



Exiled priests urge attention to island's suffering church — Pg. 11



How can Scripture help you pray? Know Your Faith — Pgs. 23-23

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IN SOUTH FLORIDA, OTHER STATES

Anti-Catholic bigotry mounts

Vicious pamphlets circulate calling Pope 'child molester'

By Marjorie L. Donohue
Bureau of Information
and Betsy Kennedy
Voice Staff Writer

An anti-Catholic pamphlet entitled "The Pope's Secrets," published by the Tony & Susan Alamo Christian Foundation of Alma, Ark., is being distributed in South Florida and other areas of the nation. Bearing a photo of the Holy Father, with his thumbs and forefingers cupped around his eyes, the eight-page,

8000-word tract claims among other things, that the Vatican controls the United Nations, the White House, Congress, the entire judicial system, the IRS, FBI, U.S. Dept. of Labor, the customs service, all law enforcement and most of the network media.

Placed by unknown individuals in the windshield wipers of autos parked outside of fraternal organizations such as the Elks Clubs, the Knights of Columbus, shopping plazas and theaters, the entire pamphlet was printed on April 27 as a paid advertisement in the Community Newspapers '32 editions available in various areas of Dade County. In the tabloid publication the pamphlet was reproduced on two and one half pages at an approximate cost of \$1,000 per page to appear in all editions.

"The Vatican is posing as Snow

(Continued on page 3)

IS THE IRS, FBI, U.S. DEPARTMENT OF LABOR, THE MAFIA AND LABOR UNIONS PART OF THE VATICAN? IS THE POPE THE SUPER-BOSS OF ALL GOVERNMENT AGENCIES AS WELL AS THE VATICAN?



THE POPE'S SECRETS

The Vatican is posing as Snow White, but the Bible says that she is a prostitute, "the great whore," a cult. She uses government agency branches in every country, including the United States, as her vicious little dwarfs. The more power and control she gets in government, the more she will fade away into the background in her "Snow White" disguise so that government will be used and blamed for all her evil deeds.

REASON: To enforce laws that harass, malign, destroy and censor everyone, and every

Eight page tract claims Vatican runs America.

Notice to readers

The Voice will again begin its summer bi-weekly printing schedule. This was necessitated by major increases in postal rates for non-profit publications, affecting all religious papers. There will be NO Voice next week but we will print every other week thereafter through August.

VOCATION SHORTAGE NATIONAL CRISIS

Priestless Sundays coming?

First in a three part series

By Jerry Filterau
NC News Service

A new phrase, "priestless Sundays," is rapidly making its way into U.S. Catholic vocabulary.

"Parish cluster," "lay administrator" and "ministry team" are also taking on new relevance. Such terms could soon be as familiar to Catholics as "ember days" and "high Mass" used to be.

The reason is simple — fewer and fewer priests across the nation.

Analysts are predicting that the number of active U.S. priests will be down 50 percent by the year 2000 unless trends change. But in many dioceses the problem is here and now, not just in the abstract future.

A young priest in Indianapolis summarized the problem in many smaller dioceses. He used to worry about becoming a pastor only three years after ordination, he said, but what worries him now is how many parishes he will be pastor of at the same time.

Consider a few recent examples of the trend:

• Page-one "Priestless Sundays" headlines glared out at readers of The

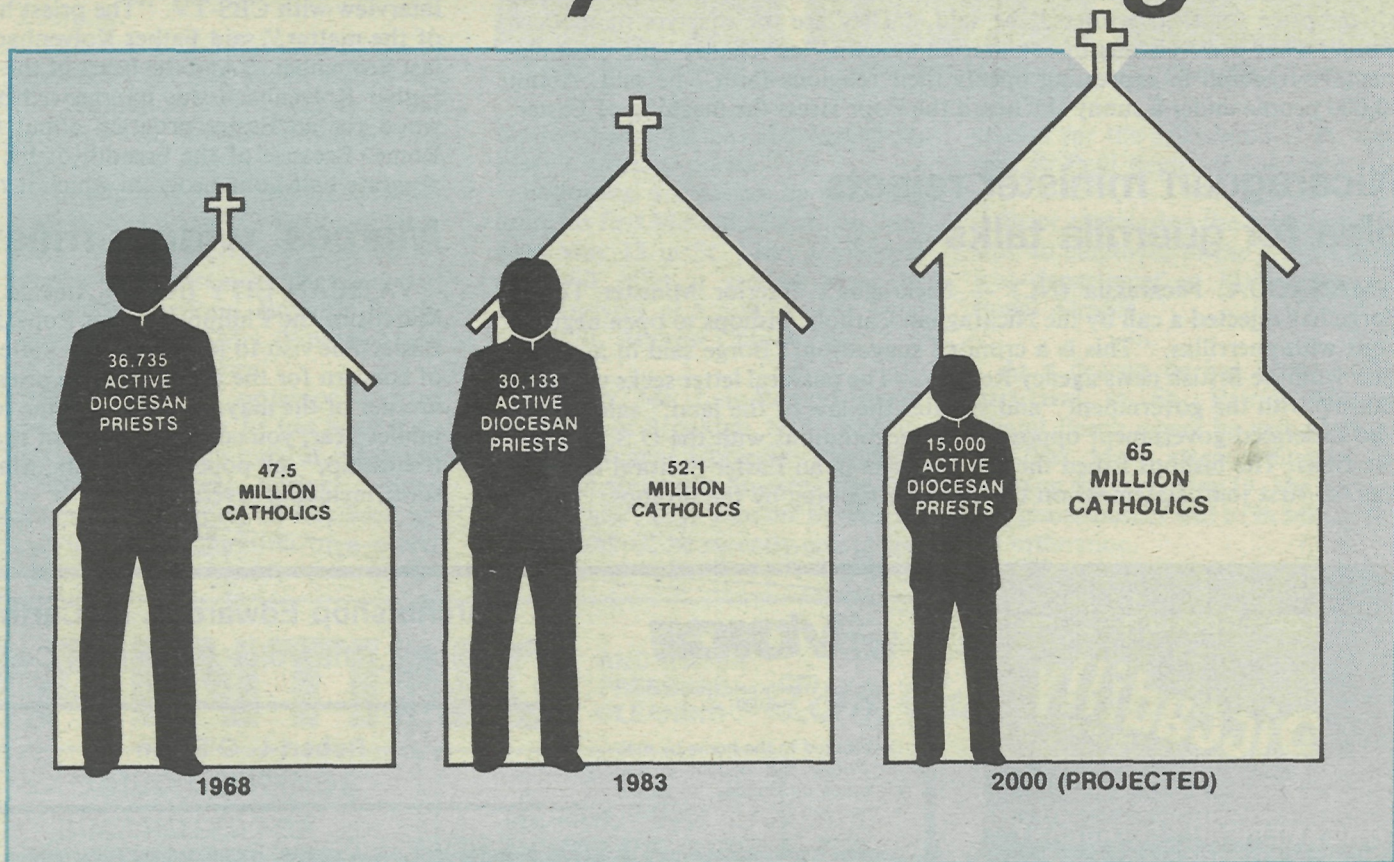


Chart shows Church giving bigger while priesthood grows smaller, to about half its present size in 16 years.

Guardian, diocesan newspaper of Little Rock, Ark., for six straight weeks this year as the bishop tried to pre-

pare his people for the need for two or more communities to share one priest.

• "Dozen Parishes in Archdiocese Will Lose Associate Pastors" was the

(Continued on page 4)



INDEFINITE EXILE — A young girl with another child on her back carries a loaf of bread to her family tent at an Afghan area near Peshawar, Pakistan. About 3 million Afghan refugees now in Pakistan are beginning to wonder if they will ever be permitted to return home. (NC photo from UPI)

Bp. Mahoney reports:

Peace pastoral has impact on Reagan

By Tracy Early

NEW YORK (NC) — President Reagan and congressional leaders are speaking differently today about nuclear war because of discussion stimulated by the U.S. Bishops' pastoral on war and peace, Bishop Roger Mahony of Stockton, Calif., said in an interview in New York.

Bishop Mahony said that Reagan now seems much more willing to forego deployment of nuclear missiles in Europe and development of the MX missile and said the pastoral played a significant role in the change.

"I believe the pastoral, including discussion of the early drafts, has had quite a significant impact on the leadership of our country. "If you look at what the president and Congress were saying in 1981 and 1982 about nuclear issues, you see a tremendous change. The national debate created a tremendous groundswell of public opinion."

Bishop Mahony was in New York as first speaker in the fifth annual "Shepherds Speak" series at Brooklyn's St. James Cathedral. In the series bishops from throughout the United States address major issues at Sunday vespers between Easter and Pentecost.

In his lecture, "The Continuing Arms Race: Waging War Against the Third World," Bishop Mahony argued that "economies of both developing and developed countries are adversely affected by the spiraling arms race."

Interviewed after the talk, he said that although the 1983 pastoral, "The Challenge of Peace: God's Promise and Our Response," influenced the national debate, the level of Catholic awareness of its content varied. Most Catholics still have not read it, and 98 percent of media attention focused only on the second section of the four-section document.

"I've really waded into a lot of hostile territory. I get challenged at Rotary Clubs and so on about the Russians, and the pastoral gives us a chance to speak to the issues.

Bishop Mahony said that he is not a pacifist and does not advocate unilateral disarmament. But he felt that the United States could take some "unilateral initiatives" aimed at furthering agreement with the Soviet Union. He said that Reagan should meet with Soviet President Konstantin Chernenko without waiting until accords were ready to be signed.

At the lecture, Bishop Mahony was challenged by a questioner who said that "all of us know the Russian government is evil personified" and asked whether Americans should cut down on their arms and take a chance on having to live in "total slavery."

Bishop Mahony said Christians did not have to accept such alternatives, but through the power of the risen Christ could work to change people's hearts, in communist countries as well as in the "free world."

News at a Glance

South Korean leader confident of Pope's safety

ROME (NC) — Joa-Soo Kim, the South Korean ambassador to the Holy See, has downplayed press accounts of possible terrorist attacks on Pope John Paul II during his May 3-7 trip to South Korea. "We expect no trouble, no problems" when the Pope visits South Korea, Kim told NC News Service several days before the Pope's scheduled May 2 departure. Kim said April 30 that his government had "taken all the necessary precautions, with adequate security," in response to reports of possible terrorist attacks. Kim said he had passed on to his government reports received by the Vatican from U.S. and Italian intelligence agencies about the possibility of attempts on the pontiff's life. The reports spoke of "North Korean and international terrorists," Kim said.

F.E.L. wins notable suit

CHICAGO (NC) — A federal jury has ordered the Chicago Archdiocese to pay nearly \$3.2 million in damages to F.E.L. Publications, Ltd., a religious music publisher that sued the archdiocese in 1976 over the illegal reproduction of copyrighted music in parishes. F.E.L. President Dennis Fitzpatrick called the verdict a "great victory" for authors, composers and publishers of religious music. The archdiocese issued only a brief statement expressing "disappointment at the decision" and saying that it was "taking further appeal under advisement." Cardinal Joseph L. Bernardin of Chicago had 30 days after the verdict to decide whether to appeal.

Pope praises modern martyrs

VATICAN CITY (NC) — People who live under totalitarian governments restricting religious freedom are "the martyrs of modern times," said Pope John Paul II during his general audience in St. Peter's Square April 25. The Pope called on all baptized persons to witness to the Resurrection of Jesus by word and action. "This is the hour in which many of our brothers in faith pay a dear price for their witness," he said. "They are the martyrs of modern times." They are "victims of totalitarian systems" as regards "the most elementary freedom in expressing openly their religious faith," he said. About 40,000 people under a sunny sky heard the Pope stress the meaning of Easter.

Nicaraguan minister rejects plea for guerrilla talks

MANAGUA, Nicaragua (NC) — Nicaragua's Interior Minister Tomas Borge has rejected a call by the Nicaraguan Catholic bishops to open negotiations with guerrillas. "This is a criminal suggestion," Borge said in an interview with the British news agency Reuters. "The pastoral letter seeks confrontation" with the government "and violates the law of the land," said Borge, who reiterated government opposition to negotiations with the U.S.-backed guerrillas. The bishops issued the call for talks in an Easter pastoral letter. It was the first joint statement on the guerrilla fighting by the bishops.

Walesa praises church, Cdl. Glomp

MILAN, Italy (NC) — In an interview with an Italian Catholic daily, Polish labor leader Lech Walesa has said he is pleased with "the patience of the church" in Poland and said that "its road is the only one to follow." Walesa also praised Polish Cardinal Jozef Glomp of Gneizno and Warsaw and predicted that he would be "a great primate of Poland because he has all the necessary qualities." The interview was published April 28 in the Milan-based daily, *Avvenire*. The illegal labor union Solidarity is still alive and very strong, Walesa said, "even though at this moment our ideas do not have the possibility to overcome the armored tanks." He said "that which keeps us alive is the example of the church."

Stay out of politics Jesuit advises priests

NEW YORK (NC) — Priests should stay out of politics, but they must speak out against injustice even if it brings accusations that they are becoming political, the Jesuit superior general, Father Peter-Hans Kolvenbach said in an interview with CBS-TV. "The priest has always to be the witness of the heart of the matter," said Father Kolvenbach, elected to head the Society of Jesus last September. "And the heart of the matter is the conversion of our hearts." Father Kolvenbach was interviewed by CBS correspondent Charles Collingwood for an Easter program about the Jesuit-run Gregorian University in Rome. Because of the breadth of his comments, CBS decided to produce a separate half-hour program which it released to affiliates.

Marcos' widow meets Pope

VATICAN CITY (NC) — Imelda Marcos, wife of President Ferdinand Marcos of the Philippines, met Pope John Paul II at the Vatican. During her Eastertime visit to Rome and the Vatican, Mrs. Marcos also received messages of concern for the plight of three priests and six lay workers charged with the murder of the mayor of a Philippine town. "In keeping with the theme of the jubilee year, you come in a spirit of peace and reconciliation in fraternity and friendship," the pope said to Mrs. Marcos, who was accompanied by 60 persons, including several priests.

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Pamphlets spread anti-Catholic bias

(Continued from page 1)

White, but the Bible says that she is a prostitute, 'the great whore,' a cult," the lead line on the pamphlet states.

It contains such statements as "Because of Abraham Lincoln's many exposes of the Vatican, he was put to death, just as he foretold. Yes, assassinated by the Jesuits under Rome's instructions.... A former highranking Jesuit priest who worked in the Vatican for years and answered only to the Pope reported to me that when today's Pope, John Paul II, was a priest in Krakow, Poland, factory workers became angry with the future pope (John Paul II).

"It was reported that many of the factory workers wanted to kill him, and they stated that they did not want him to come around any more. And when he would, they would throw oily rags at him because it was reported that he was molesting their little children. They also reported that he (now Pope John Paul II) is a homosexual. This explains all the new Vatican federal government regulations regarding nondiscrimination against homosexuals," says the pamphlet.

Also "Jim Jones, A Roman Catholic Jesuit deacon posing as a Christian, was sacrificed, (not with poisoned Kool-Aid) murdered, along with his flock by the Vatican to make the world look narrowly and suspiciously upon innocent Christian retreats." The tract also blamed the assassination of John F. Kennedy on the Church as well as the death of "68

million" people during the Inquisition.

The pamphlets also contain a list of anti-Catholic literature such as "The Priest, the Woman and the Confessional... a book designed to expose the insidious nature of the confessional..." which can be ordered through the Alamo foundation.

According to Orlando Love, assistant executive director of the Catholic League for Religious and Civil Rights in Milwaukee, the pamphlets have also been received in Milwaukee, Minnesota, Virginia and throughout Florida.

Bishop Andrew J. McDonald of Little Rock told National Catholic News Service that he had not seen any such literature in that area. William O'Donnell, managing editor of *The Guardian*, weekly publication of the Diocese of Little Rock, said the Alamo Foundation has, in the past, had "tax troubles."

Meanwhile in Miami, Grant and Michael Miller, publishers of Community Newspapers sent a telegram of apology to Archbishop Edward A. McCarthy of Miami pointing out that... "no one in the layout department questioned the content of the advertisement. It has never been, nor will it ever be the position of this newspaper, to be prejudiced against any group of people, regardless of their race, creed or religion," the Millers stated. They told NC News Service that the apology will be printed on the front page of their next edition.



PINNED BISHOP — Hundreds of Knights of Columbus descended on South Florida this week for their annual statewide bowling tournament in North Miami. Auxiliary Bishop John Nevins got things rolling officially Saturday, and in addition to a donation from the knights toward the Archdiocesan seminaries, he received a personalized bowling pin marking the event. With him from left are Joe Arena, co-chairman of the bowling tournament, North Miami Grand Knight Donald Schenk and past State Deputy Jack Brady. (Voice photo by Ana Rodriguez-Soto)

Attorney Henry Ferro, president of the Catholic League for Religious and Civil Rights said, "This is so sick and full of hatred that Alamo's own worlds will sell him down the road. He says, 'whatsoever a man soweth that he shall also reap' (Galatians 6:7). He really believes in the Bible and with what he is writing here he is sowing hatred and discrimination. He can only hope to get what he sows and that is destruction."

Ferro believes the best action the Catholic League can take is "to go before the Internal Revenue Service commissioner and ask that Alamo's

tax exemption status be withdrawn."

When questioned as to what steps the Catholic League might take to stop the distribution of the anti-Catholic literature, Ferro said, "As president of the South Florida chapter, I will urge the national office and the legal counsel to go before the IRS commissioner and ask that Alamo's tax exemption status be withdrawn."

According to the district Public Affairs Office of the Internal Revenue Service in Jacksonville, Fl., the Alamo Foundation does have a non-profit status.

Three to be ordained priests next week

MIAMI — Three new priests including a former news reporter, an ex-employee of the airline travel industry, and a one-time airport services representative will be ordained to the Catholic priesthood for the Archdiocese of Miami during solemn rites at 11 a.m., Saturday, May 12 in St. Mary Cathedral, NW 75 St. and Second Avenue.

