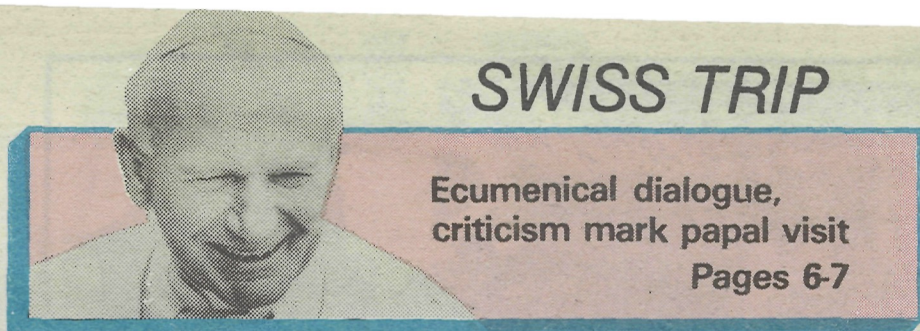




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Catholics, Syrian-Orthodox affirm common faith

VATICAN CITY (NC) — The Catholic Church and the Syrian Orthodox Church June 23 signed a joint statement affirming a common faith in the nature of Christ and permitting members of each church to receive several sacraments in the other church when their own priest is not available.

The statement was signed by Pope John Paul II and Syrian Orthodox

When Catholic or Syrian Orthodox faithful find 'access to a priest of their own church materially or morally impossible,' they are authorized to ask for the sacraments of penance, the Eucharist or anointing of the sick from priests of the other church.

Patriarch Moran Mar Ignatius Zakka II of Antioch, in a ceremony in the pope's library at the conclusion of the patriarch's four-day visit to Rome.

Syrian Orthodox and Catholics have been divided doctrinally since the Council of Chalcedon in 451 condemned monophysitism, by which the Syrian church held that Christ was human and divine in one nature. The council stated that Christ had a dual nature, fully human and fully divine.

But the new agreement, which calls the two churches "sister churches," states that the historical disagreement "arose only because of differences in terminology and culture and in the various formulas adopted by different theological schools to express the same matter."

According to the agreement, both churches accept the Nicene Creed, formulated in 325, according to which Christ was "one in being with

the Father" but was also "born of the virgin Mary and became man."

REAFFIRMING a common profession of faith made in 1971 by Pope Paul VI and Syrian Orthodox Patriarch Moran Mar Ignatius Jacob III, both churches accept in the new decree that the word of God was "made flesh and became truly man," that he took to himself "a real body with a rational soul," and that he "shared our humanity in all things but sin."

The statement says certain doctrinal questions remain still unresolved involving "the Lord's will for his church" and that the Eucharist still cannot be concelebrated by priests of the two churches since it "is the chief expression of Christian unity between the faithful and between bishops and priests."

The new statement means that the 89,000-member Syrian Orthodox Church has the same relationship with the Vatican as most of the other branches of the 200-million member Orthodox churches.

Orthodox churches generally share a common understanding with Rome on most church doctrine but differ with Rome on the matter of papal authority, with the Orthodox acknowledging the special position of the bishop of Rome but considering the position one of honor and not of final authority.

The new agreement also establishes new policies on collaboration in pastoral care. When Catholic or Syrian Orthodox faithful find "access to a priest of their own church materially or morally impossible," they are authorized to ask for the sacraments of penance, the Eucharist or anointing of the sick from priests of the other church.

The document also pledges both churches to "do all in our power to achieve full visible communion."

PASTORAL LETTER



'Unite,' Haitians told

• Complete text, pages 12-13

The Catholic Church of South Florida reiterated its commitment to securing justice for Haitian immigrants and urged the exiles themselves to combat the "division and disharmony" within their community in a pastoral letter issued this week by Archbishop Edward A. McCarthy.

In his seventh letter since becoming Archbishop in 1977, he pledged that the Church "will continue to denounce the sins of racism and ethnocentrism and call all to a true conversion of heart and mind."

The Archbishop also urged Haitians to establish Basic Christian Communities or cells at the parish level and to unite in "solidarity" leaving behind "sinful structures" of class stratification and racism.

"There is a division and disharmony within the Haitian communities of the diaspora: political factions, fear, economic instability, uncertain legal status, distrust among religions, exploitation, class stratification and conflict, regional rivalries and jealousy, added to the social evils already present in American society, present real challenges to those who in good faith wish to better themselves and their countrymen," the Archbishop said.

"The Pope said in Haiti that solutions exist in solidarity," he continued. "Likewise in Miami, solutions exist, but again in solidarity."

Pointing out that Haitian Catholic congregations participate in Sunday Masses in Miami, Belle Glade, Pompano, Delray, Fort Lauderdale, Immokalee, West Palm Beach, Homestead and Indiantown, the Archbishop also expressed his gratitude to native Haitian priests and religious who came from Haiti to serve in the Archdiocese, and he commended priests and sisters of the U.S. who minister among the immigrants.

In particular, he expressed concern for those Haitians who are separated from their families because of current immigration problems.

The letter was issued June 27, feast day of Our Lady of Perpetual Help, patroness of Haiti. An estimated 60,000 Haitians live in the South Florida area.

'Special delivery'

Babies make history for St. Vincent Hall, Mercy Hospital

By BETSY KENNEDY
Voice Staff Writer

On June 20, 1984, after only a few days on the job at St. Vincent maternity clinic, nurse-midwife Dianne Fabiszewski answered the beeper call which signaled history was in the making.

Dashing quickly over to Mercy Hospital, she delivered Ernesto Gon-

zalez, Jr. Just hours later, Jennifer Echezarreta arrived.

It was the first time a nurse-midwife had ever delivered babies in a private hospital in Dade County.

The joyful occasion was cause for celebration not only for the families of the newborn babies, but for the Archdiocese of Miami, which in 1973, through Catholic Community

Services, launched the clinic as an adjunct to St. Vincent Hall, a Catholic home for unwed mothers. The unheralded but heroic physicians and staff have delivered thousands of babies safe from abortion and put the nurse-midwifery program into full swing after a long struggle for acceptance and credibility since its inception in 1978.

Promoting family life

"The Archdiocese is happy to have had a part in this, because it is a first and because it is a continuation of efforts to promote family life. Nurse-midwives service that same goal," said Fintan Muldoon, administrator of St. Vincent Hall, which is funded

(Continued on page 11)

'For Father's Day' Pro-life priest damages clinic

BIRMINGHAM, Ala. (NC) — Benedictine Father Edward Markley, coordinator of pro-life activities in the Diocese of Birmingham, was charged with one felony and two misdemeanors after allegedly damaging a clinic in Huntsville which performs abortions.

herd Parish in Huntsville, signed the warrant for Father Markley's arrest. She said she had a "personal sadness" over the incident and would resign her job.

Bishop Joseph G. Vath of Birmingham issued a statement supporting Father Markley's right to act according to his conscience.

The bishop said he could not approve of destroying or defacing property or of "violence to obtain a good end."

"AT THE SAME time, I must express my own conviction that a person must act according to a right conscience," said the bishop. "If one is convinced that abortion is the taking of innocent life according to God's revealed word, he is not acting unjustly according to God's law in defending the innocent unborn ones."

THE DIOCESAN COMMISSION on Peace and Justice issued a statement supporting Father Markley, calling his actions "dramatic" and "symbolic."

"What Father Markley's action challenges us all to ponder is what is the role of civil disobedience in a society whose laws legitimize what is, to some, immoral," the commission said.

FATHER MARKLEY, pastor of Our Lady of the Shoals Church in Tusculum, Ala., was arrested June 19 at his rectory and charged with first-degree criminal mischief and two counts of third-degree assault. He was free on bond with a court hearing scheduled June 26.

The priest originally was booked on a misconduct charge after he entered The Women's Community Health Center and allegedly splattered red paint on the walls. He said he entered the center to do "something in the pro-life cause for Father's Day," June 17, and said he intended to damage abortion equipment in the facility.

VICKIE SLOUP, a nurse and director of the center, said there was red paint on the walls and carpet and in the bathroom, causing \$2,000 damage.

Sloup, a member of Good Shep-

Pope plans visit to Dominican Republic

ROME (NC) — Pope John Paul plans a mid-October visit to the Dominican Republic, followed by an early 1985 tour of three South American nations and the possible beatification of a 17th-century Peruvian nun, said Latin American diplomats. However, Vatican press spokesman Father Romeo Panciroli said only that the trips are being seriously considered. Father Panciroli also said the pope has declined an invitation to visit Czechoslovakia. Bishops in Ecuador and Peru already have announced the pope will visit their countries next year.

Merit scholar to become nun

AUGUSTA, Maine (RNS) — Mary Heisler, 17, was awarded \$1,000 as one of 14 National Merit Scholarship finalists in Maine but the Cony High School Senior has given the money back. Next fall she will enter a Carmelite convent in St. Louis and begin a seven-year preparation to become a nun. Heisler decided to become a nun after she visited the Fatima Shrine in Portugal last summer.

Nation's largest black church plans move

LOS ANGELES (RNS) — The nation's largest black church will finally move in September to a university campus it bought three years ago for \$14 million. Greenshaw Christian Center, whose membership has climbed to 12,896, has had overflow services for years at its suburban Inglewood facility. It bought the old Pepperdine University campus after the school completed its move to Malibu.

Catholic missionary killed in Uganda

NAIROBI, Kenya (RNS) — A French Catholic missionary has been killed in Uganda while distributing relief supplies to displaced people. The news service of the All-Africa Conference of Churches reported here that Father Joseph Maillard was ambushed as he drove to a village on pastoral duties. The report indicated that the missionary may have been a victim of mistaken identity by his attackers, who were dressed in civilian clothes.



COPPING A HAT — Archbishop John O'Connor of New York gets a hat and a hug from police officer Luis Salgado, president of the Police department's Spanish society. The Archbishop was viewing the Puerto Rican Day parade in New York City. (NC photo from UPI).

News at a Glance

War and peace pastoral creates difficult position, bishop says

LONDON (NC) — Auxiliary Bishop Thomas Gumbleton of Detroit told a British audience that the U.S. bishops' pastoral on war and peace places all Americans, not just the military, "in a very difficult position." The U.S. bishop addressed a June 1 press conference where the Campaign for Nuclear Disarmament discussed its protest against President Reagan's visit to Britain. The bishop said once someone determines that the conditions laid out by the pastoral for accepting deterrence are not being met, the individual is faced with the obligation of trying to change government policies. If it appears the policy cannot be changed, the individual confronts another choice: to resist the policy, Bishop Gumbleton said.

Sociologist warns: For-profit hospitals may hurt patients, doctors

ST. LOUIS (NC) — U.S. trends toward for-profit hospitals are raising costs and may harm doctor-patient relations, Pulitzer Prize winner Paul Starr warned at the Catholic Health Association's annual Catholic Health Assembly. "For-profits are aggressive price-raisers, not aggressive cost-cutters," the Harvard sociologist told some 1,000 leaders in Catholic health care gathered in St. Louis for the June 10-13 meeting. Because for-profit hospitals are generally more expensive, they are not major threats to non-profit institutions, he added.

U.S. leaders make mercy appeal to Chilean president Pinochet

WASHINGTON (RNS) — More than 75 local and national religious leaders in the U.S. have urged Chilean President Augusto Pinochet to halt the "suffering of the Chilean people caused by the practice of torture." The religious leaders — including several Catholic and Methodist bishops, and officials of national church agencies — demanded an end to the "systematic torture" of those detained by Chile's secret police and the "secret detention centers" where torture takes place. "We beseech you to take immediate and definitive action to control the abuses which have been and continue to be carried out by agents of Chilean security," they said in a letter to General Pinochet.

The Monitor ends publication

SAN FRANCISCO (NC) — The Monitor, San Francisco archdiocesan newspaper, ended 126 years of publication with its final edition June 14. The decision to end the weekly newspaper was announced last October by Archbishop John R. Quinn of San Francisco as part of an overall plan to restructure communications in the archdiocese. In its peak years in the early 1960s, The Monitor had a circulation of nearly 70,000. When its closing was announced, its circulation had declined to 12,000, in part because significant portions of the original archdiocese had been broken off to form new dioceses.

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Local priests: Legalization is 'only bright side' to immigration bill

• Editorial, Page 14

By Ana Rodriguez-Soto
Voice News Editor

Legalization is the only "bright side" to the Simpson-Mazzoli immigration bill, Father Thomas Wenski told *The Voice* this week. "The rest of the bill is a cruelty," said a somber Father Frank O'Loughlin.

Both priests work with immigrants affected by the legalization provisions in Simpson-Mazzoli, which squeezed through the U.S. House of Representatives last week and now must be reconciled with the Senate version, which passed last year.

Benefiting the most from Simpson-Mazzoli as passed by the House are Cubans, Haitians and Nicaraguans, many living in South Florida, who entered the United States before January 1, 1982.

"The only bright side of the bill is that at least these people will be legalized," said Father Wenski, director of the Pierre Toussaint Haitian Catholic Center in Miami.

"If they pass the Senate version, then the bill becomes totally unpalatable," he added. The Senate bill excludes anyone who entered the country after January 1, 1980. In South Florida alone, that's almost 100,000 Cubans and at least 25,000 Haitians who came during the Mariel boatlift.

But the majority of the undocumented, Mexicans laboring in agriculture, will not be helped by any version of Simpson-Mazzoli, contends Father O'Loughlin, pastor of Holy Cross Parish in Indiantown and director of the Rural Life Office of the Archdiocese of Miami.

Only one farmworker in 30 would qualify for legalization under the restrictions imposed by Simpson-Mazzoli, the priest predicted.

"From the farmworkers' point of view, there's a very small benefit from the legalization program. The rest of the bill is a cruelty," he said. "We're clinging to the hope expressed by the Speaker (Thomas 'Tip' O'Neill) that this particular piece of nastiness will not pass."

Among the provisions Fathers O'Loughlin and Wenski object to in Simpson-Mazzoli:

• **EMPLOYER SANCTIONS** stipulating that businesses which knowingly hire undocumented workers be fined as much as \$2,000 per violation, and, in the Senate version, be sentenced to as long as six months in prison for repeated offenses.

'From the farmworkers' point of view, there's a very small benefit from the legalization program. The rest of the bill is a cruelty... We're clinging to the hope... that this particular piece of nastiness will not pass.'

Fr. Frank O'Loughlin,
director, Rural Life Office and
pastor, Holy Cross, Indiantown

The sanctions could become "just an unenforceable part of the law," Father Wenski said, or "they also could be just an excuse ... for discrimination," since employers "will be reluctant to hire anybody with an accent."

Father O'Loughlin suggested that a better solution would be strict enforcement of existing labor laws which require employers to pay fair wages and provide decent working conditions.

This, he said, would "take the profit out of hiring the undocumented," and since American businesses wouldn't want "illegals" then, the reason why so many undocumented cross our borders each year would be eliminated.

'The only bright sides of the bill is that at least (some) people will be legalized... If they pass the Senate version, then the bill becomes totally unpalatable.'

Fr. Thomas Wenski,
director, Pierre Toussaint
Haitian Catholic Center

• **RESTRICTIONS** attached to legalization requiring the undocumented to provide proof of continuous residency in this country and show that they will not become public charges.

"Migrants don't even know where they've been," let alone have rent receipts to prove it, said Father O'Loughlin. Because farmworkers are "economically exploited," he added, they also have trouble convincing immigration authorities that they won't become public charges.

"Fifty percent of the Mexicans right now who qualify (for legalization) are being refused on the basis that they are not making enough money," said the priest.

• **EXPANSION** of the H-2 or guest-worker program by which American businesses can bring foreign workers temporarily into the U.S., provided the companies show that domestic workers are unavailable.

(Most H-2 workers are engaged in agricultural work. The House version of Simpson Mazzoli contains a special provision for growers of highly perishable crops which allows as many as 500,000 workers to be brought in on very short notice.)

"We've repealed the Civil War and we're starting over again," said Father O'Loughlin, referring to guest workers as "slaves," people "who can work but cannot acquire rights."

Employers, he pointed out, pay no Social Security or other benefits to guest workers which they would be forced to pay to domestic workers. In addition, the workers are completely powerless, because even a whimper of protest about the job can mean immediate deportation.

Father Wenski fears H-2 workers could replace about 10,000 Haitians now working in agriculture in South Dade, in the same way that Jamaican guest workers replaced Haitians in the sugar cane fields of Belle Glade some years ago.

"Domestic workers, given the right conditions, would cut sugar cane," the priest said. "But by bringing in H-2 workers, the growers don't have to worry about providing the right conditions."

• **DENIAL** of judicial review for refugees seeking political asylum in this country.

Under laws now in effect, refugees can ask the courts to stay deportation proceedings begun by the Immigration and Naturalization Service. Many Haitians have availed themselves of this provision to stay in the United States while their cases wind their way through the courts.



Migratory farmworkers will have difficulty proving continuous residency in the U.S., predicted Fr. Frank O'Loughlin. They don't even know where they've been, let alone have rent receipts to prove it. (NC photo)

But Father O'Loughlin said the new restrictions grant such final power to INS that even Soviet dissident Andrei Sakharov could be denied asylum if he were unable to "articulate his request... on the spot."

Finally, Father O'Loughlin said, while Simpson-Mazzoli permits a greater number of Canadians and Mexicans to enter the U.S. legally every year, it reduces the number of people who can come in under family reunification provisions.

"You just create more undocumented," said the priest, because "people are not going to be denied family reunification just because of somebody's whim."

Father O'Loughlin would like to see Simpson-Mazzoli re-debated, point for point, on the House and Senate floors, this time without the "malevolent" influence of anti-Hispanic, anti-immigrant sentiment and the profit-minded lobbying of agribusinesses.

Simpson-Mazzoli, he said, was intended as the first "rational" immigration reform in U.S. history, a law, unlike its predecessors, not written "in periods of high unemployment and unwarranted fears of aliens."

But "Mariel came along and muddied the waters. It created a reaction... where that kind of humanitarian act wasn't supported." As a result, Father O'Loughlin maintained, both versions of Simpson-Mazzoli are simply "anti-Hispanic" and "very bad public policy" at a time when true immigration reform is desperately needed.

Father Wenski, in the meantime, is telling Haitians, "Don't pay any lawyer anything yet. It's not law yet."

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Catholic schools 'tops' in country

WASHINGTON (NC) — Catholic schools made up more than half of the 60 private high schools across the United States which were cited as exemplary by the Council for American Private Education.

Of 60 private high schools honored under the council's Exemplary Private School Recognition Project, 33 were Catholic.

Schools were judged on their ability to aid students "intellectually, creatively, developmentally, artistically," said CAPE president Robert L. Smith.

They also were judged for helping students "as growing human beings — their values, their goals, their character, what they believe in, where they are going and why and how," Smith said.

The project was open to the more than 6,000 private high schools across the country, of which 358 applied. The top 60 featured a cross-section of secondary education in the United States, from traditional denominational schools to vocational schools to one school for native Americans.

All schools were judged in their own categories.

Applications were judge by screening committees made up of educators from participating school organizations. Site visits were then conducted for the remaining 119 high schools.

Reviews were returned to the education council, which consulted with another advisory panel, and final recommendations were made.

THE HIGH number of Catholic schools receiving awards was not overly significant, Smith said,

because Catholic Schools, constitute nearly half of all private schools and enroll about 60 percent of private school students.

"We didn't try to present exact percentages, but we did shoot for a national profile," Smith said.

Msgr John Meyers, president of the National Catholic Educational Association, said that although what determines a good school may differ in different areas of the country, the awards included a good representation.

"What people were looking for were the ways that Catholic schools are meeting the needs of the students," he said.

The area covered by the education council includes 43 states, the District of Columbia, Puerto Rico and the Virgin Islands.

