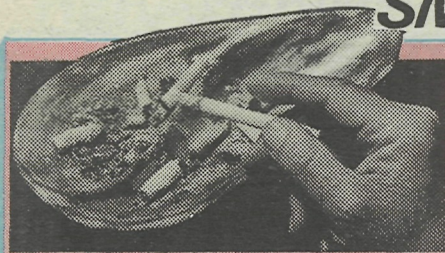


## SMOKING



Is it  
sinful?  
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## RECIPE FOR SUCCESS



Brother cooks for troubled kids  
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# THE VOICE

Abp. McCarthy  
visits  
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## FOR DEDICATED SERVICE TO CHURCH

# Laity get papal awards here

By Prent Browning  
Voice Staff Writer

It was standing room only at St. Mary Cathedral last Sunday as papal honors were bestowed on 37 South Floridians while another 63 Catholic lay leaders received the Archdiocesan Medal.

Archbishop Edward A. McCarthy conferred upon 18 laymen the Order of St. Gregory the Great, a pontifical knighthood reserved for persons distinguished by personal character and reputation, as well as notable accomplishments.

Receiving the St. Gregory Medal from the Archbishop were: Frank Mackle, Joseph Robbie, Joseph Fogarty, Eugenio Abello, James Kindelan, Donald Myers, Francis McDonough, Ferdinand Mahfood, Dan McCarthy, The Honorable Peter Fay, James Ward, Earl Quattlebaum, James McCaughan, David Walters, The Honorable Eugene Spellman, Frederick Hartnett, Armando Alejandro and Horacio Aguirre.

The Pro Ecclesia Et Pontifice Medal (for the Church and for the Pontiff) was presented to 16 women and 2 men and is the highest award given by the Vatican to the laity.

It is awarded in recognition of service to the Church and the papacy, is cruciform in shape and attached to a ribbon of the papal colors, yellow and white.

RECEIVING this medal were: Marjorie Fillyaw Donohue, Marie Palmer, Ruth McCarthy, Carrie Mastronardi, Delia Bertha Gonzalez, Florence Davis Hodapp, Joyce Masso, Alicia Marrill, Lloydine McGuinn, Terence Reilly, John

(Continued on page 8)



Alicia Marill, one of 18 lay Catholics who received papal Pro Ecclesia Medal at ceremonies in the Cathedral last Sunday, rejoices with her parents after the presentation. Marill was honored for her work as founder of Amor en Accion, a group that aids the poor in Haiti and the Dominican Republic. (Voice photo/Prent Browning)

## NATIONAL CONDEMNATION

# Reaction to anti-Catholic bigotry

By Marjorie L. Donohue

### Archdiocese Bureau of Information

Condemnation of the anti-Catholic pamphlets being distributed in Florida and across the nation by the Tony Alamo Foundation continued to increase this week as the National Conference of Christians and Jews in New York called on its 76 offices around the country to mobilize and counteract this newest wave of anti-Catholicism.

Jacqueline G. Wexler, NCCJ president in New York said the "libelous and irrational attacks" on the Catholic Church are too widespread to ignore.

"NONE OF THE charges in this scurrilous material could withstand the most minimal testaments of history or scholarship," she said. "As

non-sensical as the charges are the activities of this Alamo Foundation may stir anti-Catholic sentiments still present in some parts of American society."

A similar statement had been issued by Frank Magrath of the Florida Regional Office of the NCCJ when the pamphlets, "The Pope's Secrets" first appeared in South Florida last month. His statement was supported by leading Protestant and Jewish clergymen in Dade County.

Meanwhile during a radio talk show here on May 22, Alamo failed to justify a claim made in his pamphlets that the Bible refers to the Catholic Church as "a prostitute, the great whore, a cult."

During a half-hour interview by talk show host, Bev Smith, on

WGBS, which reaches some 30,000 listeners, Alamo said the charges are in several chapters of the Book of Revelations. When Smith, formerly an investigative reporter in Pittsburgh, pressed him to cite a Bible passage to support his claim, he said, "No other church on the face of this earth even comes close to the description that Revelations gives to the anti-Christ."

Noting that Alamo charges in the pamphlet that the Vatican owns billions of dollars, Smith queried him about his own assets, which she stated

Look for full coverage of Pope John Paul II's trip to Switzerland in the next issue of *The Voice*.

are estimated by the states of Arkansas and California to be about \$25 million. Smith said these are listed in the name of Alamo and his deceased wife, and not in the name of the foundation.

"THESE ARE figures released by federal government agencies run by the Vatican," Alamo replied, adding that he did not know the value of his holdings. "If so, it's for our people. Our people live well, above average. Our people live a lot better than Catholics do," he continued. "We're not living here (Alma, Arkansas) sumptuously in huge castles."

Alamo had refused to participate in an on-the-air debate with Miamian Henry Ferro, president of the South

(Continued on page 6)



# Cardinal Krol backs anti-porn campaign

NEW YORK (NC) — Cardinal John Krol of Philadelphia has called on Catholics to join an ecumenical campaign launched by a Presbyterian minister to combat pornography.

Religious leaders must give the issue increased attention, he said, because the "merchants of pornography" who formerly ignored moral principles are now directly "attacking religious authority, religious teaching and religious teachers."

Pornographic publications show sacrilegious depictions of Christ, Mary, priests, religious and, in at least one recent case, Pope John Paul II, he said in his keynote address at a conference held June 1-3 in New York, called by the anti-pornography agency, Morality in Media.

About 160 people representing more than 50 dioceses plus organizations such as the Knights of Columbus attended. They were asked to help launch an effort to be carried on in coordination with the National Consultation on Pornography and Obscenity, Inc.

This movement grew out of an initiative by the Rev. Jerry Kirk, pastor of College Hill Presbyterian Church in Cincinnati. He chairs a 15-member leadership group that is seeking to gather 1,000 Christian leaders in Cincinnati Sept. 6-7 to unite the Christian community in combatting pornography.

Four more national conferences for Catholics are projected: Chicago, 1985; Omaha, Neb., 1986; New Orleans, 1987 and Los Angeles, 1988.



**NURSES STRIKE.** Striking nurses picket outside St. Mary's Hospital after about 6,000 members of the Minnesota Nurses Association voted the night before to walk off their jobs at 15 Twin Cities hospitals. Nurses at St. Joseph's hospital in St. Paul also walked out in the job action, one of the largest nursing strikes in U.S. history. (NC photo)

## News at a Glance

### Fr. Bryce urges anti-abortion funding clause

WASHINGTON (NC) — Father Edward M. Bryce, director of the Bishops' Committee for Pro-Life Activities, has urged the Senate to retain an anti-abortion funding clause in the defense spending authorization bill. As approved by the Senate Armed Services Committee, the legislation contains a clause saying "funds available to the Department of Defense may not be used to perform abortions except where the life of the mother would be endangered if the fetus were carried to the term."

### Church still active in labor issues bishop

NEW YORK (NC) — Church concern for labor issues is as great today as in past decades when some bishops and "labor priests" held greater prominence as supporters of the union movement, Bishop Thomas J. Murphy of Great Falls-Billings, Mont., said in an interview June 3. He said issues were "more simply identified then," but that church response has been equally apparent in recent situations such as the closing of the steel plant in Youngstown, Ohio, and the resulting unemployment and suffering for the community at large. Bishop Murphy said Catholic interest in labor issues also had been shown by widespread attention given to Pope John Paul II's 1981 encyclical "Laborem Exercens."

### Pennsylvania Catholics unhappy with abortion ruling

(UNDATED) (NC) — The Pennsylvania Catholic Conference has expressed disappointment at a ruling by the 3rd U.S. Circuit Court of Appeals, Philadelphia, striking down parts of Pennsylvania's Abortion Control Act. On May 31, the court knocked down requirements which allowed higher state employee insurance rates for abortions, called for doctors to provide detailed information on the condition of the fetus, provided for a 24-hour waiting period before abortion and demanded that a second physician be present to try to save the aborted baby. But the court also upheld the requirement that a child born alive through an abortion be protected, a demand that abortion clinics provide public reports of ownership, and a requirement that a minor get the consent of a parent, or a court order, to obtain an abortion.

### British bishops ask government to protest apartheid

LONDON (NC) — British Catholic bishops asked their government to protest apartheid, white-ruled South Africa's system of racial segregation, during a June 2 visit to Great Britain by South African Prime Minister P. W. Botha. "We must deplore with the utmost clarity the manifest injustices of the present regime in South Africa," the bishops of England and Wales said in a May 31 statement. They asked the government to tell Prime Minister Botha that many Britons feel "moral revulsion" toward those injustices.

### Bishops oppose gay discrimination bill

BOSTON (NC) — The Catholic bishops of Massachusetts have opposed a bill which seeks to eliminate "certain discrimination on the basis of sexual preference." In a statement on the bill, which has been filed in both houses of the state Legislature, the bishops said "experience has shown that the passage of legislation of this type will be seen by many as a step toward legal approval of the homosexual lifestyle." The bishops emphasized the distinction between what they called "unjust discrimination (the arbitrary limitation of human rights)" and the "necessary limitation placed on the exercise of human rights" when they would interfere with the rights of others in society.

### Supreme Court upholds immigration standards

WASHINGTON (NC) — The Supreme Court June 5 unanimously upheld strict standards for refugees who cite fear of persecution as grounds for avoiding deportation. The court ruled 9-0 that Congress did not intend to make it easier for aliens to remain in the United States when it amended the immigration law in 1980. The law requires the attorney general to "withhold deportation" if an applicant demonstrates a likelihood of persecution. The court upheld the interpretation that an alien must prove "a clear probability" that he would be singled out for persecution if he were deported to the country of his origin.

### Pontifical academy announces advances in leprosy treatment

VATICAN CITY (NC) — New Advances in the treatment of leprosy, including an experimental vaccine and techniques which also could add to the understanding of cancer and other diseases, were announced by the Pontifical Academy of Sciences June 4. The vaccine, which faces up to 10 years of testing and evaluation, was developed by Venezuelan Dr. Jacinto Convit, who worked with animals infected with the bacteria said, is especially vital to research because the bacteria that cause the disease cannot be cultivated in the laboratory.

### Divisions among churches damage evangelical efforts, Pope says

VATICAN CITY (NC) — Divisions among Christian churches "damage efforts to spread the Gospel to each person," Pope John Paul II told 10 young Orthodox students June 4. During a Vatican audience with the students, who were in Rome to study Catholicism, the pope urged work and prayer for full union among Christians. "This diversity, which touches fundamental questions, can divide and unfortunately has led to divisions which not only openly contradict the will of Christ, but also are a scandal to the world and damage efforts to spread the Gospel to each person," he said.

### Priest says Pope leaves Koreans with positive church image

VATICAN CITY (NC) — Pope John Paul II left many non-Catholic South Koreans with a better image of the church than they had before, said a South Korean priest who helped arranged the pope's May 3-7 visit. But now the country's small Catholic population has to live up to that image, which may be "too beautiful," said Father John Chang, 50. "Before, the pope was an abstraction to most Koreans, just an authority symbol," Father Chang said. "But now people in my country have seen him as a personality, a good man with the heart of a pastor."

### Social standards hostile to family life, archbishop says

MACKINAC ISLAND, Mich. (NC) — Americans live in an atmosphere of social standards which are becoming increasingly hostile and threatening to family life, Archbishop Edmund C. Szoka of Detroit told a state meeting of the Knights of Columbus. Speaking on the convention theme, "Family, Soul of Society," in his homily at an opening Mass, the archbishop listed several reasons why family life is being eroded. He said he was proud of the Knights of Columbus for their long-standing support of family life.

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## 'HERALDS OF THE LORD'

# New lay ministers sent forth

By Prent Browning  
Voice Staff Writer

Calling them a sign of the "spirit moving in the Church" Archbishop McCarthy commissioned 27 new Ecclesial Lay Ministers at a special Mass recently at St. Mary Cathedral.

The ceremony also included the admission of lay ministry candidates into the two-year program and the renewal of commitment of formerly commissioned Ecclesial Lay Ministers.

Dr. Mercedes Scopetta who is retiring after seven years as volunteer director of Lay Ministry for the Archdiocese was recognized for her service by the Archbishop.

**THE CANDIDATES**, divided into two groups, Hispanic and non-Hispanic, came forward to the altar area where they each received a candle and then formed two lines in the cathedral's central aisle.

Next while their pastor or the person sponsoring their ministry stood behind them the Ecclesial Lay Ministers were commissioned.

The Archbishop formally asked for their willingness to commit themselves and the willingness of their sponsors to support their ministry and then led in a prayer to the Holy Spirit.

Twenty-seven persons were commissioned altogether from 5 different parishes. Twenty persons were commissioned from St. Rose of Lima parish in Miami Shores.

The lay ministry program which is being expanded to three years includes classes in theology, scripture, and some practical ministry experience.



Lay ministers receive a candle at altar during commissioning ceremonies at the Cathedral. (Voice photo by Prent Browning).

**IN ADDITION** 24 Ecclesial Lay Ministers renewed their five year commitment at the ceremony.

The Archbishop congratulated the newly commissioned Lay Ministers following the liturgy, saying that their commitment was a sign of "the Spirit moving in the Church."

"It (their commitment)," he said, "is the realization that the Catholic's first profession, first career, is not to be a businessman, a housewife, a carpenter, a secretary or whatever — it is to be a herald of the Lord..."

The Archbishop also complimented Dr. Scopetta for her years of service.

**THE LAY MINISTRY** program,

he said, will forever bear the imprint of "her imagination, creativity, sensitivity and spirituality."

"She and those around her have conceived formation as being not only by word but by practice, witness, and experience of the kingdom so alive in their hearts."

The Archbishop has appointed Zoila Diaz of the Lay Ministry Office to become the new director, charging her to continue "to form God's people with the unique talents God has given you."

Following the ceremony the congregation was invited to a buffet reception in Dr. Scopetta's honor at the Pastoral Center.

Listed below are the names of the newly commissioned lay ministers:

**St. Rose of Lima, Miami Shores:** Marion Bailey, Mary Alice Blake, Claudine Bowes, Claire Churchill, Lynne M. Fernans, Rosalie Field, Juliette Frazer, Sally Jones, Ann Keys, Patricia Knoepfler, Victoria Martyna, Patricia McKenney, Charles Mennes, Evelyn Mennes, Linda Mennes, Louise Purcell, Joseph Riva, Marilyn Riva, Patricia Sheehan, Mary Jane Spore; **Gesu, Miami:** Theresa Davis; **Holy Spirit, Lantana:** Barbara Straley; **Office of Lay Ministry:** Maria Canton; Myrna Gallagher; **St. Henry, Pompano Beach:** Anna Smyth, John Smyth; **St. Timothy, Miami:** Lois Taylor.

## 'Thank you' to police and firemen

They are sometimes the butt of controversy and criticism but last Sunday police and firemen from all over South Florida gathered at St. Mary's Cathedral to receive a "thank you" for their sacrifices and services.

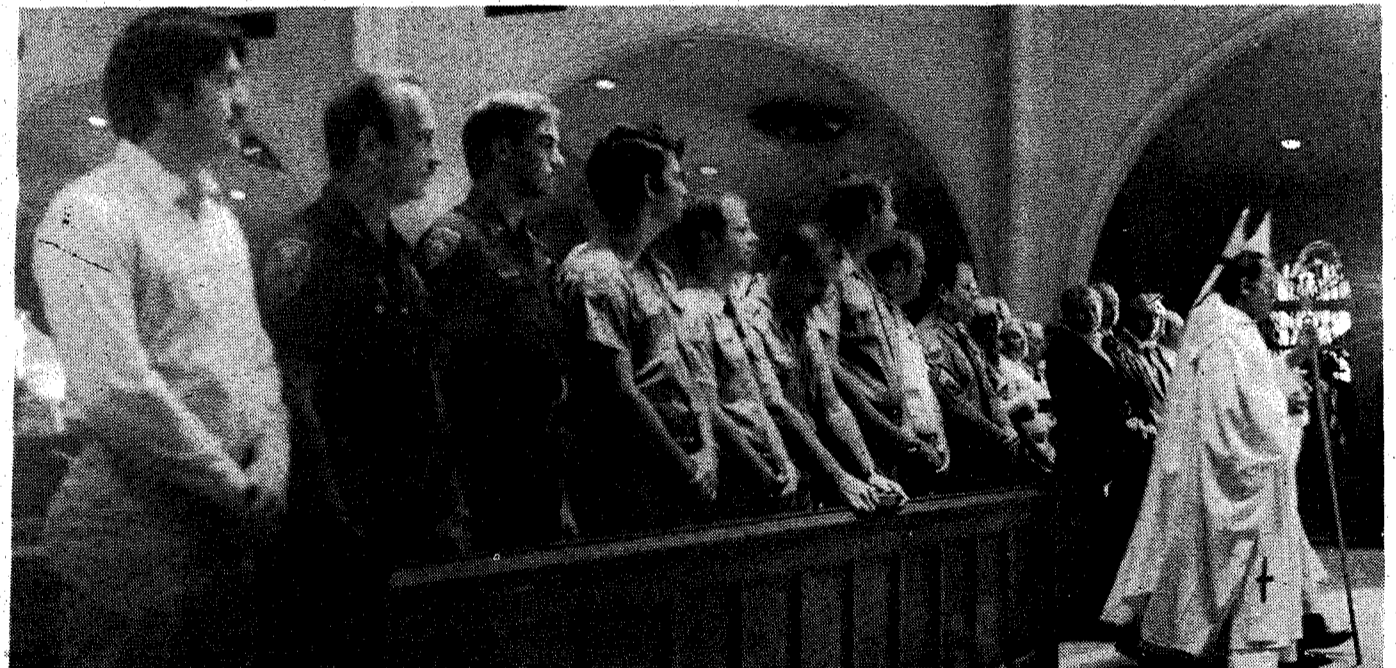
Law enforcement officers and firemen lined the pews in uniform during a special Mass sponsored by the Greater Miami Guild of Police and Firemen.

Archbishop Edward McCarthy, Fr. David Russell, a professor at St. Vincent de Paul Seminary, and Federal Judge Peter Fay expressed their gratitude and acknowledged their unique role in the community during the Mass and a breakfast that followed in the Archdiocesan Hall adjoining the cathedral.

**JUDGE FAY** told the group at the breakfast that there are no more essential professionals in the community and yet none are taken more for granted.

Although there have been technological advances over the years it is always the man who must put his life on the line, he said.

"We have no robots who can fight the gun battles and the blood that spills is that of a loyal caring neighbor," he said.



Policemen and fire fighters in front rows at Cathedral called 'Good Samaritans' by Archbishop. (Voice photo by Laurie O'Steen).

Judge Fay spoke of his own personal gratitude for the Fire-Rescue Unit that saved his son's life after he fell, climbing a tree, and stopped breathing.

Archbishop McCarthy during the Mass compared their work with the example of the Good Samaritan in

the New Testament.

In an impassioned tone Fr. Russell spoke to the congregation of the need for the Holy Spirit to come into everyone's lives, especially in stressful jobs such as firemen and law enforcement officers have.

**THE HOLY SPIRIT** is not something that is outside of our lives, he said, and those involved in the Catholic Church have a unique advantage.

"You are no ordinary policeman or firefighter. You are baptized, you are confirmed, you are anointed. You are different."

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# Smoking — could it be sinful habit?

By Liz Armstrong  
 WASHINGTON (NC) — U.S. Surgeon General Dr. C. Everett Koop, the nation's top health officer, has crusaded against what he sees as the unhealthy phenomenon of violent video games and TV shows.

Now, he is campaigning against smoking and what he believes are its dangers, not only to smokers themselves (he estimates that some 50,000 deaths in 1983 were caused by smoking) but to their families and co-workers as well.

