



PROBLEMS WITH PG-13

Moviemakers now can avoid R-rating, Catholic official fears

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DEACONS' WIVES

Sharing husbands with church here

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Sandinista videotape called a fabrication

Pope deplores Nicaragua action against 10 priests

VATICAN CITY (NC) — Pope John Paul II on July 11 said he deplored the expulsion of 10 foreign priests from Nicaragua two days earlier and that the action "added to the trials already suffered" by the church in Nicaragua.

He spoke about the expulsion at the end of a Wednesday morning general audience in St. Peter's Square.

"I express my active deploring (of the action) and my intimate participation in the suffering of that church," he said.

THE POPE TOLD the crowd at the audience that he was asking God "to illumine the minds of the

(government) authorities so that they will want to revoke this decision, which is openly harmful to the church and to the needs of the Catholic people of Nicaragua."

On July 9, Nicaragua's Sandinista government announced that it was expelling the priests because they planned to "provoke a confrontation between the church and the state."

The action followed a protest march led by Archbishop Miguel Obando Bravo of Managua in support of a Nicaraguan priest accused by the government of aiding rebels. The Washington Post reported that seven of the expelled priests participated in the march.

The expelled priests included four Spaniards, two Italians, two Costa Ricans, a Panamanian and a Canadian, the newspaper said.

The Vatican newspaper L'Osservatore Romano, in a front page editorial July 11, said "the painful episode is a further confirmation of a June 22 communique of the executive commission of the Nicaraguan Bishops' Conference which denounced and lamented the campaign underway for years to discredit the church."

Pope John Paul also called the Nicaraguan government action "a grave loss" for the Archdiocese of Managua, "whose clergy is not sufficiently numerous with respect to the vast pastoral and charitable demands."

THE CHURCH in Nicaragua, the pope observed, "continues, for its part, to carry out its own responsibility in promoting in the country the rejection of violence and in following

Pro-Life pickets NOW meet



Between 200 and 300 demonstrators picketed in front of the Fontainebleau Hotel on Miami Beach recently during the national convention of NOW, a feminist organization favoring abortion. Local secular media covered Democratic presidential candidate Walter Mondale's appearance at the meeting but virtually ignored the pro-life demonstration. (Editorial, page 14.)

the path of dialogue and of reconciliation."

The march was in support of Father Luis Amado Pena who was accused by the Nicaraguan government of anti-government activities and confined to a seminary outside Managua.

Archbishop Obando Bravo has described as fabrication a government videotape which purports to show Father Pena meeting with an alleged rebel agent and discussing anti-government activities. The government also purportedly filmed Father Pena carrying a suitcase containing hand grenades and other explosives, the Washington Post reported.

The archbishop was quoted as saying the church does not want "an ideological revolution, because the church has always been against totalitarianism of the right or left."

The confrontation over Father Pena is the latest conflict in church-state relations in Nicaragua.

Last April in a pastoral letter, the Nicaraguan bishops called on the government to negotiate with anti-Sandinista rebels.

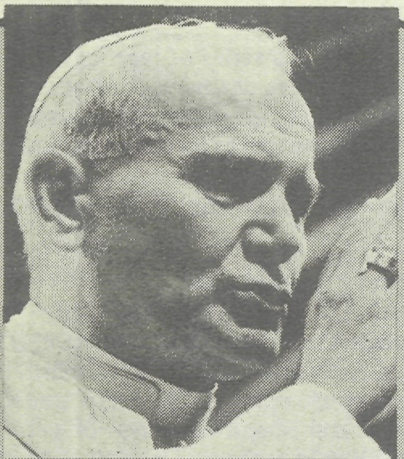
"If this does not happen, there will be no chance for agreement, and our people, especially the poorest among them, will continue suffering and dying," the bishops said.

The Nicaraguan government has refused to negotiate with the U.S.-supported "contra" (counter-revolutionary) rebels.

"IT IS NOT always honest to justify internal aggressions and violence on aggressions from outside," the bishops said.

Nicaraguan Interior Minister Tomas Borge, in an interview with the British news agency Reuters, said

(Continued on page 4)



This decision is openly harmful to the Church and to the needs of the Catholic people of Nicaragua

Pope John Paul

Anti-Catholic cult

Alamo group hit by suits and by ex-members

By Betsy Kennedy
Voice Staff Writer

The world is strictly an evil place and the Catholic Church is the enemy of born-again Christians — in the "Gospel" according to Tony Alamo.

The ex-show-business promoter turned born-again Christian and evangelist is still trying to convince drug addicts, world-weary prisoners and homeless derelicts that his irra-

tional beliefs are divine revelation. Meanwhile, his own camp of followers in Alma, Ark., Hollywood, Cal. and Nashville, Tenn., is dwindling — an exodus of frightened, confused people who have realized they were conned, their lives turned upside down while their money and belongings disappeared into the bottomless coffers of Alamo elites.

"We're hopeful that this commune

is breaking up in Alma. The word is out that he (Alamo) is running scared because he is losing members. Many of his businesses have closed and for-sale signs are up," said Mayor Manford N. Burris, who has been battling the Alamo foundation for several years.

The Susan and Tony Alamo Christian Foundation was actually the brainchild of Tony's wife Susan, who

died of cancer in April, 1982. Together they built an empire which Alamo boasts is worth \$60 million.

Fears emerge

In a recent phone interview with *The Voice*, Alamo, who talked with barely an interruption to draw a breath, claimed to be a man of God, a

(Continued on page 12)

'Baby Killers' lose lawsuit

ANCHORAGE, Alaska (NC) — An Alaskan Superior Court judge has dismissed libel charges against a right to life group which referred to doctors who perform abortions as "baby killers."

Third District Superior Court Judge Mark C. Rowland dismissed the case against Alaska Right to Life brought by doctors who claimed the group libeled them in a newsletter article which listed their names and asked, "Does your doctor kill babies?"

The judge's ruling said, "the First Amendment to the U.S. Constitution grants an absolute privilege to expressions of opinion."

"A DEFENDANT WHO publishes a conclusory opinion accompanied by a recitation of true facts which make it clear to the listener or reader that the conclusion is drawn from those facts is entitled to this absolute protection," the ruling added.

"Thus a statement that a certain doctor is a 'baby killer' because he or she performs abortions, which the doctor does, is entitled to the privilege," the judge concluded.

The doctors had sought \$4 million damages.

A motion has been filed by the prosecution to reconsider the dismissal. The judge is not expected to rule on it, and the original dismissal is expected to stand, according to defense attorneys.

Steven McDowell, associate general counsel for the Catholic League for Religious and Civil Rights in Milwaukee, who wrote a friend-of-the-court brief in the case, hailed the decision as a victory for both freedom of speech and right to life movements.

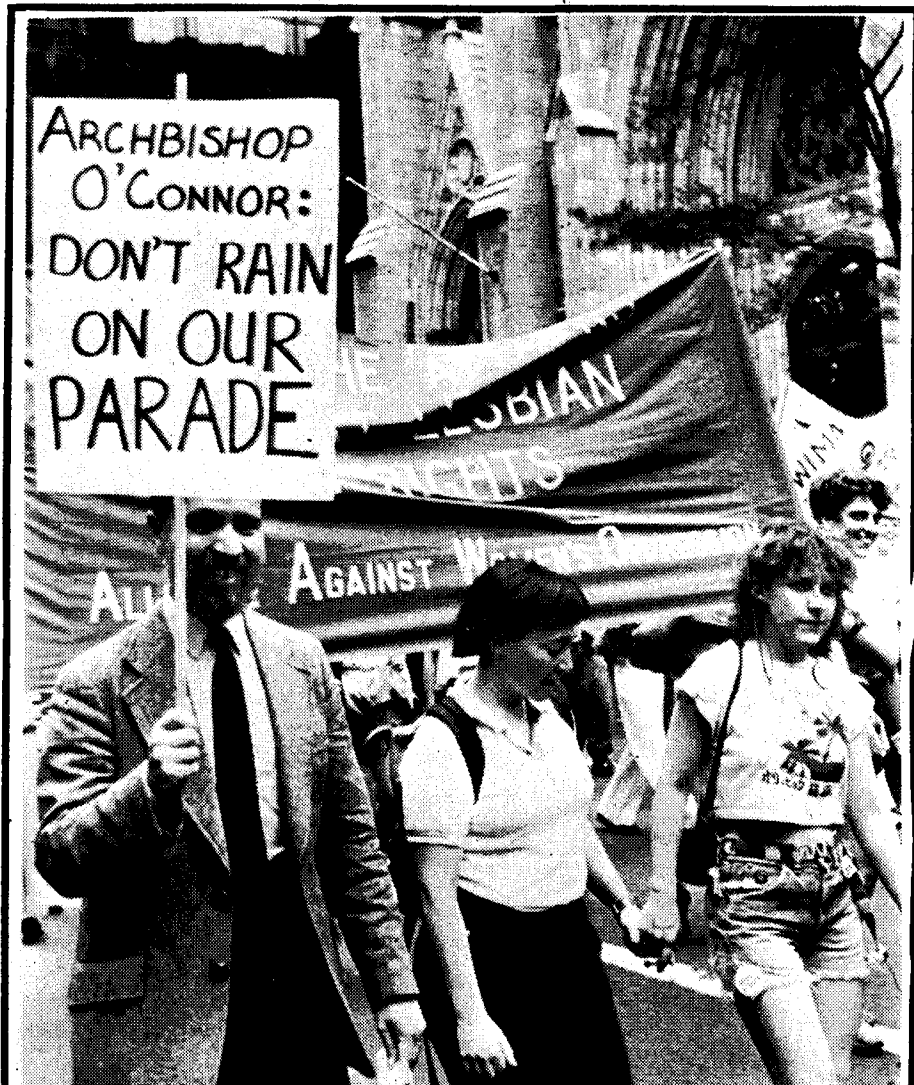
"Without the right to dissent from the public orthodoxy on abortion, there would be no chance of persuading the American people that legal protection for the right to life of unborn children must be restored," he said.

"THIS DECISION APPEARS to lend support that statements of opinion are protected under the First Amendment and that right to life groups don't have to count words" when they write something about abortionists, McDowell said.

He emphasized that right to lifers are still under the constraints of all private organizations and "some caution should be utilized."

Judge Rowland permitted one charge to stand, and it was expected to go to a jury trial. The newsletter charged that one doctor had such horrendous abortion procedures that the nursing staff at one hospital stag-

ed a boycott against her. Because it has a question of fact and not of law, it will go before a jury trial, said Cheri Jacobus, the chief lawyer for the defense.



GAY PRIDE — Participants in the 15th Annual Gay Pride Parade pass St. Patrick's Cathedral in New York. Sign at left refers to Archbishop John O'Connor's opposition to a city ordinance barring discrimination against hiring homosexuals. (NC photo from UPI).

News at a Glance

Explosion rips NAF headquarters

WASHINGTON (NC) — A bomb placed outside the Washington headquarters of the National Abortion Federation July 4 failed to explode, but a separate explosion and fire caused by a propane gas tank connected to the bomb caused "extensive" damage, a federation spokeswoman said. No suspects were immediately identified in the bombing attempt and fire, which, according to federation membership director Lois Schoenbrun, gutted a first-floor kitchen, blew out 80 percent of the windows and moved the walls away from the floors on the building's third floor. She said no one was in the building at the time of the explosion, and there were no injuries.

Vatican publishes Galileo documents

VATICAN CITY (NC) — The Vatican said that it is publishing for the first time its complete set of documents concerning the trial of 17th-century astronomer Galileo Galilei, who in 1633 was censured by the church for claiming that the Earth revolves around the sun. The book reveals that the original transcripts of the trial no longer exist among Vatican records. Last March, a special Vatican commission assigned to study the case released its findings that Galileo had been wrongly condemned.

Pastor incensed by police melee

CLIFTON, Ariz. (NC) — Police tear-gassing of demonstrating mine strikers in Clifton was "totally uncalled for and went beyond the means of control," said Father Steven Stencil, Catholic pastor in the strike-torn copper town. Six officers were injured and at least 20 demonstrators were arrested in the melee that marked the first anniversary of the strike by 13 unions against the Phelps Dodge Corporation's main mine and smelter in neighboring Morenci. Arizona Department of Public Safety officials said the police actions were necessary to restore order.

Abp. Lefebvre ordains priests

ECONE, Switzerland (NC) — Archbishop Marcel Lefebvre, who founded a movement opposed to reforms of the Second Vatican Council, ordained 25 new priests despite his 1976 suspension from ministerial duties. The ceremony was in Econe, Switzerland, eight miles from where Pope John Paul II ordained nine men June 17.

Catholic orders sell GE shares

NEW YORK (RNS) — Saying they could no longer hold investments in a company holding weapons contracts, 26 Catholic orders announced the sale of 49,000 shares of General Electric stock valued at more than \$2.4 million. The orders, members of the New York-based Interfaith Center on Corporate Responsibility (ICCR), have engaged in dialogue and sponsored shareholder resolutions with General Electric for six years to raise their concerns about GE's involvement in the nuclear arms race, ICCR said.

Church meet Czechs

VATICAN CITY (NC) — Vatican officials began a series of meetings with Czechoslovakian representatives in an effort to resolve chronically poor relations between the church and the government. The Czech delegation, headed by Minister of Religious Affairs Vladimir Janku, was met at Rome's Leonardo da Vinci Airport by Archbishop Luigi Poggi, the Vatican's envoy to eastern Europe, and Divine Word Father John Bukovsky, an official of the Council for the Public Affairs of the Church.

Federal aid denied to draft dodgers

WASHINGTON (NC) — The U.S. Supreme Court declared that the U.S. government can deny federal aid to male college students who fail to register for the military draft. In a 6-2 decision, the court upheld a 1982 law under which students can be disqualified for any federal educational loan or grant program if they have not met their legal obligation to register. The high court's decision reversed a ruling last year by a federal judge in Minnesota, who declared the law unconstitutional on grounds that it was a "bill of attainder," a law that determined a person's guilt and assessed a punishment without benefit of a trial.

Brazil, Columbia join in pro-family drive

BOGOTA, Columbia (RNS) — The Catholic Church in Brazil and Colombia has mounted vigorous campaigns "in defense of life and the family" and against artificial methods of birth control. In Brazil, the campaign tends toward prevention of legalized abortion, in Colombia toward preventing sterilizations carried out by "Profamilia," a private organization that directs family planning efforts in this country.

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'New liturgical movements' needed

Altar girls, dance also under study, says high Vatican official

WASHINGTON (NC) — "The need for a new liturgical movement is imperative," Archbishop Virgilio Noe, secretary of the Vatican's Congregation for Divine Worship, said in a speech in Washington this week.

He also said the Vatican is seriously considering the questions of altar girls and liturgical dance.

Surprising many of the liturgists, theologians and national church officials in the audience with his forthrightness, the 62-year-old Vatican official admitted that the role of women in liturgy needs more study and that Rome is sometimes very slow in responding to such issues.

ARCHBISHOP NOE was in the United States for a 13-day visit. He spoke at The Catholic University of America.

While lauding the progress in reforming Catholic liturgical rites in the 20 years since the Second Vatican Council, the archbishop said that "it would be a mistake to think that liturgical renewal has been completed apart from a few minor details."

Education in the liturgy has been inadequate, he said, and the renewal has not yet brought the kind of revitalization of parish life that many had expected.

But he emphasized that "liturgical renewal is an ongoing process" and not something brought to a conclusion by the revision of the liturgical

books.

Asked about altar girls during another talk in New York, he said that his congregation receives letters every week on that and is "very aware" of the U.S. concern about the question.

"THE HOLY SEE wants to study very carefully the role of women in the worship community," he said. He did not think there was a "theological reason" for the prohibition against women serving at the altar and said the rule was "a discipline" which is now under study.

He asked the liturgists to "have patience" as the Holy See studies the question of the use of dance in the liturgy. Acceptance of dance would be "a great change in tradition," he said.

The archbishop noted that dance plays a different role in Western cultures than it does in others, such as in Africa, and its use in liturgy would be taken differently in different cultures.

His congregation is currently studying the question in depth, he said, and eventually "the decision will be taken at the consideration of the Holy Father."

He declined to comment on a question regarding a recent revocation of permission for alcoholic priests to use grape juice instead of wine in celebrating Mass. Both the original



CHARGES DROPPED — Columbian Fathers Brain Gore and Naili O'Brien celebrate their release from a Philippine prison after six months. A judge dismissed murder charges against the priests and six church workers, Manila Cardinal Jaime Sin has criticized the Marcos government for harassing priests and religious social workers. (NC photo)

permission, given for the United States in 1974, and the revocation of it last year came from the Vatican Congregation for the Doctrine of the Faith, and Archbishop Noe noted that it was outside the competence of his congregation.

"Competence is a magic word in Rome," he said.

ARCHBISHOP NOE also urged greater attention to the artistic elements of liturgical celebration, saying that young people must be encouraged to contribute to church music and that artists and architects should be encouraged to apply their talents to church art and architecture.

Referring to specific issues faced in liturgy, Archbishop Noe said, "The ministry and role of women in the liturgy is an area which needs deeper study."

"The congregation is aware of the problems faced in the church in America in this area," he added.

"Sometimes," he continued, "it is felt that Rome is slow in responding to these situations — and this is true."

As the surprised laughter at his candid admission died down, Archbishop Noe joked in Latin, "Roma eterna, Civitas Vaticana sempiterna." (Rome is forever, but the Vatican is forever and ever.)

Soviet church life gets mixed reviews

Religious News Service

MOSCOW (RNS) — The largest group of American Christians ever to visit the Soviet Union ended a 17-day tour, encouraged by religious life they had seen but also disturbed by restrictions on unauthorized worship.

"We discovered vital religious communities wherever we went," said the Rev. John B. Lindner, one of the leaders of the 267-member group. "We have witnessed some improvements in the religious situation in the Soviet Union."

Believers are usually permitted to practice their religion in official houses of worship in this country as long as their congregations are registered with the authorities. Those worshipping in groups without registration are subject to heavy jail sentences.

This reality was thrown upon the visiting Americans in Moscow three days before the end of their stay here,

when a small group of people protesting religious persecution unfurled banners during a service in the Moscow Baptist Church.

"Remember this is a persecuted church," one banner said in English, while the others urged the visitors to pray for "200 religious prisoners of conscience" and imprisoned bishops.

A brief scuffle ensued, participants said, before the protesters were escorted out of the church.

Edward Doherty, an adviser in the U.S. Catholic Conference, said he could not imagine a group of experts from the Russian Orthodox Church meeting with experts from U.S. churches to discuss the ethics of nuclear deterrence in a way that did not simply echo official Soviet positions.