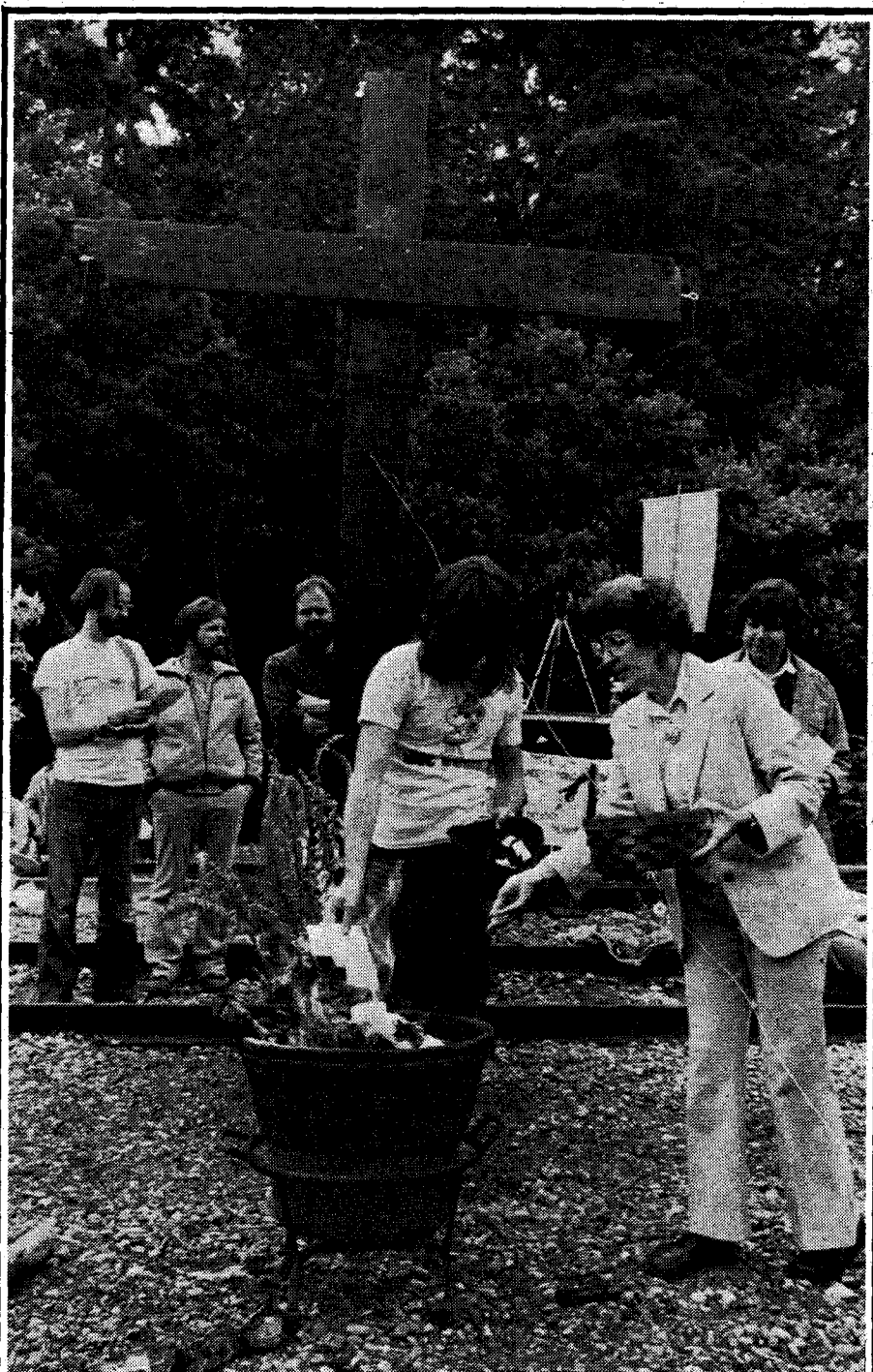
All the honored schools will receive specially designed plaques. All site-visited schools will be awarded scrolls.

The Council for American Private Education is made up of smaller private school councils, including the National Catholic Educational Association and representatives from the U.S. Catholic Conference.

The project began in the fall of 1983 and was funded by a grant from the Department of Education.

Smith said the schools honored by the project reflected "the long tradition in private education of equal emphasis on intellectual and moral growth."

He added, "I think they are the two critical ingredients to private schools."



BURNING CONCERN — During a "Peace Pentecost" demonstration on the railroad tracks leading into the Trident nuclear submarine base at Bangor, Wash., participants symbolically burn their fears of nuclear weapons in front of a wooden cross on the tracks. About 500 people attended the prayer service, including Archbishop Raymond Hunthausen of Seattle. The tracks are used by the "white trains" believed to be carrying nuclear warheads into the base. (NC photo)



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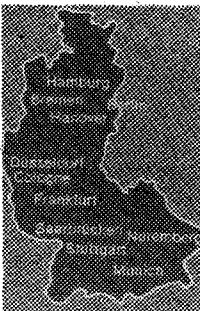
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Resolving cultural conflicts called challenge to Church

WASHINGTON (RNS) — Surviving as a "single body" amid growing cultural differences will constitute the most serious challenge to the Roman Catholic Church in the future, a convention of Theologians was told here.

Father Avery Dulles issued the warning to 325 members of the Catholic Theological Society of America, meeting at Georgetown University to address the theme "The World Church."

The church will have to develop new structures and attitudes to settle disputes stemming from its emergence, in the past 20 years, as a "world church" — rather than one dominated by European culture, said Father Dulles, a Jesuit priest and Catholic University professor.

"The churches and hierarchies of various continents are acquiring a new sense of their own distinctive identity. They do not simply learn from Europe," said Father Dulles,

who pointed out that more Catholics live in South America than in Europe.

"Some local churches will consider that their pastoral situation requires departures from what has long been accepted as universal catholic tradition, whether in liturgy, in doctrine, in ministry or in moral conduct," he said.

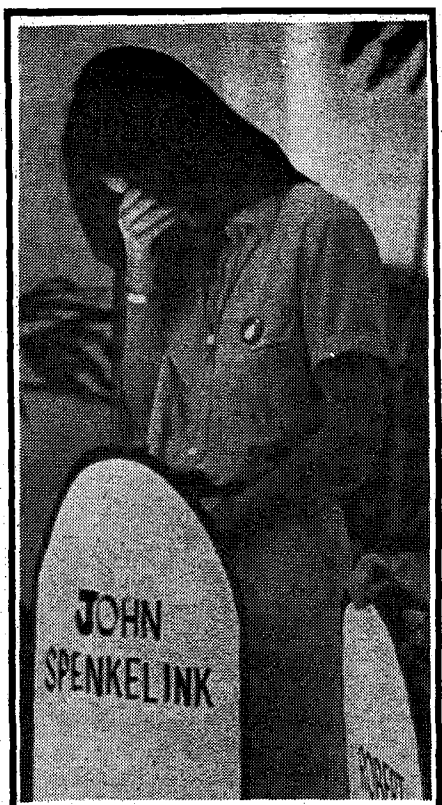
SUCH CONFLICTS, he said, cannot be "settled by sheer deductive argument from authoritative texts... New structures and forums for discernment may have to be instituted for the world church," so that regional churches could make their "contributions" to the whole while also receiving "input and correction" from other communities.

In many cases, Father Dulles said, both sides will have to realize that "no conceivable solution can do justice to all the values cherished by all the parties. Realism may require the acceptance of compromises not fully satisfying to any."

He added: "If the Catholic Church is to continue in its role as a great international force for unity and truth, justice and peace, it is important to preserve solidarity among the regional churches."

Recent Vatican inquiries into liberation theology in Latin America and conflicts between the American church and Rome over the role of women are examples, Father Dulles said. Urging theologians not to be "apprehensive about the exercise of responsible oversight" by the Vatican, he said liberation theology presents "radical new proposals" which the Vatican has a right to scrutinize.

He described the Vatican review of liberation theology as a "probing phase which might result in some needed revisions" — such as in its reliance on Marxist methodology — or in the ultimate "acceptance" of liberation theology as valid church teaching.



SIXTH TO DIE — Death penalty protester Mary Stewart is overcome with emotion during a vigil in Tallahassee, Fla., to express opposition to the execution of Carl Shriver in Florida's electric chair. The demonstrators held cardboard headstones with names of the five other men executed since Florida's death penalty was reinstated in 1977. (NC/UPI photo)

Bishops' aide: Save frozen embryos

WASHINGTON (NC) — Scientists and officials "should take whatever steps necessary" to save two frozen embryos whose parents were killed in a plane crash, said an aide to the U.S. bishops' Committee for Pro-Life Activities.

"Those scientists have a responsibility," said Richard Doerflinger, legislative assistant to the committee, part of the National Conference of Catholic Bishops. "They (the scientists) are almost as much the parents

as the donors of the sperm and egg are."

Doerflinger reacted to the moral and legal dilemma of officials in Melbourne, Australia, when they discovered that the parents of two embryos frozen in liquid nitrogen had been killed in a plane crash in Chile last year.

MARIO AND Elsa Rios of Los Angeles had traveled to Melbourne in 1981 to try to conceive a baby by in vitro fertilization, which involves

fertilization of the female egg with the male sperm through laboratory procedures rather than sexual intercourse.

Three of Mrs. Rios' eggs were fertilized: one was implanted in her womb and resulted in a miscarriage; the other two were frozen.

The embryos will remain frozen at the Queen Victoria Medical Center in Melbourne until a government-appointed committee can make a recommendation on the matter, probably in July.

Doerflinger said those involved must "make the best of a bad situation."

Although the church usually opposes surrogate motherhood, the next step would be to find women willing to bear the children if they can be implanted successfully, Doerflinger said.

"Essentially (they are) two children that are abandoned, and they need temporary foster care to save their lives," he added.

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Difficulties pave road to unity...

By Sister Mary Ann Walsh

VATICAN CITY (NC) — Pope John Paul II's visit to Switzerland June 12-17 both promoted ecumenism and spotlighted disagreements among Christian churches and within the Catholic community.

The pope started off his visit on an ecumenical note at the World Council of Churches Geneva headquarters June 12 when he called for increased cooperation between Catholic and the WCC in social issues.

"We should meet together more and more in all fields where human beings, because of the burden of their environment, experience great difficulties on the social, ethical, or religious levels, in living according to the dignity of their vocations," said the pope.

The pope's call for joint action was backed by a Catholic-WCC statement on cooperation. Cardinal Johannes Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, and the Rev. Philip Potter, the Methodist minister who is general secretary of the WCC, said the two groups should "take up some of the most pressing issues together, especially the concern for world peace."

"Through such collaboration, we can proclaim a message of hope and peace in a broken world," they said.

The pope took another ecumenical step on June 15 when he met with leaders of Switzerland's Reformed Church in Kersatz, a small town where Catholics and Reformed Protestants in 1975 built a church to serve both congregations.

The Swiss Reformed are followers of Ulrich Zwingli, who in 1536 died in a war between Catholics and Reform-



In a hospital in Einsiedeln, Switzerland, Pope John Paul II kisses a newborn baby. The pope made the brief stop during the fifth day of his Swiss tour. (NC/UPI photo)

ed Protestants. This year, Swiss Protestants celebrate the 500th anniversary of Zwingli's birth.

Bishop Pierre Mamie of Lausanne, Geneva, and Fribourg, said that before the papal visit, "Protestants in Switzerland had a stereotyped attitude about the pope and towards Catholics."

"Their seeing him here in his human simplicity is a major step toward reconciliation," the bishop said.

Divisions clear

But along with generation ecumenical good will, the pope's visit also emphasized doctrinal separation between Catholics and protestants, particularly on the issue of intercommunion.

The pope indicated that for Catholics, intercommunion is a goal of unity, not a means of achieving it.

"We may not give a false sign," the

pope said.

"It would be of no use to do away with the pain of separation, if we do not remedy the cause of this pain, which is precisely the separation itself," the pope said.

A Protestant spokesman disagreed sharply.

"We believe that the celebration of the Communion at separate tables means disobedience towards Christ's call and a limitation of his generosity," J.P. Jornod, president of the Swiss Evangelical Union, told the pope.

"By the way," he added, "many members of our churches feels this separation is unbearable and simply overlook it for they consider it counter-testimony."

Pope challenged

The pope met dissension in Catholic ranks the following day, June 15, as he spoke to clergy at the Benedictine abbey at Einsiedeln.

Four priests, each one speaking one of Switzerland's four official languages — French, Italian, German and Romansch — challenged the pope's positions and issues such as celibacy and the role of women in the ministry.

German-speaking Father Markus Fischer, cited 10 concerns including pope's positions on issues such as the church. He used a safety pin to explain that the church, like the pin, has to be opened to be effective.

The pope decline to debate, saying he didn't know whether the criticisms "correspond to the thinking and the cares of the majority of clergy in Switzerland, to whom I wish to

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... Pope Switzerland trip shows

... speak."

One Swiss bishop described the pope as "personally hurt by the offensive tone" of the criticism.

The same issues were raised in a June 13 meeting with French-speaking youth in Fribourg but the pope also declined to talk specifically on them. He asked the youth to be patient and fair in their criticism of the church.

Warns theologians

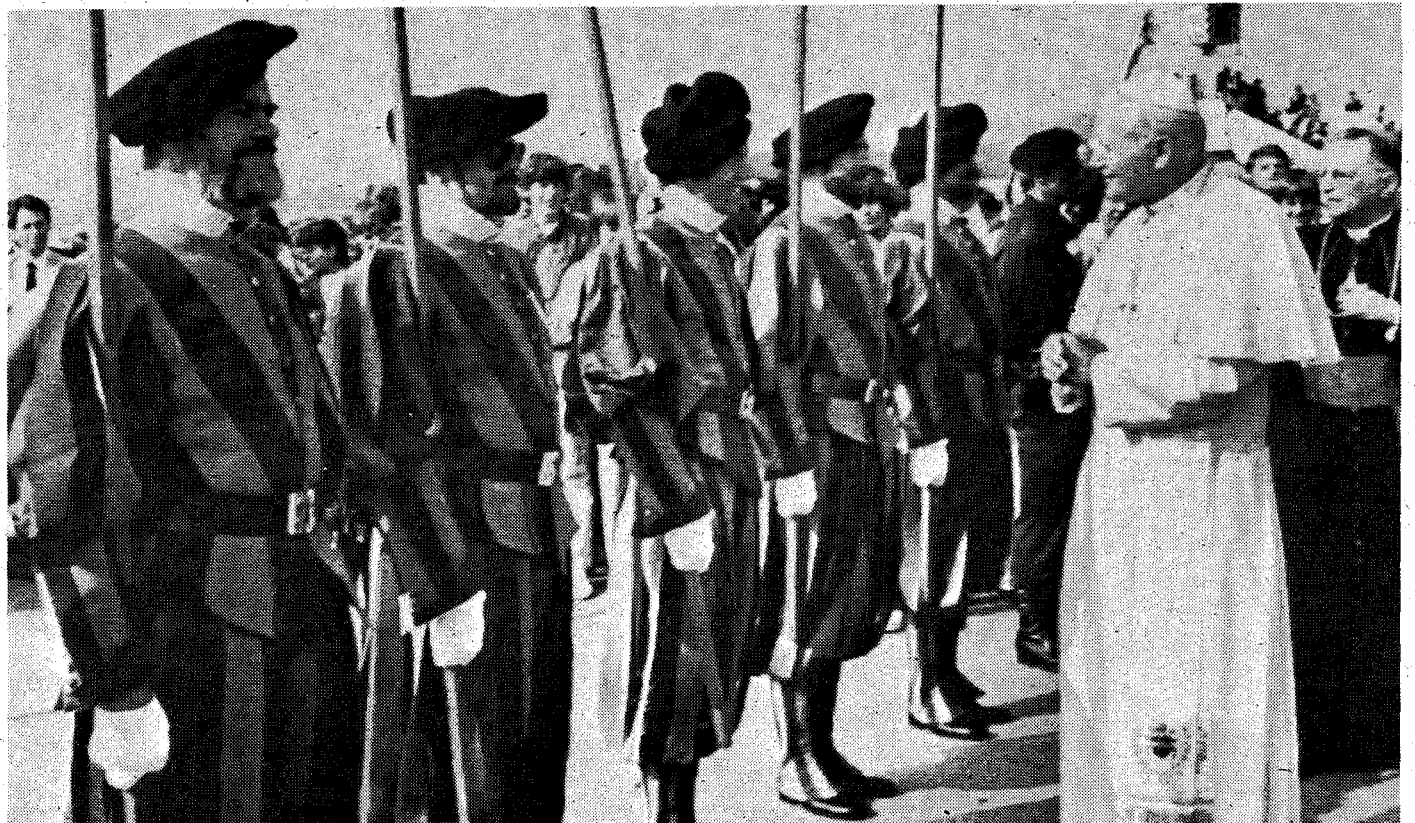
The pope spoke about doctrinal controversy in general to Catholic theologians at the University of Fribourg the same day we met with the youth.

He said it is the job of theologians to study controversial questions, but they "must be careful not to confuse those believers who are less instructed in questions of faith by presenting them with these which are not officially recognized and are at times still immature and insufficiently nuanced."

One spot of Catholic controversy not on the papal agenda was the headquarters at Ecône of suspended Archbishop Marcel Lefebvre. The archbishop in 1969 founded a dissident traditionalist group which opposes the liturgical renewal and ecumenism called for by Vatican II. Archbishop Lefebvre's request for a meeting with the pope in Switzerland had been turned down before the visit.

During Mass June 17 at the airport in Sion, just 12 miles from Ecône, the pope stressed unity with Rome. He told nine men he ordained there that the priest must love "not only the church of the past and a church that does not exist, but the actual church, whose wrinkles and spots should be removed through his humble assistance."

In a talk at Sion's cathedral, the pope praised liturgical renewal, telling clergy and laity to be "attentive to



Pope John Paul II reviews a contingent of Swiss Guards on his arrival at Lugano airport during his six-day visit to Switzerland. The pope was making the trip he had planned before he was shot in 1981. (NCUPI photo)

preparing worthy liturgical services in which the people actively participate according to the norms and the orientation of the church today."

Throughout the trip the pope reiterated church teachings and his concern over world political tensions.

He urged the Swiss to monitor their powerful economic and financial systems to prevent use of those systems for funding war.

Switzerland has a sizable arms export industry.

"As a democratically constituted society you must watch vigilantly all that goes on in this powerful world of money," the pope said.

Smaller crowds

The papal trip did not provoke the

protests Vatican officials feared might occur. Their fears had been raised by a spate of anti-Catholic advertisements and statements which preceded the visit.

Swiss Reformed leaders said the criticisms did not represent official positions of their church.

But while the anti-papal demonstrations did not materialize, neither did the large welcoming crowds which had been expected.

Organizers of the visit predicted 40,000 persons would come to hear

the pope address foreign workers in Lucerne June 16. But about 15,000 attended.

In Einsiedeln, street vendors complained that they had done better business on ordinary Sundays.

The biggest crowds were in Sion, but even they were far short of the 100,000 which had been predicted.

The pope also met a far more reserved greeting than he has experienced in other international trips. Only one group of priests and nuns in Fribourg welcomed the pope with extended cheering and applause.

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'Gracias, God'

Multinational Corpus Christi celebrates 25th anniversary of church building

By Ana Rodriguez-Soto
Voice News Editor

Twenty-five years ago, the mostly Anglo parishioners of an Allapatah Catholic church set out to build a temple worthy of the Lord.

Last Sunday, a quarter-century after the building's construction, they came back and saw that it was good.

For not only had the physical structure of Corpus Christi Church survived the vicissitudes of time and change and urban flux.

The temple's spirit had flourished. Now, "the body of Christ" embraced quite visibly the diversity of God's creation: Under Corpus Christi's roof

every Sunday, fair-skinned descendants of Old World emigrants broke "the bread of life" together with the darker-toned inheritors of the New World — Colombians, Puerto Ricans, Cubans, Haitians, Dominicans, Salvadorans, Nicaraguans, Mexicans...

"...we are only one body, the body of Christ," preached the Spaniard who became pastor of Corpus Christi six years ago.

