

## Crime: Archbishop says cause is secular society

(The following statement was released by Archbishop Edward A. McCarthy on the occasion of Religious Heritage Weekend — see page 8 — observed this week.)

By Archbishop Edward A. McCarthy

A basic cause of crime in Miami is the secularization of our culture. Crime is the action of men of free will. It cannot be controlled by police — this would require one policeman per person.

It cannot be controlled by fear of punishment or imprisonment — many crimes are crimes of passion, crimes committed by those under the influence of alcohol or drugs, crimes committed by those who know they can very probably escape apprehension or penalties.

*'We are now reaching a point in our history where we are losing the influence of our religious heritage...'*

Ridding our community of crime requires a creation of a sense of personal moral responsibility. A sense of morality requires or at least is enormously strengthened by genuine religion.

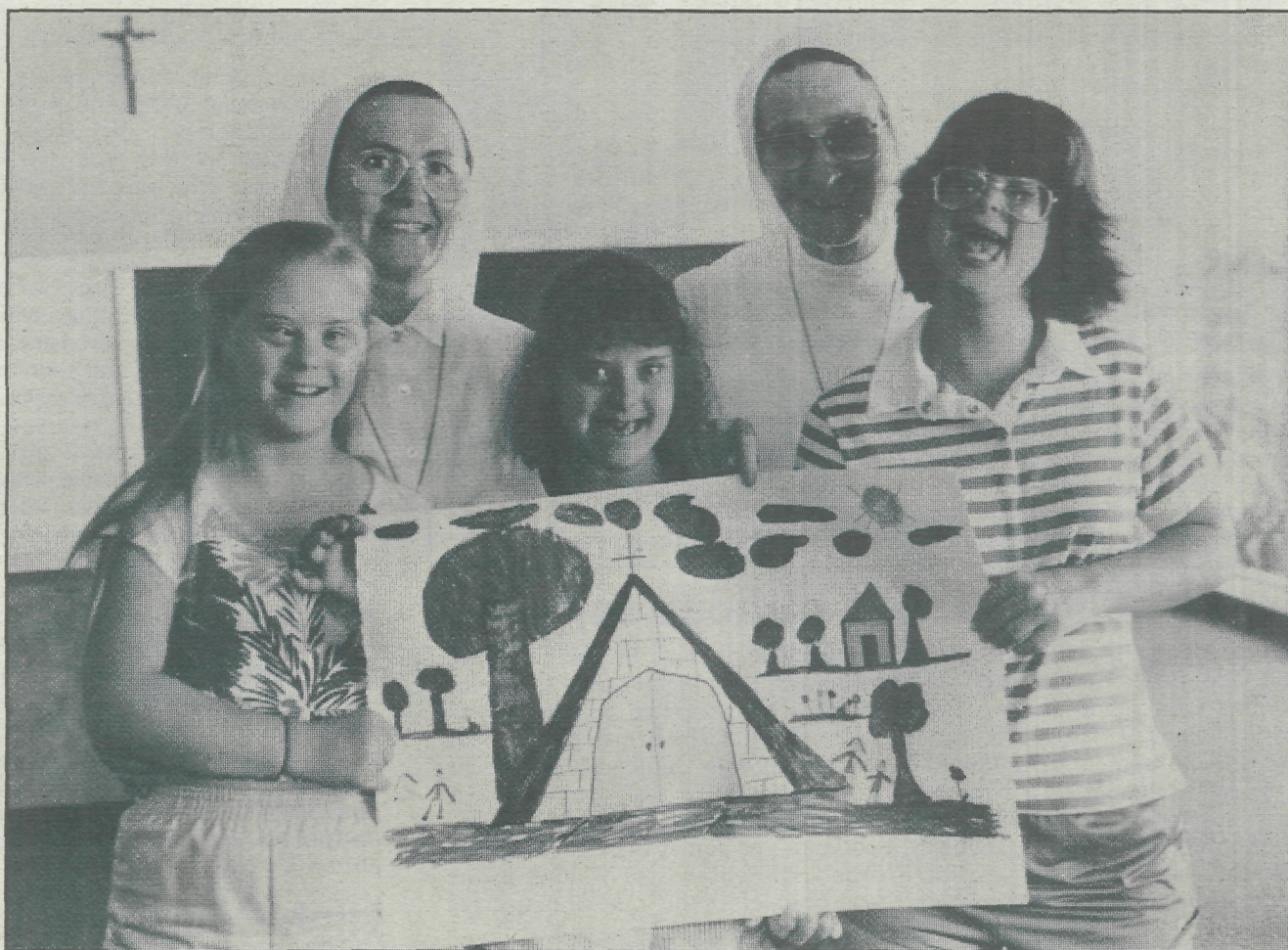
We are now reaching a point in our history where we are losing the influence of our religious heritage and, as the century-old influence of religion is weakened in influencing the free will judgment of men and women, less noble motivation is appealing to their selfish instincts and leading them to crime against their fellowmen and their community.

Religion sets a sense of values that transcends the unreasonable selfishness and centering on material values that tempt a person to seek gratification in illicit, immoral and illegal seeking of material gains or gratification of passion at the expense of a brother or sister.

I fear our problems come from two sources, both of which represent American ideals gone awry. The one is the business concept of competition, private enterprise being healthy for our society and economy. Pushed to the extreme and without the moderating influences of religion, this means competing at all costs. It means the end will justify whatever the means. It means success at the cost of human tragedies and destruction.

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### Special all around



Proudly showing one of their illustrations from the book, "Thanks Be To God!" are from left, Cinammon Edgar, Sr. Germana, Brenda Vest, Sr. Lucia and Wendy Termin. The children are students at the Marian Center for the mentally retarded in Opa-Locka. (Voice photo / Betsy Kennedy).

## Special kids make very special book

By Betsy Kennedy  
Voice Staff Writer

*About 100 years ago, the mentally retarded and handicapped were not only treated unkindly, but no one felt they fit into God's plan.*

*Attitudes have changed since then, thanks to people like St. Joseph Cottolengo, an Italian priest who devoted his life to serving the sick, destitute and abandoned members of society. His philosophy was, "one day the retarded will open the doors of heaven."*

The students at the Marian Center in Opa Locka have proven that along the route to heaven, it never hurts to open a few earthly doors too. They've just completed a book about the life of St. Joseph of Cottolengo, entitled "Thanks Be To God!" which is getting national attention. It is the first book ever created by the mentally retarded, according to Sr. Lucia, executive director of the center.

Letters of congratulation have been coming in from high places. Sr. Lucia proudly showed *The Voice* a letter signed by President Reagan which read in part, "We want you to know how grateful we are for your kindness in sending your students' first book... we truly appreciate the time and effort devoted to creating this work and we

are pleased to learn of this special achievement."

A color photograph of the President and the First Lady accompanied the message.

The Secretariat of State in Vatican City communicated the Apostolic Blessing and appreciation of Pope John Paul. Archbishop Edward A. McCarthy sent a warm letter of praise

*'The book will improve the image of the retarded, because some people still think they are without worth.'*

and Gov. Bob Graham offered to assist the sisters anytime they ask him.

What makes the book so appealing? The tale simply told in large black letters, with carefree brightly colored illustrations, conveys a child-like faith that is an inspiration. Students ranging in age from 8 to 24 created all of the writing and drawings.

The concept for the book came after students held their annual art show at the Marian Center last year which was

judged by two professional artists, Reyna Youngerman and Sandra Raphaelson. Later, members of the auxiliary of the Marian Center selected outstanding drawings by the students to be used for holiday cards and invitations to fund-raising events. Everyone liked the artwork and the sisters tossed the idea out, why not produce something more enduring than the cards?

Sr. Lucia feels the book represents a triumph not just for the teachers and students, and a tribute to the founder of the Sisters of St. Joseph of Cottolengo, but a means for the world to be made aware that every human being has a purpose for living and an important contribution to make.

"As children of God, respect, love and dignity are basic and undeniable rights... the book will improve the image of the retarded, because some people still think they are without worth."

"When it comes to creative expression, the retarded are uncontaminated by society. They're simple and honest. They don't copy. And their hearts and spirits are not hampered by complicated thought. It shines right through their work," explained Sr. Lucia.

Although the book was produced

(Continued on page 12)

### Centering prayer

Trappist monk says  
it can change your life

— Page 11



### Devotedly Yours

Archbishop reflects  
on visit to Ireland

— Page 3



**273 PRAYERS** — Susan Francischini, left, and Mae Mihelich, sisters of Servite Father Lawrence Jenco, the priest from Joliet, Ill., who was kidnapped in Beirut, share a tearful moment during Mass as students from St. Mary Immaculate School in Plainfield, Ill., present the women with 273 promises of prayers for the kidnapped priest. The women said they are hoping the U.S. government will find a way to include their brother in any effort to free the hostages captured by hijackers on TWA flight 847 June 14. (NC photo).

## Indians still repressed, bishops say

(Undated) (NC) — Repression of Guatemalan Indians by the country's military continues despite attempts to whitewash the human rights situation, according to a report by two British bishops who traveled to the Central American country. The report also recommended that the British government make re-establishment of full diplomatic relations with Guatemala dependent on the establishment of a human rights commission in that country under church auspices. Britain broke diplomatic relations with Guatemala in 1981. Bishops Maurice Taylor of Galloway, Scotland, and James O'Brien, auxiliary of Westminster, England, said that "countless thousands of widows in the country and at least 100,000 orphans" have been left in the wake of massacres of peasants.

