful Santa which will be used for one of the 1984 Christmas stamps. (NC photo)

For this reason, churches often avoid challenging members on social justice issues or discussing the Christian commitment to society's disadvantaged, he said.

"God help us, we Catholics do

not come to church to be challenged...We are so frightened by someone asking us about our affluence, about our obligation to the larger church," Krile said.

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Chancery employees hear 'bumps in the night'

CORPUS CHRISTI, Texas (NC) — All was quiet in the chancery late that night when the two Corpus Christi Cathedral priests were saying their night prayers on the third floor. As far as the priests knew, they were the only ones in the building.

So who pushed the button on the

'The indications are nothing malicious. There have just been some strange things that happened that are hard to explain.'

elevator and made it rise to the third floor, its doors opening noisily in the dark hall?

On another occasion, all the priests had retired for the night. One sitting in bed reading when he saw and heard the doorknob of his door turning back and forth, as if someone were trying to get in.

HALLOWEEN night conjures all sorts of spooky things that go bump in the night. But in the chancery office of the Diocese of Corpus Christi, strange, inexplicable things happen all year round.

Office workers there, and priests who used to live in the building, still have no explanation for the weird sights and sounds.

"The incidents are nothing malicious," said Father Michael Howell, assistant chancellor of the diocese who used to live in the chancery. "There have just been some strange things that happened that are hard to explain."

The fact that so many "strange things" happened on the same night a few years ago makes diminishing them as coincidence difficult, Father Howell added.

On that night, Father Leonard Pivonka, vice official of the diocese; Father Roger Smith, rector of the Corpus Christi Minor Seminary; and Msgr. Richard Shirley, cathedral pastor and diocesan chancellor, all experienced "something strange," Father Smith said.

"Msgr. Shirley and I both heard and saw our doorknobs move, and heard footsteps outside the door on the same night," he said. "I opened the door and no one was there. I was a little spooked."

Also on that night, Father Howell said, "Father Leonard said he woke up in the middle of the night and couldn't get out of bed. He felt like someone was on his chest."

A **SEMINARIAN** who was sleeping in the dormitory next to the crypt in the basement of the cathedral also said he experienced the same weight on his chest that night, Father Howell said.

Another strange happening that was hard to explain, he added, occurred when all of the lights — just in Msgr. Shirley's room — suddenly went on in the middle of the night.

But perhaps the most amazing incident in the chancery was reported by Father Robert Bradley, pastor of St. Peter's Parish in Laredo, Texas. He stayed in a guest room on the third floor a few years ago.

"I woke up at 3 a.m. and saw two priests and a nun standing beside my bed, all three looking down at me, not

talking," he said. "I wasn't frightened at all, because I think they were just very friendly spirits who were there to tell us they were OK, or to ask me to pray for them."

The next day, Father Bradley said, he prayed for the three nighttime spirits, whom he said he didn't recognize.

THE CHANCERY elevator, which seems to have a will of its own, has baffled several persons in the building.

Around midnight, Father Smith and Msgr. Shirley were praying in the quiet building. Father Howell had gone to bed and the chancery had been deserted by office personnel hours earlier.

The priests were stopped in mid-prayer by the familiar humming sound of the elevator and the clunking of its doors sliding open outside their room.


Dismayed, they waited for someone to step out, Father Howell said. When no one did, they searched the building. They found no one.

"It was very odd because the elevator has to be activated by someone pushing the button," Father Howell said.

Secretaries working on the third floor after hours also have experienced the "elevator incidents," as they call them. But as baffling as the events may be, no one is worried — let alone scared — by them.

THE PRIESTS and others who have experienced the spooky sights and sounds have, for story-telling purposes, attached names to the spirits.

They named one for Bishop Emmanuel Ledvina, the second bishop of the diocese who served from 1921 to 1949. He was bishop when the



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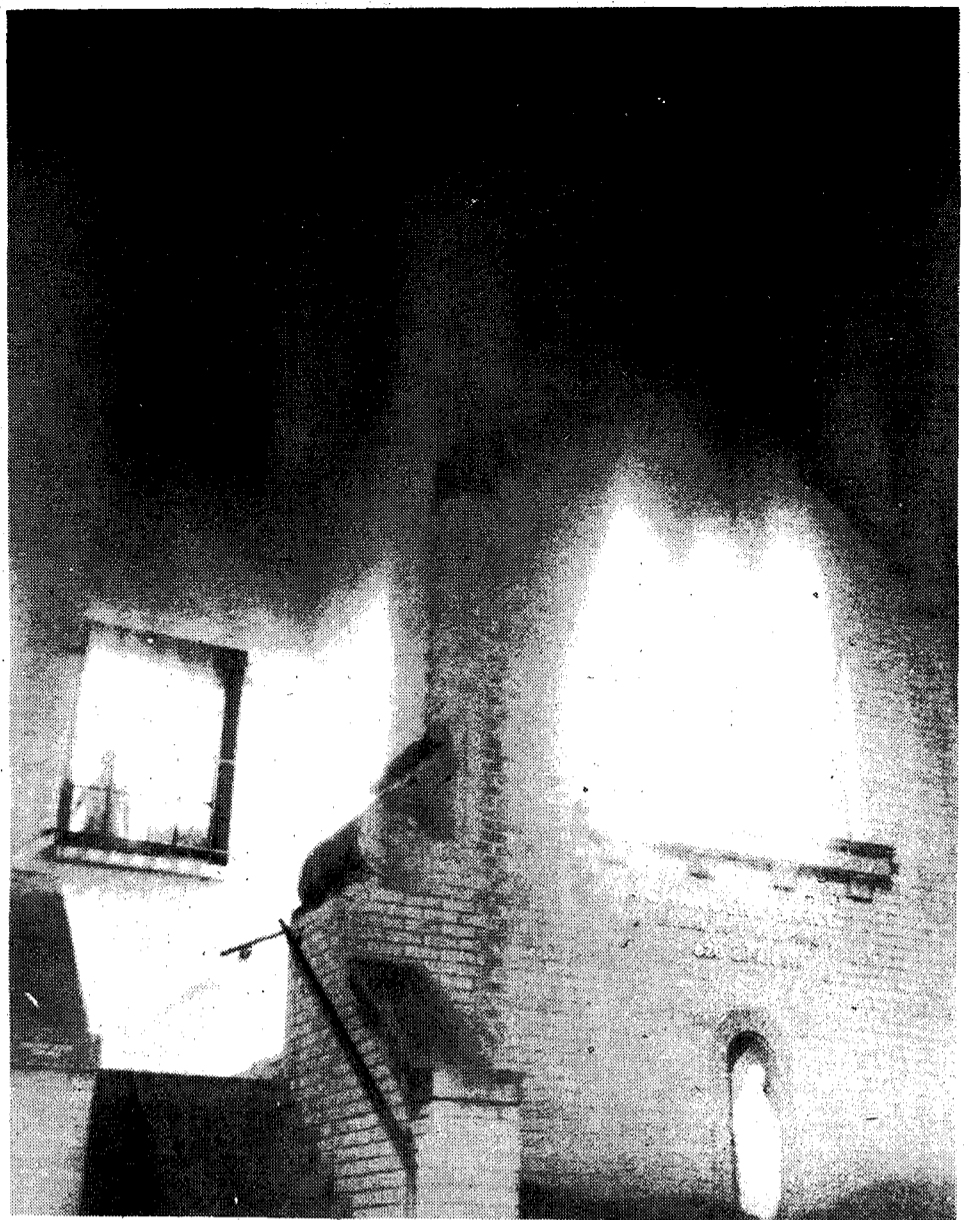
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Many strange and spooky things have taken place inside the chancery of the Diocese of Corpus Christi, Texas. (NC photo)

chancery was built in 1948.

Another spirit has been assigned the name Sister Mary Xavier Holworthy, a deceased nun who served in the chancery as diocesan archivist for many years. Secretaries working overtime today say they still hear the irascible old nun's familiar door-slamming trademark down the hall when no one

else is in the building.

The secretaries say they aren't really serious when they say, "Goodnight Sister. Goodnight Bishop," as they leave the building. But maybe they should.

The idea of spirits is very real, say the priests, who have heard too many things go bump in the night.

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Liturgy reform eyed by bishops

WASHINGTON (NC)—The adaptation of Catholic liturgical rites to U.S. cultural conditions is a "theological imperative," says a proposed statement by the U.S. bishops to mark the 20th anniversary of the Second Vatican Council's Constitution on the Sacred Liturgy.

Despite two decades of renewal, U.S. Catholics need better liturgical formation in all areas, says the draft statement, which is to be debated and voted on by the nation's bishops when they meet in Washington Nov. 14-17.

The sacrament of penance and the Liturgy of the Hours are among areas in which formation is particularly needed, according to the draft.

The heart of liturgical renewal, it says, is the religious renewal of "the very lives of those who celebrate the liturgy," and the reform of liturgical rites itself is only a means to that end.

The draft document reviews the 20 years of liturgical renewal since Dec. 4, 1963, when the Vatican II document was issued that called for massive reform of the church's whole liturgical life.

The document cites many positive liturgical developments in the past two decades but also points to areas where more development is needed, particularly where U.S. Catholics have not yet responded to liturgical renewal.

Among needs still to be met, the document lists:

- The adaptation of liturgical rites and symbols to local culture, which "is not simply a concession granted... (but) rather a theological imperative of liturgical renewal." The draft document says that "in our own country special care must be taken to adapt the liturgy so that it is not perceived as exclusive of women or unresponsive to the needs of persons of diverse ages, races and ethnic groups."

- The integration of personal prayer and liturgical worship. "We must all be reminded," says the draft, "of the close link between liturgy and devotion, liturgy and popular piety.... In many cases piety continues to be individualistic and untouched by the richness and treasures of the liturgy."

- "Pastoral problems" surrounding the sacrament of penance. Despite renewal of the rite of penance, "the importance of this sacrament has declined in the lives of many Christians... A genuine sense of sin in our lives is often absent," the draft says.

- Theological confusion over the sacrament of confirmation. "It should be stressed the sacrament of confirmation is not primarily an occasion for giving testimony to a religious commitment; rather, it is above all the outpouring of the Holy Spirit," says the draft.

- Failure to take advantage of the renewed Liturgy of the Hours in parishes. While "the theological and

BISHOP WORKSHOP

Women's issues

WASHINGTON (NC)—About 50 U.S. Catholic bishops are expected to attend a workshop on women in church and society in Washington Nov. 12-13, just before the bishops' annual national meeting.

About 50 women's representatives are also expected at the two-day session at the Capitol Hilton Hotel, said Sister Mariella Frye, staff assistant to the bishops' Committee on Women in Society and the Church, which is sponsoring the workshop.

Three major presentations, on "Women in Scripture," "Origins in Ministry" and "Patriarchy in Society and Church," will provide a focus for workshop discussions, said Sister Frye, a member of the Mission Helpers of the Sacred Heart.

St. Agnes Sister Diane Bergant, assistant professor of Old Testament studies at the Catholic Theological Union of Chicago, is to speak on "Women in Scripture." Elizabeth Schussler-Fiorenza, professor of theology and New Testament at the University of Notre Dame, is to address the bishops on "Patriarchy in Society and the Church." Francine Cardman of the Weston (Mass.) Theological Union is to speak on "Origins in Ministry."

Nine national organizations representing Catholic women and two agencies of the U.S. bishops have been invited to send representatives to the meeting.

liturgical thrust of the Liturgy of the Hours should be a model and ideal for the way in which all Catholic Christians pray," the draft comments, "few efforts have been made to adapt the Liturgy of the Hours to the actual situations which prevail in parishes."

The problems that the document cites, however, are placed in an overall context of enthusiasm for the many liturgical reforms that have taken place

and praise for the impact they have had in many areas of Catholic life.

The draft, for example, lauds the "simple and uncluttered" Mass that the reforms produced and the "greater participation in the eucharistic liturgy" brought about by celebration of Mass in English, more frequent reception of Communion and of Communion under both kinds, and concelebration.

Priest sentenced for moving aliens

LAREDO, Texas (NC)—A Corpus Christi diocesan priest and his parish secretary have been sentenced to a year of probation after pleading guilty to transporting illegal aliens.

Father Thomas Davis, 50, pastor of St. Francis Xavier Cabrini Church in Laredo, and his secretary, Maria Elena Requejo, were arrested Sept. 29 after being stopped by U.S. Border Patrol agents approximately 100 miles west of Corpus Christi.

The two subsequently were sentenced by a U.S. magistrate on a misdemeanor charge of aiding and abetting the entry of illegal aliens.

Father Davis and Ms. Requejo were driving seven Nicaraguans and six Guatemalans from the Laredo parish where they were staying to Corpus Christi where they planned to embark to "different destinations," Father Davis said.

"I HAD A CERTAIN apprehension" about transporting the aliens "because of the law," he said. "But my compassion and concern about these people was greater. You have to do something as a Christian."

He said that the 13 Central Americans, six of whom were children, had been staying in rooms at the parish.

"I felt we had a special obligation to

help these people because the majority of them were women and children," Father Davis told the South Texas Catholic, the diocesan newspaper.

"We're caught between the laws of man and the laws of God, and I chose the laws of God," he continued. "We couldn't just tell them to get lost. They came here with absolutely nothing. It cost them \$80 a person—even for the babies—to get across the border. We just took a chance."

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Gracida, who was in Rome for his ad limina visit at the time of the arrest, called Father Davis' action "a serious mistake of judgment."

The church does not "transport undocumented aliens," the bishop said, because while Immigration and Naturalization Service agents "may refrain from entering our ecclesiastical buildings" in search of aliens, they have never failed to "vigorously en-

force" the law with regard to transporting them.

"I would not want anyone in this diocese transporting aliens," he said. "It is a dangerous, counterproductive activity to be engaged in."

He added that he is "pleased" to know there are people in the diocese willing to help others without regard to their citizenship.

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Fewer Christians practicing what leaders preach — Polls

Religious News Service

A spate of new surveys is confirming a trend increasingly noticed by observers of America's churches: there are widespread differences in outlook between national church leaders and grassroots members, on the one hand, and, on the other, between people in the pews and their pastors and staff.

The divisions do not involve the basic tenets of Christianity; lay Christians believe just as strongly as the clergy in the Bible as the Word of God and in Jesus Christ as their savior.

But the laity of all denominations question some traditional theology. They seem less inclined than their leaders to see the need to involve themselves in the struggle for social justice as a part of their daily Christian lives. And some, especially Catholics, are reluctant to follow the teachings on sexual morality of their leaders, beginning with Pope John Paul II.

As Dr. Martin Marty, the Lutheran scholar, recently observed, more and more Christians are taking their religion "a la carte."

"They pick and choose what they would believe and how they would act without too much concern for what 'the church' thinks about it," he explained.

DR. MARTY, a Lutheran Church-Missouri Synod clergyman and noted church historian, was speaking specifically of Minnesota Christians. He is co-author with Sister Joan Chittister, a Catholic Benedictine nun, of a new book based on a five-year, \$200,000 study of that state's Christians, produced jointly under the auspices of Augustana, the Lutheran publishing house in Minneapolis, and the Liturgical Press, owned by the Benedictine monks at Collegeville.