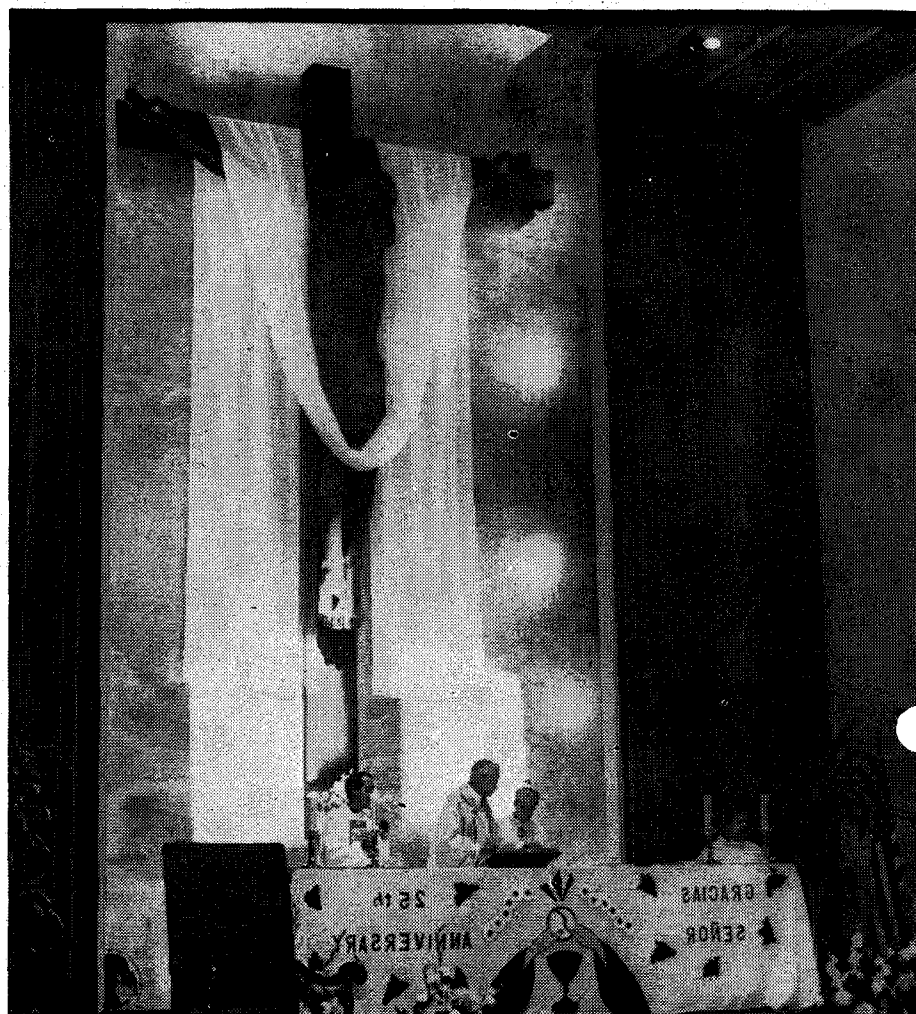
"And we receive the body of Christ to take it outside, to take it to the people," continued Father Jose Paniagua, as the jubilee Mass in honor of the church building's 25th anniversary progressed.

Father Paniagua was a child when the parish was established in 1941. And he was not yet a priest in 1959, when Msgr. Joseph O'Shea, the man now concelebrating with him, had helped dedicate the church which he now oversaw. It had been the first church dedicated by the late Archbishop Coleman Carroll after he was made bishop of the new Diocese of Miami.

Father Paniagua repeated his message in Spanish. "...to let the people know, in the neighborhood, that Jesus Christ is present... to give His love, His forgiveness to everyone."

Then up to the pulpit strolled a tall, graying American who admitted he belonged to Corpus Christi Parish because he lived within its boundaries, even though he hardly ever was present for its Sunday Masses.

Archbishop Edward A. McCarthy had a good excuse, however. His own "parish" now embraced not only the



Mestrovic's enormous crucified Christ, carved from a single piece of wood, is centerpiece of Corpus Christi Church. Last Sunday, parishioners celebrated the building's 25th anniversary, with Archbishop McCarthy, Father Jose Paniagua, pastor, and Msgr. Joseph O'Shea, former pastor, concelebrating. (Voice photo by Ana Rodriguez-Soto)

people of Corpus Christi, but almost a million other Catholics from Naples to the Keys to Fort Lauderdale to Lake Okeechobee.

He asked Corpus' parishioners to help him bring Christ to all those others, by being "a model of devotion to Our Lord in the Blessed Sacrament."

Share the Lord, who comes intimately to you as individuals every Sunday in the Eucharist, with those who do not know Him, Archbishop McCarthy urged. Bring Him to neighbors, family, friends who don't attend church.

Tell them what Christ tells all of us, the Archbishop repeated in Spanish. "Come to me." "Vengan a mi."

Then, after proper praise and a plaque of appreciation to the family of the man, recently deceased, who built the church 25 years ago, Edward Garrett, Sr., the people of Corpus Christi

did something that encompassed all the cultural traditions represented in their parish.

They followed Archbishop McCarthy as he carried the Body of Christ, visible in the Blessed Sacrament, in a procession around the outside of the church.

Knights of Columbus formed the honor guard. Drums and cymbals kept the time, two trumpets played the melodies and a mass of humanity, at least 800-strong and almost divine in its diversity, sang.

Then the small band broke into the Battle Hymn of the Republic. And the crowd responded — with the words in Spanish.

Inside, meanwhile, an enormous figure of the crucified Christ, sculpted from a single piece of wood by Yugoslavian artist Ivan Mestrovic, looked down upon the scene, embracing it all.

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Holy Father needs our help

Dear Friends in Christ:


Our Holy Father, Pope John Paul II, recently visited Korea to celebrate the 200th Anniversary of Catholicism in that country. His visit to Korea emphasized the importance of the Catholic Faith in Missionary Countries. Our Holy Father receives many financial appeals from Missionary Dioceses throughout the world. These special appeals to the Holy Father come from many distressed areas like Lebanon, Central America, Africa and Asia.

We share the concern of our Holy Father for the poor and abandoned in these troubled areas of the world. Our generous support of this Annual Appeal for the Holy Father's Charities (Peter's Pence Collection) is a tangible way to show our love for those in severe need. This collection will be held on the weekend of July 21.

I encourage your generosity to this important Appeal that is the personal Charity of our Holy Father.

Asking God's Blessing upon you, I am

Sincerely yours in Christ,


Edward A. McCarthy
Archbishop of Miami

ARCHDIOCESE OF MIAMI

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

The Rev. Gustavo Miyares - to Pastor, St. Timothy Church, Miami, effective July 2, 1984.

The Rev. Antonio Mendoza - to Associate pastor, St. Timothy Church, Miami, effective August 2, 1984.

Rev. Mr. Richard Tourigny - to Coordinator of the Television Mass for Palm Beach County, effective June 15, 1984.

Rev. Mr. Julio Ramirez - to Associate Spiritual Director of the Spanish-speaking Cursillo Movement, effective June 11, 1984.



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Parents have 'power' over drugs

DARE program in parishes tells them how to do it

By Victoria Stuart
Voice Correspondent

It's like the story about cowboys and Indians, only drugs are today's "poison arrows."

Father Sean O'Sullivan makes the comparison during a session with parents at St. Catherine of Siena Parish in West Dade.

"I saw a movie once about pioneers who had built a stockade to protect themselves," the priest says. "When the Indians attacked, they were always repulsed by the pioneers fighting from behind the safety of this great, strong wall. But then one Indian brave shot a poisoned arrow into the well, and all the settlers died prolonged and agonizing deaths."

"Now, the situation in this nation is quite the chaotic," he continues earnestly. "But our children are being poisoned — by drug and alcohol abuse. Publicized tragedies like the deaths of David Kennedy and John Belushi are just the tip of the iceberg. And this great insidious poison will wreak havoc unless we join hands today to prevent it."

The warning is part of the Archdiocese of Miami's latest offensive in the war against drug abuse.

Father O'Sullivan, division head of the substance abuse program of Catholic Community Services (CCS), and the staff of the Archdiocese's 9-month-old Drugs/Alcohol/Rehabilitation/Education (DARE) program, are going out to the parishes with a hard-hitting, no holds barred, person-to-person plea for parents to get involved.

It's not fun to listen to, and it's not easy to hear. The first thing they'll tell you is that part of the problem may be your fault.

Then they tell parents the hard facts about the staggering amount of drug and alcohol abuse among high school, junior high school and even elementary school students.

There are testimonies of the horrors of drug abuse from recovering addicts. They show a shocking and bloody film about the tragedy of drug- or alcohol-related teen deaths.

And they present Detective Harry Wright, community service and crime prevention officer for Metro Dade District 5, who tells parents how horribly easy it is for their children to get drugs — mostly from their friends.

Getting worse

"Substance abuse is not a new phenomenon, but such extensive abuse, especially involving children, is frightening," said Father O'Sullivan.

"If the problem continues accelerating at its present rate, our chances aren't good. It is essential that parents, educators, religious or-

ganizations and civic leaders join together now. Ignorance and apathy are our two greatest enemies," he said.

"Parents must confront children at the first sign of substance abuse. If your child abuse drugs and you ignore it, the child sees it as approval. Stop ignoring, stop denying, and start confronting."

In the past four months, DARE has brought its initial orientation program to five parishes: St. Brendan's, St. Kevin's, the Church of the Resurrection, St. Paul's, and most recently,

'Parents must confront children at the first sign of substance abuse. If your child abuses drugs and you ignore it, the child sees it as approval. Stop ignoring, stop denying, and start confronting.'

St. Catherine's.

At least 60 parents came to each presentation, sometimes more than 200.

This is the first time this community approach has been tried here, although Catholic Community Services has been helping substance abusers since 1970, when St. Luke's Clinic was opened by the late Dr. Ben Shepard.

"There has been a tremendously positive response to this by the parishioners," said Annette Faraglia, DARE project director. "People are trying to understand the magnitude of the drug problem in our community."

Faraglia said DARE has "recruited" more than 90 adult volunteers and 25 teen peer leaders in the past four months.

"Pastors in busy churches are faced with an excruciating magnitude of counseling for substance abusers," Faraglia said. "With these volunteers, we hope to set up a network of aware people who will work actively to prevent drug abuse. Our youth volunteers, selected by their school principal, are the most important. After these students go through a training program, they become peer leaders who can influence the school environment in a positive way."

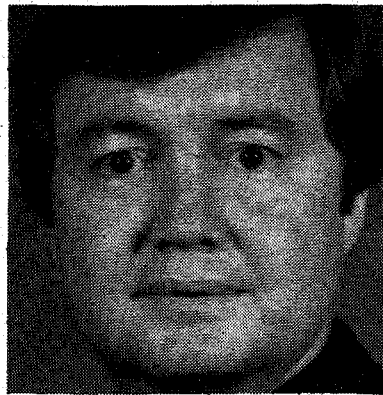
According to Faraglia, parents have a power they don't recognize, "but if they utilize it, they can help prevent drug abuse. We want to make

them aware of this."

"It's difficult for a father to call the cops on his son, and difficult for a mother to shut the door on her daughter, but only if they stop protecting them, and only if they allow the ones they love to suffer the consequences of their behavior — only then can they be helped," Det. Wright said.

Parents touched

Most of the parents who come to



— Father Sean O'Sullivan

get acquainted with DARE are very affected by the presentation. Some leave with watering eyes; some hug their babies tighter.

"This has been magnificent," said one mother. "It helps open our eyes

as parents. Now we know how to recognize the signs that can tell us how our kids are affected, and to notice the signs of abuse."

Another mother couldn't believe that drugs had infiltrated even into private, Catholic schools — until she heard the presentation. "Now, I want to know more, and hear more. Our son knows many friends who show these symptoms, and he goes to a private, Catholic school."

"These are the reasons why we are reaching out to the parishes," Father O'Sullivan said. "The vitality is at the parish level, and the new trend in American social ministry for the past five years — and the next 25 — is to decentralize professional services and bring them where they are needed."

"We all have the responsibility to be sensitive to this problem that has affected the lives of so many of our children," said Father Cyril Hudak, pastor of St. Catherine. "We're hoping that because of these meetings, more people will get involved in DARE."

Faraglia adds "You can't learn all about substance abuse and how to deal with it in one program, but without awareness of the problem, there is no dealing with it."

For more information about how to become a volunteer, or facts about teenage substance abuse, contact Annette Faraglia or Father Sean O'Sullivan, at 573-1259, c/o St. Luke's Center, 2693 Biscayne Blvd.



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Homily tips

Local priests learn to improve preaching at workshop

By Ana Rodriguez-Soto
Voice News Editor

BOYNTON BEACH — Don't just teach. Proclaim! Use your imagination. Share your journey of faith. And never, never read your homily.

Father Dan Harris won't list 10 easy steps to powerful preaching. But those are basic, he told a group of Archdiocesan priests who recently attended his how-to-improve-your-homilies course, held at St. Vincent de Paul Regional Seminary.

Another requirement: Spend six hours a week preparing your homily and getting ready to deliver it.

"I don't think it's too much," Father Harris told *The Voice* in an interview. "I've done it for 10 years."

Indeed, the softspoken Vincentian has spent that long, his entire priestly life, teaching current and future priests how to keep churchgoers awake on Sunday mornings.

BORED BODIES, after all, can't be expected to feel the soul-searing impact of the Good News. Neither, then, can they be expected to proclaim it with the joyous enthusiasm of the early Christians.

"Some preachers have the marvelous ability," said Father Harris, "to take an exciting Gospel and make it dreadfully boring."

But that's as far as he will go in criticizing modern homilists. Indeed, he says he sympathizes with all the men, priests and deacons, who week after week take on the "great challenge" of preaching.

"The task of preaching is to tell the same old story every single Sunday in a fresh way," Father Harris said. It should be a difficult but rewarding experience because "when Christ is presented clearly in a homily" people are forced, subtly, to "either make a decision to want to get to know Christ better or to pull away from Him."

Unfortunately, "most priests are

not convinced of how powerful preaching can be," he said. Many find it more a "burden than a joy."

Part of the reason may lie in the Catholic Church's long tradition of the "sermon" as the part of the Mass during which the faithful are "instructed" in the essentials of the faith.

Not until the Second Vatican Council, Father Harris said, did the Church recover the notion of a powerful, "proclaiming" homily designed to "change" people.

After such a homily, "nobody is indifferent," he said, just as in the Acts of the Apostles nobody was in-

evangelists.

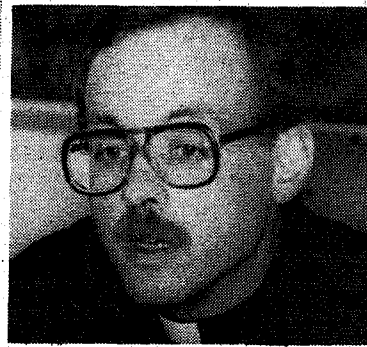
"People are fascinated by a good public speaker," he noted. "Are they changed by it? No. The captivating speaking style has to be informed with the authenticity of the Gospel."

The popularity of television evangelists, however, has had one positive result, according to Father Harris: It has made local preachers' lack of preparation "more obvious and more annoying."

He estimated that the average priest spends 30 to 45 minutes a week working on his Sunday homily. He should be spending a total of six hours, a little bit every day.

'Most priests are not convinced of how powerful preaching can be.'

Fr. Dan Harris, C.M.



different to the preaching of St. Paul.

FATHER HARRIS maintains that good preaching does not demand the oratorical skill of a Rev. Billy Graham. "All the Church can expect is that every preacher do the best he can."

Preachers do need to follow the rudimentary rules of public speaking, such as standing up straight, breathing properly, enunciating clearly and making eye contact with members of the congregation, he said.

But he would not recommend that local homilists adopt the ratings-grabbing theatrics of television

Father Harris described how he prepares his Sunday homilies. First, he studies the readings for that day. He prays and meditates over them. Then he writes out the complete text and begins familiarizing himself with it.

"FULL PREPARATION means internalizing that text," he explained. "Not learning it, not memorizing it. Letting it become a part of you and putting the notes away."

He suggested that congregations enjoy homilies, and respond to them, "when a minister talks about his own faith journey specifically. I think (people) want to know what the priest,

or deacon believes about God. They most appreciate preachers who speak in the down-to-earth language of everyday experience."

Father Harris conducts his homily classes in much the same way he advises others to preach — low-key and down-to-earth.

He videotapes students sharing two-minute stories and delivering five-minute homilies. But his critiques are private and very gentle, according to one of the priests who took in the first workshop. (A total of four were scheduled for late June and early July.)

"I didn't find it at all denigrating," said Father Michael Greer, associate pastor at Holy Family Parish in North Miami. "I felt it was very helpful."

Father Charles Mallen, director of the Ministry to Priests Office of the Archdiocese, who brought Father Harris to South Florida to give the workshops, said he heard similar praise from other participants.

Stressing the importance of homilies, Father Mallen said "it's the only time in the course of a week that the average practicing Catholic is going to get any formal instruction or inspiration."

Unfortunately, "some (priests) just throw up their hands and say 'I'm not a speaker,'" Father Mallen said. "I don't think it's beyond anybody to serve up spiritual nourishment for their people. That's not the same as saying everybody's going to be spectacular, because we don't all have the same gifts."

But delivering a homily, he continued, is mostly skill. "One of the reasons for this program is to help develop that skill..."

Priests and deacons still can register for Father Harris' last two workshops, scheduled for July 2-4 and 9-11. Call 756-9362 for information.

CATHOLICS URGED TO JOIN

Fight against pornography expands

By Marjorie L. Donohue

Archdiocese Bureau of Information
A nationwide campaign against pornography launched by a Presbyterian minister has gained momentum as Eckerd Drug stores announced the removal of porno magazines from its stores in 16 states, including Florida.

According to Michael Zagorac, Jr. vice president for public affairs of the second largest drug store chain in the country, based in Clearwater, the company's divisions are now implementing the new policy, expected to be completed by summer's end. The chain has more than 1,000 stores throughout the U.S.

Eckerd's policy review was sparked by a protest from the Rev. Donald Wildmon, executive director of the National Federation for Decency located in Tupelo, Miss.

In New York, Cardinal John Krol of Philadelphia has called on Catholics to join in an ecumenical campaign inaugurated by the Rev. Jerry Kirk, pastor of College Hill Presbyterian Church, Cincinnati. He chairs a 15-member leadership group urging 1,000 Christian leaders to meet Sept.

6-7 in Cincinnati.

Cardinal Krol was the keynote speaker at a conference of religious representatives from dioceses across the country held early this month under the auspices of "Morality in Media," an interfaith agency headed by Jesuit Father Morton Hill.

During the conference the agency proposed a five-year program with the appointment of a full-time "director of pornography confrontation" in each diocese for a one-year period.

William Kelly, retired FBI investigator, and a member of St. Rose of Lima parish, Miami Shores, also spoke at the conference attended by 160 persons representing 50 dioceses.

"IT'S A GRAVE moral problem in the U.S. as well as an economic mess and the good guys aren't making the money," Kelly said of the \$7 billion pornography industry in which organized crime has a major stake.

Kelly, who was assigned to investigate the porno film "Deep Throat" while head of the obscenity squad at the Miami office of the FBI, and was successful when the film was found to

be obscene by a Tennessee jury, defined pornography as any sexually explicit communication.

The forms, he explained, include video tapes, peepshow machines, feature-length films and cableporn, which Kelly stated is "probably the most serious threat to decency as far as the American public is concerned.

"That's where the big bucks will be in the future, if the federal government doesn't pass laws to make it illegal to send pornography over a wire," emphasized Kelly, now an obscenity investigator at the Broward County Sheriff's office.

Federal law, he explained, determines which pornography becomes

obscenity, as all obscenity comes under the umbrella term of "pornography" and is therefore illegal.

Religious leaders must give the pornography issues increase attention Cardinal Krol emphasized, because "merchants of pornography" who formerly ignored moral principles are now directly attacking "religious authority, religious teaching and religious teachers."

Recent pornographic publications contained sacrilegious depictions of Christ, Mary, priests, religious and Pope John Paul II, he said.

Four more national conferences are planned for Catholics in Chicago, Omaha, New Orleans and Los Angeles.

Corrections

Father Edward Moan, O.M.I., has been named pastor of St. Francis of Assisi Parish in Riviera Beach, not associate pastor, as incorrectly printed in the June 15 issue of *The Voice*.

Also in that issue, Joseph Schott,

Arthur Gallagher and Katherine Gallagher, recipients of the Archdiocese of Miami's Primum Regnum Dei Medal, were identified incorrectly as members of St. Joseph Parish in Stuart. They are members of St. Joseph Miami Beach.