## Catholic paper tells Tamils to use arms

COCHIN, India (NC) — A southern Indian Catholic daily has said that Tamils in nearby Sri Lanka have a right to take arms against "genocidal atrocities" committed by the government. Sadvartha (Good News), one of India's three Catholic dailies, made the point in an editorial titled "Hitlerism, Of Course." The editorial appeared after Sri Lankan government troops reportedly buried — alive and dead — about 50 Tamils in a common grave. The Tamils were reportedly forced to dig the grave after being arrested as "separatist guerrillas."

## Carmelite founder will be beatified

COCHIN, India (NC) — Members of the Carmelites of Mary Immaculate are expecting the beatification of their founder during Pope John Paul II's visit to India next February, said Father Joseph Neelankavil, the order's general mission secretary. The Vatican announced that the Congregation for Saints' Causes declared miraculous the 1951 cure of a boy born clubfooted. Prayers had been offered for the cure through the intercession of Father Chavara Kuriakose, who founded the order in 1855. Declaring miracles is a major step in the beatification process. However, the Vatican usually does not announce approval of a beatification until an official date has been set.

## 'Tax the rich,' NCCC tells Senate

WASHINGTON (NC) — The National Conference of Catholic Charities has told the Senate Finance Committee that it supports aspects of President Reagan's tax plan which help the poor but that it seeks further improvements, including a steeper tax rate for the rich. The NCCC urged eight changes in the Reagan tax plan now under consideration by Congress, including a fourth or even fifth tax rate applied to the rich; a retention of a credit for the child-care expenses; equal treatment of single-parent and two-parent families; and other provisions for non-wealthy Americans.

## Venice can promote faith—Pope

VENICE, Italy (NC) — Pope John Paul II rode a gondola down Venice's Grand Canal June 16, and later told 20,000 people in St. Mark's Square to use the city's status as a tourist mecca to promote Christianity. The boat ride was part of a trip to the Veneto area during which he spoke of an eclipse of Christian values and urged priests and Religious to pursue lives distinct from the secular world. On Pope John Paul's arrival at St. Mark's Square, hundreds of the most colorful Venetian boats formed a semicircle around him and oars were raised in a sign of welcome.

## 'Love without justice is baloney' — Cardinal

WASHINGTON (NC) — "Love without justice is baloney," said Cardinal Jaime Sin of Manila, Philippines, pointing to justice and love as the only solutions to human rights abuses and conflict in his country.

The cardinal, a longtime critic of the government of Filipino President Ferdinand Marcos, also asked the United States to send food, not firearms, because "the weapons are being used to kill the same Filipinos."

In a talk at the National Press Club and in an interview with National Catholic News Service, the cardinal said that love is "the strongest and most practical thing" and that he is "an incurable believer in the power of love."

He interwove the themes of love and politics, saying that "justice without love is socialism" and that "democracy without justice is tyranny."

He has criticized the Philippines military for employing "deliberate cruelty and senseless violence" against anti-government protestors.

## Marcos' wife criticized

MANILA, Philippines (NC) — Reports that the wife of Filipino President Ferdinand Marcos spent an estimated \$1 million to attend the Rome installation of Cardinal Ricardo Vidal of Cebu have provoked criticism from Philippine priests and lay leaders. Newspapers in Manila have printed many letters criticizing the new cardinal for his apparent friendship with Imelda Marcos.

Her prominent presence at the consistory in Rome also has led to speculation about Cardinal Vidal's politics in a country where the Catholic Church in recent years has been a strong critic of the government's human rights record.

## Ohio bishops lead Campbell boycott

COLUMBUS, Ohio (NC) — The Catholic bishops of Ohio have announced their support for a farmworker-led boycott of Campbell Soup Co. products. The state's bishops said that "the primary issue of the farmworker struggle is centered on the act that farmworkers are seeking the same legal rights to organize and bargain collectively... which all other workers have been granted." Catholic groups endorsing the boycott have sought to have Catholic institutions, such as schools and hospitals, agree to stop using Campbell products.

## High-Court permits porno 'crack down'

WASHINGTON (NC) — The Supreme Court June 17 expanded police power to crack down on so-called "adult" bookstores, ruling that police do not need a warrant to purchase, rather than seize, allegedly obscene books or magazines to use as evidence. The 7-to-2 decision, written by Justice Sandra Day O'Connor, reversed a ruling by a Maryland appeals court and reinstated the 1981 conviction of Baxter Macon, a Maryland adult bookstore employee, for distributing obscene material.

## Dr. Koop: 'Baby Does' need aid

WASHINGTON (NC) — Dr. C. Everett Koop, the U.S. surgeon general, and two other doctors advised the U.S. Civil Rights Commission that society should help provide financial and other resources for potential "Baby Does." The Civil Rights Commission initiated three days of hearings on the federal role in "Baby Doe" situations, involving severely handicapped newborns. The cases are named after an anonymous Indiana infant, allowed to die for lack of medical treatment, food and water, after he was born with Down's syndrome. The three physicians recommended some form of health-care "catastrophic insurance" and other aid to help severely handicapped and disease-stricken babies.

## Cardinal pleads for national peace

MANAGUA, Nicaragua (NC) — Cardinal Miguel Obando Bravo of Managua called for national peace during a Mass, the first he celebrated in Nicaragua since being elevated to cardinal in May. "Let us construct a peace, a true peace, where we Nicaraguans see each other as brothers," the cardinal said during his homily. The Mass was celebrated on an athletic field at a Managua high school. Nicaragua's bishops have offered to mediate between the Sandinista government and U.S.-backed guerrillas fighting it. However, the government has refused the offer.

## Philippine rebel priests criticized

MANILA, Philippines (NC) — A trade union leader has asked church officials to take a public stand on priests who join guerrillas fighting to overthrow President Ferdinand Marcos. "As members of the Catholic Church, we would like to know what the church has to say on priests taking up arms," said Ernesto F. Herrera, general counsel of the Trade Union Congress of the Philippines. Herrera, a member of the disbanded fact-finding board which investigated the 1983 killing of opposition leader Benigno Aquino, was reacting to news reports and interviews with guerrillas, including a much-publicized interview with former Divine Word Father Conrado Balweg, a rebel leader in the mountains of northern Luzon.

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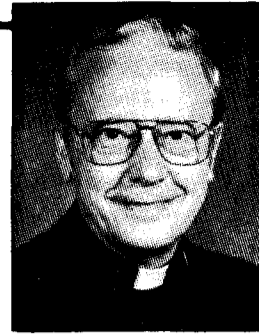
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Devotedly Yours

## A visit to Ireland

1 new priest, old friends, good fun and thoughts on vocations



### My dearly beloved:

I am in the air again! So, of course, I am thinking of you. This time I am 31,000 feet over the Atlantic returning home on An Air Lingus flight from Ireland.

I had the joy of ordaining a new priest for our Archdiocese at Upper Glenmayer, near Cork. His name is Father John Vaughan. Yes, we now have two John Vaughans. The original is Pastor of St. Hugh's Parish in Coconut Grove and dedicated Financial Administrator of the Archdiocese.

Our new Father Vaughan had served in the Irish Army before entering the seminary. Sadly, his father is recently deceased. He has a lovely mother and a large family of brothers and sisters. All were ecstatic during the noon-day ceremony in the little village church of St. Michael that had been renovated very tastefully.

Among the guests were Monsignor John Delaney, of our Archdiocese (Holy Family Parish) and some other Irish seminarians preparing to serve in our Archdiocese.

There were also some seminarians from Northern Ireland. There are no seminaries in Northern Ireland, so the future priests study in the Irish Republic.

Following the ceremony, we were invited to a reception and dinner at a local hotel. After the meal, an Irish band arrived. I understand the festivities continued until long after I was bedded down for the night as guest of the local bishop, Bishop Michael Murphy.

On the same day (June 9), there was a public Corpus Christi procession in downtown Cork. Even though there was a rain storm that was less than "soft," there were 45,000 participants. This year, for the first time, women and children were invited to join the men in the procession.

### Jubilation

The Irish were jubilant over the victory of one of their sons, who on the previous Thursday evening had won a world boxing championship. Headlines and special newspaper color supplements announced the good news. There were rallies in the village squares and great celebra-

tion in the pubs.

The fighter is a folk hero. He looks more like a young businessman than a pugilist. He dedicated the fight to the memory of one of his earlier opponents who had died. He carries a flag into the ring — not a national flag or a partisan flag but a peace flag.

I had an excellent transportation system. My cousin, Mary Murphy, and her son met me at the airport in Shannon when I arrived weary from the sleepless night of flying across the Atlantic.

You eat your way halfway across the ocean, then a movie keeps you awake until early daylight. You then have breakfast and land at 8 a.m. Irish time (3 a.m. U.S. time!). I recovered sleeping at Mary's Inn in Bolteens, Castlemaine, County Kerry.

Next day, after Mass in the village church that my grandfather attended, the future Father Vaughan and his brother met me and brought me to Cork, where I was the house guest of His Lordship.

*'I had the joy of ordaining a new priest for our Archdiocese... His name is Father John Vaughan. Yes, we now have two John Vaughans.'*

The Bishop shared some interesting ideas on the parish renewal programs he has introduced in his diocese. They are somewhat like ours, but the structure of Irish dioceses is quite different than that of American dioceses.

As I understood the Bishop, he has only five fulltime staff people. We would have about 150!

Of course, many of the educational and social services in Ireland would be the responsibility of the state, religious communities or church agencies not directly affiliated with the diocese.