The state of Minnesota has long been known as politically progressive on social issues. Yet the survey showed Christians there divided over the issue of the public mission of the churches. Half of those polled want their church to exert influence on public policy and half do not.

While more than two-thirds believe that the church should seek to better conditions for the elderly who are poor and discriminated against, less than half are willing to see the church take leadership on other social justice issues such as racism, sexism and economic concerns.

Sister Chittister said she was startled by the high-level acceptance Minnesota church-goers now have of pre-marital



'The research showed parishioners to be more conservative than their clergy or lay staff... Nearly three-fourths of the lay staffers agreed with a statement that the Catholic Church should take public stands on social issues (such as racial discrimination), compared to only a third of the parishioners, who also turned thumbs down on parish social action groups.'

sex and homosexuality. She also was surprised that only half of the Catholics surveyed thought artificial contraception immoral and that a third of them would support abortion in certain circumstances.

SOME SIMILAR findings on Catholic response to sexually related questions are reported by Father Thomas Sweetser, a Chicago Jesuit whose new book, "Successful Parishes" (Winston Press), includes results of surveys he did over a four-year period as part of the Parish Evaluation Project.

Father Sweetser surveyed more than 10,000 active Catholics at 60 parishes across the country, comparing their responses with studies he had done in

Of participants in the PEP survey, only 34 percent felt Catholics should follow papal teachings and not take it upon themselves to decide differently. Thirty-seven percent had mixed feelings and 25 percent disagreed.

Yet there were exceptions to the trend: opposition to abortion rose from 54 percent in the mid-1970s to 61 percent, a change Father Sweetser thinks may be due to increased emphasis by church leaders.

Acceptance of changes in Catholic worship made after the Second Vatican Council increased: for example, approval rose from 36 percent in 1975 to 67 percent for the practice of worshippers at Mass exchanging a message of peace among themselves.

'They pick and choose what they would believe and how they would act without too much concern for what "the church" thinks about it.'

the early 1970s. He reported increasingly permissive attitudes in many instances.

Age was a factor in some cases. Younger people, while just as inclined as their elders to believe in God or the existence of an afterlife, were more inclined to approve of contraception or remarriage after divorce. But even with the older participants, there was more acceptance.

Only 20 percent of those surveyed said remarriage after divorce was always wrong; 35 percent (48 percent of the young adults) said it was not wrong and 43 percent said it depended on the circumstances. And only 15 percent said use of contraceptives was wrong.

Opposition to lay people distributing Communion at Mass continued at more than 50 percent, however. One woman wrote angrily, "I think it's disgusting. Pretty soon, they will start mailing it home."

Father Sweetser reported continued opposition to ordination of women. Only 20 percent accept the idea and 19 percent have mixed feelings. The rest are opposed, and these surveys were made before the Vatican, led by Pope John Paul, became more vocal in its disapproval.

THE PEP research also showed parishioners to be more conservative than their clergy or lay staff in their views on capital punishment or whether people on welfare could support themselves if denied benefits. Nearly three-fourths of the lay staffers agreed with a statement that the Catholic Church should take public stands on social issues, compared to only a third of the parishioners, who also turned thumbs down on parish social action groups, on idea favored by 84 percent of the parish staffs.

Opposition was just as strong from young parishioners as it was from their elders, the Chicago priest found.

"Many of the fears associated with the social action movement of the 1960s remain in people's consciousness," he observed. "Most feel there should be a clear dichotomy between the activities of religion and the activities of the state."

A number of the studies released in recent months also show divergences on social justice questions within

Protestant churches. A poll of United Methodist clergy and lay leaders revealed "potential destructive divisions" within that denomination.

The survey, which dealt with social concepts and strategies, documented long known divisions between clergy and laity, but it also found "more serious" divisions between the local churches and the denominational leaders.

USE OF BOYCOTTS, protest marches and civil disobedience as instruments of social change has the greatest potential for dividing the church according to the report by Rev. James Fogel Miller for the church's general council on ministries, which commissioned the survey.

He said that while participants approved of social change such as eliminating racism in principle, they drew back from accepting the more radical means. Also, marked differences were found on 21 social issues, notably capital punishment, opposed by 52 percent of the laity and 75 percent of the clergy, and prayer in public schools, favored by 71 percent of the laity against 35 percent of the clergy.

A new study on "lifestyles and the church," conducted among 2,500 lay people and 1,000 clergy of the Lutheran Church in America showed that 74 percent of the clergy but only 35 percent of the laity favored civil rights protection for homosexuals. However the clergy proved to be slightly more conservative than laity in questions relating to abortion.

Most of the LCA clergy and laity said extramarital sex is always or

almost always wrong between a man and women, but more than half said it is "sometimes or generally acceptable" for an elderly couple to live together without marrying for financial reasons.

MANY OF the surveys on religious topics in recent years have been the work of the Gallup Organization, reflecting a special interest of George Gallup, Jr., who is an active Episcopal layman.

Gallup did a survey on acceptance of married priests by Catholics for the National Federation of Priests' Councils, which represents priests' senates across the country, and CORPUS, an organization of former priests. Despite the Vatican's continuing emphasis on a celibate clergy, 58 percent of those questioned said they favored married priests while 33 percent were opposed.

A sense of Jesus as the focus of Christian faith was revealed in recent study by social researchers of the United Presbyterian Church who asked 3,900 members for their definition of faith and how it is nurtured. These clergy and laity defined faith as trusting and committing oneself to Jesus.

One surprising result of the survey showed participants would be willing to give up free time, alienate friends, or change their homes or jobs to support Christian causes they felt important, but unwilling to make a major financial contribution-involving sale of securities or possessions or taking out a loan-to such causes.

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'A fraudulent attempt to blend Marxism and Christianity'
— Fr. Enrique Rueda

'Clearly a misunderstanding of liberation theology'
— Fr. Michael Schultheis

Liberation theology Marxist?

By Jim Lackey

WASHINGTON (NC) — Liberation theology is little more than a front for Marxist thought, several witnesses told a Senate subcommittee at a two-day hearing this week. Others, however, disagreed.

The hearing was sponsored by the Senate subcommittee on security and terrorism, whose chairman, Sen. Jeremiah Denton (R-Ala.), said he was persuaded that a form of liberation theology can "strongly assist" Marxist guerrillas in achieving their goals in Central America.

Witnesses unanimously agreed. "The theology of liberation can be better stated as the theology of revolution," said Luis Pellecer, a Guatemalan ex-priest who maintained that under orders of his Jesuit superiors he had urged the poor in Guatemala to support violent revolution in his country.

BACKERS OF LIBERATION theology characterized Senate subcommittee hearings on the subject as a witch hunt after witnesses testified that it is a front for Marxist thought.

Several organizations were named as supporting liberation theology and-or guerrillas in Central America. Representatives said their definition of liberation theology is different from explanations given during the hearings.

Sen. Jeremiah Denton (R-Ala.), chairman of the sponsoring Senate subcommittee on security and terrorism, said church groups supporting liberation theology declined to testify at the hearings.

A witness said three Washington-area Catholic peace and justice organizations were among groups backing supporters of liberation theology. The three, Network, Center of Concern and the Quixote Center, did not testify.

Father Enrique T. Rueda, lead witness at the hearings, defined liberation theology as "a fraudulent attempt to blend Marxism and Christianity."

The theological principles commonly called liberation theology maintain that sin exists in institutions and social structures as well as in individuals.

THE ACTING DIRECTOR of the Center of Concern, Jesuit Father Michael Schultheis, said that calling liberation theology a "front for communist influence" is "clearly a misunderstanding of liberation theology and all the issues involved."

He said Father Rueda has "consistently tried to paint with a broad brush in a vicious manner, the doing of theology for people who don't have a voice, particularly in Latin and Central America."

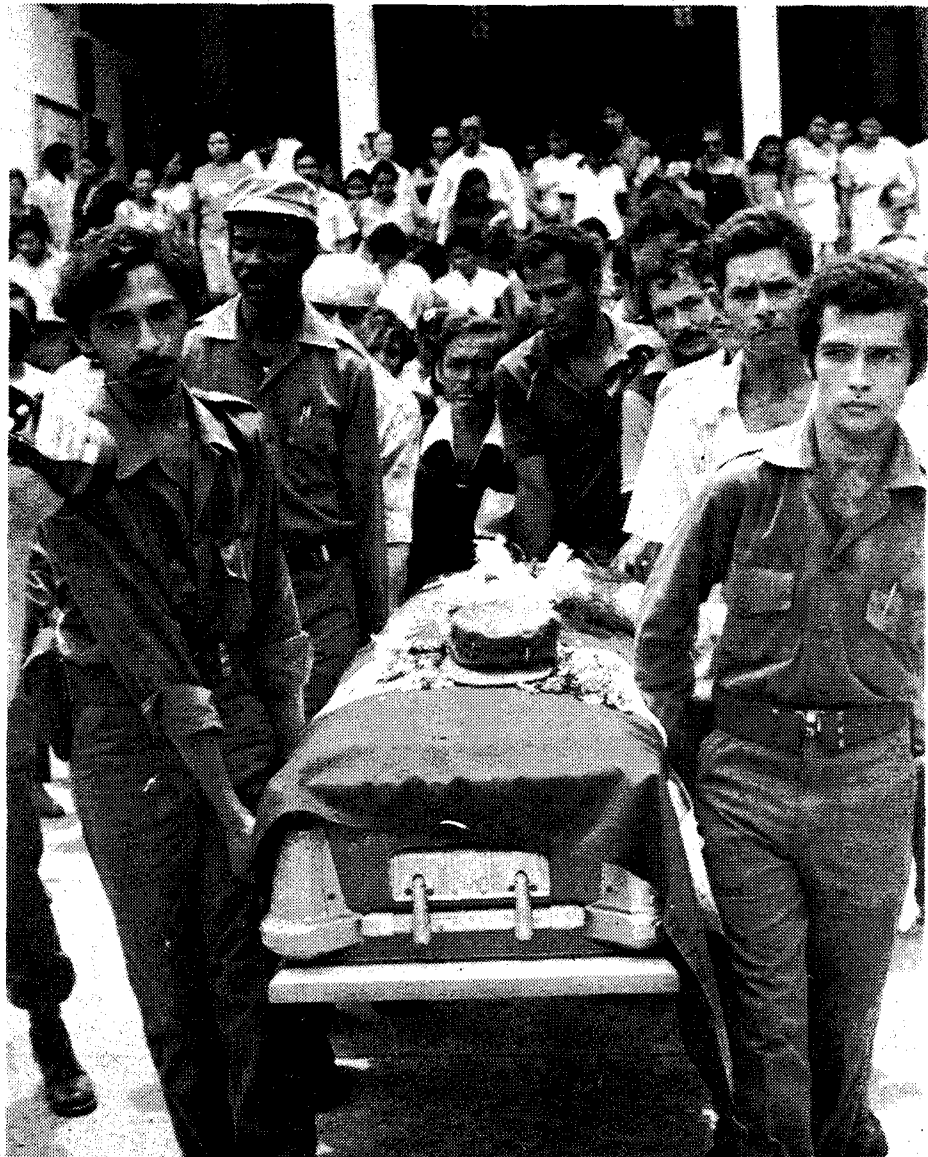
Marxists look at justice "in terms of structural features," Father Schultheis said. So in that way, anyone who looks at injustice from more than a personal perspective is "looking from a Marxist perspective."

The Jesuit called the hearings a "witch hunt" and said they are "part of a movement to discredit this aspect of social theology — the social aspects of our Christian-Catholic faith."

He said the Second Vatican Council, the 1971 world Synod of Bishops statement, "Justice in the World," and recent statements by the pope and various bishops teach that the church must work for structural as well as personal justice.

The witness at the hearings also said that Catholic Relief Services was among non-governmental relief agencies directly or indirectly aiding guerrilla movements.

Msgr. Roland Bordelon, regional director for Latin America at the Catholic overseas aid organization, said that although he has been regional director for only a short time, he could affirm that "CRS policy is not to fund guerrilla groups knowingly."



Slain youth leader carried at his funeral in Nicaragua by Sandinista (Marxist) soldiers.
(NC photo)

While aiding guerrillas "can happen by accident or indirectly," CRS does not become "involved in partisan politics," he said.

ORBIS BOOKS, the publishing arm of Maryknoll, was also listed as a supporter of liberation theology.

Maryknoll Father Paul Newpower, Orbis spokesman, said that "some of the most interesting and exciting theology in the world" is coming out of Third World, including liberation theologies.

He said Orbis "is happy when publicity is given to Orbis Books and the things we publish," but the company "would hope that an investigation would be open and serious, not accusations made behind our backs."

Violence no solution, Kissinger told



Pedestrians try to cross destroyed bridge in El Salvador which is torn by violence.
(NC photo)

By NC News Service

War is not the answer to the problems of Central America, a U.S. archbishop and two Salvadoran counterparts told the Kissinger Commission, a U.S. government panel exploring policy options toward the troubled region.

The separate comments came from Archbishop James A. Hickey of Washington, testifying in Washington, and bishops of El Salvador, who addressed the commission during its mid-October visit to El Salvador.

Meanwhile, a senate subcommittee heard testimony which claimed that the Sandinista government of Nicaragua is trying to organize a Marxist "popular church" and that liberation theology is furthering Marxist causes in the region.

Archbishop Hickey Oct. 21 told the Kissinger Commission that the United States' first priority should be halting the drift toward regional war.

HE SAID a political solution must be preceded by large-scale and lasting economic programs. The bipartisan commission headed by Henry Kissinger, former secretary of state, was formed to recommend Central American policy to the Reagan administration.

Archbishop Hickey, who spoke to the commission on behalf of the U.S. Catholic Conference, said the United States must welcome dramatic social change in Central America.

"IF WE FAIL to define our interests to accommodate change, we are fated to oppose it," he said. "We must support genuine land reform and other efforts to eliminate the enormous inequities in the region."

In the past, the archbishop said, U.S. policy toward Central America has too often been seen as defending the status quo and authoritarian regimes.

PERPETUAL Adoration

Not easy to keep going, but group at St. James says it is worth it

By Prentice Browning
Voice Staff Writer

Commitment, sacrifice, unwavering dedication.

Those are three qualities that are highly valued in all religious faiths.

Those who undertake to organize perpetual adorations to the Blessed Sacrament may find they know the real meaning of those qualities through their continuous determination to keep the weekly schedule of adorations from flagging.

It is not an easy task. Marilyn Gallagher who has coordinated a perpetual adoration at St. James parish for the past six months can tell you that, although she would quickly add that the value of the prayers and devotion has been well worth it.

IT BEGAN for her with a desire a long time ago along with her, her brother Bob Ewell and the Blue Army to begin an adoration.

After a visit to Fatima, Gallagher returned even more inspired to begin an adoration to the sacrament and received permission from St. James Pastor Fr. Michael Kelly.

The next step was a visit from Fr. Martin Lucia, a Catholic priest who travels throughout the country helping pastors set up perpetual adorations.

Fr. Lucia gave an inspiring talk on the adoration, Gallagher says, and many in the congregation signed a paper at Mass volunteering their participation in the vigil.