The issue of smoking is not new to Americans — or Catholics. For example, in their 1981 pastoral letter on health, the U.S. bishops urged rejection of smoking along with overeating and abusing drugs and alcohol. And cigarette packages have long contained warnings about smoking.

Some theologians have said smoking should be considered a sin since it involves an addictive drug, nicotine, abuses the body, foreshortens most smokers' lives, is offensive to others and gives bad example, especially in the case of clergy and religious who counsel others to use self-restraint and control in their lives.

Like drunk driving — under new attack by citizens' groups and the bishops of New York state — smoking in public prompts strong opposition.

"We estimate that between 80 and 90 percent of chronic lung disease in this country is directly attributable to cigarette smoking," Koop said in May announcing his latest findings.

"Cigarette smoking is causally related to chronic obstructive lung disease, just as it is to cancer and coronary heart disease," according to the surgeon general, a respected pro-life

leader before being named to his government post.

Koop also had some strong words about the effects of smoking on non-smokers.

"The evidence is very solid" that non-smokers exposed to smoke suffer lung disease as well, Koop said.

***'It can be a moral question.. not just in regard to one's own health. You have a consideration of altruism, too.'***

His report likewise cautions parents: "An association exists between parental smoking in the home and an increased rate of respiratory symptoms among children..."

An article in the New England Journal of Medicine reported earlier this spring that children of smokers have higher levels of nicotine in their bodies than their counterparts from non-smokers' households; researchers also discovered that nicotine levels in babies of smokers were equal to those of adult light-smokers.

The Tobacco Institute discounted the Koop report, citing information from an earlier government report that found the effect of smoke on non-smokers to be "negligible to quite small."

Koop said some 80 studies extend beyond U.S. borders.

"Non-smokers exposed to tobacco smoke at work have detectable im-

pairments of lung function equivalent to smoking as many as 10 cigarettes per day," advised Donald T. Wigle, chief of the non-communicable disease division for the Bureau of Epidemiology of Health and Welfare Canada, a national agency. Wigle, in a letter in Maclean's magazine, also said that "risk of lung cancer is substantially increased — up to 3.4 times — among non-smokers married to smokers."

Catholics have discussed smoking at least since a 1964 U.S. surgeon general's report on its hazards. In 1964: — The Archdiocese of Milwaukee banned smoking in its high schools.

— The Catholic Review, Baltimore archdiocesan newspaper, urged clergymen, as moral leaders, to quit smoking.

— A theologian, Father Aloysius J. Welsh, raised the issue of whether smoking can be a sin. The late Bishop Thomas K. Gorman of Dallas-Fort Worth, Texas, had a quick response to that idea: "That's not a sin," he told NC News in an interview — while smoking a cigar.

Father Welsh, now Msgr. Welsh, of Sacred Heart Parish, Newark, N.J., said he still believes "immoderate smoking could be immoral." Smoking "is not a health question," he said. "It can be a moral question"

and "not just in regard to one's own health. You have a consideration of altruism, too," because of the reports of harm to non-smokers, he added.

In 1983, New Jersey GASP (Group Against Smoking Pollution) criticized the Vatican for allowing a tobacco company — Phillip Morris, Inc., to sponsor the Vatican art exhibit which toured the U.S.

Currently, the Catholic bishops of New York State are concerned about another social dilemma: drunk driving.

Citing the Catholic Church's call for consistency in protecting life, the bishops have urged the state to increase the age for legal drinking to 21.

"There is strong evidence that such a law will not only directly reduce the harm now caused to youngsters who drink and drive but it will also prevent a great deal of suffering and loss felt as a result of accidents caused by the drunken driver," said J. Alan Davitt, executive director of the New York Catholic Conference, representing the bishops.

The U.S. bishops' health care pastoral has some succinct advice for society as it deals with such concerns:

"Out of gratitude and reverence for the unique sanctity that is ours, we must choose life and health, not death and sickness."

## St. Vincent Hall reopens outreach clinic

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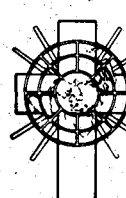
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6/84



# Diversity among religious defended by Abp. Quinn

WASHINGTON (NC) — Archbishop John R. Quinn of San Francisco defended diversity before a national organization of religious, many of whose members question whether there is not too much departure from essential in religious life.

Archbishop Quinn, who last year was named by Pope John Paul II to head a papal commission to study religious in the United States, spoke at the opening session of the national meeting of the Institute on Religious Life.

The institute, which counts about 22,000 members, met June 1-3 at The Catholic University of America.

More than 250 religious, mostly nuns clad in traditional habits and veils, attended the meeting.

Throughout his address Archbishop Quinn stressed the need for diversity in Religious life. He said that church norms call on religious orders to adapt their rules and lifestyles to changing demands of their apostolates, to different physical and psychological characteristics of their members, and to the specific social and cultural situations that they face.

**THESE FACTORS**, as well as the distinct original charism or gift of each religious order, result in many diverse ways in which religious can follow the same general norms of the church for religious life, he said.

While some later speakers at the meeting questioned whether many American religious today are still living the essential elements of religious life, Archbishop Quinn vigorously rejected that view in response to questions following his talk.

Dominican Mother Assumpta Long from Nashville, Tenn., who was to be a featured speaker two

days later, opened the question-answer session by referring to a document addressed to U.S. religious, "Essential Elements of Religious Life." It was issued by the Vatican last year when the Quinn commission was appointed.

She suggested to the archbishop that "the majority of (U.S.) religious do not consider 'Essential Elements' to be essential."

"I don't have the same impression," Archbishop Quinn responded.

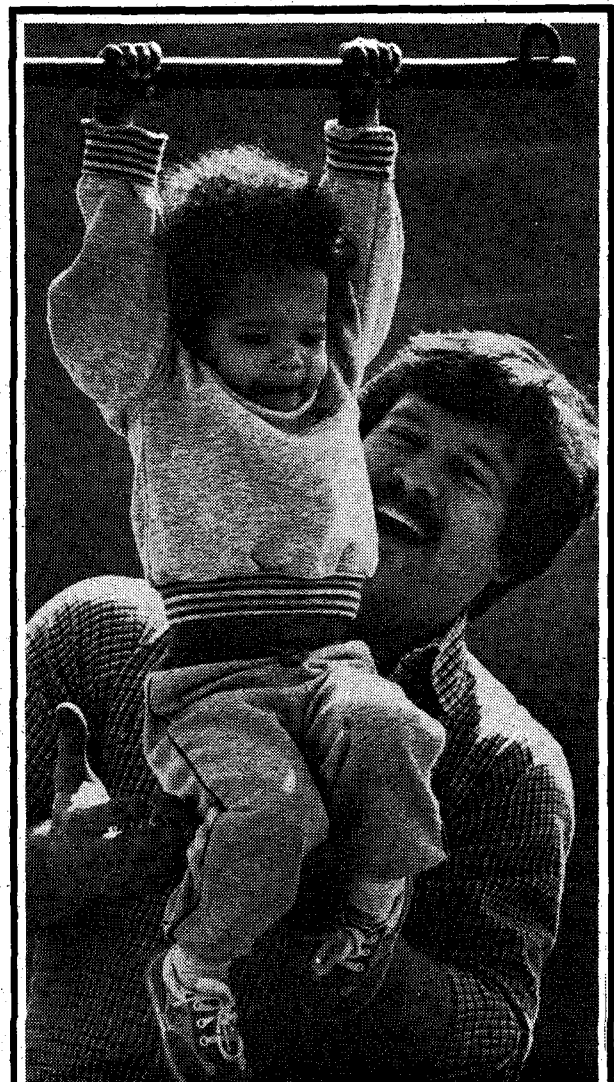
"The Holy Father in his letter (establishing the commission) said that the essential elements are lived in different ways in different institutes (religious orders)," he said. The pope also said that they are lived in different ways "in different cultures," he added.

"The difficulty is not whether they are essential," said Archbishop Quinn, "but how to live them in different ways and still be within" what the church wants from religious.

Jesuit Father John Hardon, another featured speaker later in the meeting, asked Archbishop Quinn whether "one of the main reasons" behind the papally mandated study "is that so many institutes have 'de facto' departed from 'Essential Elements.'"

**THE ARCHBISHOP** answered that he did not view his role as "an accusatory one," but rather one of helping the U.S. bishops carry out a work "of service to the great body of religious who are in fact faithful to the church."

Archbishop Quinn granted that "there are some, yes," who are opposing church norms, "but that is not the great, large body."



**FATHERLY SUPPORT** — Two-year-old Abby Larr gets a little support from her dad, Mike, as they enjoy an afternoon in Franklin Park in Plainfield, Ind. Many dads will enjoy a day with their children this Sunday as Americans observe Fathers' Day. (NC photo)

## Study: South leads in getting new priests

WASHINGTON (NC) — Southern states are recruiting men for the priesthood at a better rate than elsewhere in the country. The worst rates are in the far West and New England.

The high rate in the South "took us by total surprise," said Dean Hoge, one of the researchers who uncovered the data. He offered several possible explanations for the phenomenon, including higher priest-to-people ratios, more traditional religious values and the minority position of Catholics in that part of the country.

Hoge, Father Raymond Potvin and Kathleen Ferry, sociologists at the Catholic University of America, are co-authors of the recently published book, *Research on Men's Vocations to the Priesthood and Religious Life*, which included the regional data along with a wide range of other research on vocations in the United States.

**USING EASILY** obtainable figures for transitional deacons — seminarians in their final year of preparation for the priesthood — the researchers found that between 1978 and 1982 the highest ratio of deacons to total Catholic population occurred in North Carolina, Tennessee, Kentucky and Alaska.

They said an exception to the general pattern of low vocation rates in the

West and Northwest was the high rate for sparsely populated Alaska. This was due to successful programs of recruiting priests from the outside in two of the Alaska's three dioceses, they said.

Breaking the figures down into the 13 regions established by the National Conference of Catholic Bishops, the researchers found that Region IV (Atlantic states from Delaware and Maryland down to Florida) and Region V (Alabama, Mississippi, Louisiana, Tennessee and Kentucky) averaged about 2.2 transitional deacons per 100,000 Catholics during the years studied.

**BY CONTRAST**, the median group (Region IX — Kansas, Nebraska, Missouri and Iowa) had 1.5 transitional deacons per 100,000 Catholics. The New England region ranked second from the bottom with 1.1 per 100,000, and the lowest region — Hawaii, California and Nevada — had only 0.9 per 100,000.

"Empirically, we don't know the reason," Hoge said. "Very likely it is because the South is more traditionally religious. Its whole culture hasn't gone through the counterculture of the 1960s... The South is the most conservative region of the nation on many social attitudes, and it is the region with the overall highest rate of church attendance."



Father Bruce Ritter

## CORRUPTED YOUTH

In the jargon of the street he's known as rough trade and he plies his wares, himself, up and down the Strip. He is fifteen and looks eighteen and he's seen the elephant, he's seen it all.

We faced each other across my desk casually, relaxedly while I carefully arranged my face and my eyes and my mind, so that nothing I said or did or thought or felt for the next hour was spontaneous or unconsidered. He offhandedly, with the practical skill that needed no explanation, probed for my weaknesses, inspecting my jugular with the guileless eye of the corrupted young. Slow waves of depravity and innocence washed in shadows of darkness and light across his face.

He used the shreds of his innocence with a kind of detached hapless malevolence to evoke my sympathies. By turns he was cynical and calloused, winsome and desperate—and for knowing moments at a time, even vulnerable. He drifted in and out of reach, in and out of touch, constantly probing, watching for the moment of advantage.

The Strip is the slimy underbelly along the beach in Fort Lauderdale—a stretch of porno parlors, strip joints, cheap bars, fleabag hotels—home for thousands of drifters, hookers, and pimps. At night, the crowds of castoffs and

nomads and derelicts mingle with the affluent crowds from the high rent districts and suburbs. A lot of kids go there to make their living. Like the boy across my desk.

*"He plies his wares, himself, up and down the Strip."*

You don't say very much to kids like that. It's always much more a thing of vibes and perceptions and boundaries. The trick is to offer what he needs at that moment and that's rarely a lot of God talk. It's enough if he knows why you do it. This kid's needs were simple enough: a place to live, some safety, some food. What complicated the essentially simple immediacy of it all was our "no strings" love. He wanted to pay for it. That's what he always had to do. That's how the game is played.

*"Maybe that child, who was never a child, will become a child. Maybe."*

We play the same game with God all the time. We don't like His "no strings" love for us either, particularly if the "us" includes a depraved innocent, a vomit-splattered derelict or a pimp with a stable of children whom he rents by the hour. We try desperately to climb up out of the "us" by being good, by being better, by deserving more. We demand that God love us because we are good; and we are good to make God love us. We have to pay for it. That's the way we've always played the game. And to know that God loves us *not* because we are good, but to make us so, is sometimes unbearable. Because as He loves us, so we have to love "us," all of us.

And so I try to love the kid across my desk in a way he really can't understand. But grace does, and God working in a depraved and empty and terrified heart does and maybe, just maybe, the innocence will return to that face and he will take his eyes off my jugular and stop pushing his toe into my foot under the desk. Maybe that child, who was never a child, will become a child. Maybe.

He is yours and mine. Like it or not, he is part of us. Thanks for your own "no strings" love—your help.

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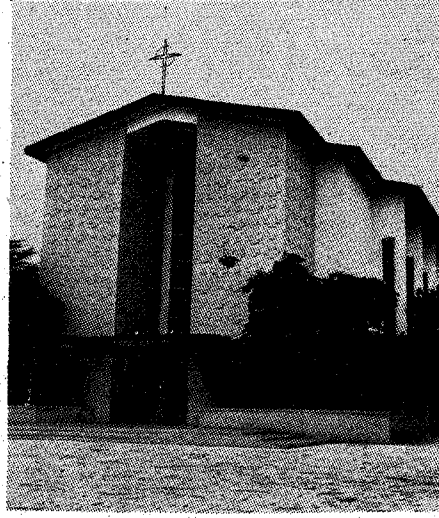
Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House, which operates crisis centers for homeless and runaway boys and girls all over the country.



## Corpus Christi celebrates 25th

Corpus Christi parish will celebrate the 25th anniversary of the church on Corpus Christi day, Sunday June 24 at 10:30 a.m. Mass. All former members of the parish and former pastors and priests are invited to attend the special Mass to be concelebrated by Archbishop McCarthy, Msgr. Joseph O'Shea, parish founder, and other priests.

After Mass will be a family picnic with prizes, American and Spanish food, from 11 a.m. to 9 p.m. at the church, 3220 NW 7 Ave., Miami.



CORPUS CHRISTI CHURCH

## Mass for Fr. LaCerra's mother

A Mass of Resurrection was celebrated on June 2 in St. Mary Cathedral for Mrs. Laverne LaCerra, mother of Father Gerard LaCerra, Chancellor and Vicar General of the Archdiocese of Miami.

Father LaCerra, also rector of the Cathedral, was the principal celebrant of the funeral Mass for his mother who died unexpectedly on May 31 at St. Joseph Towers, Lauderdale Lakes. She was 69.

Archbishop Edward A. McCarthy presided at the Mass concelebrated by Auxiliary Bishops John J. Nevins and Agustin Roman and 80 priests of

South Florida.

Mrs. LaCerra's three other children, George and Donald of Fort Lauderdale and Mrs. Arlene Gallie of Tampa presented the Offertory gifts. Scripture readers were Mrs. Stephanie LaCerra and Thomas Burns.

Music during the Mass was sung by the Cathedral choir under the direction of Sister Mary Tindel, O.P. parish music director.

A resident of Fort Lauderdale since 1944 Mrs. LaCerra was formerly a member of Our Lady Queen of Martyrs parish where she was a religious education instructor. She had been employed at the Broward County Juvenile Detention Center and at the Broward County Schools Testing Center. Illness two years ago had forced her to curtail her activities, which had in earlier years included the St. Anthony Home and School Assn.

Archbishop McCarthy, who gave the final blessing, expressed the sympathy of the Archdiocese of Miami to the LaCerra family and quoting from Scripture described Mrs. LaCerra as "a valiant woman" pointing out that her motherliness extended to many of the Archdiocesan priests.

Burial was in Our Lady Queen of Heaven Cemetery, Fort Lauderdale.

## Reaction to anti-Catholic bigotry

(Continued from page 1)

Florida Chapter of the Catholic League for Religious and Civil Rights, who was in the radio station's studio.

Ferro pointed out that Alamo "is very careful who he defames. He perpetuates his own ideas of what he feels as facts. All his references are to books written by him or those with

similar feelings. In Alma they have basically taken over a town. Alamo followers are not allowed contact with outsiders other than to witness," he stated.

According to Ferro, an attorney, the Holy Father has no legal access to the courts in this country.

"WITHIN THE legal system of the U.S. the theory behind group defamation or group slander is not recognized within the laws," Ferro continued. "The Catholic League plans to introduce legislation in every state that will create a form of civil action providing legal recourse for group defamation, libel or slander," Ferro declared.

Burial was in Our Lady Queen of Heaven Cemetery, Fort Lauderdale.



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# A visit to colorful Ireland



Abp. McCarthy

## The Ordination

My dearly beloved:

I am in the air again. Appropriately, this time on Ascension Thursday. I am aboard an Air Lingus 747 over the scattered, cotton-like clouds and the white caps on the blue ocean 33,000 feet below. The aircraft has a little silver tablet at the entry indicating it is the flagship on which our Holy Father flew to Ireland and then to the United States in 1979.

I am returning from the happy experience of ordaining a new priest for our Archdiocese, visiting the seminaries where six young Irishmen are preparing to become Miami priests, and seeking to enlist additional candidates to help us meet our shortage of 500 priests.

The young man I ordained is Sean Hyland who, after July 2, will be the new Associate Pastor at St. Patrick's, Miami Beach. He studied at St. Peter's Seminary in Wexford, where we have two other seminarians, Flix Cronin and Martin Pinder. I brought both of them tickets to come to the States this summer. We have found it important to give the Irish seminarians an opportunity to become familiar with American ways.

As an alumnus of the seminary at Wexford, Father Hyland follows the footsteps of a number of distinguished other alumni now serving in our Archdiocese, including Monsignor Noel Fogarty and Fathers Joseph Currid, Seamus Dolye, Richard Murphy, Gabriel O'Reilly and Seamus O'Shaughnessy.

The ceremony was held at Father Hyland's home parish of St. Senan's, in Enniscorthy, near Vinegar Hill where many an Irishman shed blood for his faith and country. The street where the church is located was festooned with colorful flags and banners. The church was comparatively small, which gave a certain intimacy to the ceremony. There was good singing by the choir and good participation by the congregation. There was an evident spirit of awe and of joy at the native son being anointed with the oils of the priesthood.

In my homily I had an opportuni-

ty to bring greetings from all the members of our Archdiocese. I expressed the profound gratitude we have for the zealous and unsung men of faith who make up one third of our diocesan priests and who have played and are playing a key role in the development and current ministry of our beloved Archdiocese. I also explained how desperately we continue to need Irish priests to help us respond to the overwhelming opportunities for service the Lord in His providence is sending our Archdiocese.

After the ceremony, there was a

Patrick's in Carlow, St. Kieran's (Kilkenny), St. Patrick's (Thurles), St. John's (Waterford), and St. Peter's (Wexford). I visited as well the renowned St. Patrick's in Marynooth that primarily serves the Irish dioceses but currently is also educating a seminarian for us.

I was proud to read in "The Carlovian," Carlow's magazine, of a report on the visit of their Rector, Father Matthew Kelly to the United States. Referring to our St. Vincent Seminary he says, "We met the Rector who was proud to show us what must be the nearest thing to the per-

**'It is a powerful faith experience to walk on the land that has been reddened for centuries with the blood of martyrs, to see the signs of faith... in the wayside shrines and contemporary crucifixes, statues and paintings that adorn modern homes...'**



joyous reception and dinner at a nearby Catholic girls high school.