'Special delivery'

Nurse-midwife makes history for Archdiocese

(Continued from page 1)

by both the Archdiocese and United Way.

Beaming as broadly as a new father, Muldoon described the pro-family, personalized health care approach of the clinic.

"We intervene at a critical time when families need help. We service adult patients who already have children and cannot afford to have another. If they didn't have St. Vincent's clinic they might opt for abortion or go without pre-natal care, both traumatic experiences."

The concept of nurse-midwifery obstetrics is a holistic concept... it fulfills the desires and needs of the patients to have family-centered obstetrics, even with sibling present...

Dr. Joseph Rudnick

"These births represent a strong pro-life statement because as high as 76 percent of the women who come to us at the clinic have had previous abortions — the clinic is their alternative," said Barbara Cruise, whose CCS division supervises clinic activities.

Financial limbo

Most of the patients have "blue collar" husbands who have no insurance associated with their job. Most are caught in a tragic financial limbo — they don't qualify for welfare, nor are they able to afford the high cost of private maternity care. Some doctors require as much as a \$1,500 deposit on a pre-natal care package, explained Cruise.

The patients are 70 percent Latin, 20 percent Anglo and eight percent Black. They come to the clinic, often confused and in despair. Clinic services are limited, so the facility doesn't advertise and often it is word of mouth between friends that brings those in need to the cheerful but modest structure.

Because the emphasis is on total health care, the nurse-midwives work closely with staff social workers Lillian More and Teresita Garmendia Zivanink, who in turn help patients deal with other stressful dilemmas that can mar the happiness of the birth experience.

By the end of 1984, 240 babies will have been delivered through the clinic program and 360 more babies are expected in 1985. The clinic anticipates a total of 620 clients in the forthcoming year, some of whom will be processed to other agencies or hospitals. Any expectant mother who falls into a high risk status is referred to the Jackson Memorial Hospital Birth Center.

The nurse-midwifery program was created in 1978 but St. Vincent staff was at first unable to convince Mercy Hospital to give them full medical privileges, said Cruise.

With the assistance of Dr. Luis Fernandez-Rocha, Department Chairman of obstetrics and gynecology at the hospital, a dialogue began between the accreditation committee and St. Vincent's administration. Privileges were granted and a new era in maternity care was born.

Utilizing nurse-midwives for the entire birth process will not save the clinic money, admits Muldoon. However, "it will give clients quality service and attention. The nurse-midwife will be on call 24-hours a day and provide comprehensive pre-natal education. The clinic's staff physi-

We intervene at a critical time when families need help... If they didn't have St. Vincent's clinic they might opt for abortion or go without pre-natal care, both traumatic experiences...

Fintan Muldoon

cian, Dr. George Battle, will remain available for emergencies or any complications that arise.

Soothing fears

"People must realize that a pregnant woman has emotional and educational needs as well as physical ones during her pregnancy. She needs someone to turn to, someone who will listen to her talk about even her perfectly normal pains and her fears. Rather than compete with private physicians, we will supplement the care they give," said nurse-midwife Fabiszewski.

"If a patient complains about nausea, I have 50 remedies I can offer as a substitute to medication," she added.

The high-spirited nurse-midwife realizes that not everyone in the medical community shares her enthusiasm for the program. In fact, many physi-



Nurse midwife Dianne Fabiszewski inspects the healthy newborn, Jennifer Echezarreta, who weighed 7 pounds, 12 ounces when she arrived. Jennifer meanwhile, prefers to sleep rather than be fussed over.

served only for physicians and this can also be somewhat alarming to physicians," said the doctor.

"It is more of an economic and political issue," continued Fabiszewski. "Most doctors take care of low risk maternity patients. They feel we might take those clients away, leaving them only high risk patients. But most of our patients are referred to us for financial or other reasons by private doctors."

"Midwifery is a profession that is quite old. In England today they are well-accepted. In that country, they deliver many babies," said Dr. Joseph Rudnick, director of medical affairs at Mercy.

Dr. Rudnick sees more tolerance and acceptance of nurse-midwives developing among physicians.

"Midwife deliveries are increasing throughout the country. The Florida legislature recently passed a law which enabled more para-medical personnel to work in state hospitals... the concept of nurse-midwife obstetrics is a holistic concept. It fulfills the desires and needs of the patients to have family-centered obstetrics, even with siblings present.

"Also, nurse-midwives will help decrease increasing medical costs," said the doctor.

Patients can feel confident they will receive safe care from nurse-midwives because every patient that goes to Mercy through the clinic is carefully screened for any out of the ordinary medical problems. Also, a back-up physician is always on hand to deal with unexpected complications.

cians are stubbornly opposed to midwives.

"It used to be they fought us on the issue of the safety of the mothers. But we've proven ourselves to be highly competent in every facet of the care of pregnant women." This antagonism also stemmed from confusing lay midwives with nurse-midwives. In order to become a nurse-midwife, it is necessary to first become a registered nurse, then pass a national certifying examination. A nurse-midwife also must be licensed by the state as an advanced registered nurse practitioner.

Fabiszewski, who is 28 years old, earned an M.A. degree from Rutgers University in New Jersey before undergoing her midwife training. Originally, she planned to become an obstetrician, but her medical school courses were interrupted by illness, a serious intestinal inflammation. When she learned about the midwifery program, she knew she had found her niche in life.

"People have got to conquer that old image of a nurse-midwife as an old woman with disheveled hair, a dirty apron and a pot of boiling water in her hands," said Cruise.

Banish stereotypes

Another crusader on the St. Vincent team who is helping to banish stereotypes is Dr. Battle.

Uncharacteristically shy for a physician, Dr. Battle was literally fighting alone for the midwifery program. Other physicians were reluctant to get involved. Dr. Battle, on the other hand, feels "it is a pioneering effort for the community. Physicians are mistaken when they think the nurse-midwives are in competition with them. They're overworked as it is and our team could certainly help to ease their caseloads.

"Midwives are assuming medical responsibilities that were once re-

The staff at St. Vincent's are confident that the nurse-midwife program is merely in the embryonic stages and will grow into a form of viable alternative maternity care for families at many other clinics and hospitals. They plan to add Sharron O'Brien, another nurse-midwife, to their staff in September.

"Because of the lawsuit-happy climate that prevails today, many obstetricians and gynecologists are dropping out of the profession. Nurse-midwives can help fill in the gaps," said Cruise.



Jennie Echezarreta (in bed) and her husband Jose talk excitedly about their first baby, who was delivered after 16 hours of labor in totally natural childbirth at Mercy Hospital, by nurse-midwife Dianne Fabiszewski.

A Pastoral Letter to the Haitians

My Beloved Haitian People:

My thoughts are drawn to you today, the feast of Our Lady of Perpetual Help. I know of your great love for Mary, the mother of our Lord. I know too that she is honored as patroness of Haiti under the title of *Notre-Dame du Perpetuel Secours*.

This icon of the Madonna and Child dates from the 15th Century Isle of Crete. It came to Rome, the center of the Universal Church, and from their devotion to Mary as the Lady of Perpetual Help has spread throughout the world.

It was in 1883 that the Haitian people, seeking Mary's intercession under this title, won from God relief from the terrible scourge of small pox that afflicted the island of Hispaniola at that time.

For the Haitian people, and for the faithful everywhere, devotion to the Mother of Perpetual Help has affirmed faith in the power of Christ's Redemptive Love and has inspired deeper confidence in God's merciful Providence.

Indeed, the painting speaks of unconquered hope in spite of the harsh reality of suffering caused by sin and injustice. We see, for example, the Christ Child, a shoe dangling from his tiny foot, as an image of one in flight. It recalls the hurried escape to Egypt necessitated by the despot Herod's threat to the Holy Child's life.

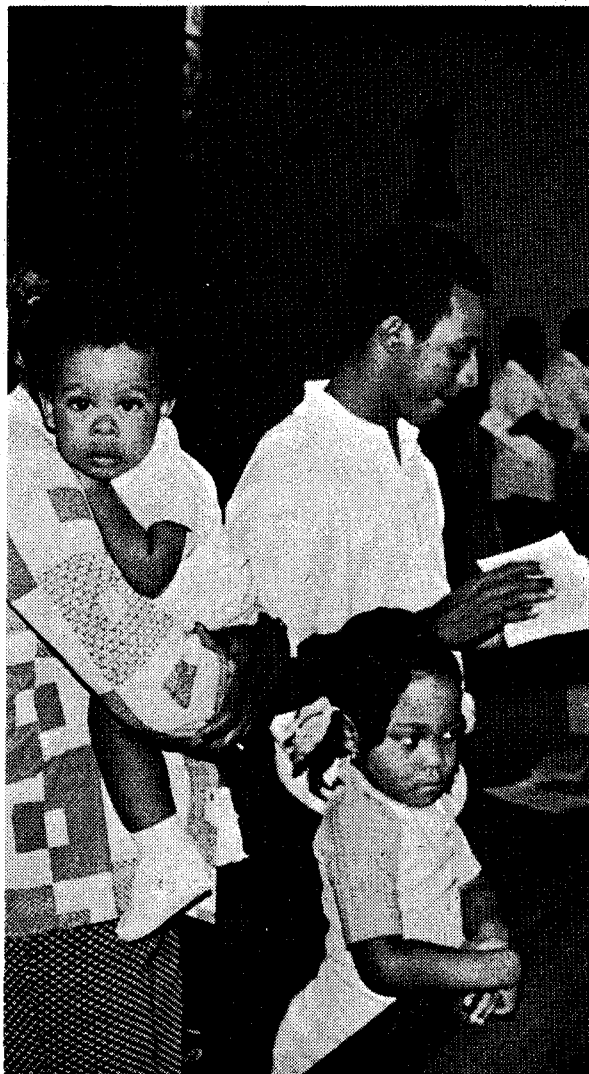
This prefigured Our Lord's Passion and Death represented by the angels in the picture, Michael and Raphael, holding in their hands the instruments of the Passion. Through the Passion, Death and Resurrection of Christ, humanity enslaved by the oppression of sin and death is freed and is called to new life in Christ.

In contemplating this picture of *Notre-Dame*, one can only say with a recent Pope, "How beautiful she is!". How appropriate a patroness for the Haitian people! A people who, while no stranger to the sufferings of despotism, injustice and exile, has maintained a strong, simple faith in the goodness of God and his Divine Providence.

I pray that this devotion to Our Lady of Perpetual Help will continue to sustain this faith here in the United States. Your coming to these shores in many ways parallels the Holy Family's sojourn in Egypt. She who protected and cared for the Christ Child in a foreign land will not refuse to aid through her prayers and maternal love the Haitian people in the diaspora. Jesus himself gives us the reason for such confidence when he spoke from the cross: "Behold, your mother!". (1)

Committed to justice

The Catholic Church of Miami has enjoyed your presence in significant numbers since the early 1970's. Our Archdiocese is only 25 years old and yet we have grown tremendously because of the many immigrants from many nations that have come to South Florida. All are welcomed as brothers and sisters in the Lord.



Together we make up one Catholic Church that recognizes no boundaries nor admits any distinction of persons or of races.

In this spirit, Archbishop Coleman F. Carroll welcomed you in those early years. He was a strong advocate of the Haitian cause and secured the release from detention of some of the first groups of Haitian "boat people". He housed these men for a time in the seminary and at Boys Town. Also, he provided for the beginnings of a specialized Haitian apostolate at Corpus Christi Church in 1973 under the direction of Fr. Charles Jackson, a black American priest.

Since I became Archbishop of Miami in 1977, I have watched the Haitian community grow in spite of great hardships. I have encouraged the corresponding growth of our Haitian Apostolate and I have continued Archbishop Carroll's advocacy. The Church in Miami remains committed to securing justice and fair treatment for Haitians and other immigrant and minority groups. The church will continue to denounce the sins of racism and ethnocentrism and to call all to a true conversion of heart and mind.

The special Haitian Apostolate carried out from the Pierre Toussaint Haitian Catholic Center throughout the Archdiocese was

'I am concerned for the many baptized Catholics who do not yet fully understand the faith and its commitments. I am concerned for your families and your children. Children need stable homes with parents who love each other and ratify this love through mutual commitment in marriage...'

established to make you more effectively a part of our local Church. The Church exists to evangelize and "... evangelization loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is addressed, if it does not use their language, their signs and symbols, if it does not answer the questions they ask." (2)

I am encouraged by the great strides made in recent years in the Haitian Apostolate. Each Sunday, Haitian Catholic congregations meet to celebrate the Word of God and the Eucharist throughout the Archdiocese: in Miami, Belle Glade, Pompano, Delray, Fort Lauderdale, Immokalee, West Palm Beach, Homestead, and Indiantown. I am grateful for the labor and sacrifices of all who have made this possible.

I thank God and pray for the priests and sisters who minister among you - some of whom have learned your language to more effectively serve you. I am especially grateful for the invaluable and irreplaceable contributions of your own Haitian priests and sisters who have come here from Haiti to serve in our Archdiocese. We praise God for what has been accomplished so far. These accomplishments must serve as the foundation for the future.

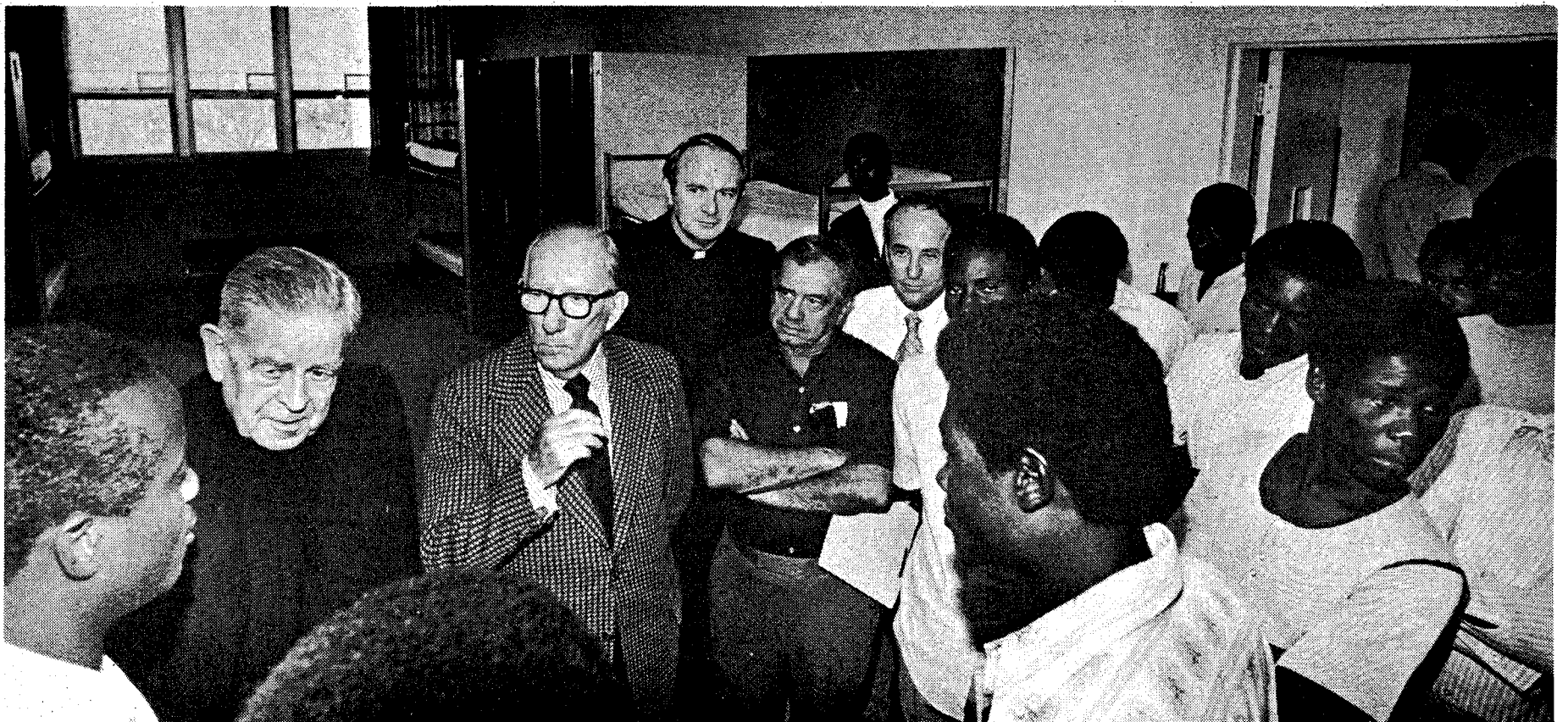
Liberation

Today we honor Mary under the title of *Notre-Dame du Perpetuel Secours*, Patroness of Haiti. The Archdiocese of Miami also looks to Mary as its patroness and with the entire Church sees her as the perfect model of Christian life and faith. Her "Magnificat" that is sung in the daily prayer of the Church reminds us that with Mary we are all called to full and integral liberation through the Good News of Jesus Christ.

Like Mary, we are called to be agents of the liberation by collaborating in her Son's mission in the concrete situation where we are, in which you find yourselves in South Florida. Our Catholic faith is and ought to be liberating.

We can measure the authenticity of our faith and our devotions in the measure that they make us more free: free from the bondage of sin and self-hatred, free to love and serve our fellow human beings by promoting their dignity and defending their rights.

In the Eucharist, which is the source and sum-



Haitian People

mit of all Christian life, we celebrate the death and resurrection of Christ and are associated with his passage from death to life, from slavery to freedom, through the New Covenant sealed with his Precious Blood. This Eucharist commits us to work as faithful disciples to address the problems that face our world society today.

As Pope John Paul II said in Port-au-Prince last year in a sermon that renewed the hopes of so many in Haiti:

"Let your devotion be intelligent and active, worthy of those men and women who have received in their hearts 'the spirit of his Son which cries out Abba (Father)' Gal. 4:7). Let it not be a fresh form of submission to 'the elements of 'his world' (Gal. 4:3), a new 'slavery' (id.) as with certain syncretist practices, inspired by fear and anguish before powers which are not

in good. No, you are the sons and daughters of God, liberated by Christ Jesus born of the Virgin Mary. Be worthy of your divine filiation and that which links you to Mary! Having agreed to renounce sin and having given your faith to Christ, with Mary lift up your heads and recognize with her how God has predilection for the humble, the hungry, those who practice love. (cf. LK 1: 46-55)" (3)

Evangelization remains the essential task of the Church. You, Haitian Catholics living in South Florida, are called to proclaim the gospel of our liberation and dignity as children of God. Through your witness Christ can be effectively incarnated among your own people and among all the people living in South Florida.

Need for evangelization

I am concerned for those who were once active Catholics in Haiti and now here have abandoned the practice of the faith. Some have done so due to the disorientation caused by changing cultures. Some have made money and material goods their god. Many Haitians baptized Catholics have changed religions, joining other Christian denominations. Still others are simply discouraged.

I am concerned for the many baptized Catholics who do not yet fully understand the faith and its commitments.

I am concerned for your families and your children. Children need stable homes with parents who love each other and ratify this love through mutual commitment in marriage. Children need parents who have adequate and fulfilling employment and access to decent housing. Children need to learn of God and of his unconditional love for them, lest a society still marred by racism teach them self-hatred and despair.

I am concerned for those who are separated from their families because of current immigration problems. I know the pain of separation, the anxiety one feels for the well-being and security of far-away loved ones.

These concerns challenge all of us to formulate within the Haitian Apostolate an effective program of evangelization, one that speaks of faith, prayer and love to your culture and your special needs.

Therefore, I encourage you to develop Base Christian Communities, or cells within the parish. These communities in which one lives the reality of the Church on its basic level have enabled thousands in Latin America and



'Let not our gatherings in the Church conform to this world but to the Kingdom we announce. Therefore, strive to avoid in your congregations and in your meetings anything that would support the sinful structure of class stratification or of racism. This is especially true when you meet as a Haitian community to celebrate the Eucharist.'

elsewhere to grow in the faith and have helped believers to put that faith into action.

These communities are now playing an important role in the renewal of Church life in Haiti and can play an equally important role in the renewal of our Church life here in South Florida.

Providing for the formation of lay ministers, promoting greater love and use of the Scriptures, gathering people together in groups for prayer and for apostolic action can help us to become a Catholic community that is evangelizing as it is being evangelized.