Cork reminded me of my first visit as a young priest. One of my priest companions had been stationed in Chicago at the parish of

the sister of Cork's Lord Mayor and war hero, Mickey Sheehan. We were given a royal Irish welcome.

As a matter of fact, the Lord Mayor called an evening session of his Council. Their wives thought they were on official business but, actually, they were escorting their American guests to a running of the Irish greyhounds!

### Ex-Miami priests

One of our Irish seminarians, Anthony O'Brien, brought me from Cork to my next stop, the home of Father P. J. Nolan, who had served in our Archdiocese but returned to Ireland with his priest brother, Thomas, who was permanently disabled when hit by a car while serving at St. Timothy's Parish.

Father P. J. and his housekeepers, Mary and Margaret, are most gracious hosts. Father has a hobby of bee-keeping, honey-making and peacock-raising. Together, we visited father Thomas in a nearby nursing home.

Having had a brain injury, he has difficulty speaking or walking and suffers nervous tremors, but he understands well and was interested in news about his friends in Miami, to whom he sends greetings.

I had, thanks to Monsignor Delaney's schedule, an opportunity to visit the seminaries of Kilkenny, Waterford, All Hallows and Maynooth. Making the rounds gave me an opportunity to visit with the seminary rectors as well as some of our students and even to meet with their families and the families of some of our Irish priests. We also met with some prospective seminarians.

An unexpected pleasant experience was having lunch with all the Irish bishops, including those of Northern Ireland, who were having a meeting at Maynooth, the national seminary in Dublin. Several of them, including the Cardinal, have visited Miami and send greetings to their friends.

Now, as I am flying home, two thoughts are predominant. First of all, I am thinking of the immense gratitude we owe the priests who have come from Ireland to be the founders of the Church in Florida and who continue to serve us so

faithfully.

Visiting their homes, meeting their lovely families, impressed on me our indebtedness to them for being willing to come such great distance, at great personal sacrifice, from the Emerald Isle to minister to us in Florida.

These recruitment trips also cause me to ask whether we are doing enough at home to promote vocations. Can we take the help from Ireland for granted in the future?

Actually, there are fewer vocations in Ireland today. Even this isle of saints is being affected by world-wide secularism — fed by the showing of American TV shows, including "Miami Vice" and "Dallas."

There are new needs in Ireland. Dublin is growing rapidly and experiencing unheard of problems in certain areas where only 10 percent of the Irish attend Sunday Mass and where the teenagers are becoming unruly as they steal automobiles for joy riding and taunting the police.

We need to strengthen our efforts to promote vocations at home. I think every priest — every Catholic — should be a promoter of vocations.

Young people say at times no one has ever suggested that they consider a vocation. We all know young people who impress us by their qualities and personalities.

An adequate number of clergy and religious, along with strong lay leaders, is of critical importance for the quality of the Faith in the Archdiocese.

During the coming year, we will be emphasizing the calling each of us has to promote the Kingdom. I am asking parents, teachers, friends to be sensitive, especially by prayer and encouragement of prospects, to the need and the rich possibility we have to increase the number of vocations.

It is imperative that we respond to the enormous potential of the Church to serve our mixed up world of today.

Devotedly yours in Christ

*Edward A. McCarthy*  
Edward A. McCarthy  
Archbishop of Miami

# Crime caused by secular society

Continued from page 1

tion of competition, exploitation of third world countries, injustice toward workers, manipulation of governmental authorities, etc. A sense of brotherhood is absent.

The second cause of our troubles, which is an American ideal gone awry, is the valued American concept of separation of Church and State. The problem here is that it is being interpreted in our times as separation of religion from society.

Within the human person no such separation or fragmentation is possible. The whole person requires integration. Yet, in our current secularistic American society, the important element of religion and of morality in the individual is being allowed to

atrophy while other elements of the personality and our remarkable technical age are being highly cultivated.

Public school education factors out religion. The media, if not unfriendly to religion, ignores it or reduces it to a bland, lease common denominator.

Polite society does not discuss religion. Concepts that pervert human ideals and infect human behavior like a plague are broadly promulgated under a jealous and emotional defense of freedom. Yet, when voices are raised in defense of human ideals and moral ecology, there is a raw nerve reaction of ridicule in editorials and in editorial cartoons.

We have been exhausting ourselves futilely treating the symptoms of our

sick society, trying to reduce the fever, to drain the abscesses, to place a bandage over the open sores.

If we are to be successful in the society of free people, we need to get at the internal motivation that prompts their activities. It is not enough to do psychological studies, it is not enough to do sociological studies that deal with describing and

classifying behavior.

It is necessary to get down to root causes, to deal with the person's spiritual, moral, religious motivation and to have the strength to ask ourselves

to what extent we have been permitting our growing materialistic and secularistic culture to destroy the spirit which is key to an individual's behavior and to the behavior of society.

## USCC fights chemical weapons

WASHINGTON (NC) — The U.S. Catholic Conference has told members of Congress it opposes a proposed \$105 million appropriation for the production of binary nerve gas. Instead the USCC called for "multilateral reductions and, ultimately, the abolition of chemical weapons."

## Bishops: Shorten economy pastoral

COLLEGEVILLE, Minn. (NC) Bishops at their national meeting in Collegeville agreed that they want a much shorter pastoral letter on the U.S. economy, but without weakening its basic challenges for America to do a better job.

"Right on. Tighten up. Don't back off," declared Bishop Michael Murphy of Erie, Pa., summarizing the views of the bishops sitting at his table and apparently in many other parts of the room.

Without noticeable dissent the bishops also warmly endorsed the idea of producing a separate, non-technical document to serve as a pastoral message to the country's Catholics.

Sharpest disagreements among the bishops came on three major substantive issues:

- How specific the pastoral should

## Religious cite tension causes

COLLEGEVILLE, Minn. (NC) — Six members of U.S. religious orders told the nation's bishops how their understanding of religious life differed from some views expressed in the 1983 document from the Vatican, "Essential Elements."

Among key issues the six said are sources of tension for U.S. Religious today were:

The role of community in religious orders founded for apostolic work.

The meaning of religious obedience.

The exercise of authority in religious orders.

The relationship between apostolate and consecrated life in apostolic orders.

- The importance of each religious order's special charism in determining its lifestyle.

be in recommending policy and program applications of the moral principles that it spells out.

- How the church's "preferential option for the poor" should be stated and understood in the American context, where most people are middle-class rather than very rich or very poor.

- Whether the pastoral is too harsh or too lenient in dealing with the U.S. economic system and with capitalism as an economic theory or system.

There seemed to be at least general agreement on another substantive issue, whether in a future draft linkages should be made between war and peace issues and economic issues, spelling out more clearly some of the effects of high military spending on the economy.

Archbishop Rembert Weakland of Milwaukee, chairman of the writing committee which issued a first draft of the proposed economy pastoral last November, told more than 230 bishops attending the meeting that his committee thinks it can cut 20,000 words from the pastoral without sacrificing content. The second draft is to be issued in September.

Archbishop Weakland also said that if the bishops agreed, the committee would like to write a "relatively short" separate pastoral message to "address our people in a more accessible way."

On one of the most-criticized specifics, the first draft's call for reducing unemployment to the level of 3 to 4 percent, Archbishop Weakland explained that the figure was not one set up arbitrarily but the product of a long history of discussions on what constitutes full employment.

## Child abuse problem studied by bishops

From religious news services

A committee of U.S. bishops is studying the problem of priests who sexually abuse children, said the president of the National Conference of Catholic Bishops, but a spokesman for the group refused to describe the problem as an "epidemic."

Bishop James Malone of Youngstown, Ohio, NCCB president, said at a press conference in Collegeville, MN, that information is being gathered on such things as the "psychological profile" of sexual molesters of children and the "sociological setting" in which such activities take place, "so that we can give the bishops the information needed to understand these aberrations and to deal with them in an effective, pastoral way."

The question was prompted by articles in the June 7 edition of the *National Catholic Reporter*.

The *Reporter* charged that local bishops have often "disregarded" complaints by parents, have shown "little concern" for the victims, and in some cases merely have re-assigned priests to other parishes.

In Washington, Russell Shaw, director of the NCCB's Office of Public Information, said the bishops and "authorities of the Church are pro-

foundly concerned about" the cases.

"We feel nothing but the most profound compassion for the victims and their families. The most important point is that even one case like this is too many. That's the bottom line," said Shaw.

But the bishops "reject out of hand any notion that there is some kind of epidemic of child abuse among the clergy," Shaw said. There is "no indication" that "instances of behavioral problems among clergy have increased, diminished, or even stayed the same. The data is just not there. Our common sense is that the problem among clergy is remarkably low."

He attributed the new attention surrounding the incidents to the "heightened awareness" nationally of sexual abuse of children.

Shaw added that he disputes, "up to a point," allegations by the *Reporter* that dioceses have failed to set up formal guidelines for dealing with complaints about sexual abuse. He said some dioceses in New Jersey, for instance, have specific policy guidelines regarding allegations of this sort and that "many dioceses" have similar guidelines.

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National pro-life meet

# Major shift in pro-life is urged

WASHINGTON (NC) — Stopping abortion will require “an almost radical shift in priorities,” Cardinal John J. O’Connor of New York told pro-lifers at their annual convention June 22.

Both he and Mother Teresa of Calcutta urged more help for women with problem pregnancies so that they will not choose abortion.

The two were speakers at the National Right to Life Convention in Washington June 20-22. The convention was attended by nearly 2,000 pro-life leaders from across the country.