After the mass Fr. Lucia took a firm hand, calling meetings and picking coordinators. "He told us 'you must continue through hell or high water,'" says Gallagher.

HE INSISTED that they have it organized for Holy Saturday last April which entailed some last minute

reorganization

There are 168 one-hour slots to fill, many of them, of course, in the late hours of the night and early morning. Ewell, whose job as postman requires him to get up early, still takes up many of the early morning slots. Gallagher herself sat in many hours during the summer.

There are 32 captains and coordinators altogether who must make sure that volunteers fulfill a one hour a week commitment. There is an attempt to call everyone once a week to ensure that adoration isn't broken.

Gallagher who makes many of these calls herself says she has been on the phone for as long as 12 hours at a stretch.

DESPITE THE fact that there is a certain amount of stress involved in organizing a perpetual adoration and keeping it going coordinators speak of the tranquility they receive through communion with God.

"A quiet hour with my dear friend, Jesus, that is how I would explain my feelings in regard to the Perpetual Adoration program," says coordinator Charlie Gammon.

"What a privilege and an honor to be able to visit with our Lord anytime," says coordinator Isabell McKinney.

THE CHAPEL is located only a few feet from a busy I-95 overpass, seeming to symbolize the hustle and bustle of the outside world, yet inside all is silence.

"That's just right," says Ewell, "so people can stop and think things out."

"Everybody realizes what the Real



Marilyn Gallagher, coordinator of the Perpetual Adoration program at St. James in North Miami, and the sign that welcomes people to prayer 24 hours a day. (Voice photo by Prentice Browning)

Presence of God in the Eucharist is and that's what makes them come."

Anyone wishing to volunteer for the

adoration may call Marilyn Gallagher at 681-5937.

'Beautifully and wonderfully made'

Family Enrichment Center holds sexuality conference

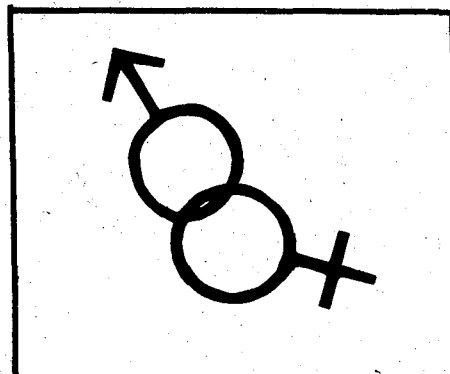
By Carol A. Farrell
Family Enrichment Center

There is a very special event coming up for parents. Actually, it isn't only for parents but for anyone who is interested in enriching their life and growing in a joyful appreciation of the gift of their sexuality.

That event is the first archdiocesan conference on sexuality, "Beautifully and Wonderfully Made." It will be taking place just one week from now on Saturday, November 5th at Biscayne College.

It's going to be an exciting day. All the plans are made. The only necessary element yet needed is your presence.

ARCHBISHOP MCCARTHY will open the day with prayer at 9:30 a.m. He will be followed by our keynote address delivered by Joe and Mercedes Iannone who have a



national reputation as speakers and writers in the area of family catechesis and parish renewal.

They will speak on "Sexuality: God's Gift." That's one subject we all need to hear more on since many of us carry feelings of negativity and guilt because of the lack of teaching we received when we were younger.

Fr. Jim Murphy, pastor of St. Patrick's on Miami Beach and

former Director of Youth Ministry in the Archdiocese, will follow by speaking to a question many people ask, "Has Church Teaching Changed?"

After lunch there is a change of pace when a sacred dance expressive of Psalm 139 is performed by Virginia Shuker, trailblazer in the field of sacred and liturgical dance. A description of the beauty and intricacies of the human reproductive system will follow.

If you happen to be one of the many persons who has never experienced a comfortable and Christian discussion of this topic, we can promise to deliver what you've been missing when Jane Smith, R.N. speaks.

At 3:15 p.m. eight workshops will be conducted, six of them in English, two in Spanish.

The topics range from the special needs and strengths of the single parent in relating on sexual matters with their children, to legislation and sex education, natural family planning, teaching respect for life, the Catholic school curriculum on sexuality, and special ten panels discussing how to build a trust relationship between parents and teens.

THE DAY will be topped off with a final presentation offering guidelines to improve communication on sexuality within the family.

All this, a delicious lunch and a chance to look over some excellent books is yours. A donation of \$10 per person or \$18 per married couple. Partial scholarships are available. For more information or to register call the Family Enrichment Center at 651-0280.

It's a day you don't want to miss. You owe it to yourself!

Evangelist's 'Miracle rally' full of shouting, emotion

(Intrigued by the ad in local papers of a "Miracle Rally," urging people to bring someone needing a miracle, *The Voice* attended the rally. Following is the report.)

*See editorial, page 14

By Betsy Kennedy
Voice staff writer

The sick and the crippled came to Miami Convention Center Friday night expecting miracles, as advertised locally. What they got for certain was an emotional sermon with an abundance of hand-clapping, foot-stomping and shouting by San-Diego based non-denominational evangelist Morris Cerullo.

The large English and Hispanic crowd supported Cerullo like high school students at a pep rally, echoing his cries of "Hallelujah!" and "Praise God!" and stretching their arms out toward him.

The more they responded, the more demonstrative Cerullo became, frequently taking out a large white hankie the size of a dish cloth to wipe away tears. He shook his finger at the group as if they were disobedient children; he grinned when they applauded.

"You cannot understand the World of God with your mind," he shouted.

"You have to have an experience beyond the natural... to help you understand the love of God.

"God bought, paid for an redeemed us... Hallelujah!"

As he spoke in English, an interpreter delivered the message to the Spanish-speaking participants.

The interpreter told the group that Cerullo's visit followed a week of special outreach to the Hispanics in Miami.

The outreach took place at Cathedral del Pueblo (People's Cathedral) in Miami in the form of classes to teach people how to do the works of God.

"For a climax to the course, Brother Cerullo agreed to come here tonight," he told the applauding listeners.

Using his voice like a concert piano, Cerullo started out with honeyed soft tones and then built into a fortissimo effect which could be heard even outside the closed doors of the auditorium.

Power overflowing

He assured the wheelchair victims and others who had come hoping for a cure, "the deaf shall hear, the blind shall see... in the name of Jesus, the power is overflowing (in this building) tonight.

"I finished a crusade in Pennsylvania last night... a little lady was there who I met in Poughkeepsie, N. Y., two years ago. She was a helpless cripple then. For 21 years she had never walked. She was cured of a bone disease. She had traveled 150 miles last night to tell people at my crusade that she was healed (wipes his tears).

"She had no kneecaps! She walked and had no kneecaps!" repeated Cerullo several times to the audience.

He also pointed to a woman in the testimony seats who he claimed had muscular dystrophy when she came to his crusade.

"She received Jesus as her savior and felt the power of the Holy Spirit come upon her and something began moving her muscles," he told the

'The more they responded the more demonstrative he became, frequently taking out a large white hankie the size of a dishcloth to wipe away the tears...

crowd.

While nearly every person in the auditorium participated in the prayers and hugged each other on cue when Cerullo asked them to, those in the 'testimony' section seemed to experience the most intense feelings.

Ex-stripper

Betty Green, ex-stripper turned evangelist for Cerullo's World Evangelism ministry, slipped a handwritten note to this *Voice* reporter.

"I was booked to go to Las Vegas... I had my bust enlarged then I died and went to Hell. I beg (sic) Jesus to forgive me and he brought me out and saved me....

"Morris Cerullo came to town and I went to his ministry school... We just had a crusade in Montego Bay, Jamaica, where hundreds were saved, and thousands healed."

Another witness, Mickey Rodriguez told his story.

"I was into gambling and sin when I was a businessman. I had a serious car accident. I became semi-paralyzed on the right hand and had brain damage. I also suspected I had cancer. At one of Morris Cerullo's rallies I suddenly fell backwards and was healed. I sold my business and have been with him ever since.

Deann Carter said she felt total peace and release from the grief of los-

ing her baby after Cerullo "touched me and it felt like a hot bug had fallen on my body, the first time I met him several years ago."

'Just sit down'

One of the evangelist's aides who had traveled with him to Miami was less talkative about her personal experiences.

"Why don't you just sit down?" she snapped when a reporter asked her about her involvement with the ministry.

For the evening's "miracles" Cerullo called the sick and handicapped forward to the floor just below the platform where he stood. The healthy were also invited to stand around them, hold hands and pray with all their might.

As they waited anxiously, their eyes fastened on his every movement, he assured them, "no church, no religion can give you the miracle of salvation."

They bowed their heads. Moments later he asked "Has anyone been healed?"

A few hands shot up. He ushered a young woman on stage and declared her cured of a hearing loss she had experienced since childhood.

"Say ba-by, said Cerullo, standing directly in front of her. "Ba-by she repeated obediently.

He then walked around to each ear and repeated words like "pa-pa, ma-ma and ba-by." She repeated them.

He clapped his hands about an inch away from each of her ears, clapping first twice then three and more times. She repeated his action.

"Say Jesus," instructed the evangelist.

"Church," replied the teen.

"She hasn't yet learned to form words from the sounds," he told the audience.

When asked about the possibility of curing hearing losses by "miracles" Dr. Robert Harrison, chief of audiology and pathology for the University of Miami expressed reservations.

"I'm not aware of any person who had a diagnostic work-up after regaining their hearing in such a manner," he said.

"Mama, papa and other similar words are very 'visible,' he said. They are simple to lip-read or repeat because they can be said simply by pressing the lips together.

"As for the clapping, it has a sharp impact on the ear. It makes a vibration which can be heard. There are few people who are totally deaf. For instance, there are children in deaf schools who are educationally deaf, but almost all of them have some form of residual hearing."

Some types of hysterical or emotional deafness could possibly be cured by this kind of thing."

Contacted after the rally at her home in Bradenton, Fl., Deann Carter said she felt she had experienced a healing at the Friday night service.

"When I was standing in a circle praying for those who really were sick and in need, I suddenly heard my back crack. And I knew the sprain I had was gone."

Promises of healing built an empire

By Ana Rodriguez-Soto
Voice News Editor

God has been very good to Morris Cerullo.

From New Jersey orphan of mixed Jewish-Italian descent to nationally-known preacher with multi-million dollar financial holdings, Cerullo has built an empire on promises of healing and shouts of conversion to Christ.

While he has won innumerable followers in North America and other continents, including Africa and Latin America, Cerullo nevertheless remains outside the boundaries of mainstream evangelists such as the Rev. Billy Graham.

Perhaps this is due to the tight personal control he retains over his organization, World Evangelism, Inc., its operation and its secret finances.

Perhaps it has more to do with the way his evangelistic appearances are portrayed in his own advertisements as "miracle rallies."

"Bring someone in need of a miracle," proclaimed an ad which ran last weekend in *The Miami Herald*, *The Miami News* and the Spanish-language *Diario Las Americas*. (Although contacted by World Evangelism, *The Voice* declined to run the advertisement.)

"(Bring) the sick, the blind, those paralyzed, those with cancer," the ad urged.

"I believe in miracles and I've seen some but I sure as heck get suspicious of anybody who guarantees one at eight o'clock tonight," said Permanent Deacon James Steinberg, assistant editor of *Southern Cross*, official newspaper of the Diocese of San Diego, Cal., where World Evangelism is based.

Reporters in San Diego and Miami expressed similar doubts about Cerullo's brand of evangelism but admitted lacking hard facts to support their opinions.

"Some people respect him and some don't," said one San Diego writer. There has never been a hint that he uses people's donations for personal gain,

this writer added, but "there's no way to find out what he does with it."

"All that I know is good," said the Rev. Marvin Johnson, pastor of the Greater Miami Church of God in Opa-Locka, one of 130 local churches, according to a report in *The Miami Herald* which sponsored Cerullo's Miami rally in May of 1982.

The Rev. W. Vaughan, former pastor of the church, coordinated the local churches' efforts then and is currently based in Pensacola.

"I don't think (Vaughan) would have worked with (Cerullo) had he not been a very good man," said Rev. Johnson.

Trinity Broadcasting, a 24-hour religious broadcasting network which airs some of Cerullo's programs and owns WHFT, Channel 45 in South Florida, has no reservations about The 53-year old preacher.

"Paul and Jan (Crouch, owners of Trinity Broadcasting) really, really like him," said a spokesperson in the company's California office.

Cerullo, whose Jewish Orthodox mother died when he was two, has said he converted to Christianity at 14. After leaving the orphanage, he attended a Christian Bible school in Passaic, New Jersey, and eventually was ordained for the Assemblies of God.

He eventually left the church to pursue a more interdenominational ministry and in 1960 founded World Evangelism, which employs about 100 people fulltime and publishes a monthly magazine, *Deeper Life*, with a circulation of a quarter million in the United States, England and Canada.

David Cerullo, the eldest of Cerullo's three sons, now heads World Evangelism which owns property under several different corporation names in areas throughout California, including San Diego's downtown redevelopment area.

In 1981, Cerullo was expelled from Nicaragua, where he went to preach, because his "objectives were divisionist and counter-revolutionary," according to a *Miami Herald* report.

'Whoever comes here eats'

San Isidro takes in the downtrodden

By Ana Rodriguez-Soto
Voice News Editor

POMPANO BEACH — Slowly they straggle in, one by one. Weary and hot from walking in the midday sun, they know shelter and a hot meal await them in the wood-covered picnic area of San Isidro Mission.

These men and women, mostly black and non-Catholic, generally older, often farmworkers unable to find jobs, look to the Catholic mission as an oasis.

"They always told me that you could get help here," says Sam, a farmworker with medical problems who keeps getting the "runaround" from government service agencies.

He's been coming to San Isidro, off and on, since 1972, when he befriended Fr. John O'Leary, the former pastor now serving at St. Mary Star of the Sea in Key West.

About three years ago, Fr. O'Leary officially began the daily lunch program. Since then, Sam says, "everybody (in the area) knows. We tell them. They can get help here."

"Whoever comes here eats," says Father Ricardo Castellanos, current pastor of the 700-family, completely Hispanic mission. "It doesn't matter what religion (they are)."

FR. CASTELLANOS, a young, enthusiastic Cuban who was ordained to the priesthood by Pope Paul VI in 1970, says such a commitment to feeding the poor regardless of race, language or creed is an important aspect of Catholicism.

So is clothing the needy and finding jobs for the unemployed. The same is true of helping the suddenly-jobless pay rent and utility bills.

"We try to meet their needs as much as we can," says Fr. Castellanos. "It's unbelievable how the Protestant churches send the needy people to the Catholic mission," he adds, hastening to explain that he maintains good relations with nearby Protestant churches.

With the help of the St. Vincent de Paul Society, more affluent parishes in the area and generous private donors, the mission feeds about 600 people a month, an average of 20 seven days a



Fr. Ricardo Castellanos chats with a few of the mostly non-Catholic men and women who come to San Isidro Mission for a hot meal. The mission, aided by the St. Vincent de Paul Society, feeds an average of 20 people a day, seven days a week. (Voice photo by Ana Rodriguez-Soto)

week.

