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Population control meet opens

Vatican delegation opposes illicit means

MEXICO CITY — The International Conference on Population opened this week with a call on governments to stabilize world population and create a globe "free from the capricious inequalities of development and threats of environmental degradation."

The call was made by Rafael M. Salas, head of the United Nations Fund for Population Activities, who is also president of the conference. Some 1,500 delegates from about 150 countries attended the talks, scheduled to end Aug. 13.

The Vatican has sent a six-member delegation critical of international population policies which stress slowing population growth through birth control methods opposed by church teaching, such as contraception, sterilization and abortion.

Pope John Paul II reiterated that position in a June 7 private audience with Salas. He told the U.N. official that the church condemns "all those activities of governments or other public authorities which attempt to limit in any way the freedom of couples in deciding about children."

He also said that development strategies should be based on a "just worldwide socio-economic order." The pope said that governments and



The kids in summer day school at St. Francis Xavier in Miami put on a talent show, much of which centered around the theme of Michael Jackson, his dancing and his album, "Thriller." For more pictures, see Centerfold, page 13. (Voice photo by Prent Browning)

A 'Thriller' of a show

international agencies should not "make development assistance dependent upon the achievement of family planning goals."

The United States, in a pre-conference statement, stuck to its position that it would not permit the use of American funds for family planning programs which promote abortion

and involuntary sterilization.

Ambassador James Buckley, who heads the U.S. delegation, said that family planning programs which receive aid funds would be required to place the funds in "segregated accounts" which do not support abortion programs.

Buckley also said that the United

States "does not believe that we face a global (population) crisis."

He said the United States will continue to support "responsible" population programs, excluding sterilization and abortion. But he said the Reagan administration rejects the "Malthusian pessimism" of past

(Continued on page 7)

Blind priest lights way for others



'I went through a period of mourning, of loss... But I picked myself up and remembered I was not alone. The Lord would still be there, even in the darkness.'

Fr. William Grass, C.M.

By Betsy Kennedy
Voice Staff Writer

Meet Father William Grass, C.M. He is a friend who makes you feel that you could still hit a home run after you've struck out twice at the bottom of the ninth inning.

He is a man who laughs often and genuinely believes, "If you're happy you make others happy, so why go around with a sad face?"

He is a dedicated priest, who despite his own blindness, still lights the way for others.

It was two years ago when Fr. Grass lost his sight, quite suddenly due to diabetic retinopathy (a hemorrhaging in the eyeballs brought on by diabetes). For a while after the dark curtain fell, the usually jovial priest became despondent. His sight had failed just months after a serious heart

operation and he felt he had been "hit by a double whammy."

Ironically, the visual loss happened while he was at a movie. The diabetes had apparently won a cruel victory. But Fr. Grass still had another battle to fight — against self pity.

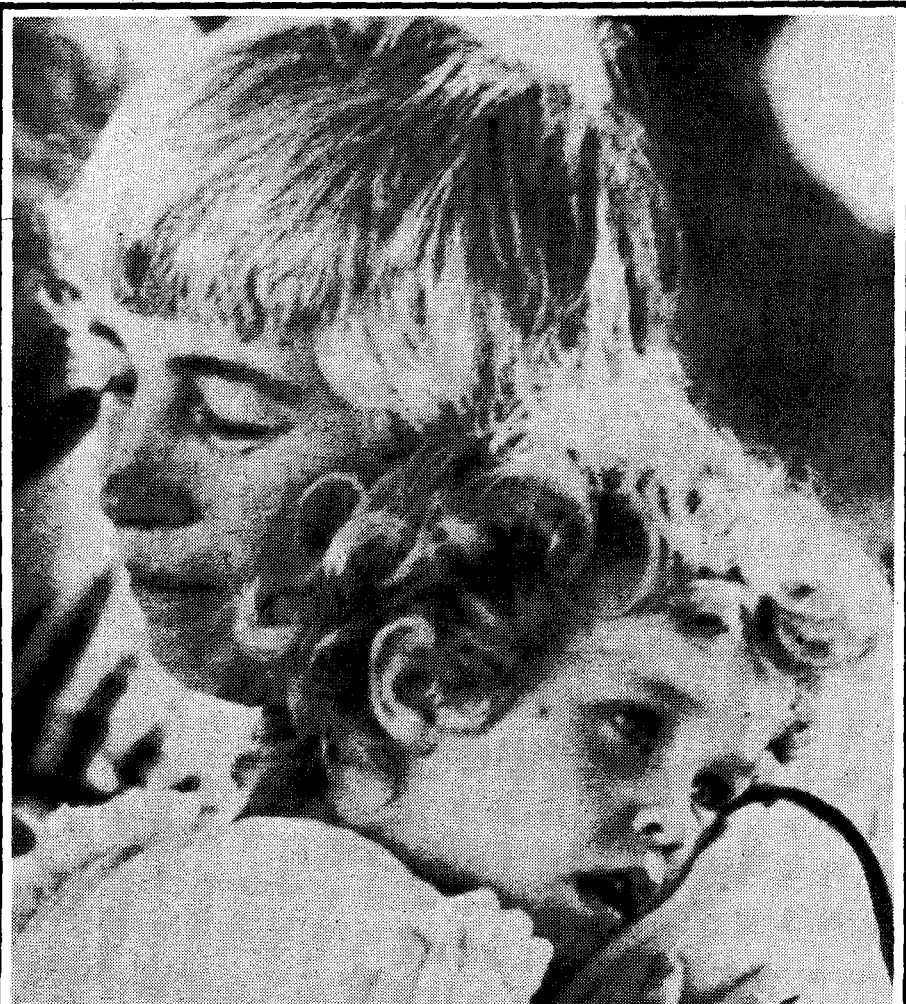
"I went through a period of mourning, of loss. Something of me had died. But I picked myself up and remembered I was not alone. The Lord would still be there even in the darkness."

He waited patiently "for the Lord to show me what direction my life would take."

Giving sunshine

He didn't wait long. Auxiliary Bishop Agustin Roman, whose mother suffers from the same

(Continued on page 12)



BRAVE HUG — Peace activist Elizabeth McAlister of Baltimore, hugs 3-year-old daughter Katie before entering federal court in Syracuse, N.Y. for sentencing. She had been found guilty of destruction of federal property at the Griffiss Air Force Base in Rome, N.Y. She and six other anti-nuclear protestors were sentenced to up to three years in federal prison. (NC photo from Wide World).

Bogus Jesus sex film sparks public outcry

By Cindy Liebhart
NC News Service

A false, 7-year-old rumor that a movie on the alleged sex life of Jesus is being produced has sparked a new public outcry in northwestern Ohio, including criticism of the Diocese of Toledo for failing to speak against the bogus film.

ACCORDING TO the diocese, more than 1,000 people recently petitioned Ohio Attorney General Anthony Celebrezze asking him to prevent the production of the purported movie.

Jim Richards, diocesan communications director, said he has received frequent inquiries in recent months from pastors and members of parishes, some of whom "are seeking information about the validity of a request for action" and some "complaining that the diocese has not launched a major campaign against the non-existent movie production."

He said the petitioners are "well-meaning persons with incorrect information."

A SPOKESMAN for Celebrezze said the attorney general's office is sending a letter to each individual who signed a petition explaining that there are no plans for such a movie.

The rumor stems from a 1978 article in a Chicago-area gossip magazine, *Modern People*, which reported that a film portraying Jesus as a homosexual was being planned in Denmark.

The film eventually was canceled, but the rumor has not met a similar fate.

Modern People began receiving thousands of letters a week and about 20 phone calls a day protesting what some believed to be the role of the magazine in the film's production.

At the same time, protests from church organizations and individuals nationwide began pouring into the office of the Illinois attorney general urging legal action against the filmmakers.

The rumor continues to circulate throughout the United States and other countries and shows no signs of going away soon, said Bill Schaub, information officer for the Illinois attorney general.

IN A TELEPHONE interview, Schaub said since last December his office has received more than 15,000 letters and 10 to 15 calls a week protesting the alleged movie. The letters have come from 41 states and 10 foreign countries.

"Like any chain letter, this thing is pretty tough to stop. There are too many Xerox machines," he said, adding that many of the letters are reproduced copies addressed to previous attorneys general.

Because of the volume of mail, Schaub's office will not spend state funds to respond individually to the letters and petitions.

EFFORTS TO SQUELCH the rumor, including news stories over national wire services, "have not been able to put a dent in it," he said. "I've even thought, somewhat whimsically, that the only way to stop this thing is to contact Dear Abby."

News at a Glance

Vatican pays \$240 million share of debts

VATICAN CITY (RNS) — The Vatican has paid almost a quarter-billion dollars to creditors of Italy's Banco Ambrosiano, which went defunct in an international scandal, Vatican sources acknowledged. The sources, confirming reports in the Italian press, said Vatican-appointment delegates paid \$240.9 million to a Banco Ambrosiano holding in Luxembourg, which will distribute it among 109 creditor institutions. The Vatican Bank, formally known as the Institute for Religious Works, or IOR, agreed May 25 to make a voluntary contribution of about \$250 million towards a general settlement with creditors of the Ambrosiano.

Lutheran Church endorses nuclear deterrence

The Lutheran Church in America, divided over the morality of nuclear deterrence, adopted a social statement on "Peace and Politics" at its biennial convention in Toronto. The top decision-making body of the 3-million-member church approved the statement by a vote of 557-62 shortly before its business sessions closed. An effort to amend the statement to say that "the strategy of nuclear deterrence cannot be embraced as one that adequately deters" failed by a vote of 319-354, after extended debate.

Former NCC leader begins new career

(RNS) Dr. A. James Armstrong, who last fall resigned his post as a United Methodist bishop and later surrendered his ministerial credentials, is beginning a new career in Washington, in which he says he will try to get interests often viewed as antagonistic — church groups and transnational corporations — talking to one another. Dr. Armstrong, who also resigned from the presidency of the National Council of Churches last November, told Religious News Service on June 6 that he has accepted positions with three Washington-based organizations whose aims are related. Dr. Armstrong said he had not yet made a decision about transferring his clergy credentials to another denomination.

State Catholic men's group opposes ERA

PROVIDENCE, R.I. (RNS) — The state's largest Roman Catholic men's fraternal organization, the Knights of Columbus, has put itself on record against passage of a state Equal Rights Amendment — unless language is added to prevent its being used as a basis for state-financed abortions. In a resolution approved unanimously by delegates at the group's recent state convention, the Knights called abortion "an abominable crime upon the most defenseless of the human family" and asserted that the ERA proposal most often favored by ERA proponents "embodies language reinforcing the concept of abortion-on-demand."

Argentine bishops probe disappearances

(UNDATED) (NC) — Three Argentine bishops joined other human rights activists in naming 896 military officers as being involved in thousands of disappearances during eight years of military rule in Argentina, said a U.S.-based rights organization. Bishop Jaime Francisco de Nevares of Nuequen, Miguel Esteban Hesayne of Viedma and Jorge Novak of Quilmes are members of the Permanent Assembly for Human Rights which joined five other groups in presenting the officers' names to Argentina's Senate, said Juan Mendez, director of the Washington office of Americas Watch Committee. The officers' list, the first such compilation, was published to prevent any of the officers named from being promoted, said a spokesman for the group.

N.Y. Governor and archbishop trade comments

(UNDATED) (NC) — New York Gov. Mario Cuomo and Archbishop John J. O'Connor of New York traded comments on the issue of religion and politics after Cuomo earlier had challenged the archbishop on the propriety of Catholics voting for candidates who favor abortion. Cuomo asserted at a dinner in Washington that religion and politics should be discussed but warned against those who "start taking private belief and begin to lay it on everyone." Archbishop O'Connor, clarifying an earlier statement, denied he ever told Catholics they could not vote for politicians backing legal abortion.

Pope praises Pope Paul VI

CASTELGANDOLFO, Italy (NC) — Pope John Paul II praised the late Pope Paul VI Aug. 5, describing him as a great teacher who had equal love for the church and for humanity. Speaking on the eve of the sixth anniversary of Pope Paul's death, Pope John Paul also noted that the date marked 30 years since the publication of Pope Paul's first encyclical, "Ecclesiam Suam" (His Church). On Aug. 6, the pope celebrated Mass in the parish church in Castelgandolfo for the late pontiff, who was 81 when he died at the summer residence in 1978. Attending the Mass were hundreds of area residents and several Curia officials who have served under both popes.

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Abp. Obando Bravo wants to protect the Catholic faith of his people

Bishop fights Nicaragua Marxism

WASHINGTON (NC) — Nicaraguan Archbishop Miguel Obando Bravo has organized a campaign to prevent his country from turning Marxist, and has received help from the chairman of W. R. Grace & Company, according to a report of a meeting between the archbishop and a company officer.

The archbishop has a "development plan" for the Managua archdiocese, the report said. The plan focuses on leadership training for local Catholics which emphasizes orthodox Catholicism and some community development-type skills, according to a May 9 memorandum addressed to J. Peter Grace.

Grace, a prominent Catholic, is chairman of the company and has close ties to the Reagan administration.

According to the memorandum, the archbishop regards his program as "the best organized opposition in Nicaragua to the present government's efforts to change the country into a Marxist-Leninist society."

The memo's author recommended "further contact" with the archbishop "for the purpose of developing an aid conduit."

Aid in the form of teaching materials and religious articles was subsequently provided by the Sarita Kenedy East Foundation, which is chaired by Grace, said a company spokesman.

The memorandum summarizes a conversation in New York between the archbishop and John J. Meehan, identified by a company spokesman as an administrative assistant. A copy of the document was obtained by NC News.

The company spokesman, Chris Tofalli, said that Meehan has "not taken attribution" for the memo, but "no one's denying that it's authentic."

The meeting was arranged by Mario Paredes, director of the Northeast Pastoral Center for Hispanics in New York.

Archbishop Obando Bravo said that he was not promoting a political line, but "wants to protect the Catholic faith of his people," according to the memo.

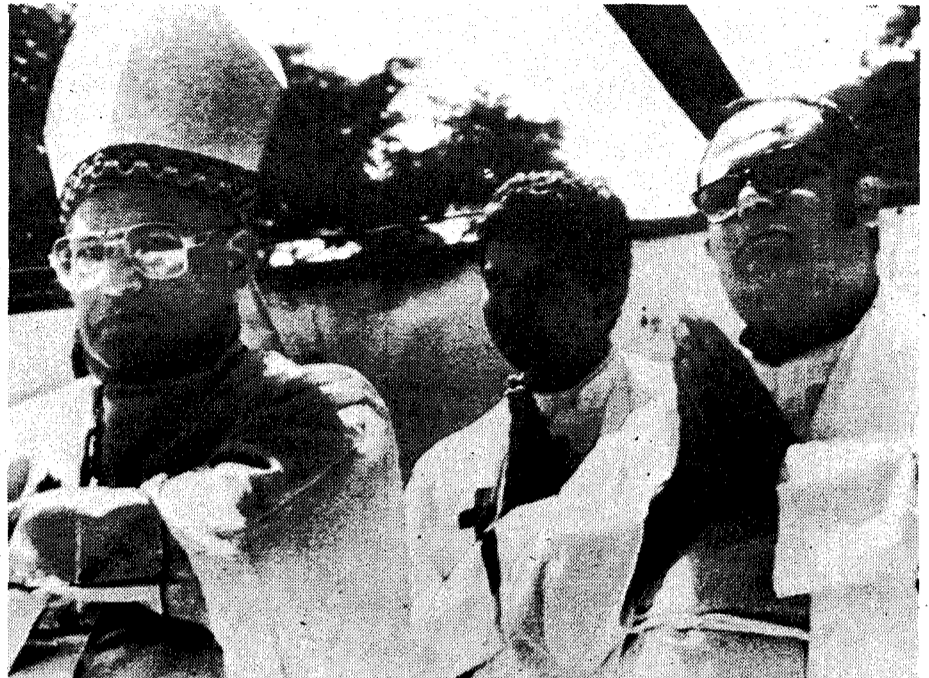
The *New York Times* quoted the archbishop as saying that his training units are "pastoral cadres, not military cadres to overthrow governments."

According to the memo, the archbishop has organized the Managua archdiocese into small groups of Catholics who are given leadership courses, religious instruction and training in hygiene, nutrition and some manual skills.

"Leadership is stressed and sound, orthodox religion is offered to show that 'Liberation theology' is in error," according to the memo.

Archbishop Obando Bravo has "given all of his resources and skills to developing leaders who can oppose the Sandinistas and his program has been growing for about four years," the memo said.

After the meeting, company executives arranged for Catholic films, Bibles and rosaries to be sent by the Sarita Kenedy East Foundation to the archbishop to aid the archbishop's efforts.



Archbishop Miguel Obando Bravo of Managua (left) prays at Mass after a demonstration over expulsion of 10 priests by the Marxist government of Nicaragua several days ago. (NC photo)

Tofalli said the rosaries were confiscated by Nicaraguan authorities. The archbishop said that he sees Nicaragua following the path of Cuba into Marxism, according to the memo.

"Therefore the church wants to alert the faithful to what the Sandinistas are up to and how to deflect the Sandinista's ploys," the memo said.

The author of the memo said that if the company wants to help Archbishop Obando Bravo "money will be very effective and FRC films and some projectors will aid immeasurably as they have in the past."

FRC apparently refers to the Family Rosary Crusade, an organization based in Albany, N.Y. which promotes the rosary.

The FRC is headed by Father Patrick Peyton who is mentioned in the memo.

"Archbishop Obando needs help and if we believe he is right, we should be able to help him materially as he appears to be able to handle this opposition successfully," the memo said.

The Sandinista government, formed after the overthrow of Gen. Anastasio Somoza in 1979, began as a coalition of various political elements, including Marxists. Critics of the country have said it has turned more and more toward Marxism.

Marriage talks aimed at 'confusion'

VATICAN CITY (NC) — Pope John Paul II's focus on procreation as a central theme of marriage in his July 11 general audience was part of a series of talks on the issue which a Vatican official said were necessitated by "confusion and doubt" created by some Catholic theologians regarding birth control.

At a press conference after the audience, Msgr. Carlo Caffarra, president of the Pontifical Institute for Studies on Marriage and the Family, named Father Charles Curran of The Catholic University of America in Washington as one of a group of theologians whose opposition to the "clear teaching of the church" on marriage and procreation "can have caused confusion and doubts in the minds of the faithful."

Msgr. Caffarra also named Father Hans Kung of Tübingen University in West Germany, Father Franz Bockle of the University of Bonn, West Ger-

many, and the late Father Marc Oraison of France.

Msgr. Caffarra said the theologians "have contested 'Humanae Vitae' from the time it came out."

"They have helped prevent 'Humanae Vitae' from being effective," he said.

Father Curran was a leader in the dissent against the encyclical in 1968. In 1979, he told the Italian magazine *Espresso* that the teaching that "contraception is always and everywhere wrong has to be rethought."