"They may not even be aware that they are deprived. Or maybe they accept this as the price they have to pay for survival," Doherty said.

Doherty said it is obvious that Soviet citizens who practice religion are excluded from fully participating in Soviet political and professional life. "They made no bones about it," he said. "Communist Party members don't belong to religious groups; it's incompatible with the party. Careers that are attractive are denied to believers."

Some participants also said they were "fed up" by what they saw as Soviet efforts to use the group's visit

for propaganda purposes.

"I feel like I have been tortured for peace," one American said, referring to the many meetings with government-approved peace groups that filled the program in between church visits.

According to the Rev. Charles Perry, provost of the Washington Cathedral, some participants were bothered by symbols of peace being used during rhetorical "muscle-flexing."

British unemployment reduces weddings

LONDON — Britians' record total of unemployed — between 3 and 4 million — is reducing the number of church weddings. Civil marriages, which are cheaper than church ceremonies, increase as unemployment rises. The Rt. Rev. Gordon Bates, Anglican suffragan bishop of Whitby, has called for government aid to encourage unemployed engaged couples to marry before the altar. He is also encouraging the clergy to reduce wedding fees for the unemployed.

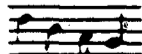
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Historian: Pope restoring the Church

NEW YORK (NC) — Working in a deliberate and systematic manner, Pope John Paul II has "restored the church to stability," historian Paul Johnson said in a keynote address to a conference called "American Catholics Look to the 21st Century."

The pope has not tried to reverse the direction taken by the church since Pope John XXIII, he said, but has "applied the brakes" to a movement that "got out of hand" in the 1970s.

Johnson, a British Catholic, is the author of "Pope John Paul II and the Catholic Restoration," and in the secular field is noted for such works as "Modern Times" (1983), a history of the world since 1917.

He spoke in New York to about 100 participants gathered for the weekend conference, designed to give young adults a deeper understanding of authentic Catholic tradition and a stronger commitment to maintaining it as they move toward the third Christian millennium.

AMONG THOSE attending were nuns, seminarians, priests and lay men and women. By their comments and responses to speakers, they indicated they were generally committed to a version of Catholicism that holds firmly to traditional positions in doctrine, morality, worship and discipline.

They gave strong and prolonged applause to Johnson, who said the pope's strategy for restoration focused on "orthodoxy, discipline and hierarchy."

He said the pastoral work of the pope in his travels has also a major part of the strategy, and that the pope's strengthening of national hierarchies involved a form of "collegiality in practice."

Pope John Paul is the only pope of modern times to give primary attention to the pastoral aspects of his office, Johnson said. Other modern popes, he said, have been primarily administrators or diplomats, but this pope started as a parish priest and "came up all the rungs."

JOHNSON SAID Pope John Paul came to the papacy when the church was "shellshocked" from a decade of radical experiments in liturgy, moral and theological questioning, clergy turning to "political activism," challenge to the church's magisterium (teaching authority) and declining vocations and worship attendance.

This pope, influenced by experience under Nazism and communism, brought a "libertarian" concern, but did not believe in a "do-it-yourself" church, Johnson said. So

the pope insisted that "bishops must be trusted and obeyed by the faithful, and above all by the clergy," he said.

Johnson said the insistence on orthodoxy, discipline and hierarchy was shown in such actions as ending Father Hans Kung's permission to teach as a Catholic theologian, securing unanimous agreement of the Dutch hierarchy to propositions on authority and other disputed issues, taking "drastic" steps affecting the Jesuits and telling Latin American Catholics that the church is not a political organization for promoting revolution.

Johnson said the pope's strategy for the ecumenical movement is that the restoration of Catholicism "must have priority."

Historically, the schism of the

Eastern Orthodox churches in 1054 was partly responsible for the Reformation, he said, and restoration of unity with them should logically precede and could contribute to efforts for overcoming the Reformation divisions. He said one reason the pope will not consider ordaining women is that it would hinder relations with the Eastern Orthodox.

While generally very positive in his evaluation of the pope's handling of papal responsibilities, Johnson said the pope "finds it difficult to delegate" and that as a result many problems never get dealt with.

ANOTHER MAJOR speaker was Mother Angelica, founder of the Eternal Word Television Network. Conference participants laughed appreciatively when she joked about critics who accuse her of being pre-Vatican II, which she said "seems to be a sin."

Among other speakers and seminar leaders were Father Giles Dimock of the Providence College Religious Studies Department, Dominican Father Thomas Doyle of the Vatican Embassy in Washington, William May of the Catholic University of America theology department, Ralph McInerney of the Notre Dame Maritain Institute and editor F.X. Maier of the National Catholic Register.

At the final session, many young Catholics talked about what the conference had meant to them. They said that in their everyday lives they often felt a sense of standing alone, or as part of an embattled minority, and they were grateful to find a significant number of others who shared their outlook.

Nicaragua action deplored by Pope

(Continued from page 1)

the call for negotiations was a "criminal suggestion."

"The pastoral seeks confrontation" between the church and the government, he said.

Barricada, the newspaper of the Sandinista party, said that "according to the bishops, the Nicaraguan people should sit down to dialogue with assassins, give pardon to justly imprisoned criminals and give amnesty to the exiles who are paid by the United States to destroy and kill."

Tensions between the church and

government supporters turned violent on June 21 when an estimated 1,000 pro-Sandinista demonstrators stormed into a church in the capital and broke up an evening Mass.

That followed the government's June 20 press conference in which Father Pena and others were accused of plotting to overthrow the Sandinista rule.

"Ever since the Sandinista came to power, they have been hostile to the church," Archbishop Obando Bravo told Associated Press. "We are a harassed church," he said.

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Demo convention to get earful from 'issue groups'

WASHINGTON (NC) — Democratic Party members looking for a smooth and quiet convention July 16-19 in San Francisco instead might find it to be anything but routine and placid.

As the final round of pre-convention planning got under way:

- Pro-life Democrats, although aware that their chances this year of getting the party to repudiate legal abortion were slim, put final touches on a rally slated to be held near the convention center in San Francisco the day before the convention opens. The group also planned attention-getting activities during the convention — such as the waving of banners and wearing of badges on the floor — to promote the pro-life cause.

- A Hispanic attorney and party official sympathetic to the Rev. Jesse Jackson's campaign warned that the biggest challenge facing the Democrats will be achieving unity during and after the convention.

- Two Catholic politicians, Rep. Geraldine Ferraro of New York and Mayor Henry G. Cisneros of San Antonio, Texas, achieved recognition as potential vice presidential candidates but were only two of several considered by Mondale as running mates.

- Two politically conservative groups, the Moral Majority Foundation and Free Congress Foundation, scheduled a Family Forum III July 12-13 in San Francisco to call attention to their political agenda. The Archdiocese of San Francisco's Social Justice Commission, meanwhile, expressed misgivings about the pro-family forum, fearing it might lead to hostility against homosexuals.

- Feminists led by the National Organization for Women continued to pressure leading Democratic presidential hopeful Walter Mondale to pick a female vice presidential candidate and threatened a divisive floor fight if he does not.

- Black activists led by Jackson,

who claims the allegiance of at least 400 of the convention's nearly 4,000 delegates, suggested he might urge blacks and other minorities to "sit out" the 1984 election altogether if the convention overlooks blacks' concerns, even if boycotting the election contributes to victory for President Reagan.

'Everybody appears to be getting what they want except us.'

*Rita Radich,
Pro-Life Democrats*

RITA RADICH, executive director of the National Pro-Life Democrats, said that her organization had identified 150 delegates who are pro-lifers. She said plans for the organization's July 15 rally in San Francisco included and address by Dr. John Willke, president of the National Right to Life Committee, which already has endorsed Reagan for reelection.

Radich said that the Pro-Life Democrats had hoped to get an official anti-abortion minority report from the party platform committee but that chances appeared slim. Yet, pro-lifers do not intend to disappear,

she said.

"Our people on the floor will be using signs, sticks" carrying an anti-abortion message, she said. She termed this year's effort a "dry run for 1988" and expressed disappointment that the pro-lifers do not seem to have made the headway within the party that other constituent groups have.

"Everybody appears to be getting what they want except us," Radich said.

A draft of the party platform to be voted on by convention delegates describes abortion as a "reproductive right" and says the party "supports the 1973 Supreme Court decision on abortion rights as the law of the land and opposes any constitutional amendment to restrict or overturn that decision."

TONY BONILLA, a Catholic attorney and Hispanic from Corpus Christi, Texas, who serves on the party credentials committee, thinks a big issue at the convention will be "adopting rules and a platform that will assure unity following the convention... and will help assure a better chance of victory" over Reagan, the undisputed choice of Republicans.

Another key issue is "the manner in which Mondale selects and announces his vice presidential candidate," said Bonilla, former president of the League of United Latin American Citizens.

Bonilla said political issues of par-



Pro-Lifers, NOW, the Moral Majority, blacks and Hispanics will be pushing own agendas at Democratic Convention in San Francisco next week.

ticular concern to Hispanics include U.S. policy toward Latin America, immigration, job training and retraining, and other questions, such as worries over nuclear proliferation and "a military build-up at the sacrifice of domestic needs."

Because "most Hispanics are practicing Catholics, most Hispanics are opposed to abortion" as well, Bonilla said. "But I don't think most Hispanics have made that a priority political issue simply because they support the position of the church" on abortion, he said.

Anti-porn drive targets 7-Eleven

By Religious News Service

The Rev. Donald Wildmon, the United Methodist minister who heads the National Federation for Decency, has targeted the 7-Eleven convenience-store chain for his latest protest.

In a statement commending several other chains for discontinuing the sale of such magazines as Playboy, Penthouse and Hustler, Wildmon says that 7-Eleven is "the largest retailer of anti-Christian porno magazines in the country."

In June 1983, the minister designated the Dallas-based South-

land Corporation, parent company of 7-Eleven, "pornographer of the month" for allegedly "selling more pornographic magazines than any other retailer in America." He now says that he met with 7-Eleven officials three times asking them to remove the offending magazines, "but was rebuffed each time."

Asked about the charges, John Singleton, Southland's media-relations coordinator, said in a telephone interview that "we have a very responsible, very restrictive policy for selling adult magazines."

Wildmon asserted that Southland officials had told him "the magazines

bring in too much money" to stop selling them but Singleton said that it was a matter of "providing our customers with what they want. We provide adult magazines for people who want them."

He said Southland considers its policy to "be responsible," because it sells "only a limited number" of adult magazines, covers them in racks to avoid offense, and sells them only to customers over 18.

Wildmon said the National Federation for Decency is planning to picket 7-Eleven stores in more than 100 cities on Aug. 6.

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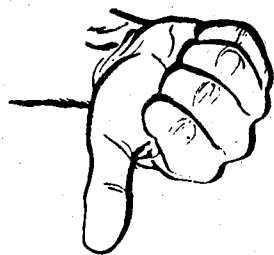
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"Indiana Jones (Harrison Ford, pictured) and the Temple of Doom" as well as "Gremlins" are the recent releases rated PG but containing graphic violence which unleashed a wave of protest among parents. In response, the Motion Picture Association created PG-13.

USCC:



to PG-13

WASHINGTON (NC) — A U.S. Catholic Conference official has denounced the new PG-13 movie rating as a "transparent ploy to exploit the young for crass commercial purposes."

Richard Hirsch, USCC secretary for communication, said in a statement that "rather than assisting parents in determining what films are suitable, the PG-13 will only make a hard job still harder for them."

He said PG-13 would allow films that previously would have been rated R, which requires children under 17 to be accompanied by an adult, to be placed in the new category.

As a result, Hirsch said, parents of 13- to 16-years-olds "will have much greater cause for worry than they had before."

The new rating, which took effect July 1, warns parents that certain movies contain material that may be inappropriate for viewers under age 13 and urges parents to give "special guidance to the attendance of children" at such movies.

The Motion Picture Association of America announced the change following a wave of protest over

violence in recent movies rated PG — parental guidance suggested — such as "Indiana Jones and the Temple of Doom" and "Gremlins."

CITING MOVIE industry statistics which indicate that teen-agers comprise more than 24 percent of the movie-going audience, Hirsch said the change appears to be the result of "increasing pressure from film producers and theater owners to reduce the number of films placed in the restricted R classification."

'Ingenious movie-makers will quickly find the means of getting graphic sex and violence into the PG-13 and thus avoid the loss of revenue at the box office that an R rating entailed.'

Richard Hirsch
U.S. Catholic Conference

"It would appear that this was strictly an internal decision involving studio executives and theater owners carried out on the principle that what's good for the movie business is good for the children of America," Hirsch said.

While the USCC, public policy arm of the U.S. bishops, opposes government censorship of movies, he said, "it is becoming increasingly doubtful that the industry can insulate its rating system from the pressures of the box office. The public can have no confidence in a system of self-regulation that appears motivated by self-interest."

HIRSCH called for a rating system which would include brief explanations of why a film was given a particular rating, which he said would enable parents to decide more easily whether a child "was sufficiently mature to handle the content of a given movie."

James Breig, editor of *The Evangelist*, newspaper of the Diocese of Albany, N.Y., and the writer of a syndicated media review column which appears in *The Voice*, said PG-13 will be an "extra flag" for parents in determining what movies their children should or should not attend.

"I think it is probably helpful, because PG was a somewhat vague, open rating. There were PG movies with nudity and PG movies with just one curse word," Breig said.

But, he added, the motion picture producers can only supply a general guideline.

It is the parents' responsibility to investigate movies before allowing their children to attend, Breig said. He advised parents to see a movie themselves beforehand.

Because PG-13 does not prohibit theater owners from admitting children under 13, "ingenious moviemakers will quickly find the means of getting graphic sex and violence into the PG-13 and thus avoid the loss in revenue at the box office that an R rating entailed."

Hirsch also said the MPAA's decision was not based on "any objective scientific research" or on consultation with educational, social or religious groups "concerned with the welfare of the young in the area of this extremely influential entertainment medium."

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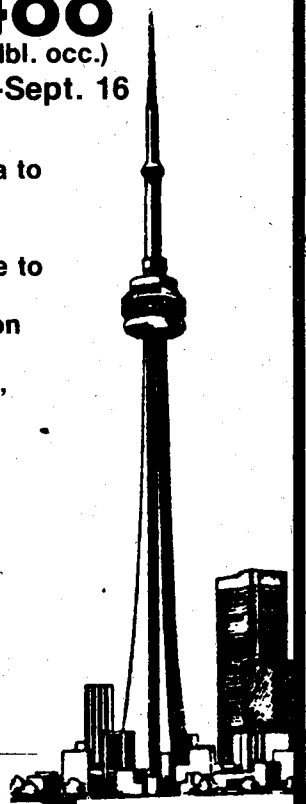
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AIR CANADA



Some U.S. bishops get:

'Crash course' on religious life

By Jerry Filteau
NC News Service

Seventeen U.S. bishops got a crash course on the history and theology of religious life during a recent meeting at Boston College.

If they did not know it before, the bishops found out that:

- Even before the Second Vatican Council, American nuns were significantly different from their European counterparts.

- Most modern orders of women follow a tradition that goes back only two to four centuries

- From the beginning, many of those orders had to make a basic compromise between their founding purpose and the rules Rome required them to follow.

- The thrust to revitalize religious orders and revise their constitutions and rules goes back not just to Vatican II but to actions by Pope Pius XII in 1950.

The 17 bishops, along with 45 major superiors of women and 31 major superiors of men, met for a three-day conference in which experts analyzed the historical, theological and

sociological background of religious life in the United States today.

After an opening session, the meeting was closed to the press in order to encourage frank discussion. The major speakers agreed to release the texts of their addresses later.

TAKEN together, the presentations indicated one overarching

'Even before the Second Vatican Council, American nuns were significantly different from their European counterparts.'

theme: that new structures and forms of religious life have arisen to meet new perceptions and needs throughout the church's history, that older forms have often discarded some traditions and adopted new ones, and that many signs today point to the beginnings of an era in which new forms and new adaptations are called for.

The conference was convened as a contribution to the program of study and service of the U.S. bishops to religious which Pope John Paul II

called for last year.

In the opening keynote speech, Jesuit Father James Hennessey, a church history professor at Boston College, said that "American religious life grew in political and social circumstances vastly different from those which obtained in 19th-century Europe."

he said.

He recalled that church requirements of cloister for women religious were a source of major difficulty in the 17th and 18th centuries, when the church's "imagination failed and failed grievously."


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Speaking of the profound impact of the French Revolution and subsequent events in Europe on Catholic religious orders, Father Padberg noted that aside from the Jesuits not a single male religious order founded before the revolution has ever regained the size it had before 1789.

He said that Americans today "have almost no sense of" how deeply the 19th-century European context has shaped church thinking on religious life.

He asked how different American Catholicism, then in its infancy and separated from Europe by an ocean, would have been if "we had experienced churches burned, convents pillaged, nuns degraded, priests killed, Christians exiled, all in the name of liberty, equality, fraternity and democracy."

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Liberation theology debated anew

Cardinal's criticism elicits protest

By Jerry Filteau
NC News Service

A new debate seems to be rising in the church over liberation theology.

A movement that originated in Latin America in the late 1960s and early '70s, liberation theology continues to be a significant force there and has since taken on new forms in other parts of the world, including African theology and North American feminist theology.

The latest signal of a renewed controversy came in late June as an international group of prominent theologians protested against attacks on liberation theology by church officials.

Chief object of the theologians' protest was a leaked critique of liberation theology by Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith.

The document was a report the cardinal had given at a recent meeting of top Vatican officials. Leaked in Chile, it was published in Italy in March by a national Catholic monthly.

Some forms good

Cardinal Ratzinger began by saying there are acceptable forms of liberation theology. He cited the documents of the 1968 and 1979 general assemblies of the Latin American bishops as examples of such acceptable positions, "which set, in the context of a correct ecclesial theology, the proper place of the Christian's necessary responsibility toward the poor and oppressed."

But he devoted virtually all of his critique to arguing against liberation theology as expressed in "those theologies which in some way have made the fundamental Marxist option their own."

The root question posed by Cardinal Ratzinger's critique is whether liberation theology is inextricably tied to Marxist ideology and analysis or, if

not, how successful its chief practitioners have been in overcoming Marxist ideas of class struggle, the politicization of all reality, and dialectical historical determinism.

All liberation theology begins with a lived experience of oppression or lack of freedom and finds in Christian faith the awareness of one's own dignity and the impetus to overcome oppression and be free.

the Third World are "a sign of hope for the whole church" and that theology needs "freedom of research and expression" to reflect on those movements. "Any premature intervention by higher authorities risks stifling the Spirit," the group said.