### Visit seminaries

I used the occasion to visit the seminaries where we have young Irish candidates for the priesthood. There are a number of such seminaries, old venerable gothic stone institutions, now only partly filled. Most of them were founded originally not to prepare priests to serve in Ireland, but to prepare thousands of heralds of the faith who poured forth from this isle not that much larger than our Archdiocese and carried the faith to America, Australia, Africa and many other lands.

Among the portraits of the graduates hanging in the corridors of these institutions, I found the photo of many of the priests who are now serving in our Archdiocese as I visited All Hallows in Dublin, St.

fect Seminary on this earth."

I also was put in contact with three young men who may be interested in studying for Miami. At each seminary I asked the Rector to keep us in mind should he be approached by a prospective seminarian. I was told that among the most effective vocation recruiters are our own Irish priests on home visits, who can speak from experience about the need and the opportunities and the attractiveness of ministry in Florida.

Throughout the visit, my gracious hosts escorting me in a borrowed Pugeot, getting sixty miles on a gallon on its diesel engine, was an Irish priest, and his household, who formerly ministered in our Archdiocese, Father P. J. Nolan. At one time there were three Father Nolans—all brothers—serving in the Archdiocese. Father Joseph, a Holy

Ghost Father, died suddenly while serving at St. John the Baptist Parish. He had previously been a missionary in Africa.

He was known for the great quantities of food and clothing that he collected for shipment to Haiti. Father Tom was assigned to St. Thomas the Apostle Parish. There he was involved in a tragic automobile accident. It involved a brain injury and he has become incapacitated. I was able to visit him at the institution where he is confined in Enniscorthy. Father P. J. Nolan was serving at St. Lawrence Parish when he returned to Ireland with his brother.

### Irish Lore

Father P. J. introduced me to some of the fascinating history and lore and character of the Emerald Isle. I met many men and women in the country villages with sparkling Irish wit that often is at their own expense.

I was reminded of my first visit to Ireland. "So this is God's country," I said to a dockhand. "Yes, Father," he replied, "and the devil's own people." And when I thought I had traced my relative sin County Kerry, I was told with a grin, "Father, sometimes it is best to let dead dogs lie."

The signs of suffering for God and country are everywhere. There are plaques on many homes saying that there, in modern times, a man had been killed by the British. There are the nine stones that mark the spot where nine Irish patriots were massacred centuries ago. There are the ruins of medieval churches.

There are stories which Father P. J. insists are true — the long driveway we viewed that had to be abandoned because it is covered with grass that cannot be removed. Whatever is done, the grass grows back the next day. This happened after a Protestant father shot his convert son the day he was ordained a Catholic priest.

There was the man who had

(Continued on page 8)

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## Catholics here get papal honors

(Continued from page 1)

Winters, Georgia Ulseth, Dr. Mercedes Scopetta, Virginia Fogarty, Elizabeth Robbie, Susan Blum, Mimi Reilly, Margaret Robinson and Patricia Fay.

The Primum Regnum Dei medal of the Archdiocese was initiated by the late Archbishop Coleman F. Carroll in 1965 in recognition of "meritorious service" to the Archdiocese of Miami.

The 63 persons who received the medal this year are:

John Perrotti, Boystown, Miami; Claudio Mendoza, Little Flower, Coral Gables; Bernard Grall, St. Ann, West Palm Beach; Juan R. Roig, St. John Bosco, Miami;

Margaret Robinson, St. Louis, Miami; Kathy Eiland, St. Louis, Miami; Arthur Wiles, San Pablo, Marathon; Thomas E. Woolbright, St. Vincent Ferrer, Delray Beach; James Gates, St. Vincent, Margate; Alice Falconer, St. Vincent; Margate; Ann Swink, St. Raymond, Miami;

Albert Faulkner, St. Peter, Naples; Rose Venezia, St. Luke, Lake Worth; Joseph Grammatteo, St. Kieran, Miami; Albert Fowler, St. John Fisher, West Palm Beach; Anne Sorrelle, St. John Fisher, West Palm Beach; Robert Sorrelle, St. John Fisher, West Palm Beach, (Migrant Missions Work); Francis B. Geary, St. John Fisher, West Palm Beach;

Thomas Johnston, St. Henry, Pompano Beach; Martha Shonter, St. Francis of Assisi, Riviera Beach; George Dahlem, St. Clement, Fort Lauderdale; Paulino Nunez, St. Cecilia, Hialeah; Mary Iacobelli, St. Bernadette, Hollywood; Arthur Soares, St. Bernadette, Hollywood; Geraldine Champney, Sacred Heart, Homestead; James Higgins, Our Lady Queen of Heaven, North Lauderdale; Oda Higgins, Our Lady Queen of Heaven, North Lauderdale; Margaret Watson, Our Lady of Lourdes, Boca Raton; Leonard Woehike, Our Lady of Lourdes, Boca Raton; Lila Muina, Our Lady of Divine Providence, Miami; Katherine Labelle, Nativity, Hollywood; George Ahern, Holy Family,

North Miami; Paul Turcotte, Corpus Christi, Miami; Joseph O'Clare, Annunciation, West Hollywood; Patricia O'Clare, Annunciation, West Hollywood; Albert Galvan, St. Philip Benizi, Belle Glade; George Zins, St. William, Naples; Guy Keter, St. Juliana, West Palm Beach; Dr. Donald Ross, St. Jude, Boca Raton; Joseph Schott, St. Joseph, Stuart; Arthur Gallagher, St. Joseph, Stuart; Katherine Gallagher, St. Joseph, Stuart; Clarence Smith, St. Joan of Arc, Boca Raton; Alexander Puma, St. Augustine, Coral Gables; Robert Hansen, St. Anthony, Fort Lauderdale; Samuel D'Anna, St. Mark, Boynton Beach; Joseph Mazanek, St.

(Continued on page 9)

## Abp. recalls visit to colorful Ireland

(Continued from page 7)

usurped a healing gift that was supposed to belong to a relative. Suddenly, the animals on his farm started dying off until he moved to another location.

Incidentally, there are certain Irish who claim to receive gifts of healing that pass down from father to daughter and mother to son. I met a man and saw the number of people waiting to have bones set and Chiropractic-like treatment. This man provides the treatment in evenings until 11:00 p.m. after working his farm all day.

He has had no formal training. He charges no fees. He seems to be

a very prayerful man. I asked him if he is accepted by medical doctors and he said he is by some, but treated as a quack by others. Some doctors actually come to him for treatment. There are other such native healers, many using potions made of herbs, who seem to specialize in the diseases they care, e.g. external cancer, hemorrhoids, etc.

### Reagan's visit

At the time of my visit, there was much discussion of President Reagan's visit. Apparently, the concern over our President's support of Central American governments that have been abusive of civil rights is

fed by the outspoken criticism of Bishop Casey, who has visited Central America, and of some Irish missionaries working in those countries. I commented that, while Americans are likewise divided on the issue, they seem to see it as less black and white after the results of displacing governments in Cuba and Nicaragua, when totalitarian Communist governments took over and the last state in many ways became worse than the first.

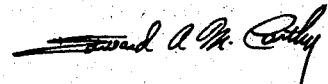
The Irish also were giving much attention to an Irish priest, Father O'Brien, who had been condemned to death in the Philippines and for whom they were hoping President Reagan would intervene.

I suppose the greatest impact of my trip is that I came home with a new appreciation and admiration of Ireland as a land of faith. I am concerned when I see Irish TV carrying


many American programs which I feel, and the Irish agree, are preventing Christian values. But it is a powerful faith experience to walk on the land that has been reddened for centuries with the blood of valiant martyrs, to see the signs of faith not only in the ruins of monasteries and churches of past ages, but in the wayside shrines and contemporary crucifixes, statues and paintings that adorn modern homes, to hear the utterances of faith in the frequent, almost inadvertent references to God, His Blessed Mother and the Saints in ordinary conversation.

God bless you!

Devotedly yours in Christ,



Edward A. McCarthy  
Archbishop of Miami



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## OFFICIAL

### ARCHDIOCESE OF MIAMI

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

**The Rev. Monsignor Bryan Walsh** - to member of the Advisory Board of the Permanent Diaconate Program, effective May 25, 1984.

**The Rev. Leslie Cann** - to Associate Pastor, St. Edward Church, Palm Beach, effective November 8, 1984.

**The Rev. James A. Quinn** - to Chaplain, St. Bernadette Council No. 8382, Knights of Columbus, Davie, effective June 7, 1984.

**The Rev. Michael Flanagan**, Sch. P. - in residence, St. Lawrence Rectory, North Miami

Beach, effective June 13, 1984.

**The Rev. Manuel Espinosa**, S.J. - to Associate Pastor, St. Ambrose Church, Deerfield Beach, effective June 13, 1984.

**The Rev. Edward Moan**, O.M.I. - to Associate Pastor, St. Francis of Assisi Church, Riviera Beach, effective August 8, 1984, upon nomination by his Superior.

**The Rev. Ronald Barton**, O.M.I. - to Associate Pastor, St. Francis of Assisi Church, Riviera Beach, effective August 8, 1984, upon nomination by his Superior.

**The Rev. John V. Kennedy**, C.M. - to Pastor, St. Vincent de Paul Church, Miami, effective July 1, 1984, upon nomination by his Superior.



Fr. George Kirwin, superior general of the Oblates of Mary Immaculate, (left), Auxiliary Bishop John Nevins and Fr. Leslie Cann finalize plans for the staffing of St. Francis of Assisi Parish in Riviera Beach by the Oblate Fathers. (Voice photo/Prent Browning)

## Oblates will staff St. Francis of Assisi

Responding to a request by the Archdiocese of Miami, the Oblate Fathers of Mary Immaculate will now staff St. Francis of Assisi Parish in Riviera Beach, the Archdiocese has announced.

"In doing so, it is hoped that the tremendous services they have rendered through Cardinal Newman High School and Mary Immaculate Parish, both in West Palm Beach, will be extended in St. Francis of Assisi Parish by increased staffing and greater evangelization resources," said an Archdiocesan statement.

"Having been associated with the Oblate Fathers for a long number of years, I am delighted at the prospects

of their assuming responsibility for St. Francis of Assisi Parish," said Father Leslie Cann, current pastor. "They have always distinguished themselves as dedicated priests and effective pastors and educators."

Father Edward Moan, O.M.I., has been named new pastor of St. Francis. Father Moran has had extensive pastoral experience.

Father Ronald Barton, O.M.I., who is experienced in the areas of liturgy and lay involvement in Church movements, will serve as associate pastor.

It is anticipated that other members of the Oblate Community will be named in the near future to complete the staff.

## Black and Indian Catholics need special assistance

Dear Friends in Christ:

Each year we appeal to your generosity to support the developing Church among Black Catholics and American Indian Catholics. Christ intended that His Church would embrace all peoples. The word "Catholic" means universal, for all peoples, for all times.

Your continued support of this appeal assists the Archdiocese in providing educational and social service programs in the Black Communities through South Florida.

The Annual Collection for the benefit of Missions among Black Catholics and American Indian Catholics will be held this Sunday, June 17, throughout the Archdiocese.

I encourage your continued generosity to this appeal.

With personal regards and best wishes, I am

Sincerely yours in Christ,  
**Edward A. McCarthy**  
Archbishop of Miami

## Papal honors

(Continued from page 8)

Martha, Miami Shores; Edward McHale, St. Rose of Lima, Miami Shores; Jorge Fernandez, St. Benedict, Hialeah; Ferdinand Forte, St. Mary's Cathedral, Miami; Laureano Martin, St. John Bosco, Miami; Fernando Villamor, Little Flower, Coral Gables; Marguerite Miller, Holy Redeemer, Miami; John Fitzgerald, Catholic Community Services, Inc., Boca Raton; Josephine Korge, Catholic Community Services, Inc., Miami; Frank Grimm, Catholic Community Services, Inc., Miami Springs; Gladys Garcia, Catholic Community Services Inc., Miami; Fern Hultquist, Catholic Community Services, Inc., Miami; Rose Grosso, Catholic Community Services, Inc., Miami; Frank Pel-

licoro, St. Martha, Miami Shores; Josephine Thropp, St. Martin de Porres, Jensen Beach; Gerard J. Hart, St. Martin de Porres, Jensen Beach.

### Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please), to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

## YOUR CATHEDRAL NEEDS YOUR HELP



THE CATHEDRAL OF ST. MARY, the personal church of the Archbishop, serves as the Mother Church of the Archdiocese of Miami. Although a parish like any other parish, the Cathedral also belongs to all the people of South Florida since it is through the Archbishop that we have our unity with the Pope and Catholics throughout the world.

The Cathedral of St. Mary, situated between Little River and Liberty City, serves people of many ethnic and economic groups. At a time when many people are cursing the darkness, the Cathedral is a shining light which brings hope to those in despair, faith to those in doubt, and God's love to all people.

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# Local

## Unemployment myths

### National Charities head says myths being dispelled

By Betsy Kennedy  
Voice Staff Writer

People have finally begun to dispel myths about the unemployed in America and "the old generous spirit to feed the hungry has been rekindled," said Fr. Tom Harvey, executive director of the National Conference of Catholic Charities based in Washington, D.C.

In an interview with *The Voice*, Fr. Harvey said that stereotyped images of the unemployed as unreliable, lazy and dependent people are no longer believed.

"When your brother-in-law or someone else close to you who has worked for 30 years suddenly gets fired and asks for help, you realize the extent of the problem.

"Structural unemployment has reached staggering proportions, victimizing 5 to 6 percent of the population... we can no longer blame individuals."

As people became upwardly mobile in the 60s and 70s they tended to overlook Catholic Charities and give instead to cultural organizations or institutions which defined their status, such as opera or ballet.

Now that unemployment has affected their friends and families, "they're giving to food co-ops and bread lines far beyond any of the Catholic Charities' other services."

In regional reports which Fr. Harvey reviews in his work, he has found that many of the Catholics who lost their jobs used to be the

Church's most generous contributors. Now in their fifties and sixties, they are confused and humiliated. The same charities they once supported have now become their salvation.

#### High expectations

After a lifetime of honest work in factories the door to their futures has literally been shut in their faces. Driven by desperation and misleading

**"When your brother-in-law... who has worked for 30 years suddenly gets fired and asks for help, you realize the extent of the problem."**

reports of a booming job market, they then migrate to the sunbelt (Florida, Texas, Arizona), where "the Catholic presence is small and their expectations are high."

They find themselves in a place that might be only 1.4 percent Catholic with a small charities agency and they are disillusioned when they can't find more help, he explained.

After unemployment, financial woes often fall like an avalanche. And while the unemployed person feels down and out he may turn to alcohol and drugs for solace. The suicide rate among the unemployed is

30 times higher than any other group.

The need for emergency shelters for the families of the unemployed is recognized by Catholic Charities. In Galveston Island in Houston, Texas, charities there found it necessary to take over a large warehouse to serve as an emergency shelter for scores of northern 'transplants' who arrived en masse and could not find suitable work.

"These people had metal or auto industry jobs and they ended up in a place where the only good jobs are in computer science or technology."

A group of selected charities agencies monitored throughout the 1970s revealed a rise from 3,700 families given shelter to 82,000 families — in just one year. Surveying that same group, the number of meals distributed rose from 670,000 meals to 8.8 million — also in one year.

#### Urbanization

Eliminating the causes of unemployment is almost impossible, said Fr. Harvey, because the country is changing so rapidly — metal industries are becoming more mechanized and computerized, depleting a need for manpower and the nation's powerful auto industry has failed to keep up with the demands of the consumer.

Urban areas are changing too fast, spreading out and overshadowing tractable farmland. The traditional family farm may soon be outmoded

altogether, by the year 2,000 may exist only in museums as a nostalgic structure of the past. In Fr. Harvey's own parish of 500 families, a rural community north of Pittsburgh, there are only 15 family farms that remain and out of all of them only one family has no income outside of the farm.

Another cause of unemployment can be traced to the major corporations in America. They buy up tracts of land for development, pushing out small landowners. Minerals are depleted, a quick economy is built and a dependent class is formed.

Although it would seem that women in the work force could help relieve part of this burden, Fr. Harvey said, "Only 4 percent of women today are making \$30,000 a year or more. And although 53 percent of all workers are female, many who prefer to be with their children take on part time jobs. Others can't afford the cost of child care when they take less demanding jobs."

The task that lies ahead in serving the unemployed must be tackled by both government and Catholic Charities, said Fr. Harvey. In their regional studies, Catholic Charities continually assess their role.

"What we have to ask is, how do we get social services to meet the needs of the unemployed and the poor? How do we enter into a dialogue? All of these issues are inter-related and I'm hearing them all across the country."



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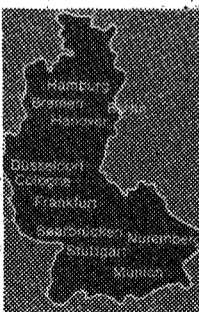
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*'If we are united in all the United States we could be big, big when we go to ask for these children.'*

—*Siham Ibrahim*

## Unified help for children of war-torn Lebanon

By PRENT BROWNING  
Voice Staff Writer

It is a fact of war that it is often cruelest on the innocent bystanders.

Perhaps no more innocent in war-torn Lebanon are the crippled children who find the normal difficulties of their handicap infinitely compounded by war and lack of good medical facilities.

Not only do they have to suffer the horror of serious injury or disease, often war-related, but sometimes they are victims of combat a second time while recovering in hospitals.

**THIS WAS** the case last year for many patients of the College du Liban Pour Les Handicaps, a children's hospital in Beit Chebab, a suburb of Beirut, when they were hit in early September by a Druze shelling.

Lebanese Siham Ibrahim, president of the newly formed American Lebanese Christian Women's Society, was in Miami pleading for involvement in her organization which is helping to

raise funds for a new operating room for the hospital.

Although they call themselves a Christian organization, Ibrahim is quick to emphasize that they are non-denominational and non-political.

The benefit \$50 a plate dinner was organized locally by an Egyptian, Simone Zontine, and attended by Moslems, Syrians, Palestinians, Jews, and Lebanese, all putting aside political differences for a common humanitarian cause.

**THE RELIEF** benefit was held at St. Jude Melkite Church which along with Our Lady of Lebanon Maronite Church sponsored the event.

The Chicago-based organization, in addition to raising funds for surgical facilities that are expected to cost \$225,000, has also reached out in a more personal way to the handicapped children overseas.

Ibrahim recently made contact with the Lebanese parents who had saved everything to bring

their 11-year-old son, needing eye surgery for glaucoma, to Chicago. Through her efforts they were able to admit him to an area hospital free.

The surgery, without which he would have lost his sight in two years, appears at this moment to have been successful.

The society president will soon be returning to Lebanon for the first time in 18 years to escort a nine-year-old paraplegic girl back to the United States. The parents of the girl, who was injured by an incendiary bomb, are both blind, Ibrahim told the benefit audience.

**"IF WE ARE** united in all the United States," she said of the small organization, "we could be big, big when we go to ask for help for these children. When we demand help we could get it."

(Anyone interested in becoming involved can write to the American Lebanese Christian Women's Society, P.O. Box 3874, Oak Brook, IL 60521.)

The dinner was highlighted by Lebanese music and the well-



Siham Ibrahim

known Middle Eastern singer "Kahraman" who donated her talents on short notice to the cause.

The closing speaker, Anthony Abraham, Honorary Counsel to Lebanon and former owner of Abraham Chevrolet, spoke of the responsibility of Americans to do what they can to ease the hardships of the Lebanese.

**"HERE WE SIT** in peace and harmony," he said, "not a fear in our hearts of a bomb falling or a shelling.

"We hold in our hands each of us the faith of the weary, the wounded, the crippled, and the innocent children of our heritage.