Reacting to reports of Msgr. Caffarra's remarks, Father Curran told NC News in Washington, "I think it's a little ludicrous to blame four theologians, including one who is dead," for the widespread Catholic rejection of the encyclical's teaching on artificial contraception.

He noted that some "600 people with degrees in the sacred sciences"

signed the 1968 statement of dissent with the encyclical and that "about 75 percent of Catholic married couples in the United States practice some form of artificial contraception."

He also said he was "amazed and dismayed that they would accuse a dead man" among the individuals singled out for criticism.

Pope John Paul said a key teaching of Pope Paul VI's encyclical is that "each marriage act must remain open to transmitting life."

"I think the responsibility of these theologians is very grave," Msgr. Caffarra said.

He accused such theologians of having "a vision that has accepted without sufficient criticism many 'pseudo-dogmas' of the contemporary sexual culture." Examples of theological error, he said, were "the failure to see that the creative capacity of man is not a purely biological

fact," and "the failure to understand that the relationship between human bodies is not a relationship of property or use."

Msgr. Caffarra said the pope planned to use audiences throughout the next 12 weeks to highlight the lessons of "Humanae Vitae" on the regulation of birth, focusing particularly on its prohibition of the use of artificial birth control.

Father Curran, asked about the specific criticism that dissenting theologians have accepted contemporary thinking on sexuality too uncritically, said, "Most people in the modern culture who have commented on my writings consider them too conservative and too critical of contemporary thinking."

He said he agreed with Msgr. Caffarra's comments that biological reductionism and reduction of human relationships to property or use are theological errors.

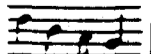
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Vatican begins sharing art treasures with world

Seeks to evangelize by using media

First in a two-part series

By John Thavis

VATICAN CITY (NC) — For centuries the Vatican has carefully guarded its privacy. Now, however, it is using art and media projects to bring its images, and that of the papacy, to a growing worldwide audience.

Last year's U.S. tour of Vatican art showed the evangelical, cultural and financial potential of such projects.

The Vatican's recent emphasis on using modern communications and its willingness to share its cultural heritage have left virtually no medium unused.

In addition to the unprecedented loan of art works, other Vatican projects include the marketing of manuscript facsimiles, the sale of reproduction rights to the Sistine Chapel frescoes, a long-playing record using poems written by Pope John Paul II and Vatican-produced films and videocassettes about the pope.

Using the media

"The media," the pope said during a world communications day talk this year, "can become, with their content, marvelous instruments for the diffusion of the Gospel in keeping with the times, in a way to reach even the most remote corners of the earth."

"Beginning with the U.S. tour, we've been trying to participate in more joint ventures," said Carlo Pietrangeli, director of the Vatican

museums. "More projects are on the way," he said.

This shift toward opening up the Vatican and its treasures began with Pope Paul VI, who wondered whether the church had become "Jealous custodians of the works of the past."

'We felt ... we had to move out of the "mausoleum" concept and let people participate.'

Abp. P. Marcinkus

Shortly afterward discussions began that led to last year's U.S. tour of 237 Vatican art works in the exhibit, "The Vatican Collections: The Papacy and Art."

"We felt at that time we had to move out of the 'mausoleum' concept and let people participate," said American Archbishop Paul Marcinkus, one of the exhibit's planners.

"It was sort of a return to an evangelical purpose," he said, "The works sent to the U.S., for example, were evangelical in the sense of what man is and what he's trying to achieve. They represent man's yearning for his best — and after all, that's part of our job, too."

Archbishop Marcinkus, president of the Vatican bank, called the financial aspect of the art loans and media projects "a secondary goal."

"Our argument was not, 'Let's send this stuff out and make a lot of dough,'" he said.

Financial Rewards

Nevertheless, the financial returns on many of the initiatives have made it possible for some Vatican art departments to think of becoming financially self-sufficient for the first time.

"We're trying to lift from the Holy Father this burden of maintaining works of art, because people who give to the church give for pastoral work, not for preserving statues," said Walter Persegati, Vatican museums secretary and comptroller.

The Vatican received \$580,000 from the Metropolitan Museum of New York to restore the works in the U.S. exhibit. Royalties of between 10 and 15 percent on sales of books, reproductions and audio-tours accounted for profits described by Persegati as "more than \$2 million."

This money has been allocated for art restoration at the Vatican museums, Persegati said. In addition, significant contributions have begun to flow from Americans who were introduced to the Vatican museums through the show.

A New York group, for example, has financed a laboratory for the restoration of marble works, and a Chicago group has paid for the restoration of "The Madonna of Monte Luce," a painting by the school of Raphael.



A Polaroid research photographer studies life-size reproductions of a kneeling woman from Raphael's "The Transfiguration" during a 1979 Vatican project.

The U.S. tour was a watershed event, Persegati said. It gave a new impetus to collaboration between the Vatican museums and other museums and potential sponsors.

In the wake of the tour, the Vatican re-loaned one of the paintings, Caravaggio's "Deposition," to the National Museum of Art in Washington, D.C. It also has several dozen art works and artifacts on display at a pavilion in the 1984 World Exposition in New Orleans.

On July 20, a modern art exhibit in Seoul, South Korea, opened with 56 sculptures and paintings furnished by the Vatican museums. The Vatican is negotiating art loans to Canada and Japan.

Next: Linking with science, new media.

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Stay off vodka, Poles are told

A way to fight repression

WARSAW, Poland (NC) — Poland's Catholic Church and the underground Solidarity movement have asked Poles to give up vodka for a month in a campaign to promote sobriety in a nation of heavy drinkers.

Solidarity also indicated in printed appeals for the campaign that it feels a sober Poland is a freer Poland.

Totalitarian government "attempts to institute a modern form of slavery. Promotion of alcohol is a very effective method whereby this aim can be attained," said one underground appeal. Vodka production in Poland is a state monopoly.

The church's sobriety appeal emphasizes health and moral regeneration, but also ties drunkenness to political repression. It is part of a continuing campaign.

"Drunkenness is one of the most dangerous threats to not only our moral existence, but also to the biological life of the nation," said Bishop Jan Mazur of Siedlce in a pastoral letter.

The bishop, who headed the committee which developed the campaign, also said, "Let every drunk in this month be a reminder of the yoke of occupation and a symbol of those who oppressed, persecuted and exploited us at any given time."

ALTHOUGH VODKA production is worth an estimated \$4 billion to the state, premier Wojciech Jaruzelski praised the church's crusade and the government started its own anti-liquor program.

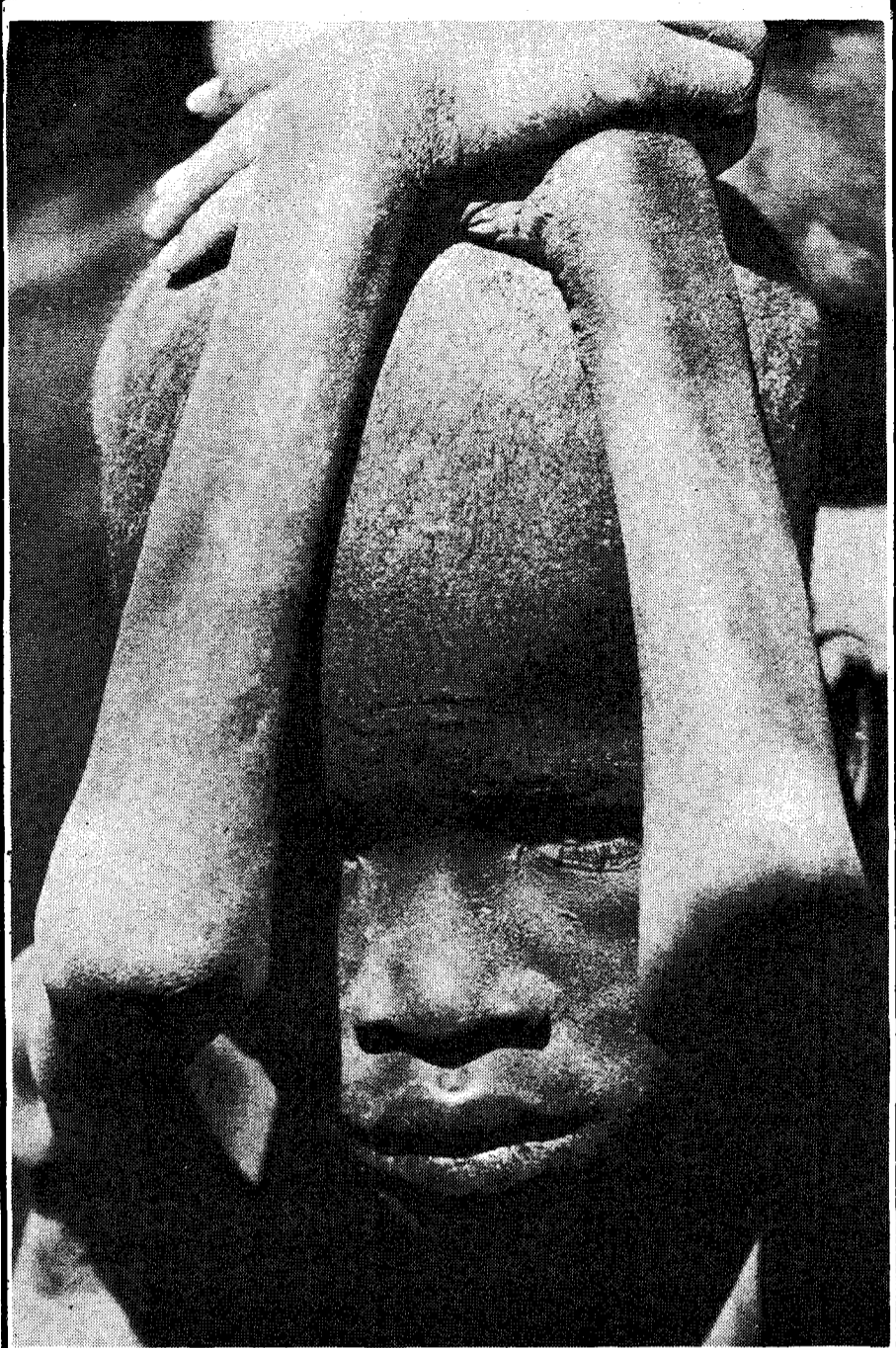
Nearly 30 percent of an average Polish family's food budget is said to be earmarked for alcohol. Church sources said that 3 million of Poland's 36 million people get drunk daily and that per capita consumption of pure alcohol amounts to two gallons annually.

A Polish criminologist, Feliks Bielak, said accusations that the government promotes alcoholism is the work of "enemies" who "advance the view that alcoholism is an intrinsic feature of socialism and that the government is consciously keeping society drunk to demoralize the nation."

The church has been promoting sobriety for the last two years, recently pegging its appeals for abstention to church events, or national holidays. The current appeal came on the 40th anniversary of the start of the Warsaw uprising against Nazi occupation.

Priests in parishes all over Poland Aug. 2 led parishioners in pledges to avoid drinking or buying vodka for a month.

Last December, the Polish church asked Poles to avoid vodka during the Holy Year, which ended in April. The campaign was aimed at lowering the country's high rate of alcoholism, and related problems of personal violence, worker absenteeism and auto accidents.



REFUGEES' PLIGHT — A young African peers from behind his shielding arms. Pope John Paul II told a group of U.S. bishops who recently visited Africa that the widespread refugee situation is a result of repressive policies by Marxist African governments. (NC photo)

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Controversy over religion grows

By Jerry Filteau
NC News Service

Controversy over religion and politics, which has already played a significant role in the 1984 presidential campaign, received a new boost mid-way between the Democratic and Republican national conventions.

In early August, New York Gov. Mario Cuomo, a Catholic and a Democrat, said the issue was already out there but had been "co-opted by a single kind of religious group." He said Democrats should take the initiative and expand the debate beyond a few issues into the whole range of questions over religious values and public policy.

Vigorous debate already enveloped quite a few specific issues in the current campaign:

- Is Democratic vice presidential nominee Geraldine Ferraro a "good Catholic" when she supports legalized abortion, as a reporter asked her on the first day of her campaign?

- Is president Reagan a "good Christian" when he presses for social policies that are "terribly unfair" to the poor, as Ferraro asked in her response to the reporter's question?

- Are the Democrats ignoring the views of Pope John Paul II when he speaks against the expulsion of priests from Nicaragua by that country's Sandinista government, as President Reagan and Vice President George Bush have suggested?

- Or is it the Republicans who have ignored religious concerns about foreign policy, such as the deaths of American nuns in El Salvador or the



New York Gov. Mario Cuomo (left) said President Reagan 'has wrapped himself in religiosity.'



campaigns against church leaders in South Africa, as Cuomo claimed in the Democratic National Convention keynote speech that put him into the national limelight?

- Did Archbishop John O'Connor of New York go too far in telling Catholics how to vote, according to Cuomo, when the archbishop said, "I don't see how a Catholic in good conscience can vote for a candidate who explicitly supports abortion?"

- Or did Archbishop James Hickey of Washington go too far in the other direction, giving Catholic voters such a long list of political issues to address that he "effectively muzzles and handcuffs Catholic voters" by "minimizing" the abortion issue, as claimed by the conservative Catholic weekly, *The Wanderer*?

Religion as 'weapon'

Gov. Cuomo argued in his interview with the *New York Times* that President Reagan played a major role in creating the controversy because he "has wrapped himself in religiosity. Reagan has used religion aggressively

as a weapon, as a tool."

Speaking to reporters in Washington Aug. 3, Cuomo said, "We see the president repeatedly making much of religious issues like abortion, homosexuality. We see him in religious settings. All of this is not inappropriate. What I am suggesting is that there are other religious people... The whole question of religion and politics is in danger of being co-opted by a single kind of religious group."

After Cuomo criticized Archbishop O'Connor, the archbishop said in future issues of his archdiocesan paper he would present church teachings "on abortion and other public policy issues with significant moral dimensions," but he would leave it up to voters to determine whether the positions of candidates are in accord with church teaching.

A week earlier, however, the St. Louis Archdiocesan Pro-Life Committee held a press conference specifically for the sake of "cautioning voters" about the Democratic platform on abortion. The archdiocesan committee called abortion the "central, basic issue" of this year's presidential campaign.

Bishop Elden F. Curtiss of Helena, Mont., has written that Catholics face a "serious moral dilemma" over the Democratic ticket's pro-abortion position on the one hand, and the Republican administration's policies on nuclear arms, Central America and domestic poverty on the other.

Wooing Catholics

In one of his first official campaign appearances, the president attended

the ethnic festival of St. Ann's Parish in Hoboken, N.J., and made several religiously grounded appeals for the Republican ticket. He cited Democratic opposition to his campaigns for tuition tax credits and voluntary prayer in public schools and his opposition to abortion.

On abortion he asked why "those who claim to represent the party of compassion feel no compassion whatsoever for the most helpless among us — the unborn." On Central America he said his administration has aligned itself more with "the testimony of the pope than the claims of a communist clique."

President Reagan met personally with archbishop Pio Laghi, the Holy See's ambassador to the United States, on Aug. 1 to discuss the lifting of U.S. economic sanctions on the pope's native Poland. Whatever value the meeting may have had for U.S. policy toward Poland, it also was seen as having domestic political effect for Reagan's efforts to woo Catholic votes in an election year.

Bush, meanwhile, addressed the annual convention of the Knights of Columbus, the largest Catholic fraternal organization in the country, on Aug. 8.

Ferraro's Catholicism and her views on abortion alone would be enough to make the Catholic Church a continuing focus of campaign controversies.

But even if there were no Catholic in contention for office, the church would have been guaranteed more visibility in this year's campaign because of the increasing activism of the bishops since 1980 on major public policy issues besides abortion — most notably on the U.S. role in Central America and the morality of nuclear deterrence.

Also indicative of the growing debate over the place of religion in politics was a revelation that the U.S. Catholic Conference, public policy arm of the bishops, was about to issue a new statement addressing the question.

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Feminists lobby bishops for ERA

WASHINGTON (RNS) — A new lobbying effort on behalf of the Equal Rights Amendment is directed not at Congress, but at the U.S. Catholic bishops.

ERA supporters have begun a letter-writing campaign aimed at influencing a committee of six bishops, who plan to make a statement on the issue in September, just as the presidential election campaign begins to pick up steam. The Catholic hierarchy has traditionally taken a neutral stand on ERA, but has recently moved toward opposing it out of fear that it would expand abortion rights.

"We're urging the bishops to either support the ERA, or to delay their decision to allow a reasonable time for a thorough study of the issue," said Sister Maureen Fiedler, one of the organizers of the letter drive.

"WE think that what the bishops say could have an effect on the over-all fate of the ERA. But we're also

'We think that what the bishops say could have an effect on the over-all fate of the ERA. But we're also concerned that a statement against the ERA will further alienate many Catholic women from the Church.'

concerned that a statement against the ERA will further alienate many Catholic women from the church," Sister Fiedler said.

Appeals for letters to the bishops have appeared in the July newsletters of the 1,500-member Women's Ordination Conference, which supports the ordination of women to the Catholic priesthood, and the Quixote Center. Both groups are based in Washington. The Quixote Center normally concerns itself with Latin America issues, but is staffed by Catholic feminists, among them Sister Fiedler.

Other groups calling for letters are the Washington-based Priests for Equality, established to support women's rights in the church and society, and the National Assembly of Religious Women, a national grass roots organization of progressive Catholic nuns.

The six members of the hierarchy targeted for letters are Cardinal Joseph Bernardin of Chicago, Ar-

chbishops John L. May of St. Louis, and John J. O'Connor of New York, and Bishops Anthony Bevilacqua of Pittsburgh, Edward Hughes of Philadelphia, and Joseph Imesch of Joliet, Ill.

Those behind the letters drive also voiced fear that the bishops would be seen as taking a politically partisan position if they make an ERA statement just two months before the November presidential elections. The Democratic Party, notably its vice-presidential candidate, Rep. Geraldine Ferraro (D-N.Y.), has strongly supported the ERA, while President Reagan has resisted it.

The bishops have already decided to postpone a draft of a separate statement, one on Catholic social teaching and the U.S. economy, in order to avoid any accusation of political partisanship.

World nations study population control

(Continued from page 1)

studies which suggested that "humanity is about to breed itself into perpetual scarcity and poverty."

The U.S. says that proper economic policies lead to successful solutions to population problems. It also says successful development is based on private enterprise, rather than state-run economies which it says have been failures.

Buckley rejected suggestions that the policy was linked to President

Reagan's re-election efforts. He said it was merely a reassertion of existing American standards.

He said that funding affected by the new policy would be re-directed to other population programs and that the administration would seek increased funds for such programs in the 1985-1986 fiscal year.

Buckley said that while countries have a right to decide their own population policies, the U.S. also has the right to decide "under what con-

ditions in specific countries" its funds can be used.

He declined to name countries which might be affected, saying that judgments would be made by the agencies which administer the funds.

Salas, in his opening speech, urged the delegates to work energetically to stabilize the world population, which is now 4.8 billion and is expected to continue increasing for the next 110

years.