In recent months, your bishops in Haiti and Haitian religious have issued statements outlining such a new model of Church. These documents, coming from the experience of your homeland, can be useful here when adapted to local circumstances.

"Evangelization means freeing men and women from anything that hinders their full development as human beings created by God, redeemed by Christ and destined for eternal life." (Cardinal Krol)

Fight injustices

Pope John Paul in his sermon in Port-au-Prince spoke of the division, the injustice, the excessive inequality, degradation of the quality of life, poverty, hunger, and fear in a great number of people that afflicts your beloved Haiti. When through the power of the Holy Spirit the Good News of Jesus is proclaimed and lived, individuals, communities and their structures are transformed and thus liberated from sin.

I am not unaware that some of these same sinful structures are transferred here. There is division and disharmony within the Haitian communities of the diaspora: political factions, fear, economic instability, uncertain legal status, distrust among religions, exploitation, class stratification and conflict, regional rivalries and jealousy, added to the social evils already present in American society, present real challenges to those who in good faith wish to better themselves and their fellow countrymen.

The Pope said in Haiti that solutions exist in solidarity. Likewise in Miami, solutions exist, but again in solidarity. "It is really necessary for things to change... It is necessary for the poor of all kinds to begin to hope again." (4)

True evangelization of our hearts and mentalities will bring us to believe more firmly that God is Father of all, that we are all each other's brothers and sisters, and that the earth and its possessions are given to all, for the self-

realization of every human being.

We must proclaim this in our Christian assemblies. But further, we must live this.

Let not our gatherings in the Church conform to this world but to the Kingdom we announce. Therefore, strive to avoid in your congregations and in your meetings anything that would support the sinful structure of class stratification or of racism. This is especially true when you meet as a Haitian community to celebrate the Eucharist.

There are in South Florida many Haitians of great education and of extensive professional training. I also appeal to them not to forget their brothers and sisters. I remind them that their education and skills are given them as a trust not for the advancement of self solely but primarily for the service of all.

It is painful to reflect that many of this group are alienated from the Church despite the fact that for many their early formation and education took place in Church-sponsored schools. To these professionals and to all Haitians of good will who wish to see a better Haiti and are working to that end, I place before you the words of San Salvador's martyred bishop, Oscar Romero:

"You have the key to the solution of the nation's problems. But the Church gives you what you cannot have by yourselves: the hope, the optimism to struggle, the joy of knowing that there is a solution, that God is our Father and keeps on compelling us."

Finally, I recall to you the example of Pierre Toussaint. This one-time slave from Saint-Domingue, who arrived in New York in 1782, overcame great obstacles. In achieving his freedom he did not forget those worse off than himself. Sustained by great faith and a love of the Eucharist (he attended daily Mass for some 60 years) he was a true apostle of charity to all those in need.

May *Notre-Dame du Perpetuel Secours* keep you true to the Faith of Pierre Toussaint and may you be a cause for hope for your relatives and friends in Haiti.

Kinbe fem (Remain steadfast).

Asking God to bless you abundantly, I am
Devotedly yours in Christ,

Edward A. McCarthy
Edward A. McCarthy
Archbishop of Miami

(1) John 19:27

(2) *Evangelii Nuntiandi*, No. 63

(3 & 4) Pope John Paul II, Sermon in Port-au-Prince Haiti, March 9, 1983

(5) Oscar Romero, Homily of Feb. 18, 1979.

'The Catholic Church of Miami has enjoyed your presence in significant numbers since the early 1970s... Archbishop Coleman Fr. Carroll welcomed you in these early years. He was a strong advocate of the Haitian cause and secured the release from detention of some of the first "boat people."

Matter of Opinion

Maybe we should try again

Once more, this country is arguing about immigration. Again, we are making the same mistakes. Selfishness and fear are clouding our vision.

Both House and Senate now have passed slightly different versions of the Simpson-Mazzoli immigration bill, and the nation awaits the final compromises that need to be worked out before the proposal becomes law.

Nobody, however, seems very pleased with the result of months of debate, lobbying and amending.

Granted, something positive was accomplished. Thousands will be helped by the legalization program and this is to be commended.

Farmworker advocates and lobbyists for Hispanic groups, however, fought the Simpson-Mazzoli bill all along, calling it racist and anti-Hispanic. They saw the

EDITORIAL

heavy hand of big-brother agribusinesses — whose profits often come from the exploitation of the "huddled masses" who come to our country through the "back door" — manipulating the bill to suit only their private interests.

We need not agree with this scenario. But looking at Simpson-Mazzoli quite from the fringes, with the untrained eyes of citizens who are not expert in immigration matters, one thing stands out.

Those who, through sheer numbers and length of time in this country, stood to benefit most from the legalization — more than 6 million undocumented farmworkers — gained the least.

Those who did benefit are Cubans, Haitians and Nicaraguans, many of them South Florida residents, who arrived before Jan. 1, 1982 (if the House version is agreed to. See story, page 3).

This is just, since the majority of these people are in legal limbo — either appealing for asylum or encased in the newest bureaucratic pigeonhole, that of "entrants" — and legal limbo is not a fair place to keep those who are already contributing their share to the wealth of this nation.

But farmworkers, who have contributed the longest and perhaps suffered the most,

are not helped in this manner.

The majority lack rent receipts, needed to prove continuous residency, upon which legalization is contingent. A great number of others, according to farmworker advocates, will be told they don't earn enough to convince the U.S. government that they will not become public charges.

Futile restrictions, since everyone knows these people are here, working and paying taxes and contributing far more than they take out of the U.S. "kitty."

Worst of all, however, even if those few who are granted legal residency here should want to continue working in the fields — picking the fruits and vegetables we eat — they may not be able.

The growers made sure they'll have cheap labor to replace them, by bringing in foreigners to do temporary work at less-than-subsistence pay, foreigners made doubly docile by the power growers have over them. A power greater than that of life and death — that of the "visa."

This is not justice. Neither is it honesty, especially if you consider that the tumultuous outcry when immigrants are mentioned revolves around the myth that they take away Americans' jobs. Here we are *importing* immigrants. Maybe we don't like the looks of the ones already here?

Other provisions of Simpson-Mazzoli are equally contradictory — or dishonest, depending on your point of view.

Perhaps we should let this bill die quietly in a little corner of the Congress, and begin again with the entire issue of immigration reform.

But let's wait until the specter of Mariel, more ghost than reality, fades completely from our memories.

Then maybe we can be rational about immigrants, a first for this nation.

Then we'll recognize that not *everyone* in the world wants to come here. Only the most desperate or the most brave — and there are limited numbers of both — risk everything they know for the promise of a job in a far-off land.

We'll also need to realize that immigrants today are coming from the South of us, not the East of us as in decades past. So really, all might we need to do, is adjust our legal immigration quotas to allow more people from those countries to come here legally



every year.

But first we must dispose of our prejudices against these *different* people, remembering it was difficult for previous generations of Americans to accept us — "those Catholics."

When we reach this point, we will have eliminated much of the fear and exploitation which plague significant numbers of those who live and work in the U.S. today.

The next time we discuss immigration, let's remember that God has gifted this land abundantly. He would not look kindly on Americans hoarding their piece of pie like selfish little children afraid to trust in His providence.

But, it's been proven before, God is pleased when we share our piece of pie and trust in His Providence tomorrow. At that sight, he will continue to bless us — through the contributions of future generations of immigrants.

Letters to the Editor

Stand up for life

To the Editor:

The *Miami Herald* ran an editorial recently which blasted the Reagan Administration's attempt to curb U.S. funds for U.N. Population Control programs which pay for forced abortions and the promotion of infanticide in mainland China, and experimental abortifacients in other underdeveloped countries. They said that opposition to these programs was "right-wing ideology."

Then they ran a cartoon about the two frozen embryo orphans in Australia, which showed a grim-faced evangelical preacher carrying a pro-life placard.

I believe this is a slur on the names of the four Maryknoll nuns who died in El Salvador, and other Catholic who include the right to life in their daily struggles against the abuse of human rights.

Abortion was initially made out as a "Catholic issue," and Catholics asked where were their evangelical brothers saying "No, it isn't so." Now the Moral Majority and an increasing number of evangelical churches are taking a stand against abortion, while the media focuses attention on Robert Drinan and other renegade Catholics who support abortion.

It's actually newsworthy when a single Catholic bishop (O'Connor in New York) makes a strong public statement about the right to life.

Laws against freedom of religion are not necessary if all that is required to silence the Church is a little patronizing ridicule.

In the name of those who have died and suffered in working for human rights, in the name of Jesus, I call on Catholic priests and bishops as well as the laity, to stand up and be counted on this issue, in the pulpit, in letters to editors, at the polls, and in their communities. In God's name, we can, we do, we must save and treasure human life.

David Carvin
South Florida Coalition For Life



Christian TV has its purposes too

To the Editor:

Relative to a respondent's recent article highly critical of CBN and the 700 Club, may I inject the following:

We certainly need not subscribe to the biblical interpretations and dogmatic opinions expressed on CBN or the impression that the Bible came down from the mountain on stone slabs.

Also, we may frown on the treatment of demand healing through prayer and the law of reciprocity; however, inferences to these subjects are respectfully heard at times in our own churches.

Maybe we should give credit to the programs for their expression of the importance of prayer and Christian principles, as well as their combative stand on abortion, incest, homosexual practice, crime, media sex debasement and other immoral issues.

They are able to convey this to a secular society through their media capabilities which the Church is not in a position to do or falls short of doing.

G.N. Pitzen
Stuart

Modesty and Pope John XIII

To the Editor:

"As the women go, so goes the nation." The urgent need for Christian modesty was expressed in the book, "Prayers and Devotions," by Pope John XXIII. He quoted from the philosopher Seneca: "When women begin to dress immodestly and men to make fun of religion, it is the beginning of the end!"

This story is told in the Australian *Voice of Fatima*, of an incident in the life of Pope John XXIII. While he was Papal Nuncio in Paris, he was attending a dinner at which a very immodestly dressed woman presented herself. Conscious of this affront to his dignity as a representative of the Vicar of Christ, the future John XIII decided to deliver a mild rebuke.

After the dinner he approached the woman with an apple from a bowl of fruit. He asked her if she would like an apple. She replied, "I have already had sufficient."

"But I think you should eat the apple," he persisted gently. "Why should I eat the apple?" she asked. He replied: "Madam, it may help you to eat this apple. It was only after Eve ate the apple that she realized she was naked!"

Diane Entwistle
Miami

General absolution Pros and Cons II

This week's column is a continuation of a column that was published in the June 1 issue.

Last week we summarized some of the arguments in support of the celebrations providing general absolution without individual confession. They included: their great popularity as a possible indication of the Holy Spirit's movement in the Church today leading us to a wider use of general absolution; their value as a bridge bringing alienated Catholics back to the Church and ultimately to individual confession; their ability to underscore the public worship or communal dimension of sin and reconciliation; their suitability for offering both more and more reverent opportunities for sacramental absolution when there are many penitents and few available confessors.

I wish now to expand on that last point and then move to some of the reasons proposed in opposi-

BY FR. JOSEPH M. CHAMPLIN



painful alternative for us would be hurried, meaningless and magic-like individual confessions and absolutions. We believe that the quality of general confessions and absolutions can be raised to the benefit of both ministers and penitents."

They also judged that the priest celebrating a general absolution liturgy "is bound to prepare himself well, a preparation too often lacking in the case of individual confessions."

The bishops of Ghana made a similar intervention and urged the local priest to celebrate every month or two a day of penance. "This can

"cheap grace," like ashes or palms, which can be received without much of a personal investment.

* General absolution with its immediate attractiveness and less demanding effort, may indirectly detract people from using individual confession and absolution, thus depriving them of the many positive spiritual benefits available from that experience.

* General absolution does not provide the deep, inner, personalized healing of guilt accomplished by individual confession, individual guidance and individual absolution. Recent psychological and psychiatric studies continue to confirm the powerful therapeutic effect of the Catholic confessional on the natural level alone quite apart from the supernatural result of God's forgiveness proclaimed over the repentant sinner.

* General absolution cannot communicate as well as individual confession does the truth that God listens and speaks to me, really cares about me regardless of how far I wander away.

Bishop Austin Vaughan from New York, in his intervention at the Roman Synod, noted this as one of 10 reasons for frequently approaching the sacrament of penance. In his words, "This has a special significance in an age when many people wonder if God or anyone else really cares about them."

In this entire discussion, we run into an essential tension which I do not think can ever be totally and satisfactorily resolved. Sin and reconciliation are always personal, individual and mine; yet these realities also have communal dimensions — sin likewise touches other people. Consequently, our reconciliations must be with them, too, as well as with God and myself.

Penance services, with absolution, sometimes including individual confessions, sometimes not, bring out the communal elements; individual confession and individual absolution emphasizes the personal note. Without both we are less; with both we are more.

'Sin and reconciliation are always personal, individual and mine; yet these realities also have communal dimensions-sin likewise touches other people.'

tion to a wider extension of general absolution.

At the Synod of Bishops, the archbishop of Khartoum in the Sudan described how in 1962 Pope John XXIII gave permission for the use of general absolution celebrations there without the need for individual confession then or a later date. He granted this because of the raging civil war, the scarcity of priests and the heavy restrictions upon the movements of missionaries.

Part of that liberalization was rescinded in 1974 and the Sudanese bishops at the Synod argued for its restoration. Otherwise, they maintained, "The

include fasting and a communal celebration, properly prepared with deep meditation and oral prayers, with psalms and a sermon inviting the faithful to be truly contrite and attain a true inner conversion and reconciliation with their God, their neighbor and with themselves."

Those who insist that a more liberal use of general absolution would be pastorally harmful to the Church cite, among others, these reasons:

* General absolution can minimize the personal conversion needed for true forgiveness and reconciliation. A few might critically term the result

The parish is everyone

Twenty years later, we are still learning how the parish council can more effectively serve the parish. It is a necessary development, not just because it was mandated by the Second Vatican Council but because we are in a period of human history in which people expect a participatory relationship within what ever organization they offer commitment.

It is not, as some progressives seem to hope it might be and some conservatives fear it might be, a democratization of the Church. The parish council is not an instrument for participation in authority, it is an instrument of service and for the development of directions of service.

The parish council does not usurp or stand instead of the primary authority and responsibility of the pastor. But because it is a real service, it involves decision-making and leadership on its own level.

A parish council fulfills its purposes best when its members are committed to finding ways to serve the parish, perceiving themselves as serving rather than leading. A parish council is freed to work according to its own nature when the pastor understands it as a means of carrying on the work of the parish more effectively rather than as a challenge to his authority within the parish.

BUT A REAL danger in forming a parish council is that it may not be representative of the parish. Since in most parishes the members of the



BY DALE FRANCIS

council are chosen by the vote of the people, this may give an illusion that it is representative.

Since we are not talking about a political unit and the parish council is not a legislative body, the methods for achieving a representative council can not be achieved by the instruments of political government.

A representative parish council should at least include almost equal numbers of men and women. Since it cannot be expected that this would be achieved by a simple vote on a list of candidates, it seem to me necessary that it be established that a certain number of members will be women. It really should be an equal number so there will be a sense in the parish that both men and women are represented.

Some might argue that we are all Catholics, that is wrong to create a division between men and women. This is, I think, primarily a male argument. In any case, it does not apply here. This is

not a division of power but of service. We need the input and the direct participation of all. Men and women do have different insights, it is a way of making certain all insights within the parish are utilized.

EVERY BIT as much important is the participation of young people, not just as those who can be called on to take over duties in parish affairs but as active participants in the decision-making process. On the parish council where my wife was involved in the original council that prepared the constitution and I served twice as president with a span of several years between the two presidencies, it was established that two teenagers, one a boy and the other a girl, should serve as full-fledged members of the council. They have been elected by the entire parish. I think now it would be better if they were chosen by their peers. The experience in this council has been they have been influential members, one now in his twenties is an adult member of the council.

However, it is done young people must be given an active role, not just in their own activities but in the parish. They should be members of the committees that prepare the liturgies, choose the hymns. A parish is every one and every one should participate. The best way to make sure that happens is to establish rules that require that all be represented.

(Dale Francis is a nationally syndicated columnist)

Time capsules

Watch as well as pray

Thomas Paine served as an aide to General Washington during the Revolutionary War and once had his overcoat stolen while attending a Quaker service. Washington gave him one of his spare coats and reminded him that the Scriptures bid us to watch as well as pray.

Andrew Carnegie started working for 2¢ an hour and yet during his lifetime, he made 400 million dollars from building iron bridges and steel rails. He declared it a disgrace to die rich and asked newspapers to run contests and offer prizes to those who could tell him how to dispose of his fortune.

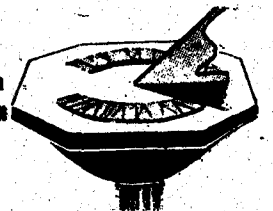
Among his many gifts were 60 million dollars to public libraries, 78 million for the advancement of

education and although he was not a member of any denomination, he donated more than 7,000 pipe organs to churches.

During the 1957 World Series, a writer asked the Milwaukee Braves' Bob Buhl what he was going to do after it was over. "I'm going to Saginaw to help my father, said Buhl.

"And what does he do?"
"Nothing," replied Buhl.

By Frank Morgan



A journey without baggage

Tornadoes hit several areas of our country in May and television cameras showed the devastation where homes were picked up and tossed aside like garbage.

I sympathized with the people who experienced such



BY
ANTOINETTE
BOSCO

losses. Loss is a hard price to pay and people who suffer loss have to learn to accept it, even if they can't always understand why it had to happen.

Like most people, I've had many losses in my life and the tornadoes made me remember more than I wanted. On the good side, they also reminded me of how I learned to come to terms with loss and even find meaning in it.

Twenty-five years ago I suffered an odd loss.

I was a teen-ager during World War II and had kept a careful scrapbook of headlines and stories while the war raged. It was my intention to pass on to my children an original historical document of that war.

I ALSO SAVED all the letters, written like poetry, that my wonderful Uncle Augie, then in the Coast Guard, sent me from the South Pacific. There were other boxes too, containing photos, early writing prizes, a few gifts from my mother and father and my wedding gown. I had designed and made it myself and I hoped someday to pass it on to a daughter.

But one day my then husband took out all my personal treasures and burned them. I don't quite remember now what lesson he thought he was teaching me.

I did learn from it, however. For just at the same time, I had stumbled upon a book written by Holy Cross Sister Madeleva Wolff. For many years she was president of St. Mary's College at Notre Dame, Ind.

The book had a strange title, "The Relaxed Grasp." In it Sister Wolff told how she learned that nothing in life is permanent. Loss is always the specter before us, she said, and the only way to cope with it and find peace is to have a "relaxed grasp."

Trying to hold on tight to things is the ultimate folly, the poet remarked, because in the end we travel from this world with nothing in our hands. She indicated that loss was practice for the final trip. Learning to relax our grasp on material goods would help make the journey to our final destination more pleasant.

The only treasure that merits a tight grasp is our final destination, Sister Wolff added.

I HAVE LOST her book long since. But Sister Wolff has helped me cope with every loss I've known for a quarter century.

'Trying to hold on tight to things is the ultimate folly, the poet remarked, because in the end we travel from this world with nothing in our hands.'

Last spring after I bought my present house, record rains flooded my basement with a foot of water. Everything stored there was lost, including two irreplaceable boxes of magazines. These were publications I had saved for more than 30 years. Each contained an article I had written.

In a sense, they were a record of my life, saved by me, long forgotten by anyone else. I mourned my loss, but not for long, thanks to that nun I never even met.

I have struggled over the years to relax my grasp on my burned treasures, my broken marriage, my desire for security, and so many other goods I wanted to hold on to.

My support has been Sister Wolff, long gone on to her final trip, not grasping any baggage that would chain her to the earth and hinder her vision of the promised treasure.

(NC News Service)

'No joy in Mudville'

Breathes there a man (or a woman, for that matter) with soul so dead that he or she has never thrilled to a recitation of that distinctly American poem, "Casey at the Bat?" While just about every American is familiar with the poem and the ignominious fate of the Mudville nine and its heroic slugger, Casey, few know that the author didn't think very much of it and that its popularity owes more to the improving health of a youngster who never heard of the poet — or of Casey — than to anything else. It all makes not only for an interesting story but also for a lesson in the achievement of goals.