As Cardinal O’Connor spoke, about 50 picketers from the National Organization for Women marched outside the hotel where the convention was held, chanting, “Abortion is a woman’s right, when will O’Connor

see the light?”

In his address the cardinal told the pro-lifers, “We must, above all, ask ourselves if we really, truly care that some 4,000 babies are put to death every day in the United States. Do enough of us really believe human life is sacred?”

He urged shifting from “programs we can live without in church and in society to a program without which babies cannot live at all.” In addition to programs for pregnant women, individual help must be extended to those in need, the cardinal said, calling for “good old-fashioned charity.”

But as important as such help is, the laws that permit abortion must be changed, Cardinal O’Connor continued, because “the great teacher is the law.”

Churches, schools and parents have

a difficult time teaching that abortion is wrong when the law indicates that it is right, the cardinal said.

Mother Teresa called the plight of unborn, unwanted babies in danger of being aborted “much worse than the lepers” she cares for in India.

Today there are terrible evils everywhere, Mother Teresa said, but “I always say, if a mother can kill her own child — what is left for others to do?”

Also at the convention a group of black pro-lifers called legalized abortion a form of genocide directed at minority groups.

“People ask why am I in the ‘white’ pro-life movement,” Erma Clardy Craven, at-large director of the National Right to Life Committee’s board, said at the June 22 press con-

ference on abortion and black families.

She said that as a civil rights activist she has come to the conclusion that abortion is “elitist, racist and genocidal.”

Ms. Craven said that as a social worker she has seen abortion clinics set up in areas where poor blacks live in order to “target populations from Third World nations.”

Dolores Bernadette Grier, president of Harlem Associates for Human Life, said “Yesterday they snatched the babies from our arms and sold them into slavery, today they snatch them from our womb and throw them in the garbage. Abortion, surgical abortion, is black genocide provided free of charge by a racist society,” according to Ms. Grier.

# Immigration reform meets opposition

WASHINGTON (NC) — The U.S. Catholic Conference opposes a new immigration policy bill in Congress because its bad features outweigh the good, a USCC official told a Senate subcommittee.

The USCC is particularly concerned about aspects of the bill, S. 1200, involving amnesty for illegal aliens, sanctions against employers who hire undocumented workers and provisions for temporary farmworkers permitted to enter the United States for seasonal jobs, said Father Nicholas DiMarzio, executive director of USCC Migration and Refugee Services.

“Our previous willingness to accept sanctions (against employers), with a concurrent fair and generous legalization program, cannot be repeated in the case of the present bill,” Father

DiMarzio said.

He noted that the current bill contains a “limited legalization” program contingent upon verification that employment of illegal aliens substantially has ended. “This is an unacceptable proposal,” the MRS director said.

“Legalization is the only acceptable alternative that an open democratic society has to the Draconian measures and the enforcement nightmares attendant to a policy of mass roundups and deportations,” the testimony stated. It added that “legalization has become the litmus test on whether any immigration legislation could be supported by the USCC.”

Application of sanctions, or penalties, against employers who hire illegal aliens also poses real problems, Father DiMarzio said.



**FREEDOM MEDAL — Mother Teresa of Calcutta accepts the Medal of Freedom from President Reagan at the White House as Mrs. Reagan applauds. Reagan called Mother Teresa a “heroine of our time.” (NC photo from UPI-Reuter)**

# End anti-Christian bias, TV warned

By Cindy Liebhart  
NC News Service

Nearly 600 U.S. religious leaders, including some 50 Catholic bishops, have signed a statement urging television networks to end what they call “anti-Christian bias” in TV programs and to air more programs that accurately portray Judeo-Christian moral values.

If their request is ignored, the leaders are prepared to organize a boycott of advertisers which support “the offending programs,” according to the statement, which was sent to the networks, production companies and advertisers in June.

Signers of the statement, which was

organized by the Rev. Donald E. Wildmon, a United Methodist minister and head of the Mississippi-based National Federation for Decency, represented 84 Christian denominations, and included Florida Bishops John J. Snyder of St. Augustine and Thomas Larkin of St. Petersburg.

Television “has the potential to be the most constructive mass medium God has placed in human hands,” the statement said. “We appreciate the positive contributions which the networks, from time to time, have made to our society.”

But during the past few years, the statement continued, the commercial

networks have begun to air “an unacceptable amount of immoral sex, gratuitous violence and profanity which downgrades the dignity of human sexuality and disrupts peaceful social human relationships.”

The statement also said television programs rarely portray Christians in a positive light, but rather portray them as immoral or as “bungling, incompetent and ill-informed individuals.”

The statement quoted a survey which said that 93 percent of the people who control entertainment programming seldom or never attend worship and 45 percent claim no religious affiliation.

“We are concerned because those who control television are using this public medium to impose their anti-Christian, secular views on society under the guise of entertainment,” it said.

In buying products from companies which sponsor offensive programs, Christians “make this attack on Christian faith, values and people possible,” the statement said.

## KCs fund facelift of St. Peter’s

VATICAN CITY (NC) — The marble facade of St. Peter’s Basilica is undergoing the first extensive restoration in its 350-year history with financial support from the Knights of Columbus.

The project involves repairs to the facade’s surface, the 13 statues arrayed along its top, two marble friezes over large clocks on either side, and the 12 supporting columns.

It will take more than a year to complete the work, said Archbishop Lino Zanini, head of the Vatican office overseeing the renovation. He declined to estimate the cost of the project, which began in mid-April, but said it would be high in labor and materials.

Plans call for replacing the statues’ iron supports with stainless steel bands, strengthening the holding around windows, and sealing cracks in the marble with special chemicals.

# Church musicians to aid Africa

CINCINNATI (NC) — More than 20 top artists in liturgical music are following the lead of American pop singers by recording an album to raise money for African famine relief.

While the secular vocalists call their fund-raising record, “We are the World,” the liturgical musicians have titled their project, “The Cry of the Poor,” named after a song composed in 1978 by Jesuit Father John Foley.

The artists were scheduled to record the benefit album at a live concert June 26 at the Eighth Annual National Pastoral Musicians Convention in Cincinnati.

All the net profits from the musical

endeavor will be given to Catholic agencies and missions working in Africa. Paul Quinlan, the project’s producer, said he expects the project to gross \$10 million.

“That would be a lot of food and medicine, and even more important, a lot of consciousness-raising, too,” he said.

Fifty-five percent of the recording’s profits will be given to Catholic Relief Services’ African Emergency Fund. Three other Catholic missions will each receive 15 percent of the proceeds: Mother Teresa’s Missionaries of Charity in East Africa, the Jesuit Refugee Serv-

ice for Africa, and the Congregation of the Holy Ghost.

Artists expected to participate in the project are: Grayson Warren Brown; Tom Conry; Daniel Consiglio; Rory Cooney; The Dameans; Father Lucien Deiss; Jesuit Father Robert Fading; Tom Kendzia; Carol Jean Kinghorn; Tim Manion; Jack Miffleton; and Miller, Smith and Valentine.

In addition to songs by Quinlan and Father Foley, the recording will include Michael Joncas’ “On Eagle’s Wings,” Jesuit Father Robert Dufford’s “Be Not Afraid” and Carey Landry’s “I will Not Forget You.”

## Vatican: Beware anti-Semitism

WASHINGTON (NC) — The Vatican Commission for Religious Relations with the Jews, in a document issued June 24, warned against subtle forms of anti-Semitism in Catholic teaching and preaching.

Jews and Christians share a "great spiritual patrimony," said the document. The Jewish nation "remains a chosen people" with a fruitful spirituality, it said.

"Religious teaching, catechesis and preaching should be a preparation not only for objectivity, justice and tolerance but also for understanding and dialogue," it said. "Our two traditions are so related that they cannot ignore each other."

The document was titled "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church."

It was aimed chiefly at how Catholics should understand Judaism through teaching and preaching within their own church, rather than how Catholics and Jews should relate to one another.

The U.S. bishops' Secretariat for Catholic-Jewish Relations released the document in Washington at the same time it was released in Rome.

The document immediately drew a sharp response from the International Jewish Committee on Interreligious Consultations. The agency, formed by five major Jewish organizations, said the new Vatican text suffered from a "regressive spirit and formulations" and was "totally inadequate" in its treatment of the two "absolutely crucial aspects of contemporary Jewish existence," referring to the state of Israel and the extermination of six million Jews in World War II.

Despite objections on those and other points, the Jewish agency praised several parts of the new document for giving "helpful clarifications" about many aspects of Jewish belief and history and for a "scholarly" treatment of some "sensitive" issues concerning references to the Jews in the New Testament.

Despite IJCIC's criticisms, Eugene Fisher, director of the U.S. bishops' secretariat, said the new document represents several "significant" advances over previous Vatican statements, including:

- Recognition for "the first time" of the religious importance which the modern state of Israel has in Jewish religious thinking.
- Explicit acknowledgement of

"Jewish witness to their covenant after Christ as true witness."

• The "remarkable" step of calling the traditional Christian way of relating the Old and New Testament "perhaps the sign of a problem unresolved."

Fisher said that "from an American point of view" there is nothing particularly new in the document.

"It validates, from my point of view, a lot of what we have already been doing in this country," he said.

The Vatican document sharply rejects the one-common Christian view of the Jew as "a people punished, preserved as a living argument for Christian apologetic." Instead, it refers to a living, continuing history by which Israel carries "to the whole world a witness — often heroic — of its fidelity to one God."