"Tonight we can show these victims that there is a love across the ocean."

## POPE ON LEBANON

### *Asks to pray, Lebanese to renounce*

From Voice wire reports

In messages to the Lebanese people and to all the bishops of the Catholic Church, Pope John Paul II has urged a renewed spirit of reconciliation and dialogue in Lebanon and a resolve to "conquer evil with good."



The Pope spoke of the solidarity of Christians throughout the world who share the suffering of the Lebanese people.

In a letter to his bishops he said: "I invite you to pray and to ask for prayers for our Christian Lebanese brothers and sisters: that they may have the courage to believe in the future and then to gather ever more closely around their bishops in order as a Church to bring God's name to their fellow citizens. In a Lebanon that is still prey to divisions and exclusivism of every kind, it is of utmost importance that the Christian community be seen as a haven of unity and reconciliation."

**IN A** separate message to the Lebanese people he urged: "Everyone must be ready to make an examination of conscience, to renounce something, to enter into discussion, so that the values shared by everyone can prevail: moral rectitude, concern for truth, the meaning of man, true solidarity, the defence of freedoms and respect for traditions."

The Pope sees the worldwide Christian community as taking a lead in inspiring and praying for a spirit of peace and compromise in that conflict torn country.

"They must know that we are spiritually sharing their lot with the awareness of our belonging to the one same family. We are not forgetting them. More, rather: we are counting on them and on their presence in a democratic Lebanon, open to others, in dialogue with cultures and religions, which only in this way is capable of surviving and guaranteeing their existence in freedom and dignity."

**THE POPE** also urged that the Lebanese people not "lose confidence in Lebanon itself." He spoke of the role that the area has played in the history of civilization itself as a center for the Phoenicians and as a crossroads of religion and East-West cultural dialogue.

The pope hopes that the earlier spirit of "openness" and pluralism can be rediscovered and create the basis for the future of Lebanon.

"I know well that the unleashing of violence in these recent years has created a climate of doubt and suspicion that sometimes causes anathemas to be hurled against someone who does not think as you do or does not share the same religious faith. But I am likewise convinced that it is not too late to overcome this situation: to accept rediscovering oneself among men, to look upon each other as brothers and sisters, is already to be on the way to a solution. This means that one cannot give into failure.

"The Lebanese are believers, and therefore they know that the Creator has entrusted their land to them to make it habitable and receptive for everyone!"



## 'The Rev.'s' Recipe for success

### Brother/chef stirs in kindness and respect for troubled kids

By Betsy Kennedy  
Voice Staff Writer

In Brother Ron Picarski's cooking class at McArthur High School South, students learn that 'man does not live on bread alone,' (Matthew 4:4).

"I try to give them a recipe for healthy and productive living. We discuss everything from black history to human sexuality," said the likeable Franciscan friar, who is a nationally recognized and prize-winning chef and a devout vegetarian.

His students are 9th through 12th graders who attend classes at McArthur public school in the Kendall area of Dade County because they aren't able to adjust to regular public school life.

"Most of these kids just couldn't survive because of learning disabilities, poor attention span or in some cases, teachers just got tired of them and threw them out the door..."

In Brother Picarski's class they learn the basic tasks of working in a large kitchen and preparing foods for quantity service. After they graduate from McArthur, they are sufficiently trained to work in fast food chain restaurants or hotels until they can further their careers.

"McArthur is their last chance. That is why teaching them culinary arts is so important."

In a world where adult values can be as hard to decipher as computer language, most of the kids look forward to their hours in Brother Picarski's kitchen — a warm place, a place where you can 'hang-out' with a man who knows what he believes in and sticks by it.

But the heaven-sent chef find his beliefs challenged every day.

#### Candid talks

"It is very sad, but to some of these kids, sex is as casual as a cup of coffee. One boy told me his father was dating a teenage girl. If this is the kind of role model they have at home, what can we expect from them?"

Some of the girls also have a casual view of sex. They tell Brother Picarski that it is considered a sign of womanhood among them to have a baby before graduating from high school.

However, the kids are awed by his celibate lifestyle and it helps him to get through to them.

"At least they are against abortion, and this helps me get on track with other moral issues."

"Sometimes I see the light shining in their eyes when I talk to them. They say, 'we can't live how you want us to right now, but we agree with you.'"

There didn't used to be such candid discussions between the man of God and the children of the world.

Only a year ago, when he started teaching at McArthur, the kids gave him a bitter reception. He was slapped in the face by a danish pastry, shoved around and nearly beat up.

How did he make such ill will simmer away?

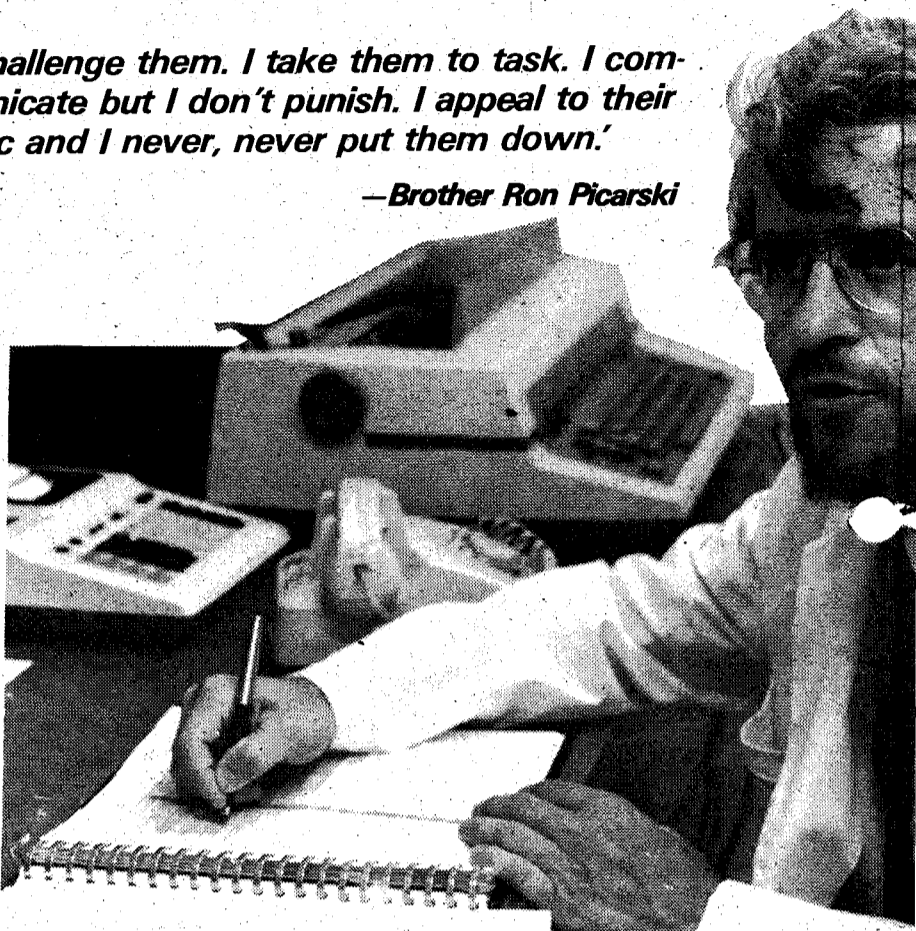
"I challenge them. I take them to task. I communicate but I don't punish. I appeal to their logic and I never, never put them down."

His appeals to logic didn't always work.

"One day a six-foot-tall student

*'I challenge them. I take them to task. I communicate but I don't punish. I appeal to their logic and I never, never put them down.'*

—Brother Ron Picarski



tried to leave without permission. I put my arms across the doorway and wouldn't budge. He balled up his fist and nearly hit me, but I prevailed."

The brother's tough posture finally won him acceptance among the student leaders, "Bubba" "Squirrel" and "Cool Pipes." He knew he was one of them when they dubbed him "Rev."

#### Robust brothers

Yet winning respect from his students is only one of the many obstacles the gentle friar has had to overcome in his life. He once tended to over-indulge and go on junk food binges.

It all began when he got his first taste of the food business at the age of 12 at his family's friendly neighborhood restaurant in Petoskey, Mich. By the time he was appointed chef at St. Paschal's novitiate and retirement home in Oak Brook, Ill., he had piled nearly 200 pounds on his 5' 9" frame. He spent more than a

decade cooking for robust brothers who thrived on meat and potatoes.

In 1976 he attended a lecture by a famous health food doctor who discussed a mucous condition that Brother Picarski suffered from. 'What have I got to lose, but weight?' mused the friar and he embarked on a new meat-free lifestyle. His health showed a dramatic improvement.

He now believes, "the creation of food is a form of spirituality. Food is a sacred energy, transmitted into biological energy. People can learn to apply this sacred energy to their daily lives."

He follows a carefully planned diet of raw fruits and vegetables, whole grains and soy products. He feels certain that many people who lie ill in hospitals could regain their health if they changed their nutritional patterns.

"The body is a temple and we let it become enervated by diseases. I'm convinced that poor nutrition is a leading factor in most diseases, even cancer."

His mother is a living testament to his dietary beliefs. She suffered from a variety of ailments. She had endured several serious surgeries and was living chemically, on more than 10 medications prescribed by her doctors. In despair she turned to her son's "cure" of slimming down and eating healthy, raw foods. According to Brother Picarski, she leads a full productive life again.

Many people fall into the same poor eating habits as he and his mother once did, he explained.

"We are a country of over-consumers. Every child that is born in America is equal to 10 children in food consumption levels in other countries. And most Americans couldn't even pass the federal inspection used on cows at a slaughter house."

#### Brain power

Brother Picarski not only advocates good nutrition but total abstinence from food on some days.

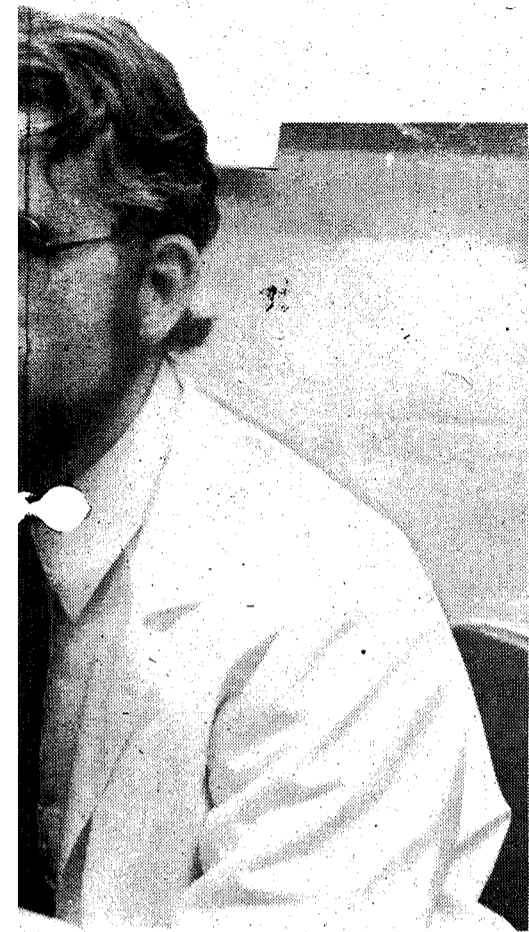
"Fasting," he believes, "cleans your mind as well as your body. Your body uses only 10-12 percent of the food for body building. The rest is used for energy. The blood goes to the stomach after digestion but if you fast it goes to the head, giving you brain power."



Brother Picarski and student cook up a real stew at McArthur High South. (Voice photo by Betsy Kennedy)



## ... in life



He fasts four days a week, a regimen which he insists fuels him for his arduous schedule—he works several evenings a week at Robert Morgan Technical School after an 8-hour day at McArthur. The \$16 a month he saves on food bills he gives to support a poor child through the World Vision organization.

He even recommends that sick people fast.

"It is the body's natural process to flush out the wastes from diseases. Once the body is going through a critical stage of illness, it can't cope with both the digestion process and the illness."

### Exploitation

If the U.S. government would concentrate more on the value of human life and less on the exploitation of food in under-developed countries for the sake of profit, hunger would not be the world-wide critical problem it is today, according to the now slender friar.

The food giants sour the problem further by placing improper emphasis on their food research projects. For instance, General Mills and General Foods companies are currently utilizing 30 Ph.D.'s to develop a sugar that won't cause cavities, instead of devising ways of controlling food consumption. "Sugar is the worst of all foods," he complained.

**'One day a six-foot-tall student tried to leave without permission. I put my arms across the doorway and wouldn't budge. He balled up his fist...'**

Several years ago, a small company defied the food giants and attempted to market a protein substance that would feed thousands of people inexpensively and well, he recalled. But the U.S. government blocked the production of the substance, claiming it would only undermine the meat industry.

It is this kind of thinking that Brother Picarski hopes to change. To prove that large numbers of people can eat well on a vegetarian diet, he held a "Pure Vegetarian Escoffier Dinner" using classical French cuisine for 105 people at the Medinah country club in Chicago in 1979. The \$35 per plate affair took more than two weeks to prepare. Seventy percent of the food used was raw. He used no salt, pepper, dairy or refined products. The dinner was an overwhelming success.

### Foods for peace

In 1980, Brother Picarski won the International Culinary Olympics in Frankfurt, West Germany, for his vegetable pate, all-natural appetizers and pastries. He was the only natural

foods chef in the competition. He plans to enter the 1984 competition, using the theme "Foods for Peace." The food will be displayed in a model of an official NATO Alliance bomber plane. Since he wants to show "the crucifix can overcome the sword," a crucifix will be displayed in the cockpit. Light poached foods such as hippen shells (made from a mixture of almond paste and lecithin) will be presented. He will also feature "sietan," a meat substitute made of wheat gluten.

Through foods for peace he hopes to expand the possibilities of eliminating world hunger.

"We are the stewards of the earth's resources. How we handle our food will ultimately determine how we handle the universe."

He gets a great measure of success in life from teaching. Yet his visions stretch far beyond the classroom walls. He wants to teach people to use food wisely, to be healthy and to understand that food "affects us spiritually, socially and politically..." He is also certain that God has been directing his food ministry every step

of the way, from his days of washing dishes at his family's restaurant to his stint at the elegant Turnberry Isle Yacht and Racquet Club in Miami and finally his work with the high school students.

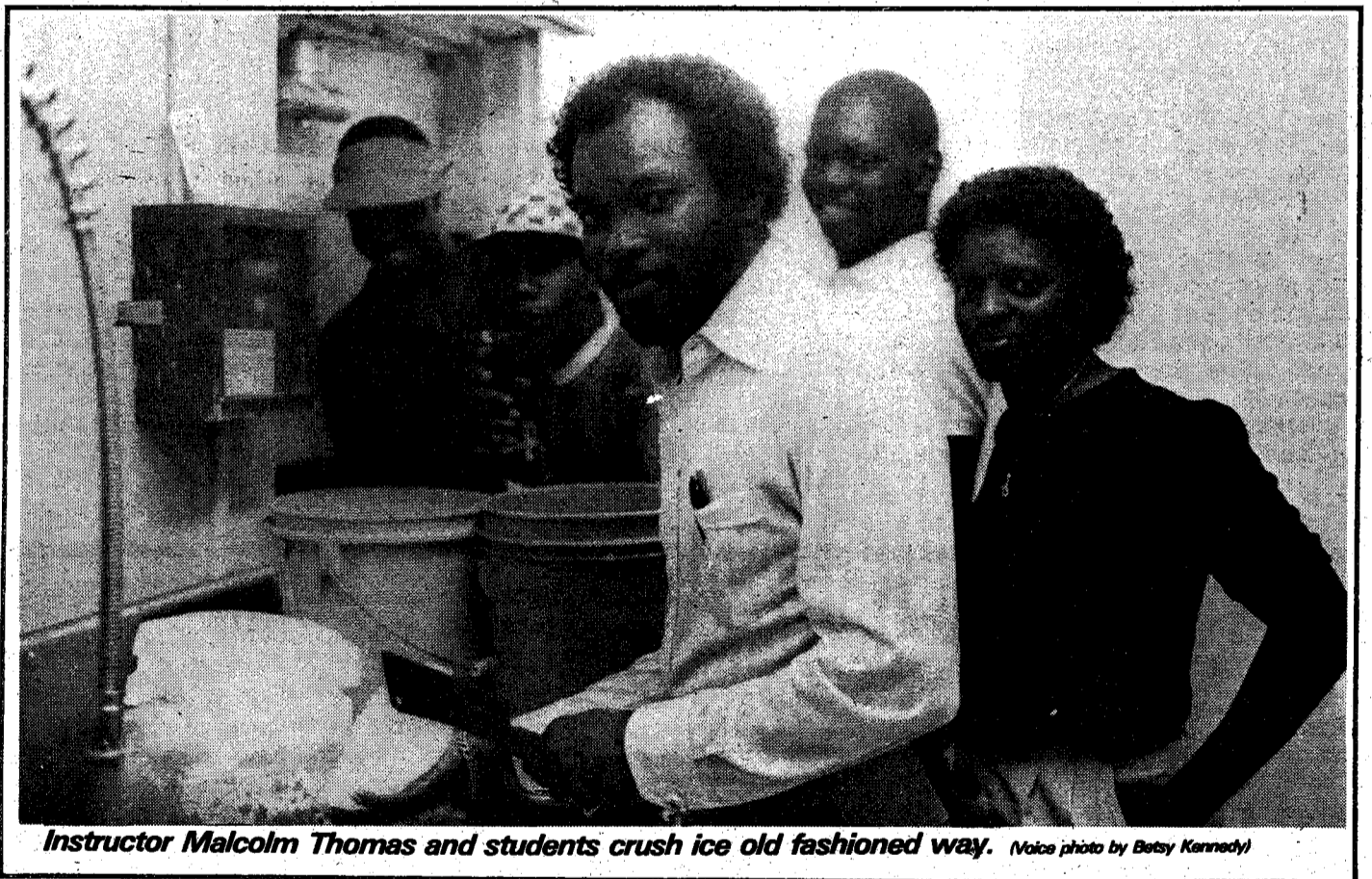
"I came to Miami because somehow I knew that would help me get into teaching natural foods in the public school system—my ultimate goal."

There is yet more visible evidence of God's hand in it all...

"I made my silent vows on January 4, 1976, the day Mother Elizabeth Ann Seaton was canonized (she is the patron saint of parochial schools). And the night before I went to work for the Dade County Public Schools, Brother Paul of Camillus House, a refuge for the poor in downtown Miami, handed me a relic of Mother Seaton.

"I believe God snagged me—he wanted me to work at McArthur. I get such joy from it. Someday I'll go on to help teach people how to live on a diet that makes the most use of the world's resources. But for now, I have these great kids."

Note: Brother Picarski will be teaching a natural foods class for adults evenings at Robert Morgan Technical School. The emphasis will be on breads, tortes and cakes. Anyone interested in participating in the class can call 253-9920, ext. 197, the food service department.



**Instructor Malcolm Thomas and students crush ice old fashioned way.** (Voice photo by Betsy Kennedy)

## Cooking class, a strange mixture...

**By Betsy Kennedy**  
Voice Staff Writer

As a shrill bell sounds, the students arrive at Building "C" to attend Brother Ron Picarski's culinary arts class. The building is set far away from the other buildings, behind the football field. It seems out of place in contrast to other classrooms which are younger and more appealing.

At first, Brother Picarski seems out of place too. With his wire-rim spectacles, well-manicured beard, white lab coat and silky red tie, he could pass for a university scientist. Surrounding him in clusters, patting him affectionately on the shoulders, grinning and vying for his attention, are his students.