BY FR.
JOHN CATOIR

The story starts with the poet, Ernest Lawrence Thayer, in 1888, when baseball and the U.S. were both relatively young. Thayer wrote the "Casey" epic (need we remind anyone that it ended with Casey, mighty Casey, striking out?) in two hours "to kill some time," and submitted it to The San Francisco Examiner.

He thought so little of it that he wrote it under a nickname and then forgot about it. However, The Examiner liked it enough to publish it on June 3, 1888, and send \$5 to Thayer in payment.

ANOTHER WHO liked it was the novelist Archibald Gunter. He clipped the poem and had it with him when he attended a "baseball night" at New York's Wallack's Theater. Members of the New York Giants and the Chicago White Stockings were guests at the theater that evening as part of a promotion for a show featuring the noted Shakespearian actor William DeWolf Hopper.

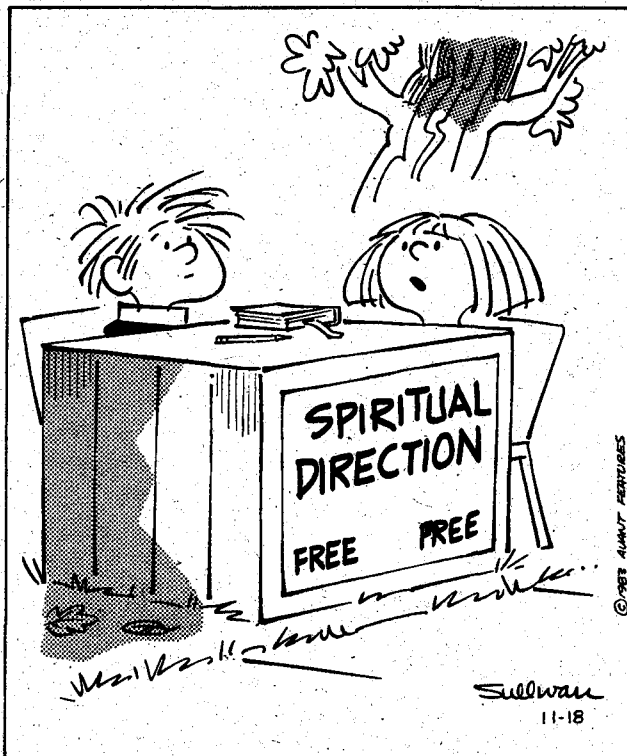
Gunter suggested that Hopper recite the poem between acts. DeWolf was in no mood to do so because he was concerned about the health of his son, who had been taken ill at home in Connecticut. However, upon learning that his son was improving, Hopper memorized the poem and brought down the house with a rendition so exuberant that he was forever after associated with "Casey" and rendered it more than 10,000 times during his career. Pictures of

him with bat in hand and in Mudville uniform demonstrate clearly how well he had identified with the Legendary Casey.

THE SUCCESS of any endeavor is seldom a solitary achievement. Had it not been for Hopper's interpretation, Thayer's poem — and possibly Thayer himself — would be forgotten today. Keep that in mind when next you are faced with a challenge. Instead of being overwhelmed by the immensity of the task, go out and recruit someone to help. Already the work has been cut in half!

It's a principle that Jesus Himself made use of. "And He called to Him the twelve, and began to send them out two by two." (Mk. 6:7)

For a free copy of the Christopher News Notes, "In Search of Greater Joy," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.



"IN SPIRITUAL DIRECTION YOU'RE SUPPOSED TO SAY MORE THAN JUST 'HEAVEN IS UP AND THE OTHER PLACE IS DOWN.'"

Teenage alcoholism

Q. What should a teen-ager do if she has a friend who has an alcohol problem and does not want to hurt that friend? (Indiana)

A. First, the bad news. If you truly love your friend, you may ultimately have to hurt her and firmly tell her the truth about her drinking problem.

This will be very difficult and you will run the risk of alienating her and losing her friendship. But let's hope you don't have to do that, and so on to...

... the good news. There is another approach to take first.

Perhaps you could talk to her about a young friend of mine, Brad, who used to have a fairly serious drinking problem.

Brad started drinking because of some temporary problems in his personal life. But after a while it became clear that he was drinking out of boredom.



BY TOM
LENNON

ANOTHER YOUNG FRIEND, Chet, who was a neighbor, took Brad under his wing and showed him that there were many more interesting things in life than booze.

Chet spent a whole Saturday with Brad visiting a space and science center. Later they explored their hometown in a way Brad had never done before.

They began jogging and weightlifting together. Chet even got Brad to read S. E. Hinton's "The Outsiders" and several other youth-oriented novels.

Chet never preached about the evils of alcohol and other drugs. He never said to Brad, "You have a problem and might be an alcoholic." He didn't say, "I want to help you with your drinking problem."

He did, however, steer Brad away from teen parties where the beer would flow and the pot go up in smoke. Whenever possible, Chet would try to plan other activities for a night when a big teen party was scheduled.

Little by little, Chet helped Brad understand that life could be fun, interesting and even exciting without having a beer for breakfast and getting bombed on weekends.

CAN YOU TELL your friend the story of Brad? You might look for ways to suggest alternatives to drinking, activities that could be far more stimulating and fun than boozing.

You might plan some activities that would keep you and your friend so busy she might gradually lose interest in heavy drinking. You might lead her to consider the happiest goal of all: no alcohol or any other drugs.

A final caution. Some people simply cannot drink moderately. They should not drink liquor at all.

If you want more suggestions on ways to help your friend, call Alcoholics Anonymous. You will not need to identify yourself or your friend, and the voice at the other end will be kind and caring.

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

Out of the rut

Dear Mary: How can my husband and I help our son, age 25, living at home, who is depressed and has no close friends? He graduated from college four years ago and had a difficult time finding a job, due to low self-esteem and to economic conditions.

He worked where his father is employed for one year before being laid off. After one year he found another job and is now a trainee, but I worry he might blow a great opportunity. He constantly complains and says everyone else gets the breaks.

He does not make friends easily, especially with girls. He blames me for most of his problems, claiming that as a child he never could please me.

I am worried about my son and my husband, who is not in good health and constantly worries about our son. (Kentucky)

A rabbit was hopping along a road when he came upon a frog stuck in a deep rut. "Please help me out," the frog begged. The rabbit tried to extend his paw, but the frog could not grasp it. He tried to kick dirt into the rut, but it was still too deep. Sadly, after doing all he could, the rabbit moved on, leaving the frog.

A short while later the rabbit was surprised to see the frog hopping along. "I thought you couldn't get out of the rut," said the rabbit.

"I couldn't," replied the frog, "but a truck



BY DR. JAMES AND MARY KENNY

came along and I had to."

Your son appears to be in a rut and won't get out until he has to. You can help by insisting he take charge of his life.

SINCE HE has worked only one year, he must have lived on your support the rest of his life. Your first step is to insist he begin to pay you room and board or move to his own apartment. Adult children are not dependents.

Adult children can be welcomed as guests, but guests do not move in indefinitely. Two weeks is a good rule of thumb for supporting an adult child. After that, an adult child should pay room and board or move.

This will be difficult for you. Your son may say you don't care. You may worry that he will become worse off. I think you must take that risk.

As things stand, you are contributing to his downslide.

He is less likely to blow a job opportunity if he needs the job. Forcing him out of the nest should lessen your worries on that score.

There is little you can do to improve his skills at making friends. Taking charge of his life should help his self-esteem and ultimately his friendships.

YOU CAN encourage him. If he chooses to move out you might visit his new apartment, offer extra furniture of yours and generally be enthusiastic and supportive.

Your son blames you for his problems. Undoubtedly, in raising your child you made mistakes in some areas and did other things admirably — just like other parents. You are not responsible for his failure to hold a job. Perhaps you and your husband can talk out this matter and help each other to rid yourselves of this guilt.

Your son has stayed in the nest far too long. Insisting he become an adult may be hard, but it is the kindest thing you can do for him.

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

(NC News Service)

Awards that humble

Every profession has its equivalent of the Olympic medal for excellence. In writing, it's the coveted Pulitzer and Nobel prizes and I am no exception when it comes to dreaming of that someday-maybe-please-God dream, as unlikely as it may be.

But this year I have won two awards for my book, *Traits of a Healthy Family* that have made me rethink awards, not because they substitute for the Nobel or Pulitzer but because these awards bear greater meaning than just good writing. They symbolize two groups dedicated to highest human values and societal good.

The first is The Christopher Award for best adult book of 1983. From the time I was little, I heard about The Christophers and their good works. Their motto, "It's better to light one little candle than stumble in the dark," was one of my mother's repertoire, right up there with "Offer it up," and "Embrace your cross."

The Christophers are best known for their print and media efforts to bring people closer to God and to live caring lives. The staff, I discovered, includes warm and caring people who are professionally trained and dedicated to their apostolate.

It was an uplifting experience to receive the medallion of precious metal with the motto on the back. But what I want to share most with readers is the esteem the secular media assigns the Christopher Awards. While most of us complain about the degrading quality of literature, TV and

BY DOLORES CURRAN



movies today, the Christophers light candles by honoring those works that "affirm the highest values of the human spirit."

I DISCOVERED THAT secular publishers are intensely interested in The Christopher Awards with *The New York Times* annually publishing the winners on their editorial page. I am proud of my award, yes, but I am equally proud of The Christophers for being the presence they are in my profession. A Christopher Award is prestigious more because of the respect awarded the donors than the recipients.

The second award, The Janusz Korczak Literary Award, represents a consortium of Jewish, Polish, and Holocaust groups dedicated to honoring a saintly Polish Jew. What makes this award special is the man after whom it is named. Dr. Janusz Korczak was a physician, educator and author who selflessly dedicated his life to the welfare of children.

When the Nazis invaded Poland in 1939 Dr.

Korczak and his 200 students were removed to the Warsaw Ghetto. Despite repeated attempts by friends to persuade him to be smuggled out of the Ghetto, Korczak steadfastly refused to abandon his children. Finally, on Wednesday, August 5, 1942, he received a deportation order.

Telling his students he was taking them for a picnic in the country, Korczak and the 200 children walked to the railway station where they were packed into cattle trucks and sent to their death in the gas chambers of Treblinka. Here is how one eyewitness described the scene:

"... I'LL NEVER FORGET that sight to the end of my life... The children went four-by-four. Korczak went first, with his head held high, leading a child with each hand. They went to their death with a look of full contempt for their assassins. When the Ghetto policemen saw Korczak, they snapped to attention and saluted. 'Who is that man?' asked the Germans."

Four books for or about children are chosen annually that represent the ideals and humanity of Janusz Korczak. I am humbled to learn that mine was one of the four selected from a group of 80. I am chagrined to admit I knew nothing of Janusz Korczak prior to winning this award but I intend to make up for it by making others aware of his goodness and sacrifice in the face of evil. And I am deeply grateful for receiving an award which bears his name.

(Alt Publishing Co.)

Family Night

By Mimi and Terry Reilley

Opening prayer

Oh, Lord, hooray for you for making our family and all your families across our great country. Lord, help us to appreciate the goodness of our country. Help us to work at improving it where it needs help. Bless our president and all his family. Thanks for this *Family Night*, Lord. Amen.

Lesson

Young Family

Materials: crepe paper (red, white and blue), crayons, plain paper, family bikes, wagons of strollers. Decorate the vehicles with crepe paper; plan on having a children's block parade on the morning of the 4th. Set the time and then make invi-

tations to deliver around the block. Plan to have Kool-Aid ready for parade participants at the end of the morning. Deliver the invitations as a family.

Middle Years Family

Materials: plain paper, pens. Pass out scrap paper and have each person divide his paper in two columns; then number one to seven in each column. At the top of one column mark what you believe are some of our nation's successes. In the other column write our nation's failures. Start with 1900 to 1910 with No. 1, then 1910 to 1920 and so on. You might want to refresh one another on our nation's history before starting. Then compare papers. Together compose a prayer for our country to be said nightly or

on July 4th.

Adult Family

Materials: Bible, writing paper, pens. Read aloud Romans 13:1-7. Share thoughts about it and our nation's government. Each write a short letter of encouragement to your state senators or congressmen.

Snack

Pink lemonade and a homemade fruit pie.

Entertainment

Play some favorite records and see which family member can come up with the most unusual dance step. Our Mom and Dad can teach some old steps.

Sharing

1. What was your most favorite 4th of July over the past five years? Describe it.
2. Share a moment each person felt especially close to another family member.
3. Someone share a time he felt God's presence.

Closing prayer

— Scripture: 2 Chronicles 7:14.
— Suggested prayer: Oh Lord, thank you for our beautiful country with its great mountains, rivers, open plains, and forests. Help our people to treasure and protect this country's natural beauty. Thank you, too, for our freedoms of speech, of the press, and of religion. Lord, bless our country this coming year. Amen.

Scriptural Insights

FIRST SUNDAY OF JULY

Readings: Acts 12:11 1:11, 2; Timothy 4:6-8, 17-18; Matthew 16: 13-19

Who do you say that I am?

BACKGROUND:

If the early Church needed everyday people in its membership, it also needed strong leaders to keep those members faithful to the gospel. Saints Peter and Paul are



BY
FR.
JAMES
BLACK

probably the most well-known saints of the early Church.

THE FIRST READING shows us that Peter went to jail for preaching fearlessly the gospel of Jesus. Through the Lord's help, he was released so that he could con-



St. Peter

tinued the Lord's ministry.

The second reading has Paul advising Timothy to remain steadfast

in the faith, as Paul himself had done.

The gospel reading asks a significant question. Jesus asked his disciples, "Who do you say that I am?" It's a question that each one of us has to answer. Peter and Paul both answered the question with their lives.

REFLECTION:

A few weeks ago, I attended my

Time slips by, and we wonder where it went...

high school class' twentieth reunion. I'd never been to one of these affairs before, so I didn't really know what to expect.

ONE OF THE things that surprised me was the number of people for whom twenty years had

passed almost unnoticed. They seemed genuinely surprised that such a significant amount of their life had passed them by.

That's what can happen, I suppose, if we don't keep our minds on what is really important in life, or if we don't set goals for ourselves. Time slips by, and we wonder where it went.

Peter and Paul had only about thirty years each to spread the gospel of Jesus (the same thing we're supposed to be doing, by the way). They were so successful in their efforts that they are honored by the Church today. Their names are known by everyone.

I GUESS THERE aren't too many people like Peter and Paul in the class of '64; not yet, at least. But we've still got time to do something about it.

Alcoholic's wife seeks advice

Q. I have been married more than 40 years and have raised four children. For 30 of these years my husband has been an alcoholic. I have been putting up with it, trying to do everything I could.

He thinks there is no harm in his drinking a few, which is between 15 and 20 beers a day. I'm seriously thinking about leaving him, but I would like to know if I would lose my right to receive the sacraments. He has retired, drinks all day and won't even hear about Alcoholics Anonymous. (Texas)



BY FR.
JOHN
DIETZEN

A. While we as Catholic Christians believe in the permanence and indissolubility of marriage, we also know that it is morally and practically impossible for husbands and wives to live together in a home under some circumstances. These circumstances may result from the fault (or illness) of one or the other — or both. But whatever the cause, the situation may be so serious as to threaten even the life and health of those involved, including the children.

A legal separation or divorce in these circumstances may become necessary. When the separation happens,

nothing prohibits either party from receiving the sacraments of penance and the Eucharist unless, of course, either is conscious of serious unrepented sin.

Note that this is not to say that the marriage bond is broken, or that the husband or wife may marry someone else; only that they may live apart without losing their rights as Catholics.

I must be clear that I am not here suggesting that you do this. The facts as you give them surely indicate strong reasons for a possible separation, but this kind of decision should be discussed far more deeply with your pastor or another priest if at all possible or with some friend whose wisdom and knowledge you trust.

Q. Please explain the use of incense, especially at funeral Masses. Why does the priest incense the casket? (Pennsylvania)

A. The use of burning incense in religious ceremonies as a symbol of prayer and worship of God goes back to ancient times. Pagan religious rites included it and it is referred to often in Scripture in connection with Jewish ceremonies in Old Testament worship. (See, for example, Exodus 30:34-38)

At first Christians refused to use incense because of its connection with

pagan Roman worship, but later incense became quite common, especially at Mass. It is both a symbol of prayer to God and of honor to holy things — which is why the altar, the people, the body of the deceased at funeral Masses, the Easter candle and other sacred objects are often incensed during our liturgies.

Q. Although no priest has pointed to a ruling against it, it seems impossible to have a funeral Mass in a funeral home instead of in church.

Many find going from the funeral home to church unbearable, especially the elderly. Since Mass is celebrated in living rooms, parks and picnic grounds, why the refusal to have it in a funeral home? In addition, if the Mass was held the evening before the burial, more friends could attend. (New Jersey)

A. The instructions for the Catholic funeral rite assume that, when this rite includes the celebration of the Eucharist, that celebration should be in the church itself.

However, for a serious enough reason (when the church is not available, for example, or when access to the church would cause grave hardship to some of the family) no regulation would automatically prohibit Mass being offered in the funeral home.

I agree with you that if Mass was held the evening before the burial more friends could often attend. Many parishes provide the opportunity to have the visitation and funeral Mass in the church the evening before for that very reason. Mass in the funeral home would be another option, again for a serious reason.

Q. I am a Catholic and have been married three times — the first time during World War II. None of my marriages were by a priest.

My present wife of nearly 20 years I love very dearly, but she is a divorced Catholic who was married the first time in the Catholic Church.

When I asked one priest if he would marry us he gave me a flat no. Later I met a clergyman of the American Orthodox Catholic Church who agreed to marry us.

Since then I've been worried. I want to make everything right by my wife, her children and myself. Where do I stand in the eyes of the church? (New Jersey)

A. Because you are a baptized Catholic your present marriage would be invalid according to the laws of our church, notwithstanding any ceremony that might have occurred before a minister or priest of another faith.

Judging from your letter a marriage in the church with your present wife might be possible even at this late date. Please talk with another priest, explain your circumstances and ask him to help you.

A free brochure answering questions Catholics ask about membership in the Masons and other groups is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.

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DEERFIELD BEACH

Why do people watch TV preachers?

Let's have some fun. Get out your pencils and paper for this quiz. The answers may prove to be enlightening to you.

All set? Here we go:

1. The audience for religious television programs, such as CBN, Jimmy



BY
**JAMES
BREIG**

Swaggart and Oral Roberts is largely made up of:

- People with no religious feelings
- Atheists looking for answers
- People who want to be saved and don't know how to go about it
- Believers, church-goers and contributors to churches.
- None of the above.

2. The audience for these shows is best described as:

- Young married people in the East
- Older conservatives with little education
- Middle-aged college graduates seeking religious information
- Californians.
- None of the above.

3. People watch such shows because:

- They want to learn about religion
- They want to feel better about the world
- They are sick and tired of the rest of TV
- All of the above

4. Those who do not watch such shows:

- Wish they were not on.
- Don't care one way or the other
- Will watch if they happen on one
- None of the above.

5. Viewers of TV ministries:

- Give less to their local church because they donate to the TV minister.
- Give more to their local church.
- Give about the same as non-viewers.