Fisher said that the reference to "heroic" witness clearly evokes traditional Christian theology of the meaning of martyrdom. It suggests that Jews who died for their faith have been martyrs, from the Maccabees before Christ to the victims of the medieval Crusades to the victims of the 20th Century Nazi Holocaust, he said.

The document goes on to cite the place of the land in the religious understanding of the Jews and comments that "Christians are invited to understand this religious attachment, which finds its roots in biblical tradition, without, however, making their own any particular religious interpretation of this relationship."

At a press conference in Rome, Msgr. Jorge Mejia, secretary of the Vatican Catholic-Jewish commission, said that the document called disbelief by many Jews in Jesus "sad," as St. Paul did, "because it is from there that division and enmity between Christians and Jews made its start and wherefrom arises the present urgent need for reconciliation."

He also said the document carefully stresses "that nobody can judge anybody else's conscience, not then (in Jesus' time), nor — still less — in the present time."

## Marine killings condemned

*Also, violence in retaliation*

SAN SALVADOR, El Salvador (NC) — Archbishop Arturo Rivera Damas of San Salvador has condemned the recent massacre of 13 people — including six Americans — but said that "just as terroristic" were current Salvadoran army policies of "bombardments, the destruction of crops, the burning of homes and grain warehouses and forced relocation."

He also described as "dangerous" the Reagan administration's response to the killings.

In a homily at a June 23 Mass in Metropolitan Cathedral, the archbishop noted that there had been many suggestions about how to respond to the killings, among them "the extermination of the terrorists."

"We hope that those who have raised their voices with such vehemence will not be quiet in the face of other grave deeds whose victims are humble Salvadorans. It would be something very serious to practice a selective condemnation — one guided by ideological criteria," he said.

The 13 dead were murdered June 19 when men armed with automatic rifles opened fire on a string of sidewalk cafes in San Salvador. A leftist guerrilla group, the Mardoqueo Cruz Urban Guerrilla Commandos, claimed responsibility for the attack.

The dead Americans included four off-duty Marines and two businessmen, one of them a member of St. Louis parish in Miami.

On June 20, Reagan administration officials announced they would seek to increase military and other support to El Salvador as part of the U.S. response to the June 19 murders.

## Eastern-rite priests resume work

TORONTO (NC) — The Vatican has lifted its suspension of three married Eastern-rite priests who it said, were ordained illegally in Canada in 1975. Fathers Andrew Kormaniki, Terry Lozynsky and John Girhiny have received letters from the Vatican Congregation for Eastern Rite churches ending their censure and formally allowing them to resume their duties. They had continued to function as priests despite the suspension. The congregation said it lifted the suspensions to give peace to souls and because of the intercession of Bishop Isidore Borecky of the Ukrainian Eparchy of Toronto. The priests were ordained despite a 1929 Vatican instruction which prohibited Ukrainians in North America from ordaining married men — except in what the Vatican determines are "extraordinary circumstances."

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## Cuban faith difficult but steadfast

HAVANA (NC) — Although only about 1 percent of Havana's Catholics attend Sunday Mass, "individual religiosity remains deep in many Cubans," said Archbishop Jaime Lucas Ortega Alamino of Havana.

"People come and go" to Catholic churches "whether they are Catholics or not," Archbishop Ortega told National Catholic News Service.

About half of Cuba's newborns are baptized Catholic, he said, and about half of the population bury their dead in Catholic ceremonies. Pilgrimages to religious shrines in various parts of Cuba are "massive" and "fervent."

Archbishop Ortega said there are "hardships, but not oppression" for the Catholic Church in Cuba. Comparing the Cuban church to the situation of churches in Eastern Europe, the archbishop noted that there are no Catholic priests in Cuban jails and said the church is "absolutely free" to nominate bishops and priests of its choice.

The archbishop said he occasionally exchanges views with Cuban President Fidel Castro, noting that Castro praises the church for running homes for the aged, mental hospitals, a leprosy asylum and a psychiatric ward.

However, Archbishop Ortega said, church-state cooperation ends there. He said the church is barred from running educational facilities, has no access to the media and has no lay organizations.

## 'Halt Medjugorje pilgrimages'

VATICAN CITY (NC) — The Vatican has asked that pilgrimages to the Yugoslavian site of reported Marian apparitions be stopped pending completion of a study of the situation by local church authorities.

This was the first time the Vatican spoke publicly about the controversial situation in Medjugorje, Yugoslavia. The Vatican decision supports calls by local church authorities that the pilgrimages be halted.

The decision came in a letter sent to the Italian bishops' conference by Archbishop Alberto Bovone, secretary of the Vatican congregation of the Doctrine of the Faith, said Joaquin Navarro-Valls, director of the Vatican press office. Many religiously motivated pilgrimages to Medjugorje have been organized in Italy, which borders Yugoslavia.

The letter does not take a position on the validity of the apparitions but discourages pilgrimages so as to avoid confusing people until a Yugoslavian church commission completes its in-

vestigation of the case, said Navarro-Valls.

The apparitions to six young people were purported to have begun in a field outside the city in 1981 and later moved to a small chapel in St. James Church in Medjugorje.

Shortly after the reported apparitions began, Bishop Pavao Zanic of Mostar-Duvno, the diocese in which Medjugorje is located, appointed an investigating commission.

In March 1984, the commission asked for an end to the pilgrimages, saying the authenticity of the apparitions had not been established.

The commission repeated the call last October, after pilgrimages continued, saying it found "disciplinary and theological difficulties in the messages of Medjugorje."

The commission also said that "cases of presumed healings have been publicized, without adopting the scientific documentation about the health of subjects before and after the healing."

The Yugoslavian Communist government has opposed pilgrimages and has said local priests are using the situation to foment political opposition to the government.

The case is controversial, too, within the Yugoslavian hierarchy. Bishop Zanic has called the apparitions a case of "collective hallucination" which has been exploited by local Franciscan priests who want to assert "the authority of the Madonna" in a longstanding dispute with him over parish control.

Supporting the validity of the visions has been Archbishop Franjo Franjic of Split-Makarska, Yugoslavia. He said he based his conclusion on the "prayer, penitence and conversions" produced by the apparitions.

According to supporters, the young people continue to see, hear and touch Mary during regular visions in the chapel. The young people are also given secret "messages" which foretell great world events and urge peace through conversion, say supporters.

## Lobby for Mideast peace, churches told

VATICAN CITY (NC) — The World Council of Churches has asked its members to pressure their governments into helping find "a creative and positive" solution to the fighting in Lebanon.

Christians should "support the cause for the independence and unity of the Lebanese people," said the WCC secretary general, the Rev. Emilio Castro, in a letter to member churches.

There are more than 300 Anglican, Protestant and Orthodox churches in

the WCC, encompassing 450 million people. The letter was sent June 4 from WCC headquarters in Geneva, Switzerland.

Castro, a Methodist, asked each WCC member "to intervene with your government so that it works in a creative and positive direction, with the aim of putting an end to the suffering and conflict which has shaken Lebanon for such a long time."

The letter said that many Christians have been killed and made homeless by the fighting and asked contributions to church agencies

providing humanitarian aid to Lebanon.

Lebanon's 3 million people are about evenly divided between Christians and Moslems. For the past decade Christian-led and Moslem-led paramilitary political factions have fought for control of sections of the Connecticut-sized country.

A statement issued by the Catholic Center for Information in Lebanon said that "the genocide being perpetrated against Christians in Lebanon is still going on."

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# Noted Cuban priest to be remembered

By Jane Quinn  
Special to The Voice

ST. AUGUSTINE, FL — Bicentenary planning to honor the birth of Cuban patriot and philosopher Fr. Felix Varela began recently in the Oldest City in the United States.

Fr. Varela, who stood for the independence of Cuba from Spain and the abolition of slavery in Spanish America, died in St. Augustine in 1853.

The Catholic Archdiocese of Miami in 1982 introduced the cause of Fr. Felix Varela for beatification, and the process of study has begun at Vatican City.

This past Memorial holiday, seminary rectors from Miami and Palm Beach dioceses joined church and civic leaders in St. Augustine to set in motion plans to make better known the story and shrine there of Fr. Varela.

Speakers at the luncheon were Fr. Robert Baker, rector of the Cathedral-Basilica of St. Augustine and Fr. Felipe Estevez, rector of St. Vincent de Paul Regional Seminary in Boynton Beach.

Fr. Estevez, who has a book in process of publication on Fr. Varela's writings, said, "The jewel of St. Augustine is Fr. Felix Varela."

A professor of the Sorbonne in Paris, France, Fr. Estevez said, called Fr. Varela the greatest Spanish philosopher of the 19th century. His books were manuals in seminaries.

He noted that Fidel Castro publishes his works, even now. Both the secular and the ecclesiastical structures of North and South America are intrigued with Fr. Varela, the seminary rector said:

"New York claims him because he spent half of his life there, as a Cuban

grandfather in St. Augustine.

At 16, he returned to Cuba and entered the San Carlos Seminary of Havana to be a diocesan priest. He went to Spain in 1821, after being elected to a seat in the Spanish Cortes (parliament).

In 1817, he had told Cubans that women should be permitted to attend colleges and in 1813, he foretold the public role of women in society.

Fr. Estevez, whose doctoral study in Rome was on Fr. Varela, said that

While in New York, the bishop named him pastor of Christ Church, the first Hispanic parish in New York City and parent of today's Church of the Transfiguration.

He became vicar general of the diocese of New York as well, and was proposed for the office of bishop in the U.S., an honor he refused.