Archbishop Edward A. McCarthy will confer the Sacrament of Holy Orders on the Rev. Mr. Michael G. Tschudi of Jensen Beach; the Rev. Mr. Anthony Massi of Coral Springs; and the Rev. Mr. Luis Rivera of Perth Amboy, N.J. in the presence of families, friends, and priests of the Archdiocese.

One of 17 children of Mr. and Mrs. George E. Tschudi, the Rev. Mr. Tschudi, 35, served for three years in the U.S. Army as an infantryman and combat correspondent and later as a public information and news liaison officer. Following discharge from the Army he was a reporter for the *Palm Beach Post* and *Today* in Cocoa in the Fort Pierce area.

He was graduated from New Mexico State University, St. John Vianney

College Seminary, Miami and St. Vincent de Paul Regional Seminary, Boynton Beach.

His ordination will be the occasion of the first family reunion for his immediate family in more than seven years. The Tschudi family is believed to be one of the largest in the State of Florida. Following his ordination the new priest will celebrate his First Mass at St. Martin de Porres Church, Jensen Beach on Sunday, May 13 at 3:30 p.m.

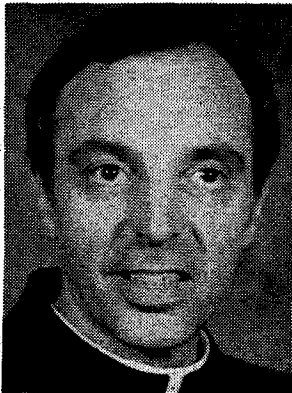
The Rev. Mr. Massi is a native of Cleveland, O. and began studies for the priesthood after a career in the airline travel industry which also involved public relations duties.

He attended Kent State University and Holy Apostles College and Seminary. He has recently completed his studies at the Regional Seminary of St. Vincent de Paul, Boynton Beach, and is the son of Mrs. Vincent Massi of Lauderdale Lakes.

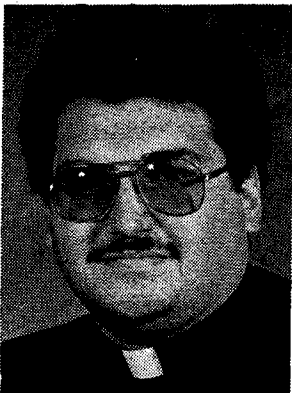
Since he was ordained to the diaconate last year he has been serving on weekends at St. Andrew Church in Coral Springs where, among other duties, he has been active in the inauguration of a center



Rev. Mr. Tschudi



Rev. Mr. Massi



Rev. Mr. Rivera

for teenagers. He has also served St. Mary Cathedral parish.

Following ordination he will celebrate his first Mass at 11 a.m. on Sunday, May 13 in St. Mary Cathedral and will offer a second Mass of Thanksgiving at 5 p.m. on the same day in St. Andrew Church.

The Rev. Mr. Luis Ramon Rivera is a native of Brooklyn, N.Y., who attended Biscayne University earning a degree in Religious Studies. The son of Mr. and Mrs. Ramon Rivera of Perth Amboy, he recently completed

studies for the priesthood at St. Vincent de Paul Regional Seminary.

Prior to entering the priesthood he was an employee in the airport services department at Miami International Airport.

As a deacon he has been serving part-time at St. Patrick Church, Miami Beach where he will celebrate his first Mass after ordination at noon on Sunday, May 13. His parents and grandmother will be in Miami for his ordination.

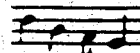
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Priestless Sundays in the future?

(Continued from page 1)

headline Feb. 16 in The Record, archdiocesan newspaper of Louisville, Ky. This spring's losses topped last year's, when 10 other parishes in the archdiocese lost their associate pastors.

- This March, Catholics in Erie, Pa., learned they will probably have 26 fewer priests, a 12 percent drop, within the next six years.

- Milwaukee has lost 55 priests, or 10 percent of its total, from its active roster since 1981. It has one retired priest for every five in active ministry.

- The Diocese of Great Falls-Billings, Mont., on Feb. 12 announced clustering of 16 churches in the Great Falls area and formation of new "pastoral communities" out of existing parishes in Billings, to offset "a severe reduction of priest personnel" in the diocese's rural areas in recent years.

- Under a clustering plan announced in Superior, Wis., in January, 16 parishes will be required to give up regular weekend liturgies and other services normally provided by priests.

- The Diocese of New Ulm, Minn., had resident pastors in all 93 parishes a decade ago. Now 35 of those parishes are served by a total of 17 priests. Five parishes are administered by nuns.

The stories could go on: two nuns founding and running a rural parish in the Diocese of Richmond, Va., two years ago; two sisters — by blood, not nuns — named coadministrators of a priestless parish in Bristow, Okla, last year; a nun administering a parish and a mission in the Superior Diocese; a permanent deacon admin-



Retired priests help ease burden in certain areas of nation.

istering a parish in the city of Denver.

Retired priests

Nationally, the total number of diocesan priests has declined about 2,000 in the past 15 years — from 37,453 in 1968 to 35,356 in 1983.

But while the number of priests went down 5.3 percent in that period, the number of Catholics they served rose from 47.5 million to 52.1 million. Combined, those figures mean that there are 16 percent more Catholics per priest in 1983 than in 1968.

Nor does that tell the whole story. Until 1966, when Pope Paul VI set a retirement age of 75 for priests, they normally retired only through death or severely failing health.

In 1968, as U.S. dioceses were just

beginning to set up retirement rules, there were just over 700 diocesan priests in the whole country who were listed as "inactive" because of retirement, ill health or other form of absence from ministry. By 1983 diocesan reports in the annual Official Catholic Directory listed 5,223 as inactive, the vast majority of them because of retirement.

The fact that now roughly one out of seven priests is retired means that the active diocesan priest, on the average, serves 33 percent more Catholics today than he did in 1968.

Aside from those who are physically incapacitated, most retired priests continue to provide valuable spiritual and ministerial service to Catholics. Many help out in parishes on week-

ends or in hospitals, convents and other institutions as part-time chaplains, confessors, spiritual advisers and counselors.

In some places the increase in retired priests is a boon. The dioceses of San Diego and San Bernardino, Calif., for example, had 345 active diocesan priests serving 345,000 Catholics in 1968. Now they have 290 serving 615,000 Catholics. But priests who have moved to the area for age or health reasons, because of the climate, help reduce the impact of the shortage, diocesan officials said.

In most dioceses, however, retirement of priests means that a bishop has a significantly smaller corps of ordained men to fill parish and diocesan posts.

Aging priest corps

It is the aging of the corps of U.S. priests that is behind the dire predictions of 50 percent fewer priests by the year 2000.

Priests leaving the ministry and drastic declines in new vocations were the main source of losses in the late 1960s and well into the '70s, but losses from active ministry through retirement and death are the major concern now.

Those ordained at the start of World War II are reaching that age now, and the next two decades will see massive losses of those who were ordained in the post-war vocations boom that lasted into the 1960s.

In the meantime, U.S. seminary enrollments that plummeted in the 1970s have largely stabilized, but at a much lower level than before — about 12,000 now compared with 47,000 two decades ago — and far below the level needed to replace priests who will die or retire in the next two decades.

Today's trend is toward SENSIBLE PRE-PLANNING

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'Sexual Morality' imprimatur removed at Vatican's request

By NC News Service

Archbishop Raymond G. Hunthausen of Seattle has removed his imprimatur from the book "Sexual Morality," by Sulpician Father Philip S. Keane, at the request of the Vatican's doctrinal congregation.

A statement by the Archdiocese of Seattle said the Vatican Congregation for the Doctrine of the Faith informed the Archbishop that "an imprimatur is to be granted only to those works which completely agree with official church teaching."

"I am bound in conscience to withdraw my imprimatur from Father Keane's book because it does not meet the necessary requirements as these are presently set forth by the congregation," Archbishop Hunthausen said.

THE IMPRIMATUR is an official declaration that a book is free of doctrinal or moral error, but does not imply that the person giving the imprimatur agrees with the contents, opinions or statements in the book.

The vatican congregation's request was the second made public since April 16, when a similar action was announced against the book "Christ Among Us," a top-selling catechetical work published by Paulist Press.

Father Keane's book, which first appeared in 1977, also was published by Paulist.

DONALD BROHPY, managing editor of Paulist Press, told NC News the publishing company will not stop circulating "Sexual Morality" because Archbishop Hunthausen had not requested that Paulist do so.

Circulation of "Christ Among Us" had been halted by Paulist in keeping with the doctrinal congregation's request.

Brophy said Paulist Press was "puzzled" by the Vatican's most recent action. He said Paulist has not been notified of "specific areas" in the book with which the Vatican disagreed.

"We have received no complaints,

not a single letter complaining about the book," Brophy said.

ARCHBISHOP Hunthausen gave his imprimatur to the book while Father Keane was a professor of moral theology at the Seattle archdiocesan seminary. Father Keane now is a professor of theology at St. Mary's Seminary in Baltimore.

He said he did not wish to comment on the action taken against his book.

Father Keane wrote in the book's preface that his "basic position is that the Roman Catholic tradition does have a very worthwhile viewpoint on human sexuality. At the same time, the Roman Catholic tradition on human sexuality is impoverished because of certain historical distortions."

He continued, "Thus, the approach of this book will be neither to abandon our traditions on sexuality nor simply to repeat past formula-

Father John R. Connery, professor of moral theology at Loyola University of Chicago, said the book "remains with the traditional meaning of sex but does not find conduct that deviates from this meaning immediately immoral. It constitutes... ontic evil. This evil becomes immoral only if the act is placed without a proportionate reason."

Father Keane's discussion of "ontic evil" is included in sections of book dealing with masturbation, homosexuality, premarital intercourse, contraception and abortion, among others.

Archbishop Hunthausen said his imprimatur was given to "Sexual Morality" with the understanding that while parts of the book "departed from official, non-defined teaching" of the church, the author had met the following requirements:

- He had written within the mainstream of the Roman Catholic tradi-

authority), and

- He had indicated adequately any official teaching from which he departed.

Brophy said that since its first printing, "Sexual Morality" has sold 28,000 copies. He said the book has been reprinted several times, but not revised.

By comparison, "Christ Among Us" had sold 1.6 million before its imprimatur was removed.

FATHER THOMAS Herron, an American staff member of the doctrinal congregation, told NC News in Rome that the fact that the book carried an imprimatur could have been taken "as meaning that the book could be used for catechetical programs and that it represented official Catholic Teaching faithfully."

E. William Sockey III, executive director and secretary of Catholics United for the Faith, said CUF was not involved in bringing "Sexual

Nun leaves vows for politics

PROVIDENCE, R.I. (NC) — Mercy Sister Elizabeth Morancy, a four-term Rhode Island state representative, has decided to leave the Sisters of Mercy to continue her political career, she said at a fund-raising event April 29 in Providence.

Sister Morancy said she had exhausted her appeals to church officials to continue in politics as a nun and said she has begun the procedure for dispensation from her vows. The process should be completed in approximately six weeks, she said.

The new Code of Canon Law, which went into effect late November, prohibits priests and religious from holding public office.

A Democrat, Sister Morancy has represented the Elmwood and Washington Park sections of Providence

in the state legislature, where she has worked to pass legislation to help the poor.

She told the group of several dozen supporters at the fund-raiser that she will "continue to be a Sister of Mercy in my heart and in my ministry."

Although she had the support of her order in choosing a "political ministry," she said she wanted to avoid making her order or herself appear to be defying the Vatican.

Sister Morancy is the second Sister of Mercy in Rhode Island to opt for politics and leave the order. Republican Arlene Violet asked for and received a dispensation from her vows early this year in order to run for state attorney general, her second attempt to win that office.

tions uncritically. Instead, the Roman Catholic tradition on sexuality will be seen as a living tradition, ever open to better expression."

A 1978 review of "Sexual Morality" in NC News written by Jesuit

tion;

- He had not denied defined dogma;

- He had shown respect for official church teaching and for the magisterium (the church's teaching

Morality" to the Vatican's attention, although he added that CUF was pleased with the action.

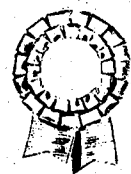
CUF, a lay organization of doctrinally conservative Catholics, has not released a list of the books it considers objectionable.

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Bishops' critics scolded

NEW YORK (NC) — Critics of the U.S. bishops' "political activism" usually complain because they have "a political agenda that is different from the bishops," said Jesuit Father Joseph O'Hare at the annual John Courtney Murray lecture.

"Let them argue with the bishops," he said, "but don't say the bishops have no right to argue."

Father O'Hare, editor of the Jesuit magazine, *America*, will become president of Fordham University in July.

The lecture, held this year at Marymount Manhattan College, is named for the Jesuit scholar known particularly for influencing the Second Vatican Council's support of religious liberty. The lecture is financed by the Henry Luce Foundation and Luce's widow, Clare Boothe Luce.

THE MAIN theme of Father Murray's thought, as well as a perennial concern of *America* magazine — how Catholic faith should be brought to bear on the consideration of public issues — was addressed by Father O'Hare.

While arguing for the right of citizens to bring their religious faith to bear on public issues, Father O'Hare warned against the direct identification of the faith with particular positions.



ARREST — Members of the "Pershing Plowshares," an anti-nuclear group, raise their hands in unity during their initial court appearance in Orlando, FL. The group was arrested after breaking into the Martin Marietta defense plant in Orlando and smearing what they said was their blood on Pershing II missile components during an Easter demonstration. (NCI/UP photo)

The "crudest challenge" to religious involvement in political questions often comes from secularists, he said. Their arguments

'Let them argue with the bishops but don't say the bishops have no right to argue.'

often include charges that citizens who try to restrict abortion are "imposing their private religious beliefs" on others, he said.

Such a position, he said, would demand that most American citizens "perform the impossible task of split-

ting their conscience in two" and isolate religious faith from their moral judgements.

In an apparent reference to a mid-March *New York Times* editorial criticizing Archbishop John J. O'Connor of New York for comments on abortion, Father O'Hare said "the wise men and women who write the editorials for *The New York Times*" do not object when religiously motivated people work for full employment and fair housing laws.


"SIMILARLY, if citizens are convinced that abortion is the destruction of human life, the fact that their convictions have religious roots in no way argues against their working for the kind of laws that will most effectively protect human life, in every stage of its development," he said.

Father O'Hare said Christians on

the left and the right, advocates of liberation theology and traditionalists, all at times have been guilty of identifying the essence of the faith too closely with political positions.

But he defended the public stances of the American bishops against their conservative critics, and particularly against the charge that they were out of line with the warning of Pope John Paul II regarding excessive involvement of clergy in politics.

"The pope's own statements about nuclear arms and the poverty of the Third World have been at least as emphatic as those of the American bishops, and his criticism of pure capitalism in his encyclical, 'Laborem Exercens,' was as stringent as anything the bishops might likely say in their projected pastoral on economic morality," Father O'Hare said.



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The ERA entering 'murky waters'?

By Liz Armstrong

WASHINGTON (NC) — Already in trouble with many pro-life groups because of a perceived link to abortion, the proposed Equal Rights Amendment is also raising red flags on other issues in the eyes of some Catholics and evangelical Christians.

After a lengthy debate among Catholic groups and individuals — some of whom have opposed it while others, including some bishops, have backed it — the ERA now is the object of more in-depth scrutiny by a new ad hoc committee of the National Conference of Catholic Bishops.

The NCCB has never taken a position on the ERA itself.

In 1978, though, what was considered a pro-ERA statement by the Bishops' Ad Hoc Committee on Women in Church and Society was squelched by the bishops' Administrative Committee, the same panel that decided this year to set up the ad hoc ERA committee.

THE NCCB ALSO warned in April that unless anti-abortion language is added to amend the amend-

U.S. Bishops taking another look as ERA goes through second trial

ment so that ERA is not construed to mean the right to abortion, "the conference will have no alternative but to oppose ERA because of the serious moral problems this will present."

An anti-abortion rider, drafted by Rep. F. James Sensenbrenner R.-Wis., is backed by the bishops.

For a long time, proponents of the ERA, including members of the hierarchy, disputed an automatic link between the ERA and abortion rights.

In 1980, for example, Bishop Michael McAuliffe of Jefferson City, Mo., speaking as an individual, told a Missouri legislative hearing that the ERA would not affect abortion because men cannot become pregnant and the ERA would affect only those activities and concerns men and women share.

But the debate is changing, following a recent Pennsylvania court decision in which the judge invoked that

state's ERA as grounds for rejecting laws against state-funded abortions.

THE KEY PORTION of the ERA reads: "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

Sensenbrenner's measure would add the statement, "Nothing in this article (the ERA) shall be construed to grant or secure any right to abortion or the funding thereof."

Network, a national public interest and lobbying group of catholic nuns and lay people, has supported the ERA for more than a decade. Its national coordinator, Immaculate Heart of Mary Sister Nancy Sylvester, said Network is still on the record backing a "clean" amendment — without any riders attached — but will reconsider that position in light of the Sensenbrenner proposal.

However, some Catholic officials indicate that even if the Sensenbrenner is attached to the ERA, serious problems may remain.

According to Msgr. Daniel F. Hoye, NCCB general secretary, questions about the ERA extend beyond abortion to issues of education and charitable organizations as well. "There's increasing concern that we're into very murky waters," he said.

Archbishop John L. May of St. Louis, NCCB vice president, named

to head the ad hoc committee, concurred that while abortion is the major ERA-related concern, it is not the only worry.

IF THE ERA is part of the Constitution, questions could be raised about all-boys' or all-girls' schools, he said. A related issue is whether such schools' tax exemptions could ever be withdrawn on the grounds of violating the ERA, he added.

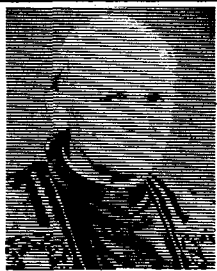
Even "the question of a seminary that did not enroll and train women for the ministry," could arise, he suggested.

Archbishop May and the NCCB have not yet said the ERA poses these specific problems. What they are saying is that the NCCB will study the ERA to see if these issues could come up.

There is precedent, if narrow, for disallowing tax exemptions to schools on the grounds they discriminate.