Several U.S. theologians questioned by National Catholic News Service disagreed with Cardinal Ratzinger's characterization of the thought of

Defend Fr. Gutierrez

"I think he (Cardinal Ratzinger) was way off on Gutierrez," said Jesuit Father Walter Burghardt, editor of *Theological Studies*, a leading American Catholic theological quarterly.

Father Richard McBriend defended Fr. Gustavo Gutierrez (right) and Fr. Jon Sobrino as 'fine Catholic theologians,' adding that his chief problem with liberation theology — whether Latin American or black African or American feminist — is not usually with the leading theologians but with the 'camp followers,' where Marxism as an ideology seeps into the rhetoric of liberation thought.'



Liberation is not only from personal sin but also from unjust social structures which hinder the realization of one's freedom and dignity as a human being.

Among unacceptable proponents of liberation theology, Cardinal Ratzinger cited by name Peruvian Father Gustavo Gutierrez, often called the father of liberation theology, and Jesuit Father Jon Sobrino, a Spanish priest working in El Salvador.

Theologians protest

The theologians who protested were the members of the editorial board of *Concilium*, a theological trends and views following the Second Vatican Council.

The *Concilium* theologians declared their solidarity "with the theologians of liberation . . . not only with their theological thought, but also with the concrete positions that they take."

The *Concilium* group said that grassroots liberation movements in

Father Gutierrez.

The cardinal cited the Peruvian theologian as an exponent of the view that "every reality is political," in effect reducing the Christian message to a "guide to political action."

While teaching a course at the Mexican American Cultural Center in San Antonio, Texas, at the end of June, Father Gutierrez described his position: "I believe that liberation, the salvation of God, also encompasses the liberation from all the social conditions of oppression. It is not limited to social liberation, but I think that social liberation is one aspect of liberation, of salvation."

"The salvation of God is, after all, the liberation from sin," the priest continued. "But, it is also the liberation from all the unjust structures which do not permit a person to fulfill himself."

Father Avery Dulles, another leading American Jesuit theologian, also said he did not think Father Gutierrez was "guilty" of reducing theology to politics or political action.

Father Dulles also had a problem, however, with the statement by the *Concilium* board. It "was too much a blanket approval of liberation theology," he said, when it declared solidarity not only with the movement in general but with "the concrete positions that they (liberation theologians) take."

Father Richard McBrien, head of the theology school of the University of Notre Dame, expressed a similar view, saying the *Concilium* board's statement was a "blank check" for everything that is proposed in the name of liberation theology.



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Women to honor Indian saints here

By Betsy Kennedy
Voice Staff Writer

In memory of a saintly Christian Indian, Kateri Tekakwitha who brought enlightenment and love to all who knew her, Americans of all nationalities will gather in friendship at the Archdiocese of Miami pastoral center today (Friday).

Tekakwitha was beatified by Pope John Paul II in 1980, a first step toward sainthood.

Delegates from both the Miccosukee tribe on Tamiami Trail and the Seminole tribe in Hollywood will attend a pontifical Mass in honor of her feast day at 11:45 a.m., con-celebrated by Archbishop Edward A. McCarthy and Auxiliary Bishop Agustin Roman. A luncheon and baby shower will follow the Mass.

It will be a union of hearts, transcending all cultural differences when members of the Miami Archdiocesan Council of Catholic Women (MAACCW) present baby layette gifts to a Seminole mother and a Miccosukee mother. Polly Carr and Lucy Petrillo, co-chairmen of the community affairs commission, Betty Walsh, vice chairman and Rita Clifford, president of the MAACCW, shopped for the new infants, assembled the gift presentation and will be on hand to take part in the ceremonies.

Bishop Roman expressed his delight at this second annual event to honor Tekakwitha. Last year the Indians also received layette gifts and

attended a special feast day Mass on July 14.

"I am very happy to celebrate the feast of this beautiful Christian, Tekakwitha who gives to all people a living Gospel — and I am also happy that the Archbishop invited all the Indians of South Florida to participate in this celebration.

"I congratulate the Catholic women for their beautiful expression of love and their special recognition of the babies."

The bishop also saw the day as "the beginning of a friendship for everyone . . . As Catholics we are friends to all people — we want the Indians to know that they are our brothers and sisters."



Rita Clifford, president of the Miami Archdiocesan Council of Catholic Women (left), and Marjorie Donohue, publicity director of the group, display a package of diapers to be given to Indian women as part of the Kateri Tekakwitha feast day celebration.

'Life is a miracle and the right to live is a gift. It is wrapped in a ribbon, woven with dreams, and whether you are very young or very old, life is filled with wonder and surprises.'

—Flavia

From the card given to the Indian mothers by the Archdiocesan Council of Catholic Women.

'Lily of the Mohawks' helped kids, aged

Blessed Kateri Tekakwitha, known as Lily of the Mohawks, was the daughter of a non-Christian Algonquin mother and a non-Christian Mohawk chief. She was born in 1656 on the south bank of the Mohawk River, in a village called Ossernenon.

From early childhood on, physical ailments plagued Tekakwitha. Her parents and baby brother succumbed to a smallpox epidemic, and she herself was left with scars on her face as a terrible reminder.

The frail Indian woman first met a priest in 1667 when Fathers Fremin, Bruyas and Pierron visited Caughnawaga, the turtle clan village where she lived. Soon she became devoted to a Christian life and was baptised.

On Easter Sunday, April 5, 1676, she was baptised and given the name Kateri or Katherine. On Christmas Day, 1677, she received her first Holy Communion.

In the years that followed, Tekakwitha was hailed for her virtue and kindness. She enrolled in the Holy Family, an extremely pious organization, in 1678.

She spent years teaching children and helping the aged and infirmed, until illness at last won the frail body but not the eternal spirit. She died on April 17, 1680. Her last words were "Jesus I love you."

Witnesses claim the scars on her face disappeared at the moment of her death.

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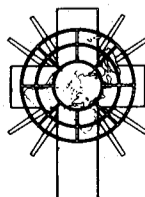
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Ordained and married

Deacons' families play big part in ministry

By Jose P. Alonso
Editor, La Voz

The saying goes, "Behind every great man is a great woman."

Certainly this must be true of the wives of permanent deacons, who share the stresses of their husbands' dual roles as both family men and members, through ordination, of the clergy of the Archdiocese of Miami.

Because most of their husbands retain fulltime employment in the "non-Church" world while devoting the rest of their hours to ministering



Permanent deacon Arthur DeNunzio and wife Mary

'The diaconate has definitely enriched our lives, given a true meaning to our marriage and brought about a fuller family life, with God as its center.'

to their assigned parishes, the wives of permanent deacons spend many hours alone, sometimes taking the place of both mother and father at home.

It would be natural, then, if deacons' wives and children felt somehow deprived when it comes to family life.

But this is not so, according to interviews conducted by *La Voz* with the wives of several permanent deacons.

The majority of these women viewed their husbands' dual duties as a source of pride, a blessing rather than a hindrance. Their children say they have come to regard their fathers as "special." Some even have hit upon an original new name: "reverend daddy."

'Jealous'

At first, Carmen Ramirez says, she was jealous of the time her husband spent away from the family, studying and preparing for his eventual ordination.

"Now, I wouldn't call it jealousy, but I do feel a tinge of regret because he devotes himself so completely to his ministry," she says. Her husband, Julio, ordained in 1983, is assigned to St. Agatha Parish in Miami.

Both the Ramirezes were involved in evangelizing long before Julio became a permanent deacon, since they worked extensively in the Cur-sillo movement and in religious education.

Carmen continues to be involved in apostolic work now, but "I think sometimes we should reserve some time for ourselves," she says.

She repeats what was stressed during the preparation program: A permanent deacon has three fundamental duties, first to his family, second to his job and third to the Church. "In that order," she adds.

Still, says Carmen, the ministry is something "that should be shared. For us, it represents some nights and weekends alone, but that's a small sacrifice we can offer to God."

Satisfaction

For Theresa A. Polcari, whose husband Joseph serves at St. John The Apostle Parish in Hialeah, the "satisfactions" of the ministry make up for the times her husband is not around.

She helps him with some church activities, including critiquing his homilies, and says their five children and two grandchildren "feel very proud of having an ordained minister as a father."

"The diaconate responsibility will do him a lot of good once he's retired," Theresa adds.

Evelyn Blaha is considered the "veteran" deacon's wife, since her husband Dan, now serving in Our Lady of the Lakes Parish in Maimi Lakes, was ordained in 1972 in Chicago.

She says their family life has been greatly enriched, especially during the time when she and their four children, now in their 20s, took part in Dan's preparation program.

But Evelyn proffers a word of caution. "Be warned about your husbands ministry, otherwise you may find yourself feeling jealous."

Rosemarie Ortega, whose husband Ray was one of the first group ordained in the Archdiocese, says the last five years have been the best experience of her life.

Their daughter, Alice, was only 10 when her father was accepted into the



Julio Ramirez, pictured with wife Carmen and granddaughter, is assigned as a permanent deacon to St. Agatha in Miami.

program, and she was "fascinated," Rosemarie says. "She regarded her father with the same admiration reserved for priests."

Rosemarie attributes their daughter's current involvement in the Church to Ray's own ministry, and adds that the "ecclesial spirit" now reigns in the family. All three Ortegas serve in different capacities at St. Benedict Parish in Hialeah.

Rosemarie suggests that the wives of other men who have entered or might enter the program make it a point to attend, along with the husbands, the preparation classes.

"Never view the diaconate as a challenge to family life, but as a blessing from God," she adds.

'Richer' lives

Mary DeNunzio, whose husband Arthur, ordained in 1983, serves in Visitation Parish in North Miami, says their lives haven't changed much as a result of the diaconate.

Both were Eucharistic ministers

before Arthur entered the preparation program, she says, and they also visited the shut-ins and helped prepare parents and sponsors for Baptism, along with being involved in other parish activities.

But "the diaconate has definitely enriched our lives, given a true meaning to our marriage and brought about a fuller family life, with God as its center," Mary says.

Their five children "accepted their father's vocation beautifully, and they are very proud of him" she adds. "I help him with anything I can." On Sundays, in fact, the DeNunzios still visit the sick and distribute Communion together.

"If I had to offer advice to other wives, especially those of the new candidates, I would tell them to take a greater part in their husbands' ministry," says Mary. "Go to the seminary classes together, take part in other activities. It will make things a lot easier and make for much happier sharing between husband and wife."

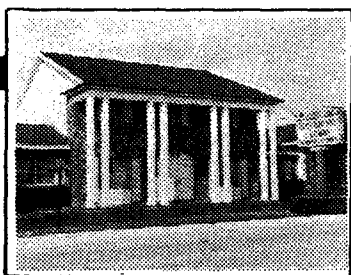
'Affirmation' cassettes available

Cassettes made by the late Catholic physician Conrad W. Baars, whose work was described by Pope Paul VI as "a gift to the Church," are available from "Jesus Loves You" Catholic Tape Ministry.

Dr. Baars, a native of the Netherlands, who survived two years in French prisons and a German concentration camp during World War II, was the well-known author of

"Born Only Once."

A four-cassette "Affirming Living and Healing Series," along with 19 other tapes dealing with such topics as anger, forgiveness, emotional ills and obedience can be ordered for \$4 per cassette, plus 75 cents for shipping and handling, by writing to "Jesus Loves You" Catholic Tape Ministry, P.O. Box 55-8146, Miami, FL 33155.



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'La Voz' wins journalism awards

Cited for its "very excellent content and layout" as well as its "deep roots in the Miami community, which it covers extremely well," *La Voz* garnered six awards at the national convention of the Catholic Press Association held recently in Chicago.

The Spanish-language weekly, sister paper of *The Voice*, with a circula-

tion of 20,000 among Hispanic Catholics in the Archdiocese of Miami, won two first places, a second, a third and two honorable mentions for its writing and reporting during 1983.

It was also judged second among Spanish publications in the category of "general excellence."

Araceli Cantero, executive editor, won first place in the "best news story" category for her report on last September's Convocation of Archdiocesan priests.

She also won a first for what the judges described as a "very descriptive article, full of movement and inspiration" on Indiantown's Hope Rural School.

In the category of "best article in Spanish," *La Voz* won two of the four awards given. Jose Alonso, editor, won second place for his report of a weekend renewal experience at San Isidro Mission.

Cantero won honorable mention in the same category for an article on the impact of Hispanics in the Archdiocese during the past 25 years.

Father Arnaldo Bazan, associate pastor of St. Michael Parish in Miami, won second place in the "best column" category for his essay on "The Privileged Christian."

In the "general excellence" category, *La Voz* was judged the second best Spanish language publication in the country because of its "very excellent content and layout."



TINY GRADS - Twenty-one pre-schoolers, robed in formal red caps and gowns, showed their parents how much they have learned at the Little Havana Child Care Center during graduation ceremonies held recently. Founded by Catholic Community Services in 1979, about 300 families from different socio-economic backgrounds have been served by the program, which can accommodate 56 children, ages 2½ to 6, from 7 a.m. to 6 p.m. weekdays.

Mass for late Abp. Carroll

On July 26 at 11:45 a.m. in St. Mary Cathedral, Archbishop Edward, A. McCarthy will be the main celebrant of a Mass marking the 7th anniversary of the death of Archbishop Coleman F. Carroll, first bishop of the Archdiocese of

Miami.

Priests from the Archdiocese will concelebrate the liturgy and the public is invited to attend. The Cathedral is located at 7525 NW 2 Ave. in Miami.

Adele Gonzalez to head Hispanic missions

Adele Gonzalez has been named to coordinate a new Archdiocesan program designed to reach out to the "90 percent unchurched Hispanics" in South Florida, Archbishop Edward A. McCarthy has announced.

As coordinator of the newly-developed Hispanic Evangelization Missions, Gonzalez primarily will be responsible for organizing a series of Faith Rallies which will begin in the fall. The Faith Rallies and other out-

reach activities carried out as part of the Archdiocesan Hispanic Evangelization Missions are part of an effort to bring the many Hispanics who are unchurched, but nominally Catholic, into closer union with the Church.

In addition to her new duties, Gonzalez will continue her work as associate director for Hispanic Ministries in the Office of Lay Ministry of the Archdiocese.

OFFICIAL ARCHDIOCESE OF MIAMI

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

The Rev. Donald Ireland - to Associate Pastor, Our Lady of the Holy Rosary Church, Miami, effective August 8, 1984.

The Rev. Ignacio Blasco, T.C. - to Associate Pastor, St. Cecilia Church, Hialeah, effective June 27, 1984.

The Rev. Vincent Duffy, S. D. B. - to Pastor, St. Kieran Church, Miami, effective July 2, 1984, upon nomination by his Superior.

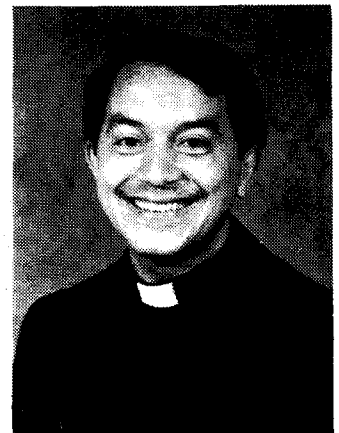
The Rev. Orlando Cejas, S. D. B. - to Associate Pastor, St. Kieran Church, Miami, effective August 15, 1984, upon nomination by his Superior.

The Rev. Patrick Barlow, S. D. B. - to Associate Pastor, St. Bernard Church, Sunrise, effective June 25, 1984.

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Anti-Catholic's 'cult' running scald

(Continued from page 1)

devout Bible reader, a non-smoking, non-drinking evangelist who has saved thousands of sinners awash in the tide of their own dirty deeds.

When he begins to talk about the Catholic Church, however, it becomes apparent that Alamo is a frightened man. The friendly voice loses control; it vibrates with near-hysteria. He is afraid the Catholic Church is out to get him.

"Catholic agencies have infiltrated the government, they run the media, the Council for Foreign Relations, the U.N. ... Catholics undermine freedom of religion in America... They're out to cause trouble for born-again Christians," he rants.

Mayor Burris sees it differently. "This anti-Catholic thing is an at-

Like the late (Jim) Jones, Alamo is suspicious of 'the outside world' and claims that all who oppose him have been influenced by Satan. He lives secluded in a nearly impenetrable fortress protected by armed guards.

tempt to bring together believers. First he told them that Suzie would come back from the dead. When that tactic didn't work he tried a campaign to bring in unwanted babies and raise them... The unwanted babies scheme hasn't gained ground either," he said.

Alamo's bizarre and unfounded fears have become the ammunition he uses to try to protect his crumbling fortress. In a recent campaign against Catholics he distributed thousands of 8-page tracts entitled, "The Pope's Secrets".

The tracts appeared across the country, from California bars to the parking lots of department stores and condominiums in Miami — "Don't use my name in the paper but I found this trash at my door," said one resident — as well as every major newspaper office.

In the tract, Alamo makes a number of malicious accusations, among them that the Pope is a homosexual. He also alleges that Jesuit priests have been involved in the assassination of both President Abraham Lincoln and President John F. Kennedy.

Alamo told *The Voice* he had a

"room full" of proof but declined to provide any factual evidence from it, nor would he send copies of his alleged documents.

Rather than destroy the Church, Alamo's campaign has served to rally it. Church leaders of many faiths, government officials, ex-cult members and parents are uniting in an effort to put him out of business.

Jim Jones

Some, like Rabbi Rubin Dobin, a prominent civic leader in Miami, and Mayor Burris, feel Alamo is another Jim Jones, the secretive cult leader who led 1,000 hapless men, women and children to their deaths in Guyana.

Like the late Jones, Alamo is suspicious of "the outside world" and claims that all who oppose him have been influenced by Satan. He lives secluded in a nearly impenetrable fortress protected by armed guards.

He has built a luxurious lifestyle for himself while depriving members. And he chooses for his believers the most desperate, vulnerable and susceptible members of society, using food and sleep deprivation and propaganda techniques to create a Bible-toting army of Alamoites.

"He is another Jim Jones... people are enamored of his charisma. We must warn people in all cities of the potential for a tragedy," said Rabbi Dobin.

Mayor Burris and other witnesses have seen Alamo followers behave like zombies, "in a trance like state," which was also a characteristic of Jonestown residents.