Their assortment of clothing de-

mands attention too. There are checkered caps, football jerseys and loud sports shirts. One student wears strands of pink and white plastic beads; on his feet are shocking pink tennis shoes. One wears layers of gold chains, in a "Mr. T" type of look. Others hide vulnerable eyes behind dark sunglasses.

The kitchen where the beef stew lunch is being prepared is a dingy contrast to the gleaming ones displayed on the pages of *Better Homes and Gardens* magazine. But it is clean and lovingly cared for. The stove sits low to the floor and students have to squat to remove food from it.

The air conditioning is broken in Brother Picarski's closet-sized office,

but he is still unruffled and good-natured. He speaks to the students in a soft-spoken tone as he supervises their duties in the kitchen. There seems to be a lot of confusion, laughter and small collisions between students as they work. "Cool Pipes" is obviously in charge of the kitchen. He is unsmiling, but brisk and efficient as he bustles from refrigerator to stove to table. Several students are chipping away at a block of ice with cool determination.

"We used to have an ice machine but the kids kept throwing ice at each other so we had to remove it," explains Malcolm Thomas, a culinary arts and commercial food instructor who works with Brother Picarski.

The beef stew is ready and a sea of

anxious faces crowds in around Brother Picarski, each one looking as proud as first-time parents. The team of fledgling cooks, having achieved culinary victory, then hasten to small cafeteria tables in a cramped room and enjoy their work. Brother Picarski sits down with them but doesn't eat — it is one of his days for fasting.

One boy comes over to him and asks for credit for his assigned duty, but the "Rev" can't recall having seen him at work. He asks the boy to check with the other teacher in charge of that section.

"You can't let them put something over on you," he says in a stern voice, but the twinkle in his eyes gives him away.



# Matter of Opinion

## Either way Soviets lose

Abraham Lincoln, of course, was right. "You can't fool all of the people all the time."

Most recent case in point: Russian authorities' tortured squirming and writhing under the pressure of world opinion in the case of Nobel Peace Prize winner Andrei Sakharov.

The physicist's outspoken denunciation of human rights abuses committed by the leaders of the much propagandized "people's paradise" earned him the title of dissident, and in 1980, the authorities banned him and his wife to Gorky, a city where foreign journalists are not permitted to go.

The Russian logic was clear: If you can't silence the man by intimidation and abuse, make sure no one is around to hear his message and pass it on.

The Russians were in a bind. Expelling Sakharov from their country would leave him free to shatter, before the rest of the world, Communism's fragile but carefully well-crafted image of itself as Utopia. (An image many people seem to delight in worshipping, despite continuing evidence of its falsity).

To somehow "silence" Sakharov physically only would have heightened the public uproar, and done as much or more damage to

### EDITORIAL

the well-guarded image.

But despite Russian authorities' "Gorky solution" to the "Sakharov problem," the physicist has remained in the mind of the free world. This May, he reportedly began a hunger strike to protest the authorities' refusal to allow his wife to travel outside Russia for medical treatment.

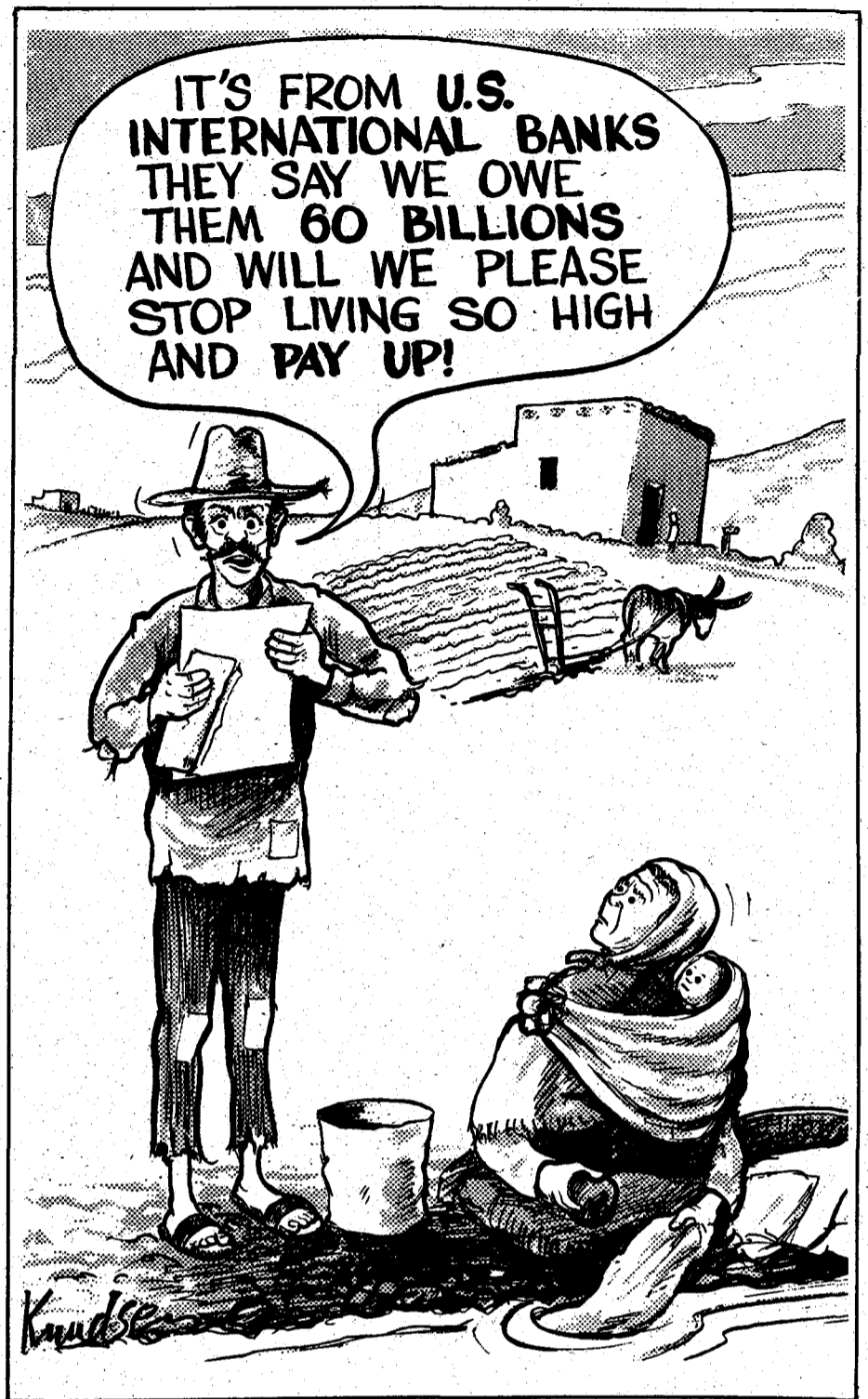
As the inquisitiveness of the world press heightened, the Russians tightened their grip, hoping to silence all discussion of Sakharov's situation. Neither the 63-year old physicist nor his wife has been seen by *anyone* for a number of weeks.

Of course, this "disappearing" act does not play well in the media. Speculation about Sakharov's fate continues, as does pressure from diplomatic sources, pressure which angers the Russians to no end.

The Western press even reported that Sakharov had died, to which TASS, the government-controlled news agency, somewhat incredibly replied: "Sakharov feels well, is eating regularly and is leading an active way of life."

Once more, the Russians are caught in their own web of deceit: Let the press see Sakharov, and his accusations reach the front page of every newspaper in the globe. Let no one see Sakharov, and his name remains on those front pages, a daily reminder that the Soviet Union, while portraying itself as magnanimous, freedom-loving defender of human rights, does its brutal best to squash *any* dissent on the subject.

We pray that the truth about Sakharov's is fate will somehow come out. And we pray it will be good news.



But in a way, this courageous scientist already has brought to light, through his own suffering and, in no small measure, with the unwitting help of those who persecute him, the truth he has been prevented from speaking.

The truth about the inhumanity of the Soviet state is embodied in Andrei Sakharov.

## Letters

### TV Preachers and the Law of Reciprocity

To the Editor:

The Electronic Preachers have surely stirred up South Florida Catholics, but the wonderful thing about television is that God has given us a control switch so that we are not forced to endure the painful probing that some evangelists can give to the mind and heart. There are two things

to remember — (1) most of these evangelists are not seeking Catholics and (2) the Electronic Preachers include three Catholic Masses on Sunday morning.

In response to Ms. Valicenti's opinion of the Law of Reciprocity in the *Voice* on February 24, I would presume that she has never been exposed to the art of giving. I can understand that if one has never received anything from God, it would be impossible to give anything back to HIM. But unfortunately, Ms. Valicenti, everything we have belongs to God, except for our names and our pride.

In this world there are the Have's and the Have Not's. I would rather be a Have and tithe and pay taxes; than be a Have Not begging at someone else's door for a meal. I remember this from the depression days and my grandmother freely taking food from our table to give to a transient beggar at the door. SHE NEVER WENT HUNGRY.

My mother-in-law depended strictly on God for her needs and she never went without. One was a Protestant and the other a Catholic. They both had the FAITH OF A MUSTARD SEED.

Giving is still an on-going process.

If anyone believes differently, just get your current 1040 form and study Schedule A. The U.S. Government approves of people tithing to charitable organizations, but the majority of us don't have that much faith.

Giving is one of God's commandments and we should all abide by it even though it hurts sometimes; especially when you have struggled to save for something special and someone comes along that has a greater need.

Pat Melrose  
Plantation

### Jesus chose men for a reason

To the Editor:

Re: Feb. 24 issue. "Jesus Chose Men — Not Permanently."

This letter implies that Jesus was hampered because of the times, that Jesus had no choice but to choose men! Can we ever forget that Jesus is God and that God cannot be limited

or restrained to do anything regardless of the tradition of the times? If Jesus wanted women as apostles Jesus would have had women as apostles — there were plenty around — and Jesus does not make mistakes.

But there are probably 100 other reasons why women cannot be priests. One of which is that priesthood is based on the very nature of Christ, his Incarnation and the Eucharist — to attack priesthood in any way is to attack the Incarnation and the Eucharist, a perversion to say the least!

God always reveals himself as Father, coming to us as Son! Christ as Man! Lover, husband, bridegroom. He chose twelve men (Apostles) to lead his church "Do this in remembrance of Me!" This is not an accident of biology or some capricious submission to custom or tradition. The idea of women as priests is not only impossible and ridiculous, it's ludicrous!

Women are already equal to men, they are superior in some things and vice-versa! But when women want to do exactly what men do, she does not become equal, but degrades herself. She loses the one thing that makes her outstanding and that is her femininity — her womanhood.

### Back Catholic TV

To the Editor:

About Christian TV:

I used to enjoy different Christian Programs. I am happier since I discovered THE CATHOLIC CABLE NETWORK (EWTN) The foundress, Mother Angelica asks us to petition our cable system to carry EWTN. Fortunately, at Kendall, Ameri-cable carries it already, on Channel 34, at 8.30 p.m. Mass is celebrated on Sunday at 10.30 p.m.

Such great effort needs HELP to continue.

Address of Mother Angelica: EWTN, 5817 Old Leeds Road, Birmingham Alabama 35210 Phone (205) 956-9537.

Odette Roy Fombrun  
Miami



# Sexual trends

During the sixties I participated in a conference on sexuality at the secular Upstate Medical Center in Syracuse. One of the speakers, an older man, Dr. Max Levin, a psychiatrist and clinical professor of neurology at New York City's Medical College, rather strongly supported the values of premarital chastity and marital fidelity.

Later, in an introduction to a book for young people on sex, love and marriage, Levin reiterated his position. He wrote that moral codes serve the felt needs of a society and that our traditional Judeo-Christian ethic, far from being an arbitrary, autocratic edict, "can stand on its own inherent psychological sense and possesses its own sociological wisdom."

**IN EFFECT** the psychiatrist maintained that chastity and fidelity make individuals happier, marriages stronger, families healthier and the world in general better.

But Dr. Levin stood as a voice crying in the wilderness and a leader bucking the trend of our times. At that conference, for example, a well

BY FR. JOSEPH  
M. CHAMPLIN



activity before and outside the nuptial bond.

Some Catholic moral theologians seemed to be influenced by this changing pattern, even calling the official Church's teaching on sex matters "woefully inadequate." Empirical evidence as well as other biblical or historical data raised serious questions for them about objective, absolute moral norms dealing with sexuality.

The official Church, however, persisted with its doctrine, insisting there are certain unchangeable and universal values or rules, one of which is that the "sexual function" and "every genital act must

"Time" magazine's cover story for April 9, "Sex in the '80's," carried this sub-title, "The Revolution is Over."

The journal observed: "Some statistics indicate that a glacial shift toward conservatism is under way in sexual matters, and probably has been since the mid-70's." Here are a few facts it presented to confirm this view:

- A July 1983 reader survey by "Psychology Today" showed considerably more conservative sexual attitudes, especially among the young, than a similar poll revealed in 1969.

- A current study of juniors and seniors from "Who's Who Among American High School Students" revealed that only 25% had experienced sexual intercourse whereas the figure was 40% in the same 1971 survey.

- At Yale, but 25% of a large class on human sexuality said in 1976 that they were non-virgins; in 1983, 33% of the new class admitted they had never had sex.

While contemporary Americans have not exactly accepted without reservation the Vatican teaching on sexual activity, there are definite signs its underlying values appear more and more attractive.

"Time" asserts, "many individuals are even rediscovering the traditional values of fidelity, obligation and marriage."

It cites, as an illustration, a Boston area businessman, in mid-divorce, who has sworn off the one-night stand approach: "I don't want it, don't need it and don't believe in it. I hope to find one person to share my life with. Who doesn't?"

I have lost touch with Dr. Max Levin and am not sure he is here or in the hereafter. But this new trend would surely please him and certainly vindicates his views.

***In effect the psychiatrist maintained that chastity and fidelity make individuals happier, marriages stronger, families healthier and the world in general better.***

known international anthropologist ridiculed his views and snidely attributed them to Levin's senility and deafness.

The sexual revolution was in full force then and one man's arguments could hardly plug the dike and hold back the flood. Research scholars tend to date that revolt between 1965 and 1975 and cite various surveys to document within this period a shift toward more permissive attitudes about sex

be within the framework of marriage." "A Declaration on Sexual Ethics" made this point in 1975, and more recently, a document in 1983 from Rome containing outlines for sex education taught that "relationships of sexual intimacy are reserved to marriage."

**OBSERVERS** now conclude that the casual sexual trends which began in the United States around 1965 have started to reverse themselves.

# A modern Catholic classic

A little more than 10 years ago, I received the proofs of the first half of a novel that Thomas Klise had written and Argus Communications was preparing to publish. It was the most intriguing, most mind-moving novel I had ever read and I wrote in praise and in supplication that I might soon read it all.

The remaining page proofs soon arrived and my judgment of the first of the novel was confirmed by the rest. Before "The Last Western" was off the presses, I was shouting its praises wherever I could.

It was a giant volume, 559 pages, but it read so easily that the only difficulty with it was putting it down. It is as modern as the Pepsi Cola jingle a little boy sings as a hymn and as universal as man's search for peace in the world.

**WHEN I WROTE** about it 10 years ago, I said I believed it would become a classic among college age young people. It has achieved this in only scattered places across the country, it is still a work being discovered. But I believe the time will come, perhaps this is the time in history for it, that it will become a work that young people will discover.

But if I stressed that it was a novel that young people would find enthralling, I did not mean it was a novel only for young people. It is a novel for any one willing to allow it to work its magic. But readers must allow "The Last Western" to have its way. It is fantasy and realism, it is symbolism



BY  
DALE FRANCIS

and surrealism; it is about baseball and theology, revolution and redemption.

When you read it you must suspend all expectations and allow yourself to go with a little boy-part Irish, part Black, part Indian, part Chinese—through a life that is unbelievable and yet believed because you make the journey.

Most of all, Thomas Klise brought to the writing of "The Last Western" a simplicity of faith. He wrote it originally for his children, as a kind of fairy story of faith, but it is, for all the fantasy, a profoundly religious work.

Thomas Klise, when he wrote his novel, was preparing audio visual studies on American literature. We corresponded some after the novel was released. He was both surprised and pleased that "The Last Western" was so well received by some. But the major magazine and newspaper book review sections did not even bother to review it.

**SIX YEARS AGO**, when he was 50, Thomas Klise died after a long struggle with cancer. "The Last Western" was left as his only work. But I am sure that the stature of Thomas Klise will grow, that the scattered pockets of enthusiasm for "The Last Western" which already exist, will spread. The day will come when it will be a novel that will become a major influence.

You can get "The Last Western" from the Thomas Klise Company, Box 3418, Peoria, Ill. 61614, for \$5.95.

Do I have any reservations in recommending "The Last Western"? I don't think so. I have a friend, a novelist whose work I admire, who did not share my enthusiasm. I could see how it might move too rapidly, too fantastically, according to world realities, for some very practical people.

**BUT FOR** those willing to allow imagination free rein, who are able to ride the waves of a remarkable tale of a boy who became a man totally united with Jesus, there are great rewards.

It's not much to invest, get a copy for around the home, your teenagers may find it fascinating and so may you. And maybe 50 years from now your great-grandchildren may find it in a box in the attic and say, "You mean they read 'The Last Western' way back then? It's what everyone is reading on the campus today."

(Dale Francis is a nationally syndicated columnist).

## Time capsules

### Sherlock Holmes in heaven

Arthur Conan Doyle once told the story about Sherlock Holmes' arrival in heaven. He was met by St. Peter who quickly advised Holmes that Adam and Eve were missing.

Holmes looked over heaven's assemblage and hauled two thoroughly surprised saints before St. Peter. "Here they are," he said briefly.

Adam and Eve readily admitted their identities.

"How did you do it?" marveled St. Peter. "Elementary, my dear St. Peter," said Sherlock Holmes. "They were the only two who had no navels."

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Cicero, the Roman philosopher and statesman, drew up a list over 200 years ago of what he called the five greatest mistakes of man:

(1) The delusion that personal gain is made by crushing others.

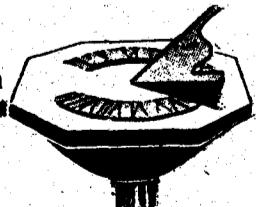
(2) Attempting to compel others to believe and live as we do.

(3) To worry about things that cannot be changed or corrected.

(4) Insisting that something is impossible because we cannot accomplish it.

(5) Neglecting the development and refinement of the mind by not acquiring the habit of reading and studying.

By Frank Morgan





# Faith and illness

It's taken medicine a long time to catch up with religion but it has happened. At the annual meeting of the American Psychological Association in Los Angeles, the professionals came out and said it straight: Faith and hope



BY  
ANTOINETTE  
BOSCO

have a role to play in preventing and curing physical illness.

One researcher was quoted as saying, "Hope represents a significant medical factor. Not only is there a physiological response to hope, but it can be objectively measured."

A study done at an Eastern Pennsylvania hospital was cited. Patients known to have greater feelings of "hopefulness" required less pain medication and they recovered sooner than patients with less hope.

The greater therapeutic results were recorded in patients both with psychosomatic illnesses and physical medical problems — like arthritis, cancer and heart disease.

**THE RELATIONSHIP** between faith, hope and health is startling enough to justify bringing this to the attention of medical students early in their training, the researchers said.

A doctor stated: "So far there's been insufficient recognition of this mind-body connection. This needs to be addressed in the first year of medical school."

For people raised to take Jesus seriously, those admissions should come as no surprise. I was taught as a child that Jesus was the "divine physician." And if we listened to his words and teachings, the title made sense.

If we followed the blueprint he gave us for mature living, the end product would be peace — a good sign of

health.

Medicine now acknowledges that living in a way that lessens fears, anxieties and stress can increase good health. Scientists have found a link between stress and the body's immune system.