In the Bob Jones University case, the Supreme Court ruled in 1983 that the government was within its rights to withdraw a school's tax exemptions for racial discrimination, even if discrimination is based on religious beliefs.

But Susan Deller Ross, Georgetown University law professor, said the Bob Jones case involved tax law and the acceptability of a government decision to withdraw a tax exemption, not a constitutional question as such. She said she doubts the ERA would threaten private organizations.



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Avoid politics but fight injustice, Jesuit tells priests

NEW YORK (NC) — Priest should stay out of politics, but they must speak out against injustice even if it brings accusations that they are becoming political, the Jesuit superior general, Father Peter-Hans Kolvenbach, said in an interview with CBS-TV.

"The priest has always to be the witness of the heart of the matter," said Father Kolvenbach, elected to head the Society of Jesus last September. "And the heart of the matter is the conversion of our hearts."

Father Kolvenbach was interviewed by CBS correspondent Charles Coll-

'It's a delicate mission that will not always be understood, even in the Church itself.'

Father Kolvenbach, Jesuit superior

ingwood for an Easter program about the Jesuit-run Gregorian University in Rome. Because of the breadth of his comments, CBS decided to produce a separate half-hour program which it released to affiliates April 29.

Pamela Ilott, CBS vice president for religious and cultural programs, said she thought this was the first time Father Kolvenbach had granted

a television interview. She said CBS had never obtained a comparable interview with his predecessor, Father Pedro Arrupe.

INTERVIEWED on a rooftop with the dome of St. Peter's Basilica in the background, Father Kolvenbach talked about problems in the Middle East, where he formerly served, the future of the Jesuits and other issues, as well as the controversy over priests in politics.

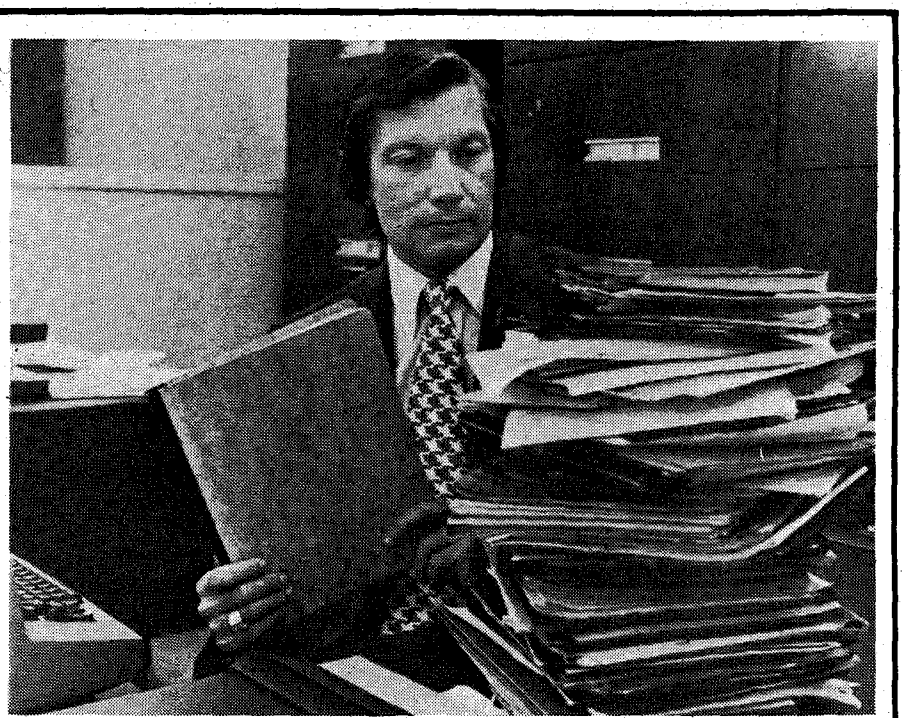
"You can be sure the Gregorian is not preparing political leaders or members of Parliament," Father Kolvenbach said.

The main reason the church does not want a priest to become involved in politics is because a priest must serve as a "minister of reconciliation" for all of humanity, the Jesuit superior said.

"As a politician, he has to choose one part and then to be against another part," he said. "That can be very strongly, that can be very weakly, but it will always be one against another. That is the fate of politics."

At the same time, Father Kolvenbach said, the mission of the Jesuit order is to get involved in non-religious areas. "Where Christ is absent we are to announce the Gospel," he said.

"We know that it's a difficult mission, that it's a delicate mission that will not always be understood, even in the Church itself," Father Kolvenbach said. "But that is the mission we



WINS MUSIC SUIT — Dennis Fitzpatrick, president of F.E.L. Publications, a Los Angeles-based religious music publisher, looks over a stack of unauthorized hymnals used as evidence in a suit against the Chicago Archdiocese. A federal jury has order the archdiocese to pay nearly \$3.2 million in damages to the publisher for illegal reproduction of copyrighted music in parishes. (NC photo)

have received, and for this mission the Society was founded."

DESPITE THE RISKS of misunderstanding, he said, the priest should speak out where there is injustice while remembering that the crux of the matter is conversion of the heart.

"The best revolution will not succeed — and we know it because we have seen them — if man doesn't like to be what he should, a man for others," he said. "And the best program for development, the best plan for social involvement will not succeed if we don't convert our hearts."

Father Kolvenbach, who headed the Jesuit community of the Middle East prior to his 1981 appointment as rector of the Pontifical Oriental In-

stitute in Rome, deplored the exodus of Christians from the Middle East and called for the universal church to help them continue living there.

He said that religious dialogue in Lebanon remained possible because the Muslim and Christian religious leaders did not get directly involved in the war.

Asked about the future of the Jesuit order, Father Kolvenbach said that it depended first on the pope. "We are at his service, and he will be our future," he said.

"On the other side," he said, "it depends on us. And I think one of the main and maybe the priority of priorities, as they say sometimes, is to think about the future and to prepare the future."

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Christians leaving Middle East

By Jim Stackpoole
NC News Service

Will the time ever come when no Christians live in the Holy Land?

Yes, according to many people interviewed in Israel and Lebanon.

The Middle East in general will see a continued decline of Christians because of emigration, attrition and persecution, they predict.

Two types of Christians exist in the Holy Land: international pilgrims and resident Arabs.

International pilgrims and the infrastructure of shrines and hospices have increased over the years, despite the turmoil in the area. The shrines have been repaired and hospices rebuilt. In Nazareth, where Christ grew up, Catholics built one of the largest churches in Israel, the Church of the Annunciation.

But Christian Arabs are disappearing. The last stronghold of Christians in the Middle East is Lebanon, with more than 1 million Maronite and Melkite Catholics, Orthodox and smaller Christian groups.

'Drowning'

Last fall, Maronite Bishop Francis M. Zayek of St. Maron of Brooklyn told the U.S. bishops that Christian churches in the Middle East are "drowning in an ocean of Islam and non-belief."

The clergy and faithful in the Middle East "find it difficult and at times impossible to exercise their faith. At best they are considered second-class citizens," said Bishop Zayek, spiritual leader of the Maronite Catholics in the United States.

Lebanon "has always been considered as the bulwark of Christianity in the Middle East" but "the country's instability has forced many Christians to leave so that the land will pass to the Moslems," he said.

Turkey, home of 4 million Christians only two generations ago, now has an estimated 15,000. Pope John Paul II's visit to Ankara, Turkey, was ignored by most Turks.

Syria once had a large Christian population, but bishop Zayek said the few who remained until now are

emigrating under pressure.

More than 1 million Christians now work in Saudi Arabia, "yet there is no sign of Christianity in the society," he said.

In Egypt, Christians number about 7 percent of the 44 million population, but the largest group, the Coptic Orthodox, are being harassed by the government.

Coptic Pope Shenouda III was placed under house arrest in a

'If Khomeini wins the war against Iraq, then there will be no Christians in the Middle East'

monastery 70 miles from Cairo by the late President Anwar Sadat. Five bishops were appointed by Sadat to administer the Coptic church. Last year, the Egyptian Supreme Court upheld the arrest of Pope Shenouda while disallowing the appointment of the bishops.

Despite the specific protection for Jews and Christians cited in the Koran, the sacred book of Moslems, the Christians have been harassed in Iran under the fundamentalist Islamic government.

Israeli role

The disappearance of Arab Christians is also evident in the Holy Land.

Holy Land is a term used by many Christian leaders wanting to avoid using either Israel or Palestine. It allows them not to make a political statement about whether the area should be a state for Jews or for Palestinians. The Vatican does not officially recognize the state of Israel.

Farah Ed Araj, a Christian and the mayor of Beit Jala, a city adjoining Bethlehem in the Israeli-occupied West Bank, says that less than 10 percent of the original Christian population and its descendants live in his city. He was among the many who emigrated to Honduras and Chile, although he returned in the late 1970s.

Part of the problem for Christians, according to the mayor, is being a minority.

"Christians live and think differently. Our children want schools. They want more liberty," he said.

Arabs have a long history of emigration and migration from the Holy Land. Twenty years ago, there were 25,000 Arab immigrants in the United States. Today there are 2.5 million.

in Jezzine, Lebanon, agreed that the safety of Maronites in south Lebanon is dependent on the continuing presence of Israeli defense forces. The Christian population is under attack from Druze militia, driving Christians out of the mountains.

Khomeini threat

One common fear expressed by Christians, Jews and Druze, a splinter group from Islam, is the new Islamic fundamentalism, especially as practiced by Iran's Ayatollah Khomeini.

With the rise of Khomeini has come the return to the concept of the Jihad, the holy war in which it is a Moslem duty to spread the Islamic faith by fighting.

Modern Moslems interpret Jihad to be a defensive mandate to protect Islam. Fundamentalists take the Koran literally and say that they are required to spread Islam throughout the world and fight all unbelievers.

"If Khomeini wins the war against Iraq, then there will be no Christians in the Middle East," said Araj.

Amal Nasr a-Din, the only Druze member of the Israeli Knesset (parliament), was more emphatic with his warning that all non-Moslem groups would be wiped out if Israel does not serve as the bastion of support.

"In the last 100 years or more there has been a latent policy towards all non-Moslems of elimination," he said.

"The creation of the state of Israel blocked that tendency. Most of that tendency is directed toward Israel," he said. "If Israel fell, in 24 hours we would all disappear."

The writer, news editor of the *Michigan Catholic*, spent two weeks touring Israel, the Israeli-occupied West Bank and southern Lebanon.

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'Just distribution' of resources urged by men, women religious

ROME (NC) — Representatives of the world's more than 1 million men and women religious appealed for a more just distribution of the world's resources in a statement from Rome April 27.

"We are convinced that peace will be created only when there is a just distribution of the earth's resources," said the statement. "We appeal, therefore to all people, but especially to our own members, to use and share the world's goods responsibly and to create an awareness of the interdependence of all, of the sacredness of life and of the need for tolerance and respect."

The statement was issued by members of the Commission on Justice and Peace of the International Union of Superiors General, which represents women religious, and the Union of Superiors General, which represents men religious.

The commission members noted that unlike national conferences of bishops which have spoken out against the arms race, the commission has an international, and thus unique, dimension.

"WE REPRESENT international groupings of people from Northern and Southern hemispheres, from Eastern and Western blocs, from aligned and non-aligned nations," they said. "We have members living under every type of political system."

The commission urged persons to try to influence their governments to stop the proliferation of nuclear and conventional arms.

"Only the concerted efforts and

'We appeal ... to all people ... to use and share the world's goods responsibly and to create an awareness of the interdependence of all...'

prayers of all people... will achieve a lessening of mistrust and tension in our world," they said.

Members of the commission, headed by Father Damian Byrne, prior general of the Dominicans, and Sister Ramona Mendiola, prior general of the Immaculate Heart of Mary Missionaries, scored the effects of the arms race upon modern society.

"The increasing glorification of the military and the spiraling of violence in our world are leading to an attitude which regards martial and aggressive means as accepted ways of human interaction," they said.

"A CLIMATE of mistrust and tension between individuals, societies and nations is being fostered," they added.

"These realities of our day," the commission said, "have produced a callous disrespect for human life, a growing perversion of the intellect — concentrating it on the development of weapons and means of torture and violence — disregard for the ecological balance of the world, a reluctance to undertake long-term commitments, especially among the young."

At the press conference, members said commitment to the poor by people in the Church varies from country to country.

tions. They commended the Netherlands and West Germany for their consciousness of the poor.

Jesuit Father Michael Campbell-Johnston of the Jesuit communications office said religious in every country are in positions to influence the way in which others think so that "gradually a body of opinion will be built up which does not consider the arms race as the norm."

Children's suffering a 'scandal' — Pope

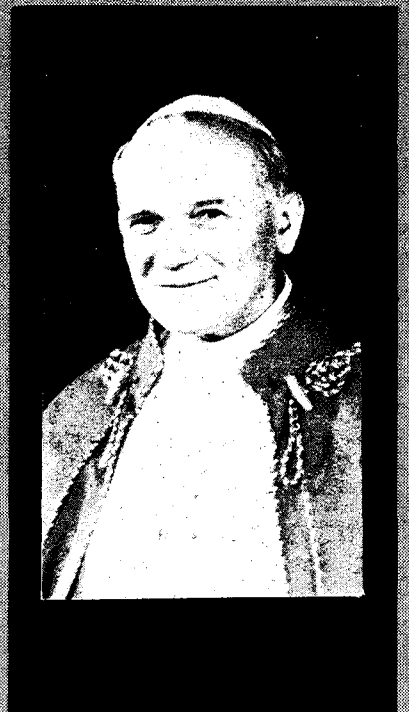
VATICAN CITY (NC) — The suffering of so many children in the world because of disease and malnutrition is "one of the great scandals of our society," said Pope John Paul II April 26 to 500 members of the UNICEF executive council.

"The scandalous imbalances which exist within our society are reflected in a particular way amongst our children: While in one sector of our world children are suffering the lack of the most elementary human necessities, in other sectors children from the earliest age are being inserted into a society based on consumerism, possession and even waste," said the Pope.

especially those who are least able to defend themselves," he said. "For this reason the church will never cease to raise her prophetic voice proclaiming that human life must be respected and protected from the moment of conception."

The Pope asked whether there was an "anti-life mentality" in many developed countries.

"CAN ONE not detect a certain fear of the child, a fear of the demands of love and human generosity which the procreation and education of the child require?" the Pope asked.



Pope John Paul II decried the "scandalous imbalances" which affect mainly children during a talk to UNICEF representatives.

'The scandalous imbalances which exist within our society are reflected in a particular way amongst our children.'

The Pope spoke in English to the officials of UNICEF, the United Nations Children's Fund, at a special audience at the Vatican. The officials were in Rome attending a two-week UNICEF conference.

Purpose of the conference was to find ways of saving the lives of the 40,000 children who die each day in Third World countries from malnutrition or disease.

TO SOLVE the problem, "rapid and concerted efforts" are needed, the Pope said.

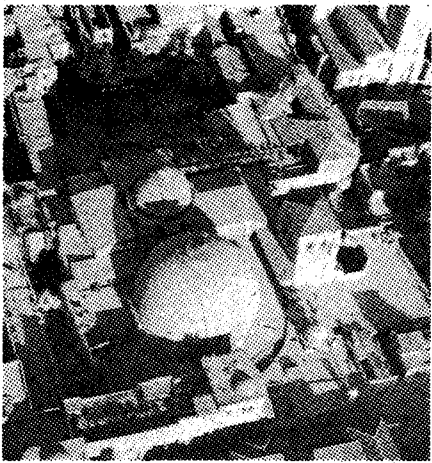
Pope John Paul called children a "precious treasure" which is "given to each generation as a challenge to its wisdom and humanity."

He linked the church's concern for children with the church's protection for the unborn.

"The church considers it a priority aspect of her mission in today's world to proclaim the value of each and every human person.

Policies should be drafted to insure "that mothers be afforded all the necessary social protection and assistance during pregnancy and for a reasonable period of time afterwards" and that "mothers are trained to carry out effectively their role in the areas of nutrition and health education," the Pope said.

The pontiff made an urgent appeal to families "to open their doors to children who need temporary or permanent care."



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Remember Cuban oppression, exiled priests ask fellow Catholics

We, the members of the International Association of Cuban Priests, have held our 10th Annual Meeting which this year has been devoted to the topic of priesthood and the mission towards our people which we feel is our responsibility.

As it has been our custom in previous years, we started this meeting by placing ourselves under the protection of the Most Blessed Virgin under her advocacy of Our Lady of Charity, Patroness of Cuba.

As priests, we must bring the message of Christ to all. This is a message of hope, liberation and salvation. We must draw attention to this message in the Eucharist and in the Sacraments, thus perpetuating in the world its character of service to all, particularly to those who are most oppressed and poor.

Starting with our experience in the different countries in which we work in an atmosphere of freedom, we have reflected about this mission which we carry out in the local churches as well as with our own countrymen in exile.

We have also reflected about the need to promote among our youth the great Christian ideals and a sense of generosity in responding to the call of Christ to the priesthood or the religious life instead of giving in to the bourgeois complacency of a consumerist society.

At the same time we feel closely united to our Church in Cuba which presently suffers so many difficulties in order to carry out the same mission. The Church does not ask for special privileges. The Church only asks to have the basic freedom it needs to preach the whole truth of the Gospel.

THE HOLY Father, John Paul II, in his opening address to the Puebla Conference, had this to say to the Latin American Bishops.

"As pastors, you keenly realize that your chief duty is to be teachers of the truth: not of a human, rational truth but of the truth that comes from God. That truth includes the principle of authentic human liberation: 'You will know the truth, and the truth will set you free' (John 8:32). It is the one and only truth that offers a solid basis for an adequate 'praxis.' ...The truth about God, the truth about human beings and their mysterious destiny, the truth about the world... The preacher of the Gospel will be someone who, even at the cost of renunciation and sacrifice, is always seeking the truth to be transmitted to others. Such a person never betrays or misrepresents the truth out of a desire to please people, to astonish or shock people, to display originality, or to strike a pose... We are pastors of the People of God; our pastoral service bids us to preserve, defend and communicate the truth, whatever sacrifices may be entailed! (EN:78)" (Puebla Opening Address I,1.1)

As messengers of this truth, we have specially remembered the many and diverse fields of ministry in which Divine Providence has placed us: the many people which, in different countries, have opened their arms and hearts to us and to whose service we have wholeheartedly devoted

ourselves.