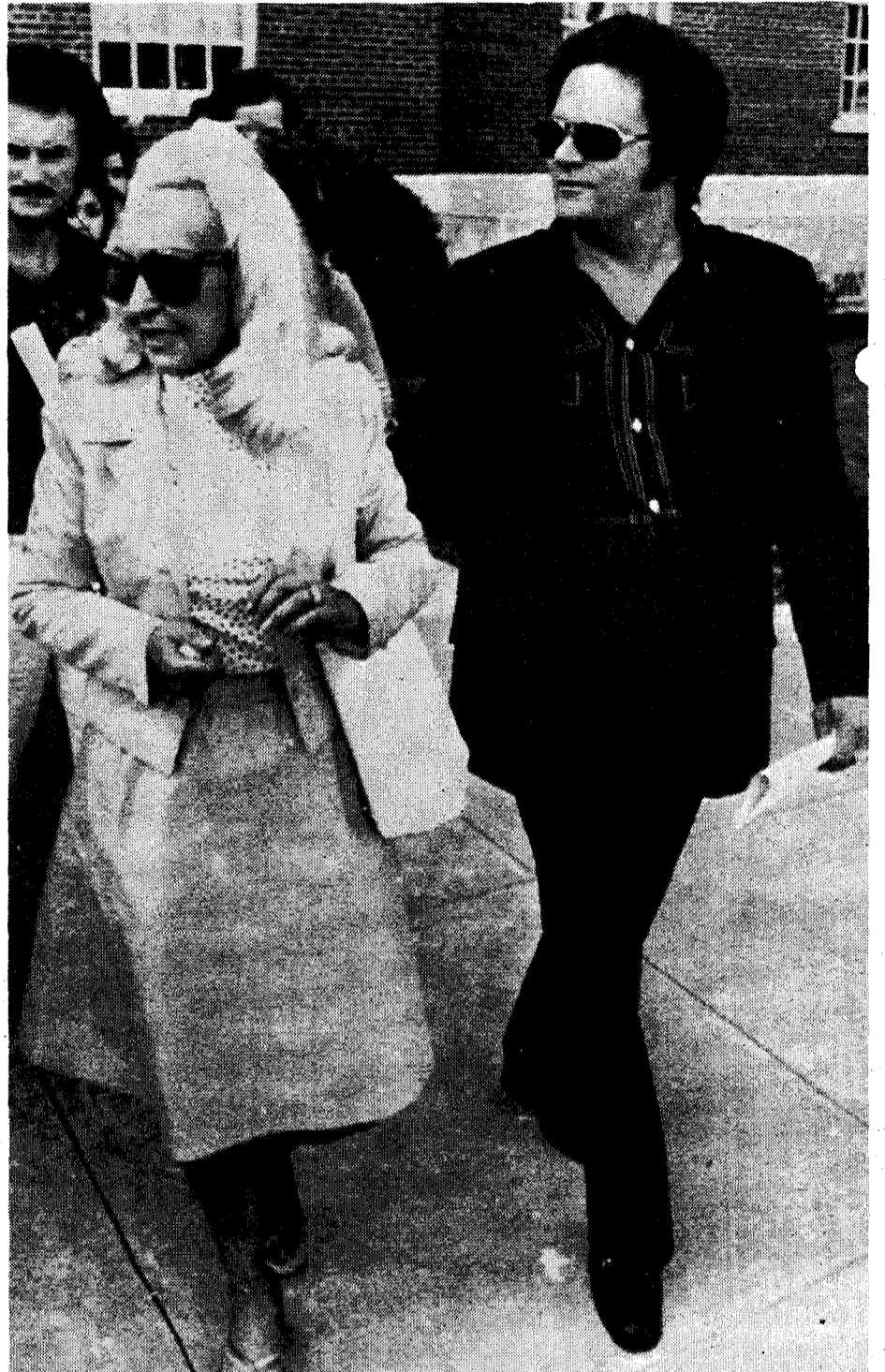
"All of the members appear to be brainwashed and subjected to a great deal of coercion," said Mayor Burris.

"Followers are told that they'll become homosexuals or be killed if they leave the group. Now for normal people, this wouldn't be credible, but for the people whose minds he is controlling, these reprisals seem very possible and real... Foundation members also believe they are doing what God wants them to do. Only until they are kicked out do they realize they were used by the top echelon of the group," the mayor added.

In Alma, according to witnesses, cult members always travel in pairs because they fear non-believers, and they talk to no one, even to say "hello."

Even more disturbing to the good townfolk is the fact that a number of teenagers ages 13 and up were born and raised at the foundation property and live only by the "Gospel according to Alamo".

Mayor Burris has written to Presi-



This 1978 photo shows Tony Alamo and his wife Susan, who died of cancer in 1982. The ex-show-business promoter turned born-again Christian and evangelist has promised his followers she will "rise from the dead." (NC/UPI photo)

dent Reagan expressing concern for the 200 members of the Alamo foundation living in the remote rural area near Alma.

He also urged the President to aid Judy Shapiro, an ex-member of the group who has a horrifying account of her 11 years with them in the June 13, 1983 issue of *People* magazine.

To date, Shapiro still has not located her children, Abigail and Joanna, who disappeared into the foundation with their father Danny, who is being actively hunted by the FBI, according to Mayor Burris.

Slave labor

Other victims of Alamo's reign began to surface as early as eight years ago. One anonymous ex-member who was a resident of the Saugus community, a 160-acre tract in California, wrote a letter to Jack Sirica, formerly a reporter for the *Tennessean* newspaper in Nashville.

In his four-page, carefully itemized letter dated March 12, 1977, the ex-believer charges Alamo with enslavement:

"A few of Alamo's followers are heirs to large estates and trusts. Every

'Happy 100'

By Prent Browning
Voice Staff Writer

He's become the star of the Downtown Community Senior Center.

Every year, regulars of the center, located in the basement of Gesu Church in downtown Miami, drop what they are doing to pay homage to Alphonse Flick, who this year reached his 102nd birthday.

The center's oldest member, Flick demonstrates an admirable independence. Regulars still catch an occasional glimpse of him at the race-track perusing the racing form, one of his long-time favorite activities.



Alphonse Flick received a banner wishing him "Happy 102nd" from other "regulars" at the Downtown Senior Community Center located in the basement of Gesu Church. The words on the banner were made with 102 single dollar bills. (Voice photo/Prent Browning)

ared?

follower tithes money to the group... either in lump sums or in part as it comes from the source (parents, gifts, jobs, trusts, inheritances, etc.) Followers believe 'they support God's work.'

"Susan would say, 'it's a privilege to give to the Lord' and 'in giving unto him shows the limitations of our hearts and not our purses.'"

The letter also states, "to my knowledge, no follower kept their salary from an outside job, but 'tithed' me and signed over checks to the foundation for the cause. Tony and Susan own all under the non-profit California corporation.

"I was brainwashed into giving up my will to the will of the Alamos... I thought life in the Alamo foundation meant being 'in the will of God.'"

Richard Hyatt, an ex-financial manager for the group, described "foraging for food in garbage cans behind supermarkets while Susan and Tony Alamo got their food from health food stores and went and ate anywhere they pleased. I saw toilet paper denied by Tony and Susan and people having to resort to the yellow pages."

In 1976, Chris Mick, Susan's daughter, was one of the first to come forth and testify in court against the Alamo foundation. Alamo counters her charges by saying she was on drugs at the time and was angry with the organization and her mother.

Mick testified in the Superior Court of Los Angeles County that she was the victim of "mind control by the group through fear, mesmerism, hypnosis and brain washing."

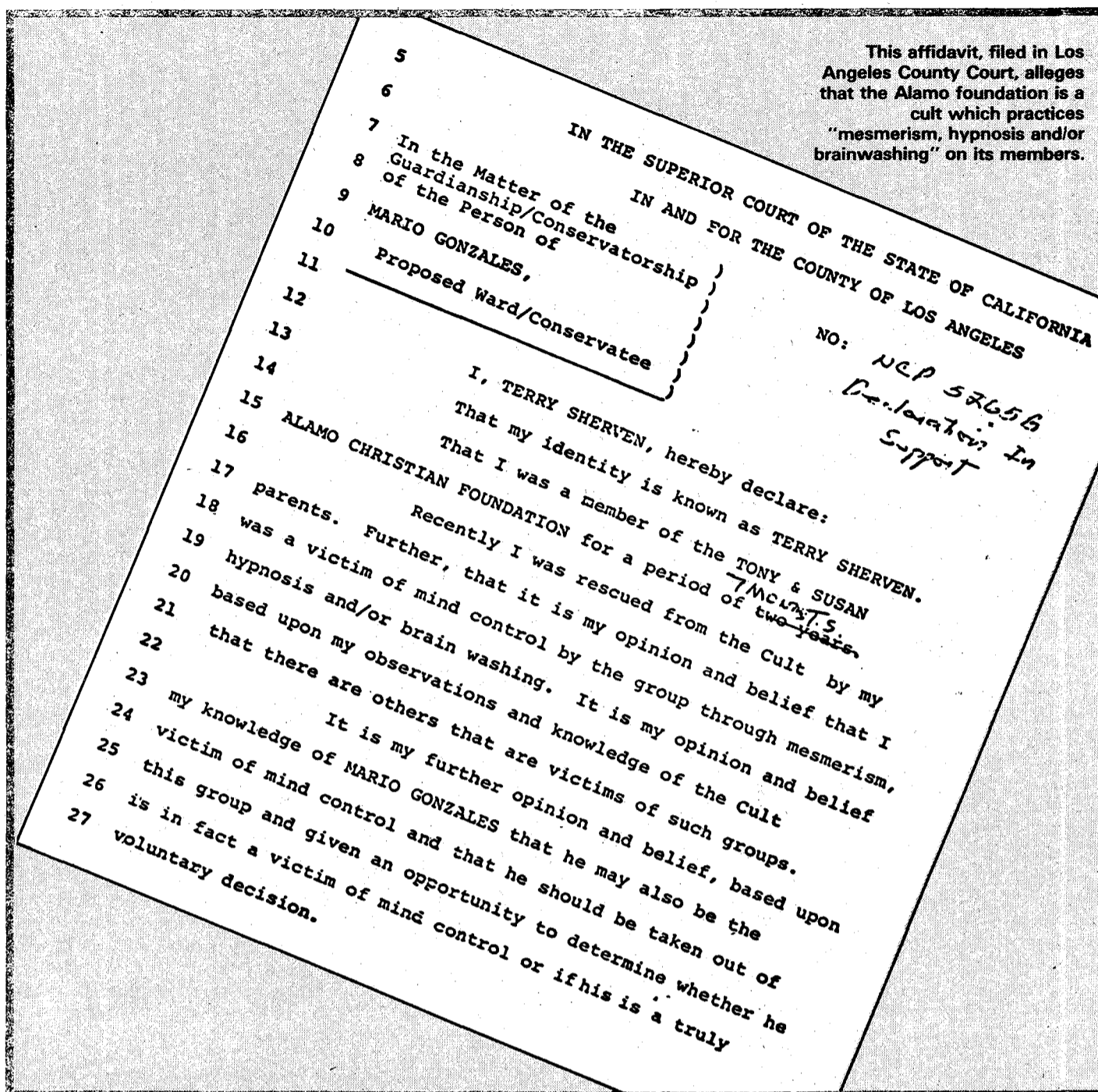
She told *The New York Times* in an interview published Sunday, Jan. 21, 1979, "You are told to get down on your knees and accept Jesus Christ. I think that is the most wonderful thing that could happen to anybody. But unfortunately, you are not accepting Jesus Christ, you are accepting my mother."

Hollow reminders

In one year alone, Alamo faced \$21 million in lawsuits by anguished parents, according to the *Arkansas Gazette*, although he denied the existence of any when questioned by *The Voice*. The families later settled out of court.

But the cult leader has more to worry about these days. A confidential source said that Alamo's activities in the Hollywood and Los Angeles areas have been decreasing and "police ran them out."

The foundation is still subject to a lawsuit filed in 1977 by the U.S. Department of Labor which is seeking a



\$19 million judgment for back wages and overtime that the Department contends is owed to several hundred employees at the 32 secular businesses

were not welcomed by local residents. "We got harrassed by people there," admitted Alamo. The title of a duplex on Washing-

ton Avenue is no longer a gathering place for fervent believers in Alamo's ideas.

I here in request the assistance of your office to do whatever you can to help this lady get her children out of this evil organization.

I want to make one point very clear. This group has withdrawn and secluded themselves into a commune in a rural area. This place is surrounded by a tall fence and armed guards are posted at the gates. The only penetration that can be acquired by "outsiders" is either by special permission from the leader, Tony Alamo, or a Court Order. The possibility of a repeat of "JONESTOWN" exists here in Alma, Arkansas. The situation is serious. Over two hundred (200) lives are involved. These people in the Foundation are separated from family and friends and it is our duty to help them.

Please do what you can for Judy Shapiro and anything else you can do to combat The Tony and Susan Alamo Foundation. Please don't delay. The signs are present for violence and conflict.

have a derelict look. The church on Collins Avenue is no longer a gathering place for fervent believers in Alamo's ideas. Yet perhaps the biggest hurdle Alamo faces in gaining new converts and keeping old ones is explaining the "continued death" of his wife. He promised their followers she would return.

Her body is still kept in a sealed casket at the foundation's headquarters in Alma.

Alamo's explanation: "She was put in our house so I could build a mausoleum on our property to put her in... I was told by funeral directors that the casket could be vandalized. People are kept in private crypts and that was my intent.

"We pray all day long that Suzie will rise from the dead."

The Alamo foundation is ailing. It remains to be seen whether Alamo will have better luck resurrecting his lucrative cult than he has resurrecting his wife.

Excerpt of the letter sent by Alma, Ark. Mayor Manford Burris to President Reagan, in which the mayor compares Alamo and his followers to the "People's Temple" cult led by Jim Jones and warns "the possibility of a repeat of JONESTOWN exists here in Alma." About 1,000 members of the Jones cult obeyed his last order and committed suicide in Guyana in 1979.

owned by the foundation. Here, on Miami Beach, Alamo's three properties now stand vacant, hollow reminders that the Alamoites

ton Avenue has been transferred to the Music Square Church in Nashville, Tenn. The Seacrest Apartments at 121 Ocean Drive are beginning to

102nd' Downtown senior center feasts favorite 'birthday boy'

"He has a wheelchair but he pushes it instead of riding in it," says the center's director, Sr. Maura Phillips. "He has a hearing aid but he carries it instead of wearing it," she adds, laughing.

At the special birthday party held in his honor recently, seniors at the center gave Flick a long scroll with the words "Happy Birthday Alphonse 102" spelled out in \$1 bills — exactly 102 of them.

Sr. Maura says that Flick, who lives alone, could never go to a nursing home. "That's why he's lived so long. He's freer."

'(The center) puts years on your life and life in your years.'

THE SAME is true, she says, of the many others who go daily to the senior center, which is funded by the St. Vincent de Paul Society.

At the center, the elderly find companionship and caring, an alternative to a nursing facility and a way

of coping with living alone in urban Miami.

Many of the elderly who come to the center for the free lunches and regularly scheduled activities, including prayer groups, classes and films, are "onesies," according to Sr. Maura.

"They have left the North, very few have children or relatives," she says.

Two staff social workers help them find housing, obtain food stamps and get "in and out of the hospital."

The basic philosophy of the center is one of community and family

spirit, the director says.

Although names are not always known, the faces of regulars are recognized and missed when any of them enters the hospital or dies.

Some, like Flick, who thanked the assembly for the generous birthday reception but said he could not give a speech, are women and men of few words.

Most, however, probably would echo Frances Cooley, 76, who speaks warmly of the center's fellowship and hospitality.

"It puts years on your life," she says, "and life in your years."

Matter of Opinion

Horror story in 'psychiatric' wards

It's like something out of a thriller novel:

Famous scientist criticizes the government, so the government seizes him, subjects him to various horrible procedures to re-program his mind to make him a good little boy for the state.

Unfortunately that is not from a novel but from today's headlines.

As we pointed out a couple of issues back in this space, the Soviet Union is caught in its own Catch-22 in the Sakharov case. The father of their H-bomb and a hero of the state has in recent years turned human rights critic. The Communists, unable to bear his criticisms, banished him and his wife to isolated Gorky. This has, in turn, earned them further criticism from foreign media and rights' activists. Yet they cannot free him and let him criticize them even further. As we pointed out they are trapped.

But wait — there is a way out! Simply change his way of thinking. Or, in the popular parlance of Soviet double-talk, "re-educate" him. For decades the Soviets have been sending

EDITORIAL

certain enemies of the state to psychiatric wards to bend their minds around to the right way of thinking.

Therefore it is not surprising to see reports that the Soviet rulers are trying to grease their way out of their current embarrassment by injecting mind-altering drugs into Sakharov's considerable brain.

Since the Communist rulers do not believe man is a spiritual being but is an economic unit of the state, they are not constrained by laws of decency or other moral considerations. They are driven only by fear — the fear of free thought and speech that might spread to other citizens who might begin to question the whole equation of Communist rule.

The Soviets probably would have invaded Poland, killing thousands if necessary, to stop the spread of freedom as they did in Afghanistan, Czechoslovakia, and Hungary previously.

To such a regime, what is one little human mind?

We can only hope that the world outcry and pressure will be enough to force the Soviet mind-benders to cease before Sakharov is permanently deformed by his zoo-keepers.



Danger-field

The pro-life movement in the United States has a problem: The Rodney Dangerfield Syndrome. They don't get no respect. It's probably not a conscious conspiracy, but the secular media just ignore the pro-lifers for the most part. At the recent NOW convention on Miami Beach up to 300 pro-lifers picketed outside the Fontainebleau hotel while all the media came to cover the Walter Mondale appearance.

The media had all been notified in advance that there would be demonstrators. None of the major newspapers or "Big Three" TV stations even mentioned the demonstrators. (Only Channel 23 covered the pro-lifers) When some 70,000 pro-lifers massed in Washington one network gave equal time to seven — that's 7 — pro-abortion demonstrators.

There is apparently a blindness when it comes to granting the pro-life movement legitimacy. When contacted, the various local media gave *The Voice* various explanations as to why they did not cover the above pictured demonstration (Also depicted on page one). A Channel 7 "editor" who would not identify herself said they did not see any demonstrators before or after the Mondale appearance. In the above photo scores of the demonstrators are visible on either side of the Channel 7 TV truck in center photo and were there before and after Mondale.

At least Rodney gets to be seen on Channel 7's Johnny Carson show now and then.