**THEY THINK** they can show how negative feelings, loss, helplessness, despair, depression and stress trigger a suppression of the immune system, leaving the person victim to a host of complications.

On the other hand, scientists have found that hope seems able to promote healthy cell production by suppressing cells which undermine the immune system.

More and more doctors are beginning to admit there is more to healing than drugs and knives. Dr. Bernard Siegel, a Yale surgeon who is a practicing Jew, says he now "brings God back into the operating room." He gives talks on how as a physician he was "trained in the wrong direction" because no one spoke to him of love.

***The relationship between faith, hope and health is startling enough to justify bringing this to the attention of medical students early in their training, the researchers said.***

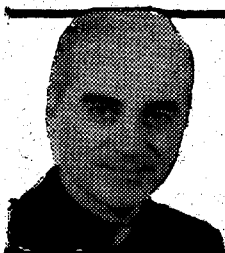
In a recent interview he said he had been attracted to the "miracles created by survivors." He added, "You can pick up literature on concentration camp survivors or someone who's made it off a life raft or survived a catastrophic illness."

They all tell you the same thing: "I loved. I forgave. I accepted. I had faith and hope and I made it," Siegel said. He now leans heavily on these "tools that are outside the realm of medicine."

The message is not new.  
(NC News Service)

# Making democracy work

Ways in which the individual can become involved in the political process are suggested by The Christophers in their



BY FR.  
JOHN CATOIR

latest issue of New Notes titled "Making Democracy Work."

"Good government depends on the willingness of each person — farmer and executive, cook and store owner, student and teacher, artist and artisan — to play his or her part in politics," News Notes states. The Christophers offer these suggestions:

- Register to vote — or re-register if you have moved since the last election.
- Procure an absentee ballot if you cannot get to the polls on election day.
- Instruct your children in the principles of citizenship.
- Vote in the primaries and on election day.
- Work on behalf of a candidate, a party or a cause.
- Contribute to the formation of public opinion.

- Make your views known to candidates and elected officials.
- Help other people who might be unable to get to the polls.
- Know the issues and the candidates.

Single copies of "Making Democracy Work" are available free on request. (The Christophers, 12 E. 48th St., New York, NY 10017)



"FIRST OF ALL I'D LIKE TO KNOW WHERE YOU GOT THE TRIVIAL PURSUIT GAME."

# Too close for comfort sometimes

Q. How can I stop my parents from arguing so much? (New York)

A. Many Americans dream of a perfect family life. They desperately want a loving home in which dwell a number of loving family members.

A young college student, however, recently voiced an idea that may be closer to reality. This level-headed, well-adjusted young man said, "Too often family life is more like a crucible."

In case you're wondering what a "crucible" is, one of the definitions given in The Random House Dictionary is, "a severe test."

**LET'S FACE IT:** Family living often tests our patience and love to a severe degree.

This is partly because it is long-term living. There's ample time to see not only the nice qualities of people but also the not-so-nice qualities. It is quite different from being with a group of people for only two or three days.

And so bitter fights can develop. Some family members may go for days without speaking to one another.

At other times it may be only an argument in which there is disagree-



BY TOM  
LENNON

ment but no hatred.

It sounds like your parents have a need to argue at the present time, a need to air their disagreements. This may be very healthy and may prevent grudges from festering and blowing up into hatred.

Still, it's unpleasant for you. And it may be that you can do absolutely nothing at the present time to stop their frequent arguing.

On the other hand, maybe you can. Could you talk to each parent separately and tell them how and why their frequent arguments disturb and pain you?

**SPEAK QUIETLY**, however, without hostility, without a tone of accusation and with the intent of letting them know how much you love them both.

Come right out and say, "I love you both so much, and I just hate to see you arguing so often." Then you might add, "Is there any way you can resolve your differences calmly and quietly?"

If you hesitate to initiate such a conversation, you might cut this column out of the newspaper and leave it on the kitchen table in the hope that one or both of your parents will see and read it.

Always hope that your situation will get better. But if it does not, keep on struggling to grow in patience and in the love of both parents.

What's really happening in your crucible of family life is that you are being given a tough challenge to mature in family loving.

If you can live through it in a positive way you will grow as a person and you will be much better equipped for the marriage you may enter one day.

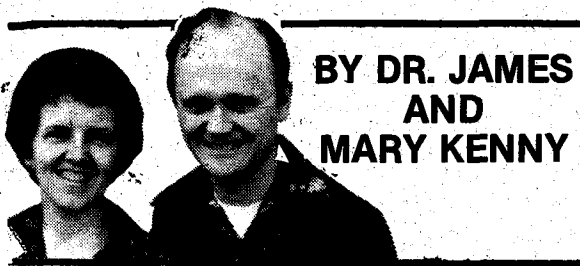
(Send questions or comments or both to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

(NC News Service)



## Why not an adoption liturgy?

Dear Dr. Kenny: I will be getting married this summer to a wonderful woman. Our problem is that she has a 5-year-old daughter, Jana, who is beginning to show some signs of feeling left out. During the two years we have dated, I have come to love this child as my own. I plan to adopt



BY DR. JAMES  
AND  
MARY KENNY

her legally as soon as we are married.

However, right now she seems to resent the time her mother and I spend together. She enjoys being with either of us alone, but she just doesn't like to see us go off together. We plan to include her as ring bearer in the wedding. Any other suggestions? (Indiana)

You sound like a wise and kind man, anticipating problems your child might have. I hear so much today about how children interfere with the happiness of adults. When engaged couples

have children from a previous marriage, they are often advised, "Remember, you are only marrying each other, not the whole family."

While there is some truth in the above advice, I feel it is rather naive, especially when young children are concerned. Of course, you are not marrying the entire family. Nevertheless, you are establishing a significant and permanent relationship with all your spouse's relatives. To be concerned right now about Jana's feelings is a good beginning to your new career as a father.

First of all, you need to accept the fact that Jana is upset. While she is gaining a father, she is also getting competition for the attention of her mother. She will need time to adjust to this new situation. Human beings of all ages resist change.

**UNDERSTAND THAT** Jana is upset, but don't let her cause you to feel guilty about being alone together. You and your fiancée need time with each other. Jana will have to learn to accept this. She must learn that she cannot separate you.

Begin now to reach out to Jana as a couple. Take her places with you this spring, too zoos, museums, movies and dinners out. Let her learn that your love for each other only multiplies your love for her and that your mutual affection is not a threat.

You write that she will be the ring bearer at your wedding. Why not give her a more important part? After all, you are taking her as your child forever. I think it would be wonderful to express this fact in a religious ceremony.

Adoption cries for religious expression. A civil court hearing is not enough. You are promising this child a lifetime of loving care. Why not have a special liturgy?

**IN YOUR SITUATION**, you could include your adoption of Jana as part of the wedding. You are not only marrying this woman; you also are taking this child. Say so. After you have made your promises to your wife, you might introduce Jana. How beautifully appropriate a welcome for an adoption child.

While such a ceremony won't solve all Jana's adjustment problems, it will visibly indicate that she is gaining a loving father. You and your wife must now come together and love Jana as a united couple. Don't let Jana drive you apart. In time you will understand that your love for each other only enriches your love for her.

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

(NC News Service)

## Fathering - A man to fill the image

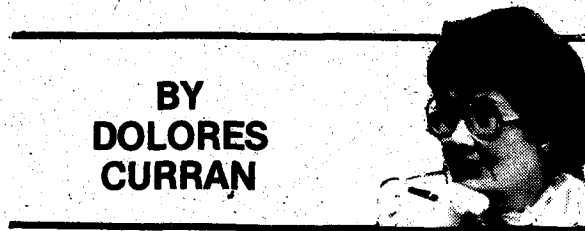
Every so often a beautiful story comes my way, one that begs to be shared with readers because of the love portrayed. It is such a story I bring you as a Father's Day gift.

I met Fr. J.B. Christensen in Halifax last year and discovered that this priest was presently legal guardian to his fourth 'adopted' son. When I asked him to share his experiences with me, he sent a six-page, single-spaced letter full of stories of parent-teacher conferences, police visits, and sleepless nights.

"What do you tell a boy whose mother is an alcoholic and he's sitting there crying his eyes out because he came home expecting to see her sober and finds her soused to the gills and he doesn't know what to do. And know that if he stays in that environment much longer, he's going to turn out the same way.

"What can a priest living in a rectory with other men do? Well, here's what I did in early July, 1977. I said, and I meant it, 'If I had my own parish, I'd adopt you myself.' And it wasn't more than two weeks later that the Archbishop called me in and asked if I would become parish priest in a seacoast town called Liverpool. My first parish. My OWN parish.

"THAT'S HOW IT all began. John came with



BY  
DOLORES  
CURRAN

me to Liverpool and became known as Father's son. One of the most trying things about the boys I've 'adopted' has been their testing of me, to see how far they can go. I'll never forget one of John's first tests.

"He knew that I hated to go into a liquor store. And yet, he tried one night to get me to go and pick up a six-pack for him so he could take it to a party. I said to John, 'You know I can't do that. If I did, you'd lose trust in me.' He smiled and said he knew that. And so we forgot the beer."

He told of one son who refused to eat at the rectory table, adding, "Who would have thought thirteen years ago when I was preparing to be ordained that one day one of my problems would be whether or not to force a child of mine to eat what's on the table?"

Now he is taking on a new project. "since coming to Amherst I have met several young men who

need a home but with our setup it isn't possible to have them here. I am now deeply involved in raising the sum of \$100,000 so that we might buy a home and run it like a normal family. To this home would come those who come to us in need of such an atmosphere.

"In just 9 months we have raised over \$21,000. We have, with interim financing, bought a house close to our church and now are in the process of furnishing it. We also have a young family who have agreed to live there as our 'family'."

**BEING AN UNWED FATHER**, as you refer to me, has been a joy. Painful at times, but worth the pain. My greatest reward has been seeing the boys mature. Seeing them become what they want to become. Sharing their happy times and their sad times.

"I have a tremendous bishop, as you already know. He has quietly supported me all the way. And this has helped me personally. It's an experience I'd never trade for anything. I have received so much from my boys."

Fr. Christensen didn't make any appeal for funds but for those who might want to help, his address is P.O. Box 484, Amherst, Nova Scotia, Canada B4H 4A1.

(Alt Publishing Co.)

## Family Night

### Opening prayer

Dear Heavenly Father, thank you so much for dads. They make our days complete with their presence. Bless fathers everywhere, dear Lord, but especially bless ours tonight. Let this be a very special *Family Night*. Amen.

### Lesson

#### Young Family

**Materials:** colored paper, crayons, scissors, and glue. Make a paper crown for dad to wear, decorate it with special words describing Dad, then make a large paper button saying, "We Love Dad." Then have Dad wear both of them. Next, each person draw a picture or short letter sharing the happiest time he or she spent with

Dad this past year. Dad, himself, can write on "Why He Likes Being a Dad." Then everyone share, together, their letters or pictures and make a folder for Dad to keep the sharings in so he can look at them during the summer.

#### Middle Years Family

**Materials:** poster board, pencils, crayons or magic markers. Make a large poster together entitled "Our Dad Is ..." Then present it to Dad; it may be hung in the meal area for the week. Then have a "We Appreciate Dad" time; each person takes a turn to tell Dad: (1) the single thing you admire most about Dad and why, (2) what is one of Dad's greatest accomplishments, (3) the funniest thing you ever saw Dad do, (4) something

that you are grateful to Dad for doing for you.

#### Adult Family

**Materials:** Bible. Read aloud Romans 8:14-17 or Ephesians 3:14, 15 or Matthew 6:25-34. Share your thoughts on God as our Father. Each take a turn sharing his favorite memory about his own Dad.

### Snack

Pop some popcorn; make "Black Cows" — vanilla ice cream and root beer.

### Entertainment

Play a game of hide and seek. (Be sure to set boundaries.)

### Sharing

1. Each share a time you felt

especially loved during the past week.

2. Share a moment in which you were proud of a particular accomplishment.

3. Share a moment when you felt excluded or left out.

4. Share a time when you felt close to God.

### Closing Prayer

— Spontaneous Prayer

— Lord's Prayer

— Suggested prayer: Dear Heavenly Father, how grateful our family is for sharing tonight together. Thank you, Father, for creating families where we can care, grow, sometimes disagree, but most of all, love one another. Thank you, too, Father for our Dad. Amen.



# Scriptural Insights

Trinity Sunday, June 17

## God of Mercy, not of vengeance

**Exodus 34:4-6, 8-9**  
**2 Corinthian 13:11-13**  
**John 3:16-18**

**BACKGROUND:**

The theme for the readings of Trinity Sunday is that God is loving and merciful.

In the first reading, from the Old

Lord, a merciful and gracious God, slow to anger and rich in kindness and fidelity."

In the second reading, Paul reminded the Corinthians that their lifestyle had to reflect their new found faith. If it did, the Lord would be present in their midst.

In the gospel account, Jesus reminded Nicodemus why he had come into the world. Jesus had not come to condemn it, but rather, to save the world from sin.

**REFLECTION:**

So many people still seem to believe that the God of the Old Testament is a God of wrath and vengeance. Such an impression can hardly be supported by any serious reading of the Bible.

Today's first reading even gives us God's own description of his intentions: slow to anger, and abounding in great mercy. It would seem that many people are poorly informed



some small slip-up.

Such a person can never understand Christ, who came not to make us fearful, but to give us hope. There's no future in fearing, after all; there is a great future in loving.

I suspect that the "fear" angle has something else behind it. If God were

**'So many people still seem to believe that the God of the Old Testament is a God of wrath and vengeance.'**

playing games, no human could ever win in such a situation. And if you can never win, what's the point in trying — right?

But God doesn't play games. He's slow to anger and abounding in great kindness. It's up to us to live out our side of the covenant.



**BY  
FR.  
JAMES  
BLACK**

Testament book of Exodus, the Lord appeared to Moses on Mount Sinai. As this was happening, the Lord uttered one of the more famous descriptions of himself: "The Lord, the

about God.

As if to dispel any mistaken ideas, God sent his own Son as an expression of his love, and to show us what he himself was like. Still, there are people who picture God as filled with anger, just waiting to entrap them in

## The validity of marriages

**Q. I find two of your recent columns difficult to understand. In the first you included a statement that a Catholic must be married before a priest or deacon unless he has formally rejected his Catholic faith.**

**However, in a later column there is no mention of rejecting this faith in order to be married by a justice of the peace or another religious minister. Only a dispensation from the bishop is necessary.**

**That sounds contradictory to me. (Florida)**

**A. The basic issue is: What marriages of Catholics or former**

Catholic bishop for a marriage. Even without that dispensation the Catholic Church would consider that union a true and valid marriage.

A Catholic who has not formally rejected his faith is obliged to the Catholic form of marriage; that is, to be married before a qualified priest or deacon. Without the bishop's dispensation from that form, marriage of a Catholic before a justice of the peace, for example, would not be considered a valid marriage according to the laws of the Catholic Church.

**Q. Why does the church pay so little attention to the feast of the Annunciation? If the church recognizes that human life begins with conception why is the feast of the Incarnation celebrated at Christmas?**

**I'm surprised pro-abortionists have not capitalized on this. We have the feast of the Immaculate Conception, Christmas, Mary the Mother of God and the Assumption as holy days. But the third Sunday of Lent takes precedence over the Annunciation. Please explain.**

**A. First, let's clarify the question for those who may not be as familiar with Catholic feasts as you are.**

The feast of the Annunciation commemorates the event at which the

angel Gabriel appeared to Mary and told her of God's plan that Jesus should be born of her. Presumably it was at this time that Jesus was con-

**'A Catholic who has not formally rejected his faith is obliged to the Catholic form of marriage... to be married before a qualified priest or deacon.'**

ceived in the womb of Mary. The feast is celebrated on March 25, exactly nine months before Christmas.

You make a good and significant point. In light of our celebration of Christmas, I wonder how many Christians realize that it was on the day of the Annunciation, not on the day of Christ's birth, that "the Word became flesh and made his dwelling among us" (John 1:14).

Admitting this, however, there are several good reasons I believe for our traditional celebration of Christmas as the "day of Christ's coming" rather than the Annunciation.

First, the feast of the Nativity is much older in the church than the feast of the Annunciation, which began a few hundred years later and was set on its date because of the celebration of the birth of our Lord on Dec. 25.

I believe we can compare this with our own celebrations. We still

celebrate birthdays, partly because it is a much easier day to nail down than the day of our conception. A birthday is the day when we begin to exist, as it were, "visibly" in the world.

By celebrating our children's birthday we are simply celebrating their coming to be with us. We do not intend to cloud or deny the fact that they were our living children before they were born.

**Q. Our baby was recently baptized a Catholic. Her sponsors were a Protestant and a Catholic who is not practicing her faith. I feel both godparents would raise the child Catholic, but now I hear that one sponsor must be a practicing Catholic. Is our baby validly baptized? (Florida)**

**A. The responsibilities of a baptism sponsor include far more than simply raising the child a Catholic if something happens to the parents. Hence, the church's rule that at least one sponsor must be a practicing Catholic who has received all the sacraments of initiation. A Protestant sponsor is properly designated as a Christian witness to the baptism.**

However, this rule does not affect the baptism itself. You can be confident your baby is validly baptized.

**(A free brochure explaining the marriage regulations of the Catholic Church and the promises before an interfaith marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)**



**BY FR.  
JOHN  
DIETZEN**

Catholics are recognized as valid by the Catholic Church?

If a Catholic joins another religious denomination, for example, he or she is simply not bound by the law that Catholics must marry before a priest. Obviously such an individual would not obtain a dispensation from a

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## Surviving celebrity divorce

### Jerry Lewis' wife shares her pain

When Jerry Lewis cavorted on stage for 20 hours during his Labor Day telethons, she sat quietly in the audience and supported him.

When he joked in concerts about his six sons and how he was going to "think pink" to father a girl, she was the mom who stayed home and raised the boys.

When he split up with Dean Martin in one of the most widely-pub-



BY  
**JAMES  
BREIG**

licized professional severings in history (Roebuck never left Sears), she comforted him and encouraged his solo career.

But when they split up, there were no offers for her to make movies on her own. That's why Patti Lewis has found comfort in a support group

***'The Lord is always there with you even when you feel empty.'***

for divorced women and encourages other ex-wives to do the same.

As a sign of her commitment to that, she called me the other day to speak in support of a group called Displaced Homemakers, which seeks to aid women suddenly thrust into the world after years of being a wife and mother.

Mrs. Lewis knows the experience well. After more than 30 years as Jerry's wife, their marriage ended in divorce a few years ago. She then got a call from another ex-wife of a

celebrity, Lynn Landon, who invited her to a meeting.

"They were all divorced wives of famous people," Mrs. Lewis told me. "I didn't know anyone when I joined, but now I have a wonderful feeling being with them. They are so positive. We're surviving."

Survival can be difficult when a woman faces the world for the first time after a divorce, Mrs. Lewis noted. When her group was publicized, the women began to receive hundreds of letters from people wondering what to do with their lives.

"We got so much mail that we felt we weren't qualified to answer," Mrs. Lewis told me. "So we searched out people who would know, like Displaced Homemakers. We refer the letters to them. The writers ask what they can do when their husbands have left them with no support; some even talk about suicide."

Some letters ask less cataclysmic questions and Mrs. Lewis handles those on her own. She often spends late hours answering them "because I feel maybe I can ease a little pain if I do."

Mrs. Lewis recalls a more hectic time when she and her husband were in the public eye.

"We could never go undisturbed when in public," she recalled. "We went shopping once for shoes and in minutes hundreds of people were outside. We had to fight our way to the car. It's frightening sometimes. There's no privacy at all."

Her house remains on the tour bus maps sold to Los Angeles visitors and she is still gawked at by people at all hours.