We feel a special identification and solidarity with the sufferings of the peoples of Latin America who today in many parts of our hemisphere are innocent victims of ignorance, poverty, political corruption and the utter contempt and disregard for human rights at the hands of rulers without

religious matters but which imposes upon the young at every educational level a doctrine which is explicitly atheistic and materialistic.

A Church that is only permitted to worship inside the temples which remain open and which are insufficient in relation to the number of the population, since the Government

continually limited in their most fundamental rights as human beings and as members of a religious group.

May our fraternal embrace reach all of our brothers and sisters who live in Cuba and who, under the overwhelming pressures of the present government, do not even have the right to tell the world about their oppression.

We do not wish to end our meeting without making an earnest appeal to our brother priests, as well as our brothers and sisters in the laity, of the United States, Latin America and Western Europe, especially to those who, while they with every good reason condemn the crimes perpetrated by the so-called "governments of the political right," systematically ignore that there is a Church op-

'We ... appeal to our brother priests, as well as our brothers and sisters in the laity ... who, while they with every good reason, condemn the crimes perpetrated by the so-called "governments of the political right," systematically ignore that there is a Church oppressed by the Marxist government of Cuba.'



Cuban refugees kneel for first Mass in America after Freedom Flotilla in 1980.

conscience, the wealthy who are blinded by selfishness, and of international corporations which do not recognize any other law or principle than their own vested interests.

However, we cannot forget the continued sufferings of our Cuban brothers and sisters and in particular the oppressed Church in Cuba. We would like to break the conspiracy of silence which today prevails in the world and which sadly and regretfully at times includes some elements of the news media, even of our own Catholic news media.

IT IS IMPERATIVE to remember that the Church in Cuba is a gagged Church that does not have access to the means of communication in the country: a Church unable to transmit her message of Salvation through radio or television; without magazines and without newspapers. A Church that is unable to bring openly and freely religious-content materials into the country.

A Church that is unable to have schools in which to teach the Christian faith, since all educational institutions are controlled by a Government which is not even neutral on

does not permit the construction of new buildings destined for Divine Worship.

A Church systematically decimated by a government that only on rare occasions may admit new priests from abroad, whether they be foreigners or native-born.

A Church that continues to work in spite of innumerable obstacles in a Christian country where Christmas and Holy Week have been officially erased from the calendar: days in which the rest of the Christian world commemorates the birth, death and resurrection of Christ.

A CHURCH whose members are painfully and even fearfully aware that if they make any public profession of their Christian faith they will be shutting themselves off from any normal opportunity which every person should have to advance in their educational or work endeavors since the discrimination for ideological reasons is continually practiced by government authorities.

A Church in which the blood of martyrs is not shed but in which Christians are subjected to an unbloody martyrdom as they are

pressed by the Marxist government of Cuba.

WE DO NOT ask them to believe us wholesale. We do not ask them to agree with our points of view. We only ask that they may at least dedicate a few moments of their time to investigate in an objective and impartial manner what is happening in Cuba so that, as the reality emerges and is observed with all its lights and shadows, they may become the champions and defenders of ALL the oppressed of the world, without the limitations and poverty of preconceived ideas; and that they may pray for this Church which is subjected to such radical limitations. We ask them this in the name of the Crucified Christ, redeemer of all mankind, whose passion is renewed each hour in the oppressed Church in Cuba.

We sign this declaration at Key West after walking the same streets on which in the last century the Apostle of Cuban Independence, Jose Marti, tirelessly and incessantly labored for the freedom of our country.

Key West, Florida, April 26, 1984.

Local Catholic women 'hidden power'

Council of women hold annual meet; give \$12,000 to seminary burse fund

By Prent Browning
Voice Staff Writer

Calling them "a hidden power" Archbishop Edward McCarthy spoke of the need for friendship and love at the 26th annual convention of the Miami Archdiocesan Council of Catholic Women held this year at the Marriot Hotel in Miami.

The three day convention attracted hundreds of women from nine area deaneries who met together in workshops and in prayer services.

'Unless we develop strong lay groups we very much impoverish the kingdom of the Lord'

—Archbishop
Edward A. McCarthy

Speaking at a Mass before the awards luncheon, the Archbishop complimented the council for its contributions to the Church in the past year.

"UNLESS WE develop strong lay groups we very much impoverish the kingdom of the Lord," he said.

The Archbishop spoke of the need to love one another, and to express love even for those persons who are

different from ourselves.

"The Lord tells us we should love one another. Wouldn't that be a tremendous vision if we just tried to live it out."

The Archbishop also urged that prayer be offered in a spirit of unselfish love of God rather than for any specific purpose.

"Love is the essence of Catholic Life, not just one of the commandments," he said.

AT THE luncheon outgoing council president Linda Blau presented the Archbishop with a \$12,000 check for the archdiocesan Burse Fund that offers scholarships to needy seminary candidates.

The council saw an overall increase in membership of nearly 300 people, it was announced.

Also announced were the winners in seven categories of achievement from the various deaneries in the council.

THE WINNER of the Organization Services category was St. Vincent Women's Club from the North Broward Deanery. The winner of the Community Affairs award was St. Thomas the Apostle Women's Guild from the South Dade Deanery. The winner of the Church Communities award was the Society of the Little



Nine deaneries were represented at the MACCW luncheon.

Flower from central Dade Deanery. The Family Affairs category was a tie between St. Bernadette's Women's Guild in the South Broward Deanery

The winner of the legislation category was Sacred Heart Women's Club in the South Dade Deanery. St. Vincent Women's Club also received top honors in the International Affairs category and St. Mary's Cathedral Women's Guild won the Stop ERA award.

'You are the people who are giving in answer to the suffering of the community because you have Jesus Christ'

—Bishop Agustin Roman

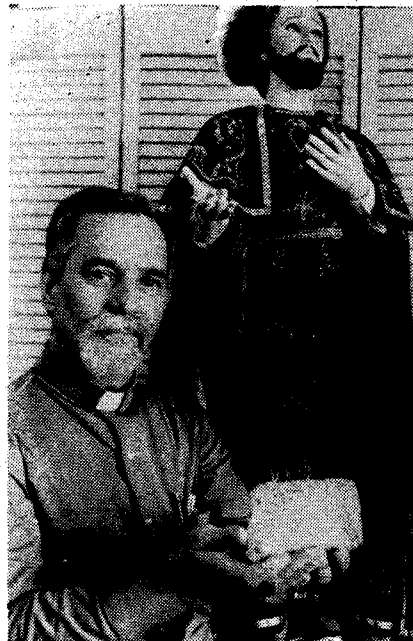
AUXILIARY BISHOP Agustin Roman concluded the luncheon extending the Archbishop's remarks about friendship and love.

"You are the people who are giving in answer to the suffering of the community because you have Jesus Christ," he said.

and the St. Henry's Women's Guild from the North Broward Deanery.

"I'm sure that the bishops and priests have one word for you: 'congratulations.' God bless you."

St. Lazarus finds a home



A man who would not give up on his dream of developing a parish community from scratch, Fr. Pedro Luis Perez, founding pastor of St. Lazarus Church in Hialeah, displays one of the stones that will go into the construction of the new parish hall. Behind him is the image of St. Lazarus.

By Araceli Cantero
Executive Editor, La Voz

No more processions through the streets for the "homeless" image of Saint Lazarus. In Hialeah, Jesus' dearest friend, the man the Gospels say Our Lord raised from the dead, has found a permanent home — the recently-created St.

Lazarus Parish.

Hundreds of parishioners gathered Saturday for groundbreaking ceremonies at the site of the future parish home, West 44 Place and 18 Court.

They were joined by Auxiliary Bishops Agustin Roman and John Nevins and Father Pedro Luis Perez, founding pastor, who revealed the symbolic make-up of the stones which will be used in the construction of the parish hall.

Inside the stones, Father Perez said, is soil from the Shrine of St. Lazarus in Havana, Cuba and bits of stone from the tomb of St. Lazarus in Bethany, the Holy Land.

"MY DREAM is to purify the devotion to St. Lazarus so that all Catholics of this parish can put Jesus in their hearts through the friend who so often received him in his own house," Father Perez told *La Voz*.

Since his appointment as pastor of St. Lazarus in January, 1982, Father Perez, a veteran of 30 years in the priesthood, has been trying to develop a parish community from scratch.

He began by visiting families door to door in the neighborhood and celebrating the Eucharist in their homes. Eventually, the

owners of the Apollo Cinema, located in a nearby shopping center, allowed the parish to use their facilities.

Two Masses are celebrated there on Sundays and another one is said at Vivian Villas, a housing center for the elderly.

'My dream is to purify the devotion to St. Lazarus so that all Catholics of this parish can put Jesus in their hearts through the friend who so often received Him in his own house.'

"It's not easy to begin without a place where people can identify," the Cuban priest said. "Each Sunday we have to begin a new by opening the movie theater and setting up the temporary altar."

THE ARCHDIOCESE has bought two small houses near the parish site where Father Perez lives and daily Masses are celebrated. Religious education classes, coordinated by Sr. Antonia, are offered four days a week in the small living room of one of the houses and in area condominiums.

So far, about 1325 families have been counted in a parish census, and the pastor said future plans take into account the density of the population in the area.

"We are surrounded by new construction and more is going up every day," said Father Perez. "Not all the people are Cuban, either. Many are from other countries of Latin America."

In addition, to the religious education teachers, the parish already has established chapters of the St. Vincent de Paul Society and the Legion of Mary, which helps in the door-to-door visits.

Father Perez said he also is grateful for "good neighbors" "don't complain" when crowds gather for Masses, and even invite the priest over for homemade lunches and dinners.

Scheduled for completion Dec. 17, the feastday of St. Lazarus, the 500-person capacity parish hall will be the first of three buildings to be built by the parish. The second phase of construction will result in a church with a seating capacity for 1,000. Finally, the rectory will be built.

Father Perez said all the construction should be complete in five years, and \$200,000 has already been raised toward the \$500,000 cost of the parish hall.

'Look to laity' Serrans told

By Ana Rodriguez-Soto
Voice News Editor

The days of packed seminaries and populated religious orders may be gone forever, members of the Miami Serra Club were told Saturday evening during a dinner marking their 25th anniversary.

But Msgr. James Walsh, the beloved first chaplain of the group, making his first public speaking appearance in more than a year, told Serrans they must continue to pray daily for "laborers to the vineyard" — now including laity to work with the declining numbers of priests and religious.

"I don't think we're ever going to get back to large religious orders or

Msgr. James Walsh told Serrans they must continue to pray daily for 'laborers to the vineyard' — now including laity to work with the declining numbers of priests and religious.

packed seminaries, but we are going to have zealous, indefatigable laity to work with the priests and the nuns," Msgr. Walsh said.

The former *Voice* columnist and retired pastor of St. Agnes Parish in Key Biscayne, speaking from a wheelchair but looking fit after the accident that put him in the hospital, reminisced with the Serrans about the early days of the organization and praised them for their perseverance and faith.

Joining Msgr. Walsh at the dinner were nearly 100 Serrans and their families, Archbishop Edward McCarthy, Auxiliary Bishop John Nevins and Father Donald Connolly, director of the Ministry of Communications of the Archdiocese.

MEMORIES were the order of the evening as both Msgr. Walsh and Joseph Fitzgerald, the group's first

president, recalled the early days of the Miami Serra Club.

Ten past presidents who have died and the late Archbishop Coleman Carroll, who founded Serra Miami almost as soon as he arrived here in 1958, each were lovingly remembered by a single rose and a candle lit in their honor by a fellow Serran.

Greetings and a certificate from Serra International were conveyed by Sam D'Anna, a member of the Archdiocese of Miami who has served as president of the world body.

Msgr. Walsh recalled that when Archbishop Carroll took over the newly-founded Diocese of Miami, he could count only 65 priests, four of them invalid or old, to minister in a geographical area larger than that of today's Archdiocese.

"We were all from someplace else," Msgr. Walsh recalled. Seeing this "handful" and the lack of a local tradition, Archbishop Carroll immediately began construction of St. John Vianney Minor Seminary. Until then, the nearest seminary was 1,000 miles away in Baltimore.

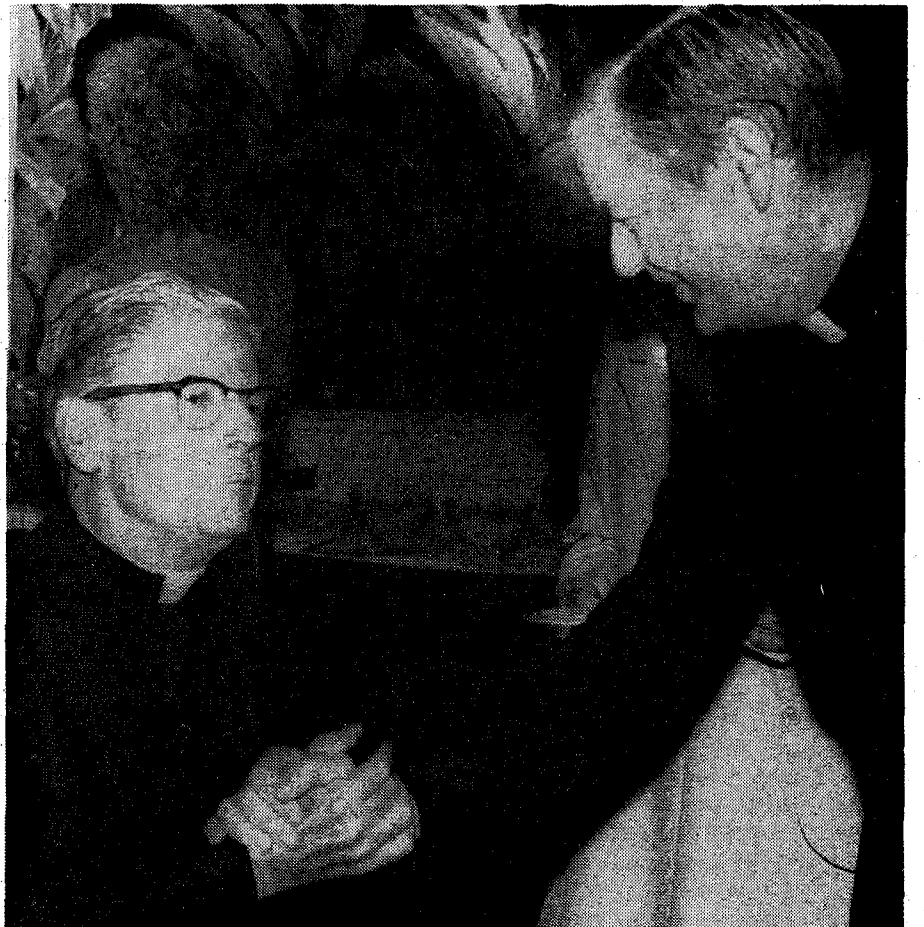
"On the second day," Msgr. Walsh recalled, the Archbishop told a few laymen and priests that he wanted a local Serra Club formed as well.

SERRA INTERNATIONAL was founded 50 years ago in Seattle, WA, by four men who began meeting at weekly luncheons for fellowship and instruction in the Catholic faith.

Soon, their objectives expanded to praying for and fostering vocations to the priesthood and religious life, carrying out religious education of the laity and providing a source of lay leadership for the Church.

Named after the Franciscan priest who founded mission after mission along the California coast in the 1700s, Father Junipero Serra, the organization now includes 489 chapters worldwide with more than 15,000 members.

"No one (here) at first seemed to be enthused," Msgr. Walsh said. "It seemed to be a gathering of well-to-do men. (But) it wasn't... It was a gathering of men who could control their time" and meet every two weeks



Msgr. James Walsh is greeted by Father Donald Connolly, director of the Ministry of Communications of the Archdiocese, during Miami Serra's 25th anniversary dinner Saturday. (Voice photo by Ana Rodriguez-Soto)

for friendship, fellowship and instruction.

A speaker's bureau soon was formed to present talks on vocations to groups of young people in high schools and colleges of the area.

"A layman was talking about the priesthood and the impression that it made on them (young people) was far greater than the the impression made by a priest talking about his own vocation," Msgr. Walsh said.

THE 60s, he noted, were the "golden era" of vocations. More than 300 men studied for the priesthood then at Archdiocesan seminaries, and "nobody ... could visualize the disasters that were very soon to befall us."

The dire shortage of vocations persists today, and great numbers of priests and religious have left the Church, but Serrans persevere in their prayers, he said.

"To be a Serran meant to be a man of faith ... real faith ... To believe that in some way (you) were helping the cause of the religious life took a lot of faith," Msgr. Walsh said.

The biweekly meetings, lectures and "great friendships" which developed among Serran are only "window-

dressing" for members' true mission, he continued, which is to take one day a month and offer to God a morning Mass, Holy Communion and sacrifices for the purpose of increasing vocations.

Multiplied by all the Serrans in the world, Msgr. Walsh said, all that "prayer going up constantly to God, begging for help" is extremely important, because the only reference to vocations in Scripture is Christ's injunction to "pray for more laborers to the vineyard."

"It's the same picture today," Msgr. Walsh said. "The harvest is great, the laborers are few."

Msgr. Walsh praised Archbishop McCarthy for working steadily to promote the involvement of the laity as co-workers in the Church of the Archdiocese, along with priests and religious.

"That's the future," he said.

SPEAKING later, the Archbishop expressed his "profound thanks" to the men of Serra.

"You're part of the growth of the Archdiocese," he said, from the original 65 priests to more than 500 today. Although vocation statistics can be somewhat depressing, "I don't think we should be discouraged," he added.

"Young people are beginning, I think, to show a greater interest" in religion. Among people in general, "a rediscovery of the value of religion" is taking place. In fact, the Church may be on the verge of a "great leap forward," he said.