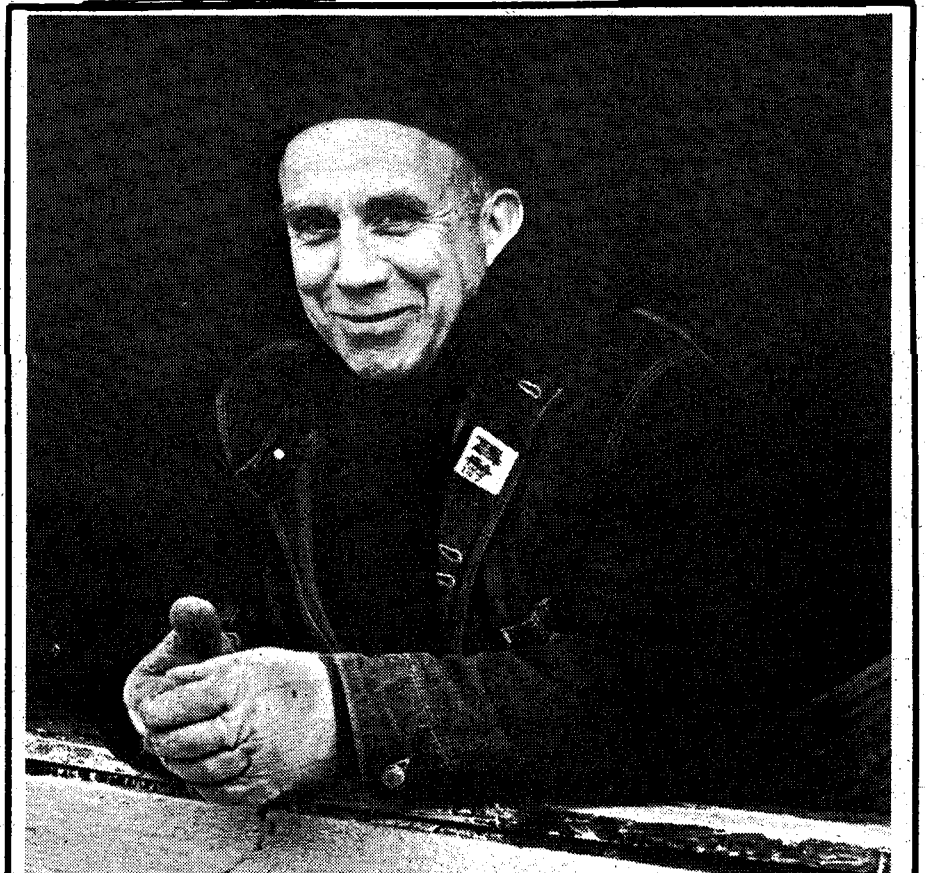
Now for some true and false:

- If someone watches CBN, he or she will be less likely to attend church because of the feeling of having worshipped that week.
- TV ministers ask for money more often than TV programs by mainline churches.
- Women outnumber men on religious programs.
- Minorities are well-represented on TV shows hosted by ministers.
- On religious TV shows, as on the remainder of TV, men have the power and women are shown as weak.
- People who watch religious TV are more likely to read the Bible.
- People who watch religious TV vote more.

And now for the answers. Give yourself a point for every correct one:

- | | |
|-------|--------|
| 1. D. | 7. T. |
| 2. B. | 8. F. |
| 3. D. | 9. F. |
| 4. B. | 10. T. |
| 5. C. | 11. T. |
| 6. F. | 12. T. |

How did you do? If you scored high, I'll bet you read the same report I did. I got the questions from a study of the electronic church by researchers at the Annenberg School of Communications at the University of



THE QUIET HEART — In his lifetime, Thomas Merton was hailed as a prophet and condemned as a blasphemer. During 27 years as a monk of the Trappist order, he also became an eloquent spiritual writer, mystic and social critic. He believed in "searching for God through a quiet heart." His story will be told on film when PBS, Channel 2, airs "Merton: a film biography of Thomas Merton," on Friday, July 6th at 9 a.m.

Pennsylvania and by Gallup. The study was commissioned by a consortium of religious organizations, including the U.S. Catholic Conference.

The groups wanted the study done because of worry over how TV ministers affected the local church. Do they draw away members? Do they siphon off funds which should go to local charities? The answer turned out to be "no."

But it's also interesting that the TV ministers, in effect, "save the saved,"

as one Catholic priest put it. Generally, the religious shows do not convert people, win back those who have left religion or bring God to atheists.

In short, they reinforce rather than win souls.

But the study did not cover my major concern over such programs: do they foul up the beliefs of those who are not fundamentalists—such as Catholics—but who tune in for the joy and uplifting content? I think they can and do. But that's another column.

Journalists bring China to life

ONE BILLION by Jay and Linda Mathews. Random House (New York, 1983). 354 pp., \$17.95.

Reviewed By ANNE BINGHAM
NC News Service

After reading "One Billion," you might find yourself gravitating toward China stories in the newspaper with the perspective of someone who has just returned from an extended stay in Peking. The book isn't especially long, and it certainly

isn't tedious, but whether you read it a chapter a day or in a couple of sittings, you're going to feel a special interest in a people who make up a quarter of the world's population.

And the book is about the people, not about a country in the abstract. It concentrates on the day-to-day life of just plain folks — the factory workers and clerks who keep the system going. The broad social aspects of the

country, the pervasive communist political system, and leisure time are all touched in terms of how they affect people.

Some of the topics are already well known to Western readers: China's

cluding casual conversation.

Perhaps the most profound impression the book will leave is of the deep sense of community the Chinese have. The subordination of the individual to the needs of the group ap-

CABLE NEWS

Mother Angelica, founder of the Eternal Word Television Network, will be a featured guest on "The 700 Club" Monday, July 9 at 9 p.m. on CBN. She will relate the amazing success story behind EWTN. The network is currently seen via 145 cable systems and reaches 2.1 million subscribers.

A fascinating new series, "A search

for Christian Peace in a Nuclear Age" produced by Joyful Light Catholic Television Productions is now aired weekly on Miami Cable Vision, Channel 9, Fridays at 5:30 p.m. Special guests include Dr. Anthony Padavano on Thomas Merton and Don Will of the United Methodist Office at the U.N. on the subject of prospects for peace in the Middle East.

Book Review

strict — some would say draconian — birth control policies; the crowds of people from which the book takes its name; the difficulties of an ideographic language (a Chinese-character typewriter needs about 5,000 pieces of type to write everyday Chinese words). Other topics are less familiar: the influence of a 3,500-year-old bureaucracy and how the Chinese sidestep it; the effect on productivity of guaranteed employment, called the "iron rice-bowl" by workers; the enervating effect the upheaval of the Cultural Revolution still exercises on every facet of life, in-

parently goes much deeper than the 40 years of communist influence, and it is a mixed blessing. While it discourages initiative in the arts, education and science, it does help people cope with the burden of such a huge population by creating a village atmosphere where everyone keeps tabs on everyone else. Admittedly, it's a village of one billion were talking about, but the sense of "being Chinese" appears to be enhanced rather than diluted by the numbers.

(Anne Birgham is managing editor of the Allied Industrial Workers International Union, Milwaukee.)

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It's a Date

The Secular Franciscans St. Bernard Fraternity will meet the 2nd Sunday of the month at 1 p.m. all summer at the St. Bernard Parish Center, 8279 Sunset Strip in Sunrise.

The Catholic Widow & Widowers Club of Hollywood will hold its monthly meeting-social on July 6, 1984 at Nativity Parish Hall, 700 Chaminade Drive, Hollywood at 7:30 pm. There will be music for dancing.

St. Charles Borromeo Catholic Church, 600 N.W. 1st Street, Hallandale, Fla. will celebrate the Feast of Our Lady of Mt. Carmel on Friday, Saturday and Sunday, July 13th, 14th and 15th.

NCCC to meet in Bal Harbor

The National Conference of Catholic Charities (NCCC), one of the nation's largest private human service organizations, has opened registration for its 70th Annual Meeting to be held in Bal Harbour, Florida, September 27 to October 2, 1984. The NCCC and Catholic Community Services of the Archdiocese of Miami, which is hosting the event, invite all persons interested in current human and social concerns to participate in the conference.

Up to 1,000 social workers and human service workers from throughout the country are expected to attend the five-day meeting that will be filled with workshops, major addresses, institutes, the NCCC Congress, and informal discussions.

The theme of this year's conference, "Dare to Challenge," denotes the role of Catholic Charities agencies in challenging government, the Church and society to work toward "peace, justice and a decent

quality of life for all people."

General sessions will feature international and national figures such as His Eminence, Alexandre Cardinal Do Nascimento, president of Caritas Internationalis; and Dr. Jennifer James, a cultural anthropologist and radio and television commentator.

More than 50 workshops and panels will be offered on topics such as federal immigration policies; the growing national phenomenon of women in poverty; federal policies regarding tax justice and health care financing; U.S. food and farm policy; and the U.S. Catholic Bishops Peace Pastoral on nuclear war and the arms race.

In addition, two special institutes will be offered: one on the socio-cultural aspects of working with low income families; and the second on redirecting Catholic Charities to the parish.

The NCCC Congress will debate and vote on a proposed policy statement on criminal justice and present resolutions for group action. For further information contact Alexandra Peeler (301) 988-9566, Joseph Berg, CSC (202) 785-2757.

St. Agatha's team brings prayer back into homes

Prayer life is thriving at St. Agatha's parish in Miami. During the Families for Prayer program — a grass roots return to unity and prayer in the home — the parish team visited a record-breaking 2,200 parishioners in an intensive evangelization effort.

In a well-organized outreach plan, coordinator Guillermina Damas divided the parish into 15 regions.

"I went to Cursillo leaders, youth

groups, the CCD and others, and got them all working together, headed by 15 directors," she said.

Key workers in the Families for Prayer outreach were: Antonio Fernandez and Carmen Martin, liturgy group, Gisela Embil, education and Humberto Valdes, youth.

Activities in the parish which complimented the prayer program includ-

ed a special Mass, Spanish and English banners created by the youth group and a weekly meeting between parents and child psychologists.

Catholic Daughters hold convention

The Catholic Daughters of the Americas from the State of Florida recently held their Biennial Convention at Pensacola, Florida. During the Convention they held election of officers for two years. Jean Baumgartner, a member of Court Infant of Prague #2082, Hollywood, Florida was elected State Regent. She has been an active member of the local court since it was established in 1973, was their charter Regent and still holds an office of trustee.

There are nineteen Courts in the State with seventeen being represented at the convention. Other officers elected were Beatrice Kelly from Orlando, 1st Vice Regent; Rose Monchecourt from Holiday, 2nd Vice Regent; Joanne Tomassi from St. Petersburg Beach, Treasurer and Annie Strickland from Jacksonville, Secretary.

In the Archdiocese of Miami there are seven Courts. These are located in Miami, Miami Beach, Key West, Hollywood, Fort Lauderdale, Pompano and West Palm Beach.

Villa Maria hosts amputee picnic

Anyone who is an amputee is invited to the holiday picnic of the Amputee Support Group sponsored by Bon Secours Hospital-Villa Maria Nursing Center. It will be held at 1 p.m. July 5 in the courtyard of the hospital-nursing center in North Miami. There will be music, games and refreshments.

The support group is open to people of all ages. It is an opportunity for persons who have lost an appendage to share information, personal experience and suggestions, and to make new friends, said Sonya M. Sconiers, the occupational therapist who coordinates the support group.

Picnickers will meet in the west lobby of Bon Secours Hospital-Villa Maria Nursing Center, 1050 N.E. 125th St. For more information call Ms. Sconiers at 891-8859, Ext. 246.

Sr. Mary Barbara Ball

A Mass of Christian Burial was celebrated at the Adrain Dominican Motherhouse for Sister Mary Barbara Ball, O.P. who died June 13 at age 79.

A Dominican nun for 57 years, Sister retired five years ago after serving as a member of the faculties at St. Patrick School, Miami Beach; and St. Thomas Aquinas High School, Fort Lauderdale.

Former John Paul High teacher ordained in Brooklyn

A Carmelite Brother who was formerly a member of the faculty at Pope John Paul II High in Boca Raton has been ordained to the priesthood in Brooklyn, N. Y.

Auxiliary Bishop Rene Valero of Brooklyn conferred the Sacrament of Holy Orders on John Francis Horan, O. Carm., who taught religion at

Pope John Paul II High from 1980 to 1982.

The newly-ordained priest, a native of Floral Park, N.Y., will serve in St. Thomas parish for the summer and in September will join the pastoral staff of Our Lady of the Scapular of Mt. Carmel Church in New York City.

Pastoral Ministries receives grant

The Pallotine Fathers have recently awarded an additional grant of \$45,000 to Drs. Joseph and Mercedes Iannone, Directors of the Institute for Pastoral Ministries at St. Thomas of Villanova University for their

Family-Media-Catechesis Project: "Passing on the Catholic Story in a Media Culture." This brings the total amount awarded to \$100,000 for this major religious educational project.

Lay Ministry offers evangelization

The office of Lay Ministry is offering a how-to program in evangelization to equip the participants with practical and necessary skills, but also to afford the opportunity to deepen one's faith life.

Lay people who would like to know how to share their faith should benefit as a full time parish personnel who would like to train others how to evangelize.

If your parish is interested in participating in one of the area pro-

Fr. Leo J. Austin.

Fr. Leo J. Austin died on May 25, 1984 in Midland, Ontario, Canada of a heart attack. Due to health problems, Father Austin has been a winter visitor to South Florida for the past 20 years. During his stay here he has assisted in serving parishioners of St. Dominics, Little Flower in Coral Gables, St. Agatha, and for the past four years, Good Shepherd Parish. Memorial Services for Father were held at the latter on Tues. evening May 29 with Rev. Thomas O'Dwyer officiating.

Fr. Austin was well known for his work and distributing the Mini Rosary and for his work with persons suffering from impaired hearing.

Funeral Services were held on Monday May 28, at St. Elizabeth of Hungary Church, Toronto, Canada where he was ordained in 1939.

Chaminade Entrance Exam

Chaminade, a college preparatory high school in Hollywood, has scheduled an admissions exam for students who wish to enter the Freshman or Sophomore classes this fall. The exam will be given on Tuesday, July 3, and will begin at 9:00 a.m.

grams, please call: Office of Lay Ministry, Ms. Myrna Gallagher, English Program or Ms. Adele Gonzalez, Spanish Program at 757-6241, Dade - 525-5157, Broward - 833-1951, Palm Beach or write to the Pastoral Center, 9401 Biscayne Boulevard, Miami, Florida 33138.

W. Dade parish to build school

Our Lady of Divine Providence's plans to build a school will begin becoming a reality this September when the parish opens its Kindergarten. By September of 1985, Our Lady of Divine Providence hopes to have from Kindergarten to 4th grade and be up to 8th grade by 1986.

The school will be staffed by the Theatine Sisters of the Immaculate Conception.

Parents interested in having their children in the school, now or in the future, please call 551-1813 and make an appointment to speak with Sister Guillermina Mata, R.T.

Whelan elected retarded assoc. pres.

Marsha Whelan, assistant director of Evangelization for the Archdiocese of Miami, has been elected president of the Dade County Association for Retarded Citizens.

A member of the steering committee of the National Organization of Catholic Evangelization Directors, Whelan was formerly a member of the faculty at Carrollton School of the Sacred Heart in Coconut Grove.

She has a master's degree in Religious Education earned at Catholic University of America and a master's degree in Public Administration.

Rep. Lehman rated 'perfect' by Network

Congressman William Lehman (D-N. Dade) has been given a 100 percent rating for his votes last year in the U.S. House of Representatives by Network, a Catholic social justice lobby.

Lehman was the only Florida Congressman to earn this distinction and one of only 59 Congressmen nationwide who supported Network's position on all 11 votes in the survey.

Network is a 13-year-old Washington-based Catholic lobby with active membership groups in 40 states and 245 Congressional districts. The voting survey was based on 11 key votes in the House from July to December, 1983, including issues such as the MX missile, nuclear arms control, employment, human rights and food assistance for the needy.

Calendar of events service offered

A new service to assist Greater Miami churches in publicizing their events in both English and Spanish on two local radio stations is being made available to Catholic churches, fee of charge, by Almacenes Gonzalez, Inc. a religious articles house.

Items for radio airing should bear the name of the parish, date of event, kind of program and address and telephone number. They should be forwarded to Ad Sales, 4130 Aurora St., Coral Gables, Fl. 33146 as far in advance as possible.

"The Church Today" is the title of the program on which the calendar of events will be aired.

Msgr. Pace to hold Silver Anniversary

The Alumni Office at Monsignor Pace High School is looking for graduates from the classes of 1964 through 1984 for its Silver Anniversary Celebration. For information, contact Patty Posey or Tere Serra at the school at 624-8535.

'Monsignor' unknown

According to the office of the Chancellor of the Archdiocese of Miami, Eugene Bartowiak, who resides at 2065 NE 135 St., North Miami, and claims to be a retired Catholic priest with the rank of monsignor, is unknown to Church officials here.



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5A-NOVENAS

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

**PRAYER TO
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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. G.J.

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5A-NOVENAS

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for prayers answered.
Publication promised. Lillian

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

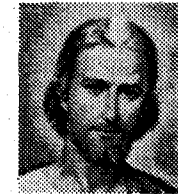
Thanks to Jesus, St. Jude, Blessed
Anna Maria, for prayers answered.
Publication promised. D & D

Thanks to St. Jude for prayers
answered. Publication promised.
L.J.M.

Thanks to St. Anthony & Blessed
Mother for prayers answered.
Publication promised. J.H.M.

Thanks to St. Jude for prayers
answered. Publication promised.
E.T.

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



Thanks to
St. Jude
for Favor
Received.
Elizabeth
Joseph

**THANKSGIVING
NOVENA TO ST. JUDE**

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

5A-NOVENAS

**THANKSGIVING
NOVENA TO ST. JUDE**

Oh, holy St. Jude, Apostle and mar-
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my request granted. Publication promised.
Thanks for miracle. G.J.

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A seed that dies to bring forth life

By Patricia Davis
NC News Service

The phone was ringing with special insistence as I walked into the parish office one Monday morning in early March.

"I'll bet that's Mrs. Johnson," I thought as I hurried to the desk. "Who else would call at this hour?"

Now in her 80s, Mrs. Johnson was a lifelong parishioner. She knew everybody in the parish and made everyone's business her own. But staff and parishioners alike respected her and her care for the community.

That morning Mrs. Johnson's message was typically direct and particularly urgent: "Pat, I want you to visit some friends of mine because Lewis is dying. What time can you pick me up?"

A few hours later, as the two of us drove to a modest suburb, Mrs. Johnson filled in some details about

'In the courage and faith of these friends, I had already witnessed resurrection.'

the family. I'll call them the Hanks family here.

SHE HAD KNOWN the family for a long time and was an unofficial grandmother to them — as she was to many others. Somehow, years before, she had persuaded Margaret Hanks and the three children to be baptized; but they had remained uncatechized and rarely went to church.

Several weeks ago when Lewis was diagnosed as having terminal cancer, he too had been baptized. Now it was my job to prepare the family for his death.

My education and experience in nursing and theology were supplemented by intense silent prayer during the final few minutes of our drive.

Margaret Hanks' tearful, warm welcome eased my nervousness, and I soon found myself sitting at the edge of Lewis' bed, listening as he and Margaret told their story.

Lewis was thin and looked tired, but he did not really seem sick. And, he said, except for a growing fatigue, he felt fine.

MARGARET picked up the conversation's thread. One morning in February Lewis was — uncharacteristically — too tired to go to work. When Margaret returned from her own job and found Lewis in bed,

she insisted that he visit the emergency room of a nearby hospital. Several days of tests followed, and then the diagnosis: inoperable lung cancer.

Lewis was told he probably had about three months to live.

Our first conversation marked the beginning of a long and special friendship. I spent many more hours perched at the corner of Lewis' bed learning to know and love the Hanks family.

Margaret and Lewis told me about their near divorce several years earlier, for example. They had fought to save a marriage which I now saw growing stronger with each passing, precious day.