Letters to the Editor

Congressmen should eye 'seamless garment' of life

To the Editor:

I want to make reference to two articles that appeared recently in *The Voice* that deeply troubled as well as challenged me. The first was in the form of a letter to the editor in the June 1 edition, written by Al Day, our Bread for the World Co-ordinator in Miami. I know of the great work that Mr. Day and the organization do — what better way to fulfill that command of Jesus and that corporal work of mercy—Feed the Hungry! Mr. Day in his letter stated that "Our congressmen here in Southeast Florida: Smith, Lehman, Pepper and Fascell have excellent voting records on Bread for the World supported hunger issues."

For that we commend these congressmen. But when we look at their voting records on the unborn—one would want to scream from the highest point in Southeast Florida. They have all voted solidly, and I mean solidly, pro-abortion.

Are these congressmen so schizophrenic that they vote to provide food for the poor as well as monies to kill the unborn and favor monies to be spent on live fetal experimentation? Are we schizophrenic or do we lack the unity that they reflect? The challenge is given to us all. Mr. Day did not mention the names of a few other of our congressional representatives, some I know to have an anti-abortion stand. Do these have an anti-Bread for the World stand?

The other article that caught my attention was printed in *The Voice* on June 29 and was a news item entitled "Rep Lehman rated 'perfect' by Network." Network is another fine organization concerned with very important issues of our time, namely social justice and peace. One couldn't help but to commend Rep. Lehman

for having these issues close to his heart and voting button. But once again if the Pro-Life movement were to rate Rep. Lehman on his voting record on the unborn—it could be rated in no other way except "miserably failed." From 1979 to 1983 in 16 key votes on the unborn Rep. Lehman voted pro-abortion 16 times.

The Bishops of New York State issued a statement recently entitled "Government Officials and the Support of Human Life". The following are a few quotes from that statement:

"In pursuing their careers public officials face a whole variety of issues which contain a moral component. Our first President laid down a sound principle when he said in his Farewell Address that morality and politics cannot be separated.

"Disarmament, capital punishment, crime and the treatment of those who commit it, the economy, the environment, the plight of the Third World, welfare, housing—so many of the issues with which our officials must grapple have crucial moral implications. They place pressing demands on the consciences of those in public life, for they all involve human dignity and human rights..."

"One of the most serious moral issues facing us today is that of legalized permissive abortion. It is charged with emotion. Hardly any other question has been so persistently and bitterly debated. While the debate has raged, fifteen million human lives have been taken in legalized abortion since the Supreme Court decisions of 1973. This is a tragedy of immense proportions. It has eaten away at the fundamental respect for human life which should be at the heart of the American conscience.

"How can we respect the lives of

the elderly, the handicapped and the poor, how can we draw back in horror from the prospect of nuclear destruction, while we continue to destroy human life before it emerges from the mother's womb? For those who would deny the humanity of that life there are some grave questions. They rivet our attention to the awesome reality of the issue.

"If the life is human immediately after birth, why is it not human immediately before? And if it is human in the latter stages before birth, why is it not human in the earlier stages? What happens at what moment along the path of development in the womb to change the life from that of a thing, of no special value, to that of a human being, unique in value and endowed with the same rights as any human being?"

"Every human life has the same

Mass to fight 'lies'

To the Editor:

As a Catholic, I am justifiably offended by the libelous campaign against our Holy Father, Pope John Paul II and the Catholic Church.

I want to make public my repulse to the slandering lies spread through leaflets and posters all over Dade County.

Consequently, I hereby beg the Archdiocese of Miami, through *The Voice*, to set aside a special date and hour for all the churches in Dade County to celebrate a Holy Mass of Reparation.

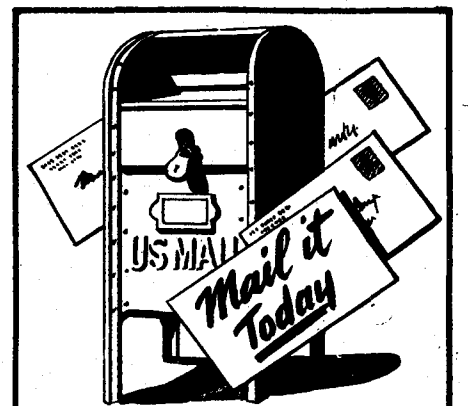
I wish also to express my thankfulness and appreciation to the American Jewish Committee for their denunciation of the defamatory campaign against the Catholic Church.

Martha Murray
Miami

value and the same rights, the most basic of which is to be allowed to live out the mortal destiny assigned to it by God. No earthly power may destroy it when it is totally innocent, its only 'offense' being the plea to go on living, without shaking the foundations of morality and placing all human life in jeopardy. No government may rightly withhold from it the protection which it owes to all. We fail to see how office holders can escape their responsibility in this grave matter."

The above statement by those Bishops addresses those questions and challenges we now face. May God give us the grace to join forces in our great concern for all life, born and unborn, in a "seamless garment," as Cardinal Bernardin has called it. I too invite your inquires.

Fr. Daniel I. Kuba
Respect Life Director
Archdiocese of Miami



The Voice Welcomes letters to the editor. A letters must be signed. Write to: Letters to The Editor, *The Voice*, P.O. Box 38-1059, Miami, FL 33238-1059.

Panama's peacemaker

When 6'5" Marcos McGrath left his Panama home and entered Notre Dame University during the 1940's, I am not sure what he had in mind for the future.

His size might have given others the impression that this freshman from Central America had been recruited for a major sport and would subsequently become a professional athlete. Because he spoke Spanish as fluently as English, some may have judged that a future diplomat had walked upon the South Bend campus. The family business background could have led to a conclusion that Mark McGrath was here in the States simply to gain an education in economics, then return home and carry on his parent's enterprise.

None of this materialized. Instead, the Notre Dame graduate joined the Congregation of Holy Cross and ultimately was ordained to the priesthood.

THE NOW Father McGrath asked to work with Spanish speaking people outside the United States and since the Holy Cross community did not have missions in Panama, they sent him instead of their university in South America.

After about a decade in this academic world, the Holy Father appointed him an auxiliary bishop in Panama. Eventually he reached his present position as archbishop of Panama City in the now young republic of Panama.

At Notre Dame thirty years earlier Mark McGrath may or may not have had the priesthood in the vision of his future. However, even if this was viewed as a possible vocation, he surely did not foresee himself as an archbishop in his native country, as a leader among the bishops of Central America during turbulent times and as a powerful

BY FR. JOSEPH
M. CHAMPLIN



instrument of reconciliation at a crisis election moment in Panama.

On May 6, for the first time since 1968, the people of Panama participated in a direct presidential election. Voters turned out remarkably large numbers and the race among many candidates ended up as a close contact between government backed Arditto-Barletta and opposition leader Arnulfo Arias.

It was at this point that trouble developed, violence erupted, worries intensified and Archbishop McGrath intervened.

THE OPPOSITION PARTY charged that the government candidate had "stolen" the election through fraudulent means. This accusation stirred up a disturbance which left at least one person dead and 41 wounded. It also produced an uneasiness among citizens and a concern among leaders that when the results would be finally and officially announced, further riotous responses might develop.

Archbishop McGrath, encouraged by his priests, in the name of truth, justice and peace quietly conversed with various officials of the major parties. He recommended establishment of an impartial panel to monitor the tabulation of votes,

suggested this investigation of questioned ballots be covered by live television and urged both main candidates to agree to abide by the outcome without resorting to demonstrations.

On the weekend during which the counting and investigative process was still underway, the prelate composed a letter to be read at the Masses in churches of the archdiocese. Here are a few excerpts:

"The great civic moment which we all lived on Sunday, the 6th of May, was darkened on the following day by acts of violence which we all lament; and which have brought on during the week a threatening follow up of more tensions and more violence. We believe that the responsibility for these acts should be established: of those who committed them, and perhaps even more, of those who had encouraged them."

"WE APPEAL to all those responsible to take the necessary means to guarantee and make as evident as possible the objectivity of the tallies, without unnecessary delays, but not sparing anything which would help the people to see the results clearly."

"We appeal to the people at large to conserve an atmosphere of calm and patient waiting, since this is an absolute necessity in order to achieve with objectivity and clarity the count of the votes. And when the results are duly examined and announced to have an attitude of respectful acceptance."

The results were announced several days later. While threats of violence or demonstrations persisted, when I left Panama on Friday of that week, no serious outbreaks fortunately occurred.

The Notre Dame graduate's private and public interventions must have had some impact.

The responsibility of authority

There's need for some common sense thinking and straight forward talking in the Church in the United States today.

What makes this evident is the aggressively confrontational response of a part of the Catholic community to the decision of Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, to ask that the imprimaturs of two Paulist books be withdrawn because the books did not correctly present the teaching of the Church.

Some angry things have been said by the critics of that action. Even the Catholic Press Association, where you would expect balanced thinking, has rushed to open criticism. No good can come to the Church by an angry response to the critics, we need more understanding and not more division. This column seeks understanding of what was done and the full implications of criticism of it.

What Cardinal Ratzinger did, he did not do just as an exercise of the power of his office but in fulfillment of the responsibility of authority placed on him to preserve the fidelity of doctrine. What was involved was not, as Commonweal suggested, a sniffing out of heresies. It is much more fundamental than that. It is a requirement of honesty and truthfulness.

If a work purports to present the teachings of the Church, it must not lie. It cannot offer the opinions of the author on theological questions or even the opinions of respected theologians whose views have not been accepted as the official



BY
DALE FRANCIS

teaching of the Church. This is not because those views are heretical, they may be or they may not be, this is a formal distinction that has no place in this discussion. It is because a catechetical work must in honesty present what the Church teaches. It was the decision of the Congregation for the Doctrine of the Faith that Anthony Wilhelm's "Christ Among Us" did not do this in many important areas.

The Congregation was acting according to its proper function and responsibility within the Church. It is not possible to suggest, as some have tried, to suggest it was an action of curial functionaries unfamiliar with theology. Cardinal Ratzinger is one of the Church's most respected theologians.

Commonweal spoke of this as "Roman high-handedness" and this probably clarifies the point of disagreement. It would be this only if the con-

gregation for the Doctrine for the Faith did not have the right to make the judgment.

An argument made against the intervention of the Congregation was that the work had long before received an imprimatur. Some said this was humiliating for the archbishop who had given the imprimatur, the CPA said it damaged the credibility of U.S. bishops. The fact is that while Ordinaries grant imprimaturs, they almost never are involved in determining the authenticity of the material in the work. This is the responsibility of someone in the diocese assigned to be a censor. It does not demean those men to say that their decisions do not carry the weight of the Congregation.

There is a general agreement that Mr. Wilhelm's "Christ Among Us" has much in it that does reflect the teaching of the Church. The CPA thinks there should be due process, point by point discussion. But it is difficult to believe that Mr. Wilhelm and the Paulist Fathers did not know that much in that work does not reflect Catholic teaching — on Christ's knowledge of His own divinity, the meaning of original sin, especially on Christ in the Eucharist.

But the real issue here is whether the Congregation for the Doctrine of the faith has the right and responsibility to make decisions for the preservation of the fidelity of doctrine. Make no mistake, Cardinal Ratzinger made the decision with support of the Pope. Do we say there is an American Church that makes its own rules or do we still understand the Church in its universal sense?

Time capsules

By Frank Morgan



Strange epitaph

Neither William Shakespeare's father, mother, sister nor daughter could either read or write. His wife was eight years older than he and although a wealthy man when he died, he left only his second best bedstead to her.

His epitaph is a strange one -
Good friend for Jesus sake
forbear,

To dig the dust enclosed here;
Blest be the man who spares
these stones,
And curst be he who moves my
bones.

In 1772, Dr. Joseph Priestly made carbon dioxide by the action of acid on soda (sodium carbonate). He then placed the gas into water which he christened "soda water."

Before the end of the century, the taste of soda water was improved by

the addition of fruit flavors and the world's soft drink industry was begun.

Priestly, an Englishman, settled in America after the Revolutionary War, where he continued his experiments in basic research. At one time he was experimenting with a tree sap material which the French called by the unpronounceable name of "caoutchoue". By accident, he found that it erased pencil marks from his paper. So it seemed logical to him

that if the material rubbed off marks it should be and was renamed "rubber".

Lincoln once told a story in court about an old fisherman who had a hard time getting people to believe the sizes of the fish that he caught. So he got a scale and weighed every fish he caught in front of witnesses. One day a doctor borrowed his scale to weigh a new baby and the baby weighed 47 pounds.

Flunking kindergarten

Life is getting tougher, as kindergartners in a Minneapolis school district can testify.

Eleven percent of the tots, 340 in all, failed their first school experience. School officials are requiring the children to attend summer school before they can go on to first grade, it has been reported.

I think this news item says something about our approach to children and education.

Considering that life is full of failures, it is incredible to me that educators would place the burden of defeat on little children. Shouldn't they have at least one year of school



BY ANTOINETTE BOSCO

in which they aren't being judged in terms of how they measure up to somebody else's performance or to some preset standards?

What bothers me is the very idea of labeling such young children "failures." Didn't they pat their modeling clay fancy enough or use matching color schemes in their drawings?

My concern about labeling such young children goes back a long time to when oldest son, now 34, was in kindergarten. About midway through the year, his school held parent-teacher conferences. I went, proudly anticipating all the fine things I was going to hear about my firstborn.

That didn't happen.

I got the bad news that Paul was "socially retarded." When I asked precisely what that meant, the teacher told

me: Paul did all his projects too quickly and therefore wasn't making good peer relationships. Worst of all, the teacher continued, every time they had a dance and Paul was told to join in, he said, "No, thank you." He still doesn't dance; it's not his preference.

But that mark of being "socially retarded" was carried on his school records a long time. And it was an unfair burden for a child to carry in his early years of school.

Fortunately they didn't flunk kindergartners in that school or Paul would have had to replay the classroom which had bored him the first time around.

Labeling children raises another problem for me. Too often adults really don't see children as full human persons, with great individual differences and sensitivity about the way they are judged. Children realize at a very early age whether they are considered good, naughty, pretty, strong, thin, fat, smart — a success or failure. These judgments are all too often internalized to become the self-images they carry into adulthood.

As for educators, I sometimes think they have to be reminded that school systems do more than cram in information. Education isn't simply a matter of testing how information is being recycled through children. It involves seeing the potential in each child and stimulating this largely untapped treasure so that each child may become what he or she is capable of becoming.

When I read about the Minneapolis kindergartners, I thought at first that it must be a joke. Then I quickly realized that if this made the wires of that national news syndicates, it must be true and it must be news. And that's the only thought that gave me consolation.

Let's hope a school system that flunks 5-year-olds remains news — that it gets attention only because it is unique, bizarre or simply bad news. It could be tragic if such a development became commonplace, with other school districts following the example.

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Marrying in haste

Q. Is it right to run off with the person you love even though your parents object to your getting married? (Kansas)

A. This high school senior sounds impatient and very much in a hurry. Hence this may be a good time to recall a proverb from the past: "Marry in haste; repent at leisure."

The decision to marry should be based on much more than romantic feelings. Such feelings can be so strong that they blind one's mind to other, more important realities.

And all the realities of married life should be taken into account in making a lifetime commitment to another



BY TOM LENNON

person. The disregard of these realities may be one key reason why so many marriages today are ending tragically in divorce.

ONE HEARTENING development for young people, however, is the help the church is now giving them in preparing for a successful marriage. Some parishes require six months of soul-searching preparation for this important step.

The six-month wait is a far cry from "running off with the person you love." Impatience and the desire for instant pleasure must be brought under strict control.

Such self-control is a mark of maturity and marriage is only for the mature. It is not for those who give in easily to the impulses of romantic feelings.

There are other angles to consider. A young man and woman entering upon a lifetime commitment need all the help they can get.

GOD'S HELP is given to them in a special way when they utter their solemn vows publicly within the context of Mass in the presence of a Christian community.

In this way they celebrate the sacrament of matrimony with their loving relatives and friends. They will sense in a special way the importance of what they are doing and will remember Jesus' presence and help through all the long years ahead.

But if a couple simply runs off together, they will not experience the joy and the warmth of a Christian celebration of their marriage. To some extent, God will be left out.

And what of this high school senior's parents?

GOD ASKS us to honor our parents. One way to do so is to listen to their advice and objections on this important matter and to try to discuss them calmly, perhaps even considering a postponement of marriage for a time until objections have been resolved, if possible.

Many parents have earned wisdom based on their experience that is extremely valuable in helping the young avoid unhappiness and maybe years of bitterness.

Many parents understand that marriage in haste can lead one to repent, most sorrowfully, at leisure.

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

Open communications

Many Catholics were shocked when the Vatican's Congregation for the Doctrine of the Faith called for a halt to the distribution of certain books that had been previously approved by American Catholic bishops. I have not read the books in question, but one of them is "Christ Among Us," which has been in print since 1967, with more than 1.6 million copies in circulation. A whole generation of children was trained with it. The Vatican simply said the book was "unsuitable as a catechetical text" and would not be suitable even with substantial corrections.

About a month later, the Catholics Press Association of the U.S. and Canada held its annual convention in Chicago. A sizeable number of those attending wanted to issue an expression of protest. Others contended the only



BY FR. JOHN CATOIR

proper response would be respectful acquiescence. I was the chairman of the resolution session where it all came to a head. My role was to remain neutral, while giving all a chance to express their views.

A resolution was introduced and amended and re-amended over two consecutive days of discussions. Concern was expressed about: "... The damaging effect these actions have had on the credibility of the American bishops... the failure of Rome to recognize due process... the climate of uncertainty created by actions taken without (public) explanation... the injustice done to the publishers and authors."

There was deep hurt among the men and women who work hard every day to keep the professional standards of the Catholic press high. They do so out of a faith commitment that recognizes fully the responsibility we all share in preserving and teaching the unvarnished message of the Gospel. There is no argument with the Church's right to teach authentically. There is, however, a legitimate concern about tactics in achieving that goal.

Nevertheless, the Holy Father is right to be vigilant about preserving the integrity of the faith. There has been a gradual erosion of confidence among the faithful as to what actually is true doctrine. We do need clarity and strength from the magisterium, but clarity can only come from open communications.

The Gospel calls us all to charity and reconciliation. In that spirit, let us pray for one another and continue the dialogue in a spirit of mutual understanding.

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

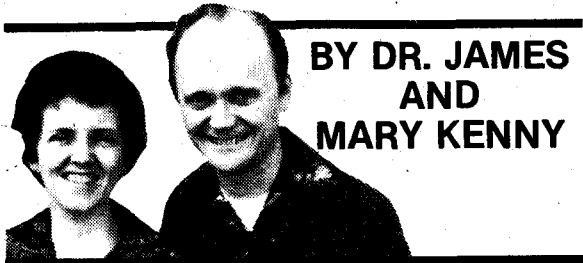


"NO, THE PARADISE I'M SPEAKING OF HERE IS NOT FORT LAUDERDALE, FLORIDA."