Referring to the Archdiocese's evangelization program, which next year will focus on the "love of neighbor" Christ preached and lived, the Archbishop said he envisioned "a lot of beautiful things happening."

As part of the renewal he hoped would occur in the whole Archdiocese, the Archbishop urged that Serra itself be renewed through an expansion of its activities and the recruiting of new members.

In the meantime, Archbishop McCarthy engaged Serrans in a task to last the next 25 years.

"Please have for us 500 more priests. That's all I'm asking," he said, referring to the 500 priests the Archdiocese still lacks when compared to the national average of one priest per thousand people.

Spawned as a result of the first Miami chapter, three more groups of Serrans flourish today in the Archdiocese of Miami, in Broward, Palm Beach and South Palm Beach.



George Korge, left, president of the Miami Serra Club, receives a commemorative certificate of the 25th anniversary from Sam D'Anna, a member of the Archdiocese of Miami who has served as president of Serra International. (Voice photo by Ana Rodriguez-Soto)

Matter of Opinion

Bigotry moves up another notch

When anti-Catholic posters began popping up around South Florida a few weeks ago we stated here that they were so ludicrous as to be funny except that bigotry can never really be laughed off. We also pointed out that the Catholic's tendency to laugh off such things is dangerous in that such nonchalance in the face of evil merely invites the spread of further poison.

True to form, the latest round of bigotry has escalated greatly from the posters which merely claimed the Vatican controlled all the news media in America, to pamphlets which claim the Vatican controls the entire government! Not only that, the Jesuits—for some reason they always seem to be singled out in these things—murdered John F. Kennedy and Abraham Lincoln. Furthermore, the Inquisition murdered or maimed 68 million people—which is quite a revelation when you consider that the entire population of Europe was probably half that five-hundred

EDITORIAL

years ago. All this is accompanied by footnotes and alleged quotes from Lincoln and "former priests," giving it a documentary appearance.

Suffice it to conclude that the pamphlet is patently absurd to anyone with a degree of intelligence. The problem is that there are always a certain percentage of unsophisticated people who will swallow the whole thing. Then there are a greater number who will sense its falsity, yet will harbor a few seeds of prejudice planted by the sheer brazenness of the lies. And those seeds will sprout the next time such a reader sees a headline about a Catholic Bishop taking a stand on a controversial issue such as abortion or nuclear arms.

And the bottom line is that such unchallenged lies make fools out of us all.

To unwed mother

Somewhere in South Florida today, a lonely, desperate woman is cowering in fear that a newborn baby may be traced to her.

Somehow, we think, her fear reflects something amiss in our society.

Last week, this woman, alone, in the desolate shadows of a suburban shopping center just before dawn, endured the pains of labor and gave birth to a healthy baby girl. She wrapped the child against the brisk morning air and washed herself in an adjoining lake, leaving, as she went, a trail of her own blood.

Why such frantic fear of discovery in the nation that gave rise to **Playboy** and swinging singles, a country where extramarital sex, beginning with teenagers, is commonplace, a land where what used to be called "a mistake" can be quickly, efficiently and confidentially disposed of at the nearest corner abortion mill?

Surely God cannot be pleased by a society where giving birth is



Child abuse for profit

cause for shame while killing life in the womb is proof of "liberation" and enlightenment.

And just as surely, unwed motherhood, in the eyes of that loving God, pales before the sacrilege of one and a half million lives snuffed out routinely before birth.

Woman, you have no reason to hide.

Letters

Reagan outlines pro-life reasons

To the Editor:

On the 10th anniversary of the Supreme Court decision in *Roe v. Wade* President Reagan delivered an address entitled "15 Million Lives Snuffed Out" to the Knights of Columbus in Hartford and received resounding applause and an ovation from bishops and other members of the audience when he said that if we "do not know when the unborn becomes a human life, then we have to opt in favor that it is a human life until someone proves that it is isn't."

The following are some of the highlights of this message:

1. As a result of the Supreme Court decision, since 1973 more than 15 million unborn children have had their lives snuffed out by legalized abortions - that is over ten times the number of Americans lost in all of our nation's wars.

2. A child need not be perfect to have a worthwhile life.

3. Either life is always and in all circumstances sacred, or intrinsically of no account; it is inconceivable that it should be in some cases the one, and in some the other.

4. We have so many families in America seeking to adopt children that the slogan "every child a wanted child" is now the emptiest of all reason to tolerate abortion.

5. We need to join in prayer to bring protection to the unborn. Prayer

and action are needed to uphold the sanctity of human life.

6. We cannot survive as a free nation when some men decide that others are not fit to live and should be abandoned to abortion or infanticide.

7. Make no mistake, abortion-on-demand is not a right granted by the Constitution.

8. We cannot diminish the value of the category of human life - the unborn - without diminishing the value of all human life.

9. If you don't know whether a body is alive or dead, you would never bury it.

10. The real question today is not when human life begins, but, What is the value of human life?

11. We live at a time when some persons do not value all human life. They want to pick and choose which individuals have value.

12. As a nation, we must choose between the sanctity of life ethic and the "qualify of life" ethic.

Although I realize there are some Catholics who are "PRO-CHOICE" instead of "PRO-LIFE," I strongly recommend that they do some serious thinking on the subject after reading this letter.

Donald A. Pruessman

(Editor's Note: Mr. Pruessman, a member of St. Louis Parish in Kendall, died recently. He was a prolific letter writer and the above was one of his last to *The Voice*.)

Legion of Mary saved husband

To the Editor:

This is in response to the letter of Father Perumattyl on the death of Legion of Mary members in the Archdiocese.

When my husband suffered a heart attack, I called the parish and asked if someone could drive me to the Hospital since I had no car. The Curate said he would ask The Legion of Mary.

Volunteers arrived and not only did they take me to the Hospital, but they came regularly to visit my husband. After he came home they came to see him twice a week and they initiated instructions for him. A member gave him catechetical instructions and Scripture readings and they made arrangements for my husband, a life-long agnostic, to be baptized and confirmed in our home. They also escorted him to the altar for his First Communion and visited him regularly thereafter. Now that he is in a Nursing Home, they bring him Holy Communion every month.



Until this happened, I never knew there was a Legion, let alone what they did. There are only six or seven members in the parish and their work has never been publicized. I think parish publicity drives are needed so that this wonderful organization will not be "burying its light under a basket."

Constance Stava
North Miami Beach

Jewish Committee deplures posters

To the Editor:

We at the American Jewish Committee deplore the placing of anti-Catholic posters in Dade County and across the nation. The despicable attempt to encourage hatred by primitively spreading untruths must not go unanswered. While those who perpetrate this outrage remain anonymous — too cowardly to assume responsibility, we in the community must be visible and strident in our denunciation of this offense.

We in the Jewish community know too well how dangerous and contagious this ignorance can be. It is thus with great pride that we at the American Jewish Committee stand with our Catholic brethren in confronting these lies and their sponsors. We urge others to do the same.

Faith Mesnekoff
American Jewish Committee

To kneel or not to kneel

Whether to kneel or stand during the eucharistic prayer and, an allied question, whether to provide kneelers or to omit them are not two of the most pressing issues facing the Church today. Nevertheless, the responses to them do significantly impact both the personal habits of parishioners and the financial plans for a new or renovated church.

I wish here to explore several dimensions of these questions without attempting to resolve them or offer definitive recommendations. Since the more general situation today and the more common custom of the recent past has been to kneel at times during Mass and to construct churches with kneelers, the main thrust of my column will be to outline possible reasons for changing this pattern.

'In early Christian days the tradition to stand while in prayer dominated, particularly when the theme centered on petition or praise!

Why, to state the subject as inquiries, would anyone propose that we stand during the eucharistic prayer or, even more drastically, remove kneelers from our churches?

- Some would argue for this shift because of an ancient custom. In early Christian days the tradition to stand while in prayer dominated, particularly when the theme centered on petition or praise. Standing seemed to connect with the Resurrection and victory of Christ, while kneeling was more reserved for occasions or attitudes of repentance.

- Others cite the language of our eucharistic prayer II as support for the movement to change.

BY FR. JOSEPH M. CHAMPLIN



Adapted from a very old text of Hippolytus, it reads "We thank you for counting us worthy to stand in your presence and serve you."

- The Cathedral in Saginaw presents another reason for kneelers. This beautifully renovated church is naturally used for a variety of liturgical

functions. Its specially designed chairs without attached kneelers can easily be moved around to form the desired suitable arrangements for particular celebrations.

- Multi-purpose church buildings offer an obvious purpose for the exclusion of kneelers: When the sanctuary is closed off and the main area used for a dinner, dance, or reception, the chairs serve nicely for those activities as well.

- Artist Robert Rambusch adds a practical thought. The amount of time spent kneeling during Mass, apart from those moments before liturgy starts, is minimal, perhaps 5 minutes at the most. To expend such a sum on expensive kneelers

which will be used for so short a period seems unwise. A comfortable carpet would instead appear to give those who wish to kneel a satisfactory alternative. Designers need to experience caution with the material, however, lest the carpet deaden sound and interfere with the church's acoustics.

- Two Ocala, Florida churches - Our Lady of the Springs and St. Joseph of the Forest - suggest a final reason for no kneelers. The vast majority of parishioners there are retired people and many of them find kneeling difficult. Both buildings have chairs only and are not embarrassed during Mass by their inability to remain kneeling while others do so.

What does the official Church have to say about this issue? The liturgical books and published directives are remarkably general and flexible in their direction.

One response states: "The appointments of a place of worship have some relationship to the customs of the particular locale. For example, in the East there are carpets; in the Roman basilicas, only since modern times, there are usually chairs without kneelers, so as to accommodate large crowds. There is nothing to prevent the faithful from kneeling on the floor to show their adoration, no matter how uncomfortable this may be. In cases where kneeling is not possible, a deep bow and a respectful bearing are signs of the reverence and adoration to be shown at the time of the consecration and communion."

The Roman Missal displays the same flexibility: The faithful "should kneel at the consecration unless prevented by the lack of space, the number of people present, or some other good reason."

As I mentioned at the outset, this column, like the Roman Missal, offers no definitive, hard and fast answers. It is intended to raise the issue for discussion.

It never went away

When daily newspapers reported that anti-Catholic posters had shown up across the country, there were many who wondered how the spirit of the Ku Klux Klan's venomous attacks on the Catholic Church had appeared again. The answer is simple. It never went away.

Things are better, of course. It wouldn't be fair to suggest they are not. But that's not the point. The point is that anti-Catholicism in its most lurid forms has never disappeared. There hasn't been a time that the story of Maria Monk, that tale of the horrors of the convent life, has not been in circulation.

There is literally nothing of the lurid sensationalism of the anti-Catholicism of the days of the peak of the influence of the of the KKK that has not continued. But not only have the old diatribes survived, there are new attacks in comic book form from California's Chick Publications. They are sold in Christian book stores across the nation.

I'M NOT saying this to arouse Catholics to some sort of crusade against bigots. This is a malignant minority, there has been great progress in inter-religious understanding. Most importantly for Catholics, there is the Catholic League for Religious and Civil Rights which has, for more than a decade, been responding to not only the most gross forms of anti-Catholicism but the very real more sophisticated and subtle forms of anti-Catholicism in politics, business, professions and the arts. The League deserves and needs the support of all Catholics.



BY DALE FRANCIS

port of all Catholics.

But if I'm not trying to arouse a crusade against bigots, I am trying to get Catholics to understand it is a fact that the spirit of the anti-Catholicism of the Ku Klux Klan never went away. It's good to know so you won't be surprised when you come upon it and so you'll understand many of your friends who aren't Catholics probably have come upon it, too.

There is a myth that the KKK peaked in the early 1920s and then Americans saw it was unfair, turned against its bigotry and that brought an end to it. The fact is that it was the organization, not the spirit of the organization, that collapsed.

In 1924, the Klan was at the peak of its influence in the nation. Membership was estimated as high as five million, the numbers greatest in the southern and midwestern states. Millions of dedicated members gave unqualified support to their leaders, making financial sacrifices for the Klan.

What came to be known as the Invisible Empire had immense political power.

ONE OF the most flamboyant of the leaders was the Grand Dragon of Indiana, D.C. Stephenson, a man who had challenged the leadership of Imperial Wizard Hiram Evans. In 1925, Stephenson went on trial charged with the abduction, rape and murder of a young woman named Madge Ober-Roltzer. It became a long running front page story across the nation in the generally sensationalized press of the time. What began to come through in the trial was something of the financial chicanery within the Klan. When Stephenson was found guilty and sentenced to life imprisonment, he claimed he had been framed by leaders in the Klan and he revealed more of the financial secrets.

Soon there were Klan leaders on lower levels anxious to testify. There were indictments of Klan leaders and politicians—the governor of Indiana and the mayor of Indianapolis were indicted. It became evident that Klan leaders were making millions in sales of robes and in membership dues. The organization collapsed, members refused to support leaders. By 1930, there were only 30,000 nationally.

But millions had been schooled in the spirit of the Klan, the hatred, the anti-Catholic bigotry. It isn't strange that this should have continued, it exists in remnant today. It is good to understand this, to not be surprised when it appears, and to join the Catholic League in firm response to it.

By Frank Morgan

Barbers as surgeons

A bleeding glass formed part of the symbol of the physician in ancient Egypt while early Christian monks were bled regularly to keep their minds free from worldly thoughts.

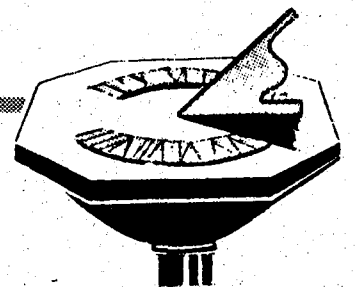
Blood-letting was prescribed by doctors but performed by barbers after 1163 when a papal decree forbade the clergy to shed blood. On a barber's pole, the red stripes represent the blood and the white ones the bandages while the gilt knob at the end is the symbol of the basin in which the barber-surgeon either caught the blood or mixed the soap

lather. Barbers began to take on more surgical tasks until King Henry VIII forbade barbers from doing any kind of surgery except bloodletting and toothdrawing. To be fair, he also forbade the surgeons from doing any more shaving.

The first recorded joke, by the way, occurred in the barber shop. When a barber asked Archelaus how he wanted his hair cut, he answered, "In silence."

On the prescription for medicine that you

TIME CAPSULES



brought to the drug store this morning, the R in the Latin symbol Rx means "take thou" with the thou referring to the pharmacist. The tail on the R is a contraction of the sign of the Roman god, Jupiter. Thus the symbol is an order to the pharmacist to "take in the name of Jupiter."

Doesn't that give you a warm glow to know how scientific and up to date modern medicine is?

Unexpected inspiration

One thing I've observed in life is that inspiration often comes unexpectedly, in strange places and when you're not even looking for it.

Last week, for example, I was on a bus to New York City for a meeting. The bus came into the city through north Manhattan, passing through Harlem. The old city buildings in this section are loaded with storefront businesses and dotted among them are storefront churches. Signs proclaiming self-styled churches also are found in apartment windows.



BY ANTOINETTE BOSCO

I felt as though the churches were probably businesses, too, with preachers finding this dispensing of the good Word of God a way of making a living. We were stopped for a red light when I noticed one sign proclaiming a church, with these words added: "Whatever we beg of God, let us also work for it."

With a tinge of sarcasm, I visualized the preacher as someone who maybe had put that dictum into practice. That particular storefront had the appearance of being a little more affluent. I surmised the preacher had begged God for a congregation, then gone out and worked hard on his neighborhood streets to find one.

BUT THE phrase started playing over and over in my mind and the sarcasm vanished. It was a simple line I had read in that window — but full of wisdom. I could imagine the preacher trying to get that truth across to his congregation.

My guess is that he must have heard it all:
 "I pray to God for a job — but I don't get one."
 "I prayed to pass a test — and I failed."
 "I prayed to win a ball game — and lost to the other team."

"I prayed to stop smoking — and am still with the cigarettes."

The list is endless, the syndrome the same. Life is hard and we don't like the pain in the work it takes to achieve goals. It's easier to be passive. And sometimes, we cloak this passivity with a pseudo-holiness, substituting "I prayed to God" for one's own needed work.

The problem with praying to God and then packing it in after the "amen" is that, in effect, we tie God's hands. We're not praying for his help if we beg a favor and end it there. We're asking for a miracle, and that's not the way it is on earth in God's plan.

Jesus made it pretty clear in his teaching that just calling on the Father for salvation doesn't mean a person will enter the kingdom of heaven. That reward comes only from keeping the word of the Father and doing his work.

ABOUT A WEEK after I passed the storefront in Harlem, I found a related moment of inspiration from a young man who comes from New Milford, Conn.

Gerry Vanesse, 23, won wide acclaim for finishing second in the prestigious 88th Boston Marathon that week. In an interview, it was clear that the achievement was something he prayed for. But intertwined with his prayer was the tremendous work of training. This was how he expressed it:

'The problem with praying to God and then packing it in after the "Amen" is that, in effect, we tie God's hands. We're not praying for his help if we beg a favor and end it there.'

"I'm not one to go shouting about it, but we are a devout Catholic family. I went to Mass every day before the Boston run. There is a power there. I feel like if I miss one day of running, I missed Mass. If I miss Mass, I feel like I missed a month of running."

That young man is an inspiring example of what the preacher in Harlem meant, I think, when he put up his sign.

-vice)

Controlling anger

On Mother's Day try not to make Mom angry. But just in case you do, this column contains some advice to help her cope.

According to Carol Tavris, sometimes the best thing a person can do about anger is nothing at all. That means anger is handled rightly when it is not exploited. In her



BY FR. JOHN CATOIR

book, "Anger: The Misunderstood Emotion," she argues that suppressed anger does not in any predictable or consistent way affect your physical well-being. This advice flies in the face of the popular belief that expressing anger is healthier than bottling it up.

"I don't get angry," Woody Allen tells Diane Keaton in the movie, "Manhattan." "I grow a tumor instead."

That line made me laugh at first, but when I thought about it I realized it wasn't funny at all. It supports the idea that blowing one's fuse is beneficial. In fact, it's often counter-productive.