Broken by overwork, total pastoral ministry and the cold climate, he retired to St. Augustine. From then until his death, he remained near the cathedral in St. Augustine, where he earned the reputation of one who felt at home with Protestants and was good to children.

After his death, former students built a memorial chapel over his grave in Tolomato Cemetery, St. Augustine. Inside, they placed a wooden altar in 1853, the mahogany relics of which have been salvaged to be used in a restored altar as part of the bicentennial plans.

Fr. Varela's bones were disinterred on November 6, 1911, and taken back to Havana to be reburied there as a tribute from the people for the fight he waged for Cuban independence.

Fr. Estevez said that if Felix Varela is made a saint, he will bring pilgrims from the Universal Church to St. Augustine.

## OFFICIAL

**ARCHDIOCESE OF MIAMI**  
The Pastoral Center announces that Archbishop McCarthy has made the following appointments:  
**THE REVEREND RAFAEL PEDROSO** - to Associate Pastor,

Blessed Trinity Church, Miami Springs, effective July 1, 1985.

**THE REVEREND FRANCIS BAKAN, OMI** - to Associate Pastor, St. Monica Church, Opa Locka, effective September 2, 1985.

exile, caring for the Irish Americans there. St. Augustine must claim him also as one of its own, because he spent some of his childhood, and his last years in the U.S.A.'s most venerable city."

Born in Havana on November 20, 1788, Fr. Varela was orphaned at the age of five and sent to live with his

advocacy of Cuban rights marked him for exile by Spain after the return of the absolute monarchy under Ferdinand VII.

Fr. Varela fled first to Philadelphia and then settled in New York, working as a priest, teacher, philosopher and Cuban patriot.

# Sabbath will remind Miamians of need for God

The bells of St. Mary Cathedral will peal as Archbishop Edward A. McCarthy reads a statement in front of the Cathedral to initiate a Religious Heritage Sabbath at 11 a.m. Saturday, June 29.

Catholic and Protestant churches as well as Jewish synagogues and temples will participate in the special observance sponsored jointly by the Greater Miami Religious Leaders Coalition and Miami Citizens Against Crime.

Archbishop McCarthy chairs the Coalition as well as the Religious

Heritage Committee of Miami Citizens Against Crime. More than 38 ministers, priests and rabbis are included in the Coalition, as well as the National Conference of Christians and Jews, the Salvation Army, PULSE, and St. Thomas University.

In a letter to religious leaders the executive committee of the Coalition emphasized, that "Our forefathers in the United States believed that no meaningful society could be established or could flourish without the

help of God."

Quoting George Washington, they said, "We need to indulge with caution the thought that our democracy can survive, unless it is founded on a sense of morality based on religion." Thus the national motto, 'In God we trust.' Reliance on Divine guidance is as important now as it was then, as we strive to deal with very difficult societal problems such as crime.

"In previous years, a special Sabbath was observed throughout our

Greater Miami community directed at focusing on the moral and religious underpinnings of the battle against crime. We believe it is now time to again remind ourselves and our congregations of the importance of God's help in any struggle — be it to deter criminal behavior, or to motivate the campaign against crime," the religious leaders stated.

The observance will continue through Sunday, June 30, featuring special sermons and prayers in houses of worship throughout Dade County.



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## Politics, TV and abortion

### Florida pro-lifers plan political action group, TV commercials to press case for the unborn

By Ana Rodriguez-Soto  
Voice News Editor

In the coming months, Florida pro-lifers will be putting two powerful weapons to work on behalf of the unborn — television and the ballot box.

The first is a series of pro-life commercials to be aired during prime time in all of the state's major television markets for a period of two weeks. The ads should be seen in the Miami area sometime this fall.

The second is a statewide political action committee (PAC) which will work for the defeat of local pro-abortion politicians and the election of qualified pro-lifers to replace them. The PAC will be based in Fort Lauderdale.

"The pro-life movement is taking over Florida, period," said Rick Woodrow, executive director of the Life Amendment Political Action

Committee (LAPAC), the nation's oldest and largest PAC, which will be opening a Florida branch soon.

Joining Woodrow at the workshop was Jean Doyle, past president of National Right to Life and a leader in Florida Right to Life, who discussed her group's planned Media Impact Campaign.

"The unborn child has got a public relations problem," Doyle told *The Voice* later in a telephone interview. "She can't be seen and she can't be heard. So what we're doing is really putting a window on the womb."

Three of the four 30-second commercials show the *Life* magazine pictures of a baby in the womb at different stages of development, from 6-1/2 weeks to 19 weeks, while a narrator describes the unborn child's physical attributes.

The fourth commercial shows a nurse in a hospital nursery explaining that some babies never make it that far because they are aborted. Her message: Before you decide, call a right-to-life office.

All the commercials include a hot-line number where people can call for help or information, and judging from the response last March, when the ads were aired in the Orlando area, Doyle expects the campaign to be very successful.

"We reached more people in two weeks... than we reached in two years," she said.

To purchase the air time, Florida Right to Life is depending on donations from Floridians concerned about the issue.

"It's a tangible product," Doyle said. "You can see it and you know you're investing your money in something worthwhile."

The ads next stop is in Jacksonville, followed by the north, east and west coasts of Florida. Doyle said the Miami area has been left for last, because it is the most expensive media market in the state.

Although Miami stations refused to air the commercials when a similar project was attempted a few years ago by National Right to Life, Doyle expects no resistance this time.

The commercials have been airing in Michigan for three years, she pointed out, adding, "This is a factual, biologically correct ad of a beautiful little child in utero. It doesn't offend anyone — except, of course, pro-abortionists."

Another project sure to rattle the nerves of pro-choice groups is the statewide PAC which will be based in South Florida. Its first goal will be to fill the four open seats on the Broward County School Board with qualified pro-lifers, but LAPAC's Woodrow predicted that by 1988 the PAC would be active in every county in Florida.

Until last year, LAPAC had been involved only in federal elections, where it was considered instrumental in the defeats of former U.S.

in systematically throwing (pro-abortionists) out of office."

The Fort Lauderdale office also will serve as a regional headquarters from which LAPAC can monitor federal races in the southeastern United States.

In one such race, LAPAC recently threw its support behind Paula Hawkins and her 1986 bid to keep her U.S. Senate seat against an expected challenge from Florida Gov. Bob Graham.

Woodrow said Hawkins ex-

### Buying pro-life ads

Anyone interested in donating to Florida Right to Life's Media Impact Campaign, which will purchase air time throughout Florida for pro-life television commercials, can send tax-deductible contributions to:

**Florida Right-to-Life Education Fund**  
710A East Colonial Drive,  
Orlando, FL 32803

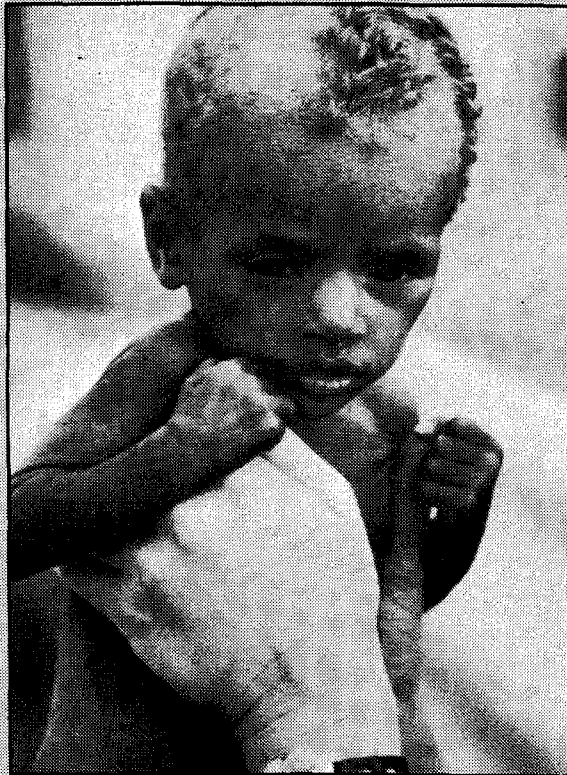
Committee (LAPAC), the nation's oldest and largest PAC, which will be opening a Florida branch soon.

"Within the next four to six years," he told *The Voice* in a telephone interview, "the pro-life community will totally control Florida's political scene."

Woodrow formally announced the creation of the state PAC during a recent stay in Fort Lauderdale, where he participated in a pro-life workshop. The workshop was sponsored by the Debate Foundation, a South Florida based, non-profit, non-partisan, ecumenical group which seeks to educate the public about the right-to-life issue.

### Hungry still

Although famine in Ethiopia and neighboring African countries is no longer front-page news, children and their parents still starve to death there daily, and Catholic Relief Services continues to provide food and other basic necessities. Local contributions can be sent to CRS care of: Catholic Community Services, 9401 Biscayne Boulevard, Miami Shores, FL 33138.



Senators George McGovern, Birch Bayh and Frank Church.

But the possibility that *Roe vs Wade* could be overturned by a different Supreme Court, leaving abortion laws to the discretion of individual states, convinced LAPAC that it is time "to start cleaning up" local legislatures, Woodrow said.

Florida is only the second state chosen by LAPAC for the project.

"The pro-lifers in Florida have laid the groundwork and we're going to build on it," Woodrow said. "We're going to assist the pro-life community

emphasies LAPAC's view that although a candidate's support for life in the womb is the pre-eminent issue, his or her support for life at all stages of development is also paramount. He cited Hawkins' efforts against child abuse and her concern for the family as examples.