Dealing with parental rejection

NC News Service

Dear Mary: I am 39 years old, married and have no children. The problem seems to be my mother. Sixteen years ago I had a child out of wedlock which I gave up for adoption. Now that I am married, have a good life and many nice things, my mother puts me down. She tell me I had nothing at one time and on an on. She never sees any good in me, and I can't go around her often.



BY DR. JAMES
AND
MARY KENNY

She has a very comfortable living, but no personality. She's my parent and I hate to be rejected. My dad stays at his company nearly all the time.

My husband is well-educated and I heard mother telling my aunt, "I hate to admit it, but I think he is a smart man." Why wouldn't she want me to have someone good?" — Pennsylvania.

No parent alive can live up to her child's expect-

tation. As children and even as adults, we see our parents as larger than life. In a sense they always disappoint us because we set up ideals by which we measure them, and they are only human.

Your case, however, seems to be more than a parent who fails to live up to your ideal. You feel your mother's rejection keenly, even though you are an adult.

Why does your mother treat you this way? I don't know and neither do you. All of us seek approval and affirmation. Why does any human being put another down, and especially why do we put down those whom we profess to love?

Recognize that you can neither explain nor change your mother. It may surprise you to learn that you are not alone.

Rejection by a parent is not that unusual, and there are many people in their 30s and 40s still trying to win parental approval and love. Unfortunately, they rarely succeed. If parents have not shown approval and love by this time, they are unlikely to do so in the future.

Since you can neither explain nor change your mother, your task is to concentrate on yourself. Your first very difficult but realistic step is to quit expecting approval from your mother. At the same time, recognize that despite your mother's failure to approve, you are an OK person.

Write down everything that is good about yourself. Be honest about your good qualities. Keep this personal list to read over when you feel low. Recognize that God has given you many gifts and thank him for his blessings.

You might grow through this experience to become a more positive and affirming person yourself. Since you know firsthand that criticism and put-downs are devastating, you might avoid such behavior toward others.

Keep the lines open with your mother by remembering her birthday, communicating on holidays and showing other such conventional attention. You can sincerely wish her well without subjecting yourself to criticism and put-downs.

The behavior I am suggesting demands tremendous growth and maturity on your part. In effect, and you must forgive a very deep hurt and accept your mother as she is without allowing her to damage your life and your spirit. Your task is not easy, but as you strive to deal with this relationship you will become the kind of person you want to be, whether your mother recognizes it or not.

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

Youth talks back on MTV

Remember the column I wrote on banning MTV, the teenage video music program, in our home after I saw some sexually exploitive and sadistic material my son was watching? Well, I received a thoughtful letter from an Annette Colombini of Poulsbo, WA. who disagreed. Here is part of her letter: "I am a high school senior, a seventeen year-old Catholic. I do not do drugs, get good grades and I come from a very respected family.

"I love music, though. One way I enjoy my music is by watching MTV. I read your opinion regarding MTV in *The Progress* this week and can respect your views. There are some music videos that contain questionable themes. However, I am able, due to my strong moral upbringing, to see through these themes and recognize them. I think that most teenagers with average intelligence can do the same and reject the 'bad' themes as their consciences dictate.

"I think that if a person views a situation, whether it be MTV or anything else, looking for 'bad' things such as sexual sadism, violence, etc, that is precisely what they will find. But if a person views MTV or anything else merely as entertainment, that is also what they will find.

"When you forbade your child's watching of MTV, were you giving his intelligence or sense of responsibility a boost? Or were you saying, 'I do



BY
DOLORES
CURRAN

not think you are smart or responsible enough to tell what is good and bad, retain the good and reject the bad?" I am not sure. If I were in his shoes, I would feel as though you did not trust my judgment or your raising of me."

I wrote to Ms. Colombini asking her if she would ban anything from her children and if so, what and at what age. She replied, "I have thought about that question a lot and jotted down many notes that seem to say the same thing.

"I believe a child's environment dictates the kind of person he will be. If a child grows up in a loving, honest, Christian environment, it is my belief that he will be a loving, honest, Christian person and be able to handle all of life's experiences as such. I also believe, very strongly, that children learn from the example of their parents..."

This young lady impresses me as being the kind of offspring parents long for. But experience tells us that lots of kids from loving Christian homes are not able to handle life's experiences. I wish I could say that I could expose my children to any and all experiences and know that because they come from a warm loving Christian home they can survive these. But I am not sure.

Therefore, I feel the need to monitor influences. I don't accept that it means I don't trust my son. I do. He's a good kid with good principles. It means that I don't want sadistic sex and violence invading our home as a part of our family life or esthetic appreciation.

Annette is probably right. She can handle MTV and the violence, sadism and fallout that go along with it. But if we allow programs that accept masochism, sadism and violence — behaviors we do not value — as part of their entertainment value, is this not the example she was talking about?

What does it tell our children about our value system? That supporting trash is okay as long as it's part of entertainment and won't harm us? That's been the pornographers' stance for years. No, in spite of mature young people with good morals like Annette, I won't relent on MTV because I wouldn't allow those values into our home on two legs. Why should I on an electronic tube?

Family Night

Opening prayer

Dearest Father, how each of us is changing as we pass along on our life's journey. We hardly seem the same person we were five or ten years ago; our body changes, our mind changes and our spirit changes. Yet, Lord, each of us is essentially the same person and indeed every one of us is a mystery. Oh, Father, thank you for making us the wonder that we are and thank you for your presence with us yesterday, today and tomorrow. We love you, Father. Amen.

Activity time

Young Family

Life Line. *Materials:* paper, crayons, pencils. Each draw a line

across a sheet of paper to represent his life with the date of his birth on one end and today's date on the other. Choose four places along the life line that each one thinks he changed significantly. Mark them along the line with the date and why each was chosen. All share their life line with the family.

Middle Years Family

Future Telling. *Materials:* none. Take about a minute of silence to think about the future five years from now. Take turns pretending it's five years from now, and complete the statements:

1. I live . . .
2. I work or go to school at . . .
3. My favorite clothes outfit is . . .
4. I have traveled . . .

5. My faith situation is . . .

Adult Family

Scripture Time. *Materials:* Bible. Read together Ephesians 4:17-24 and 1 Peter 4:1-11. How do these readings apply to our family?

Snack

Pop some corn and take note of how it changes.

Entertainment

(Choose a very dark room.) One person closes his eyes and counts to 30. Others hide about the room, keep silent and freeze at the count of 30. The person who is "it" feels about the room, keeping eyes closed, until he touches all the people. The first

person touched is "it" for the next round. It's great fun!

Sharing

1. Each share a moment from the past week when he felt especially joyful.
2. Share a happy memory from 2 years ago.
3. Tell a fun story from 4 years ago, if you can remember.

Closing prayer

— Suggested Prayer: Dearest Father, thank you for our sharing this evening. Thank you for helping us discover the many ways we each change with time. Bless us this week, Father, and may we spend our time wisely. Amen.

Scriptural Insights

15th SUNDAY IN ORDINARY TIME (July 15, 1984)

Readings: Isaiah 55:10-11, Romans 8:18-23, Matthew 13:1-23

The Sower and the Seed

BACKGROUND:

The opening reading for next Sunday comes from the second part of the book of the prophet Isaiah (deutero-Isaiah). In the reading, the author reminded the



BY
FR.
JAMES
BLACK

Hebrew people of the power of the word of God. Not only would it be heard, but it would also be effective.

IN THE GOSPEL account from Matthew, the parable of the Sower and the Seed is presented. The idea behind the parable (which is even explained in the text) is that the

word of God was presented equally to all. Everyone had the opportunity to hear the word, but their responses would be quite different.

In the second reading, Paul's letter to Rome, we are shown the results of hearing the word of God—salvation. This happens when the word is both heard and acted upon.

REFLECTION:

For just a moment, let's consider what I perceive to be a genuine problem. Each of us knows that the word of God, described so powerfully in next Sunday's readings, is available in Scripture. It's there for the asking.

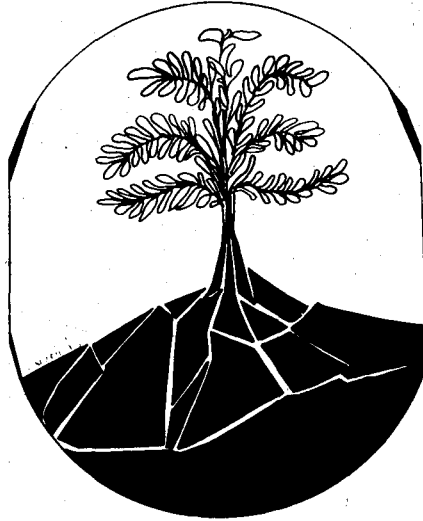
But do you read or hear the word of God? Have you ever made any concerted effort to study the Scriptures?

OF COURSE, YOU have a Bible. And I can tell you where it is

too: for most, it's on the coffee table or in the bookcase, gathering dust.

But is it a part of your life of faith? Is the word of God in your heart?

Much has happened in Scriptur-



al studies in the last twenty years. As a result, there are many adult education courses in your parish or diocese. There are numerous books on the Bible, and newspaper columns as well (such as this one). All are there to help you, but you have to make a further effort.

'Is the Word of God in your heart?'

While all these things are helpful, none is a substitute for reading the word of God in the Bible.

One final question occurs to me. How can we respond to the word of God, after all, if we don't know what it says?

Father Black welcomes your comments and letters, and will answer as many as possible. Send them to 2300 Elliston Place, Nashville, TN 37203.

The fate of miscarried babies

Q. Some friends recently lost a baby through a miscarriage. Naturally they are very upset. For one thing, as good Christians and Catholics, they wonder what happened to their child.

Some time ago, your column answered a mother and father in similar circumstances. I meant to save it, because it was helpful to my brother and his wife. Could you repeat some of that information? I



BY FR.
JOHN
DIETZEN

think our friends would appreciate it. (Ohio)

A. I can't repeat all of that column since some of it was personal for the people involved. But I'm happy the main ideas helped a number of parents.

First, you deserve much praise for your own interest and care. Most people have no conception of the pain parents bear when a baby dies like

this, before it is born. Without belittling the suffering in other circumstances, this pain is exceptionally heavy when it happens to a couple's first child.

The real question, of course, for Catholics and other Christian parents revolves around baptism. What happens to a child who dies without it? We must be careful of simplistic and overly literalistic answers that ignore important traditions of our faith.

Jesus said that baptism is the sacramental or "sign" way by which people enter into his community of faith. However that by itself does not tell the whole story.

Christians always have pondered the exact meaning of these biblical words since obviously many people die without baptism, indeed hundreds of millions die without ever hearing of God of Jesus as we know him through revelation.

If God loves all people, and if Jesus came for the salvation of all, which is certainly one of the major pieces of "good news" in the Gospels, how does he fulfill that intention?

Through the centuries theologians have offered numerous possible explanations, for adults as well as for unbaptized children. But one princi-

ple endures in all the church's theology: Considering God's clear, universal intention for the salvation of the human race, the gift of his redeeming love is offered in a genuine way to anyone who does not place a personal obstacle in its way.

"If Jesus came for the salvation of all, which is certainly one of the major pieces of 'Good News' in the Gospels, how does he fulfill that intention?"

This would apply to people such as your friends' child. How God might accomplish this he had not told us, and he has not told us many details of his plan of salvation.

My own opinion, in accord with with some theologians through the centuries, is that God sees the child of such parents as a Christian part of a Christian family. The Christian (and Catholic) identity of the mother and father is not plastered on their "natural" life like frosting on a cake. You, for example, are not some sort of neutral person with a veneer that we call Christian. Your very personality, so to speak, is Christian.

Thus, neither is that child something neutral to which some da this "veneer" called Christianity

might be added. Had the child been born, baptism would have signaled and brought about his participation in this visible church. But the grace of baptism does not come in one magical moment.

The church recognizes this in a practical way in its regulations for the funerals of catechumens and unbaptized infants.

A catechumen (one who is preparing to enter the Christian faith) is considered a member of the church and has full right to a Christian burial at Mass, even though a baptism ceremony has never been performed.

The same applies to children who die before their parents are able to have them baptized (Canon 1183).

Both of these policies illustrate the church's belief that the grace of baptism is working long before the pouring of the water.

Perhaps most important of all, we must remember that the Father's creation of us is itself, in the light of the incarnation, an act of the redeeming salvific will of God.

Certainly this much is true: God loves this child as much as he loves the parents. Jesus died for that child as much as for any of us. And their baby is in the Lord's loving and redeeming care.

I will pray for them — and, as you know from my mail, many readers of this column will also.

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Mrs. Hopkins vs. the pornographers

By Michael Gallagher

NEW YORK (NC) — A flood of pornography threatens to engulf our society and make a mockery of every safeguard set up by concerned parents to protect their children.

Yet the conventional wisdom with regard to any attempt to combat the problem is that it's a no-win situation. The pornographers have the clout. The law and the legal talent are on their side.

WELL, AS GEORGE Gershwin might put it: it ain't necessarily so.

Yvonne Hopkins of Plainfield, N.J., the mother of three boys, was once one of those who thought nothing could be done.

There were just two movie theaters in Plainfield: one served up Kung Fu epics and the other what she and her neighbors considered straight pornography. The latter had been running full-tilt and unhassled for a decade.

One day, however, Mrs. Hopkins began to wonder why she and her husband had to put up with things as they were. Why, on the rare occasions when there was a movie out suitable for their children, did they have to get in the car and travel to some other town to find a theater showing it?

'What's needed, everybody seems to agree, are informed and seriously concerned local communities willing to take the necessary action to induce reluctant prosecutors and legislators to take action...'

SHE TALKED TO HER neighbors and found some among them — not all, by any means, but enough — who felt as she did: ordinary, decent men and women whose patience had worn thin and who were willing to take action.

So they organized.

"The media loved us at first," she said at a recent conference on pornography in New York sponsored by Morality in Media, the Manhattan-based organization founded by Jesuit Father Morton Hill. "We were concerned citizens and it looked like we had no chance at all of winning."

But then Mrs. Hopkins and her associates got organized still better,

and the enthusiasm of the media began to cool, she said.

Paul J. McGeedy, general counsel to Morality in Media, came to Plainfield and helped frame an anti-obscenity ordinance to fit the local situation which went before the local council. Now the media became downright hostile, she said, and the American Civil Liberties Union entered the fray.

THE WINNER, DESPITE everything: Mrs. Hopkins and her neighbors. The ordinance passed and the pornographic movie house, after an undisturbed run of 10 years, abruptly closed down.

The pornography industry, which annually nets something in the neighborhood of \$8 billion a year and perhaps much more, is certainly no paper tiger. But, as the example of Mrs. Hopkins illustrates, it's far from invincible despite the pool of high-priced legal talent available to it and despite the zeal of misguided idealists.

This message came across loud and clear at Morality in Media's conference and also in testimony delivered the following day to the Communication Committee of the U.S. Catholic Conference by law enforcement spokesman and by Stephen H. Galebach, executive secretary of the White House Working Group on Pornography.

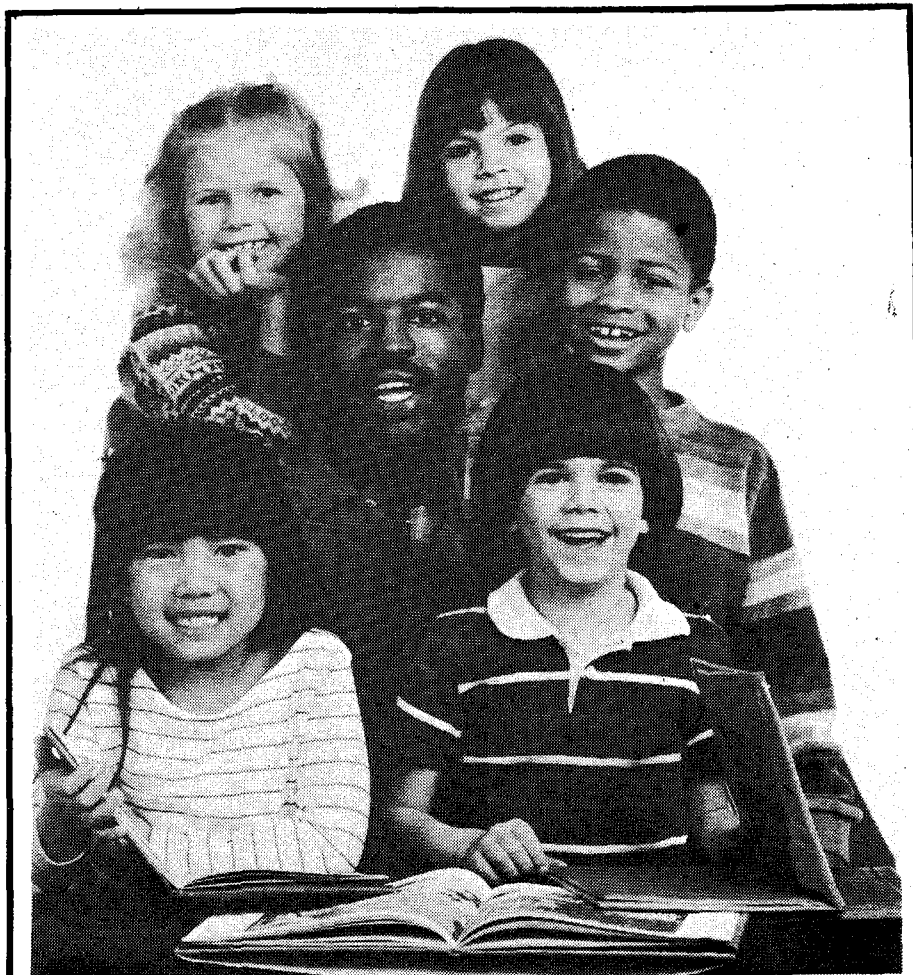
Galebach reported that the Justice Department had just completed a training session for federal prosecutors to enable them to take on pornography cases in a much more effective manner.

HE ALSO POINTED to the recently passed law on child pornography as a great measure to make the work of prosecutors easier in that especially vicious area, and to the soon-to-be appointed presidential commission to confront the pornography crisis.

The Supreme Court has in fact declare that obscenity has no protection under the first Amendment. The relevant laws to prosecute it are in many cases on the books already or, as in the Plainfield case, can be formulated to cover local abuses in such a way as to stand the constitutional test.

What's needed, everybody seems to agree, are informed and seriously concerned local communities willing to take the necessary action to induce reluctant prosecutors and legislators to take action, and to support wholeheartedly those who do.