The district council of St. Vincent de Paul, headed by President Louis Neckles, is the main source of funding for the lunch program, but donations also come from the H.B. Fuller Company.

JIM GATES, secretary of the district council and liaison from St. Vincent de Paul to San Isidro, describes the area around the mission as "one of the few places in Broward County where you can walk down the street and they'll try to sell drugs to you."

Triple X theaters are the big business nearby. What is reputed to be the largest drug distribution center in the

area sits a block away.

"This is the only poor neighborhood in Pompano Beach," says Fr. Castellanos, which makes San Isidro's ministry to the poor and hungry a difficult one to maintain.

"We work with what we have," says the priest. "When we get meat

'St. Vincent de Paul Society is the core of our program to help people, the main source of help.'
Fr. Ricardo Castellanos
San Isidro

(donated) we give meat. When we get pasta, we give pasta. During Thanksgiving we'll get tons of food. But during July and August, nobody will remember us."

"St. Vincent de Paul," he adds, "is the core of our program to help people, the main source of help."

OTHER ACTIVITIES sponsored by San Isidro and its Social Action Committee include:

- English classes for beginners;
- Classes leading toward obtaining a high school equivalency diploma;
- An employment office where, Fr. Castellanos says, "If you want to work, we can find you a job. It's just a matter of settling for \$3.35 an hour."
- Regular outreach visits to families in need of food and clothes;
- A scholarship for one student to Biscayne College in Opa-Locka,

donated by the college;

— One high school and one college scholarship donated by the St. Vincent de Paul Society;

— Financial help for three students who want to remain in school.

Fr. Castellanos is proud of the service programs and of the unity found among the 17 different nationalities of Hispanics who are registered at San Isidro.

The difference between a mission and a parish is that a mission has no boundaries, he explained, so that San Isidro has become the mission for Hispanics in South Broward.

ORIGINALLY a mission for migrant farmworkers, who stayed only as long as there was planting and harvesting to do, currently only 10 per cent of San Isidro's families are migrants. Most are working-class Hispanics, predominantly Colombians, Venezuelans and Puerto Ricans.

Recently, as more and more Haitians began arriving in the Pompano area, the Archdiocese of Miami established another mission near San Isidro, St. Joseph's, to minister in Creole to their special needs.

Both missions possess identical white vans, both donated by the St. Vincent de Paul Society and used to transport children to religious education classes. The vans also come in handy to ferry donated food and clothes.

"We couldn't do much spiritually, but in a material sense we are able to help them out," says Gates. "People are hungry around here."

Adds Fr. Castellanos, "We're always in need. There's always something more that we can give."

(Anyone interested in helping may contact San Isidro Mission, 2310 Hammondville Road, Pompano Beach, FL 33060. Or call 971-8780.)



Jim Gates, secretary of the St. Vincent de Paul District Council in Pompano and liaison between the parish and the Society, prepares to pick up donated food and clothing with the help of the van donated by the Society to the Mission, as Fr. Castellanos offers last minute instructions.

(Voice photo by Ana Rodriguez-Soto)

Devotedly Yours

Miamians greet pope



Continued from page 1

coffee or tea was served.

Other high points of the trip to Rome were the visits to the four major Basilicas where we celebrated Holy Mass together. In St. John's (the Cathedral Church of Rome) and St. Mary's, we used the main altar—a rare privilege since outside of Holy Years, those altars are normally reserved for the exclusive use of the Holy Father.

Other Pilgrim memories will be of the Catacombs, the Coliseum, the Vatican Museum, side trips to Assisi, Florence, and the Isle of Capri.

Being in Rome is a marvelous experience. One has the sense of being home. One feels the universality of the Church as one sees faces and hears voices from all parts of the world. There is a certain sense of excitement, a joy in being at the center of Christendom, united too with Christians of many earlier centuries who are represented by ancient buildings and monuments. There is little question that the Church is alive. And the courtesy of the Swiss Guards (they beat our American Seminarians in a soccer game while we were in

'When we invited him to come to Miami we sang, not 'Miami's For Me,' but 'Miami's For You'

Rome!) and indeed of all the staff members of Church offices, beautifully reflects a loving Church.

Rome seems to know all things! I am teased as being a rain maker ever since we were rained on in the Orange Bowl five years ago. I didn't know my reputation was so broad. I was walking through the Vatican one day when a priest from Switzerland asked who I was. When told I am the Archbishop of Miami, he said, "Oh, I've heard of him, he makes it rain." When asked how he knew that, he said, "Oh, Cardinal Ricketts (Landazuri) of Lima, Peru, told me!"

My only concern is for the Roman automobile traffic. I advise making an act of contrition before venturing into the streets! There are no garages or



parking lots, so the cars in this crowded city of many storied office buildings and apartments must be doubled parked, and placed in every available spot, including side walks.

If there is a little room between cars, it will be filled by a motorcycle. Traffic is open season with cars, buses, trucks

and pedestrians all trying to "chicken" each other out. I found the safest way to cross a street was to get down stream of a woman pushing a child in a baby buggy. Incidentally, the women with the baby buggies push into the traffic blissfully, supremely confident that the gallant approaching Roman drivers are quick of eye and of brakes.

I expect that the streets of Rome will get more and more congested until the day arrives when traffic throughout the city becomes completely clogged—a sort of giant arteriosclerosis. Then they will cover the cars with dirt and life will go on but in some future century the archeologists will dig down and unearth the strange four-wheeled contraptions. They will then put one of them in a museum next to a chariot, and there will be an inscription that it was the mode of transportation used by man in the Exhaust Period of the twentieth century. From Rome,

Devotedly yours in Christ

Edward A. McCarthy
Archbishop of Miami

Miami priests in holy land

My Beloved:

I'm at 35,000 feet again! This time flying even higher emotionally on the way home from the pilgrimage to the Holy Land and Rome.

Twenty-eight priests spent a retreat week in the land of our Saviour. We checked our baggage in New York for Tel Aviv. The Israeli people there examined our bags meticulously. The security is very tight. We were met in Tel Aviv by modern tourist buses and saw the sun set during our one hour drive to Jerusalem where we were lodged in a modern comfortable hotel, the Diplomat, overlooking the city. We were told that the same company owns the Diplomat Hotel in Hollywood.

We were somewhat taken aback to find that we had been given a Jewish guide to explain our Christian Shrines. Apparently the Israeli government is using strong pressure to insist on Jewish guides. It does not seem to understand Christian feeling. I am sure our American Jewish neighbors would be embarrassed by such insensitivity.

This man, "Mechi," was a gentleman. He had fought in the Israeli wars, studied the New Testament, and was very knowledgeable about archeology. I insisted however that a group of priests seeking to have a prayer experience as they walked in the footsteps of Jesus should have a Christian leader. We learned that all the Franciscan Fathers, who have the custody of the Christian Shrines and do provide the service were on retreat.

I phoned the apostolic delegate, Archbishop Carew, a Canadian whose mother lived in Miami, and learned he had just been transferred to Japan. We phoned the Biblical Institute of the Jesuits, the Ecole Biblique of the Dominicans and the Pontifical Commission. No success. Finally, Ed Meegan, of our travel service, came up with a Trappist, Father Howard, who

'The several hours ride by bus gave us a new appreciation of the strength of Jesus, and Mary and the Apostles, who made the trip by foot...'

was permitted to leave the monastery for three days to accommodate us.

We did what all pilgrims do. We climbed the actual Way of the Cross which is now along narrow, noisy, smelly streets of souvenir vendors (Forty post cards for a dollar). At the top of the hill we reached the ancient Basilica of our Saviour, where we found calvary and the Tomb to be under one roof of an edifice, completed by the Crusaders. Calvary is up high, like a side balcony.

There many candles burned and many icons are displayed. The altars there are used at different times by the Latin, and the Oriental Rites, which are jealous of their respective privileges to a point of scandal. The tomb is down below in the huge basilica and has been adorned by a super structure. With great emotion we celebrated Mass in this very special church.

Our visit brought us to the Garden of Gethsemane, outside the city wall and at the foot of the Mount of Olives, where our Lord wept over Jerusalem, and not far from Bethany, where our Lord stayed when in Jerusalem. We also visited a restored structure on the site of the Last Supper, where Our Lord instituted the Eucharist. There has been so much wrangling over the use of this structure not only by various Christian denominations, but

by the Moslems as well, that the Jewish government has taken over to keep peace.

We were weary from treading the hills of Jerusalem when we set out for Galilee. The several hours ride by bus gave us a new appreciation of the strength of Jesus, and Mary and the Apostles, who made the trip by foot, Mary, twice when she was pregnant. We also discovered that the travel distance between the places Jesus visited was often quite an exhausting journey. Nazareth, Capernaum, Tabor, Naim, Cana, Caesarea Phillipi, etc. We took a boat ride on the lake of Galilee (the skipper permitted me to pilot it!). In the middle of the lake we stopped to pray and to read the scripture passage of the storm at sea that Jesus calmed. Capernaum, at the edge of the lake is interesting. There is the site of the synagogue where Jesus preached, and the archeologists have unearthed, under the ruins of a church, the foundations of what has been quite well established to have been Peter's home where Our Lord stayed when in Capernaum.

Interestingly enough they found many fish hooks among the stones. We were told that Capernaum was not as obscure a village as we may think. It was on an international travel route that connected the Nile and the Euphrates rivers. By preaching there, Our Lord would have known the Good News would be carried far and wide by the travelers passing through.

We celebrated the Eucharist together at an outdoor rock on the edge of the Lake of Galilee. We ascended the Mount of Tabor in cabs (the road was too steep and narrow for buses). On the top there is a church rebuilt in recent times with two chapels, one for Moses, one for Elias. Nazareth has a

new Church, showing Mary on the site of the Annunciation. Each nation including the United States, has provided a large panel depicting Mary

In Caesarea on the shore of the Mediterranean, where Peter, after a vision, received the gentile Cornelius into the Church, and where Paul was arrested for preaching the Gospel, they have recently unearthed a stone that had been part of a Roman Amphitheater. It was inscribed as the Seat of the Governor Pontius Pilate.

This discovery, we were told, was quite important. It is the only evidence we have, outside the Bible, to the existence of Pontius Pilate. In the Land of Our Lord's birth we had been seeking a deeper, more intimate knowledge of the Lord. As we left, we priests shared the impact of the experience. I could not help but realize that, while the many sacred monuments of the past had helped us penetrate somewhat the space and time that separates us from Him, Jesus is actually alive and living within us, no matter where we are. I rejoiced in the gift of His Word and His Sacraments that make Him present wherever we are.

With some sadness I reflected on the words of Brother Joseph of the Pontifical Commission for the Holy Land. He said that hundreds of thousands of tourists come to the Holy Land preoccupied with finding Jesus among the monuments of the past, but they ignore Him living in the Christians of the present who are having an increasingly difficult time living under current conditions.

Devotedly Yours in Christ

Edward A. McCarthy
Archbishop of Miami

Matter of Opinion

Miracle healing — when and where?

The ad from a California agency billed the service as a 'Miracle Rally.'

It also urged you to "bring someone in need of a miracle," then went on to mention cancer, back problems, diabetes and several other ailments.

Several local media ran the ad. We turned it down.

However, we were intrigued enough by the almost blatant promise of miracles to visit the nondenominational service at the Miami Convention Center. (Our report is on page 11.)

We don't attempt to draw any hard and fast conclusions about this particular rally or the organization that produced it. There have always been

various questions of theology, emotion, existential experience, faith and even semantics. What is healing? When and why does it occur? is it miraculous sometimes, psychosomatic others, and sometimes merely an emotional illusion? The questions can go on and on.

Healing is one of the most difficult areas to pin down with precision and probably will never be completely understood or defined absolutely.

About all we can do is try to make a few fairly safe assumptions and leave the rest to the mysteries of the hereafter.

We know Jesus healed and therefore that is an acceptable expectation at least some of the time. But we also know from the Scriptures that he downplayed the importance of this aspect of his ministry, as his primary mission was to save mankind and pay for our sins. He also performed his miracles quietly and often urged the beneficiaries to be quiet about it and in fact chastized a "generation of vipers" for wanting signs and wonders upon command before they would believe.

Jesus' primary concern was for healing of the spirit which can be permanent, rather than healing of the body which fails sooner or later, in any case. Consistent with this spirit, the Church has always emphasized holy places such as Lourdes as places of spiritual healing, where miraculous events when they do occur, are to be



considered a rare gift, not something to be expected on the fulfillment of some magical prayer formula or pilgrimage to a certain spot.

It is probably safe to say that anyone who truly wants spiritual healing will be granted it one-hundred per cent of the time, and physical healing occasionally, when it serves His hidden purposes.

But healing is not something to promote or guarantee, Madison Avenue-style, whether for the sincere reason of selling Jesus or for other more odious reasons.

EDITORIAL

organizations, usually of a fundamentalist bent, which center their activities around healings and miracles. Some are presumably sincere Christian efforts. Unfortunately there will always be a few cynics who would play on the desperation of the ill as a way of parting them from their money.

Healing, has, of course, always been a traditional part of Christianity, beginning with Christ Himself. And to this day there is a healing tradition in the Catholic Church, including famed places such as Lourdes and Fatima and healing services at the local level, especially those of Charismatic groups.

The very subject of healing raises

Letters to the Editor

TV preachers are confusing

To the Editor:

When I read James Brieg's excellent article on T.V. Evangelists, (The Voice, Aug. 12) I was so thankful for it. Having watched these preachers for some time, I was puzzled for I knew something was very wrong, but I couldn't put my finger on it. Also they confused me terribly.

James Breig explained it all so well, so intelligently and so simply.

Evidently the people who are defending CBN, etc., haven't heard any of the false teachings they dish out day after day by their own private interpretations of the Bible. How 100 different Preachers give 100 different answers on the same thing based on their own opinion and each declaring they are right. How Pat Robertson (CBN) has mocked and ridiculed and denied practically all or our most precious teachings of the Church, saying "no one is saved by confessing to a Priest," prayers to Mary are an abomination, infant baptism saves no one, one must jump in the ocean and be baptized again or he is damned, and of course his idiotic statements such as "Mary is sinful; she and Joseph had other children, Jesus has 5 or 6 half-brothers and sisters (all named by the way) and on and on it goes. Then of course there's Jimmy Swaggert.

All these Preachers have the arrogance to say they "know" they are

going straight to Heaven.

The Bible also says that not everyone who says "Lord, Lord," will enter the Kingdom and there will be many who will say "but didn't I perform miracles in Your name?" and Jesus said, "go away for I never knew you."

Unless a Catholic is sure and secure in their faith, watching Protestant programs can only be dangerous. Reading one good Catholic book is a thousand times more beneficial to one's soul and more satisfying and enlightening. It is not enough just to believe in Jesus, or listen to nice music, one must also believe all the truths He taught which only can be found in the Roman Catholic Church.

Jesus said, "I will build my church, etc." he never said, "I will write a book and interpret it as you please."