He said population programs should be sustained "until the promise of stabilization is in site."

But he also said that in striving for that goal, governments must "guarantee the dignity and freedom of all humans and must take into account the availability of resources, technological progress and social innovations."

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Conservatives tout market forces while U.S. bishops call for justice

Both plan letter to Catholics on economy

By Jerry Filteau
NC News Service

ANALYSIS

The differences between Catholic church leaders and economic conservatives over morality in the U.S. economy began to take clearer shape with a series of hearings at the end of July.

On July 26 in Washington a long list of speakers attacked government

Conservatives say free enterprise is the key to meeting human needs because those needs can be met only by constantly producing more wealth, not by redistributing existing wealth.

planning of the economy, saying the most effective way to achieve greater wealth for all is the natural operation of free market forces.

The following day the scene was New York. The speakers were wary of unbridled economic competition and wanted government to take responsibility for millions which the capitalist system leaves by the wayside. Some also posed sharp question about the effects of U.S. - style free enterprise on the Third World.

Praising capitalism

On July 30 it was New York again, but the speakers this time were deploring most forms of international economic regulation and in some cases arguing for the export of capitalism as the best hope for the Third World.

The witnesses at the July 26 and July 30 hearings were addressing members of the Lay Commission on Catholic Teaching and the U.S.

Economy. The July 27 hearing was convened by the committee of Catholic bishops working on the same topic.

Both the lay commission and the bishops' committee are drafting long

until November 1985, after two more round of debate and redrafting.

In the meantime, however, past stands by the U.S. bishops on economic issues — such past positions are always a major resource that

emerged include:

- Government ought to leave welfare mainly to private philanthropy. Its anti-poverty programs are inefficient and often serve to entrench dependency, creating a permanent class of poor and degrading the dignity of the very people they are intended to help.

- Free enterprise is the key to meeting human needs, because those needs can be met only by constantly producing more wealth, not by redistributing existing wealth.

- Government interference in the forces of the marketplace distorts the relation between production of new wealth and profits. This introduces inefficiency and slows the creation of new wealth, mortgaging future development for a present benefit.

A Catholic banking executive from Chicago, Robert Genetski, summarized the philosophical thrust of most testimony received by the lay commission when he said at its July 26 hearing that free enterprise is "the only system that is truly consistent with our religious beliefs."

Demanding justice

By contrast, the most recent economic statement by the U.S. bishops — a November 1982 resolution on the economic crisis — declared that "justice demands that the government maintain its proper role in guaranteeing that basic human needs are met in our society... Our Catholic tradition has consistently held that all persons, made in the image and likeness of God and endowed with a fundamental human dignity, have a right to such basic necessities as employment, adequate income, food, housing, medical care and education.

"The protection of these basic human rights and the promotion of the common good are positive and legitimate functions of government. To weaken or abandon this important role of government would be a serious mistake."

That philosophy was reiterated at the July 27 hearing, in which the bishops' committee listened to viewpoints of mainstream Jewish and Protestant leadership.

Questions and answers presumed that the government has a proper and rather extensive role to play in regulating economic activity and guaranteeing that human needs are met, and the real questions concerned how it should play that role, not whether it should.

BISHOP CHARGES:

Some opponents use 'dubious means'

By NC News Service

Archbishop Rembert Weakland of Milwaukee has criticized organizations such as the Catholic Center, which conducts conservative seminars nationwide, for using "dubious moral means" to challenge some Bishops' policies.

In a statement released with the early August publication of copyrighted stories in two Catholic newspapers about the activities of the Catholic Center, Archbishop Weakland said any group can share insights with bishops through dialogue.

"To politicize the church, however, and to undermine its structures by dubious moral means, cannot be condoned," the archbishop said.

"We are confident that the faithful will recognize such latter tactics, especially when they stoop to slander or injustice, for what they are and reject this as not being of the Spirit," his statement said.

The copyrighted articles said the Catholic Center was holding workshops in dioceses across the country to "teach organizing tactics designed to confront 'progressive' bishops and create 'networks to force change in each diocese.'"

The articles said weekend seminars sponsored by the center encouraged participants to portray bishops as frustrated politicians, to infiltrate diocesan social justice commissions and committees, and to file complaints over spending practices of the National Conference of Catholic Bishops. Archbishop Weakland's statement did not specifically name the Catholic Center.

letters to provoke American Catholic thinking about the moral issues that must be faced in making complex economic decisions.

The lay letter in final form and the bishops' pastoral letter in first draft are both scheduled for release in early November after the national elections and before the bishops' annual fall meeting. The final version of the bishops' letter will not be available

the bishops use in developing new statements — and the character and focus of the recent hearings by their committee and by the lay commission, give some good guides for what kind of results Catholics may expect from the two groups.

From the lay commission's first three hearings — the first, on poverty and welfare, was held in New York July 11 — dominant themes that have

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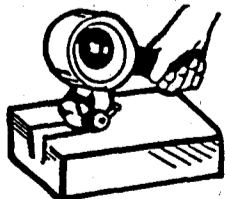
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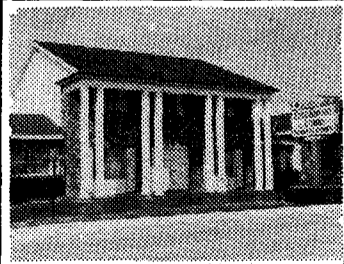


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Olympics' Catholic 'roster'

LOS ANGELES (NC) — *The Tidings*, newspaper of the Archdiocese of Los Angeles, compiled a list of Catholic connections in the 1984 summer Olympics:

- Gymnast Mary Lou Retton, graduate of Fairmont Catholic Grade School, Fairmont, W. Va., gold medalist in overall women's gymnastic competition.
- Theresa Andrews of Annapolis, Md., won gold medals in 100-meter backstroke and the 4x100-meter medley relay.
- Basketball players Chris Mullin of St. John's University, Patrick Ewing of national champion Georgetown and Joe Kleine of Arkansas, who attended Notre Dame for two years.
- Basketball player Leon Wood from California State University at Fullerton, who as a prep star in 1980 took part in the Offertory procession of the youth Mass at the Los Angeles Archdiocesan Religious Education Conference.
- Light flyweight boxer Paul Gonzales, trained by Al Stankie, Los Angeles policeman.
- Baseball players Mark McGwire, a graduate of Damien High in LaVerne, Calif., Bill McGuire, a graduate of Creighton Prep in Omaha, Neb., Pat Pacillo of Seton Hall University, and Will Clark, who graduated from Jesuit High School, New Orleans.
- Patrick Kennedy, a graduate of Loyola High School, Baltimore, and finalist in 200-meter butterfly.
- Gymnast Michelle Dusserre, member of Blessed Sacrament Parish, Westminster, Calif., and daughter of St. John Bosco High School athletic director Marty Dusserre.

Swimmer shares victory with paralyzed brother

By Marianne Comfort
NC News Service

It was an "Olympic year" for 20-year-old Dan Andrews.

But the gold medal he was given was not for any event he won in the Games in Los Angeles. It was for his battle for life.

The new addition to the family trophy case was presented to the young man in the wheelchair by his 21-year-old sister, Theresa, who had just won the Olympics' 100-meter backstroke.

Maxine Andrews of Annapolis, Md., said of her daughter's generosity, "She probably felt it was an Olympic year for him" after he pulled through the bicycle accident last August that severed his spinal cord and left him paralyzed from the waist down.

"At first I wanted her to keep it," Dan told National Catholic News Service. "I'm just so glad she wanted to give it to me."

"We'll share it for awhile," he said of the prize from his sister, a graduate of Archbishop Keough High School in Baltimore.

Mrs. Andrews said she watched in the stands as her daughter, who will resume studies in the fall as a therapeutic recreation major at the University of Florida, won the event at the Olympic pool in Los Angeles. But Mrs. Andrews said she tuned out the middle of the race because "I didn't want to see her lose anything."

No one was prepared 20 minutes after the event when Theresa met the seven members of her family who had attended the race and gave the golden prize to her stunned brother.

"I was just as surprised as he was," said Mrs. Andrews. "But it's typical," she said of her daughter's selflessness.

Maxine and Frank Andrews have 12 children, including a son, Phil,



Theresa Andrews celebrates victory in the 100-meter backstroke with teammate and second-place finisher Betsy Mitchell. Andrews, a Catholic high-school graduate, gave her gold medal to a paralyzed brother. (NC/UPI photo)

who is a Redemptorist priest in Puerto Rico. Frank is a Navy veteran who works for General Physics in Columbia.

The Andrews family display case holds some 3,000 medals and ribbons won by their children, including some from Dan, who played basketball and lacrosse and swam competitively.

Among the Andrews children, Theresa and Dan are especially close, Mrs. Andrews said. After Dan's accident, Theresa left the University of Florida to be closer to him and train for the Olympics near home. Dan was hospitalized until the day after Thanksgiving.

When Theresa returns to the University of Florida in the fall, Dan will resume his studies at the University of

North Carolina, Chapel Hill as a sophomore planning on majoring in political science.

Murray Stephens, coach of the North Baltimore Aquatic Club who worked with Miss Andrews throughout the year, said winning a gold medal "doesn't happen by mistake."

Although she was predicted to finish fourth in the race, Stephens said of her, "I don't think there was anyone better prepared or in better shape than Theresa."

Her hard work paid off when she came in first in the 100 backstroke, in 1:02.55, the best time of her career.

"I just wanted to win a medal so I could go over and give it to (Dan)," she told *USA Today*. "I'm so glad it's gold."

Cop turns street fighter into boxer

LOS ANGELES (NC) — When Al Stankie brought Paul Gonzales from the street fighting scene to the boxing ring "he was the meanest 10-year-old kid I'd ever seen."

Ten years later, Stankie, a Los Angeles policeman whose beat is coaching street youths, watched as Gonzales competed in Olympic boxing at the light flyweight level.

Gonzales was one of the many re-

cruits Stankie found among 11 Mexican-American gangs on the east side "who were killing each other in territorial fights," Stankie told *The Tidings*, newspaper of the Archdiocese of Los Angeles.

"I told him he was a fool to be wasting his time fighting for territory in the Flats when I could make him a champion," recalled Stankie, a member of Holy Family parish in the Los

Angeles suburb of Artesia.

Stankie had given up his own dream of becoming a champion boxer to coach the youths he found fighting in the streets.

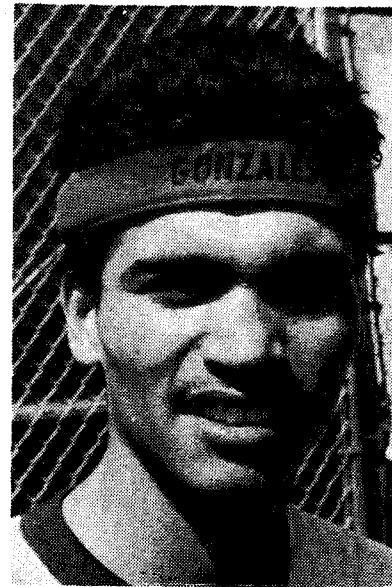
"I was a member of the Los Angeles Police Department with a dream of being a boxer. I fought on weekends and trained on my own," Stankie said. "Finally I quit the force to devote fulltime to boxing. I fought for four years as a light heavyweight but found myself too old and too slow."

After losing a televised fight against Mike Quarry in which he was cut badly, Stankie decided to "hang it up." He rejoined the police department with the fulltime job of coaching boxing in the basement of a force division.

Two weeks after Stankie approached him, the Gonzales youth "came in the back door because he was afraid if he'd been seen he would be pegged as a snitch," Stankie said. "I guaranteed him that if he worked with me he would be a champion."

Gonzales said that during the training regiment that followed Stankie became a father figure. Four years ago Gonzales moved in with Stankie and his family.

"He lives in both worlds," Stankie said. "Paul knows how tough it can be for a Chicano on the streets, how



Paul Gonzalez, now fights for Olympic gold

'I told him he was a fool to be wasting his time fighting for territory in the Flats when I could make him a champion.'

**Al Stankie,
L.A. policeman**

Priest coined Olympic motto

BOSTON (NC) — The official Olympic motto, "Citius, Altius, Fortius," was coined in 1895, the year before the first of the revived games, by a French Dominican priest, Father Jean Henri-Martin Didon, reported *The Pilot*, Boston archdiocesan newspaper.

Father Didon was one of the most celebrated preachers in Europe during the latter half of the 19th century and was concerned with social problems as they related to youth.

The priest was asked by the father of the modern Olympics, Pierre de Fredy, Baron de Coubertin, to coin a suitable motto to characterize the opening Games of 1896 and all other Games to follow.

The priest's proposal, offered to the Olympic Committee in 1895, was simple: "Citius, Altius, Fortius," by which he meant "Faster, Higher, Braver." Later translators preferred the version used today, "Swifter, Higher, Stronger."

Earlier, Father Didon had addressed an international Olympic congress at LeHavre, France when de Coubertin began promoting the Games' revival. The priest's topic was "the influence of morality on athletic sports," a speech which reportedly helped persuade congress participants that a new Olympics was not only feasible but perhaps even necessary for international harmony.

the opportunities just aren't there unless you have direction and help and are willing to work. He is living in a white picket fence atmosphere now, but knows who he is and where he comes from."

Charismatic meet sets noted speakers

A panel of distinguished speakers is scheduled for the fifth Archdiocesan Charismatic Conference will be at Omni Hall, Broward Community College in Pompano Beach Sept. 21, 22 and 23.

Guest speakers will be:

Fr. John Randall from Providence, Rhode Island. Fr. Randall is the pastor of St. Charles Borromeo parish. He was a member of the National Service Committee of the Catholic Charismatic Renewal. A former Scripture professor at Our Lady of Providence Seminary, he holds a doctorate in theology from the University of Louvain and membership in the Catholic Biblical Association. He is the author of several books.

Kevin and Dorothy Ranaghan have been involved with Charismatic Renewal from its beginnings in 1967. Members of the People of Praise

Community, the Ranaghans and their six children live in South Bend, Indiana. They are former members of the National Service Committee where Kevin served as Executive Director from 1971 to early 1984. Dorothy has a Masters in theology from the University of Notre Dame. Kevin, a permanent deacon, received his Ph.D. in theology also from Notre Dame. Kevin and Dorothy are co-authors of books on Catholic Pentecostals.

Rose Hall from Grenada, West Indies. Rose, a registered nurse by profession, is coordinator of the Catholic Charismatic prayer groups in Grenada and a member of the Caribbean Service Team for Catholic Charismatic Renewal. She will tell how the Lord sustained his people in Grenada during the past few years and of how the Church survived in

the face of communism.

A special workshop for priests will be held at St. Vincent Church in Margate on Friday from 3:30 p.m. to 5:30 p.m., followed by dinner. There is no charge for the workshop which will be led by Msgr. William McKeever, pastor of St. Agnes Church in Key Biscayne and the Archbishop's Liaison to the Charismatic Renewal. Guest speakers will be available to answer questions. All priests are encouraged to attend. For more information call Catholic Charismatic Services at 987-8554 in Hollywood.

The conference will begin at 7:30 p.m. on Friday with opening prayers and a talk by Bishop Agustin Roman who is the Episcopal Moderator for Charismatic Renewal in Florida. Besides the guest speakers, the weekend will include talks and testimonies by

local priests and laity. There will be workshops for teens and young adults on Saturday afternoon and Healing Prayer teams will be available to minister to individuals during the lunch and dinner breaks on Saturday.

Everyone is invited. While there will be on site registration before each session, anyone planning to attend the conference is encouraged to register early as a sellout is expected again this year. Tickets are \$12.50 for adults and \$5.00 for teens for the entire weekend. They may be purchased by sending a check or money order to Catholic Charismatic Services, P.O. Box 6128, Hollywood, Florida 33081-0128. A limited number of headsets are available for direct translation from English to Spanish. There is a \$3 rental fee for the headsets which must be order in advance.

Pompano parish mixes spirit with 'spirits'

POMPANO BEACH, Fla. (NC) — Henry's Hideaway in Pompano Beach is no ordinary cocktail lounge. Operated on the grounds of the Catholic church as a private club with a state liquor license, it mixes "spirits" with parish community spirit.

Father James Reynolds, pastor of St. Henry Parish, said the goal of the club "is to help people to have better communications with each other and become more happy and holy. We want to bring families back to the church as the center, not only of their religious lives, but also their social lives such as in the old days."

Father Reynolds said when the parish hall was completed recently he was concerned that it would not be used enough. When a friend who owns a chain of restaurants announced plans to close a restaurant and lounge in Pompano Beach, the priest asked him for the bar.

Given permission by Archbishop Edward A. McCarthy of Miami to try the private club on an experimental basis, St. Henry's men's club formed a corporation and obtained a club liquor license.

The club is open to parishioners who pay \$5 annual dues and \$1.25 per drink. Non-members may visit, but only members may buy drinks. Non-alcoholic beverages are also sold.



Liquor licensed club in Parish hall is to bring social life to parish.

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Lay ministry training to be offered soon

A new program designed to train the laity in Christian living, ministry and leadership is being offered during the fall.

All those who feel they have a call to be "leaven" in the community-at-large as well as those who desire to make a long term commitment as ecclesial lay ministers are welcome to begin this program, according to the office of Lay ministry.

This program is designed for a minimum of two years during which all participants will explore their identity as ministers in view of their Baptism and Confirmation and reflect on the role of the laity of the 1980s in the Church and in the world.

Upon satisfactory completion of the second year, participants will re-

ceive a certificate of readiness for ministry. For those who have successfully discerned a five year commitment to serve as ecclesial lay ministers, there will be a third year in which they will be equipped in the ministry of their choice.

Candidates are being sought for this program which will "equip" one to be a happier and more effective follower of Jesus.

Some places are open for this program which will meet one Saturday a month at Visitation Parish in North Miami. There will be an orientation meeting on August 16 for all those who have previously applied. Please call the Office of Lay Ministry, Pastoral Center, 757-6241 for an application.

Catholic schools calendar

- August 20 - Teachers report
- August 27 - Students Report
- September 3 - Labor Day holiday
- October 26 - First Quarter ends
- October 29 - Teacher Workday - (no classes for students)
- November 22-23 - Thanksgiving holidays
- December 24 to - Christmas holidays
- January 6 - Vacation begins at end of classes on Dec. 21
- January 18 - Second Quarter ends
- January 21 - Teacher Workday (no classes for students)
- March 22 - Third Quarter ends
- March 25 - Teacher Workday (no classes for students)
- April 5-14 - Easter Holidays - Vacation begins at end of classes on April 4
- May 27 - Memorial Day - holiday
- June 7 - Last day for students
- June 10 - Last day for teachers

Tamarac seniors get place to hang out

There couldn't be a more important project for the city of Tamarac, the Mayor said.

Several state senators and representatives from federal agencies agreed at a ribbon cutting ceremony last week.

Although that may sound like the opening of a convention hall or sports arena, it was the opening of a small senior center which is no small thing in a city whose population consists primarily of elderly.