Tests have shown that men and women differ in their behavior when angered. Men seem to get quick relief through aggression, but they often do a lot of harm which they later regret. For women, on the other hand, expressed aggression is often upsetting. Mothers usually tend to suffer more over any hurt they might cause because of an angry exchange.

Expressing one's anger is not the healthy catharsis it's supposed to be. Rather, it's a bad habit acquired through a lack of self-control. But let's face it, any mother gets angry at times. That's not the problem. The problem is losing control. Going into a tirade leads to cruel words which only heighten anger. The next step is physical violence. There may be a better way. If worse comes to worse, a mother can always withhold her home-making services until people treat her with civility and respect.

Most of us reach a point from time to time where we simply burst out in anger. It's due more to stress and humanness than anything else. When a mother loses her temper, more often than not she's justified. Even Jesus became fired up with the money-changers in the temple. However, we do well to heed His wisdom. It transcends all emotions and teaches us that the controlled response that is also coupled with love is generally the best response.

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



"WHO DECIDED IT WOULD BE A NEAT THING FOR THE WHOLE BOYS' CHOIR?"

How to say no

Q. What do you say to a guy that you don't really like, but he keeps on asking you out over and over? Do you just keep making up excuses? Help! (Pennsylvania)

A. One problem with excuses is that little by little you may find yourself resorting to outright lies and that's always undesirable.

Another problem is that as long as you use excuses, this young man is likely to think that the next time he asks you out you'll be free to go with him.



BY TOM LENNON

If you say, "I have other plans for that night," he may well reason that on some other night in the future you will not have other plans.

So how about bringing the nitty-gritty truth out into the open, but in a soft, unhurtful way.

If you can sometime find a quiet corner in the cafeteria, or on a walk home from school, or on the telephone the next time he calls, get to the real reason why you don't want to go out with him.

But don't clobber the poor guy over the head with, "I really don't like you."

Instead, try tactfully to work some of these ideas (or similar ones) into your refusal: "We're very different, Brad. I'm convinced we wouldn't hit it off. I'm not at all interested in science and that means so much to you."

If he persists, say pleasantly and kindly but very firmly, something like this:

"I really don't want to go out with you, Brad, so I'm going to say a permanent "no" now. I'm sorry, but that's the way it is."

It is difficult to be more specific (and therefore more helpful) about dealing with your problem, because you do not give concrete examples of why you don't like the young man.

Perhaps if you try to define in your own mind exactly why you don't like him, you will, with the help of the suggestions given above, be able to work out a satisfactory response. Give it some thought. And good luck.

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

When adult children wrong a parent

By Dr. James and Mary Kenny
NC News Service

Dear Mary: I feel so sorry for old people when their children take advantage of them. My friend is so kind and good to her elderly mother, but her brother is the opposite. He had the gall to borrow money from his mother under a legal agreement, and I understand he has not paid back a dime since 1982. Now my friend's mom is skimping on buying meat and clothes. My friend worries that her mom won't even be able to afford her own



BY DR. JAMES
AND
MARY KENNY

apartment where she has lived for many years and which she loves. — Wisconsin

Apparently you are an outsider in this situation, getting your information through your friend. You can use your position in a destructive or constructive fashion.

Gossip can be destructive. Since you are getting all your information from one party, you may not

know the full story. Realize the limits of your information.

Second, as your friend unloads her problems on you, she may be hardening her position against her brother. The more she talks about him, the angrier she becomes. Reconciliation within the family becomes more and more difficult. If you participate in such a process, you may contribute to the problem.

ON THE other hand, you might be able to play a constructive role. As an outsider you may find solutions your friend did not notice. If you feel it is appropriate, you might offer your friend some of the following suggestions.

Since you say there is a legal agreement, your friend's mother can probably enforce it. She may not want to, since few elderly parents would want to take legal action against their children.

A second possibility is that mom can give her son a direct I-message. "I need the money you owe me. I want you to pay me x number of dollars each week starting now." She does not play on guilt ("Please be a good son") nor does she beg ("Please pay me back"). She simply states what she wants and needs, insisting on what is rightfully hers.

Finally, if she does all she can to collect the debt and the son refuses to pay, the mother can write her will in such a way that the loan is taken from his share of her estate. Such an action does not

solve her need for money now. However, mother is no worse off. She simply acknowledges that the loan will never be repaid, and treats it as an advance inheritance.

All three family members benefit because the matter is put to rest. Your friend may feel that she as well as her mother is being treated unfairly by the brother. She may feel that her brother will borrow while their mother is alive, then still claim his full inheritance should she die.

SUCH CONCERNS are alleviated if her mother resolves the issue. Neither the mother nor your friend, the daughter, need fume in anger about an ungrateful son and brother. The matter is over, and the family can concentrate on renewing ties and establishing good relationships.

It is upsetting when family members wrong one another. Perhaps even sadder is the fact that differences over money can destroy relationships and estrange parents and children. Instead of love and support, the parent experiences anger and resentment in the last years of life.

If you do play a part in this family relationship, seek ways to establish peace rather than to feed your friend's anger.

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

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Children-victims in their own homes

By Dolores Curran

I was invited to testify at The Attorney General's Task Force on Domestic Violence two months ago and it was a sobering experience, one of the most depressing of my professional career. My invitation came, not because of any familiarity or expertise in the topic, but because of my research and work in the area of healthy families.

After four national hearings, the Task Force concluded that they needed to hear what goes on in strong families that prevents the kind of violence which frequently erupts in hurting families. I didn't envy the panel who sat through an eventual 12 days of listening to the painful testimony of battered and incest survivors.

Survivor is the best word to describe these adults. As one female testifier said, "Life in our home was like living in a war zone with bombs falling all around and no place to escape."

ANOTHER TOLD a horrifying story of her childhood which began with sexual molestation at age six by her father and continued until age 15. When she finally told her mother about it, instead of receiving the support and help she so desperately needed, she was scolded for provoking her father's sexual feelings and warned not to discuss his behavior outside the family.

She testified, "I realized then that my mother had known about it for years and went along with it because it took sexual pressure and physical

abuse off her. The only reason I didn't run away was that I made an agreement with my father to cooperate if he didn't sexually abuse my younger

BY
DOLORES
CURRAN



sister." After years of counseling, this thirty year-old woman is active in an organization dedicated to fighting domestic violence and child molestation.

It was all so sad, so terribly painful to hear and to tell. When I testified on traits found in healthy families that give rise to coping structures that deal with family stress in non-violent ways, I was asked if I found spanking in the healthy family.

I did but it was limited to pats on the bottom or the hands, to occasions that demanded immediate action to prevent danger to children, and to relatively young children who do not understand other methods of reasoning.

Speaking as a professional parent educator, all spanking is unhealthy. Speaking as a mother, I

found some spanking necessary but that necessity ended at age 4 or 5 when other more effective methods produced better behaviors. Our most common spaking technique was to have the child spank his or her own hands. That hurt more than if we did it.

BUT AFTER hearing hours of testimony on spanking as a prelude to violent physical abuse, I am ready to sign a petition making it a parent misdemeanor. As the saying goes, "Kids are not for hurting." Kids are for loving, rearing, and turning into well-adjusted adults. Physical abuse does not do that and it is not moral, in spite of a belief to the contrary currently being espoused by many.

Many of us have come too close to the breaking point with children to say, "I could never abuse my child." If we sanction abuse, even spanking, with a moral overlay, we're giving permission to parents to abuse under the guise of Christian love.

We also need to support school efforts which give children information on abuse. "If you think someone is doing something that is not okay to your body, check it out," one program suggests. "Tell an adult you trust. They can tell you if it's okay or not and get you help."

This is not invasion of parental privacy as much as protection for helpless confused children who are victims in their own homes and don't know where to turn for help.

(Alt Publishing Co.)

Family Night

Opening prayer

Friends are treasures, Lord, and we thank you for all of them. A friend, Lord, helps reveal your goodness and beauty to us. Bless all our friends, dear God, and fill them with your love. Help us to be loving and faithful friends in return. Amen.

Activity time

Young Family

My Best Friends. *Materials:* paper plates, crayons, tape. Each person think of one person (not in the family) who was or is his very best friend

ever. Each share who he chose and why. Then share the most fun time

each shared with his friend. Each person, using about four paper plates, create a likeness of his best friend — hair, eyes, clothes, shoes. After all have finished, hang them in the eating area with a sign above them, "Thank you, God, for our good friends."

Middle Years Family

Qualities. *Materials:* paper, tape, aluminum foil, crayons, small boxes or blocks. Brainstorm together on what qualities make a friendship a great one. Narrow the list to around six to ten key qualities (example: mutual respect, faithfulness). Cover the boxes or blocks with foil and tape on pieces of paper marking a quality. Build the blocks into a pyramid with

the most important quality at the top. Use the creation for a centerpiece at

Adult Family

Scripture Time. *Materials:* Bible. dinner this week. Each family member write a short paragraph to share with the family on why friends are important.

Proverbs 18:24, Proverbs 22:24-25 and John 15:12-17. Share thoughts.

Snack

Brownies and milk.

Entertainment

See how many words the family can come up with that start with the letters in the word, "friendship," or

call long distance a family friend who is out of town.

Sharing

1. Mom and Dad share about their favorite childhood friend. Tell a funny story about an adventure each shared with his or her friend.

2. Each share a high or low point from the past week.

Closing prayer

— *Suggested Prayer:* Dear Lord, how grateful we are for all the friends our family shares. Lord, we pray for those people who are alone with few or no friends. Comfort them, Lord. Help our family to reach out in kindness this week to such people. Amen.

Scriptural Insights

Third Sunday of Easter

**READINGS: Acts 2:14, 22-28,
1 Peter 1:17-21, Luke 24:13-35**

Jesus is present today

BACKGROUND:

The theme for the readings of the Third Sunday of Easter is that the Lord is present in the lives of His people.

The first reading from Acts describes the boldness of Peter's



**BY
FR.
JAMES
BLACK**

preaching, as well as the continuing testimony of the early Church about Jesus. This was due to the fact that the Lord was still with them in the presence of his Spirit.

In the second reading, the author of 1 Peter told his readers that

When he returned to Capernaum some time later, word went round that he was back; and so many people collected that there was no room left, even in front of the door. He was preaching in the synagogue when some people came bringing a paralytic, lying on a mat. Jesus said to him, 'Get up, pick up your mat and walk.' But to prove to you that the Son of Man has authority on earth to forgive sins, — he said to the paralytic — 'I order you: get up, pick up your stretcher, and go off home.' And the man got up, picked up his stretcher at once and walked out in front of everyone. . . . Mark 16:7-13

Courtesy of J. S. Paluch Company Custom Bulletin Service

it was because of Jesus that they had become believers. Jesus was actually present in their lives. They

'Where do you go when you want to find the Lord? I suppose that depends on where you've found him before, or where you look.'

had been delivered from sin and death by the blood of Christ.

The gospel recounts the story of the two disciples on the road to Emmaus. Jesus appeared and walked along with them, but they were restrained from recognizing him.

Later, as they stopped for the

evening, Jesus broke bread with them. It was in the "breaking of the bread" — the eucharist — that they realized that Jesus was in their midst.

REFLECTION:

Where do you go when you want to find the Lord? I suppose that depends upon where you've found Him before, or where you look.

There are many places where we can find the Lord today. He's present in the Eucharist, just as He was to the two disciples in the gospel reading.

He's present in His word, proclaimed at Mass every Sunday. He's present when you read His word in your own home or in your bible study group.

The Lord is present in prayer — He hears our needs and presents them to the Father.

The church's role in pacifism

Q. I know the Catholic Church in the United States has a position on conscientious objection. Do these statements of the American bishops really now give a moral way out of going into the armed forces? (Texas)

A. If you're asking whether the position of the American Catholic bishops is that a good Catholic can be

scientious objection moral.

The United States hierarchy has made clear that refusal to participate

conscientious objection and selective conscientious objection as positive indicators within the church of a sound

'International conflicts should not be settled by war, but other methods better befitting human nature should also be found.' — U.S. bishops.



**BY FR.
JOHN
DIETZEN**

a conscientious objector to all war, or to one specific war (for example those who objected to Vietnam), the answer is yes.

However, you seem to imply that these declarations of recent years suddenly and for the first time make con-

in a war's violence and killing can flow directly from traditional Catholic "religious training and belief." They support this claim from a number of official sources, including positions taken by the entire Catholic Church in Vatican Council II.

Without in any way suggesting that conscientious objection is the only moral position a Catholic might assume, they even urge draft counseling facilities and employment assistance for such objectors.

Just as we esteem those who conscientiously serve in the armed forces, they said, "so also we should regard

moral awareness and respect for human life."

In other words, according to the bishops, the church needs conscientious objectors to get across part of its message of respect for life.

About 13 years ago, the world Synod of Bishops in Rome addressed this delicate question. "It is absolutely necessary," they said, "that international conflicts should not be settled by war, but that other methods better befitting human nature should be found. Let a strategy of non-violence be fostered also, and let conscientious objection be recognized and regulated by law in each nation."

Thus, the American Catholic position is not at all radical. It simply says in another way what our bishops insisted on in another pastoral letter to

Catholics of our country (1968). Mankind will keep using war and violence to solve their problems until enough young people simply refuse to participate in them.

Q. Is it true that at one time Catholics were allowed to go to confession only once in a lifetime? (Florida)

A. There's much dispute about the practice of the very early church in the matter of forgiveness of sin. About all we know for sure is that doing penance and being reconciled with the church for sins committed after baptism was an essential of Christian belief from the beginning.

Theologians, bishops and even popes argued for a long time in the first centuries after Christ about whether forgiveness of sins could be obtained more than once after baptism, especially for the three capital sins of murder, adultery and idolatry. There's no clean evidence, however, that the church's policy was ever this rigorous in practice.

The beliefs and rite for the forgiveness of sins varied enormously during the first thousand or so years of the church, and only gradually took the form that we are familiar with.

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Mr. Rogers honors grandparents

Imagine the star of a long-running TV series saying something like this: "I rely on the action of the Holy Spirit. I've always felt that if my words could be the words of the Lord they would be worthwhile. Any word that isn't truly inspired is not improving on silence."

That's exactly what Fred Rogers said to me during a telephone interview recently. The host of PBS' "Mister Rogers' Neighborhood"



BY
**JAMES
BREIG**

is celebrating 30 years in children's television and preparing a special week of programs on grandparents (set for 10 a.m., Monday - Friday, May 7-11; check you local listings for times and station).

I wasn't surprised that he would choose such words because Mr. Rogers is really Rev. Rogers, a Presbyterian minister who has devoted his life to telling children how special they are. That began in 1954



MOTHER'S DAY — Tony Lo Bianco, Helen Hayes, Eli Wallach and Barnard Hughes appear together in the Family Theater production honoring mothers and entitled "The Annunciation." The special will be aired on the Catholic Cable Channel at 6:30 p.m., Friday May 11th and again on WPTV, Channel 5 at 8:30 a.m. and Channel 4, CBS at 6:30 a.m. Both on May 13th.

The week on grandparents is one of the new sets for this year. I asked

first piano and organ. They were exceedingly special."

Those musical talents will be on display when the special week concludes with Mr. Rogers' 12th opera for children. Trivia buffs should also know that Mr. Rogers' middle name—from his maternal grandparents—is McFeely. Ask the nearest child why that's significant.

When grandparents live nearby, Mr. Rogers continued, "it enhances the lives" of grandparents and children alike. That's because grandparents have a special relationship with children, he believes.

"My very being was very important to my grandparents," he explained. "Just my being. Happily, they were able to set aside parenthood to take up grandparenthood. You don't have a very fulfilling grandparent life if you feel you have to be the parent, to do what parents do. Then you can't take on the full range of grandparent identity."

When I asked him what that identity was, Mr. Rogers admitted, "It would be easier to answer if I were one, but I sense, from grandparents I have known, that the birth of a grandchild is so enhancing to grandparents because they see the life-stream continuing. It's fun for them to see the attitudes, talents, ideosyncracies and looks developing

which they remember from their own parents and grandparents. It's confirming and affirming to who they are.

"Grandchildren," he continued, "sense that pleasure which grandparents have in associating with them. It makes them feel good. A grandchild can say, 'I'm the one who made Nana Nana; that wouldn't have happened without me.'"

Speaking of "Nana," Mr. Rogers said it's fun to hear what names people have for their grandparents. (Mine was Poppy.) His Grandpa McFeely, for instance, was "Ding Dong" because he taught the children the rhyme about "Ding, dong, bell; pussy's in the well."

"Children love to hear stories about when parents were their size and age," he noted, citing another reason grandparents are important. "That's what grandparents can tell them."

"If grandparents are no longer alive, they still influence the family with handed-down traditions and the memories that parents share. Learning how generations make up a family helps little children understand that everyone has a history and heritage."

Catholic Radio/TV

Catholic radio programs can be heard every Sunday morning on the following stations and times:

Parnorama Catolico	Radio Suave, WSUA 1260 AM	7:00 - 7:30 a.m.
	Super Q, 108 FM	5:00 - 5:30 a.m.
	Clewiston, WAFC 106.3 FM	7:00 - 7:30 a.m.
Huellas	Radio Suave, WSUA 1260 AM	7:30 - 8:00 a.m.
	Super Q, 108 FM	5:30 - 6:00 a.m.
	Clewiston, WAFC 106.3 FM	7:30 - 8:30 a.m.
The World of Religion Today	WKAT, Miami, 1360 AM	7:45 a.m.
	WIRK, Palm Beach	
	(1290 AM & 108 FM)	8:15 a.m.

The Real to Reel Catholic Newsmagazine can be seen on the following days and times: **Sundays:** Dynamic Cablevision, Channel 13 at 5:30 p.m., Storer Cable, Channel 0 at 6:30 p.m.; **Wednesdays:** Selkirk, Hallandale at 10:00 a.m., Dynamic Cable at 7:30 p.m.; **Thursdays:** Broward Cablevision, Davie at 5:00 p.m. Miami Cablevision at 6:30 p.m.; **Fridays:** Storer Cable, Hollywood, 7:30 p.m.; Also: every third Sunday on NBC, Channel 7 at 7:30 a.m.