"I have to pick roses at 7 a.m. if I want to do it without being seen," Mrs. Lewis laughed.

A Catholic, she remains active in her parish and has no plans to seek



**ARCHEOLOGIST'S ADVENTURE** — Arriving at India's Mayapora village, Harrison Ford as Indiana Jones, Ke Huy Quan as his sidekick, Short Round, and Kate Capshaw as Willie Scott are surrounded by distraught villagers in a scene from "Indiana Jones and the Temple of Doom." (NC photo)

an annulment.

"He'll always be my husband," she said. "We shared a lot of our lives and six sons. We grew up together. Religion has been a com-

***'Religion has been a comfort throughout my life and especially during the divorce.'***

fort throughout my life and especially during the divorce."

I asked how her faith had sustained her and Mrs. Lewis replied, "It's in the heart. The Lord is always there with you, even when you feel empty. There's always a reason for

being in a certain situation and you have to accept the Lord's plan. You may cry and wonder, but then you think about it and accept. I'm closer to Him now than ever. Jesus is my friend, my everything."

Expressing "great compassion" for women in similar circumstances to hers, Mrs. Lewis said, "It doesn't matter how much I have; I have the same feelings they have. It's no different just because I was married to a famous man."

As for her relationship with Jerry, Mrs. Lewis said, "It's friendly. I call him. And I pray for him and his wife every day because that's the way I am. He'll always be my husband."

## 'Sixteen Candles' — Lampoon style laughs

**THE BOUNTY — A-IV, PG**

This is a revisionist version of the HMS Bounty saga which portrays Lt. William Bligh (Anthony Hopkins) as a hero, albeit flawed, and Fletcher Christian (Mel Gibson) as an unstable young man bewitched by a Tahitian beauty. The film is done with intelligence and visual flare and is marked by fine acting by Hopkins and Gibson and sure direction from Roger Donaldson. But the film suffers because Robert Bolt's script is too sketchy in its characterization of the two antagonists, especially Christian. There are, consequently, no real sparks struck dramatically, and the ending is anti-climactic. Nonetheless, it is an entertaining film for mature viewers. Some nudity.

**PURPLE HEARTS — A-III, R**

This is a patriotically tinged soap opera set against the background of

the Vietnam War. It is mostly concerned about the efforts of a Navy doctor serving with the Marines (Ken Wahl) and a nurse (Cheryl Ladd) to resolve all the obstacles, geographic

### CAPSULE REVIEWS

and psychological, that stand in the way of the inevitable final clinch. Director Sidney J. Furie, who co-authored the script with Rick Natkin, seems to have a love affair going with the Marines, but given the contrived and improbable dialogue that passes here for the utterances of brave men under fire, the movie's title might better be "Purple Prose." Miss Ladd is good, but Wahl is woefully miscast as a brilliant surgeon. Contains strong language, premarital sex and one

relatively restrained bedroom scene.

**SIXTEEN CANDLES — O, PG**

A girl (Molly Ringwald) is devastated when her family, in the throes of preparing for her older sister's marriage, forgets about her birthday. Were that not enough, she is pursued by a skinny freshman while longing for a handsome, unattainable senior. This is an old-fashioned comedy about the anguish of adolescence — modernized, alas, by a dose of foul language, a pervasive vulgarity, some de rigueur shower room nudity and a benign view of fornication. Some other not-so-bright spots are its racist humor (targets Orientals and Italians) and some National Lampoon-style laughs at the expense of a girl in a body brace. The only redeeming factor is a good perfor-

mance by the appealing Miss Ringwald.

**BREAKIN' — A-II, PG**

It might not make you forget "The Turning Point," but this quickie movie done to cash in on the break-dancing craze is innocuous, light entertainment. Lucinda Dickey, playing a classical dancer going nowhere as a waitress, joins up with break dancers Adolfo "Shabba-Doo" Quinones and Michael "Bongaloo Shrimp" Chambers, and the three conquer the prejudice of the dance establishment and make it to Broadway. Bergman and Fellini it's not, but it has a kind of charm in its unpretentiousness. Under Joel Silberg's direction, moreover, it avoids the kind of exploitation that is rife these days.

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New officers of the Archdiocesan Council of Catholic Women were present for this year's MACCW convention. With Archbishop Edward A. McCarthy are (left to right) Jackie Orlando, corresponding secretary; Margaret Watson, vice president; Rita Clifford, president; Dorothy Sacher, recording secretary; and Mary Muncey, treasurer.

## Serra Club announces essay winners

The Serra Club of Miami held its Annual Essay Contest for the 5/6th - 7/8th Graders and 9th Graders, CCD & high schools. The following winners will be honored at St. John Vianney Seminary 5 p.m. Mass in Chapel, this Saturday, June 16.

For 5/6th Graders (250 wds) Title - "What does Jesus want from me": Tony Ciccone, St. Joseph, M.B., Winner \$100; Amanda Salter, Good Shepherd (CCD), Second \$50; Kelly Hong Ting, Holy Family, Third \$25.

For 7/8th Graders: (400) Title —

"To Be A Christian Is To Be...": Stefen Styrsy, Holy Rosary, Winner \$100; Juan Taboas, Epiphany School, Second \$50; Christina Riviera, St. Kevin, Third \$25.

For 9th Graders & High Schools (500) Title — "A God Who Calls": Monica M. Lasecki, Our Lady of Lourdes Academy, Winner \$100; Margarita Grana, St. Brendan, Second \$50; Suzette Burbank, Our Lady of Lourdes Academy, Third \$25.

There will also be the installation

## NCCJ holds Forum, dialogue

"Christian-Jewish Relations: Where Are We Now And Where Are We Going?" is the topic of the NCCJ Forum sponsored by the Broward National Conference of Christians and Jews Tuesday, June 26 at noon at Stouffer's Anacapri Inn, 1901 North Federal Highway, Fort Lauderdale.

Participants in the panel will be Dr. Paul Kirsch, retired Lutheran minister, author of the book, "We Christians and Jews" and former Chairman of the Department of Religious Studies, Wagner College, New York; Rev. Frances Helen Guest, pastor, Parkway United Methodist Church, Pompano Beach; Father John Handrahan, S.J., Director of Pastoral Care, Holy Cross Hospital and Rabbi Samuel Silver,

Temple Sinai, Delray Beach.

The Forum will examine the state of Christian-Jewish relations in our local communities, our country and the world. It will ask: What are the issues that bring us together; what are the issues that divide? What can we, as individuals and as members of organized religious communities, do to eliminate prejudice and further better relationships between different faiths?

The luncheon is \$8.00. For reservations, please call the NCCJ office at 739-6225.

On June 21st the NCCJ Clergy will hold a dialogue group from 9 a.m. to 10:30 a.m. at the First United Church of Christ at 200 North 46th Ave. in Hollywood. The topic will be "The Understanding of Prayer in its Mystical, Psychological and Practical Aspects." Discussants include a Presbyterian minister, a rabbi, and a Catholic priest.

of the officers for 1984-85 administration by Chaplain, Fr. Gus Miyares.

Following are the officers: President, J. Michael Fitzgerald; V.P. Programs, Frank G. Brennan; V.P. Membership, George E. Ahern; V.P. Vocations, Patrick A. Assalone; Secretary, J. Patrick Fitzgerald; Treasurer, Frank P. Pellicero; Trustees, Bernard (BUD) Breyhann, George E. Barbet, Esq., Eugene J. Abello; Past President, George Korge.

## Fr. Lechiara receives Lumen Christi

The Rev. Francis Lechiara, former pastor of St. Augustine Church, Coral Gables, now serving as pastor of St. Thomas More Church, Boynton Beach, was honored by the Archdiocese of Miami Educators' Guild during noon Mass on Sunday, June 3 in St. Augustine Church.

The Lumen Christi (Light of Christ) award, an annual presentation of the Guild to someone who has distinguished themselves in the field of education was given to Father Lechiara, formerly an instructor at Miami-Dade Community College and the University of Miami.

A native of Bradford, Pa. who was ordained in 1959, Father Lechiara has

### Children enjoy Safari

About seventy-five children from the Pahokee and Belle-Glade Day Care Centers had the experience of a bus trip and day spent at Lion Country Safari. It was the first time that they were able to see live animals in captivity.

The children went in two groups on Tuesday and Thursday June 5 and 7th.

Arrangements were made by Pauline Long, President of the Palm Beach Deanery, and Catherine Flynn, Community Affairs Commissioner of the National Council of Catholic Women who furnished the funds. Transportation was by bus furnished by our Lady Queen of Peace Parish of Delray.

a doctorate in education from the University of Miami. From 1969 to 1978 he was supervising principal at LaSalle High School and from 1970 to 1974 was superintendent of high schools for the Archdiocese of Miami.

Named outstanding professor of the year in 1981 by the Panhellenic Association at the University of

Miami, the priest also served as a member of the Presidential Visiting Committee at the U. of M. School of Education and was also a member of the chaplain's association at the university for three terms.

He is a member of Phi Delta Kappa, Omicron Delta Kappa and Iron Arrow.

## Retreat for married at Barry

A Twilight Retreat for the Married will be held at Barry University July 6-7-8. The retreat, directed by Father Jerry Rohrer, S.J., will be for the three evenings, two hours each evening, 8:00-10:00 P.M.

Topics for discussion will include: Marriage as a Sacrament; Natural Family Planning; What Husbands Should Expect of Their Wives; What Wives Should Expect of Their Husbands; The Art of Staying in Love; Parent-Child Relationships; In-Law, Parent, Family Ties. The third evening will end with a Mass for Renewal of Marriage Vows.

Father Jerry Rohrer, S.J. is a member of the Wisconsin Province of the Society of Jesus. During his thirty years as a Jesuit Priest, he has taught theology and marriage courses, lectured and preached almost one thousand retreats to priests, sisters, married couples, professional groups,

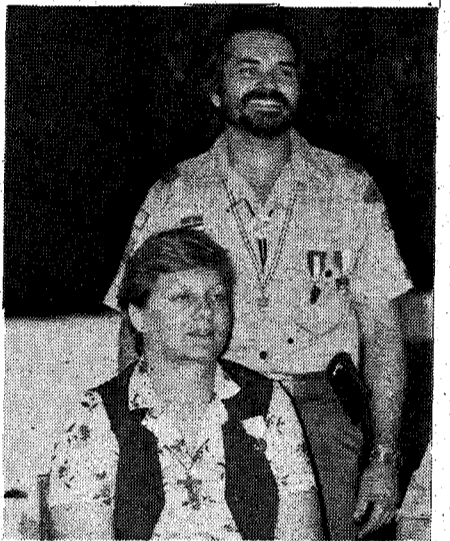
students, businesses, and has personally counseled and directed people in all walks of life. He is a well-known speaker on marriage, and has talked to thousands of couples throughout the United States and Canada.

There is no set fee for the retreat. Each couple will be given an envelope in which to make a contribution. For further information, call Barry University, 754-3392, Ext. 341.

### Pastor seeks aid

The pastor and Catholics of Our Lady Queen of Heaven Mission are obliged to build a rectory, because the present house is rented and is also located three blocks from the Church.

Being a poor mission they must ask for your help. Could you please send aid to the following address?: Our Lady Queen of Heaven, P.O. Box 357, LaBelle, Florida 33935.



SCOUTING AWARDS — At a recent Mass for scouting at Nativity parish, Bishop John A. Nevins presented 360 scouts with religious awards. Receiving the St. George medal (above) was Frank Ferrer. Also awarded for years of religious instruction was Eileen McFarland who received the St. Anne award.

## Separated and divorced ministry holds membership drive

The North Dade Ministry for Separated and Divorced Catholics will be holding their membership drive this month. The highlight of the membership drive will be a wine and cheese gala on June 23rd at 8 p.m. at the St. Rose of Lima Catholic Church conference room at 418 N.E. 106th St., Miami Shores.

The North Dade F.S.D.C. is operated under the auspices of the Catholic Church but is open to separated and divorced men and women of all faiths.

They meet weekly and provide a variety of programs and activities including religious, family, social and educational activities. The group advisor is Sr. Agnes Gott, associate director of Family Life and minister for separated and divorced Catholics of the Archdiocese of Miami. Sr. Agnes may be contacted at the family Enrichment Center at 651-0280 for further information.

# It's a Date

### Single/divorced/widowed

The North Dade Catholic Singles Club will present their 2nd annual "Long Hot Summer" dance at 8 p.m. on June 23 at St. James Church, 565 N.W. 131st St. in Miami. Tickets are \$5.50 at the door, \$4.50 in advance. For more information call Paulette at 895-4734.

The North Dade Catholic Widowers Club will hold a meeting-social at 7:30 p.m. on June 22 at Visitation Church social hall at 191st St. and North Miami Ave. Call 653-2849 or 653-2689. Refreshments.

The North Dade Ministry for Separated and Divorced Catholics will hold a Wine and

Cheese Gala at 8 p.m. on June 23 at the St. Rose of Lima Catholic Church conference room at 418 N.E. 106th St. in Miami Shores.

The Widow and Widowers Club of Broward County will have a social gathering on June 17 from 2 p.m. to 5 p.m. at the Wilton Manors Recreation Hall in Wilton Manors. For more information call 735-8363 or 564-1180.

The Catholic Widow and Widowers Club of Hollywood will hold a Chicken Bar-B-Q beach supper July 14 at 5 p.m. Reservations phone 431-8275 or 981-2508.

The New Beginnings Group is sponsoring a dance for the benefit of the St. Maurice hunger program on June 23 at 8 p.m. at the St.

Maurice Social Hall in Ft. Lauderdale. \$5 at door. For more info call 961-4138 or 989-0274.

The Single Again Group will present Dr. Tom Walton, a Catholic psychologist on June 14. He will speak about Sexuality. The program will begin in the St. Andrew School library at 8:00 p.m. For information call Nancy 752-0106.

### Potpourri

St. Bernard Secular Franciscans will hold their next meeting on June 10 at the St. Bernard Parish center, 8279 Sunset Strip, Sunrise. Novices and inquirers formation lessons start

at noon followed at 1 p.m. by regular meeting.

Mercy Hospital's Patient Education Department is now accepting registration for couples interested in natural childbirth classes. Expectant mothers must be in their last trimester. Seven classes are scheduled starting June 5, from 7:30 to 9 p.m. Class size limited. Charge \$60. For registration and information call 285-2701 or 285-2715.

Catholic Daughters of Americas, Ct. Holy Spirit #1912 will sponsor a Dessert Pokeno-Card Party on June 22 at noon, at St. Elizabeth's Gardens, 33rd St., Pompano Beach. Donation \$1.50. Refreshments served. For information call 941-5546.



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answered. Publication promised.  
K.Z.

Thanks to the Holy Spirit for  
prayers answered. Publication  
promised. J.P.

Thanks to Holy Spirit, St. Ann,  
Blessed Mother & Jesus for  
prayers answered. Publication  
promised. A.W.

I thank You Father in the name of  
Jesus for prayers answered. I  
thank You also Holy Spirit & St.  
Jude. Publication promised. T.V.

**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. Per-  
son must pray this prayer three con-  
secutive days without asking your  
wish. Then promise to publish this  
dialogue as soon as your favor has  
been granted. **AGNES**

Thanks to St. Jude for prayers  
answered. Publication promised.  
G.W.S.

**5A-NOVENAS**

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

Thanks to St. Jude, Holy Spirit,  
St. Joseph, St. Anthony for prayers  
answered. Publication promised.  
E.G.V.

Thanks to the Sacred Heart,  
Blessed Mother & St. Jude for  
prayers answered. Publication  
promised. A.M.G.

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

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# Why many don't believe

By Father Edward K. Braxton  
NC News Service

"Well, father, I guess I am still a Catholic, sort of. But I really don't believe in God anymore," the student said.

I have heard that seemingly contradictory statement many times in universities. It is a dramatic reminder that atheism is still a real possibility. It may take the form either of philosophical or practical atheism.

Some people relate scientific and technological developments to atheism's existence. Others cite the influence of philosophical, sociological and political thinkers who interpret religious belief in a negative light.

*'When one thinks of atheists, a stereotype may come to mind. We may think of an "atheistic communist" out to destroy Christian faith. But some people are atheists in practical terms. These people actually may go to Mass on Sunday and pray ... (but) they have a "god" of some material good such as money or power. Thus they are idol worshippers.'*

THE CATHOLIC students reading Marx, Nietzsche and Freud and not also reading St. Thomas Aquinas, Cardinal Newman, Father Rahner or the documents of Vatican Council II, might well conclude that religion is based on magic and superstition; that belief is the result of fear and dread.

Today's students are likely to ask:

- Is it still reasonable to believe there is such a reality as God in the traditional understanding of that word?

- Even if the universe does have an ultimate power behind it that we may call God, who can say that Christ uniquely reveals this reality?

- If Jesus is admitted, did he intend to establish what we know as the church?

With such questions, students may eventually undergo a shift in their understanding of religion. For example, they may embrace what some call "relativism," regarding all religions as more or less equal.

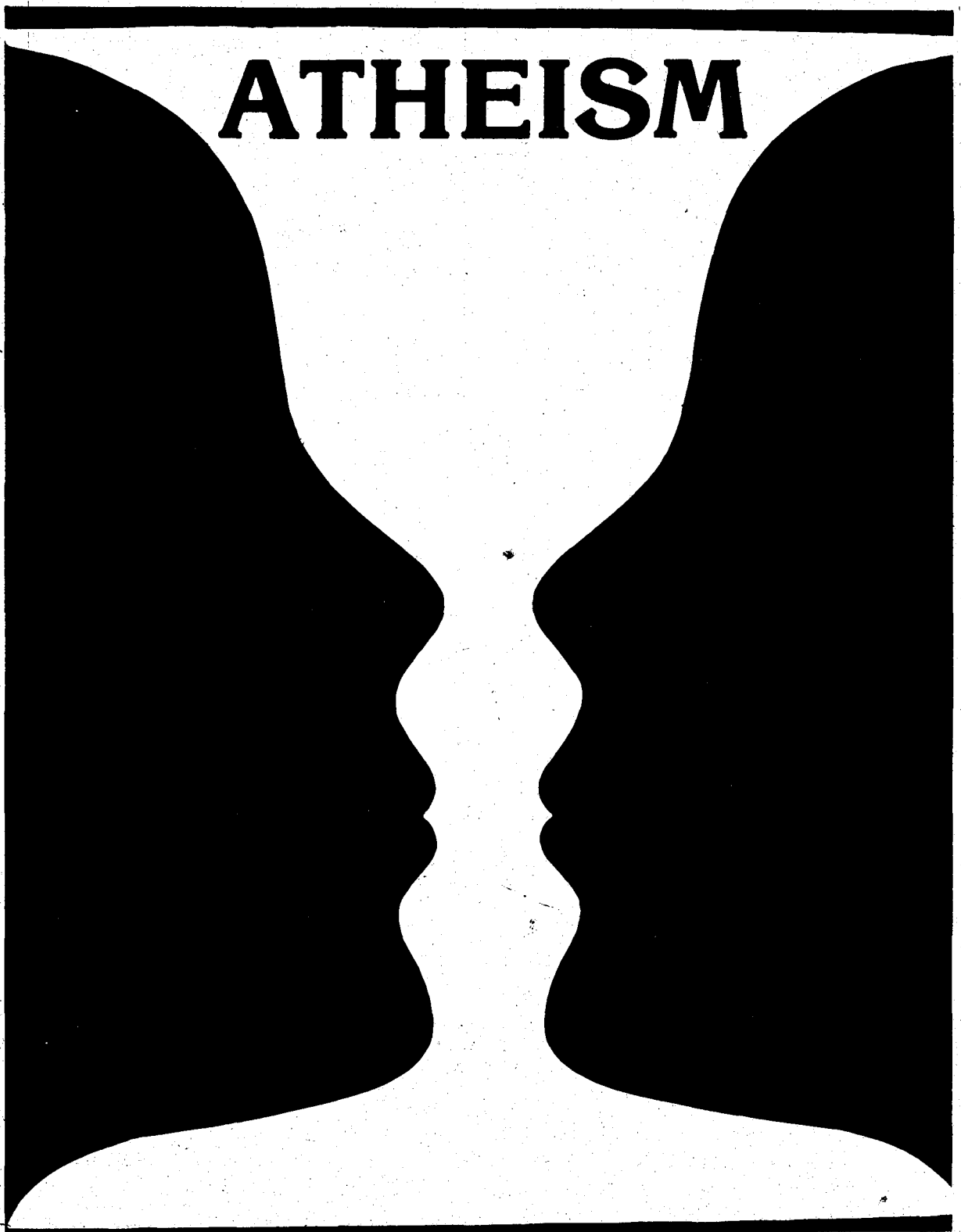
Or they may even go on a pilgrimage into another religious tradition, declaring that faith is a matter of historical circumstances and personal choices.