The Central West Senior Day Care Center which will serve some 36 clients daily will be administered by the Catholic Community Services and

receives funding from area-wide Agency on Aging.

Though the center, located at 6205 N. University Drive, is currently in need of volunteers, a variety of activities are planned, including basket weaving, arts and crafts, and discussion groups.

Transportation to the center is available, including a wheelchair van. A warm noon meal is served by caterers.

A survey of the area showed that current facilities were not meeting the needs of the elderly. The new senior day care center will cover the areas of Tamarac, Plantation, Sunrise and Lauderdale Lakes.



Officials line up to cut the ribbon for the new Central West Senior Day Care Center. From left David Dunbar, administrator for HRS; State Rep. Peter Deutsch; Walter Falck, First Vice President of Area Wide Council on Aging; State Sen. Peter Weinstein; Mary Griffin, President of the Board of Catholic Family Community Service; Bishop John Nevins; Candy Rechtschaffer, executive director for Area Agency on Aging; Tom Honold, Executive Director of Catholic Community Services for Broward County; Tamarac Mayor Philip Kravitz; Tom Findlay, director of Community Care for the Elderly, and Theresa Carracine, coordinator for Central West Senior Day Care Center.

Latin American appeal at Mass next Sunday

Dear Friends in Christ,

South Florida has become the gateway to Latin America. The State of Florida has had a Hispanic culture since 1565 when Spanish explorers and missionaries founded the City of St. Augustine, and established the Catholic Faith in Florida over four hundred years ago.

Today we share this same Faith with over two hundred million Catholics in Latin America. Our Brothers and Sisters in Christ who live in Latin America need our support in the ministry of evangelization and social justice throughout the many coun-

tries of Central and South America.

The Annual Appeal for the Church in Latin America will be held next weekend throughout the Archdiocese. I thank you for your generosity to this Appeal.

May Our Lady of Guadalupe, Patroness of the Americas, bless you and your loved ones.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Archbishop deplores anti-Jewish remark

Archbishop McCarthy has written a letter to Rabbi Edwin Farber, president of the Miami Rabbinical Assn., deploring the recent statement by Rev. Louis Farrakhan, leader of a black Muslim sect, which was derogatory toward the Jewish faith.

The Archbishop said, in part:

"On behalf of the clergy and faithful of the Archdiocese of Miami, may I express to you and the Jewish people of our area our sense of offense, sadness and condemnation over the recent statement attacking Judaism by Louis Farrakhan.

"I realize that the statement, though roundly rejected by most Americans, was nevertheless painful to Jews, and we Catholics wish to express our solidarity with our Jewish brothers and sisters in this moment of insult.

"We Catholics cherish a special relationship with our Jewish brothers

and sisters. As the Second Vatican Council affirmed, the Catholic Church believes 'that in God's plan of salvation the beginning of her faith and election is to be found in the patriarchs, Moses and the prophets. She professes that all Christ's faithful, who as men of faith are sons of Abraham are included in the same patriarch's call and that the salvation of the Church is mystically prefigured in the exodus of God's chosen people from the land of bondage.

"On this account the Church cannot forget that she received the revelation of the Old Testament by way of that people with covenant. Nor can she forget that she draws nourishment from the good olive tree onto which the wild olive branches of the gentiles have been grafted."

(Nostra Aetate, October 28, 1965)
"With such a bond uniting us, one of us cannot be hurt without the other feeling the pain."

Msgr. Walsh named to Vatican charities agency

VATICAN CITY — Monsignor Bryan O. Walsh, Miami Archdiocese director of Catholic Community Services, has been named by Pope John Paul II to Cor Unum (One Heart), the Vatican umbrella agency that coordinates Church charities worldwide.

Bishop Daniel Reilly of Norwich, Conn., was also named to the agency.

Msgr. Walsh, a specialist in refugee affairs, is one of the nation's leading advocates for Cuban and Haitian refugees.

While serving as director of Migration and Refugee Services, Msgr. Walsh protested the conditions of the camps in which Haitian refugees were detained. In 1982, testifying in a lawsuit seeking release of

2,000 Haitians from federal detention camps, he said the Immigration and Naturalization Service discriminated against Haitians by denying them political asylum.

The pope re-appointed Bishop John A. O'Mara of Thunder Bay in Ontario, Canada to Cor Unum.

Bishop Reilly, president of the Catholic Relief Services board of

directors, was a member of the National Conference of Catholic Bishops committee that drafted the 1983 pastoral letter on war and peace.

He has also been a U.S. representative to Cor Unum in his role as a CRS official. Other international charity groups are also traditionally represented on the Vatican agency.

Official

Archdiocese of Miami

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

The Reverend Neil Doherty — to member of the Admissions Board for Seminary Applicants for the Archdiocese of Miami, effective July 24, 1984.

The Reverend Thomas O'Dwyer — to member of the Admissions Board for Seminary Applicants for the Archdiocese of Miami, effective July 24, 1984.

The Reverend Nelson Carrillo — to Associate Pastor, Little Flower Church, Coral Gables, effective August 1, 1984.

The Reverend Joseph Parelo — to Associate Pastor, St. Martin de Porres Church, Jensen Beach, effective July 16, 1984.

The Reverend William Montgomery — to the faculty of Monsignor Edward Pace High School, Opa Locka, with residence at Our Lady of the Lakes Rectory, Miami Lakes, effective August 1, 1984.

The Reverend Martin Jarreau,

SJ — to the staff of the Metropolitan Tribunal, Miami, with residence at St. Francis de Sales Rectory, Miami Beach, effective August 16, 1984.

Upon nomination by their Superiors:

The Reverend Thomas Seanlon, OMI — to Assistant Principal, Cardinal Newman High School, West Palm Beach, effective June 15, 1984.

The Reverend Leo Dionne, OMI — to Associate Pastor, St. Stephen Church, Miramar, effective June 15, 1984.

The Reverend Robert Colfer, OMI — to Associate Pastor, St. Francis of Assisi Church, Riviera Beach, effective August 1, 1984.

The Reverend George Phillips, CSSr — to Associate Pastor, Our Lady of Perpetual Help Church, Opa Locka, effective July 16, 1984.

Rev. Mr. Kenneth Warner — Permanent Deacon — to Holy Name of Jesus Church, West Palm Beach, effective July 20, 1984.

Archdiocese of Miami

(Counties of Broward, Dade and Monroe)

7 Senior Citizen Residences

1 Nursing and Rehabilitation Center

7 Day Care Centers for Children

1 Drug Rehabilitation Center

1 Residence for Unwed Mothers

3 Haitian Centers

1 Family Enrichment Center

3 Church-related Hospitals

6 Respect Life Centers

1 College Seminary

1 Retreat House

1 Youth Spiritual Center

1 Special Education Center

3 Child Welfare Group Care Facilities

Square Miles — 4,958

Catholic Population — 740,560

General Population — 2,885,500

99 Parishes

435 Priests

450 Nuns

52 Permanent Deacons

13 High Schools

51 Elementary Schools

2 Church-related Universities

3 Social Service Regional offices

(1 in each county)

5 Senior Citizen Centers

Blind priest lights way for others

(Continued from page 1)

diabetic eye condition, approached Fr. Grass and asked if the priest would consider developing a ministry to the blind for the Archdiocese of Miami.

Fr. Grass looked upon his new ministry with the eagerness of a small boy on his first fishing expedition. To get things underway he became a volunteer member of the Ministry to the Handicapped for the Archdiocese, joining Fr. Jim Vitucci, the director, Sister Conleth Brannan, co-director and Sister Rose Rayburg, at their offices at Visitation Church in North Miami. On any week-day, visitors can drop in and get prompt, cheerful assistance with their problems. The offices often ring with laughter and are filled with the kind of sunshine generated by people who love what they do.

And no one seems to enjoy each day more than Fr. Bill Grass or "Father Fantastic," as his fellow staff members have dubbed him.

His main concern right now is reaching out to the blind who are too proud, too shy or just unaware of the many services that exist for them.

"The blind aren't going to find us, we have to find them."

Of the 15,000 blind persons in Dade County, no separate survey has ever been conducted to determine how many are Catholics. But Fr. Grass feels certain there are many out there, especially among the Haitian and Cuban communities, where the language barrier may prevent them from coming forward to authorities.

"Also a lot of people who are partially blind don't even want to admit it to themselves. Human beings tend to compensate. They'll read things in larger print. But if a person can't read a newspaper he has to admit that he is in trouble."

A fellow priest once confided in Fr. Grass, "I wanted to check out some talking books for my father. But the library required his signature on a form stating he was blind. He refused to sign."

This kind of shame and denial is commonplace but can be avoided, said Fr. Grass.

"A blind person doesn't need to give up. There are support systems. There is a network of a laity and clergy out there to help blind Catholics.

"The Church is here for them — Christ is here for them.

"And the blind have an advantage. They can hear. They can attend Bible classes, lectures, Masses. Their spiritual life doesn't have to end with the loss of vision. All they need is someone willing to help them get around."

One pastor visited a blind man at home. "You don't have to worry about showing up for Mass every week, I'll give you dispensation," he said.

"I don't want dispensation, I just want a ride," replied the man.

Making adjustments

This kind of misunderstanding pushes blind people into corners and out of a social life. If they think people are going to treat them like floundering waifs, they will be reticent to ask for any help at all.

Fr. Grass suggests that well-meaning friends and family members not try so hard to make things right, or continually grab the



Fr. William Grass lost his sight to diabetes two years ago. After fighting against self-pity, he says, "I picked myself up and remembered I was not alone. The Lord would still be there, even in the darkness." (Voice photo/Betsy Kennedy)

blind person by the arm and do things for them.

Instead, "try to integrate that person into family and parish life. If you had a blind brother, you wouldn't send him off to join another family. Let him be self-reliant, but make him feel accepted."

Often a blind person will find himself on a see-saw between re-establishing his independence and basking in his helplessness while others become obsequious to his whims.

"Being dependent can be very seductive, yet at the same time you resent being asked if you need assistance."

For the stocky priest, giving up his driver's license was one of the most difficult sacrifices he had to make.

"But I can't tell if lights are green or red. I had to be responsible to others. I might hit some mother or child."

Yet the handicapped don't have

'A blind person doesn't need to give up... There is a network of laity and clergy out there to help blind Catholics. The Church is here for them — Christ is here for them.'

— Fr. William Grass, C.M.

to give up their dignity, their self-respect or their ambition, he said.

Thanks to educational institutions like Miami Dade Community College and the University of Miami, there are special services and equipment geared to meet the scholastic goals of the handicapped. There is a national education association for the blind that will produce tapes of any textbook if a student mails them the desired copy.

For Catholics, there is a National Catholic library for the blind in New York, which is a large lending library stocked with Bibles and other religious books, magazines and periodicals on cassettes or in

Braille.

And blind people get their mail sent free, courtesy of the U.S. Post Office, pointed out Fr. Grass.

The Lighthouse for the Blind, where Fr. Grass teaches as a volunteer, is a highly acclaimed non-denominational program which includes a series of classes such as personal management (how to make beds, sew, cook, tell time), mobility (how to get around the streets, home, to work), as well as hand writing, Braille, arts and crafts, typing and exercise.

Vernon Metcalf, executive director of Lighthouse for the Blind says, "The clients control their own programs and we do not send social workers out to tell them what they should or will know about their handicap."

People don't even have to fill out any forms here unless they have spent some time with us first and decided they like what we have to offer them. The client has a right to reject or accept our programs."

Land of reality

Although Fr. Grass applauds institutions like the school for the handicapped in St. Augustine and the unique Lighthouse for the Blind programs, he has a bright vision that someday, there will be another institution, built on 1,000 acres of land and designed to accommodate the spiritual, physical, job and recreational needs of all blind people in one facility.

Still, he is a practical man and does not spend time on such dreams when there is daily work to be done and handicapped people who are alone and suffering and in need of a compassionate man of the cloth to listen to them.

Recently Fr. Grass attended a meeting of the Southeast Catholic Association for the Blind attended by major agencies from across the state of Florida. He accepted a position as liaison for the blind for the state of Florida. He has created a logo he said, which will be a rickshaw pulled by two men, representing the journey from the land of illusion to the land of reality.

His own journey from illusion began years ago when he was a missionary in remote rural villages

in the Panama Canal Zone.

There, long before he lost his sight, he discovered that the light of God's truth could penetrate the darkness of tragedy and ignorance, he said.

Priests were treated with extreme deference by the villagers, he recalled. When a priest came to town it was reminiscent of when Eisenhower had arrived in a town during World War II days.

"We made ourselves approachable. We used the 'apostolate of the smile...'"

But a good countenance could not alleviate the primitive living conditions. Medical help was scarce. People relied on "curanderos," or native healers.

One afternoon, Fr. Grass was summoned to "come quickly" — a man had just been bitten by a snake. By the time he arrived, the victim was in grave condition. The snake venom had invaded every organ and the man was bleeding from his pores.

The priest leaned down and gave the man the last rites. The dying man looked at Fr. Grass at first in terror. Then gradually his eyes changed from turbulent to calm. He seemed confident, even as he faced death.

Fr. Grass wondered, what had the man seen that he did not? Two days later the man was completely well and had returned to his work and family life. The story of God's miracle cure was spreading from village to village.

God's hand

Several years passed and Fr. Grass was sent to St. John's prep school in Brooklyn, where he earned M.A.'s in Spanish, counseling and guidance. The change of pace from priest to the illiterate in the jungle world, to priest to the scholarly in an asphalt world, was a refreshing one, he said.

"The kids were fun, the food was good and it was an easy life," he said with a hearty laugh.

After his mother's death, Fr. Grass was transferred to St. John Vianney Seminary in Miami. Later he became pastor of St. Vincent de Paul Church.

After the blindness struck, he said, he has learned that a bodily handicap can only be measured in terms of the mind's handicap.

Yet being human, he admits there are rough days. One afternoon recently while he was taking a shower, he was suddenly gripped by fear. "What if I lost my hearing too — I'd be imprisoned in my mind. How would I cope?" he wondered aloud.

But the negative thought washed away as quickly as the water tumbling down the drain.

"No matter what happens, you don't have to handle it alone. There are lots of other people who share the same handicap. Most important of all, just hang on to God's hand and let him show you the way. It worked for me."



Two of St. Francis Xavier's summer camp students take part in a rollicking dance number, one of many choreographed by teacher Martha Whisby. Below, another child demonstrates the Michael Jackson look.



Talent show is a 'thriller'

Michael Jackson devotees abound at St. Francis Xavier

TEXT AND PHOTOS BY PRENT BROWNING

It was billed as a "Talent Extravaganza" but it could have been called "A Tribute to Michael Jackson."

With the Jackson craze in full gear, St. Francis Xavier's summer camp in Overtown held a break-dancing, singing, comedy talent show for family and friends recently.

Nearly 100 students from the six-week summer camp, varying in ages from 5 to 13, entertained not only their parents but often each other with many choreographed rock-and-roll dance numbers and Michael Jackson hit songs.

In addition to a sports program, summer campers also receive dancing and drama instruction from one of several staff teachers.

There were also many singers at the show, some from among the many Haitian children who a few years before had trouble even speaking English.

If there was a message to the talent show other than that Michael Jackson is popular it was that everyone has a talent.

Spurred on by the gentle encouragement of camp Co-Director

Chandra Davis, who served as Master of Ceremonies at the show, the children were given the confidence to perform solo numbers or participate in group routines.

One young singer started to cry when she forgot the words. Given encouragement by Davis, she slowly began the song again and finished to resounding applause.



Many parents in the audience particularly enjoyed a comedy song by several camp teachers entitled "The Day the Tree Fell on my Girlfriend."

Matter of Opinion

Open letter to Geraldine Ferraro

(The following editorial appeared in the Georgia Bulletin, newspaper of the Archdiocese of Atlanta. It was written by Msgr. Noel C. Burtenshaw, editor.)

Dear Mrs. Ferraro:

First of all, you are the first-chosen. That is always exciting — exciting for you, for us and, in this particular case, for the nation. As the first woman to run for a presidential office, you have broken new ground and are to be congratulated.

We are also proud that this pioneering position has been given to a Catholic who, by the way, is an Italian-American Catholic. That is another first. Never before has an American of Italian descent had the honor of running for presidential office.

So, there is excitement afoot as new political ground has been courageously broken and opportunity has at last been given where previously it had been denied.

Having communicated that fervent feeling, let me now offer this picture to you. Last week in Atlanta I sat across the table having coffee with a young woman who is slowly dying because she is abusing hard drugs. This woman has abandoned her husband and her young family. She has been treated over and over again, and last year courageously put many clean exhilarating months together. But now she is back to her cocaine, morphine, speed and whatever mood-changing

EDITORIAL

hard drugs she can get. I wish you could have looked, as I did, at her scar-ridden arms and her glassy eyes.

We talked about her fading hopes. "You don't know what I have to carry around," she said. "You don't know the pain I have endured and the pain I have caused. What about all the guilt and the shame, will it ever go? What about the babies I have killed?"

I asked what she meant about killing babies.

"I've had two abortions," she said. "They were my babies and I'll never know what they were like."

I wish you had been there as that woman, who was raised far from Catholic doctrine or teaching, wept over the guilt that has been imposed on her, not by any church affiliation, but by the natural human instinct that goes with being a woman or a mother.