The televised Mass can be seen on Sunday mornings on the following schedule: Channel 5, WPTV, Palm Beach at 7:30 a.m.; Channel 10, WPLG, Miami at 8:00 a.m. and Channel 23, WLTU, Miami at 10:00 a.m. in Spanish.

The Catholic Television Cable Channel 9 airs from 4:45 to 8 p.m. Monday through Friday with a variety of educational, inspirational and informative programs. The EWTN (Eternal Word Television Network) which also broadcasts on Channel 9, can be seen from 8 to 12 midnight daily. One of the most popular EWTN presentations is "Mother Angelica Live," a lively talk show at 8 p.m. on Tuesday, Wednesday and Thursday evenings.

when he joined the newborn public television station in Pittsburgh and began developing programs, including "Children's Corner." Ten years later, he inaugurated "Misterogers," which, in a corrected spelling to help children learn to read, has been running ever since on PBS stations around the country.

There are now 535 episodes of the show running and to that total he adds 15 new program every year.

him why he chose that as a topic.

"Way down deep," Mr. Rogers began, "it's because my grandparents were so important to me. My father's parents died when I was six, but I remember that Granddad always wanted to take me fishing. He was waiting for that. My other grandfather was a lively man who played the violin. My grandmother was the one who encouraged my musical pursuits. She bought me my

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Ambassador Strauss to speak at Barry graduation

MIAMI SHORES, Apr. 25 — Barry University's commencement exercises will be held on Sunday, May 6, 1984, in the James L. Knight International Center, downtown Miami, at 2 p.m.

The Honorable Robert S. Strauss, ambassador during the term of President Jimmy Carter, will deliver the commencement address to the 488 graduates. Strauss served as Carter's personal representative to the Middle East peace negotiations.

Inez Andreas, chairman of Barry's board of trustees, and Sister Jeanne

O'Laughlin, university president, will confer an honorary doctor of laws degree upon Strauss for his outstanding national service in bettering world relations.

THE HONORABLE WILLIAM A. WILSON, Ambassador of the United States to the Holy See, will also receive an honorary doctor of laws degree. The honoring of Ambassador Wilson is an appropriate way for Barry University to commemorate the 25th anniversary of the archdiocese of Miami.

President Reagan's nomination of

Wilson as the nation's first ambassador to the Vatican was confirmed by the Senate this past March.

Barry's commencement activities will begin Friday, May 4, with the School of Nursing Pinning Ceremony in Cor Jesu Chapel at 7 p.m.

The Honors Convocation will be held on Saturday, May 5 in Cor Jesu Chapel at 6:30 p.m.

The university's traditional Rose and Candle Ceremony will be the same evening in the Broad Center for the Performing Arts at 8 p.m.

Sister Jeanne O'Laughlin, president, will host a reception for graduates and their families immediately after the Rose and Candle Ceremony.

CSC awards luncheon

The annual Awards Luncheon of Catholic Community Services, the social service agency of the Archdiocese of Miami, will be held on May 18th at 12:00 noon at the Miami Shores Country Club, Miami Shores. Father Thomas J. Harvey, Executive Director of the National Conference of Catholic Charities, will be the featured speaker.

Archbishop Edward A. McCarthy will present plaques to volunteers of Catholic Community Services who are being honored. Monsignor Bryan O. Walsh, President of CCS, said staff members who have served 25, 20 and 15 years respectively will also be honored for their contribution of time and talents with various programs within CCS.

For tickets to the luncheon, call the Community Relations Office of CCS, at 754-2444. The donation for the luncheon is \$20 per person.

St. Francis Xavier hosts cultural gala

Beginning at 3 p.m. on May 6, the sounds of Gospel music and the folk beat of Grenadian songs will echo from St. Francis Xavier Church in Overtown as part of a cultural gala sponsored by the parish community.

"The purpose of this event is to offer to our local community an uplifting experience in light of recent setbacks," said Father William Mason,

pastor of the church at 1682 N.W. 4th Avenue.

The program will feature Constance Miller, a young evangelical singer in the style of the late Mahalia Jackson; Brother Philip Peters, a Grenadian folk singer; Sister Myrna Hamilton, singer and wife of the late Roy Hamilton ("You'll Never Walk Alone"); the Miami Northwestern Community Choir; The Heavenly

Angels; The Gospel Innovations and The Gems of Music.

No admission will be charged and a social gathering after the event will feature specialty foods from the islands.

"We do anticipate," Father Mason said, "that individuals, organizations and churches will contribute as an encouragement to these artists to offer their talents to the community."

Breast Diagnostic Center at St. Mary's Hosp.

WEST PALM BEACH, FL. (Thursday, April 26, 1984) St. Mary's Hospital and Comprehensive Medical Center opened the "new" Comprehensive Regional Breast Diagnostic Center.

St. Mary's is proud to take its place alongside such respected institutions as Mt. Sinai Medical Center, Miami Beach; Emory University Medical Center, Atlanta; Jefferson Medical

Center, Philadelphia; University of California Medical Center, San Francisco; University of North Carolina Medical Center, Chapel Hill, and selected other universities and special private facilities across the United

States and Europe in opening the Breast Diagnostic Center for early detection and diagnosis of breast cancer and related breast disease.

A staff of trained radiologists and technicians, under close supervision, will provide patient and physician education on breast self-examination, breast cancer statistics, screening mammography and breast diseases of

the younger women, i.e., fibrocystic disease.

Europe tour meet at St. Henry's

Anyone planning to travel with Father Jim Reynolds on the Romantic Europe III tour in June is invited to meet as a group at St. Henry's parish hall on Saturday May 19 at 12:30 to discuss final travel plans and have all questions answered.

For further information, call: Dade, 358-1276; or outside Dade toll free, 1-800-533-5553.

Social Ministry Day postponed

The second annual Parish Social Ministry Day, sponsored by the Broward Regional Office of Catholic Community Services, and scheduled for this Saturday, May 5, at St. Vincent Church in Margate, has been postponed until the fall. For information call Pat Miller at 522-2513.

Share life programs

The Benedictine Sisters of Holy Name Priory, St. Leo, FL are sponsoring SHARE LIFE PROGRAMS. The Sisters are offering two summer weekends for young women interested in religious life to SHARE LIFE with them. Up to 15 women a weekend will live, pray, and work with the Sisters. A weekend especially designed for those 18-30 years of age is scheduled for June 29-July 1; one for those in high school (9th-12th) will be August 3-5, '84.

For further information and application write or call: Sister Mary David, OSB. SHARE LIFE PROGRAM, Holy Name Priory, Drawer H. St. Leo, FL 33574 (904) 58808320.

Volunteers for Daily Bread

Daily Bread Community Food Bank is looking for volunteers to sort and pre-package donated food items at its recently-acquired Broward warehouse.

The new facility, located at 5400 N. Powerline Road, is an extension of Daily Bread's warehouse at 1337 NW 22 St. in Miami which will better serve the member agencies in Broward. The two-year old food bank distributes donated food items, for a

minimal fee, to member charitable agencies who feed the poor of South Florida.

Daily Bread also needs a van for small-volume pick-ups. For information call 545-8582 in Dade or 522-2447 in Broward.

Barry auxiliary to honor Schroeder

Estelle Schroeder will be guest of honor on her 92nd birthday at the meeting of Barry University's Auxiliary, on Wednesday, May 9, at 10 a.m.

Schroeder was honored by the Patrician Club of Miami Beach last February. She was a founder of the 54-year-old club affiliated with St. Patrick's Church when Msgr. William Barry was the pastor. She was also a founding member and the first president of the Barry University Auxiliary in the early 1940's.

Auxiliary membership is open to all men and women for an annual fee of \$7. For further information, call Barry University, extension 281.

St. Brendan's travel meet

Anyone interested in finding out more about St. Brendan Parish's tour in September to the Holy Land, the Oberammergau Passionplay and Greece, led by pastor, Father Jose Nickse, may attend a meeting at the parish Friday, May 11 at 8 p.m. in the Conference room in back of the old church.

For more information call Elvira Herold at 358-1276.

It's a Date

The Ft. Lauderdale Court Maria Regina No. 2022 of the Catholic Daughters of the Americas will meet on May 8th at 1 p.m. in the Arts and Crafts Cottage - Southwest 27th Terrace at 11th Ct.

Archbishop/Notre Dame High School will hold a flea market in the gymnasium, 300 N.E. 50th St. on May 19th beginning at 10 a.m.

St. Rose of Lima, St. James and Visitation parishes, celebrate a Baby Shower on Mother's Day, May 13th. All donations of baby items given to the Respect Life Center.

The Cenacle Retreat House in Lantana will hold an Easter Season retreat dealing with living the Christian Life, directed by Rev.

Thomas Lay, S.J. Donation \$60. Call Sr. Barbara Young at 582-2534 for more info.

St. Hugh Parish and School will hold their second annual Family Picnic May 6th from noon to 5:00 p.m. - royal rd. and main highway. Coconut Grove. Barbecue Lunch will be served from 1 to 3 pm. Cost: \$5 adults. \$3 for children under 12. For ticket information call Parish Office weekdays - 444-8363.

St. Anthony's Divorced and Separated Ministry regular meeting May 9, at 7:30 p.m. at St. Anthony's clubhouse, 801 N.E. 2nd Street, Fort Lauderdale. The guest speaker will be Sr. Agnes Gott who will minister with her presentation of "The Darkness and the Gift." All interested persons, either separated, divorced

and/or remarried, are urged to avail themselves of this very special event. For further information call Millie 772-7771 (evenings).

St. Charles Borromeo Catholic Women's Club Annual Lasagna Luncheon and Card Party on May 10th Noon in the Parish Hall, 600 N.W. 1st Street, Hallandale. Donation is \$5.00 per person in advance. Please call Marie Albano at 457-8149 for reservations and tickets no later than May 8th.

Lay Carmelites meet on May 5 at Villa Maria Nursing Home 1050 N.E. 125th North Miami at 2 p.m. Contact 621-0967.

St. Anthony of Padua Fraternity of Secular Franciscans meets May 20, at 3 p.m. at St. Mark Church, Boynton Beach. Instruction of

novices is at 2 p.m. Info 737-7096.

The Single Again Group will on May 10 feature Dr. Tom Walton speaking about Communicating with Teenagers. The program will begin at 8:00 p.m. in the St. Andrew School Library in Coral Springs. Separated or divorced persons of all faiths cordially invited. Call Nancy 752-0106 or Rosalie 753-5560 for details.

Catholic Daughters of Americas, Court Holy Spirit No. 1912 Pompano Beach, monthly business meeting May 11th, 2 p.m. St. Elizabeth's Gardens, Pompano Beach. Anyone desiring to become a member or transfer contact 941-5546.



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5A-NOVENAS

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 three consecutive days without asking your wish. Then promise to publish this dialogue as soon as the favor has been granted. G.G.

5A-NOVENAS

Thank you St. Jude for prayers answered. Publication promised. Donna

Thanks to St. Jude for prayers answered. Publication promised. M.Y.

Thanks to St. Jude for prayers answered. Publication promised. Z.H.

In Thanksgiving to St. Ann & St. Jude for prayers answered. Publication promised. Grace

Thanks to Sacred Heart, Blessed Mother, St. Anthony, St. Therese & St. Joseph for favors rec'd. M.K.

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 three consecutive days without asking your wish. Then promise to publish this dialogue as soon as the favor has been granted. F.R.J.

PRAYER TO THE HOLY SPIRIT

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5A-NOVENAS

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. Thanks for miracle. M.L.R.

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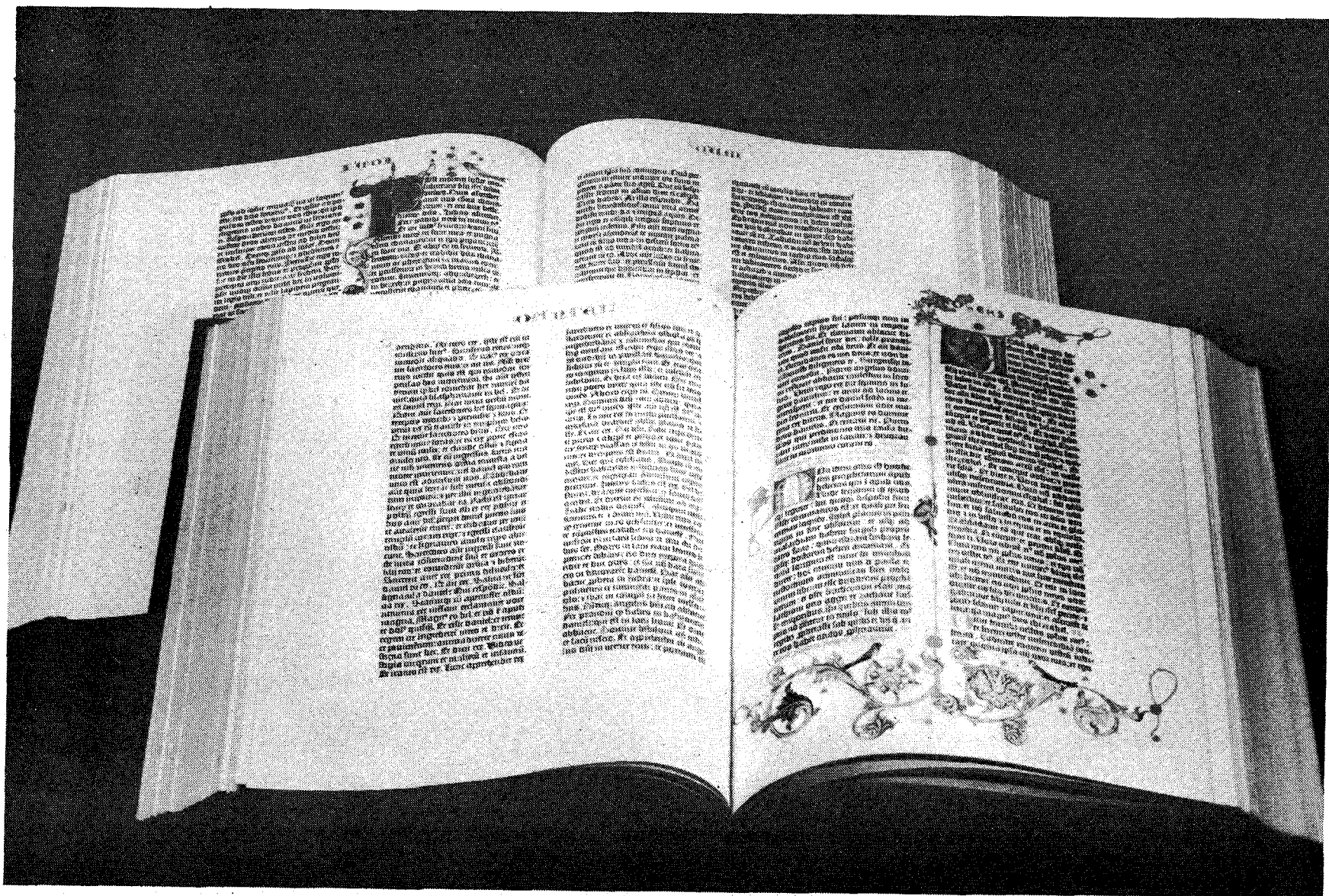
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More and more people are becoming interested in the Bible, religious educators agree. (NC photo)

The Bible inside out

By Kathrine Bird
NC News Service

Coming to the Bible cold can be like "picking up Shakespeare and falling asleep over it," Father John Castelot commented. With some background in Elizabethan history and language and poetry, people "fall in love with Shakespeare." It's the same with the Bible.

When people discover how to read the Bible, said Father Castelot, it's "literally like a closed book has been opened up: All of a sudden it is understandable and beautiful."

Father Castelot was talking about the growing interest today in the Bible. "I could be out every night in the week" teaching about the Bible, Father Castelot said.

The priest teaches at St. John's Scripture in Michigan parishes and is a regular Know Your Faith writer.

OTHER RELIGIOUS educators agree that Christians are hungry for the Bible. Theologian Lawrence Cunningham says that courses on the Bible are the most popular of all religious education offerings at Florida State University at Tallahassee, where he teaches.

Asked why this is so, Cunningham commented: "The Bible is central to our religious vision — we feed off it. No matter how often you go back, you always find something new."

He pointed out that biblical stories have been told "Sunday after Sunday, by millions of people, for thousands of years" and still the depth of the Bible is not exhausted. No definitive commentary has ever been written.

Theologian Anthony Tambasco speculated that the Bible intrigues people because it is "the foundation of Christian faith. Everything builds on it." The biblical scholar teaches at Georgetown University in Washington, D.C., and conducts religious seminars for adults in the Washington area as well.

People may find the Bible confusing at first because the biblical writers "didn't write like us," he said. They came from a different time and culture and their manner of expression is unfamiliar. "It's not the kind of writing people

are used to reading," he added.

IN HELPING people discover the Bible's riches, Tambasco said his main concern is to demonstrate that the "faith experience of the first Christians is the same kind of experience we have today."

Tambasco sometimes illustrates what he means by turning to the accounts of the birth of Jesus — the infancy narratives. Events are very compressed in these accounts, he observed.

The biblical account gives us sort of the "end product" of Mary's faith, Tambasco said. And

There is a sense in which we don't just read the Bible. It reads us.

people might not realize what Mary must have gone through.

Like Christians today, he asserted, Mary wrestled with things. Confronted with the mystery of her pregnancy, she struggled with her trust in God; she had to make decisions about how to respond. She might have asked: "Is this from God? What is God asking of me?"

Next Tambasco asks students to consider how God might be speaking to them. If they draw a blank, he urges them to look for situations in their own lives where they may have sensed that God is caring for them or offering himself to them.

CUNNINGHAM had a similar thought. He feels there is a sense in which we don't just read the Bible. It reads us. "It speaks to our situation."

Franciscan Father Stephan Hartdegan, director of the U.S. Center for the Catholic Biblical Apostolate, speaks of the Bible as a mirror of our lives. He sometimes encourages people to reflect on a particular passage to see if it has any relation to their current life.