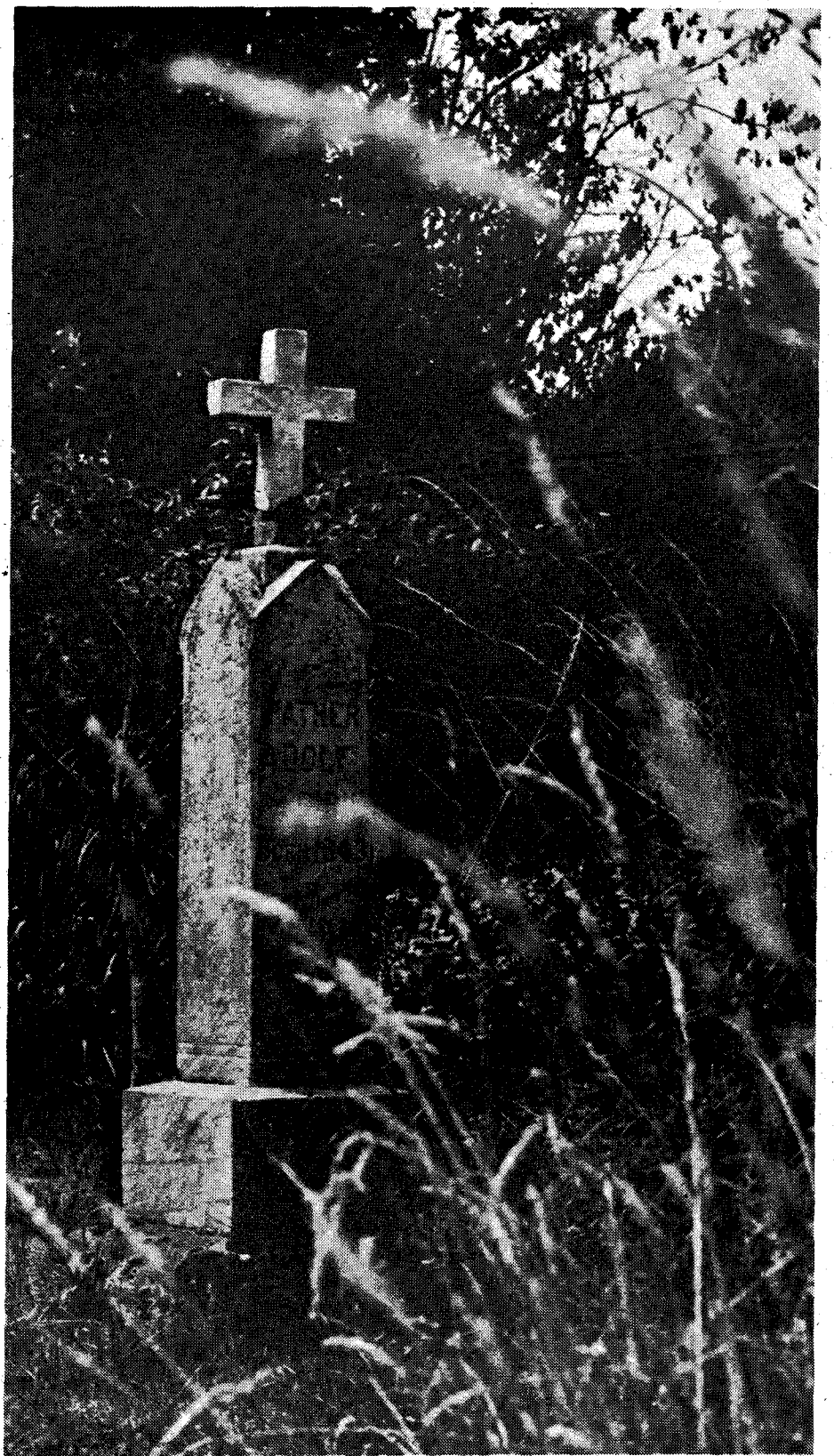
I WATCHED as the oldest child, a son on the verge of manhood, watched his father die. I saw the young man balance a desire for independence with new and heavy burdens.

I prayed with Lewis and his family. We remembered Jesus' promise of life in abundance and clung to that hope in the face of death.

I sat with Margaret at her kitchen table and talked for hours about arrangements for Lewis' death and beyond. No one in her family could bear to discuss funeral plans or what it would be like to be a widow at 40. But Margaret needed to look ahead to those realities.

A priest came to the Hanks' home to celebrate the sacrament of the anointing of the sick, and not long afterward Lewis was moved to a hospice.

Relieved of the physical burden of his care, some of Margaret's strength returned. Counseling was available for all in the family. At the hospice, Margaret and the children were able to be with their husband and father at any hour in a home-like setting, where staff, vol-



Margaret's call came on a Friday morning. "He stepped over," she said. Several times that day Lewis had asked her if she were all right. Then, while Margaret and the children were sitting on his bed, talking and watching television, Lewis squeezed Margaret's hand and died. (NC photo)

unteers and the families of other patients offered constant support.

LEWIS' PAIN was well-controlled. He remained alert, but the

need for words decreased. Sometimes I just sat beside him, holding his hand.

He had already lived twice as long as expected when he returned to his home in September. And he would live two months longer.

Margaret's call came on a Friday evening. "He stepped over," she said. Several times that day Lewis had asked her if she were all right. Then, while Margaret and the children were sitting on his bed, talking and watching television, Lewis squeezed Margaret's hand and died.

Preparing for Lewis' funeral I felt sorrow, relief and genuine gratitude. It would not be hard to speak of the seed which dies in order to bring forth life, and to celebrate with joy.

In the courage and faith of these friends, I had already witnessed resurrection.

Know Your Faith

GOD
in the
Human Situation

One prisoners' view ...

By Father John J. Castellet
NC News Service

St. Paul's fate was hanging in the balance when he wrote to the Philipians from prison in Ephesus. Would he be released unharmed? Or would he be executed?

An ordinary person, faced with these alternatives, might be expected to ask prayers for his freedom. But Paul was no ordinary person. His reaction to the dilemma was a magnificent statement of the Chris-

tian attitude toward death.

"I have full confidence that now as always Christ will be exalted through me, whether I live or die. For to me 'life' means Christ. Hence dying is so much gain. If, on the one hand, I am to go on living in the flesh, that means productive toil for me — and I do not know which to prefer."

PAUL GOES on to say: "I am strongly attracted to both: I long to be freed from this life and to be

with Christ, for that is the far better thing; yet it is more urgent that I stay alive for your sakes."

It is not that dying was a pleasant prospect for Paul. It was evil, the ultimate evil humans face.

As Paul wrote in another letter, speaking of the ultimate victory of God over all evil: "Christ must reign until God has put all enemies under his feet, and the last enemy to be destroyed is death" (I Corinthians 15:25-26).

Speaking of the same ultimate triumph, the author of the New Testament book of Revelation wrote with typical imagery: "Then death and the nether world were hurled into the pool of fire, which is the second death... God shall wipe away every tear from their eyes, and there shall be no more mourning, crying out or pain, for the former world has passed away" (Revelation 20:14; 21:4).

CHRISTIANS do not whistle in

GOD in the Human Situation

Mourning the lost springtime

By Dolores Leckey
NC News Service

I was 4 when Aunt Jenny died. It is my earliest memory of death.

My father and his large family of brothers and sisters were all terribly saddened by the unexpected loss of their sister at the age of 42.

But what I saw as a small child was simply another family gathering, even a celebration, in my grandparents' house. There were, however, some noticeable differences from other celebrations. People were eating and drinking and singing Irish songs, as my family always did at parties. But this time there were crying too.

In the living room was beautiful Aunt Jenny, surrounded by flowers and wearing a pretty dress with a white lace collar. I have never forgotten how cold and still she looked, like a stone worn smooth.

While that memory continued to live with me, I think that during childhood and early adolescence I didn't allow myself to think about death, my own or anyone else's.

LATER, YOUTH and the steady flame of hope continued to pull me toward my own life tasks. Marriage and children and work and community became the focus of my thoughts and prayer. Death seemed far away.

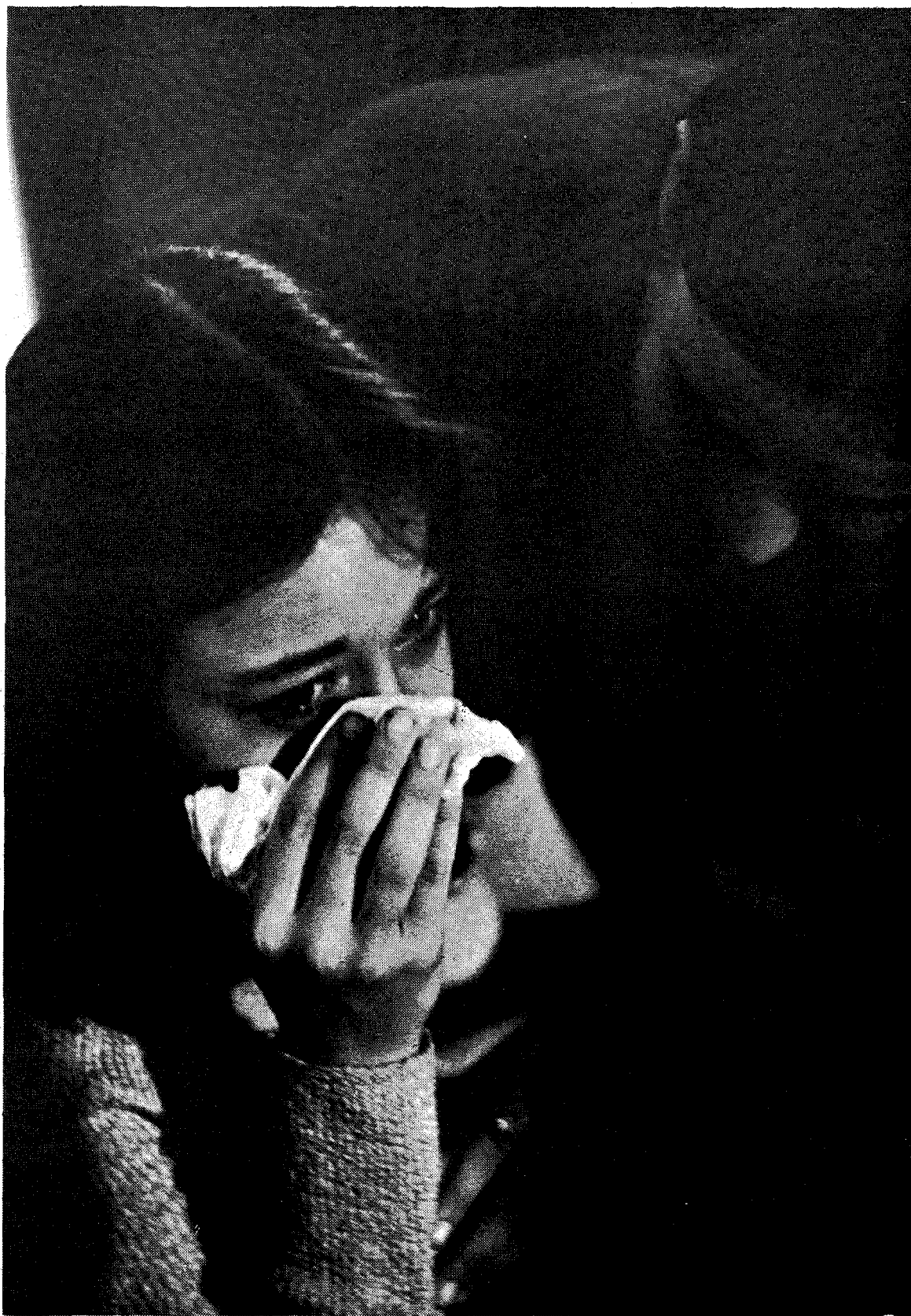
Then one day, a spring day filled with dogwood and azaleas and the almost heartbreaking newness which spring signals, it came to me: I wouldn't always be here for springtime. I recall crying out to God, "I cannot bear never to see or smell another springtime!"

For the first time, my own death registered as a distinct possibility. For some time afterward, the change of seasons regularly drew forth tears. I, like many others, was grateful for the works of Dr. Elizabeth Kubler-Ross.

Her interviews with people who had been declared clinically dead and who "had come back to life" suggested a peaceful transition from this life to the next. Patients spoke to her about an embracing light and about the presence of an absolute love.

"Well," I thought to myself, "perhaps the light contains all the springtimes there are."

"**THE DIALOGUE**," a book by St. Catherine of Genoa, a 15th century laywoman and mystic, provides depth to contemporary investigations into the afterlife. In the book, St. Catherine, a married lay woman, described purgatory as a



"I was 4 when my Aunt Jenny died," Dolores Leckey writes. "It is my earliest memory of death. People were eating and drinking and singing Irish songs, as my family always did at parties. But this time they were crying too." (NC photo)

fundamentally happy state because the soul is becoming less ego-centered and steadily more God-centered: It is still growing.

There would be pain, she felt, but it would be the pain of growth, and thus accompanied by joy.

I too think the joys and the struggles of earthly life are not lost. I think we take them with us as we move into the next stage of existence.

And I no longer mourn my lost springtimes. I think they would be there for me and for others,

brighter and more fragrant than the present reality. As St. Paul reminds us in I Corinthians 2:9, "Eye has not seen, nor ear heard, nor has it entered into the human mind" what God has prepared for those who love him.

Now I am more conscious that each day of my life brings me closer to that moment of knowing. The issue is how to live out the measure of the days. Each day is a gift; each day offers opportunities to work honestly, to love concretely and to pray ceaselessly.

... of death

the dark, pretending that death is a fun thing to be taken lightly or laughed off. The prospect of dying is a terrifying for the Christian as for anyone else. But there is one big difference, an all-important one. For the Christian, death has meaning. Death is not the absurd final curtain rung down on an absurd play.

So, when Paul wrote to the Thessalonians, who were upset over

the deaths of their loved ones, he had this to say: "We would have you be clear about those who sleep in death, brothers; otherwise you might yield to grief like those who have no hope."

Paul does not object to their grief, for grief is inevitable if one has a spark of humanity.

AND GRIEF is emotionally healthy in the bargain. Pent-up sor-

row can be a time bomb. But Paul doesn't want Christians to grieve like people "who have no hope."

Grief lightened by hope can be cleansing; hopeless grief is overwhelming, crushing.

What makes it possible for Christians to hope is their belief in the resurrection of Jesus, which Paul observes is the pledge and model of our own resurrection.

Jesus' resurrection was not an

isolated event, Paul says. Instead, Jesus "will give a new form to this lowly body of ours and remake it according to the pattern of his glorified body" (Philippians 3:21).

No wonder Paul can cry out triumphantly, almost defiantly: "O death, where is your victory? O death, where is your sting?... Thanks be to God who has given us the victory through our Lord Jesus Christ" (I Corinthians 15:55-57).

These priests are 'guardian' angels

By Debbie Landregan
DALLAS (NC) — Two diocesan priests who juggle the duties of their ministry with the responsibilities of parenting have said they find it enhances their ministry.

FATHER RUDY KOS, 38, assistant pastor at All Saint Church, and Father Rick Tullius, 37, pastor of Blessed Sacrament

'Parenthood has given me an insight into family life and its problems that a lot of other priests don't have.'

Fr. Kos

Church, both have legal custody of teen-agers.

Jimmy Sibert, a 19-year-old high school junior, has lived for the past two years with his legal guardian, Father Kos, and two other priests in the rectory at All Saints in North Dallas.

Sibert became Father Kos' legal ward in 1977, the same year

the priest entered the seminary. Across two, in the Oak Cliff section of Dallas, Timmy, a 17-year-old high school junior, lives with Father Tullius and another priest in the Bless Sacrament rectory.

TIMOTHY, WHOSE last name was withheld, has lived with Father Tullius since becoming his ward in 1980.

Father Kos' relationship with Sibert goes back to when Kos was a layman and director of the pulmonary rehabilitation unit at Methodist Hospital in Dallas, where Sibert was a patient suffering from chronic bronchitis. Sibert's mother, who was divorced, asked Kos to be the boy's legal guardian. In 1977 attorneys drew up custody papers. Father Kos was ordained four years later.

Sibert lived with his mother until Father Kos received permission from Msgr. Raphael Kamel, pastor at All Saints, for the teen-ager to move into the rectory.

Father Tullius met Timmy and his mother 11 years ago in the parking lot of St. Cecilia Church



All Saints rectory in Dallas has been home to Jimmy Sibert since Jimmy became the legal ward of Father Rudy Kos two years ago. (NC photo by Debbie Landregan).

in Dallas where the priest was assistant pastor.

THE PRIEST KEPT in contract with the two and when Timmy's mother became unable to care for her son, Father Tullius stepped in to find a place for the 10-year-old boy to stay, eventually enrolling him in Boys Town, near Omaha, Neb.

"I wasn't in a position at St. Cecilia's to take on the responsibility of a child. There was no place for him to stay," Father Tullius said.

The "Father-son" situation has raised some eyebrows among clergy and laity alike, the priests said.

"Some priests don't like it. They have an idea of the priesthood that is something other than being a father," Father Kos said. "I think I am a good preacher and that my sacramental ministry is not hindered, but enlarged because of it."

FATHER KOS said parenthood "has given me an insight into family life and its problems that a lot of other priests don't have."

Father Tullius said, "I realized how spoiled I was. When a 13-year-old came into my life, I felt the whole center of my life change," he said.

Having priests as dads is sometimes hard for the two boys to explain to others.

"The first reaction is schock," Timmy said. "They don't believe me until I explain that Father Rick is my legal custodian."

'Some priests don't like it. They have an idea of the priesthood that is something other than being a father.'

"Some don't understand it," said Sibert. "Some people back off."

ONE OF THE PROBLEMS of being a priest's sons is the expectations others have of you, teenagers said.

"I don't like being stereotyped as a kid of preacher's son," Sibert said.



Father Rick Tullius, pastor of Blessed Sacrament parish in Dallas, and his ward Timmy pose with their two dogs, Pooky and Toby, outside the parish rectory. NC photo by Debbie Landregan

the Saints by Luke

St. MARIA GORETTI

MARIA GORETTI WAS BORN IN 1890 AT CORINALDO, A SMALL VILLAGE IN ITALY. SHE WAS ONE OF SIX CHILDREN. THE EARLY DEATH OF THEIR FATHER LEFT THEM VERY POOR. MARIA HELPED HER MOTHER AND WALKED A LONG DISTANCE TO ATTEND CATECHISM CLASS IN TOWN.

ON TWO OCCASIONS, A YOUNG MAN OF 19 TRIED TO SEDUCE HER, BUT MARIA CRIED OUT THAT SHE'D RATHER DIE THAN SIN. "GOD DOES NOT WANT IT. YOU WILL GO TO HELL!" SHE CRIED OUT TO THE YOUNG MAN. IN HIS FRUSTRATION, HE STABBED HER WITH A KNIFE 14 TIMES AND LEFT HER TO DIE.

AT THE HOSPITAL, SURROUNDED BY HER PARISH PRIEST, HER MOTHER AND SOME NUNS, SHE FORGAVE HER ATTACKER, AND WITH GREAT PEACE SAID, "IT IS JESUS I AM SOON GOING TO SEE." SOON AFTER SHE DIED, AT THE AGE OF 11.

YEARS LATER, HER MURDERER WAS CONVERTED AND BECAME A MAJOR WITNESS FOR HER BEATIFICATION. HER MOTHER, ASSUNTA, WAS PRESENT AT HER 1950 CANONIZATION.

ST. MARIA GORETTI IS PATRONESS OF BOYS AND GIRLS AND HER EAST DAY IS JULY 6.



Break dancing? Give me a break!

By Hilda Young
NC News Service

I have it on good authority that it was after three KGB agents saw a group of break dancers on a Los Angeles street corner go unarrested that they figure the country wasn't safe anymore and recommend the Olympic boycott.

I CAN SYMPATHIZE. When I drove by the kids' school not many months ago I saw an unruly crowd of youngsters gathered around two boys and cheering them on. "Break this up," I yelled, jumping out of the car. "Stop that fighting or I'm going to call the police."

"Relax, lady," said some kid with an eye patch, fluorescent orange sock and scared hair. My mouth dropped open as he walked backward up to me, but looked like he was walking forward, or was it the other way around? "We're just breakin'," he said.

"I don't care if you call it rumble gang warfare, or World War III," I said, "It has to stop."

"We're just dancin'," he said, making a jerky movement not unlike a robot who had been given a kidney punch. "Lighten up, huh? You've

heard of break dancin', haven't ya?"

Actually, I really hadn't. But I decided it was something about which I could survive well without significant exposure. At least that was what I thought until I found No. 2 son twirling on his back on the kitchen floor this week like a human tennis ball with backspin.

"Just practicing my breakin', Mom. Why don't you try it?" he panted out of breath.

"If God had meant me to spin like a top he would have given me a huge center of gravity coming down to a point at the bottom," I answered, regretting I had. "Don't you dare say anything," I said under my breath.

"What about you Dad?"

"The last time I did that I was wearing a football uniform and Jimmy-the-Cruncher Murphy from West High had just given me a downfield block," spouse answered.

THEY SAY THE LIMBO was invented by someone in protest of pay toilets, the twist by a shoe resoler and the Charleston by people waiting for a bus on a Chicago street corner in January. My guess is there's a chiropractor behind break dancing somewhere.