"Pro-life is not a qualifying factor. It's a disqualifying factor," Woodrow said. In LAPAC's view, no one who is "against life" should be holding political office, but "just because they're pro-life doesn't mean they're qualified, either."

## Charities takes action to help children

Catholic Community Services of the Archdiocese of Miami currently is engaged in a many-pronged effort to address the problems of children.

Among the projects begun by CCS' Child Welfare division are:

- A program designed to reunify families as quickly as possible or find permanent homes for children unable to live with their biological parents, since statistics show that children waiting for safe day care are prime targets for abuse and molestation; and

- A survey of the knowledge and perceptions of Archdiocesan parishioners regarding specific child welfare concerns.

CCS also is looking at the possibility of providing shelter and care for 40 young people between the ages of 13

and 17, the group most affected by family disruption.

According to the Florida Center for Children and Youth, a statewide non-profit advocacy group, there are currently 28,500 infants and teens waiting for safe day care, 7,500 shelter and foster children in need of permanent placement, 750 adolescents waiting for mental health therapy, and 450 children waiting for foster homes.

In Florida, the number of children between 12 and 18 years who are unable to live with their biological parents increased by 146 percent between 1972 and 1979. In Dade County in 1984, 33 percent of the foster care population were between 15 and 17 and 3 percent were 18 years of age.

In the Miami Archdiocese, the

situation is particularly severe.

The monthly recap of Department of Health and Rehabilitative Services client information for Dade and Monroe Counties showed that on January 31, 1985, there were 649 active cases of children in substitute care and that only six cases had been terminated during the month. The active cases had been in care for an average of 61 months.

In Broward County there were 589 cases active on January 31 with an average stay in care of 27 months.

The situation is dire in the face of research which indicates that children who remain in care longer than 18 months are likely to remain in care indefinitely.

CCS is seeking funding from a

variety of sources to enable it to alleviate this problem somewhat by seeking permanent placement for 100 children during the next year.

Regarding the survey, the response has been good from parishes to which the questionnaire has been sent, however, much information still is needed.

The agency would welcome participation in a study or comments from members of the Archdiocese, and will give both serious consideration as it engages in a planning process.

Any individuals interested in replying to a survey or contributing suggestions may write to Jeanne James at the Catholic Community Services office or telephone her at 758-0024.

# Exiles cheer Nicaraguan cardinal

By Araceli Cantero  
Executive Director, La Voz

Waving white and blue flags of their homeland and shouting "Obando, give us hope," some 4,000 exiled Nicaraguans flocked to a Catholic Church in Little Havana recently to give a hero's welcome to their newly-elevated cardinal.

In return, Cardinal Miguel Obando y Bravo of Managua told his countrymen to work for reconciliation and to remain steadfast in their Catholic faith.

"Each one of us must contribute his grain of sand so that we may enjoy peace," he said during a carefully-worded homily which studiously avoided any mention of politics.

He added that peace must be sustained by love, truth, justice and freedom. "God made us free and we must be free," he said as the standing-room-only crowd inside St. Michael Church burst into applause.

Despite the cardinal's and organizers' stated intentions of keeping politics out of the Mass, the jubilant

mood of the crowd, the many exile leaders who attended and the prelate's own presence combined to give the event political overtones.

Cardinal Obando y Bravo is one of the most vocal critics of Nicaragua's Marxist-led Sandinista government, although in the late 70s he also voiced strong opposition to the regime of the late Anastasio Somoza.

In recent months the Cardinal frequently has called for a dialogue between the Sandinistas and the armed rebels, known as "contras," who, with U.S. support, oppose them. The Sandinistas have rejected all proposals for peace talks with the rebels.

According to published reports, the Sandinistas were angered by Cardinal Obando y Bravo's decision to celebrate his first Mass as cardinal for Nicaraguans in Miami instead of in Managua.

Not so the exiles here.

It took the Cardinal almost 20 minutes to walk into the church from the adjacent rectory, as people crowded around him and photographers and



Acting on behalf of Archbishop Edward McCarthy, Fr. Gerard LaCerra (left), Chancellor of the Archdiocese, welcomed Cardinal Miguel Obando y Bravo to Miami. (La Voz photo / Araceli Cantero)

cameramen struggled to shoot their pictures.

Some 30 priests from the Archdiocese of Miami led the procession, followed by half a dozen burly Miami policemen in plainclothes who barely managed to keep the crowds away from the prelate.

Security was tight during the whole Mass and Communion had to be cancelled because the priests were unable to move through the packed church. In addition to those inside, about 2,000 people followed the ceremony through loudspeakers outside.

They broke into applause when they heard the cardinal end his homily with

the words, "I remind you that it is unity which makes for strength."

Among the political figures present at the Mass were anti-Sandinista leaders Adolfo Calero and rebel military leader Eden Pastora. Although they head opposing factions of anti-Sandinistas, Calero and Pastora sat next to each other and exchanged a greeting of peace during the Mass.

Cardinal Obando y Bravo did not grant interviews to the press, but did speak with *La Voz*, Spanish-language paper of the Archdiocese, taking the opportunity to ask exiled Nicaraguans to integrate themselves in the pastoral (Continued on page 20)

## Kids at prayer

By Ana Rodriguez-Soto  
Voice News Editor

The power of prayer is being tested in South Florida. And the Broward woman who started it all describes its effects as miraculous.

Carmen Monaco, a parishioner at St. Coleman's in Fort Lauderdale, has been busy enlisting "soldiers" in her Children's Crusade for Prayer since 1975.

On this its 10th anniversary, with more than 25,000 youngsters on the rolls, 12,000 scapulars and 75,000 rosaries given out, and the loyal support of more than 100 mostly elderly volunteers, Monaco says she isn't about to stop.

In fact, she's planning to expand the Crusade to Latin America and to begin promoting it among non-Catholics as well.

"This is a tremendous chain of love," she says, as she describes spiritual healings within families and among the Crusade's children: An ex-convict who became a priest, another who became a nun, runaways who have found comfort, drug addicts who have kicked their habits and begun counseling their peers.

Just as important, Monaco says, "The unchurched are being brought back to Church by their children."

Until now, the Crusade has been a single-handed effort on her part. While the volunteers made rosaries at home, she traveled to Catholic schools all over the Archdiocese, speaking to classrooms-full of children about the Crusade and how prayer can make a wrong world right again. Lately, she also has begun visiting prisons.

"God needs help," she tells the children. "God needs you to help to put the family together."

Then she urges them to go to Church faithfully every Sunday, and to bring friends and family along. She also gives them "a simple weapon" — prayer.

After several lessons, the children who wish to do so are invited to join the Crusade at a public commitment ceremony, with their pastor and parents present.



Members of the Children's Crusade for Prayer gave public witness at Ft. Lauderdale's St. Patrick's Day parade last March.

They pledge to pray daily for peace and reconciliation in the family and the world, and for God's blessings upon the United States.

The children are encouraged to say at least a decade of the Rosary daily, but Monaco says many non-Catholics in parochial schools also join the Crusade by reading the Bible daily.

Along with the rosaries, scapulars and pictures of the Sacred Heart of Jesus, the Crusade distributes red,

white and blue T-shirts promoting love and peace.

But "It's no good to make a commitment to pray if you're not going to act on it," Monaco says. So she stresses to the children, who actually range from Kindergarten to college age, "Go out and witness."

Some help senior citizens with tasks at home, others pray with them or drive them places; others pledge to be understanding with their peers and

help them whenever possible; still others witness at home, in many cases to parents who are separated or divorced, or to siblings with problems.

Often, Monaco herself counsels troubled Crusaders or their friends. But she says the project has grown too large for her alone, so she plans to begin training the children formally as peer counselors and to prepare other adults for the job of recruiting Crusaders.

She sees her Crusade work as "a calling from God" which manifested itself after she had undergone "a seven-year trial."

"God allowed me to go through a trial with my own family so I would know how others who are hurting feel," says the mother of four, whose life revolves around three priorities: God, family and country, in that order.

Today, she has no doubts that the decision she made 10 years ago was right. "This whole movement is evangelization and collaboration," she says. "I know for a fact this works."

(Anyone interested in becoming a co-worker with the Children's Crusade for Prayer can write to Monaco at 2000 NE 55 St., Fort Lauderdale, FL 33308.)

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# The power of prayer

## Trappist monk says 'centering' on God can lead us to eradicate poverty

By Betsy Kennedy  
Voice Staff Writer

So what is a Trappist monk doing in a red checkered shirt, casual slacks and a Florida sunburn, and talking about things like EST self-improvement training, centering prayer and the need for the Church to raise its consciousness?

Although he fulfills the monastic vows of his order to spend most of the year in solitude, prayer and manual labor, Fr. Basil Pennington, O.C.S.O., is permitted a specific 'exit' time each year from the remote abbey in Spencer, Mass., to teach centering prayer as he was instructed to do by Pope John Paul VI in 1971.

The gifted author of several widely read books on prayer spent a week on campus at St. Thomas University to present a public retreat and two lectures. He also taught a course to students of pastoral ministries. Proceeds from the public events went to Food for the Poor, Inc., a charity based in Pompano Beach which evangelizes, feeds and clothes the poor in Haiti and Jamaica.

In an interview with *The Voice*, he spoke of the power of centering prayer.

"Once we are empowered by God's love through centering prayer, we can find not only personal freedom but the freedom to help others," he said.