Bishop R. Pierre DuMaine of San



RAINBOW OF SMILES — LeVar Burton (center) hosts the acclaimed 'Reading Rainbow,' a Monday through Friday television series that brings the magic of reading into the lives of young viewers. It returns for its second season premiere at 4:30 p.m., Monday, July 16 on PBS, Channel 2.

Jose, chairman of the USCC's Communication Committee who presided during the discussion of pornography and the low moral tone of the media as a whole, commended the administration for its professed intention of enforcing the laws on the books and "protecting individuals and communities against gratuitous assaults on their basic moral values and stan-

'The Supreme Court has in fact declared that obscenity has no protection under the First Amendment.'

dards."

BUT HE ALSO URGED consistency in the administration's approach, especially with regard to the ubiquitous electronic media, citing

the grave implications of progressive federal deregulation of radio and television. These, he said, are measures that favor the broadcasting industry over local communities.

"I find it ironic," Bishop DuMaine said, "that government and media leaders admit concern about the impact on children, families and communities of media treatment of tobacco, alcohol, violence, and racial and sexual equality, but do not show a commensurate concern with the social impact of sex in the media."

Complex and difficult as this issue is, there is far more hope for significant victories than most of us might have realized. In future columns, therefore, I intend to deal in detail with some specific aspects of the issue.

Gallagher is on the staff of the U.S. Catholic Conference Department of Communication.

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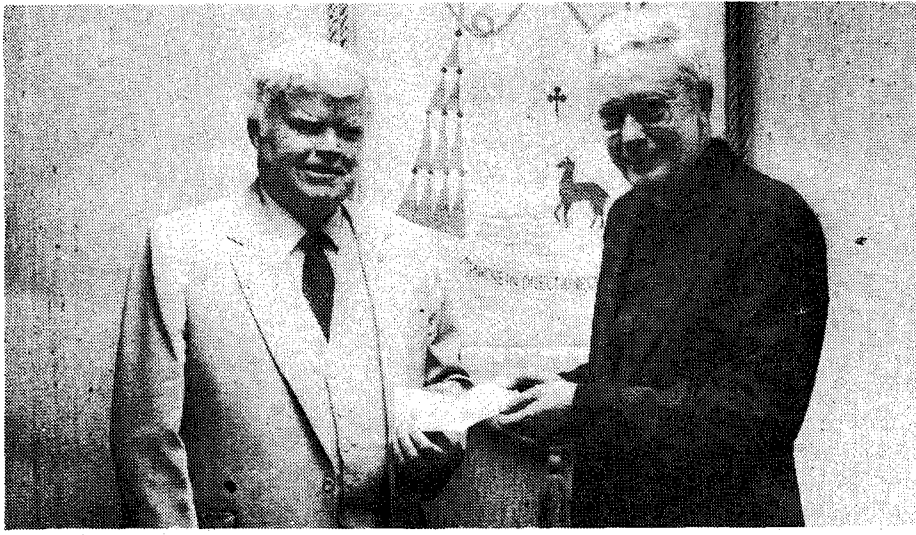
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HANDICAPPED GIFT. The Knights of Columbus recently gave a gift of \$2,500 to the archdiocese to be used by the handicapped ministry. Presenting the check to Archbishop McCarthy is former State Deputy Jack Brady.

Committee plans Prayer for Christian Unity Week

Members of a steering committee for a Week of Prayer for Christian Unity met recently to plan for activities during the week of prayer from Jan. 18th to Jan. 25th.

"Church Unity Week", as it was called, was first celebrated in 1908 following the efforts of an Episcopal priest, Fr. Paul Wattson, who championed the cause of Anglican and Roman Catholic unity.

In the 1930's the name of the observance was changed to the "Chair of Unity Octave" to emphasize the role of the papacy in any future union of Christian churches. Other Christians feeling that they could not parti-

cipate started their own observation of Christian Unity.

It was not until after the Second Vatican Council that a majority of Roman Catholics began joining with Protestants in a common observance of prayer for unity.

The steering committee has planned discussion groups, prayer meetings and bible study groups for this coming year's Prayer for Unity Week.

Anyone wishing to become involved in planning the activities can call Charles Eastman at 891-5286 or 685-8626.

Belen Prep to lead state student association

Belen Jesuit Prep School, a private Catholic school in Dade County, has been elected president of the Florida Association of Student Councils (FASC), a group representing 110 public and private high schools in the state.

Belen is the only Catholic school in the country holding such a position. The school was elected during the FASC annual convention, held in Plantation.

According to Armando Rodriguez, Belen's student council advisor, the strong support of Dade County public schools, especially Miami and Carol City High Schools, enabled Belen to win the presidency after two ballots.

Belen has sent representatives to

the FASC convention for the past 13 years. This year, the school also won an honorable mention at the convention for a Fundraising Workshop it presented.

Belen's student delegates this year were: Raul Cardona, student council president; Antonio Abella, vice-president; and Albert Fernandez, Alberto Arazoza, Jorge Perez, Robert Torricella, Luis Clemens and Xavier Briggs.

While thrilled by the victory, Rodriguez said, "it was really a time to remember that there are no losers in such a race, since we all wanted what is best for the students of Florida and only with the cooperation of all ... can we take significant steps into the future."

Miami native ordained priest

Miami native Donald E. Saunders, S.J., the son of Mr. and Mrs. Jack E. Saunders of Lake Wales, Fl., was ordained a Jesuit priest last Sunday at Spring Hill College in Mobile, Ala.

Father Saunders was raised in Miami, a member of St. Michael the Archangel Parish, and graduated

from Miami Senior High School in 1970. He attended Spring Hill College, graduating in 1974, and then taught at Immaculate Conception School, Hialeah, before entering the New Orleans Province of the Society of Jesus (Jesuits) in 1975. Fr. Saunders will teach at Spring Hill College.

Respect Life for Elderly marks 1st year

The Ss. Joachim and Anne Center will mark the first anniversary of its founding with a Mass July 26 at 7 p.m. on the grounds of the Respect Life Office, 18340 NW 12 Ave. in Miami.

Fr. Daniel Kubala will celebrate the liturgy, on the feastday of St. Anne

and St. Joachim, grandparents of Jesus and patron saints of the center, which was established to remind the community that "respect life" includes the elderly.

All are invited to share in the celebration. Refreshments will be served afterward.

Remember them in your prayers

The following is a list of priests who died in the month of July:

Rev. Henry J. Chavez, July 5, 1976.

Msgr. Romuald E. Philbin, July 14, 1978.

Archbishop Coleman F. Carroll, July 26, 1977.

Rev. Hector Gonzalez Garcia-Robes, July 28, 1968.

Msgr. Joseph H. De Vaney, July 30, 1966.

Sisters seek funds for motherhouse renovation

The Sisters of St. Joseph of St. Augustine, who for many years have ministered to Catholics throughout Florida, have begun a major fund-raising campaign to pay for the rebuilding and renovation of the order's historic motherhouse complex in St. Augustine.

The goal of the campaign is to raise \$2,430,000. The renovation will take place in four phases. The first phase, costing \$230,000, was the demolition of St. Joseph's Academy and the remodeling of a porch and outdoor stairway.

During the current second phase, the main building is being renovated at a cost of \$940,000. Scheduled for completion in 1985, the motherhouse will then include administrative offices, meeting rooms, kitchen facilities and housing for the sisters.

The building of a new chapel, renovation of the Villa Flora Formation House for postulants and novices, and the rebuilding of Lourdes Hall, a home for ill and retired sisters, will complete the renovation program. These last two phases are expected to cost about \$1,260,000.

Sister Mary Emmanuel O'Keefe, assistant superior general, has been

named Fund Development Director for the campaign. The Martin J. Moran Company has been retained to help the sisters in developing and implementing a long-range development program.

Receptions are now being held throughout the state to explain the need for funds and encourage the participation of people throughout Florida. The receptions will continue throughout the year.

"At this juncture in their history, the sisters are confronted with their own need," said Sr. Mary Christine Zimorski, superior general, recalling that Sisters of St. Josephine long have served the people of every diocese in Florida through their ministry as "teachers, nurses, administrators, specialists in communications, architecture and the arts."

"The Sisters are determined to renew and rebuild their historic Motherhouse as a sign of their commitment to serve present and future generations of Florida," Sr. Zimorski added.

For information, call 904-824-9100 or 904-829-2621 or write: Building Campaign Fund, Sisters of St. Joseph, P.O. Box 3506, St. Augustine, FL 32085-3506.

CAPS bring music ministry to Miami area

The CAPS, a family of 6 musicians from Desert Hot Springs, California, bring their spiritual music ministry to the Miami area for a 14-day concert tour that includes a three-day retreat at the Cenacle Retreat House in Lantana. The CAPS' summer tour has in-

cluded appearances in Ohio, Pennsylvania, and New Jersey — a total of more than 25 appearances.

The CAPS convey a message of hope to those suffering from separation and divorce through their music and actual experiences. The family has faced the problems associated with separation, divorce, drugs, and alcohol. The CAPS tell of the alienation from one another and of the family's involvement in drugs and alcohol, of the reunification of the family through individual spiritual experiences, and of the reconciliation and healing of family relationships.

The CAPS formed their music ministry in 1980 and have performed in churches across the United States. They have recorded several albums — "Arnold and Jackie Capitanelli: Their Testimony and Songs," "A Night of God's Love," and through North American Liturgy Resources, "Savior." In addition, Arnie Capitanelli, Jr., has recorded a youth album entitled "The First Step Is The Hardest."

Contact the nearest diocesan office for more information of the CAPS summer tour.

It's a Date

The Widow and Widower's Club of Broward County will have a social gathering on July 15th from 2 p.m. to 5 p.m. every 1st and 3rd Sunday at the Wilton Manors Recreation Hall at 509 N.E. 22nd Drive in Wilton Manors. For information call 735-8363 or 564-1180.

St. Charles Borromeo Catholic Church will be open all day and evening for a visit to Our Lady. The 5 p.m. Vigil Mass will be followed by a candlelight procession.

Miami Right to Life Meeting, Thursday, July 19 at 8 PM. Sandi Roberts, of the Council of Catholic Women, Topic: Sex Education in the Public Schools. Location: Grace Lutheran Church, 254 Curtiss Parkway, Miami Springs.

Sr. Mary Ignatia

ADRIAN, MICH. — A Funeral Mass was celebrated at the Dominican Motherhouse here last Monday for Sister Mary Ignatia, O.P. who died June 22 at the age of 72.

A native of Joliet, Ill. who had been a Religious for 45 years, Sister Ignatia had been librarian at Miami's Barry University from 1962 to 1970.

Burial was in the congregation's cemetery.

Seeking prayer petitions

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

Fr. La Cerra's brother

FORT LAUDERDALE — A Mass of Christian Burial was concelebrated on July 5 at St. John the Baptist Church for George LaCerra, who died suddenly following a heart attack on July 2.

Father Gerard LeCarra, V.G., Chancellor of the Archdiocese, was the principal celebrant of the Mass of his brother. Concelebrating with him were priests of the Archdiocese.

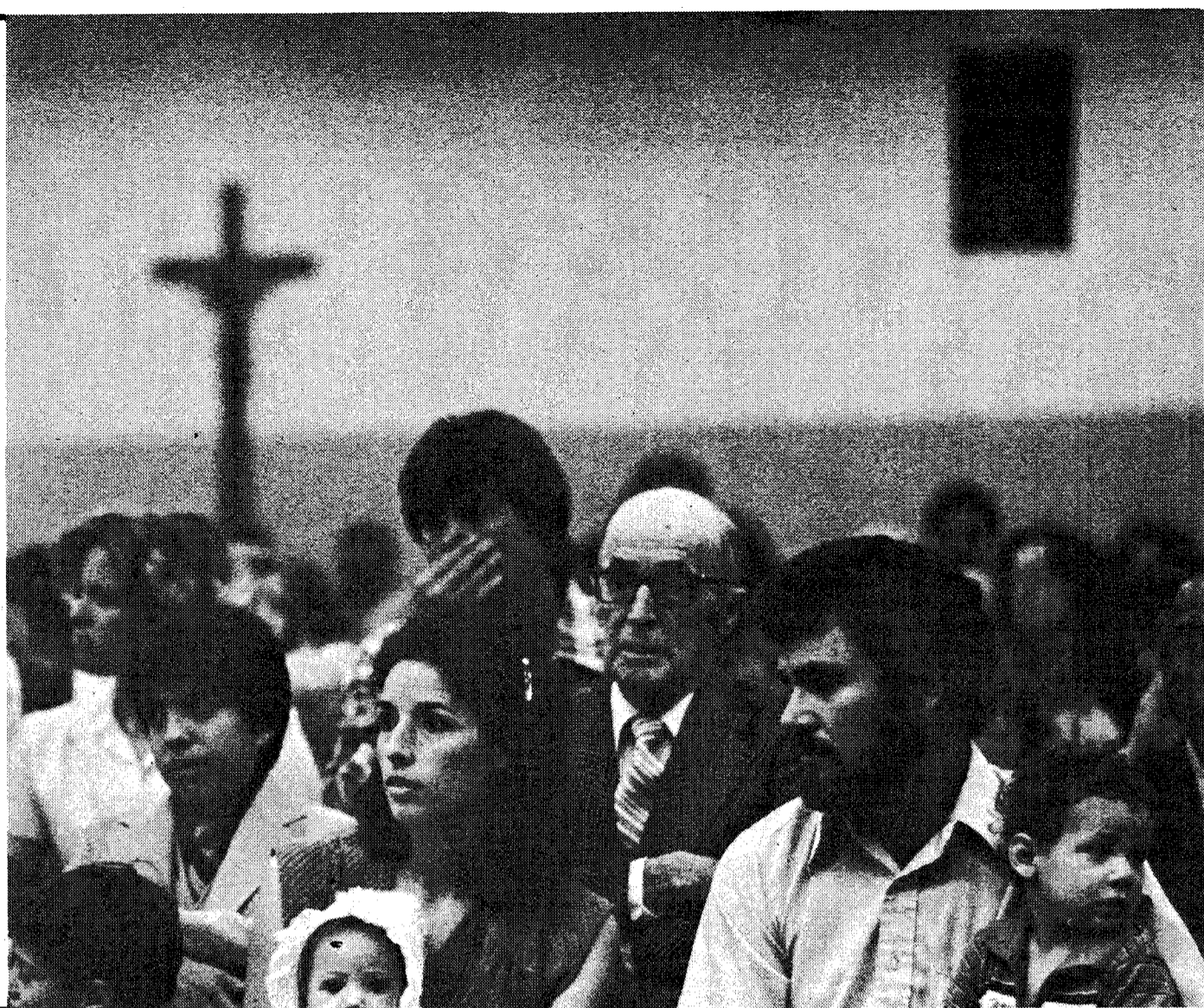
Archbishop Edward A. McCarthy presided at the Mass and gave the final blessing.

A resident of Fort Lauderdale for 44 years, Mr. LaCerra was a land surveyor and an active parishioner at St. John the Baptist parish.

He is survived by his wife, Stephanie; five sons: Richard, Michael, Douglas, Gregory and Timothy; another brother, Donald, all of Fort Lauderdale; and a sister, Mrs. Arlene Gallie, Tampa.

Burial was in Our Lady Queen of Heaven Cemetery under the direction of Kraeer Funeral Home.

Families resemble the Church in many ways: The sense of identity among members, a common pride in the history and traditions which have evolved over the years and each member's fulfillment of a specific role. (NC photo)



Like family, like Church

Notes on spirit-filled institutions

By Joe Michael Feist
NC News Service

Christmas Day usually dawns bright and sunny in West Texas. At least that's how I remember it. And I remember well the annual rituals of that day.

After sleeping a little later than usual — midnight Mass being at midnight and all — the whole family would pile into the car for the short drive across the Colorado River to my grandparents' house. There, cousins, aunts, uncles — people of all shapes and sizes —

this regard, not the least of which is the high esteem they reserve for history and tradition.

A PRIDE in family accomplishments is never more evident than at reunions. It is a time for older generations to marvel at how advanced and skilled the youngsters are. It is a time for children to be exposed to "how it used to be" and "when I was a child" stories.

I find a certain comfort in the customs of my family. Only from vibrant people, I like to think, could such traditions spring. And only by

identify ourselves in terms of a common name and a common heritage.

And a Spirit, to be sure, is the constant guide of the church as in-

'A certain tension in an institution is not at all unusual. This does not mean fighting or hostility. It does mean the normal strains of growth and interaction.'

Around my grandparents' table on Christmas Day are family members, or perhaps someone about to join the family through marriage.

stitution and the church as a people of God.

And while we share a sense of belonging in this family, we all have different roles. My grandfather always sits in a place of honor. My grandmother always is the last to sit down. Older children help take care of the babies.

ALL INSTITUTIONS must cope with change, new needs and new situations. In its infancy, the church had to develop a system of government, plan liturgical celebrations, clarify teachings. Vatican Council II is proof that a similar process of coping continues today.

It is the same with a family. At our Christmas dinners, the children of 30 years ago have taken on new roles as adults. Grandchildren have given way to great-grandchildren. Some members have died.

A certain tension in an institution is not at all unusual, either. This does not mean fighting or hostility. It does mean the normal strains of growth and interaction.

Families are constantly searching for a proper balance between the needs of individual members and the whole unit. Always the goal is to promote everyone's growth. And so it is with the church.

There is one further element abundantly clear in the institution of the family: an ever-present spirit. That hard-to-define spirit draws together individuals.

Know Your Faith



would eat, talk, eat, compare gifts and eat. The menu never varied: turkey and dressing, sausage and my grandmother's poppy-seed kolaches, the sweet Czech pastries that make the dinner complete.

That tradition still continues, so much so that neither I nor my children have ever done anything else on Christmas Day.

Such customs endure, I think, because they are in a sense "institutionalized."

Though we might not always think of it this way the family is a type of institution. So is the church.

There are many similarities between the church and the family in

knowing and appreciating our past can we know how far we've come and how far we can go.

The church, too, takes great care in tracing its origins. Much attention is paid to tradition, which is told and retold as a rich and treasured chronicle.

And there are other similarities between the family and the church. One is the sense of identity inherent in each. Who the church's people are and what the church is can readily be identified. Much like a family, too, the church's members fulfill differing roles.