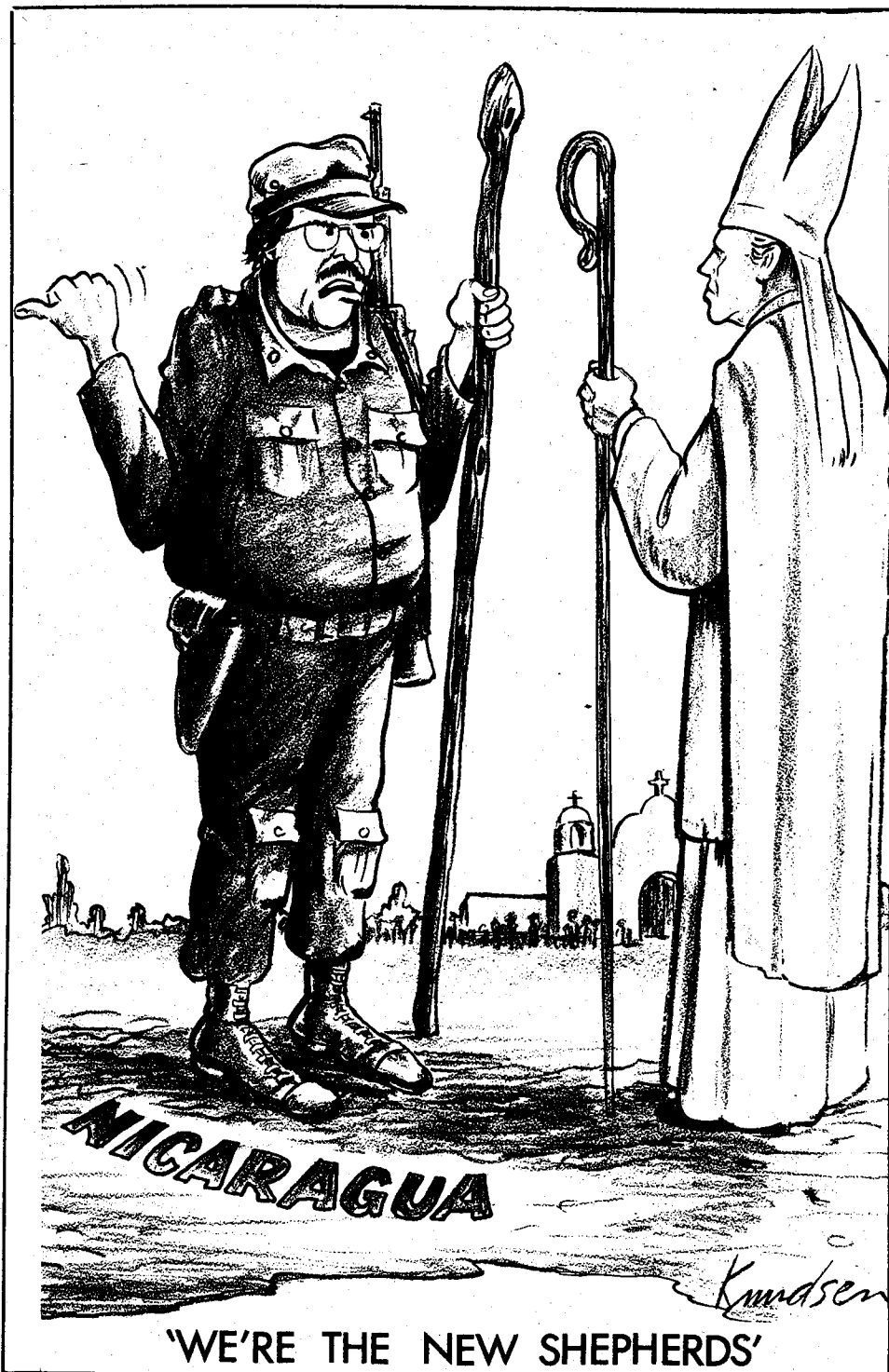
As I looked at her, and I have listened to many like her, I had once more to ask myself, "Was the taking of human life, those two abortions, the real cause of her present journey to self-destruction?"

You, Mrs. Ferraro, are a devout Catholic. Your pastor speaks highly of you and your family. You are personally against abortion but publicly, in your dealing with others and in your legislative acts, you are pro-choice. You handle the destruction of human life like it was merely a religious issue to believe in or not. Your statement is as follows, "I have no right to impose my beliefs (on others)."

You certainly do not have to get into a faith argument with my addicted friend. When it came to the destruction of her unborn fetuses, she believed without question that children had been killed.

If privately you believe that abortion is the actual destruction of human life, then publicly how can you support legislation that eliminates that life on a daily basis, leaving us death on the record and broken lives on our streets?

We liberals (there are still a few around) are just like all the



other interest groups — we pick and choose our absolute beliefs. Would we have told (Alabama Gov. George) Wallace or (Mississippi Gov. Ross) Barnett in 1965 that his transportation system or his public accommodation facilities did not have to be integrated? Absolutely not. We wanted civil rights for everyone, even though it was the imposition of our minority views on a dissenting majority in geographic regions. There was no question we demanded our way; others would accept what we believed. Let me say, thank God they did.

We have a similar dilemma now. The courage that was needed then by public people, legislators, senators, presidents, vice presidents, is needed now. We do not need a nation where leaders will believe one thing and do another. We need leaders who tell us who they are and walk that difficult ethical road carrying their convictions openly, unchangingly for all to solidly see.

Again, you are the first. May your pioneering role glitter as history seeks to give you a notable place on its pages.

Letters to the Editor

St. Paul's visit to ancient Olympics

Letter to Editor:

With the Summer Olympics held in the U.S.A. this year, it may serve us all to recall St. Paul's connection with these ancient traditional games.

Saint Paul of Iarsus went to the Greek's stadium centuries ago, watched the races with interest, admired them and the athletes' discipline in training. All the while he saw another contest, a race, to win a "Golden crown" (no silver or bronze here).

"In a race all the runners take part but only one of them wins the prize. Run, then, in such a way as to win the prize. Every athlete in training submits to strict discipline; he does so in order to be crowned with a wreath that will not last; but Christians do it for one that will last forever. That is why I run straight for the finish line; that is why I am like a boxer who does

not waste his punches. I harden my body and bring it under complete control, to keep from being rejected myself after having called others to the contest." (1 Cor 9:24)

Missionary Paul found his mission accomplished in the end. "I have done my best in the race, I have run the full distance, I have kept the faith. And now the prize of victory is waiting for me, the crown which the Lord will give me." (2 Tim 4:7)

Winners? All who finish the race! Race times will vary; different obstacles, roughs, chuckholes, crosswinds, trials, pains, temptations, discouragement, for each one (but none impossible, says the Lord). And split-second timing? Well, be patient! God is our good Father; and He knows each child's handicaps, and He waits, and He waits, and encourages, and gives help, and waits some more...

So, in godly hope, persevere thru every Olympics (at Los Angeles - originally "Our Lady of Angels") and on every trip around the sun... until Eschaton blessedness - forever and ever!

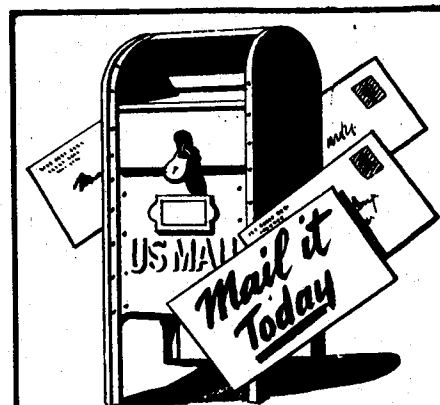
Fr. Aloys Held, OFM
Cincinnati

Catholic Candidate

How often have we heard accusations against Pope Pius XII that he did not do everything he could to save the Jews?

What then of the Pro-Choice, Catholic candidate for high office, when confronted by the souls of the aborted — will she plead "Separation of Powers"?

Valentine Brooke
Miami



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

Promises, promises

During the past few weeks I have participated at several rituals in which certain people have made solemn promises for life and in which other persons at those impressive ceremonies probably renewed similar promises they made long ago.

- Four young men knelt before the bishop at ordination and forever vowed obedience to him and his successor, committed themselves to preaching the word and accepted the responsibility of imitating Christ the high priest in a unique way.

- A couple, standing before the altar, each other and a church full of relatives and friends, promised to spend their lives together as husband and wife.

- Several dozen Sisters of St. Joseph, celebrating a member's silver jubilee, gathered in the sanctuary and with lighted candles in their hands, re-

peated perpetual promises to live as religious women according to the congregation's rules.

BY FR. JOSEPH
M. CHAMPLIN



and happiness pervaded the place; the central characters - freshly ordained priests, newlyweds, jubilarians, converts - radiated joy and tended to be overwhelmed by the attention showered upon them; the other participants in some fashion prob-

will be the ideal Catholic. Those noble aspirations may not be expressed in words, but they surely dwell in the heart.

MOREOVER, ALL those promises and commitments to excellence have (forever) stamped upon them.

What happens or could happen along the way? How is it that down the road the promises may not be kept or the ideals not pursued with the same intensity which we observed at the beginning?

There is no one answer or simple explanation to those questions. But several obvious obstacles make it difficult to keep commitments.

The environment which surrounds us is one. Making and keeping promises for life no longer seems to the general public as possible or even as desirable as in previous ages. Moreover, in our disposable culture we manufacture more and more objects simply to be used and then discarded. This kind of climate consciously or unconsciously weakens our commitments to commitments.

The eventual and natural weariness from routine is another factor. In time, the excitement from newness diminishes and we face the reality of performing over and over duties which may on occasion seem boring or fail to enthruse us.

The weakness of human nature is a final cause. Keeping promises often requires discipline, denial of self and postponement of desired pleasures. In our wounded condition we may not always be up to that challenge.

BEING PRESENT at solemn ceremonies during which idealistic people make those first promises inspires those of us who are veterans to renew our own promises made much earlier. It encourages us to rise above culture, weariness or weakness and to resume pursuit of our goals.

'Making and keeping promises for life no longer seems to the general public as possible or even as desirable as in previous ages.'

- Three women at a parish Mass on Pentecost Sunday joined with the community in reciting the Nicene Creed, spoke together promises to follow faithfully the teachings of the Catholic Church, were confirmed and received Communion for the first time.

THERE WAS a sameness about these liturgies.

All present wore their best clothes; musicians out did themselves; the ceremonies themselves took longer; an atmosphere of seriousness, pride

ably left a bit more determined to keep a little better identical commitments pronounced a few or many years earlier.

For the persons making those promises, these are occasions to dream, not to doubt, times to shoot for the stars, not to worry about wavering, moments of striving for and expecting the best, not of compromise with and anticipating the less.

I will be the perfect priest; we will have the model marriage; we will serve as flawless religious; I

They died of love

When the letter came from Sallie Woods, I answered it as soon as I read it. There was nothing in her letter that suggested a sense of urgency but I had that sense. A few days later a telephone call came. Sallie got my letter on Friday, talked about it with friends. Early Saturday morning, almost without warning, Sallie died.

It was 1944 that Dell, Sallie and Nadine Woods learned why it was that they had such a sense of tiredness, why it was that colds and flu became such serious illnesses. At the University of Texas Medical School at Galveston, they were diagnosed as being victims of muscular dystrophy.

"It's funny," Nadine once told me, "but we weren't sure how to pronounce the word 'dystrophy.' So when we talked about it we spelled the word out."

NADINE WAS 19, a student at Texas Women's College in Denton, a talented pianist. Sallie was in her early twenties, Dell a little older than that. They had each other. They learned to know the illness that they shared and learned there was no cure.

They lived in Liberty, Texas, a little city of 5,000 people. What do you do when you learn you are under a sentence of death and the best doctors say there is nothing that can be done? Some people just lie down and die. But not the Woods girls.

One thing that directed their lives was the advice of a priest friend. He told them, "Don't die of muscular dystrophy. Die of love. Die giving yourself to others, live while you live."

"**WE WERE** just hicks from the country, and if we knew as much then as we do now we probably wouldn't even have tried," Sallie told me.



BY
DALE FRANCIS

What they decided they were going to do was seek a cure for muscular dystrophy. It was a quixotic venture for young girls in a small Texas town, girls without connections in the world.

Dell, who was most ill, provided the prayers, living almost a cloistered offering her sufferings. They chose St. Therese of Lisieux as their patron. "St. Therese's family lost one child," Nadine told me. "When you read of the symptoms of the illness it seems almost surely it was muscular dystrophy."

Sallie and Nadine started writing letters, trying to interest people in helping them form an organization to raise funds for research to cure muscular dystrophy. They soon found many friends. The National Muscular Dystrophy Research Foundation was organized in 1949, chartered by the State of Texas in 1950.

ROY ROGERS AND DALE EVANS were among

their earliest supporters, so was television's Ed Sullivan. Young Houston newscaster Dan Rather interviewed them. The greatest support came from Texas businessmen. Roy Cullen was one of them.

When Dell died, Sallie and Nadine carried on the work by themselves, helped by friends and family, most especially, their mother, Gertrude. The funds raised went almost entirely to research. Millions of dollars were raised for research. Thousands of patients gained hope. Firemen over the nation held fundraising projects. When another foundation began a nation-wide muscular dystrophy campaign, the one Jerry Lewis has served so well, the girls were surprised and hurt that their own work had been by-passed but they decided whatever helped was good.

To symbolize freedom from illness, they carried on a campaign to raise funds to have a replica of the original liberty bell made by the foundry in England that made the original. John Wayne came to Liberty for the dedication. Many people came to see Sallie and Nadine, among them John F. Kennedy.

NADINE DIED five years ago, unexpectedly. Gertrude, their valiant mother, was in her 90s when she died last year. Sallie died in June. The good they had done with their lives is beyond calculation. Three young girls learned 40 years ago they had an incurable illness, living in a small town, with no resources but courage and love, they made their lives count and died, not of muscular dystrophy, but of love.

Time capsules

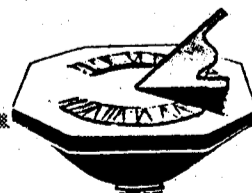
Two Archangels

'SAINT GABRIEL THE ARCHANGEL. Gabriel, which in Hebrew means "Power of God", is the messenger of glad tidings. It was Gabriel in the Old Testament who foretold the fall of the Persian Empire at the hands of Alexander the Great. In the New Testament, Gabriel ap-

peared to Zachary in the Temple and announced the coming birth of his son, St. John the Baptist. It was the who gave the message to the shepherds at Bethlehem and to St. Joseph that caused the flight of the Holy Family into Egypt. He also administered to Jesus in the Garden of Olives on the night of His betrayal. But above all, he is remembered as the "Angel of the Annunciation" from having been sent to inform Mary that she had been chosen to become the Mother of Jesus.

SAINT RAPHAEL THE ARCHANGEL. Raphael's Hebrew name signifies that "God has healed." Raphael cured the blindness of Tobias and acted as the guide for his son's trip to Meria. He is also the angel who at certain intervals, stirred the waters in the Probation pool which caused the cure of the first invalid who descended into the moving waters. St. Raphael is revered as the patron saint of travelers and of the young and innocent. He is also the patron saint of Dubuque, Iowa.

By Frank Morgan



Master craftsman

Tales of vandalism by youngsters always make my blood boil. Maybe that's because I've had just enough such incidents in my life to make me realize how wrong it is to treat the creations of this earth irreverently.

I've had fruit pulled off trees and trampled on; Japanese wood chimes torn off my doorstep and crushed; car windows smashed; newborn kittens submerged in a pail of water, which caused them to get pneumonia and die.

I'm also distressed when I see children deliberately smash a toy or adults leave tools outside to rust. Again, I



BY
ANTOINETTE
BOSCO

think I feel this way because I see this as a sign that a person doesn't reverence the furnishings that add so much beauty and enjoyment to our existence.

MAYBE THAT'S why I was enthralled with *Japanese Woodworking Tools: Their Tradition, Spirit and Use*, a book I came across recently (Taunton Press). The author is Japanese sculptor Toshio Odate who moved to the United States in 1958.

The beautifully illustrated book is a complete guide to Japanese woodworking tools and how to use them. But it is much more. It is an invitation to experience how a master craftsman in Japan, called a "shokunin," is insepa-

rable from his tools.

The relationship is spiritual and their bond is one of reverence. The product, whether something practical like a table, or aesthetic like sculpture, is one of seeking and finding.

In an interview, Odate told me he wrote the book to give Americans "a spiritual adventure." Now was "the right time and the right place" to interpret this Japanese "philosophy and attitude that are inseparable from the shokunin's craft," he explained. He was a shokunin as a young man in Japan.

ODATE SAID the "tremendous interest among Americans and Canadians" for Japanese woodworking tools had made him curious. "So many were buying and using these hand tools which are so sensitive and difficult to use," he said. "They require tremendous skill. And you can't make money by using hand tools." The work is very slow.

Finally, Odate continued, he had "pinpointed why Japanese tools fascinated" other cultures. In his opinion, it is because they are "charmed by the spiritual world" reflected in how these tools are respected and used.

He related a particularly charming tradition about the New Year's Day annual "celebration of the tools." The tools, in their boxes, are placed in "the tokonoma, a special, decorated corner of the house or shop. We put a small piece of rice paper on each box and then two rice cakes and a tangerine.

"This simple gesture is the traditional way of thanking the tools for their hard work and for the crucial part they play in the shokunin's life."

IT SEEMS to me that books like Odate's could be used to teach youngsters in our elementary schools how created goods of the earth are respected in other cultures. Perhaps this could help to end our vandalism problems.

The tradition explained by Odate has such richness in it, and such validity. It certainly is right in harmony with the gospel accounts of Jesus' reverence for the earth and its goods. (NC News Service)

Are teens worse off today?

Q. What is the main reason why teens years ago (my parents tell me) were so different from teens today? Why are teens today worse off morally speaking? (Pennsylvania)

A. First of all, I think a pretty good argument could be made that many people in the 30 to 50 age-range are worse off "morally speaking" than that age group was years ago too.

But I don't intend to present such



BY TOM
LENNON

an argument. It makes me uneasy to sit in judgment on either an age group or an individual about their morality. The Lord warns us not to judge others.

And yet, a folder that came in the mail today from Pharmacists against Drug Abuse tells me that more than "one-third of all kids in America use illegal drugs" and also that "one out of every 18 high school seniors is using marijuana every day."

TEENS TODAY undeniably have serious problems. You probably know them well. It is true that the way teens live has changed drastically in the past 30 years. The causes are many and complex and there's room here to present only a few.

In my opinion, one of the most important reasons for these changes is the fact that a "youth culture" has come into existence. Teens have far more money to spend now than their grandparents ever thought of having at the same age.

There is a vast market for teen clothes and for movies, magazines, books and records aimed at teens.

Perhaps more than ever before in history, teens are a definite and separate segment of society. And this youth culture is highly independent. It tends to reject ideas of the past and to want to experiment with new ones.

SUCH EXPERIMENTATION, especially when it involves sex and drugs, can lead to tragedies.

The youth culture, however, is not the only cause of the instability teens experience.

Then, too, some teens undoubtedly head in the wrong direction as a result of the example set by some adults (this includes those seen on television).

And some teens find the shadow of the bomb deeply unsettling. The fear they experience can lead to erratic behavior.

All of this makes it sound like the world of teen-agers is falling to pieces.

IT'S NOT. There are many fine young people out there, and we've reported on some of them from time to time in the past few years. We'll do so again soon.

Keep in mind too the many excellent opportunities that teens have today. Not the least of these is the possibility of building a world where peace will finally prevail.

My own opinion is that this might well happen in your lifetime.

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

Be happy! God wills it

Don't you cringe when someone says, "It's God's will"? For most people, the will of God seems always to be associated with bad or painful things. As soon as disaster strikes there is some pious soul ready to say, "It's God's will." God is seen as Zeus on top of Mount Olympus with bolts of lightning coming out of His hands ready to strike us down.

Why isn't God associated more vividly with happiness, beauty and goodness? Why don't we celebrate our happy God whenever we experience joy? Whether at a new birth or a wedding or a family reunion, we should say, "It's the will of God."

THE FIRST LETTER of St. John ends with this line:



BY FR.
JOHN CATOIR

"Little children, beware of idols." The idols include every false image of God. On the other side of the coin there are those who make everything too easy. They go to the other extreme saying, "God understands, so you can do anything you want." The absurdity of this approach becomes apparent if you get specific; e.g., Hitler had his faults but God is so understanding He'll overlook them.