Thank you and God Bless Mr. Brieg. PS: I love Voice newspaper, it's great!
Mary Ann Valecenti
Miami

To the Editor:

I would like to acknowledge an article you had in the Voice, September 9, entitled: "Dress code enforced at St. Peter's." I think it is about time that all churches, all parishes, start putting in the bulletins at the entrance of the church, etc., some kind of dress code that's moral. It is terribly vulgar when I, as a Eucharistic Minister, have to give The Precious Blood and/or Body of Our Lord and Saviour to some of these people, especially women wearing these horribly short shorts, "sun" dresses, sometimes dresses very

Homosexuals who are chaste

To the Editor:

A recent issue of *The Voice* (9/23) contained an article on *Courage*, a support group for Catholic homosexuals who want to remain chaste. Your readers may be interested in knowing that efforts are now underway to establish a chapter here in South Florida. *Courage* was begun in 1980 by Father John F. Harvey, a highly-respected moral theologian who has written extensively on homosexuality. The first chapter was established in New York with full Archdiocesan approval. The second chapter was recently formed in St. Louis with similar approval. A third chapter is presently under formation in Chicago.

Briefly, *Courage* is a self-help group for Catholic homosexuals who feel called to lead chaste lives in full con-

formity with authentic Catholic teaching. Through a program of spiritual, intellectual, and social development it attempts to help the individual transcend the genital expression of his/her sexuality through acts of charity. It seeks to do all of this in a very quiet, non-political and non-confrontational manner. Interested readers may write to the national office:

Courage
P.O. Box 913
Old Chelsea Station
New York, New York 10113

We would especially appreciate hearing from a priest who would be willing to be the chapter's spiritual director.

Name Withheld by Request
Fort Lauderdale

Need dress code for Masses

thin and NO slip! One day in the summer, we even had for several days, a visiting Sister come to Mass and Holy Communion in SHORTS!

Have I mentioned it to the priests? Yes, many times. Some ignore my pleas, other's smile and yet others have had the audacity to tell me that I am judging.

The pedulum in the church has gone to the other extreme whereby we cannot even form a moral conscience because they call it "judging." I am not interested in judging their souls, I just find it offensive to myself and

others that regard the House of God a Holy and Sacred Place. One thing is to love and another is the permissiveness that parishioners are allowed.

Perhaps if the regulations in the churches were stricter, women would be more modest, even on the beaches. Beware of causing scandal! Can we not learn from Our Blessed Mother?

If women would dress with greater modesty maybe the priest would stay in the priesthood!

Rita Ryan
Boca Raton

Report from the North

The small diocese of Petersborough, Ontario in Canada is north and east of Toronto, contains less than 100,000 Catholics and has fewer than 100 priests, but can cite in it some creative and helpful liturgical developments.

Here are a few illustrations:

— One parish features a "Book of Life" on a stand next to the paschal candle. Encased in an attractive cover made by a member of the church, it is easily accessible for parishioners who wish to write their names of their beloved deceased.

AT FUNERALS, the priest offers to survivors the option during the Mass of Christian Burial of walking forward at a designated time and inscribing the person's name in this book.

On weekends, the individual who announces the intentions at the general intercessions mentions the "Book of Life" when remembering the dead and points in the direction of this volume.

While an inscription made during a funeral has a particularly dramatic effect, parishioners are free and do write names of other relatives or friends not actually buried from that specific church.

— Another church has a "Book of Petitions" located at the main entrance. Parishioners note in this volume their intentions, making them as explicit as they wish, but with awareness that individuals may examine these pages at their convenience.

REFERENCE TO the different book is likewise made during the general intercessions each weekend with a nod toward the "Book of Petitions". When requests have been apparently granted, those who entered the intentions are urged to write this information in a space after the

original petition.

— At St. Michael's in Cobourg, the parish leaders have tackled the challenge of maintaining



BY FR. JOSEPH
M. CHAMPLIN

altar servers beyond the eight grade level.

Their solution has been to name these high school servers "captains", require them to write a letter of request detailing reasons why they wish to continue as servers, administer an examination on certain aspects of this function and delegate several rather significant and adult responsibilities to them.

THOSE DUTIES include scheduling the younger servers, preparing them in general for their ministry and instructing them each week in specific tasks, praying with these more youthful servers at the end of the liturgy and seeing that everything afterwards has been cleaned up in the sanctuary and sacristy.

In addition, they perform liturgical functions similar to the deacon-holding the sacramentary, setting up the altar at the preparation of gifts, turning the pages of the sacramentary during the eucharistic prayer and clearing off the altar after communion.

The system seems to work. Of the 36 servers, nine are captains, including three in grade 12, two

in grade 11, four in grade 10 and six more being trained in grade 9.

Their letters of request revealed a surprising seriousness and spiritual depth.

— The priests of Peterborough are familiar with an effective practice in a nearby diocese involving the sacrament of Penance. A certain parish sponsors an entire day — usually Saturday — for reconciliation beginning with a scripture service at 9:00 a.m. Priests are then available throughout the period to hear confessions with a service of the Word concluding this event in the early evening.

THAT CHURCH widely publicizes this continuous day given over to reconciliation and prepares for it with a week long period of prayer and fasting.

The response of parishioners and visitors to such an opportunity for the sacrament has been positive, with a substantial number of people receiving penance during those hours.

— Father Pat Byrne is a priest of the Petersborough diocese, but for twelve years has worked in Ottawa for the Canadian Conference of Catholic Bishops in their liturgy department. Judging himself to be a "word" man, he has written and edited a host of valuable liturgical publications for the Church in Canada and beyond.

PROBABLY THE most notable of these is the "National Bulletin on Liturgy", a five times a year, 48 page per issue informative booklet on different worship topics.

For details on this bulletin and the office's other publications write CCCB Publications Service, 90 Parent Avenue, Ottawa, Canada K1N 7B1.

Catholics and the World

A couple of things came up that got me thinking about Catholics and the world. It seems to me one of the problems thinking about this is what is meant by the world.

The first thing was an editorial in the National Catholic Reporter. People there say they are disheartened because a couple of surveys say only 35 percent of Catholics believe "the institutional church should take a stand on social justice issues." The Reporter sighed, "Somehow there remains — one generation after the Vatican Council — a notion among many Catholics that their religion can be divorced from worldly concerns such as armaments, food distribution, political repression."

The other was something I heard in mild criticism in our parish. It was said of a woman in midwest idiom. "She never has been one for neighboring," someone said. That's not harsh criticism, people are allowed their eccentricities, but it was understood that's not the way a Catholic lives the faith.

MY GUESS is there's almost no one in our parish who believes that religion can be divorced from worldly concerns. The difference between the world, as, I suspect, the editors of the National Catholic Reporter see it, and the world as it is seen by members of our parish is that our parish's world begins next door.

The NCR mentioned as one of the concerns ignored that of food distribution. What they are talking about is a world situation in which there are millions starving in some places while in other places there are surpluses. In our parish there is the concern for the people in our town who might be suffering. That's why there is an on-going collection of canned and packaged foods to provide the supplies distributed by the two food pantries that help people in need. Last Christmas some 70 families in our parish adopted 70 families where unemployment would have kept the families from the usual celebration, did it confidentially so that not even the families being helped knew who was



BY
DALE FRANCIS

helping, so there was no loss of dignity on the part of those needing help.

I'm well aware that those who are thinking in terms of changing social structures, who want the Church to have national and international impact, will dismiss what I'm talking about as basically irrelevant, Band-Aid response is a favorite epithet. But I submit it is unjust to accuse Catholics of having a religion divorced from worldly concerns when Catholics very much understand that a consequence of their faith must necessarily be a concern for others. They know they cannot fulfill the obligations of their faith unless they reach out to others, unless they seek to eradicate social injustice, unless they affirm by the witness of their lives their belief in the essential worth and dignity of every

individual.

WHY THEN would the surveys that so disheartened the National Catholic Reporter show that only 35 percent of Catholics "believe the institutional church should take a stand on social justice issues." It seems obvious this does not refer to the strong stands Pope John Paul II has taken on social justice issues. The Pope has the enthusiastic support of the people, if there is any ambiguity in his support it is among some progressive elements. What is apparently meant is that only 35 percent of U.S. Catholics believe the bishops should take a stand on social justice issues.

But this is not a rejection of the leadership of the bishops or an opinion that the bishops should not speak on moral issues within the secular community. It is rather a statement of conviction that bishop should not extend their role to specific legislation, where they have no particular competency. It is the laity reminding the bishops that the Second Vatican Council affirmed the role of the laity in meeting the social and political problems in the world. That is really not disheartening news, it may be heartening news for the Church of the future.

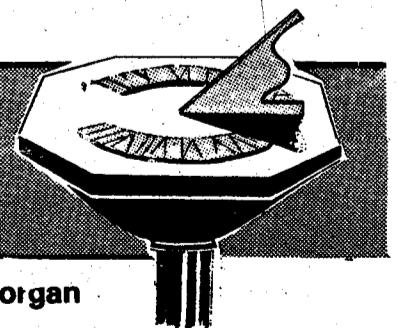
(Dale Francis is a nationally syndicated columnist)

Christmas bells

Although several of Henry Wadsworth Longfellow's poems are of a religious nature, not many of them have been given a musical setting. One noticeable exception is his, "I Heard the Bells on Christmas Day."

This was written on December 25, 1863, less than six months after the Battle of Gettysburg, when the Civil War was at its height. Longfellow was saddened by the horrors of this conflict and the fact that his son was seriously wounded there while serving in the Army of the Potomac.

TIME
CAPSULES



by Frank Morgan

When Longfellow heard the Christmas bells chiming out, he realized from the depths of his despair that the bells rang "more loud and deep; 'God is not dead, nor doth he sleep!'"

And that God is powerful enough to overcome the country's strife and to bring about "Peace on earth, good will to men."

An American tragedy

Years ago I worked with a woman who put on a good face for the community. Yet when we became friends and I visited her home, I was appalled at the way she would lose her temper, violently, when her children annoyed her.

She reacted by kicking them. Considering how often her children actually showed bruises, there is no question in my



BY
ANTOINETTE
BOSCO

mind now that she was truly an abusive parent.

But, in those days, no one considered parents who kicked, beat, slapped or otherwise physically punished their children as abusive. Also, they generally justified beatings by recalling how their parents beat them in the back shed, or by making comments like, "Boy, did those beatings account for why I turned out all right!"

Today we are more honest, admitting that child and spouse abuse is a reality, an ugly one. In a recent interview, the head of a city department of children and youth services said:

"Child abuse transcends all social and economic groups. But most parents are not intentional child abusers. The child is just the object that happens to be in the wrong place at the wrong time." He added, "Child abuse is a community problem."

Agencies throughout the country are reporting an increase in reported cases of child abuse. It may be because people have become more alerted to the need to protect an abused child. Or it may be that home violence is indeed on the rise.

Analysts of the current unemployment situation, when the

husband is unemployed for a long time, have seen a significant increase in wife and child beatings. They say the denigration of a father's ego, his frustrations and worries and his suppressed hostilities apparently get released on those closest to him — his family.

The agency director also commented, "With a mobile society, the family doesn't have the resources that they had 50 years ago" — especially the support network of an extended family.

In many communities coast to coast, a new organization, called Parents Anonymous, has been established to provide such a network of support for abusive parents. Parents Anonymous helps parents understand their behavior and take steps to change.

It is the first major effort in many communities to bring the problem of child abuse into the open where it can be adequately faced and dealt with.

In Pennsylvania, parents in the organization meet weekly and are known to each other only by first names. They exchange phone numbers so that a parent who is losing control can get immediate support from an understanding person who has been in the same position.

"Having other people in the same situation helps take the guilt away and you have to clear the guilt away before you can work on behavior," said a social work leader in Pennsylvania.

That child abuse takes place in families is a sad, sad fact and a betrayal of trust between parent and child. For home should be a haven, a place of peace and nourishment for children, not a place of punishment. A parent is supposed to love, train and discipline, not hurt.

I often recall what Karen Burstein, the head of a division that deals with abused wives and domestic violence in New York state, once said: "The most violent places in this country today are American homes."

This is a new American tragedy.

Friendly and true

Q. How do you get a guy to like you? Should you act like yourself, or act like what you think the guy likes? What if, when you act like yourself,



BY TOM
LENNON

the guy ignores you? Should you forget about him even if you really care for him? (Minnesota)

A. The best friendships, the kind that give pleasure and endure, always are built partly on sincerity.

So be yourself. If you try to play an unreal role at all times, you'll place yourself under too great a strain. As time passes you could become very unhappy. An explosion could come some day, and all chances of friendship would vanish.

But being yourself doesn't mean you can't take an interest in what a guy thinks and likes. So, if he is on the football team, you might try to learn about this sport and be able to talk about it with him.

Nor does being sincere rule out trying to do what is pleasing to a friend and to avoid what is annoying to that person.

But don't set out to live a lie. Not ever. You'll make yourself miserable if you're constantly pretending. You might well end up hating the guy.

It's important to realize that at times you may be attracted to a person who does not find you attractive. That's life, and there's no way you can force a person to like you if he or she doesn't.

If you've done your best to be friendly, sincere and interested in a particular guy and he goes on ignoring you, scratch him off your list of possible friends, at least for now.

Get on with your life. Look for another friend — and never give up the search.

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

The value of authority

How important is the authority principle in religion? Well, if you're serious about doctrinal integrity, it's indispensable. Case in point: the Unitarian Universalists Association opened debate to delete any mention of God from their founding statement of principles.

Universalists exercise a form of majority rule. In the 18th century, small factions of the New England Congregationalists rejected the divinity of Jesus Christ. Eventually they changed their name and eliminated the idea of binding creeds. The only thing left by the year 1983 was to delete the very mention of God. Of course, not all their members want to go that far, but the debate has begun because they have become something of a religion for non-believers.

HOW DID this happen? It began in the 16th century with the Protestant revolt from the authority of the Roman Catholic Church. All authority in the Reformed churches



BY FR.
JOHN CATOIR

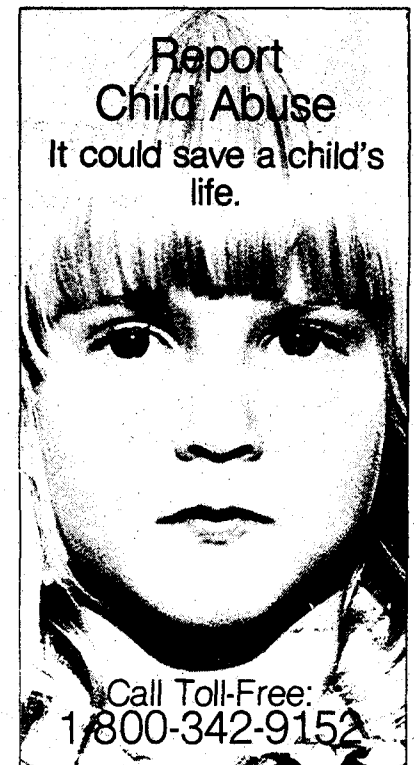
would be based on Scripture alone, "Sola Scriptura," not on any human teaching body. The fact that Jesus founded His Church on Peter with the words, "he who hears you, hears Me," did not seem to matter.

There are about six classic interpretations for each scriptural verse. Paul Tillich, the well-known Protestant theologian, once made the statement that the 19th century rationalists "shook Protestantism to its roots," when they set out to prove that every miracle in Scripture had a natural, rational explanation.