Bouts with relativism or atheism are part and parcel of the life of the mind that is so much present in university life. This is a time when students probe, investigate, question, theorize, doubt, reject and probe anew.

BUT ATHEISM is not essentially an abstract theory. In the end, human experience plays a big role in leading a person to believe in God or to reject belief.

Arguments are not enough. Believers cannot easily persuade unbelievers to share their faith. And unbelievers cannot easily persuade believers to adopt their view.

The experience of evil is one of the main fac-



It is a wine glass or two faces in profile? Things are not always what they appear to be, Father Joseph McKenna points out. Young people who might appear to be skeptical about their faith or who outwardly reject it can in fact be on a "profound spiritual journey." Father McKenna says. Often, after a few years, young people return to the faith of their childhood, he says, but they return as adults not children. (NC photo)

tors leading a person to believe that there is no God. When people see innocent youths who are striving to lead a decent life suddenly stricken by terminal cancer and dying in a hospital room, while others who are unjust die at home in their

For some people, to conclude that there is no God is to conclude that life is a tale told by an idiot, so much sound and fury signifying nothing. But not always.

MANY PEOPLE believe there is no God and lead productive, hope-filled lives, showing as much love and concern for their neighbors as do believers.

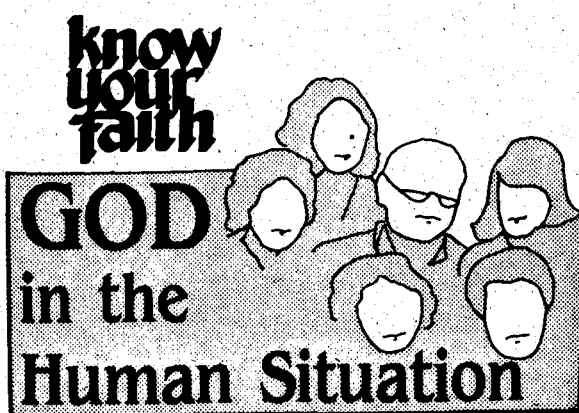
When one thinks of atheists, a stereotype may come to mind. We may think of an "atheistic communist" out to destroy Christian faith. But some people are atheists in practical terms. These people actually may go to Mass on Sunday and pray.

They are practical atheists because they have made a "god" of some material good such as money or power. Thus they are idol worshippers. Or perhaps they never allow the God they say they believe in to touch their personal lives.

What sense does it make to profess belief in God, while treating other human beings like dirt or despoiling the earth God has given?

If we believed in God, we would love God; if we loved God, we would love everything God created.

Belief and unbelief, therefore, do not begin and end in the mind. They are influenced by total human experience.



own beds after a long full life, they ask: Why? How?

If there is a God why do these things happen? Such questions become most acute when the experiences are personal, touching oneself, or one's family and friends.

Thoughts of suicide may accompany the conclusion that there is no God. For atheism can be a form of hopelessness.

They stood in admiration of it, sometimes in fear. They reacted to God in the same ways they reacted to nature — with admiration and fear.

Many people identified nature with God and tried to control it through various religious rites.

The Israelites did not go this far. God may have controlled nature. But for them God was distinct

from nature — totally other.

GOD MAY have made the sun to shine and the rains to fall. But neither the sun nor the rain were God. They were God's creatures.

It is true that after the Israelites entered the Promised Land they were strongly attracted to the nature worship and fertility cults of their neighbors. But they learned that this kind of infidelity brought

By John J. Castelot  
NC News Service

Atheism as people describe it today was basically unknown among people of biblical times. Even the pagans were intensely religious in their own way.

A world without God was simply unthinkable. Living close to nature, many ancient peoples were caught up in its recurring cycles.

# Treason: One God

# GOD in the Human Situation

## Leading the young back to God

By Joe Michael Feist  
NC News Service

Fresh out of high school and in his first year of college, the young man started to stay away from Sunday liturgies more and more often. Soon he ceased to attend at all. Mass and the sacraments just didn't seem to matter. This pattern continued after he joined the Army and served in Europe.

He would later say that he didn't

stop believing in God. It was, as he described it, a "crisis of faith," a period of doubting and searching that lasted for about three years.

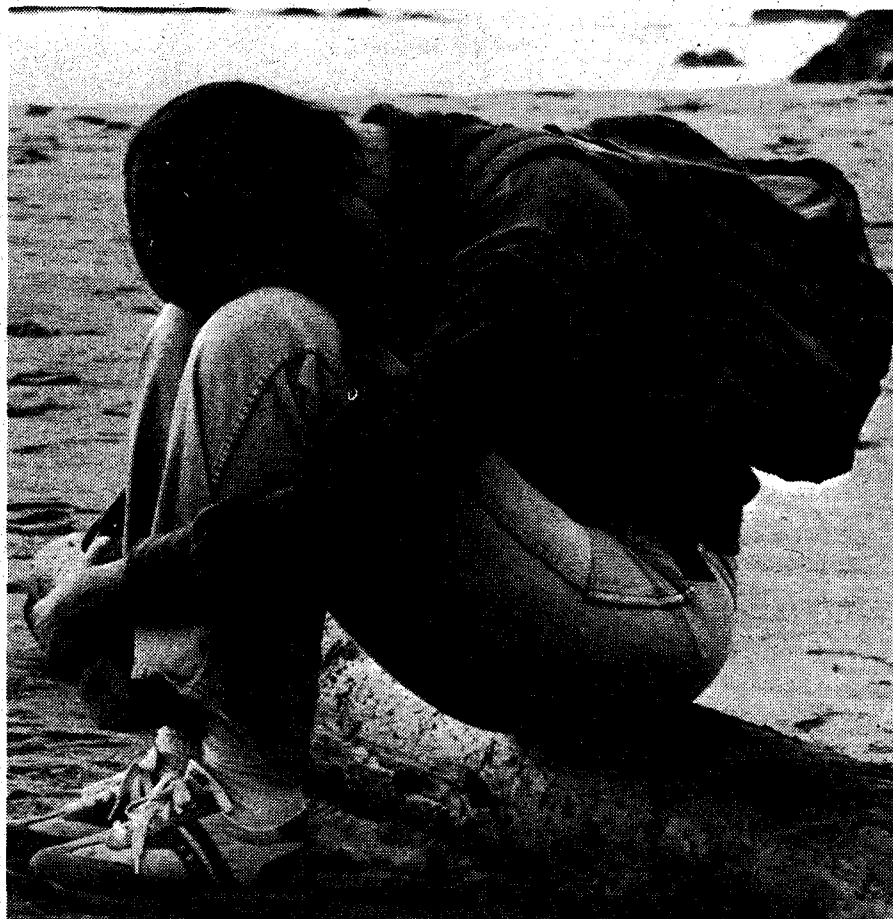
Then one day in Salt Lake City, the young man was drawn, almost inexplicably, to the cathedral. The bishop's homily had such an impact that the man's crisis ended. He returned to the church of his youth.

The young man, who had struggled with his faith, eventually entered the seminary and was ordained. Today he is Bishop Rene Gracida of Corpus Christi, Texas.

ACCORDING to Father Joseph Kenna, stories such as Bishop Gracida's are quite common. Father Kenna is the representative for Campus and Young Adult Ministry in the Education Department of the U.S. Catholic Conference in Washington, D.C.

The skepticism experienced by so many young people, said Father Kenna, is part of the common process of "rejecting, of cleaning house, and then pulling things back in that fit."

In fact, such people can be on a "profound spiritual journey," said Father Kenna, who served as a campus minister in the state of Washington for 14 years. After a few years, many young adults tend to come back to the faith of their childhood. But, he noted, they come back as adults, not children.



Bouts with relativism or atheism are part of the life of the mind that is so much present in university life. This is a time when students probe, investigate, question, theorize, doubt, reject and probe anew. (NC photo)

## Evil, God and unbelief

By Katharine Bird  
NC News Service

The God many atheists reject "is not God as he really is at all," said Father Roger McGrath, director of evangelization for the Diocese of Camden, N.J.

Many theists draw God in narrow strokes of the pen, Father McGrath thinks. They paint him as "a petty God, a scorekeeper and punisher."

Other times atheists cast God in a "distortion of a father image" and reject it, Father McGrath commented, adding that "I'd have no part of such a God either."

The Camden priest said that he is called on occasionally to help people as they struggle with questions about God. He indicated that it is not uncommon for Catholics to flirt with atheism for a time.

Frequently it happens when a person is confronted for the first time personally with the presence of evil, he said.

Atheists often throw the existence of evil in the face of believers as the reason for rejecting a divine being. Asked how he handles that situation, Father McGrath said he gently points out that God doesn't plan the tragedies that occur in human life.

The doubting person must be led to recognize that human beings are imperfect and so is the world we live in. Evil things happen — but that doesn't mean we must conclude that God can't exist, he said.

In his experience, people who confront such questions often become fuller believers in the long run.

FATHER KENNA discussed how Christians should react when people they know seemingly reject God. An incorrect reaction is to treat them in a condescending manner.

"Our job is to announce the Good News. The worst thing is to say or somehow imply that the person is bad as a person." Of course, the priest said, believers don't compromise or hide their own belief in God.

First of all, advised Father Kenna, we must be willing to listen to

stories of disbelief. We must be non-judgmental and sensitive.

There is also the question of what the "atheist" is really discarding.

"Very often, they're just rejecting religious symbols or some image of God that is deficient. So you must listen closely to what they really are saying," Father Kenna said.

What is most important is being able and willing to witness to our faith, he added. It must be apparent that our belief in God makes some difference in our lives.

## Atheism and Catholics

Atheism was a topic explored by the Second Vatican Council. In its 1965 document, the "Constitution on the Church in the Modern World," the ecumenical council explained that the word "atheism" refers to complex situations. It is used "to signify things that differ considerably from one another."

- Some people expressly deny God's existence.
- Some maintain that humanity has nothing to say about God.
- Some are more prone to affirm humanity than to deny God.
- Still others have a faulty notion of God. What they disown is not the God of the Gospels.

In light of this last point, atheism exerts a kind of pressure on the church's people, the council suggested. It is a pressure to become clearer about who God is, so that others can see the God of the Gospels in the lives of Christians. Here is what the council said about this:

**BELIEVERS OFTEN SHARE** some responsibility for atheism. "To the extent that they are careless about their instruction in the faith, or present its teaching falsely, or even fail in their religious, moral or social life, they must be said to conceal rather than to reveal the true nature of God and of religion."

The council said atheism should be countered through teaching and through the example of people's lives.

What does most to show others God's presence, the council said, is the visible love of the church's people. It is the task of the church to manifest God, and this is done chiefly by the witness of faith that is alive and mature.

Some atheists are concerned that belief in God robs human beings of their freedom and dignity. Others think believers will not take life in this world as seriously as it needs to be taken. Both of these concerns were addressed by the council.

The church holds that to acknowledge God is in no way to oppose the dignity of humanity, said the council. For this dignity is grounded and brought to perfection in God, who created the human person as an intelligent and free being.

Furthermore, the council stated, the church teaches that hope in life after death does not take away from the importance of tasks that need to be done in this world, but adds to their importance. (Council quotes from "The Documents of Vatican II," Austin P. Flannery, ed.; Eerdmans.)

disaster in its train.

Yet even here, the Israelites were not denying God's existence. They were simply putting other gods in place of the God who had chosen them.

Even pagan Rome was thoroughly religious. Paradoxically, the Romans called the Christians atheists.

Why? Because the Christians

refused to worship the Roman gods. In the Roman Empire, these Gods were so much a part of life that rejection of them was regarded as suspiciously unpatriotic. In fact, it was high treason.

**THE AUTHOR** of the New Testament book of Revelation wrote to the churches of Asia Minor precisely to persuade them not to compromise their belief

just to "get along" in society.

But the social situation did pose a problem. The trade guilds — ancient versions of our labor unions — all had their patron gods and goddesses. Was the early Christian expected to hand in his union card and risk financial and social ruin just to maintain his Christian integrity? For the author of Revelation, there was no choice.

Oh, there was some atheism in Israel. But this was not our modern atheism. It was not a denial of God's existence. It was a practical atheism.

**THIS SORT** of atheism took the position that God was uninterested in human affairs. If God did not care what people did, then they had carte blanche to do as they pleased.



# Does this girl have psychic power?

The better theologians would recognize that the mind has powers far beyond what we have been able to explain'

—Fr. Walter Burghardt, S.J.



Phone appears to fly across room in photo by Catholic photographer Fred Shannon. (NC photo)

By NC News Service

A mysterious "force" that drew worldwide attention to a family in Columbus, Ohio — including comments by a Catholic newspaper editor — has been identified as psychokinetic energy, or the brain power of a 14-year-old family member.

Some had attributed the events — such as lights turning on and off, lamps, pictures and candles moving and glass shattering — to a poltergeist, a "noisy" and "mischievous" ghost. Others claimed the episodes were part of an elaborate hoax.

But after a month of studying and testing the teen-ager, Tina Resch, at the Physical Research Foundation in Chapel Hill, N.C., doctors determined she was "quite psychic" and had certain healing powers, the girl's adoptive mother, Joan Resch, told NC News.

MRS. RESCH said William Roll, director of the foundation, said the mysterious events were the results of recurrent spontaneous psychokinesis, or RSPK.

Jesuit Father Walter Burghardt, theologian-in-residence at the Georgetown University in Washington, said May 29 he did not know of any official church position on RSPK.

However, he said, "The better theologians would recognize that the mind has powers far beyond what we have been able to explain"

Attention surrounding the girl grew in March when Fred Shannon, a photographer for the Columbus Dispatch, photographed a telephone flying through the air near Tina. In an interview with Edgar V. Barmann, editor of the Catholic Universe Bulletin, Cleveland diocesan newspaper, Shannon said he witnessed a "force," "third party" or "Spirit" doing the destructive work.

Barmann and Shannon once worked together at a newspaper. Shannon is a member of Immaculate Conception Parish in Columbus.

Shannon said he was scared when he first entered the Resch house.

"I FEARED THAT it might be a satanic force," Shannon told Barmann.

"But in relying on my strong faith, I felt I had the upper hand."

The photographer described for Barmann what he saw:

"I saw two candlesticks fly through the air. One struck the door, and another made a 90-degree turn and went down the hall. I saw a sofa pivot and scoot toward Tina. A box went swish, flew through the air and landed on a table eight feet away. The dining room was in shambles, the chandelier messed up and long-stem wine glasses broken. I saw the last wine glass break and metal coasters go through the air and make a lot of noise. The 'force' clobbered a picture. A chair chased Tina out of the room."

Barmann said he believed Shannon, who he described as "one of the top news photographers in the nation... a person of unimpeachable character — conscientious, stable and truthful."

The Catholic newspaper editor said Shannon's account was so vivid that he called Father William Padavick at Borromed College of Ohio in Wickliffe. Father Padavick is one of three priests to whom the Cleveland Diocese refers calls about reported activities of evil spirits.

The priest said he was skeptical about the case, since the activities would not be to the devil's advantage.

"But the universe is rather big," Father Padavick told Barmann, "and there could be a lot of junk around that we don't know about."

IN HIS COLUMN, published before the diagnosis of RSPK, Barmann said the events could be a hoax, psychological powers or the work of the devil, "whose power in today's secular society is underestimated, dismissed or scorned."

"In the knowledge explosion which has occurred in the past 50 years, we marvel at cures, inventions, the harnessing of energy and space exploration, but when a telephone, a box of Kleenex or an afghan moves unaided, we are baffled and are reminded how little we really do know," he said.

Mrs. Resch told NC News that Roll did not give the family complete details of Tina's case because he wants to present it to a conference of parapsychologists in Texas in August.

## the Saints *by Luke*

**ST. GERMAINE WAS BORN IN 1579. AN UNWANTED CHILD, SHE WAS PLACED AT THE COUSIN HOME IN PIBRAC, IN SOUTHERN FRANCE. SHE WAS A FRAIL, SICKLY CHILD, AFFLICTED WITH A DISEASE OF THE NECK GLANDS. HER RIGHT ARM AND HAND WERE DEFORMED AND PARALYZED.**

THE MISTRESS OF THE COUSIN HOME WAS A HARD, CRUEL WOMAN WHO MADE GERMAINE LIVE OUTSIDE IN THE STABLE WHERE SHE WAS FED MOLDY BLACK BREAD AND DRESSED IN RAGS. SHE HAD TO SPIN WOOL OUTSIDE WHILE TENDING THE SHEEP AND WAS PUNISHED BY BEATINGS IF SHE DID NOT SPIN ENOUGH.

GERMAINE'S ONLY EDUCATION WAS RELIGIOUS INSTRUCTION AFTER MASS ON SUNDAYS; WITH EAGERNESS SHE ABSORBED EACH WORD. SHE USED A KNOTTED STRING FOR A ROSARY AND TWO STICKS FOR A CROSS.

GERMAINE NEVER COMPLAINED. SHE LEFT THE STABLE VERY EARLY TO ATTEND DAILY MASS. ONE NIGHT IN 1601, SHE DIED IN THE STABLE, AT AGE 22.

HER BODY LIES INCORRUPT IN THE CHURCH OF PIBRAC. SHE WAS CANONIZED IN 1867 BY POPE PIUS IX. THE FEAST OF ST. GERMAINE OF PIBRAC IS JUNE 15.



## Camp Fire blues

By Hilda Young  
NC News Service

My husband asked what I thought about taking the kids camping over an upcoming three-day weekend. That's like asking Margaret Thatcher if she'd like a vacation on the Falkland Islands.

"OH, I DON'T KNOW," I said casually. "How would you feel about my volunteering you to run the Dad's Club paper drive?"

"You just don't like camping, do you?" he said deceptively.

"If I was meant to live life over as a tiny green stove balanced on a big rock, God would have given me asbestos knuckles and a hinge in the middle of my back," I told him.

"Think of the fresh air, exercise, family-building," he said, gesturing with his arms like our pastor does when he's talking about the Beatitudes.

"THINK ABOUT DISCOVERING a moldy swimming suit under

the front seat two weeks from now, sleeping in a one person sleeping bag with a 5-year-old who is afraid of bats and has potato salad breath, about hornets in the mayonnaise, about cleaning fish..."

"What about the camp fire songs, counting shooting stars, the memories," he interrupted.

"Don't forget sand in the toothpaste, sitting on fishing hooks, flaming marshmallows dropped on your bare feet," I added.

His eyes narrowed. "How about if I cook all the breakfasts and you get the good air mattress?"

"No salamanders, pet snakes, or other creatures near the tent?" I negotiated.

"I'LL WARN THE KIDS," he said, holding one arm in the air and putting his hand over his heart.

"It's a deal," I smiled.

I'll wait until we get back to tell him I wasn't kidding about the Dad's Club paper drive.