God never overlooks evil even though He readily embraces the repentant sinner. Those who deny sin are fools. Just because a person denies he is sinning, doesn't mean God accepts his or her judgment. Sin is an objective matter; some things are evil and no matter how they are denied, they remain evil. The "wages of sin are death." Hitler perished by his own evil life and his failure to see reality as it is.

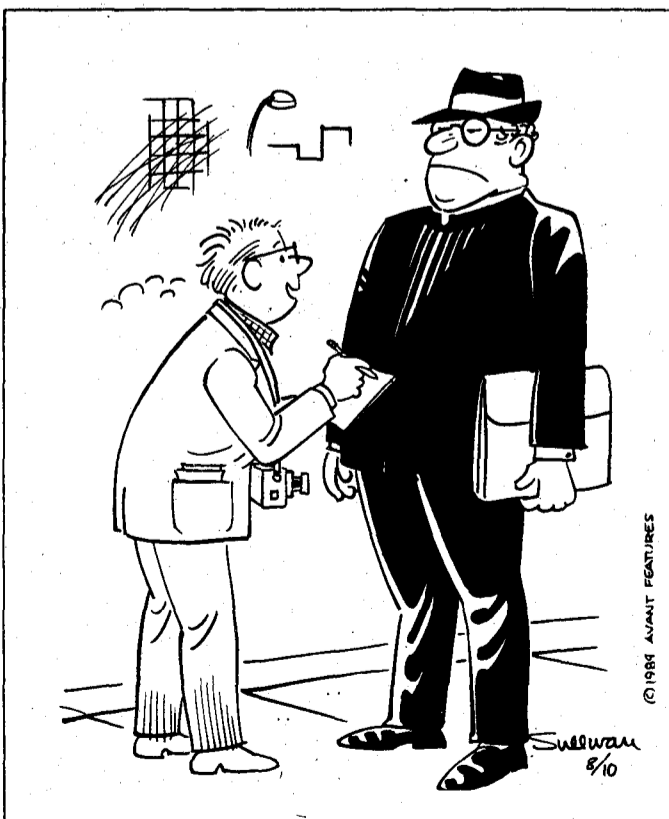
THE MORE COMMON idol is making God out to be a doomsday machine. That is heresy. God is unchanging love. He wants us to be happy with Him forever. So why

don't we rejoice in God's will when something delightful happens, like a swim in the ocean on a hot day? This too is the will of God.

God doesn't want us to suffer. He wants to bring us out of suffering to the fullness of joy. It's God's will that we spend an eternity delighting in His love.

The next time you enjoy your favorite dessert, apply your faith; smack your lips happily and say, "Ah, it's God's will."

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



"DO YOU THINK MISS AMERICA SHOULD'VE GIVEN UP HER CROWN?"

A complaining daughter-in-law

Dear Mary: How should I treat complaints from one of my daughters-in-law about my son? My husband and I have always stayed out of our children's affairs. We live a great distance from all of them, and they visit several times a year. In the meantime we correspond.

I always address my letters to both sons (daughters) and their spouses and try to write newsy letters. This one daughter-in-law always include childish complaints about my son in her letters. She does not work, has only one child and a beautiful home.

On the other hand, my son is in law enforcement with long, irregular hours. Her remarks are, "I can't get John to do anything around the house" or "John never helps with the dishes or the baby." I have been ignoring the statements, but she continues to complain. This concerns me greatly. — Mississippi

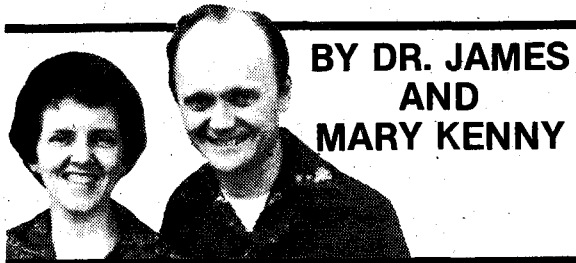
My compliments to you. You sound like a wise mother and mother-in-law. When your daughter-in-law criticizes your son, your first reaction might well have been to defend him to fight back. Apparently you have enough maturity to avoid this unwise response.

Second, you say that you are trying to ignore her criticism. Again I applaud you. Ignoring is an excellent way to get rid of undesirable behavior. As you have discovered, it does not work instant-

ly, but over time, ignoring can be very effective.

Third, you say that you and your husband try to stay out of your children's affairs. Right again. Parents are outsiders when it comes to the problems of their grown children.

When adult children have problems, parents sometimes would like to give advice, take charge and straighten matters out. This cannot be done.



BY DR. JAMES AND MARY KENNY

As with our other friends, we must offer what support and concern we can, but we must let the persons involved work out their own problems.

Essentially, I can only applaud your good sense and urge you to continue to do what you are doing. If you wish to take some action, you might give your daughter-in-law a straight message about your own feelings, such as, "I am caught in a bind between you and my son. Please don't ask me to take sides. You need to work out your own differences."

This message may or may not be effective. Remember that your daughter-in-law brings all the "baggage" from her own childhood and youth to her marriage. Perhaps complaining is her perennial response to problems. Perhaps she is playing "I'll tell my mother on you," a game she found effective in childhood. You may or may not be able to change the ways she copes with problems.

Continue to ignore her complaints. Give her lots of approval and recognition for the things she does well. Happy, contented persons are not so likely to be complainers.

Good luck in your efforts. I hope your daughter-in-law grows to realize how lucky she is to have in-laws who show concern for their children, welcome frequent visits, write newsy letters and have enough good sense to stay out of their children's problems.

(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.)

(Some of the best of Dr. James and Mary Kenny is available in popular book form. Send \$6 to Dept J-10 St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210, and ask for the book "Happy Parenting." Contains more than 100 selections. Payment must accompany order.)

(NC News Service)

When mom's sick

I've been sick. Oh, not sick sick but virus sick that laid me low for a week or so. Generally, I'm healthy but about every 18 months I get what we used to call a bad head cold and now call a virus that moves from a day of a pounding head to a day of a full nose to a day of laryngitis to a day of bronchitis and so on — the kind of person you hate to sit next to in church.

By the time it works its way out through the soles of my feet I'm ready to live again. I'm not one of those persevering types who carries on and suffers silently when I'm sick. My sister once said that when I'm sick I sleep until I'm well and that's about it.

But my family — well, God bless them — nobody could ever be more supportive than they when I'm sick. They take over the household and tell me not to worry. They pop in when they come home to see if I need anything, to ask how I feel, and to tell me of their day.

THEY TAKE my phone calls and patiently explain why I can't talk. In short, they're everything a sick mother dreams of.

I thought all families were like this until I began interviewing families for my book, *Traits of a Healthy Family*, and I found that many mothers are resented for being sick. The caregiver in the family is not supposed to need care. When she gets sick and needs attention, the family feels disoriented and angry. Who is going to cook? To

drive? To stop fights?

They begrudgingly bring her food, their very bearing showing her what a chore and imposition it is. As she lies there wondering if her head will ever stop pounding, they ask her what they're supposed to do about dinner and where their soccer shorts are.

The difference between how a healthy and not-so-healthy family deals with a parent illness shows



BY DOLORES CURRAN

up in their sense of shared responsibility. Responsibility in these families extends beyond sharing chores to sharing support, sensitivity, peacemaking, and care. Spouses and children not only expect to step in and help out when another is overly-busy or ill but are eager to do so.

In families where this trait is not well-developed, we usually find parents who overly serve

their children. They don't ask enough of them when they're well and when they aren't, the family suffers and complains rather than serves and cares.

ONE MOTHER in such a family told me that her adolescents fought so much about who was going to make dinner that she finally got up and made it, even though she could barely stand. How foolish of her. Any adolescent who can't make a family meal isn't hungry enough. Or caring enough.

Parents aren't doing their children any favor by eliminating for them the opportunity to serve. If parents give, give, give, children will take, take, take. Shared responsibility has to be taught and re-taught.

And children need to feel the rewards of responsible achievement, especially when they serve without being asked. Children feel good about themselves when they can take over. Maybe they won't fold the laundry as neatly as we do or cook the hot dogs all the way through but they have done it and that's what counts.

I don't want to give the impression that I have the perfectly healthy family. I don't and I don't know anyone who has. But I do know this — that when I need caregiving and solicitous concern and love, I get it. That tells me I'm more than a servant in this family... and for that, I thank God (and my family). (Alt Publishing Co.)

Family Night

Opening prayer

Gentle Jesus, come, Lord Jesus, and be with us this Family Night. Help us to build each other up, not tear one another down. Help our family to smile rather than to frown. Amen.

Opening poem

Criticism

Criticism is a nasty worm
That eats away
At our nice home.

It chews away day and night
Munching, crunching every bite.
Soon our home is filled with gloom
For laughter or love can find no room.

Lesson

Young Family

Materials: paper plates, crayons, pieces of string or yarn. Each person colors a smiling face on a paper plate. On the back side color a frowning

face. Then punch a hole in the top and loop the yarn or string through the hole and tie it. Take turns sharing phrases that are sometimes said that make us happy or sad; for example, shut up!, you're lovely, I hate you, that's a good job. Try to discover some special phrases that are peculiar to your own family. As different phrases are shared, turn the faces to show each person's reactions. Put the faces near the meal area and before dinner, have each person share which side of the face best depicts how he feels.

Middle Years Family

Materials: dictionary, paper, pens, shoe box, aluminum foil. Together cover the shoe box with foil and then mark it on each side, "The Criticism Box." Set aside. Each write a definition of the word criticism. Share together, then look it up in a dictionary and read the definition aloud. Then discuss what the family can do to reduce criticism at home. Each write

two ideas and place them in the "Criticism Box." Keep the box on the dinner table and each night draw one of the papers and read it aloud.

Adult Family

Materials: Bible. Read aloud Romans 14:13. Share your thoughts. Each take a turn sharing two stories from the past: (1) a time when, because of fear of criticism, you failed to do something you really wanted to do; (2) a time when, because you were supported and encouraged, you were able to accomplish something you never dreamed of being able to do.

Snack

Make Happy Face sundaes: ice cream, with raisins for a nose and mouth, and cherries for eyes.

Entertainment

Name Game: place someone in the center blindfolded; the group chooses one person to describe to the blindfolded person in three words or less

another individual in the family. The person in the center sees if he can guess within the three tries. Try to make the words difficult for older children and easy for younger ones. Be sure to use only words of praise or good things about the person.

Sharing ideas

1. Each share what your feelings are like when you are told "I love you."
2. Share a struggle from the past week.
3. Share a favorite book.

Closing prayer

— Spontaneous Prayer
— Scripture: Matthew 7:7, 8
— Suggested prayer: Dear Jesus, thank you for tonight. Bless your families everywhere but especially those families that are suffering from want of food or shelter or are in need of kindness or love. Praise you, Lord Jesus. Amen.

Mary's role in our salvation

The National Conference of Catholic Bishops recently voted to retain the six traditional holy days of obligation in the United States.



BY
FR.
JAMES
BLACK

The decision was criticized by some Catholics as irrelevant.

Perhaps such criticism fails to examine each holy day closely. If a sincere effort is made to find the relevance of each holy day to current Christian life, those days will have a greater personal significance to each Christian. In addition, such an effort will provide a greater appreciation of the ongoing development of the Church.

On August 15th, the Church in the United States celebrates the Feast of the Assumption of Mary into heaven. The doctrine of the Assumption, capping a long-standing tradition of popular belief, was officially decreed by Pope Pius XII on November 1st, 1950 in the



Apostolic Constitution, "Munificentissimus Deus."

Sacred Scripture contains no specific reference to the Assumption of Mary, although Scripture does contain numerous references to belief in resurrection of the body (see 2 Maccabees 7 and 1 Corinthians 15:14-22).

In Scripture, as well as in the

patristic writings, Mary is frequently depicted as the "new Eve." In the Old Testament biblical account, Adam and Eve's disobedience brought sin into the world. They had failed to cooperate with God's plan for them.

But Mary's obedience to God's will brought new life. Through her, Jesus entered the world and overcame sin and death. Mary had cooperated with God himself.

Because of her special lifelong relationship to Christ,

The Immaculate Mother of God, the ever-Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.

—Munificentissimus Deus—

The issue of whether or not Mary actually died before the Assumption took place has never been resolved, according to the *New Catholic Encyclopedia*. Most theologians believe that she did.

What does the Feast of the Assumption—or any Marian feast—mean today? Several possibilities suggest themselves.

First, Mary assented to God's

will in his plan for salvation of humanity. We can only speculate as to what might have happened in the history of salvation if she had refused to do so. Through Mary,

'Relevance, like beauty, is frequently in the eyes of the beholder.'

Jesus entered the world at a specific point in human history. He preached God's word to the people of Palestine and began his Church. We are Christians today, to some degree at least, because Mary was willing to say "yes" to the Father.

Second, any Marian feast is a reminder to Christians that they have a role much like that of Mary in New Testament time. Mary brought the Christ into the world. Today, through our actions toward one another, we can bring Christ into our own world as well, making him present in our surroundings at home, at school or at work.

Relevance, like beauty, is frequently in the eyes of the beholder.

Living 'one day at a time'

Al-Anon aids alcoholics' families

I was deeply interested in your recent reply to the woman seeking ad-



BY FR.
JOHN
DIETZEN

vice about the consequences of leaving her alcoholic husband.

I feel qualified to comment as I lived with the problem for 20 years myself. Fortunately, a few years ago I was urged by my chiropractor to try Al-Anon. I had previously taken my problems to two priests, a psychiatrist

and my own doctor and had gotten no help.

I can unequivocally say that Al-Anon (and subsequently Alcoholics Anonymous) saved our marriage and very possibly our lives.

While you answered the woman's question, I feel you missed a golden opportunity to help her and countless others to find solace and practical help that Al-Anon gives millions of people "one day at a time."

One of our main problems is educating clergy and the medical professions. Priests and doctors are the ones who have access to the hurting masses out there. (Florida)

A. Several times in this column, as well as in my book, I have urged peo-

ple with alcoholics in their family to contact Al-Anon.

A kind of assistance you found

'One of our main problems is educating clergy and the medical professions. Priests and doctors are the ones who have access to the hurting masses out there.'

there is typical and could greatly assist others to cope with the family tragedies alcohol can bring.

If it is not in your phone book, write to Al-Anon Family Group Headquarters, Box 182, Madison Square Station, New York, N.Y. 10010.

Q. A young man who was baptized and confirmed in the Catholic faith

was rebaptized in a Pentecostal church and eventually left that church to be married in a non-denominational Protestant church.

Is it permissible for him to receive Communion at a Catholic wedding or funeral Mass? His family insists there is nothing wrong with this. (New Jersey)

A. It seems quite clear from the information you give that this young man has explicitly rejected his Catholic faith and now considers himself a Protestant Christian.

Certainly it is not up to any of us to judge his intentions. We take them at face value. The Catholic Church itself accepts his decision, for example, in its ruling that such a person who has formally rejected the Catholic faith is not bound to observe the requirement that Catholics be married before a priest.

Unless and until he once again embraces and practices his Catholic faith, therefore, the same rules concerning Communion would apply to him as to any other Protestant Christian.



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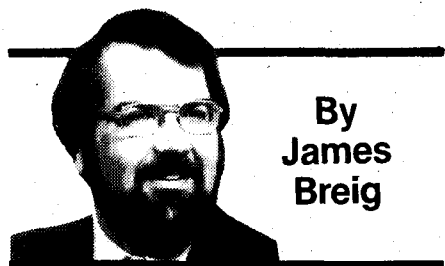
Baby blues fights back

Put the cuffs on male chauvinism

And now it's time for another episode of...

"Gil Gumshoe, Detector of Lost TV Souls."

I hadn't had a case in months. I was beginning to feel like George McGovern — unwanted and forgotten. All day, I sat with my size 12's



By
James
Breig

slung up on the pitted mahogany of my rolltop, dreaming of the day when something big would come my way.

That's when she walked into my office on a morning hotter than a sauna in Beirut. "Walked in," did I say? This lady didn't walk; she mamboed. And she kept her cool. She should have had "Fedders" tattooed on her back. But she wasn't fooling me. There was something wrong. Dead wrong.

"You Gumshoe, the gumshoe?" she asked.

I listened for another echo and nodded.

"I hear you help people like me," she said.

I snubbed out the chocolate cig I was pretending to smoke, hoping she didn't notice the brown stains it left on my chin as it melted. "What sort of people is that?" I asked, tilting back in my chair. It needed oil. So did I.

"People in trouble," she cooed with the voice of an angel gone AWOL.

"Tell me about it."

She took the seat opposite me and slid her L'Eggs under the desk. Then she said something that knocked me down quicker than the Hindenburg: "It's my husband."

A small voice in the back of my noggin went on alert and started its three-word warning: "Don't get involved." Sometimes, I hate that small voice more than I hate the twangy voice of Barbara Walters. I put on my all-business face and waved her to go on with her story.

"He does nothing but watch TV detectives," she stammered, beginning to sob. "All day long, from 'Ironsides' reruns in the morning to

'Simon and Simon' at night. He doesn't miss any of them: 'Perry Mason,' 'Magnum,' 'Mike Hammer,' 'Matt Houston.'

As she dabbed at her baby-blues with a bit of Scottie, I thought it over. I'd seen lots like her. Husbands, too. They come to me for help. They all get addicted to the one-eyed monster the way a six-year-old gets strung out on M&M's. And sometimes they can't get enough of the green ones. In this case, the green ones were private eyes. Mason, Magnum, Matt, Mike. All M's. Ironic, ain't it? Makes my metaphor that much more meaningful.

"I know why he does it," she finally said, sniffing a last tear away. "It's the women."

"The women? But they're all men." I was confused. Like a dental patient, I didn't know what she was getting at. I could only sit back and take the pain.

"Sure," she explained, "the detectives are all men. That's why he won't watch 'Cagney and Lacey.' When the cops are women, he's not interested. But when the cops are men, that means he's going to see something else."

"What?" I longed to light up a candy Marlboro.

"Cleavage." She said it short, sweet and curt. "He wants to ogle starlets in bikinis and with plunging necklines. He's convinced that's reality."

I averted my gaze from her physique. "It's not?"

"No, it's not and you know it, Gil." Suddenly, the sobs were gone, replaced by a growing confidence and firmness. She was, in fact, firmer than Mr. T's bicep. "It's all make-believe. Male fantasies. Some guys actually think that women live for nothing but to throw themselves at men in hopes of being seduced."

I fingered the box of chocolate cigarettes in my shirt pocket. My hand shook a little and I lowered it quickly.

"It's all a lie," she continued. "It demeans women and it cheapens love. It makes women into things, things to be oled, stereotyped and thrown aside when a 60-minute episode concludes. That's not reality, Gil."

Her words cut through me the way a buzzsaw would go through cottage cheese.