The demythologizing of the Bible began, leaving many believers confused and upset. Scripture now seemed to mean only what the Scripture scholars said it meant. And so a new class of authority figures emerged, those who interpreted Scripture. Conservative Fundamentalists rejected these liberal trends and insisted on literalism. They have attracted many mainline Protestants with their authoritarian leadership, but among themselves they differ on many things.

SCRIPTURE IS not always clear. The Unitarians came up with their own solution by placing all authority in the will of the majority. A recent assault from feminists within their ranks, those "who feel that the word God reeks of old-fashioned chauvinism," prompted the most recent controversy. They just might end up dropping the name of God rather than offend the feminists.

Personally I thank God for the Church's authority structure. Tension is sometimes inevitable but tension exists in every church body. I prefer a tension based on a solid continuity of Tradition and Sacred Scripture. What kind of prayer would say, "Dear God, if there is a God, help me to save my soul, if I have one"?



Preparing for a happy marriage

Dear Mary: I read about your idea that marriage and family involves more than a personal commitment between two people. It also affects the community. You think the strongest marriages are those with a common task, with some commitment outside the partners themselves such as raising children, running a business or caring for the



BY DR. JAMES AND MARY KENNY

elderly or foster children.

I agree with you, but I do not know how to apply your ideas. I am getting married in a couple of months. By the nature of my job we are not likely to stay in one place more than three to five years.

Now when there is so much divorce, infidelity and negative feelings toward marriage, I really want not only a good relationship with my wife but a committed marriage. I like the idea of expanded family. But how does it apply to young marrieds who move often?

A. Do many young engaged couples think as seriously and deeply about marriage as you do? I doubt it. I think you're great. If attitudes count, and I think they do, you and your fiancée have a lot going for you.

Do not be dismayed by the problem of mobility. Many Americans face the same situation. Mobility rules out some common tasks, but many remain. Since you understand the basic idea, you can probably develop your own opportunities.

You are likely to make contacts with others through your work, the groups and organizations you join and your neighborhood.

Separate jobs can quickly draw you into separate circles. However, you also might use your job contacts to develop common ties.

FOR EXAMPLE, ONE young teacher welcomed her fourth-graders into her home where she often baked cookies or bread with them. Her husband joined them in games and sports. The children's families were drawn in and many close friendships formed.

Perhaps you can volunteer as a couple for some work that interests you. Your parish might send out hospital ministers or nursing home visitors as a team. Most organizations in need of volunteers will welcome you as a couple.

Do not underestimate your neighborhood as a source of friendships and ties. In some com-

munities newcomers are quickly drawn in and ties can be established rather easily. For example, in military communities, all families are highly mobile and extended family ties are lacking. Hence, military communities usually reach out quickly to the newcomer, and families count on each other for support.

OTHER NEIGHBORHOODS may be slower to welcome newcomers. Sometimes you, the newcomer, will have to take the initiative. Look for ways to make contact with your neighbors. Do not overlook the ordinary conversations that can take place at doughnut shops and Little League ball games, at a coffee hour after Mass, even on a walk to the post office. The great lay apostle, Cathrine de Hueck Doherty, calls this the "chit-chat apostolate" and emphasizes its importance.

With your ideals and commitment you should have no trouble finding ways to expend your gifts and talents. Best wishes for a rich and joyful marriage.

(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)

Altar girls must step down

Altar girls are back in church news and I've already heard from parents asking me when I'm going to address the recent statement from Cardinal Bernardin banning altar girls. A phrase from a dad invites serious reply: "I would like to hear exactly how the Cardinal would explain all this to his nine year-old daughter if he had one."

If I had a young girl server today, here is what I would say to her:

"I know you love serving Mass but word has come down that girls can no longer serve as altar girls. It's hard to understand but the thinking is that girls shouldn't serve simply because they're girls.

"It doesn't have anything to do with how much God or Jesus loves you. Please believe that. You know you are worthy and we know it, too, and so do lots of priests. In fact, some priests are so disturbed about this new ruling that they are doing away with servers altogether.

"NOT ALL CLERGY believe you are second class in the church. So don't put them all in a box and judge them as prejudiced or unkind. One priest in Illinois, for example, is acknowledging the rule by keeping servers but not allowing either boys or girls to handle the cruets or the Sacramentary — that big book — which is what the new ruling prohibits girls.

"What this rule means to you is that being an



BY DOLORES CURRAN

altar girl or boy isn't that important anymore in light of what being an active Catholic means. We have women theologians, women assistant pastors, and women directors of schools of religion and these make a far greater impact than being on the altar.

"Most of all, I hope that this ruling doesn't make you value yourself less just because God made you a girl. When He wanted to set up his church on earth, he went to a girl. Remember that.

"Mary made the first decision in our church when she said yes to God. If she were living today she could not be an altar girl, either. Incredible, isn't it? She could carry Jesus but not the cruets.

"Jesus was also a special friend to women. He was surrounded by them at the cross. He also rose to women first. They were there when he was born, when he died and when he rose from the

dead. It was after his death that men in our church decided women were inferior.

"IT WASN'T ALL their fault. At that time, the world regarded women differently. One of our great saints even wrote that women were defective men, that we were handicapped, sort of, and his teaching has come down through the years. That's why we're still getting rules like you can't serve on the altar.

"So you can't be an altar girl anymore. It doesn't mean that you don't serve as well as boys or that you look different on the altar. Once you get the surplice on, you look alike anyway. It just means that you were born with different sexual organs than boys and that's the only difference.

"Yes, it's unfair but it's the rule, just or unjust. Just remember that it's a rule made by men, not by God, so don't let it affect your relationship with Him. He knows you're worthy and so do we.

"Someday this may change and you won't have to talk with your daughter like this. We pray together for that day. But when you receive communion, thank Jesus for making you a girl because he knows you are special and worthwhile. and that's what counts."

(Alt Publishing Co.)

(Contributed by Mimi and Terry Reilly)

Family Night

Opening Prayer

Father, we gather once again to celebrate Family Night and to express in a special way our appreciation for your gift to us of the animal kingdom. Animals are an important part of our lives because they are sources of food and nourishment and because of the joys our family pets bring. Tonight help us to be more appreciative than ever and help us to be even more responsible in caring for animals and in the way we use them. Amen.

Something to Think About

God made the animals and saw that they were good. He made them to serve us and meet our needs for food,

clothing, transportation, companionship, and protection. A moment's reflection on the species of animals now extinct can forcefully remind us never to take them for granted.

Activity Ideas

Young Families

KNOWING ANIMALS Materials: children's Bible, two boxes, magazines, scissors, paste, paper, pencils. Read from Genesis how God made the animals and gave them to Adam; a children's Bible tells the story simply and beautifully. Then cover two boxes, one with pictures of friendly animals and the other with pictures of unfriendly animals. Write the names of all kinds of animals on slips of paper and then decide one by one in which box they belong. If a child has a collec-

tion of plastic animals the family might prefer to sort the plastic animals into the two boxes.

Middle Years Families

ANIMAL MOBILE Materials: two hangers, paper, crayons, string, and animal pictures. Talk about the animals that feed the world with their milk and meat. Draw and cut out the phrases, "gifts" and "animal world" to be attached to a mobile made from two intersecting hangers fastened together. Attach the words and various pictures of animals to the mobile with different lengths of string to balance it.

Adult Families

Talk about family pets you have had through the years. Page through the family album for pictures of pets. Parents could tell about the pets they had as children. Discuss what can be done to preserve endangered species.

Snack Time

Crackers spread with ham salad or other meat product. Animal crackers.

Entertainment

1. Play "Twenty Questions" with the leader giving hints about a particular animal he or she is thinking of.

2. Have an "art contest" featuring animals. The leader gives everyone a sheet of paper and pencil and then proceeds to give instructions on how to draw the animal, step by step, until someone guesses what they are drawing.

Sharing

—Tell about your favorite animal.
—Tell what you would do if you saw some children teasing or hurting a small, helpless animal.

Closing prayer

Genesis 1:24, 25.

Scriptural Insights

Examine your current values

Readings: Wisdom 11:22-12:2

2 Thessalonians 1:11-2:2 Luke 19: 1-10

BACKGROUND:

Many of our values and priorities change considerably as we grow older. Those things we considered important



BY
FR.
JAMES
BLACK

when we were younger are probably not the same ones we consider important now. The readings for next Sunday prompt us to examine the current values and priorities of our life.

THE FIRST READING comes from the wisdom collection of the Old Testament. In the account, the author presented a logical argument: everything God had created had value;

otherwise, he wouldn't have created it. The author then challenged his readers to turn away from sin and to follow the Lord.

The gospel reading from Luke presents the story of Zacchaeus. Because of Zacchaeus' dramatic encounter with Jesus, he promised to abandon his former values — a life of sin — and instead, he would change his priorities.

In the second reading, Paul reminded the Christians at Thessalonika that if they were faithful to the Lord, then the Lord would be glorified in them. This would give each Christian *infinite* value.

REFLECTION:

As a high school teacher, I occasionally give talks about Catholic education to parish groups. Given the situation of today's economy, it's interesting to see how people respond.



SOME PARENTS recognize immediately the value of Catholic education; no one has to "sell" them on the idea. They'll take whatever steps are necessary to provide it for their children.

And some of those children who at-

tend our school come from a distance of thirty or forty miles each way. Their families have little money to spare. But for these people, religious values are a priority. Thus, they make the necessary sacrifices.

But after one such talk recently, a parent approached me and listed the reasons why he couldn't support Catholic education for his children.

"I really wish I could send my kids to a Catholic school," he lamented. "But I just can't afford it. Besides, it's just too far to go every day."

(By the way, our school tuition is approximately one thousand dollars per year, and the school is located exactly eight miles from his front doorstep.)

BUT IT'S NEITHER too far not too expensive for him to visit his lakeside cottage frequently, or to ride around the lake in his new boat. As in most situations, it all depends upon the priorities you have chosen. Some of them might be more difficult to justify than others.

Tell us what is heaven

Q. Could you please tell us what is heaven? Describe it fully. Where is heaven? When people go there will they be able to communicate with any of their family or others?

Thank you for answering these questions. I am sure they will enlighten us very much. (Ohio)



BY FR.
JOHN
DIETZEN

A. I'm sure you would appreciate an answer to those questions! So would I, and probably 90 percent of the rest of the human race.

The problem is that nobody knows the answers, at least on this side of eternity. St. Paul tells us in one of his letters that eye has not seen and ear has not heard, nor has it entered into the heart of man what God has prepared for those who love him. That's just about where the matter stands.

Even Jesus did not disclose many details; he probably knew we couldn't

grasp or understand those details if He gave them to us.

In St. John's Gospel, during his dialogue with the disciples at the Last Supper, Jesus speaks much of the future. He tells us that he is going to prepare a place for us; that where he is we also will be; that his joy will be ours; and that this joy will be full and no one will be able to take it away from us.

Beyond that, Jesus' main message is: "Have faith in God and faith in me." In other words: Do as I ask, and then trust me that it will be well worthwhile.

The basic truth is simply that our experience of life on this earth is so limited, and our capacity for understanding eternal things is so small, that we must do just that, trust in Christ's love for us and believe that he knows what he is talking about.

The traditional belief in "the communion of saints" implies that there is a genuine, though mysterious and quite different, communication that is possible and in effect between people who have entered the next world and ourselves still here on earth. Our belief in the possibility of prayer, and the answering of prayers, between us and our Lord and the saints, is based on the

possibility and reality of that communication.

Q. In answering a question from Catholic parents whose son had joined another church, you said we should not judge him and implied that it may be all right. I don't see how you can say that. Isn't it our belief that people who are Catholics and leave the faith are not saved unless they return? (Penn.)

A. No, put that way, it is not what Catholics believe. Vatican Council II repeated traditional doctrine when it

for a genuine internal faith commitment seems to arrive awfully late for many young, or even older, people today.

Q. In no way do I support abortion, but what do you have to say about the following that appeared in a supposedly responsible pro-abortion letter in our daily paper: "The Vatican unhesitatingly permitted their Catholic nuns to obtain abortions after they had been impregnated by rape 20 years ago during the withdrawal of Belgian troops in the Congo. Apparently, when abortion is permitted

Jesus' main message is: 'Have faith in God and faith in me.'

said, in several ways, "Whoever — knowing that the Catholic Church was made necessary by God through Jesus Christ — would refuse to enter her or to remain in her could not be saved." (See Constitution on the Church, 14, emphasis mine)

This simply states what is basic Catholic moral teaching. Everyone must follow and do the right thing as God gives him light to see it. Those words I emphasized ("...knowing that the Catholic Church was made necessary," etc.) are critical. Only God knows how many, if any, of those who "leave the Church" fulfill that condition.

As I noted in the same answer to which you refer, emotional and spiritual maturity of the kind required

within the religious 'family' it is not considered 'killing babies.'"

What could possibly have been the reason for allowing these abortions? (Louisiana)

A. Most readers will consider this question as really off the wall. But the allegation being questioned has been circulated widely around the country during the past couple of years.

Unfortunately, too many people still feel that if something is in print it must be true. You ask why the church would allow abortions in this instance.

The answer is simply that it did not. There is no shred of truth, so the next time it comes up I hope some will challenge whoever says it and ask for proof.

What may have raised the idea in the first place is the opinion offered often in the past that nuns — and other missionaries or women in similar danger — could use contraceptives to protect themselves from the consequences of rape in dangerous circumstances.

The general view, I believe, is that this could be perfectly lawful, under the circumstances. Obviously one is dealing with an entirely different moral question than abortion, where an already existing human life is at stake.

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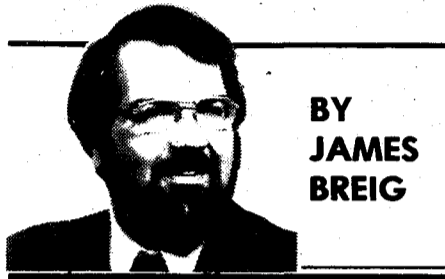
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DEERFIELD BEACH

Mr. Rogers talks to kids about war

Mr. McFeely, via Speedy Delivery, has brought me a very interesting package, neighbors.

I now excuse from reading further anyone who does not understand my first sentence. On second thought, you can stick around if you want, but you have to change into your sneakers and sweater.

ACTUALLY, MOST of you do know what I am talking about. I'm making references to the unique style of "Mister Rogers' Neighborhood," seen on PBS. The children's show has



BY
JAMES
BREIG

been running on public TV for 30 years and consists now mainly of reruns of previous episodes. But, a few times a year, Fred Rogers, the host, inserts some new material.

And that's why Mr. McFeely had to bring me a special package. Mr. McFeely, as youngsters and parents know, is the mailman in the neighborhood, known for his "speedy delivery" service. He is played by David Newell, who doubles as the program's press representative. So I really did get a package from Mr. McFeely.

Inside were smuggled documents, which I am going to share with you. He sent me the scripts for the Nov. 7-11 programs, when the series will focus on conflict. I wanted to get a sneak preview of the shows because it had been reported in TV Guide that Mr. Rogers would be talking about nuclear war. How would he deal with such a serious, complicated and scary topic, I wondered, when he has to communicate with preschoolers and early-schoolers?