The result often is vital, he said. People discover that "what was said and done long ago can become relevant to them in 20th century American life."

Know Your Faith

GOD in the Human Situation

This is your life

By Father John Castelot
NC News Service

The Bible is not just a cold recital of facts from the past. It is about how God deals with humanity, with his people.

It is about you — and me. It is our story.

Perhaps that is why the Bible has for centuries been the basic source of prayer for Christian people. Even prayers that are not formally biblical are inspired by the Bible.

Think how every Mass is studded with explicit and implicit

GOD in the Human Situation

Digging into Scripture

By Patricia Davis
NC News Service

Once, in a class of adults, the teacher asked, "If you were imprisoned without any books or other possessions, what biblical passages would you rely on? What could you call up from memory?"

Not much, I was chagrined to find. Only a few verses came immediately to mind:

- "The Lord is my shepherd, I shall not want."
- "God so loved the world that he gave his only begotten son."
- "In the beginning was the word."

Most of what came to mind were words in hymns I knew. Often these were drawn from Scripture, so I was not as poor as I feared.

But that wise teacher's question stayed with me. I began to study Scripture, formally and informally.

WHAT I FOUND is that the Bible is a virtual library of books and contains many literary forms: songs and stories, history and biography, law and letters. I studied its authors — some known, some anonymous — and the societies in which they wrote.

As a parent, I want my children to become educated in a variety of ways. I want them to be familiar with the great language and thoughts of our English-speaking tradition. They need technical training and skills. They need to read newspapers, visit museums, listen to good music, see serious films. Without exposure to these areas they will enter adulthood handicapped.

The same is true of religion. I encourage my children to study Catholicism. I introduce them to the Bible, including differing translations, study guides and commentaries.

But study, while important, is not enough. Scripture nourishes both intellect and spirit; it is a primary source for prayer.

THINK OF THE BOOK of Psalms. It has inspired women and men of faith for many centuries.

Psalms are hymns which express every human emotion imaginable: joy, fear, grief, hope, rage, despair, trust, repentance, praise. No wonder the gospel writers record Jesus voicing these very prayers.

When I am too tired or distracted to pray, when my spirit feels shriveled and dry, or when God seems far away, I pray the Psalms — prayers shaped and shared among believers before me.

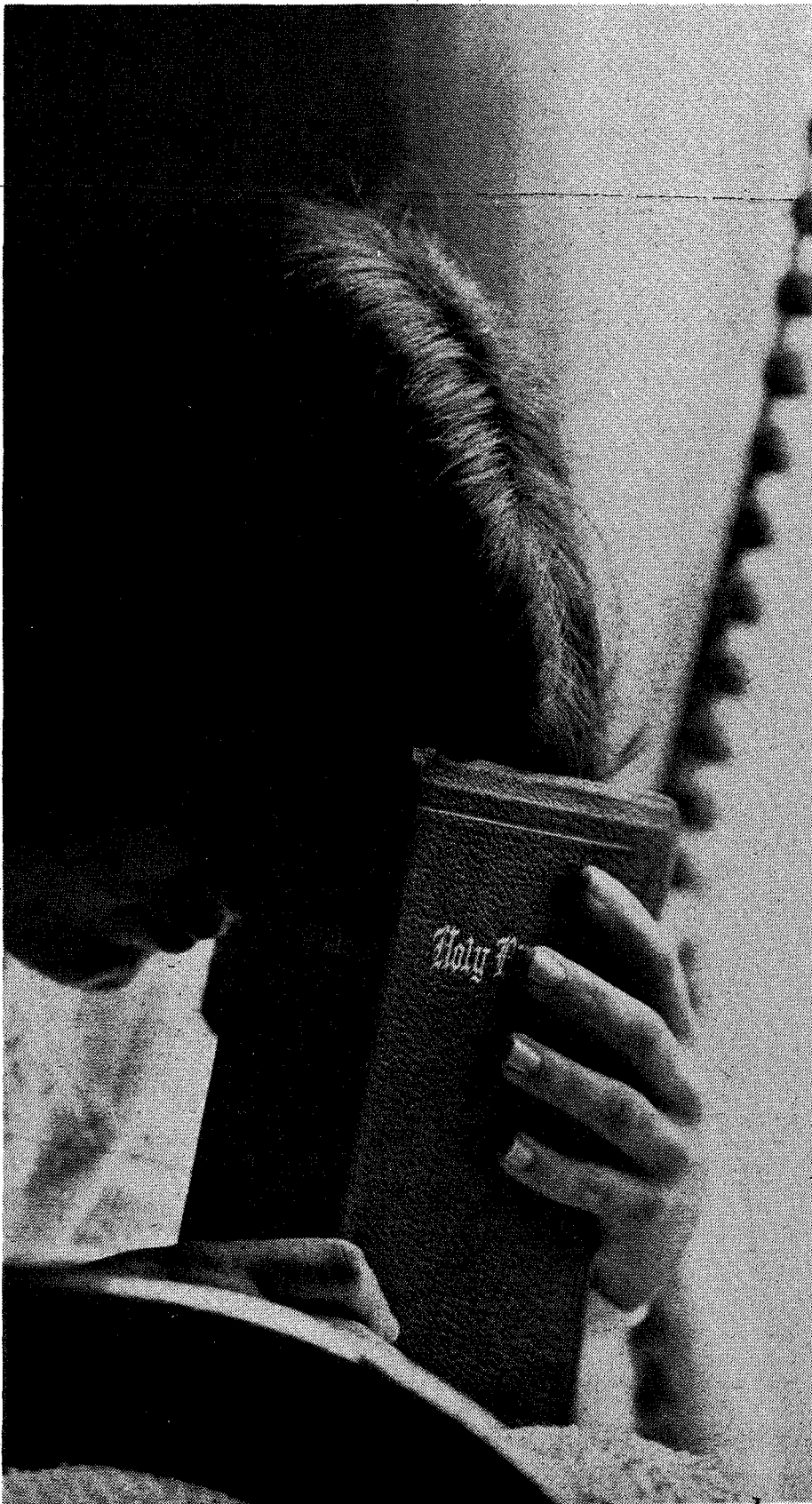
Another way to pray is to reflect, over a period of time, on a brief passage from the Bible. Dietrick Bonhoeffer, the Lutheran pastor and martyr who directed an underground seminary in Germany in the 1930s, asked his students to do this one hour each day. They were to spend a week on a single verse of Scripture. At first the young men protested, but Bonhoeffer insisted. Soon the seminarians came to value his advice.

ACTUALLY, IT WORKS — and more and more people are trying it. I recall praying for a week with part of the seventh verse of Psalm 95: "You shall know this power today if you will listen to His voice." How packed with meaning those words are!

The first word, "you" suggests God's personal, parental love for each individual. The psalmist is addressing me, not "people" or "everyone." I reflected on what it means to be in a relationship with another and recalled God's presence in my life.

Each succeeding word — know, power, listen, voice — is filled with meaning. And there are hundreds of sentences in the Bible which can be prayed this way.

So yes, I would say, that library of books known as Scripture is well worth knowing "about." But there is more to it than that. There are ways of knowing Scripture by which it becomes part of you — not just part of your intellect, but part of your spirit.



'When I am too tired or distracted to pray, when my spirit feels shriveled and dry, or when God seems far away, I pray the Psalms — prayers shaped and shared among believers before me.'

citations from the Old and New Testaments. Anyone who really prays the Mass will imbibe a spirituality that is scriptural.

IF THE OBJECT of prayer is to know God, to experience him, then one of the best means of praying is to reflect in a very personal way on what he revealed about himself in the history of his people.

- Their faithfulness is my faithfulness; their infidelity mine also.
- Their cries for forgiveness are mine; their response to his kindness is mine also.

By reflecting on their story,

which is also God's story, I learn more and more about him and about myself. It is not just that I come up with additional information from this reading. I grow as a person.

I read and reflect. I react and respond. It all sets up a dialogue between me and God: That is what prayer is all about.

Of course, God revealed himself most clearly in Jesus. This was the purpose of the incarnation: to enable us to "see" God.

While we cannot see God directly, we can see a man of flesh and

blood like ourselves. If this man also is God, then in seeing him we see God in a way we can understand.

THIS IS WHY reading the gospels is such a marvelous means of maintaining contact with God. For in the Gospels we can

- listen to Jesus as he speaks to us;
- watch Jesus as, in his actions, he mirrors the compassionate and healing ways of his Father.

Gradually we realize that we are getting to know Jesus as a brother and a friend. We can relate to him.

And here is another point to consider: In reading the Gospels, we read what already are prayers, or the result of prayerful reflection.

These are not mere eyewitness accounts of what Jesus said and did. They are the results of devout contemplation on Christ.

In the Gospels we discover what Jesus meant to the very early Christians. This is how they saw him as an answer to their questions, their problems, their aspirations.

Chaplain calls organ donations 'God's plan'

By Patrick Slattery

WAUSAU, Wis. (NC) — Because Jesus was a healer who ultimately gave up his life for others, Fr. Michael Lynch, chaplain at Wausau General Hospital, feels that it is logical for the clergy to minister to families of potential organ donors.

"We can counsel that persons who donate organs are following Jesus' example, giving parts of their bodies to make other people's lives substantially better, or perhaps even to save them."

Although it is a tragic time in the lives of family members shortly after they have experienced the death of a loved one at the hospital, Fr. Lynch encourages them to allow organ donations.



Fr. Michael Lynch

WHEN COUNSELING bereaved family members at the hospital shortly after the death of a loved one, Father Lynch asks if they wish that an organ donation be made.

"Almost all people respond in a positive fashion, whether they say yes or no," Father Lynch said. "If they say yes, they can see good resulting out of their personal family tragedy. It helps them through the grieving process."

Father Lynch is especially involved in procuring corneas for transplants. He is one of 16 non-doctors in Wausau certified to remove eyes from

a cadaver, a process called cornea enucleation. Nurses, funeral directors and clergy are eligible to do the operation.

Father Lynch called the process "delicate but not difficult" and so far he has enucleated a dozen corneas.

"In the past I could heal with my presence, forgive sins through the sacraments and comfort with my words, but I couldn't do anything medically. Too often clergy are involved in problems, in counseling, and they don't ever see the end result. I see asking for organ donations as a concrete way for clergy to recognize their value and see success."

FATHER LYNCH SAID that when he started his ministry as a hospital chaplain 10 years ago, there was little public awareness about organ transplants. But he said giant advances in medical science over the past decade have made front-page news out of liver and heart transplant operations and he expects the trend to accelerate.

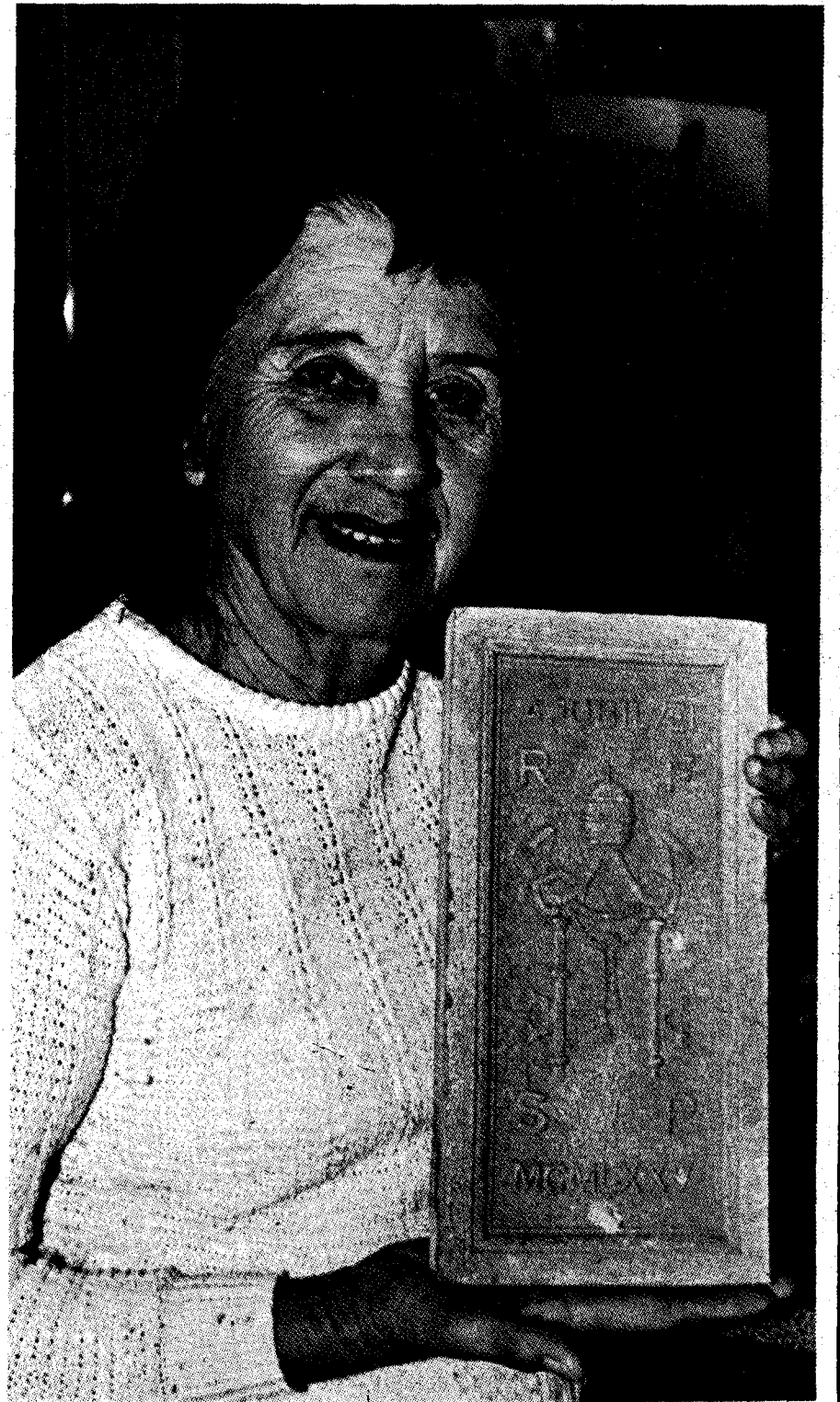
"We'll see a day when heart transplant surgery becomes common," he said. "Knowledge continues to expand dramatically, and surgical operations today make possible what was considered impossible yesterday."

According to Father Lynch's research, the Catholic Church has had little to say about the morality of organ transplants. In the 1940s, when experimentation with transplant surgery began, Pope Pius XII pronounced such surgery as morally acceptable.

"That is about all that has been said officially," Father Lynch said. "I might well have to write my own theology on organ and tissue donation if no one else addresses the subject."

Father Lynch is wholeheartedly positive about organ donations.

"IF THEY ARE DONE to benefit others, only good can result," he said. "It isn't a problem in my mind when a person continues to live because of



BRICK OF FAITH — Celia Suazo of Payson, Utah displays the brick from the Vatican Holy Door she received as a gift. She and other members of the San Andres Mission have been praying for a new church and she plans to donate the brick for the building. (NC photo from Sam Luero).

borrowed or manufactured parts. We are made in the image and likeness of God and medical advances are apparently a part of the Lord's plan for humankind."

The only moral problems seen by

the chaplain is if organs are for sale, and if transplant surgery is available only to an affluent few who can afford it. He said he expects to see national legislation address the problem.

the Saints *by Luke*

ST. BENEDICT II



BENEDICT, BORN IN ROME, WAS ACTIVE IN CHURCH AFFAIRS AS A YOUTH AND WAS A STUDENT OF SCRIPTURE AND SACRED MUSIC.

HE WENT ON TO SUCCEED ST. LEO II AS POPE IN 683, BUT HIS CONSECRATION WAS DELAYED NEARLY A YEAR AWAITING THE EMPEROR'S CONFIRMATION.

DURING HIS PONTIFICATE, HE SECURED A DECREE FROM EMPEROR CONSTANTINE THE BEARDED PERMITTING THE EXARCH OF RAVENNA TO CONFIRM PAPAL ELECTIONS, THUS ELIMINATING THE LONG DELAYS. BENEDICT WAS HIGHLY REGARDED BY CONSTANTINE, WHO SENT HIM LOCKS OF HIS SONS' HAIR AS A SIGN THAT THEY WERE THE POPE'S SPIRITUAL SONS.

BENEDICT WAS SUCCESSFUL IN BRINGING BACK TO ORTHODOXY MACARIUS, EX-PATRIARCH OF ANTIOCH, FROM HIS MONOTHELITISM AND HE RESTORED SEVERAL ROMAN CHURCHES.

HE DIED ON MAY 8, 685, IN ROME, AND WAS NAMED PATRON OF EUROPE BY POPE PAUL VI IN 1964. HIS FEAST IS MAY 8.

The best (yawn) sermon ever

By Hilda Young
NC News Service

A priest cousin of ours claims he has broken the laity's code on the comments we make about homilies after Mass.

Here's his decoder list:
"Your homily was over my head." Parent spent the better part of Mass chasing a 2-year-old around under the pew.

"THE BEST HOMILY I've heard for months." Thanks for fixing the sound system.

"I wish I could tell you how much I enjoyed that sermon." Spouse is gunning the engine in the parking lot.

"Do you have a copy of that sermon?" Husband and wife have made a bet on whether or not the homily was made up on the spot.

"Even my oldest son listened." Have that homily set in type and framed.

"I can't say I agreed with everything." The bishop will be calling

next week about the content of that sermon.

"You'll have to repeat that one again soon." Parishioners slept through homily.

"YOU MADE SOME interesting points." Counted how many times the same hand gesture was made.

"Your style is very consistent." Hopes it will have changed when he or she returns again in six months.

"Down to earth." Liked the joke. "How can you give a homily every week?" Suspects that sermon has been repeated three times in past three months.

"Liked the length." No homily that day.

"Are you coaching the associate pastor too?" How close to retirement are you?

"VERY INSPIRATIONAL." Didn't understand a word.

"That's very interesting." I told my priest cousin when he finished, "and very insightful and honest."

"What do you mean by that crack?" the priest smiled.