She stood up. "You know something, Gil?" She didn't wait for an answer. "I'm going to tell my hus-



CREATURE FEATURES — Ectoplasmic exterminators (top) Bill Murray left and Dan Aykroyd, center, remove some slimy and unexpected ghostly guests from a fancy hotel in "Ghostbusters," rated A-III. (adults). Zach Galligan left, is awed by the small and highly unique pet he receives from his father, Hoyt Axton, while his mother, Lee McCain, looks on, in "Gremlins" rated A-II. (adults and adolescents). (NC photos)



band what I just told you. Maybe we can talk it over and he can see the silliness of those shows. Then he can start to relate to people on a basis more solid than how they look or wiggle when they walk. Get my meaning?"

I got it like a rabbit gets buckshot from a lettuce grower.

"So, Gil, let's be clear: I don't

mambo when I walk, I don't have baby-blues, I don't talk like an angel and, foremost of all, I am not interested in you."

She headed out the door but turned to deliver one last round from her verbal cylinder: "I don't go for men with candy stains on their chins."

My small voice chuckled at me as she left.

Some scary fun

GHOSTBUSTERS (A III, PG)

Three parapsychologists (Bill Murray, Dan Aykroyd and Harold Ramis), bounced from Columbia University because of the dubious nature of their discipline, go into private practice as ghost exterminators. As it happens they choose a propitious moment to play their trade since all hell is about to break loose, quite literally. The dauntless trio, in the film's climax, wield their proton accelerators in a supernatural shootout with the forces of darkness atop an

Art Deco apartment house on Central Park West. Thanks mainly to Bill Murray's presence, there are some very funny moments. About midway through, however, spectacular special effects begin to dominate and the humor fades. The direction of Ivan Reitman, moreover, is uncertain at times, especially in sequences involving a man from the environmental Protection Agency who objects to the ghostbusters' disposal system.

Despite its ribald jokes, it is a fairly good comedy for mature viewers.

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R.C.I.A. to be subject of liturgical planning meeting

More than four hundred liturgical planners will gather in Sacramento, California, in early October as the National Federation of Diocesan Liturgical Commissions devotes its seventeenth annual meeting to an assessment of the first dozen years of the Rite of Christian Initiation of Adults. The Vatican document establishing the program was published in 1972.

The meeting, set for October 8 to 11, is co-sponsored by the Bishops' Committee on the Liturgy under the chairmanship of Bishop John S. Cummins of Oakland, California. Father Carl Steinauer, Director of the Office of Worship of the Diocese of

Sacramento, is in charge of local arrangements.

Father Regis A. Duffy of the University of Notre Dame will be the keynote speaker, with other major addresses by speakers from New York, Colorado and Illinois. Directors of six Special Forum sessions during the meeting will be from Michigan, California, New York, Illinois, Nebraska, and Wash., D.C.

The conference subject stems from liturgical changes proposed during the Second Vatican Council held in Rome during 1962-64 under Pope John XXIII, and implemented in the United States over the last dozen years. The Rite of Christian Initiation

(R.C.I.A.) establishes a "catechumenate" training period for adults wishing to become Catholics. Conferees at the Sacramento meeting will discuss a variety of ideas for improving the R.C.I.A. program, which calls for a multi-step sequence of lectures, discussions, and liturgical prayer services to prepare candidates for formal reception into the church through public baptism.

The Conference will feature a wide

range of caucuses and panels, including six "Forums" devoted to open discussion of specific questions like the role of bishops in the R.C.I.A. or canon law requirements affecting the program.

Details of registration and hotel accommodations may be secured from the Office of Worship, Diocese of Sacramento, P.O. Box 1706, Sacramento, CA 95808. Phone: (916) 441-6628.

Pastoral ministries seminars

The fall program for an M.A. in Pastoral Ministries at St. Thomas University offers courses in Pastoral counseling, catechetical processes, and Campus and young adult ministry among other topics.

Now locations in Palm Beach County and Miami for A.B.A. in Pastoral Ministries.

Also, Demonstrated Psychologies includes six Saturday seminars beginning on September 22. These six seminars will service professionals as well as those new to the world of psychology. Each is self contained and present a different school of psychology. They are: "CREATIVITY AND FAMILY THERAPY," Roberta Gallagher, September 22, 1984; "MANAGEMENT, EFFI-

CIENCY, STRESS AND TRANSACTIONAL ANALYSIS," Francis J. McGarry, October 6; "PICKING THE PAST OUT OF YOUR PRESENT: BIOENERGETICS," Rev. James Jones, D.Min. October 20.

INDIVIDUAL UNDERSTANDING AND GROUP COMPATIBILITY, Sr. Carmelita Centanni, November 3; "GESTALT, CENTERING AND BODY WORK," William Kowalski, Ph.D., November 16 0 17, "RELIGION AND YOUR SPIRITUAL LIFE IN JUNGIAN PSYCHOLOGY," Rev. Roger Radloff, Ph.D.- December 1; For more information: 625-6000 extension 141 St. Thomas University, Institute for Pastoral Ministries, Director: Dr. Joseph Iannone.

Youth Day set in Broward

Young people throughout Broward County are invited to participate in our First Youth Day to be held Sunday, August 26 from 10:00 a.m. to 6:00 p.m. at St. Clements Parish (2975 N. Andrew Avenue, Ft. Lauderdale). This will be a day of sharing and celebration for all the Broward youth groups who will come together to participate in sports events such as volleyball, relays, tug of war, sack races, as well as to wor-

ship and pray, giving witness to the youthful, vibrant Christ that is in all of them. The eucharist will be celebrated at 5:00 p.m. medals will be awarded to winners and trophies to winning parish at the end of the liturgy.

For more information, call the office of youth ministry, Maggie Castaneda at 757-6241, Extension 156.

Free performances of 'The Witness'

Parishes interested in booking The Joyful Noise Ensemble for a free performance of the moving musical "The Witness," which depicts the life of Christ as seen through St. Peter's eyes, can do so by calling Chris Dorman at 972-5603.

The Joyful Noise is a group of lay Catholics who volunteer their time to perform the musical in area churches. Now entering their fifth year together, they have also played before audiences in Orlando and Ft. Myers.

They charge nothing for the perfor-

mance but accept donations from the audience at the end. Since 1982, the group's appearances have benefitted Food for the Poor, a Broward-based organization led by a Catholic layman, Ferdinand Mahfood, which sends food and medical supplies to the poor of Haiti and Jamaica.

St. Vincent's silver jubilee

A gala dinner-dance planned for Oct. 13 will kick-off a year-long celebration of the 25th anniversary of St. Vincent Parish in Margate. Tickets are \$20 each and reservations can be made by calling George and Terry Blair at 972-4114 or Eileen Marron at 974-1875.

"Hollywood Express" will provide the dance music at the gala and Veronica McCormack and husband Peter Fuchs, both well-known in South Florida and beyond, will entertain.

Among other activities planned throughout the year is a family picnic where "pioneer" parishioners will be honored.

For information on other activities, call Marguerite Sullivan at 973-1108.

Learn Creole

The Pierre Toussaint Haitian Catholic Center is offering a two-week immersion course on the Creole language from Aug. 27 to Sept. 7.

Taught by Marie Jocelyn Levy, an experienced Haitian professor, the course includes five hours of daily classroom instruction, field trips to "Little Haiti," daily Mass and prayers in Creole and an overview of Haitian culture and history.

Cost is \$150 and accommodations are available at the Haitian Catholic Center. For information, call or write Fr. Thomas Wenski, 110 N.E. 62 St., Miami, FL 33138, 751-6289.

The North Dade Catholic Singles Club will go dancing at the Lighthouse, 1000 Broadwalk, at 9 p.m. Aug. 11. At 7 p.m. on August 12 they will attend "The Capitanelli Family" concert at our Lady of Perpetual Help. For more info call John Gioia at 769-0437 or Joanna Casale at 989-5083.

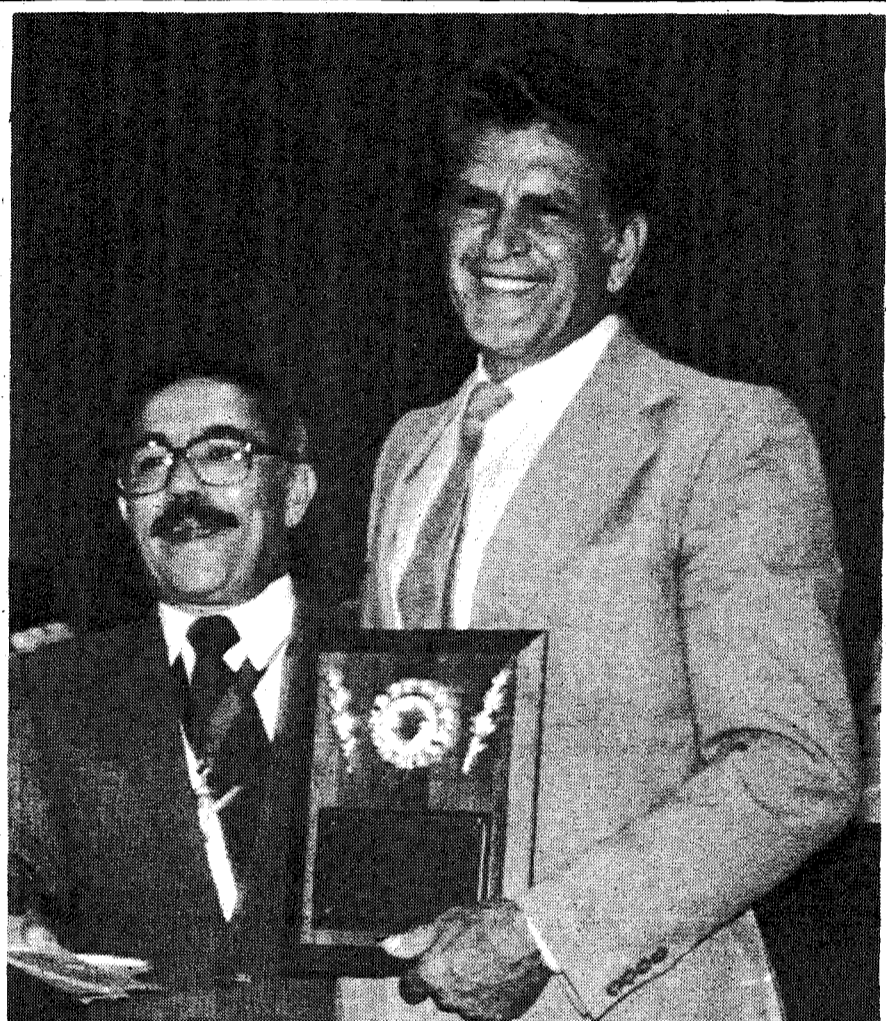
The Widow and Widowers Club of Broward County will have a social gathering on Aug. 5 from 2 p.m. to 5 p.m. every first and third Sunday at the Wilton Manors Recreation Hall in Wilton Manors. For more info call 735-8363.

Catholic Widow and Widowers Club will attend Mass on Aug. 18 at Nativity Church followed by a 7 p.m. dinner and will host a

beach supper Aug. 25. For details call 543-8275 or 981-2508 after 8 p.m.

St. Paul of the Cross, North Palm Beach, Monday, Aug. 13, 7:30 p.m. Frank J. McGarry, Director of the St. Thomas University Pastoral Counseling Center will speak to those experiencing separation-relationship issues in Palm Beach area. The topic — "Coming to Terms and Succeeding... It's a Matter of a Choosing."

St. Maximilian Kolbe dinner dance at Tree Tops Park Pavilion 3900 SW 100 Ave., Davie, Saturday, Sept. 15, 7 'til midnite. For tickets call 961-3547, 962-7832, or 432-3298.



HONORED KNIGHT— Zacarias Elias (right) receives the Knight of the Year Award from the Knights of Columbus Our Lady of Charity Council No.5110 during a recent awards banquet celebrated by the Miami group. Elias was honored for his donation of an office site to Hialeah's recently open Respect Life Office, as well as for his outstanding work on behalf of Church and community. Father Daniel Kubala, director of Respect Life in the Archdiocese, also received a plaque from the knights along with a cash donation for the Hialeah office. Jesus Castillo (pictured) past Grand Knight of the Council and Community Activities director presented both awards.

NCCJ Clergy Dialogue meets

The Clergy Dialogue Group of the National Conference of Christians and Jews will meet Thursday, August 16 at 9 a.m. at Specialized Urban Ministries, 50 East Las Olas Boulevard.

The topic of the August meeting

Catechetical Center reopens August 21st

The Archdiocesan Catechetical Center will reopen for business on August 21st. Regular hours are Monday thru Friday from 9 a.m. to 4:30 p.m. Supplement One of the A-V Catalog (new materials added Nov. 83 thru July 84) will be ready for distribution in late September.

It's a Date

All Saint's Catholic Church CYO sponsors a teen dance on Aug. 11 from 7 p.m. until midnight at St. Gregory Parish Hall, located at 200 University Drive in Plantation. Tickets \$2.50 advance, \$3 at door. For more info call 742-2666 or 742-7786.

Our Lady of Lebanon Church will hold a summer Mini-Festival from Aug. 11-12 from 6 p.m. until midnight on Saturday and noon to midnight on Sunday. Live music, folk dancing, middle Eastern food, and children's games. The festival will be held in parish hall, 2055 Coral Way, Miami. Admission \$1.00, children under 12 free.

The Dade Catholic Singles Club will meet

will be "How Can We Bring The Developments in Interfaith Relations to the Grassroots Level?" The discussant will be Sister Noel Boggs, the Broward coordinator of the Archdiocesan Ecumenical and Interfaith Commission.

All members of the clergy are cordially invited to attend. The NCCJ Clergy Dialogue meets monthly in churches or synagogues and following the presentation, there will be an opportunity for discussion and sharing of viewpoints.

Remember them in your prayers

The following is a list of priests who died in the month of August: Rev. Thomas L. McDermot, August 24, 1969; Monsignor George Rockett, August 26, 1977.

before Mass at 6 p.m. Aug. 19 at St. Timothy's Church, 4800 S.W. 102 Ave., in Miami. Following Mass they will go to dinner at Dahl's Restaurant. On Aug. 25 there will be a house party at 7631 S.W. 96th Ave. in Miami at 8 p.m. \$3 admission. For more info call Mariana at 385-8510.

Our Lady of Perpetual Help Church in Opa-Locka will host a concert by the Capinelli family on Aug. 12 at 7 p.m. The church is located at 13250 N.W. 28 Ave.

The Secular Franciscans, St. Bernard Fraternity will meet on Aug. 12 at St. Bernard Parish Center in Sunrise. For more information call Rose at 741-1286.



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The Holy Spirit, St. Jude, Blessed Mother have ans. my prayers. Pub promised. L.T.R.

5A-NOVENAS

THANKSGIVING NOVENA TO ST. JUDE

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

Thanks to St. Jude for prayers answered. Publication promised. ROSE

Holy Spirit, St. Jude, Blessed Mother have ans. my prayers. Publication promised. C.E.S.

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me. I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be, I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer three consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. G.B.

Thanks to St. Theresa for prayers answered. Publication promised. L.

Thanks to Jesus, Our Lady, St. Jude, St. Anthony, St. Joseph for prayers answered. L.W.

Thanks to The Holy Spirit for prayers answered. Publication promised. A.C.S.

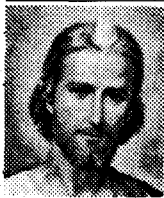
Thanks to The Holy Spirit for prayers answered. Publication promised. A.G.

5A-NOVENAS

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me. I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer three consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. P.W.

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



Thanks to St. Jude for Favor Received. Elizabeth Joseph

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me. I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be, I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer three consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. L.B.C.

Thanks to St. Jude & Holy Spirit for prayers answered. Publication promised. R.D.G.

Thanks to the Holy Spirit & St. Jude for prayers answered. Publication promised. C.A.

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

5A-NOVENAS

Thanks to St. Jude for prayers answered. Publication promised. A.C.S.

Thanks to St. Anthony & St. Jude for prayers answered. Publication promised. H.Y.

Dear. Jesus & St. Jude Thank you for prayers answered. I Love You. T.

Thanks to the Holy Spirit for prayers answered. Publication promised. B.F.

Sacred Heart of Jesus Thank You for always Being there. Rose Ann

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GOD in the Human Situation

Here's what people want from Sunday preachers

By Dolores Leckey
NC News Service

There once was a priest who had the habit of going into his church during the week, before his next Sunday homily, and spending a half hour or so there, sitting first in one place, then in another and yet another.

As he did so he would say to himself: "Here Mrs. Smith sits, here Mr. Jones, here young Adams, here Susan."

The story of that particular Anglican priest is told in a book by Father Norman Pittenger, "The Theology of All Ministry." The author, also an Anglican priest, writes that as the priest "sat in these places, with these people in mind,

he would ask himself what was the concrete situation, what were the deep needs, the urgent desires, the several different problems, which would be present in the minds and hearts of each of those persons. He would ask himself how he could best proclaim God's saving, healing and helping concern to each one of them, and how he could help them grow in faith and in loyal discipleship to the One proclaimed."

Clearly this priest's approach was a challenge both to him and to those who assembled for worship. Perhaps the word "empathy" describes what he wanted. He hoped to understand the people who would be there on Sunday.

This required his effort. But it

also required effort from the people in allowing him to know them, to understand what their lives really are like. Would they do that?

I ASKED a number of lay women and men whether preaching is important to them and why.

There was unanimous agreement among these people that if preaching makes the connections between Scripture and the work and family lives of a particular community of believers, then the homily is experienced as God's word spoken to them, personally. They wanted to be addressed personally.

The people I spoke with also were more than willing to ponder something substantive. And if a

homilist draws on the world's great storehouses of art or literature to make a truth come alive, these people welcome it.

It seems people want comfort and solace when the word of God is preached. But they also want to be called to deeper, truer Christian life.

This won't displease the priest I've already introduced. For in his desire to speak personally to the people in this congregation, he also pondered what people need in order to grow in faith. He hoped to present God's prophetic word, which is sometimes hard and piercing, even while — mysteriously — it stirs up joy.

A HOMILY I still remember was preached on the gospel story of the rich man who dined on the choicest foods while the poor man Lazarus lingered hungrily at the gate of the wealthy home, waiting for scraps of food.

It would have been easy for the middle-class and well-meaning Catholics gathered that day to feel good because they were not like the insensitive rich man. After all, no poor people were hanging about our doorways, either at home or at church.

The homilist, however, drew our attention to the current statistics on hunger in our part of the world, particularly hunger among the very young. He even suggested action on behalf of the hungry children across the river, five miles away.

One felt that some core of inner responsibility had been touched that day.

Some people — and I count myself among them — not only need preaching that will make them sensitive to the little ones of the world. We need preaching that helps us to join together — to form into a community — in order to respond better to the poor and those who live on the margins of society.

Together with others we can move beyond our fears and stereotypes and self-interests in order to act on behalf of all the "others" who share our portion of the world.

And some of us not only want a call — an invitation — to this kind of community. We hope to discover "how" to be a community that responds to society's needs.



By Father John Castelot
NC News Service

A penetrating Word

Words are cheap. Or are they?

The story of a time when tension developed among two groups of people in the early church helps to illustrate how important words were considered then.