IT TURNS out Mister Rogers knows what he is doing. That's how he has lasted three decades in dealing with children's feelings, curiosity, sense of wonder, self-esteem and confidence. He knows, from reports of studies by sociologists, that children are frightened by talk of missiles, bombs and war. They inevitably hear about them from their parents, older siblings and television.

"Little children," he said, "know that disagreements can lead to fighting. They have their own strong feelings of anger and sadness to learn to control. They need to see that there are alternatives to conflict and that, when there has been a disagreement, conflict can be resolved through talking about the problem. These new programs are intended to help children master their

KISS

TV FARE

That fat cat is back — Garfield king of the comic strips — in his second TV special, "Garfield on the Town" on CBS, Channel 4, at 8 p.m. tonight.

On Sunday, more mature fare is ahead, with Robert Mitchum starring in "A Killer in the Family," the grim, true life account of a father who tricked his loving sons into breaking him out of prison. The program will air at 9 p.m. on ABC, Channel 10.

emotions and direct their energies in positive ways."

Lack of communications and misunderstanding are two central ideas in the week's worth of programs. Mister Rogers explains to children that conflict often arises when people fail to say what they mean or when other people mistake what is being said through listening incorrectly or failing to find out the facts or adding two and two but somehow coming up with five.

HE MAKES his points in the program (and here I go, quoting from my secret documents) mainly through the Land of Make-Believe, where the puppets are in an uproar. A nearby country has begun to take delivery of millions of "parts" and the puppets begin to theorize why so many items are needed.

King Friday XIII, never known for his command of the virtue of wisdom and given to flying off the handle on occasion, examines a part and decides, "This could be part of a bomb."

While the puppets speak of war, its dangers and how to avoid fighting, they also begin preparing for battle, sending spies to the neighboring land and diverting money to build their own weapons.

IN CONTRAST, Mister Rogers calms children's fears about airplanes dropping bombs by showing a film of a food aircraft. Seeing life-giving food falling from a plane must be a calming image after so many scenes of warfare

'These new programs are intended to help children master their emotions and direct their energies in positive ways.'

have been shown to kids via TV. As the week proceeds, the puppets begin to live on rumors and worry. An expert analyzes the part and decides "it

might be part of a bomb." So the king orders that a million bombs be built as protection. Sacrificed in the process is the record player the school needs. An army is raised; drills commence; civil defense projects get underway.

Wondering if the rumors are true, a trio of the make-believe characters sets out to the neighboring land to find out what's going on.

What is going on? I'm not that much of a rat. You'll never find out from me. You'll just have to tune in with a child and find out for yourself. You can even watch without a kid, if you want. I won't tell on you.

I'LL JUST SAY this about the ending: Mister Rogers once again shows why he is the master of talking to little children and explaining our complex world to them in a way they can understand.

Thanks, Mr. McFeely, for the scripts (which, of course, I had permission to quote from and to use; I don't want you to start rumors about me.)



'THE CHEMICAL PEOPLE' — Parents who want to know more about drug abuse among teens should tune in to this program starring Bruce Weitz of WBC's "Hill Street Blues." He will talk with teens in the special airing Nov. 2 and 9 on PBS, channel 2.

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All Souls Day Masses will be celebrated on Nov. 2 at the following Catholic cemeteries:

Our Lady of Mercy Cemetery
11411 N.W. 25th Street
Miami, Florida 33172
Celebrant: Fr. William Mylcreest 10:00 a.m.

Queen of Heaven Cemetery
1500 So. State Road 7
No. Lauderdale, Florida 33068
Celebrant: Fr. Gerald Morris 10:00 a.m.

Queen of Peace Cemetery
10941 Southern Boulevard
West Palm Beach, Florida 33406
Celebrant: Fr. Walter Dockerill 10:00 a.m.

St. Cecilia building program

St. Cecilia Parish in Hialeah will hold the groundbreaking ceremony for the first phase of its three-part building program on Saturday, Nov. 19.

Father Emiliano Ordax, pastor, announced the date this week but added that few details are yet in place. The building program, a goal toward which the parish community has been working for several years, will begin with the construction of a parish hall. The second phase will be a new rectory, followed by a new church.

Nov. 19, Father Ordax said, "will be a historic date in the life of this community of workers who daily live their Christian faith and give witness of their true commitment to the Lord.

"Our concern is not just for a physical temple but also for the moral and spiritual growth of our community, which heals and purifies the social milieu which surrounds it," Father Ordax said.

The buildings program, he added, will enable St. Cecilia to provide meeting facilities for children, youth and the aged.

"It is our duty as citizens and Catholics to help finish all three phases of this work in St. Cecilia," said Salvatore D'Angelo, a parishioner deeply involved in the project. "I hope many of our neighbors will make a commitment to work for our temple, for our Church and for our community."

It's a Date

The Sacred Heart Ladies Guild will hold a rummage sale from Nov. 10 thru 12 at Madonna Hall, 430 North "M" St., in Lake Worth. It will be opened from 9 a.m. to 4 p.m. on Nov. 10 and 11, and from 9 a.m. to 2 p.m. on Nov. 12. For further information call Marie Colburn at 582-4089 or Anna Klocke at 582-6329.

The Father Solanus Guild will hold a meeting, Nov. 13th at 2 p.m. at the Blessed Sacrament Parish Hall, 1701 E. Oakland Park Blvd., Fort Lauderdale.

The Widow and Widowers Club of Broward County will have a social gathering Nov. 6th and 20th from 2 p.m. to 5 p.m. at Wilton Manors Recreation Hall, 509 N.E. 22 Ct. For further information call 973-7792 or 473-8913.

St. Raymond Parish, 3475 S.W. 17th Street, will hold a "Halloween Festival" Oct. 28 thru 30. It will be open on Friday from 7 p.m. to 11 p.m., on Saturday from 1 p.m. to 11 p.m. and on Sunday from 11 a.m. to 9 p.m. For more information call 446-2427.

Our Lady Queen of Martyrs, 2731 S.W. 11th Ct., will be celebrating All Hallows Eve or the Vigil of All Saints with a Mass beginning at 7 p.m. The donation is one bag of treats.

New drug program funded

Catholic Community Services, the social services arm of the Archdiocese of Miami, has been awarded a grant from ACTION, a Federal agency, to set up a substance abuse prevention program in Dade County.

Monsignor Bryan O. Walsh, Executive Director, CCS, said the \$27,000, six month grant, which is renewable, allows CCS to set up the program D.A.R.E. of Miami (Drug, Alcohol Rehabilitation and Education) which will consist of:

a) Training substance abuse volunteers to work with churches, synagogues and community groups as resource people in the area of drug prevention;

b) Training young people in schools as peer counselors who will help to reverse the trend of substance

abuse which is rampant in many schools today.

The project will be administered by St. Luke's Center which is the first freestanding substance abuse program in Florida accredited by the Joint Commission on the Accreditation of Hospitals. The project was developed by Father Sean O'Sullivan, D.S.W., Director of substance abuse programs for the CCS and Mr. Martin Greene, A.C.S.W., Administrator of St. Luke's Center.

In making the announcement, Monsignor Walsh said that this was another step forward in dealing with the question of substance abuse among our youth. It was also significant, he said, that it involved the use of volunteers as peer counselors. This was in keeping with the Archdiocese's continuing em-

phasis on the use of volunteers in the service of the community.

The Catholic Community Services has been serving substance abusers, including alcohol and drugs, since 1970 when St. Luke's Clinic was opened by the late Dr. Ben Sheppard. This new grant will increase to \$1,308,634 the agency's 1984 budget for substance abuse services. The new program will be implemented on November 1, 1983. Inquiries should be directed to Mr. Martin Greene at 573-1259 or Father Sean O'Sullivan at 754-2444.

Monsignor Walsh also announced that Ms. Annette Faraglia will head the new program as Project Director of D.A.R.E. of Miami.

Ms. Faraglia earned her Master's Degree from Queens College, New York, and for three years has worked as a researcher and counselor in substance abuse prevention programs.

Fr. Berrigan to speak in Palm Bch

Jesuit Father Daniel Berrigan will discuss peace and the sanctity of life on Nov. 8 at 7:30 p.m. at Palm Beach Junior College, 4500 Congress Avenue in West Palm Beach. The lecture is free and sponsored by the Catholic Committee for Justice and Peace.

Fr. Berrigan, a longtime peace activist who served as chaplain in a hospital for the terminally ill and now

works at a night shelter in New York, considers his teaching on peace as solidly within the Catholic tradition, since it is based on the sanctity of life and the writings of Catholic theologians such as St. Thomas Aquinas and St. Augustine.

For more information, call Nancy Couch at 622-0993 in Palm Beach Gardens.

Different cultures will 'share Church' in St. Vincent

Catholics of all races and cultures will gather at St. Vincent Church in Margate on Nov. 6 for a day-long "Multi-Cultural Sharing of Church."

The program, sponsored by the National Catholic Conference for Inter-racial Justice and Catholic Community Services of the Archdiocese of Miami, is aimed at improving the relations among the different cultural groups who make up the Catholic Church. The day-long sharing and workshops will culminate in an evening liturgy and meal.

Dr. Marina Herrera, director of E.C.H.O. (Educational Consultant for Hispanic Organizations), Father Austin Lindsay, associate professor at St. John's University in New York and Larry Payne, vicar for Urban Affairs in the Diocese of Belleville, will be the guest speakers.

Registration is limited to 75 people and tickets will be on a first-come, first-served basis. Cost is \$5 per person, \$7.50 per couple.

The workshop will run from 1 to 9 p.m. at St. George's Activities Hall, 850 NW 36 Terr., Fort Lauderdale. For tickets call 522-2513.

Beginning experience weekend.

The Beginning Experience weekend, a program designed to be a time of closure on the past and a new beginning in life for widowed, separated, or divorced persons, is scheduled for November 11-13, 1983 at Biscayne College. The weekend consists of presentations by the team, followed by personal private reflection and dialogue in small groups. Please contact Sr. Agnes Gott, at the Family Enrichment Center (651-0280) for reservations and further information.

Multi-cultural seminar

St. John Fisher Church in West Palm Beach will host The Laser Experience, a one-day, multicultural, multi-ethnic seminar for Catholics on Nov. 5 from 8:30 a.m. to 5:30 p.m.

Black Catholics of the Palm Beach Region are sponsoring the seminar, whose goal is to deepen the sense of oneness among Catholics. Speakers and discussions will center on the problems which can occur among different groups within the Church and offer aids to enable the groups to communicate and collaborate better.

The registration fee is \$5 and must be mailed before Oct. 30 to St. John Fisher Church, 4001 North Shore Drive, West Palm Beach.

Holy Land priests send their thanks

The Franciscan Fathers, Custodians of many Shrines in the Holy Land, have acknowledged with grateful thanks the contribution of \$30,906 which represents the Annual Good Friday Appeal for the Shrines of the Holy Land from parishes throughout the Archdiocese of Miami.

Father Xavier Geiser, O.F.M., commissary of the Holy Land, sent a letter to Archbishop McCarthy expressing his appreciation.

"Please communicate to your people the profound thankfulness of the good people in the Holy Land and of the Friars serving them. We remember especially our benefactors during this Holy Year at the Holy Places of our Redemption."

Archbishop Curley-Notre Dame High School, 300 N.E. 50th St., will hold its 30th Homecoming celebration Nov. 4 with a golf tournament at the Miami Shores Country club and on Nov. 5 with the Homecoming football game against Dade Christian. The football game will begin at 3 p.m. and will be followed by a social and dinner dance. For reservations and further information call the Alumni Office at 751-5131.

The Church of Saint Maurice 2851 Stirling Road, Fort Lauderdale, will hold its 14th Annual Country Fair from Nov. 3 thru 6. The fair will be opened from 1 p.m. to 11 p.m. daily and there will be rides, a Christmas booth, handmade booths and game booths. For further information call 951-7777.

Barry University, 11300 N.E. 2nd Ave., will hold the second in a series of free lectures on the works of J.R.R. Tolkien on Nov. 1, in the library, room 103, from 7 p.m. to 9 p.m. The lecture conducted by Amy Tajalli, will be an in-depth discussion of "The Lord of the Rings." For further information call Dr. Ina Steinberg at 758-3392, ext. 436.

The Catholic Youth Organization of Our Lady of the Lakes Church, 15801 N.W. 67 Ave., will hold a Halloween bake sale, Oct. 30, after all masses.

St. Thomas Aquinas High School Booster Club 2801 S.W. 12 St., Fort Lauderdale, will hold a Flea Market and Auction, Nov. 5th and 6th in the cafeteria. Flea market of new and used items include furniture, clothing, appliances, cosmetics, sporting goods and much more. The Auction of new merchandise will begin at 3 p.m. both days.

Cenacle Retreat House, 1400 S. Dixie Highway, Lantana, Florida, will hold a retreat entitled "Enriching Relationships and Communication through Continuing Growth and Development," for men, women and couples from Nov. 4 through 6. For registration and further information call 582-2534.

Little Flower Church will celebrate a monthly healing Mass by Father Antonio E. Mendoza this Sunday, Oct. 30 at 5 p.m. in the old church, located at the intersection of Sevilla and Andalusia in Coral Gables. The mass is celebrated the last Sunday of every month.

The Support Group for Separated and Divorced Catholics of St. Andrews Church will hold a "Sharing and Caring" rap session on Nov. 2 at 8 p.m. at the school library. The topic will be "Finding and Experiencing Forgiveness." For further information call Rick at 573-4644 or Rosalie at 753-5560.

St. Lucy's Women's Guild of Highland Beach will hold their monthly luncheon meeting, Nov. 8

at the Delray Beach Club, 2001 S. Ocean Blvd., Delray Beach, beginning at 11:30 a.m. For further information and reservations call Agatha Schmitt at 278-9819 or Esther Vandevosa at 368-8524.

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Mercy repeats Women's series

The Department of Patient Education of Mercy Hospital will be repeating its series "For Women Only," featuring contemporary issues affecting the modern woman,

beginning Nov. 1 from 7:30 p.m. to 9 p.m. in the 6th floor Conference Center. The topic will be "Self Image and Discovery - 'Winners' are Made, not born."

On Nov. 8, the topic will be stress and on Nov. 15 the topic will be "Contemporary Health Issues of Women." For registration and additional information call 285-2701.

Convalescent home seeks volunteers

The Treasure Isle Convalescent Home needs volunteers to befriend the residents of the home. If interested call Denise Boynton at 865-2383.

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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. G.D.

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. Irene P.

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Thanks to St. Jude & Infant of Prague for prayers answered. Publication promised. J.M.

5A NOVENA

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

Thanks to St. Jude for hearing & answering my prayers. Publication promised. I.M.

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

Thanks to St. Jude & Blessed Mother for prayers answered. Publication promised. E.B.

Thanks to St. Jude & Our Lady of Guadalupe for prayers ans. Publication promised. Estelle

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Relationships enhance life

By Father James A. Black
NC News Service

The story of Moses provides clues to God's way of relating with human beings. In fact, the relationship of God and Moses says a lot about the role and the importance of any personal relationship.