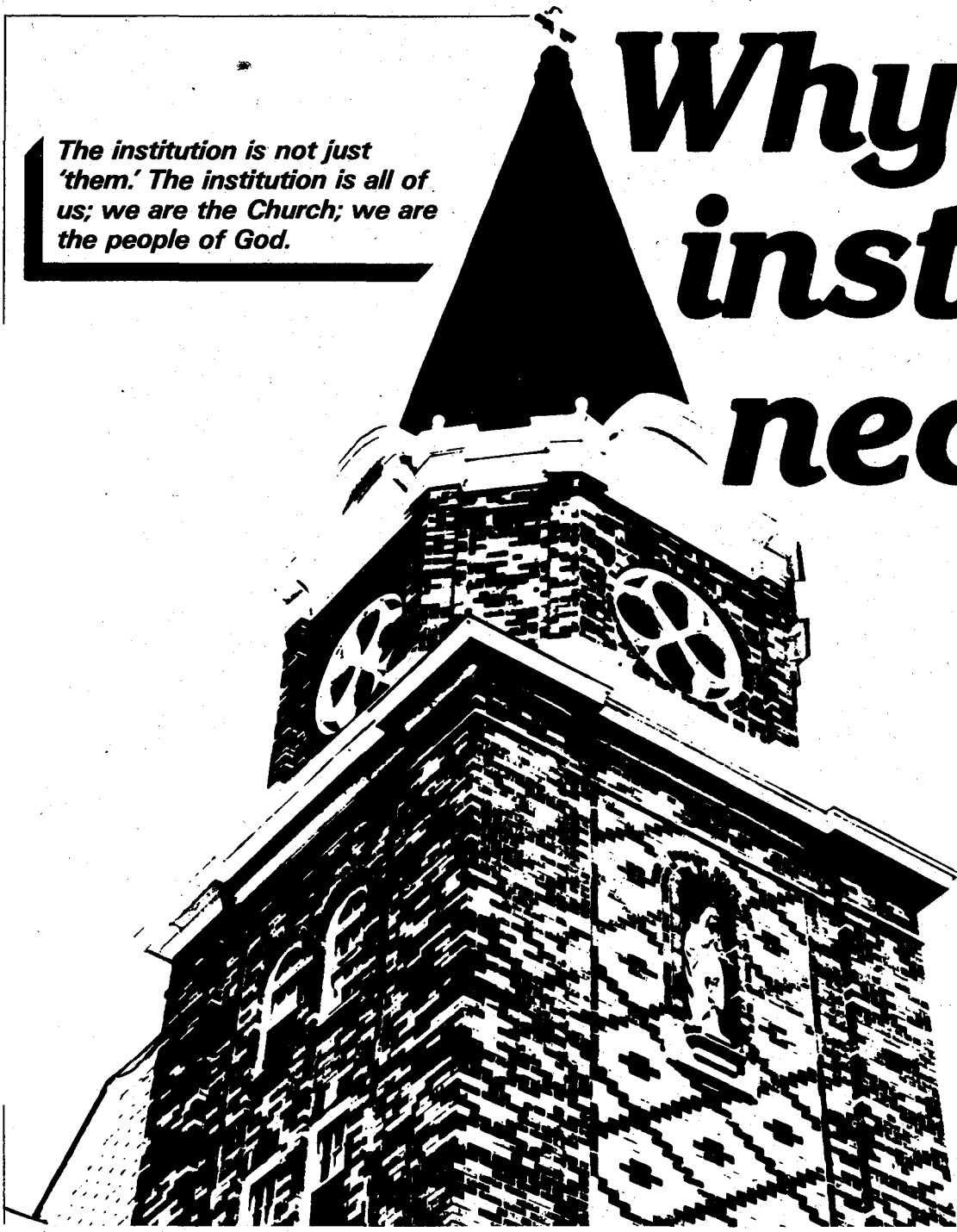
During our family gatherings, we

The
blood
we
share

GOD in the Human Situation

Why is the institution necessary?

The institution is not just 'them.' The institution is all of us; we are the Church; we are the people of God.



Growth in membership forced the Christian community to put in place a structure, the rules and organization which enable it to continue its work for 2,000 years. At different periods in its history, the Church has stressed different features of its institutional face. (NC photo)

By Father Robert Sherry
NC News Service

According to a popular image, the church in the first century after Christ lived in a golden age. The people of God lived in a land flowing with milk and honey, surviving on only peaches and cream.

With that image in the background, it is rumored that:

- If Jesus returned to earth today, he would not recognize the 20th century institutional church.

- Jesus would reserve a special woe for diocesan office buildings, a code of 1,752 canon laws, fund drives, and certain other organizational activities.

According to this pattern of thought, Jesus randomly selected 12 associates, selected one to be in charge and sent them on their way, two by two. But they increased and multiplied and multiplied until today we have five layers of management governing 800 million members spread over every continent.

What would Jesus do with such an organization? Would he hire a consultant and conduct priority studies? Or would he just start over?

What's a Messiah to do?

SOMEBODY ONCE said: They govern best who govern least. But someone else said: They govern best who govern best.

When two people first fall in love, they glow just by looking at each other. Later, some routine sets in. With children running about, the parents enact house rules. Structures are set in place to retain some semblance of order and harmony.

As the children mature, they assume personal responsibility, laws are relaxed and life returns to a more leisurely pace.

I do not mean to imply that the church is a parent-figure. Instead, I am suggesting that, like the family, the church experiences different needs at different times.

During periods of transition, certain features of the institution may be stressed heavily. During the Reformation, many thought the prudent position for the church to take was a defensive one with regard to the institution.

But as an old saying goes, when you are waist deep in alligators, it's easy to forget your assignment was to drain the swamp. Similarly, at times when heavy stress is placed on the church's external institutional features, it is easy to forget that the church is a communion among people blessed by faith and grace.

Still, the institutional sense of self-identity tends to be applauded when we want to tell who we are and what our mission is.

BECAUSE GOD'S work is truly our own, the church may not have acted responsibly these 2,000 years without some form of institution, laws and clerics.

The institution is not just "them." The institution is all of us; we are the church; we are the people of God.

The question that confronts Christians today, both as community and as institution, is this: How can the best of both elements be preserved in our age without losing our heritage on the one hand or over-regulating ourselves on the other?

As we mature as a family, grow in personal responsibilities and establish trusting relationships, we will, as people, fall short of perfection.

By Father John Castelot
NC News Service

God once drew a motley crew of refugees to himself and formed them into a community. As the Old Testament account tells us, it was at Mt. Sinai that these refugees became a people peculiarly God's own.

It was then that Moses took blood "and sprinkled it on the people, saying, 'This is the blood of the covenant which the Lord has made with you in accordance with all these words of His'" (Exodus 24:8).

The people entered into an intimate relationship with God and with each other. They became a community.

And at the Last Supper Jesus would take a cup and say: "This is my blood, the blood of the covenant, to be poured out on behalf of many" (Mark 14:23-24).

THE EARLY Christians considered the Eucharist a sacrificial meal that formed a people, a community.

This kind of thinking is basic to the church: It is a community of people called to live in loving union with God and with each other.

For St. Paul, the notion of community was very important. When the Christians in the Greek city of Corinth were splitting into groups on the basis of personal allegiance, he was devastated. Paul cried out: "Has Christ, then, been divided into parts?" (I Corinthians 1:13).

And, according to the structure of the Greek sentence, we should respond by answering, "Yes! By your factions and disputes you effectively have divided Christ."

Paul would identify the community with Christ — a Christ continuing in time and space. "The body is one and has many members, but all the members, many though they are, are the

body; and so it is with Christ" (I Corinthians 12:12).

ONCE AGAIN the Eucharist is seen as the sign of unity among Christians. "Is not the cup of blessing we bless a sharing in the blood of Christ? And is not the bread we break a sharing in the body of Christ? Because the loaf is one we, many though we are, are one body, for we partake of the one loaf" (I Corinthians 10:16-17).

In fact, when Paul reproved the Corinthian people because they abused the eucharistic meal, it was because they were turning it into an occasion for disunity. They were eating and drinking "without recognizing the body," the community (I Corinthians 11:29). By their callous disregard of each other they were profaning Christ's body.

Of course, the evangelists and Paul were only reflecting the mind of Jesus. He founded a community. Of course, a community without leadership, without a visible principle of unity, can soon dissolve into chaos. So Jesus provided for leadership in the person of Peter.

TO JUDGE from the letters of Paul, the structures of the early Christian communities were relatively simple. In the course of time, however, Christian communities grew in size and practical problems of administration increased. More complex and controlled structures evolved.

In the worldwide church of today, organization is essential. But, this should not face us with a choice: organization or community. The two can co-exist comfortably, as long as we remember what enlivens the organization:

The church is a community of Christ's disciples, bound together by a common faith and love.

Without these, the necessary structures become a hollow shell. The New Testament brings this point home loud and clear.

Special kids shoot for the moon

By Joseph F. McKenna
 CLEVELAND (NC) — On Saturdays at St. Joseph School for the Exceptional Child in Cleveland, the gym is filled with laughter and shouting as mentally retarded students play basketball, running down

'I like getting involved with other people...and if I can help then I'm more than happy to.'

Chris Malnick, junior

the court encouraged by their coaches.

A TYPICAL SESSION of the atypical "special ed" program finds the youngsters dribbling basketballs and practicing their shooting and running skills with their volunteer student coaches from Cleveland Central Catholic High School.

Now in its first full year, the program has had as much impact on the coaches as on the novice cagers from three Catholic schools.

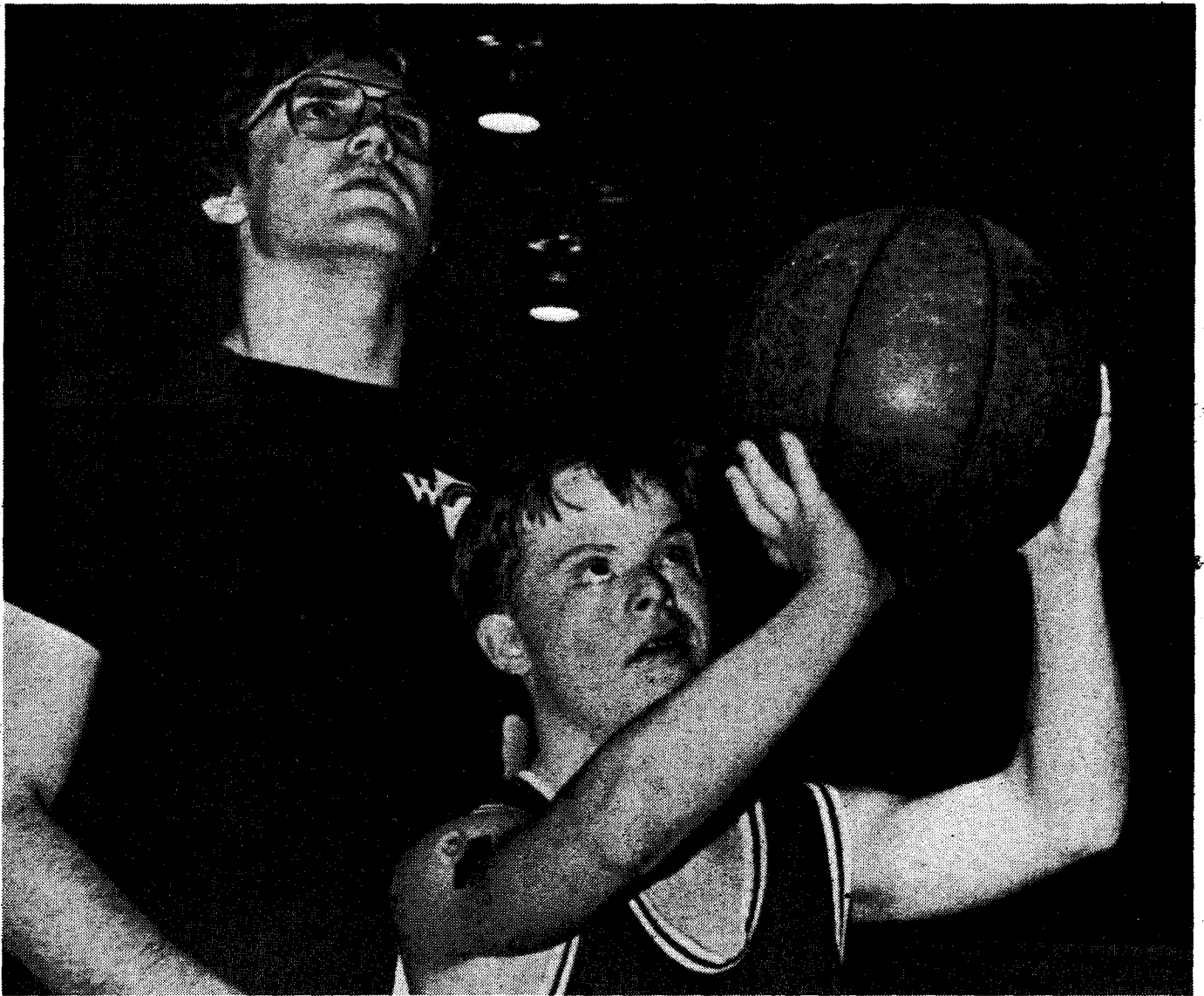
The coaches "have been introduced into the service area, and I hope they take their experiences into life," said Mark Weidus, the teacher and coach at Central who coordinates the weekend sports program.

ABOUT 40 WOULD-BE basketball players, ages 8 to 18, have been learning the basic skills from Weidus and his two-dozen volunteer coaches.

Weidus said he was extremely pleased with the students' response to coaching. After announcements were made in theology classes, he said, 75 students stepped forward to help.

He now has a coaching staff with "fantastic skills" and a real sense of concern for others, he said.

The youngsters gather for calisthenics and then are divided into



Alan Herbst, a Cleveland Central Catholic High school senior, gives some shooting tips to Mike Mowry at one of the basketball sessions offered every Saturday at St. Joseph School for the Exceptional Child in Cleveland. About 20 retarded students, ages 8 to 18, from three Catholic schools enjoy the benefits of the program (NC photo by Joseph F. McKenna.)

groups according to their abilities. To the delight of everyone, the best players conclude the session with a real game.

"We tell parents that one of our purposes is to have kids accept a little more discipline," said Weidus, an assistant football coach at Central. "And I don't think we've had anybody leave."

In fact, he said, the program receives a great deal of support from parents and the diocesan Apostolate for the Mentally Retarded.

The program benefits the coaches too.

"I LIKE GETTING involved with other people," said Chris Malinak, a junior at Central. "And if I can

help, then I'm more than happy to."

Eric Bryson, also a junior, said he is pleased when a player responds to instructions, noting that he likes to help youngsters "who don't have the advantages I do."

"They try so hard," said Andrea Martemus, a senior who has tutored special education students at Central. "That's what I like."

Walking away from television

By Hilda Young
 NC News Service

I have been somewhat defensive about the reports of children in families watching too much television. Our family has been, I thought, aware of the drug called television and has tried in reasonable ways to watch our use — or abuse.

However, some things worry me. Not the least of which is our 5-year-old walking straight through the door after school to watch cartoons. And the fact that our family tells the days of the week by what's on prime time: Tuesday is "A-Team," Wednesday is "Fall Guy," etc.

AT THE PRODDING OF some friends and with no little effort, spouse and I tried an experiment recently. Instead of watching a half-hour of television after dinner we decided to take a half-hour family walk.

At first I thought it would be called "groan city."

Little Michael was the first to notice the fresh green blades of grass forcing themselves through cracks in the sidewalk and blisters in the pavement. It was like the beauty of nature sending out tiny green "hellos".

MARIE OBSERVED HOW

oldest son walks just like dad. We laughed.

I told how when I was 10 or 12 I was superstitious about stepping on a crack or "I'd break my mother's back," like the rhyme goes.

Joey pointed at the string of sparrows perched on a telephone line. We listened to them chatter, gossip. We wondered where they could all live in our big city. Johnny wanted to know which one of them made the decision to launch en masse and how they decided where to land next.

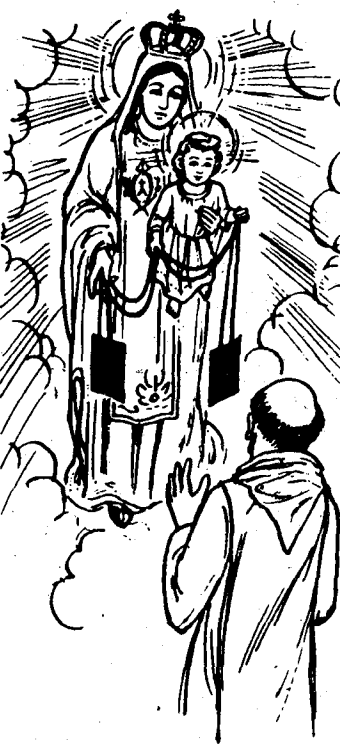
That made spouse think of how he used to hunt little birds with a BB gun when he was a boy. We all listened intrigued as he described how one day he finally hit and killed one. And how his excitement turned to sorrow and regret as he found the innocent and fragile creature and buried it in a shoe box.

WE DISCOVERED THE impressive design on manhole covers; talked about how long grandma might live; debated why fire hydrants look like they do; and decided, for some reason, to try a Saturday evening Mass for a change this weekend.

The half hour turned into an hour, and a lot more than that. "Magnum P.I.," eat your heart out.

the Saints ^{by Luke}

OUR LADY of Mt. CARMEL



THE FEAST OF OUR LADY OF MOUNT CARMEL, JULY 16, COMMEMORATES THE APPEARANCE OF MARY TO THE CARMELITE PRIOR GENERAL, ST. SIMON STOCK, IN 1251. OFFERING HIM A BROWN SCAPULAR, SHE REPORTEDLY SAID, "RECEIVE, MY BELOVED SON, THIS HABIT; WHOSEVER DIES CLOTHED IN THIS SHALL NOT SUFFER ETERNAL FIRE."

IN THE 17th CENTURY, BLESSED CLAUDE DE LA COLOMBIERE SAID OF THE PRACTICE OF WEARING THE SCAPULAR, "NO DEVOTION HAS BEEN CONFIRMED WITH MIRACLES MORE NUMEROUS AND AUTHENTIC."

MANY BELIEVE THAT THE WEARING OF THE SCAPULAR ASSURES THE WEARER THAT HE OR SHE WILL BE FREED FROM PURGATORY ON THE FIRST SATURDAY AFTER DEATH. THIS BELIEF ORIGINATED IN A VISION TO POPE JOHN XXII IN 1322, AND ALTHOUGH THE AUTHENTICITY OF THE PAPAL DOCUMENT DESCRIBING THIS VISION IS IN DOUBT, THE PREACHING OF THE BELIEF HAS BEEN SANCTIONED BY THE CHURCH.