However, in the case I refer to it wasn't just words, but God's word that became the question. This word is "sharper than any two-edged sword. It penetrates and divides soul and spirit, joints and marrow; it judges the reflections and thoughts of the heart" (Hebrews 4).

The story involved some Greek-speaking and Aramaic-speaking members of the Jerusalem community of Christians. It seems that some Greek-speaking members felt that when the church's funds for the needy were distributed, their widows were short-changed.

The group complained to the Twelve about this problem. It was then that seven men were named to help serve the needy. For the Twelve said: "It is not right for us to neglect the word of God in order to wait on tables."

Appointment of the seven men would allow the Twelve "to concentrate on prayer and the ministry of the word."

For the Twelve, it appears, preaching took precedence (Acts 6).

HOMILIES

They should hit home

By Katharine Bird
NC News Service

Late in the fourth century A.D., citizens in the Middle East city of Antioch, already burdened by their taxes, heard the news that yet another tax was being levied on them. Outraged, the people rioted. They ran through the city streets and pulled down the statues of the royal family in the central square.

To a priest in Antioch fell the thankless task of quieting the people and preventing worse actions, which might bring down around all their heads the wrath of the powerful emperor.

St. John Chrysostom was equal to the task. In

'He described his own spiritual journey and invited others to undertake a similar journey in their own lives... He wanted people to see that a homily isn't just for listening.'

a series of homilies, he found a way to calm his people and console them in their misery. Eventually in his Easter homily, he was able to give them the happy news that the emperor was willing to grant them clemency.

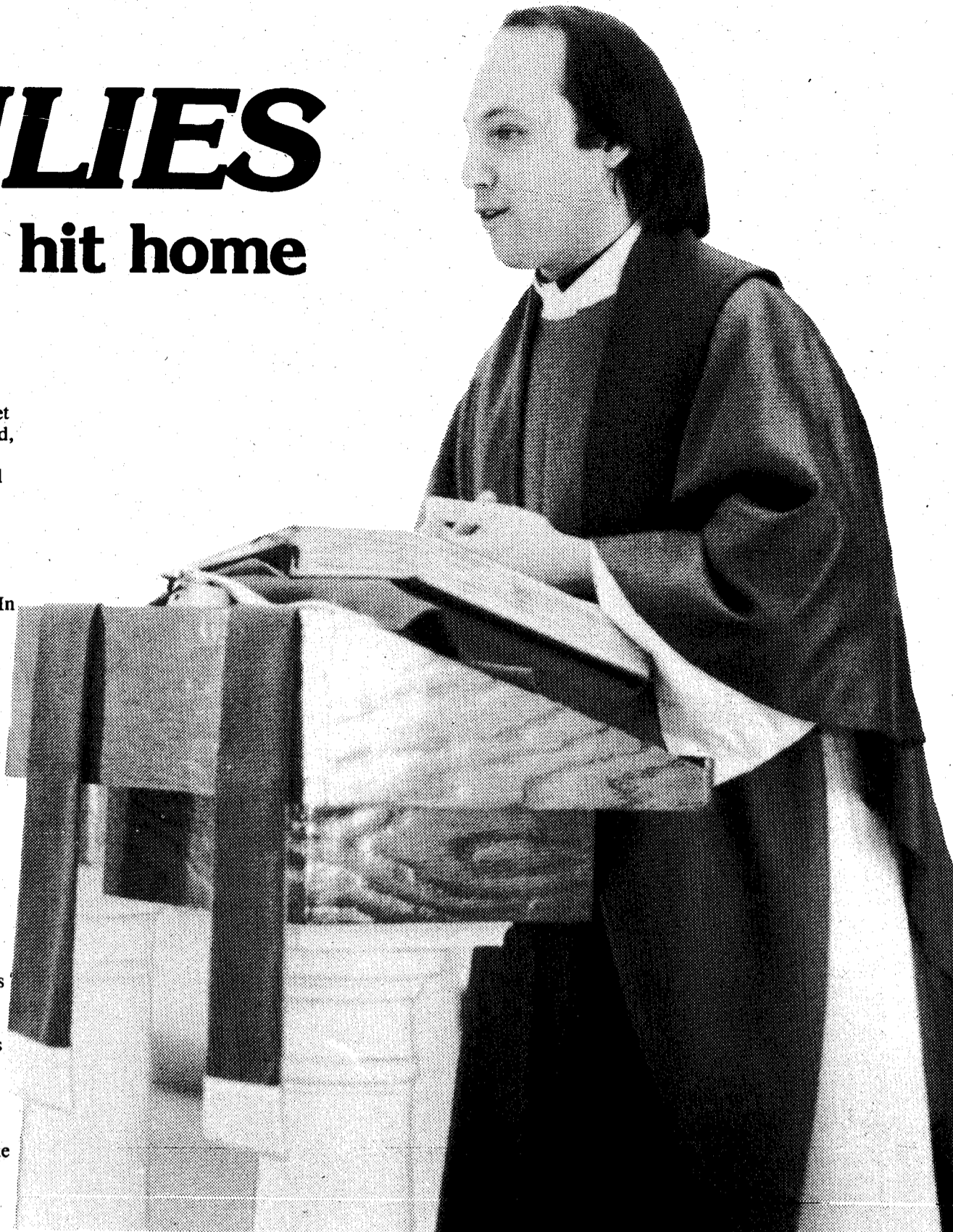
ST. JOHN, whose surname "Chrysostom" means "golden-mouthed," has come down in history as the patron of those who preach. The stories about him indicate that this doctor of the church had a gift for establishing rapport with his congregation. A man of passionate feelings, he related Scripture to the lives of his people in order to get them to reform their lives.

Jay Cormier, director of communications in the Archdiocese of Washington, D.C., has written a book titled "Giving Good Homilies." In it he suggests that people respond to what they hear "when they see something in it for themselves."

A homily, Cormier thinks, can work its way inside those who hear it. The homily that involves "a form of storytelling" can trigger the listeners' own stories, reminding them of something that happened in their own lives and perhaps offering fresh insight to their personal experiences.

As I reflected on Cormier's comments, two homilists — quite different in their approaches — came to mind. Each has had an impact on me, though in different ways. And they remind me that homilists are not all alike. I think there is no simple recipe or mold for a good homily.

ONE HOMILIST I remember well was a widely traveled theologian. He had a marvelous sense of how to tell a story for maximum effect. In fact, you might say he was a person with an actor's sense of timing and flair for the dramatic. He had a special gift for bringing a



congregation into the situation he was describing.

When he spoke about the first Easter, for

know
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Human Situation

instance, listeners somehow felt they were present when Mary approached the tomb and saw the stone rolled away. They felt her amazement at the empty tomb.

Listening to that priest, one felt impelled to

respond in a positive way, to do something about one's own life.

The other homilist had a much different technique. Using the simplest of language he conveyed a vivid sense of Scripture.

Once on Good Friday, he explained why he always liked to think of Christ's death as a point of beginning — a new beginning. He explained why Christ's life and death and Resurrection made him think of the Genesis stories of creation.

To him, Easter was the time of the new creation. And it gave him a sense of why creation — this beautiful world — needs our care.

That parish priest, talking about life in the midst of the church's recollection of Christ's death, wanted listeners to see inside the events of Holy Week.

He described his own spiritual journey and invited others to undertake a similar journey in their own lives.

What's more, he wanted people to see that a homily isn't just for listening. It aims toward some action they undertake in their own lives.

ANOTHER STORY HELPS to illustrate the importance of preaching God's word. It is Luke's story of the encounter some disciples had with the risen Lord along the road to Emmaus. The disciples — crushed because of the Crucifixion — did not recognize the Lord.

"Then he said to them, 'What little sense you have! How slow you are to believe all that the prophets have announced!'

'First, the faith-evoking word, then the life-giving Eucharist. They must go together.'

"Beginning then with Moses and all the prophets, he interpreted for them every passage of Scripture which referred to him" (Luke 24).

Later at supper, the risen Lord "took bread and began to distribute it to them. With that their eyes were opened and they recognized him."

Later, when the disciples recalled their encounter on the road to Emmaus, they exclaimed: "Were not our hearts burning inside us as he

talked to us on the road and explained the Scriptures to us?" When they got back to Jerusalem they told others "what had happened on the road and how they had come to know him in the breaking of the bread."

A PATTERN IS FOUND in this account: First the Lord spoke with the disciples and they heard his word; then they ate together, a meal in which the disciples recognized him.

The pattern is clear: word and sacrament. The obvious implication is this: For a full appreciation of the sacrament, the Lord's Supper, faith must be awakened by preaching the word.

The sixth chapter of John's Gospel is magnificent, and follows the same pattern. It contains two discourses on the bread of life.

• First, in verses 35-50, Jesus identifies himself as the true bread. It is clear from the context that the bread is an image of truth, the word. It evokes faith.

• But in verse 51 the bread becomes an image of the Eucharist: "The bread I will give is my flesh, for the life of the world."

First the faith-evoking word, then the life-giving Eucharist. They must go together.

And so it has always been. The homily — preaching — is an integral element of the Mass.

The legacy of St. Simon

By Daena Lask Hinkelman
DARIEN, ILL. (NC) — On July 12, 1251, so the legend goes, St. Simon Stock a devoted monk, knelt before a vision of Our Lady. Gently, she handed him a brown scapular and said, "This is your privilege, whoever dies in it will be saved."

The scapular, which is a cloth apron used by monks to do manual labor, became St. Simon's legacy. Lay people who wanted to live a religious life adapted the scapular as their symbol and their devotion flowered.

It was in 1959, more than 700 years after St. Simon's pious but brief life, that a Carmelite priest named father Howard Rafferty perpetuated the legacy with a dream of his own.

tional Scapular Center and headquarters for the Lay Carmelite Order located in Darien, Ill.

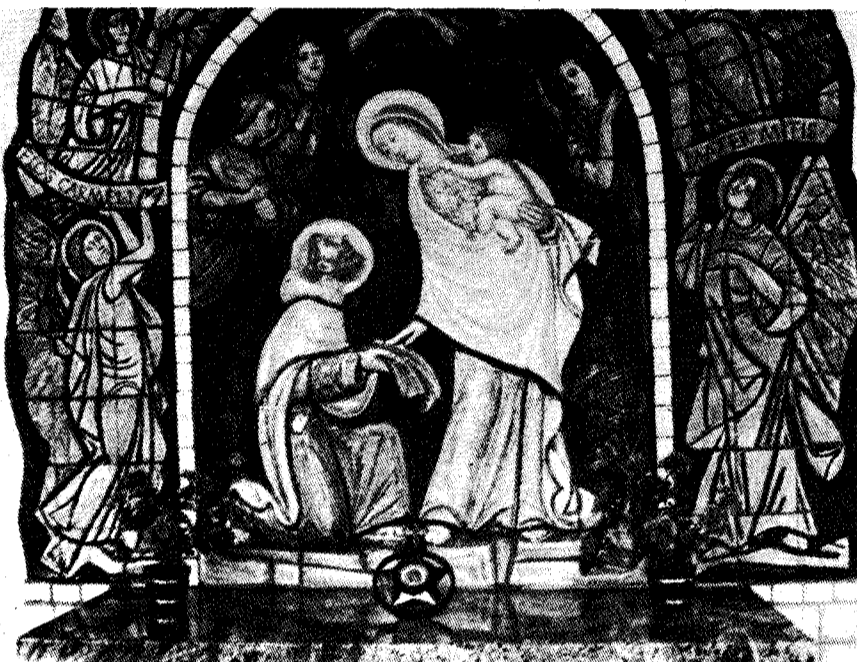
The unique grounds where it is located include a replica of the White House, which serves as a monastery.

Father Rafferty, the director of the scapular and the lay Carmelite centers there, said Aylesford's 25th anniversary was celebrated July 15 with an outdoor Mass followed by a dinner. He said the celebrations also commemorated the anniversary of the date when St. Simon received the scapular.

Several fortunate coincidences made the center's existence possible, said Father Rafferty. First, another Religious donated \$60,000 for the land. Then several lay Camelite members got lost on an afternoon drive



this scaled down version of the White House is now the monastery of St. Simon Stock, part of Aylesford, the National Scapular Center in Darien, Ill. (NC photo by Daena Hinkleman).



Adam Kossowski's modern ceramic, "Giving the Scapular to Simon Stock" can be seen in a glass-enclosed portico adjacent to the monastery chapel.

(Photo by Daena Hinkleman).

"I always dreamed of a national center where those who live the lay Carmelite rule (third order) could come to pray and have spiritual conferences," he said, "and I hope to fashion it as closely as possible after Aylesford, the Carmelite monastery in England where St. Simon Stock received the brown scapular from Our Lady."

His dream became reality with the 1959 founding of Aylesford, the Na-

and found 10 acres for sale 20 miles southwest of Chicago in Darien, Ill.

It was like an answer to a prayer, he said.

THE CARMELITES BOUGHT the property on May 25, 1959, and the center opened July 16 that year.

The lake on the property, another of Father Rafferty's dreams, was donated in 1959 by workers on a roadway who needed the soil for a landfill. Instead of paying a \$10,000

excavation fee for an artificial lake, the Camelites got paid for the use of the soil.

Water retention or drainage problems have never plagued the lake, because several natural springs were discovered in the lake bed after it was dug.

These "small miracles" prompted one Carmelite to tell Father Rafferty, "I think our main job at Aylesford will be to stay out of Our Lady's way."

Benefactors have donated everything from antiques and statuary to the rare varieties of peonies that bloom on the site.

The Carmelites restored and used the four structures on the property because of their historical significance and to conserve funds. The buildings included the White House replica built in 1905, a home built in 1838, a coach house and a barn.

The White House copy, which was originally a summer home for Rep. Martin Madden, became the Monastery of St. Simon Stock. Besides being home for the 12 Carmelite priests at Aylesford, the building also contains a museum honoring Our Lady of Mount Carmel and St. Therese, the Little Flower.

Across the hall is a chapel with a glass-enclosed portico containing an altar and a relic of St. Simon, highlighted by an award-winning ceramic, "Giving of the Scapular to Simon Stock," created by Adam Kossowski.

THE 15 ROSARY WAY Shrines bordering the meadow and lake were also created by Kossowski.

Several businessmen administer Aylesford's trust fund. By investing donations they have helped expand

'I think our main job at Aylesford will be to stay out of Our Lady's way...'

— Carmelite priest

the center beyond even Father Rafferty's original vision.

They used money from the trust to buy another 20 acres adjacent to the original site.

In addition to the monastery and lay Carmelite center, Aylesford today includes a retreat house, a retirement home and Our Lady of Mount Carmel Church. It also serves as the headquarters for the Little Flower Society and the Carmelite foreign missions.

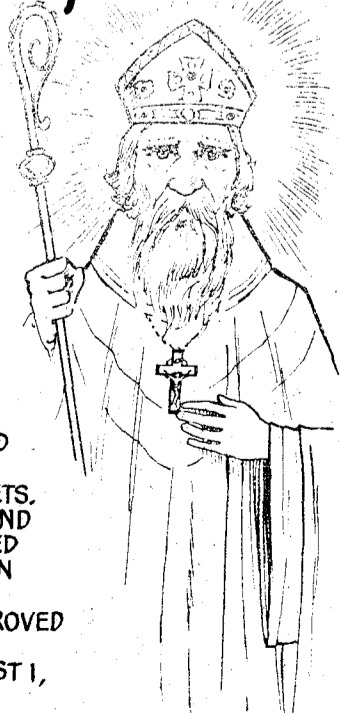
the Saints *by Luke*

EUSEBIUS WAS BORN ON THE ISLAND OF SARDINIA IN THE EARLY 4th CENTURY. HE IS THE FIRST KNOWN BISHOP OF VERCELLI IN NORTHERN ITALY. HE WAS THE FIRST TO JOIN THE MONASTIC AND CLERICAL LIFE ON THE PRINCIPLE THAT THE BEST WAY TO SANCTIFY HIS PEOPLE WAS TO HAVE THEM SEE A CLERGY FORMED IN SOLID VIRTUE AND LIVING IN COMMUNITY.

EUSEBIUS WAS SENT BY POPE LIBERIUS TO PERSUADE THE ARIAN EMPEROR CONSTANTIUS II TO CALL A COUNCIL TO SETTLE CATHOLIC-ARIAN DISPUTES. WHEN IT WAS CALLED AT MILAN, EUSEBIUS REFUSED TO GO ALONG WITH THE CONDEMNATION OF ST. ATHANASIUS, INSTEAD, HE LAID THE NICENE CREED ON THE TABLE AND INSISTED THAT ALL SIGN IT BEFORE TAKING UP ANY OTHER MATTER. THE ANGRY EMPEROR THREATENED TO KILL EUSEBIUS, BUT INSTEAD EXILED HIM TO PALESTINE WHERE THE ARIANS DRAGGED HIM THROUGH THE STREETS.

HIS EXILE CONTINUED IN ASIA MINOR AND EGYPT UNTIL THE NEW EMPEROR PERMITTED HIM TO BE WELCOMED BACK TO HIS SEE IN VERCELLI. HE ATTENDED THE COUNCIL OF ALEXANDRIA WITH ATHANASIUS AND APPROVED THE LENIENCY SHOWN TO BISHOPS WHO HAD WAVERED. EUSEBIUS DIED ON AUGUST 1, IN 371, AND HIS FEAST IS AUG. 2.

ST. EUSEBIUS of Vercelli



Tale of the Tablet

By Hilda Young
 NC News Service

How to swallow the tablet your mother gives you for a fever if you are 5:

Tell your mother that you can swallow the tablet yourself. You don't need to have it crushed and fed to you on a spoon with milk and sugar anymore.

Put a tablet in your hand. Get a glass of water ready. Take a drink of water just for practice. Your mother will say, "Be sure to put it all the way to the back of your tongue, then take a drink."

Toss the tablet into your mouth. Notice it lands only halfway back on your tongue. At first, it doesn't taste like anything. But all of a sudden it tastes awful. Forget the water. Spit the tablet into your hand and say, "Guuck." Rush to the sink and rise your hands and mouth.

When your mother says, "Maybe we'd better crush it this time," say, "I just forgot to drink the water fast enough."

Take another tablet in your hand. Get the water ready. Toss it in.

When it lands on your tongue in the same place as before, do not panic. Grab the water and drink. Swallow. Notice the tablet has not gone down your throat at all but has washed into your cheeks.

Swoosh the water around in your mouth and make funny sounds in your throat as your mother watches horrified.

Swallow again. Notice the tablet is still dissolving along the sides of your teeth.

Try it backward. This time take a drink of water first. Holding the water in your mouth, try to quickly throw the tablet in and not let any water out. After this doesn't work, change your pajama top and try the old way again.

Take a deep breath. Fling the tablet into your mouth while it's wide open.

As it hits your throat and you feel like you're going to choke, take a quick drink of water. Swallow. Gasp for air. Feel around your mouth with your tongue. It is not there.

You did it. Smile. Say to your mother, "See!"