Moses was called by God to lead his people.

The dramatic story begins when Moses is saved by an Egyptian princess from certain death.

When Moses grows up, he is told by God that he should appear before pharaoh and plead for the release of the Hebrew people. When the pharaoh proves unresponsive, Moses takes charge and leads a contingent of the Hebrews out into the desert.

Once the Exodus event takes place, Moses still has to lead his people to the promised land. Under God's guidance, he provides food for them on several occasions. He strikes the rock at Meribah to give his people water to drink.

So Moses is a leader—and a nourisher within the community.

PERHAPS THE MOST revealing phrase about Moses occurs when we are told that he was a great man "whom the Lord knew face-to-face." (Deuteronomy 34:10).

In short, Moses had a good relationship with God. It's unlikely that Moses could have accomplished what he did without that relationship. It allowed Moses to become a far greater person than he could have become otherwise.

That relationship was life-giving. Moses made the living word of God known to the Hebrew people and he brought his people into a life-giving covenant relationship with God. It was because of his relationship with God that Moses became the leader of the Hebrew people. Without God, Moses could not have kept the people together in the desert. Indeed, many of them wanted to return to Egypt.

Moses' relationship with God was based upon trust.

Relying on his own experience of God, Moses could tell his people with certainty that God would save them. Because of his own relationship with God, Moses was able to lead others to God as well.



Homeless people sleep on a street in India virtually ignored by others who have more means but no time or money to offer them. Relationships can be good or bad, helpful or harmful. Relationships can help us become more fully human or less so. It can be said accurately that we are at least partially created as persons by the people around us. (NC Photo)

UNFORTUNATELY, NOT all relationships are this good. The Bible also provides evidence of relationships that were harmful to the people involved. Think about the following account.

Amos was called to be a prophet to the Northern Kingdom of Israel in the mid-700s B.C. The biblical book which bears his name tells us much about personal relationships in the Northern Kingdom at that time.

The Book of Amos tells us that the people of Israel had been unfaithful

continually abused and oppressed the weak and the needy.

The religious services of the nation were a sham. They had become empty rituals because the people's religious practices did not carry over into their daily lives.

Amos was needed to preach the prophetic message. For the Israelites had turned away from God and from each other. The people had rejected a

THEY HAD BECOME selfish and greedy.

Moses' relationship with God was life-giving. But the relationships of people in the time of Amos ended in death. Each person was out for his or her own interests. The end result was destruction at the hands of the Assyrians a few decades later.

It is similar in our lives today. Relationships can be good or bad, helpful or harmful. All have potential for helping an individual to grow. All have equal potential for human destruction. They can increase our faith or diminish it.

Relationships can help us become more fully human or less so. It can be said accurately that we are at least partially created as persons by the people around us.

If you pause to reflect on the relationships in your own life, you might try to evaluate how others affect you.

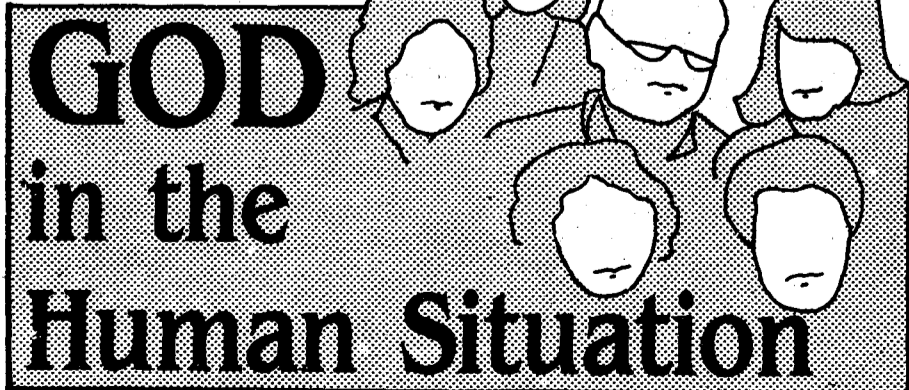
You also might evaluate how you affect others; it's no less important.

'Relationships can be good or bad, helpful or harmful. All have the potential for helping an individual to grow. All have equal potential for human destruction.'

to God. There was an enormous gap between the small number of rich and the vast hordes of the poor. The rich

good relationship with God and had formed unhelpful relationships with one another.

*Know Your
Faith*



**A
true
friend**

By Father John Castelot
NC News Service

"Some friends bring ruin on us, but a true friend is more loyal than a brother." (Proverbs 18:24) The truth in this proverb reflects the nearly universal experience of humanity.

A striking example of what the proverb means is seen in David's friendship with King Saul and Jonathan, the king's son.

Saul suffered from severe fits of depression. Today some might say he was neurotic or that he suffered from the emotional disorder.

Saul asked his servants to find an accomplished musician to play for him and lift his spirits. They found the young shepherd, David, who

GOD in the Human Situation

Taking chances

Avoiding tears by avoiding love is road to loneliness

By Neil Parent
NC News Service

Recently I heard an acquaintance relate the following story. A young relative of his, a single professional woman, wanted to have a baby but did not wish to marry. The path she eventually chose was artificial insemination. And she became pregnant.

Later, alone with my thoughts, I was struck by profound questions this woman's bold act raised. As I sorted through them, my mind continually returned to the issue of relationships.

It seemed to me that in this situation several important relationships were either being denied or circumvented.

First, the child presumably will be denied a normal relationship with its father. Indeed, the child may never know the father's identity. The mother is also foregoing her own relationship with the father of her child.

Two relationships that normally embrace and nourish new life will be missing:

AS MODERN SOCIETY continues to provide increasing freedom and independence, relationships that used to tie us together as a people may be losing some of their binding power. There may be a growing tendency to view relationships in the same way that one views consumer products: helpful, but somewhat easily, even preferably, done without.

Relationships, in my view, are not to be taken lightly. Though not all relationships carry for us the same degree of importance, relationships nonetheless carry meaning. They make up much of the fabric of our existence. They help shape our personalities, mold our values and fashion our characters.

Relationships are a primary means by which we become who we are.

It's no wonder, then, that God's most emphatic and meaningful way of being with us took expression in a human relationship. In Jesus, God moved beyond mere laws and commandments, moved beyond prophetic pronouncements, moved beyond signs and wonders. In Jesus, God relates to us as another person. In Jesus, we experience the divine in the human; we experience God in a personal relationship.



Neil Parent writes of a single woman who chose to have a baby through artificial insemination. Two relationships — that of the child with its father and the woman with a husband — are denied through such an arrangement, Parent writes. What may have sounded like the road to happiness to the mother could become just the opposite. Trying to avoid the hurts in relating to others by remaining aloof is to risk isolation and loneliness — and to risk important opportunities to grow. (NC Sketch)

WHETHER THEY are casual and transitory or intimate and prolonged, relationships affect us. They become like so much yeast in us, influencing the texture and shape of our continually evolving identity. The deeper a relationship, the more likely we are to be affected by it. But even brief encounters can leave us significantly changed—for better or worse.

In a sense, relationships grant us influence in each other's lives. We become like sculptors who contribute to each other's lives. Sometimes our influence is quite small. At other times, we can and do have a significant on how others think and feel. This is particularly true of the relationships between spouses and between parents and children. It also is true in many friendships.

When we relate to others out of trust, affirmation and love, we contribute positively to their well-being. On the other hand, when we relate to others with suspicion, criticism and antipathy, we risk doing them serious harm.

Relationships, like most other aspects of life, cannot be easily termed all good or all bad. Invariably they are a combination of the both. They can be draining as well as supportive, painful as well as joyful, boring as well as energizing.

WHEN JULIET discovers that her beloved Romeo has killed Tybalt, she anguishes: "O serpent heart, hid in a flowering face. Did a dragon keep so fair a cave? Beautiful tyrant, fiend angelical, dove-feathered raven, wolfish-ravens lamb! Despised substance of divinest show, just opposite to what thou justly seemst, a damned saint, an honorable villain."

Not unlike Juliet's torn feelings for Romeo, our own relationships frequently bring problems as well as pleasures. Yet even the rough edges of relationships are not without merit.

Psychiatrist M. Scott Peck writes in his book, "The Road Less Traveled": "It is in the whole process of meeting and solving problems that life has its meaning. Problems are the cutting edge that distinguishes between success and failure. Problems call forth our courage and wisdom. It is only because of problems that we grow mentally and spiritually."

There are rough edges and sometimes there are tears. But are we to fear all such tears?

Tears find their way into most significant relationships. But to try to avoid the hurts in relating to others by remaining aloof is to risk isolation and loneliness—and to risk losing important opportunities to grow.

entered the king's service.

But the young man soon became more than just a servant. After his own fashion, he became a skilled therapist.

The ancients, knowing nothing of a neurosis or its causes, attributed it to an evil spirit. And since all things were in God's control, they spoke rather simplistically of a "spirit from God."

"WHENEVER THE spirit seized Saul, David would take the harp and play, and Saul would be relieved and feel better." (I Samuel 16:21-23).

The close friendship between the two men was strained to the breaking point when David slew the Philistine giant, Goliath. When David returned from combat, greeted with wild ac-

claim as a hero, Saul became insanely jealous of him. Saul made several attempts on David's life.

David, however, had sense enough to realize he was dealing with a sick man and refused to defend himself against the king.

Meanwhile an even stronger bond of friendship was forged between David and Jonathan.

Then Saul let Jonathan in on plans to kill David. But Jonathan reported the plot to David, promising to keep him informed of further developments.

JONATHAN ALSO pleaded with his father to spare David. So Saul promised that he would not harm David and took him back into his service. But once again the king's

neurosis flared up. After another of David's stunning victories over the Philistines, the king went berserk.

Saul threw his spear at David as the young man was playing his harp. But David ducked in time and the spear went into the wall.

Saul's attacks on David, direct and indirect, continued. Finally, after fleeing and hiding, David came to Jonathan and asked: "What have I done? What crime or what offense does your father hold against me that he seeks my life?"

JONATHAN PROMISED to do everything in his power to help David. Together they worked out a plan whereby Jonathan would learn his father's plans and alert David.

As things turned out, David even-

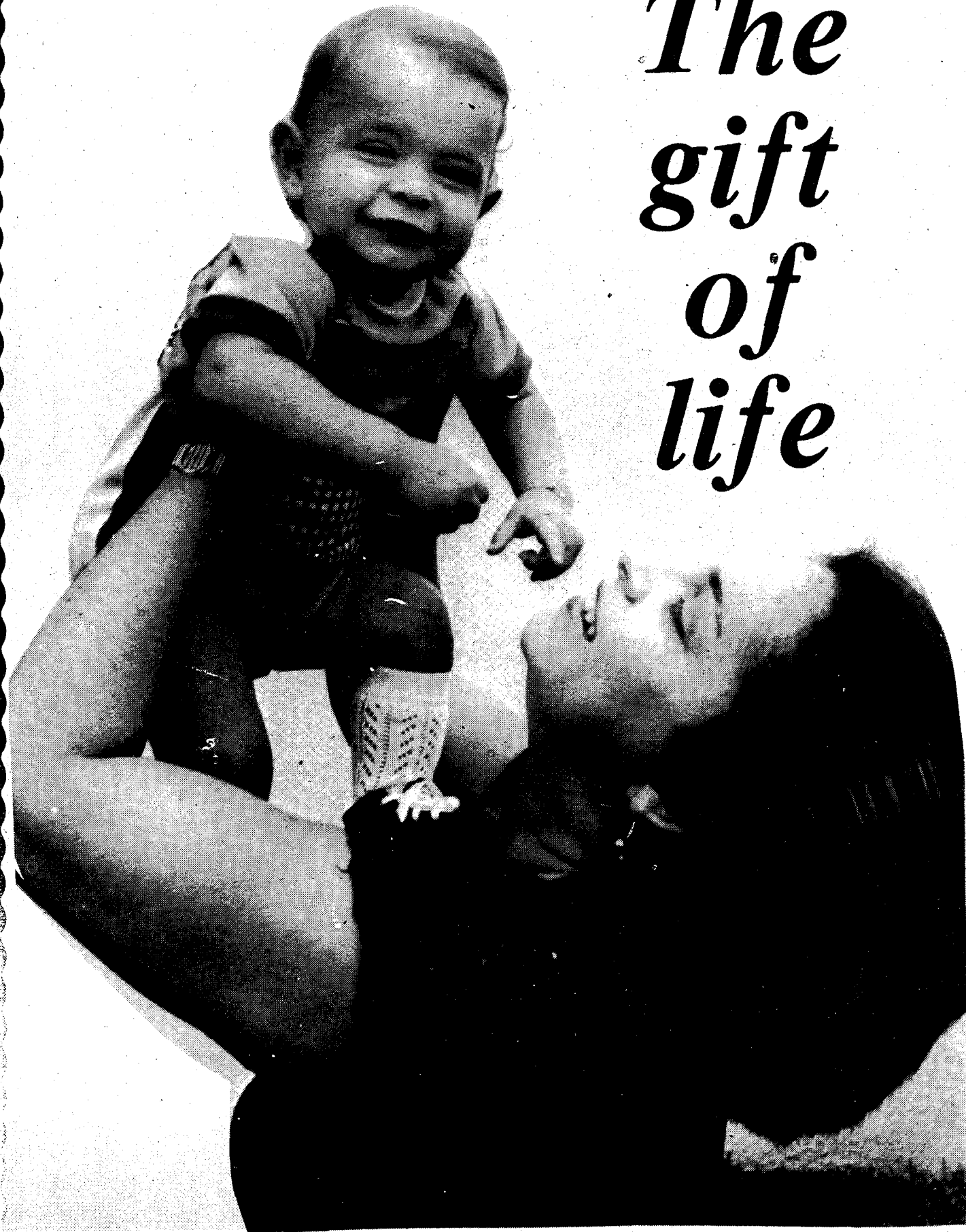
tually had to flee for his life, but only to return one day as king in Saul's stead.

Jonathan now had every right to be jealous of his friend. As the king's son, he should have succeeded to the throne.

But so unselfish was Jonathan's love that he came to David and said to him: "Have no fear, my father Samuel shall not lay a hand to you. You shall be king of Israel, and I shall be a second to you." (23:17).

In personal relationships, the only true love is unselfish love. Self-seeking love is really a contradiction in terms. For it is destructive of at least one party and is certainly destructive of the relationship.

The gift of life



'It is at times when life is threatened — such as times of serious illness — that the Lord gives us a special grace to appreciate the gift of life...

'God's special gift is no less beautiful when it is accompanied by illness or weakness, hunger or poverty, mental or physical handicaps, loneliness or old age. Indeed, at these times, human life gains extra splendor... 'At this grace-filled time of my life, as I experience suffering in union with Jesus...

I offer gratitude to Almighty God for giving me the opportunity to continue my apostolate on behalf of life...'

'May we never yield to indifference or claim helplessness when innocent human life is threatened or when human rights are denied.'

Cardinal Terence Cooke of New York issued this letter a few days before his death of leukemia this month.

Respect Life!

To help, contact:
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Respect Life Office
P.O. Box 3235
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