Although he had always planned on following the religious path, Fr. Pennington said he did not fully realize his own potential to serve humanity until he began the study of centering prayer in high school. Later, when a novice master at the monastery tried to teach him a more complicated form of prayer, he resisted and asked permission from the Abbot to continue his work with centering prayer.

### Urban life

Fr. Pennington refined and popularized the ancient form of Christian meditation in the 70s, along with Fr. William Menninger, to spread its spiritual healing and its ability to rekindle an intimacy with God.

It is a simple form of prayer which can be practiced even by people who are fettered by the obligations, distractions and stresses of urban life, said the monk.

The only requirements are "dedication and the awareness through faith, that God is always within in us."

No 'guided images' or special environment are necessary for the practice of centering prayer. Fr. Pennington suggests using a dimly lit room without any music or other noise to interfere. It can be done in 20 minutes per day, once in the morning and again in the evening, or for longer periods as an individual desires. But there are no set rules because "where the spirit is, there is freedom."

A prayer word such as ABBA, or Father, can be used to precipitate a relaxed and meditative state.

"At first it is difficult to let go of everything. But soon you realize that God has become present. He is at the center of your being and brings forth love. Once we realize that we only have to go to him for affirmation, we no longer need to go about desperately seeking love from our parents and friends — and approval through material success," explained Fr. Pennington.

### New goals

Carl Sheldon was a shrewd execu-

tive rising by leaps and bounds up the corporate ladder in the Chicago business world. After he discovered centering prayer, he left it all behind to become a deacon in San Diego, and started a successful self-help program for the poor called St. Paul Share, which has spread to other cities.

Feeling unfulfilled despite his wealth, a dotting family and a challenging business, Ferdinand Mahfood, founder of Food for the Poor of Pompano Beach had never known a close relationship with God. All of that

peace we begin to hear more clearly the echo of the Word in our own lives, and in our hearts..."

In his widespread travels (he has been around the world twice) Fr. Pennington often encounters people in restaurants, airports and hotels who have been enlightened by centering prayer. His book, "Centering Prayer" has been translated into five languages.

### Est graduate

To further his own personal

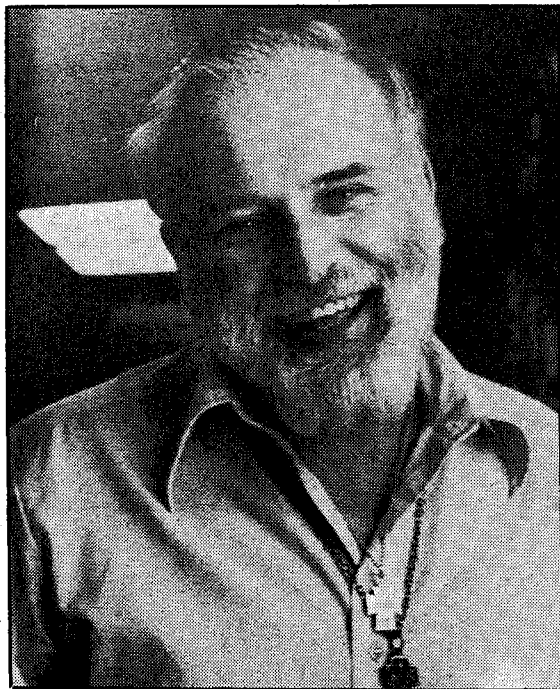
involvement in establishing the Mastery courses.

"It carries the basic EST training and centering prayer to those in ministry."

The foundation is funded by contributions and the fees which are charged to take the course. It is offered in various cities as a seminar for 5 days to the clergy.

### Brothers, sisters

Fr. Pennington also spends a great deal of time ministering to the poor



La Voz photo A. Cantero

*'Once we are empowered by God's love through centering prayer, we can find not only personal freedom but the freedom to help others.'*

Fr. Basil Pennington, O.C.S.O.

changed after a dramatic spiritual conversion — and he began using centering prayer in his daily life.

And there is a more famous personage who attests to the values of centering prayer.

Cardinal Joseph Bernardin of Chicago made this statement: "I came to understand that the pace of my life and the direction of my activity were unfocused, uncentered in a specific way... I realized that I had to make some changes in my life and chief among these was a renewal of personal prayer... when we speak of the renewal of prayer in our lives we are speaking of reconnecting ourselves with the larger mystery of life and our common existence. This implies becoming disciplined in our use of time and in the use of centering prayer... as we begin to experience healing, integration, wholeness and

development and to improve his relationships with others, Fr. Pennington also took EST training, a once controversial self-improvement course created by businessman Werner Erhart in the 70s.

Critics of EST accused Erhart of using beratement, food deprivation and dangerous psychological manipulation to bring people to an emotional catharsis. Fr. Pennington said that although some verbal abuse was used in the weekend long sessions, people were carefully watched in the session he attended by trained counselors to prevent any serious emotional problems. Also, participants in EST were carefully screened and anyone who had a history of psychological problems was required to present a medical release by a certified psychiatrist or psychologist he said.

The few lawsuits that were filed against EST were lost because in each case, the person had a prior history of mental disorders, he added.

"It helped people shed their minds of fears, memories, neurosis. It is a good disposition for Christian prayer and opens one up to life itself," said Fr. Pennington.

Since EST waned in popularity, Erhart has developed a new self-improvement technique called the Forum, which is offered once a month in Boston.

"It enables people to free themselves of hang-ups and brings about a shift in consciousness."

Also spawned from the EST training techniques, is the Mastery Foundation. Fr. Pennington has taken an ac-

companied by Ferdinand Mahfood of Food for the Poor, he has traveled to Haiti and Jamaica to witness how the economic crises in these countries has affected the poor.

"I've been everywhere in the world but I've never seen people more degraded than those in Haiti," he said.

One of his many articles inspired by the abysmal conditions in the Caribbean was "Beans for Father Beans," which has been reprinted in several publications. It was extremely beneficial in pointing out to people in America that countries like Africa, Ethiopia and India represents only part of the world's poverty.

Fr. Pennington hopes to accomplish an even larger purpose through his writing than to make the general public fight poverty.

"I want to raise the social consciousness of the Church. I want to see us become a more Christian America. The church has to realize that we are all part of the human family. We are all brothers and sisters in God's love." What keeps institutions from doing more to battle poverty is the same fear that holds back the individual's giving spirit, points out the monk.

"We forget that God will always provide for us. When we give from a generous heart he will never let us down. He can never be outdone."

Ironically, the interview with Fr. Pennington took place in a cafeteria. He paused and grew silent. Behind him was a long line of people impatiently waiting to heap their plates with food.

### Local prayer

Do you want to know more about centering prayer? Call the Family Life Ministry office, Fr. Bill Sheehan, at 651-0280 for further information. Two local groups already have been formed. At St. Thomas The Apostle, 7310 SW 62 St., Miami, tel. 666-4625, meetings are Tuesdays at 7:30 p.m. in the school library. At St. Hugh, 3460 Royal Road, Coconut Grove, tel. 444-8363, meetings are Wednesdays at 7:30 p.m. in the rectory.

# Special kids make special book

(Continued from page 1)

for the students, it was also a special gift for the teachers. The four Italian-born sisters who serve at the facility have degrees in education from universities in America as well as their homeland. Other staff teachers come from such prestigious schools as Harvard and FIU.

"Working with the mentally retarded is very rewarding, but it is also a hard job," said Sr. Lucia.

The entire faculty at the center was enthusiastic about the book, yet no one anticipated how costly it would become. The order of the sisters of St. Joseph of Cottolengo in Italy financed most of the production costs, although other sources contributed to the almost \$10,000 that was needed. Sr. Lucia insisted on using only the finest color reproduction available.

The biggest problem, however, was in finding a suitable publisher.

"No publishing company would accept us, so we ended up doing it ourselves. It took courage to get me through, but my courage comes from my deep faith and trust in divine providence," said Sr. Lucia.

She first arranged for 1,000 books to be printed in Italian and shipped to her order in Italy just prior to the Feast Day of St. Joseph. Another 2,000 were printed in English for distribution to parents, educators, the church community and the public.

She doesn't anticipate enough requests to come in for the books to require a second printing, although

they are offered at a modest cost of \$5 each. But judging from the letters and checks that have already arrived, the book is making an important impact.

"People are just amazed at what our children can do."

*'When it comes to creative expression, the retarded are uncontaminated by society. They're simple and honest. They don't copy.'*

On her way to showing a visitor around the Marian Center, Sr. Lucia stopped in to say hello to a few of the pint-sized artists who contributed to the book. One blonde head was bowed over a poster and magic markers were squeaking with a fury.

"Come back and see my picture when it's finished..." she called to the sister.

"Picasso couldn't have had more pride," said Sr. Lucia, beaming.

Copies of "Thanks Be To God!" are available for \$5 postpaid by writing the Marian Center, 15701 N.W. 37 Ave., Opa Locka, 33054, or calling 625-8354.



Talented in more ways than one, Carrie Wolfinbarger, illustrator of "Thanks Be to God," also shapes pottery at the Marian Center's ceramic studio. (Voice photo / Betsy Kennedy)



Sr. Lucia and some of the Marian Center's children: "The mentally retarded, if properly educated and trained, can respond to God's special plan." (Voice photo / Betsy Kennedy)

## 'God has smiled upon them'

**Betsy Kennedy**  
Voice Staff Writer

The Sisters of St. Joseph of Cottolengo and the lay teachers at the Marian Center in Opa-Locka have shown how much can be accomplished for the mentally retarded using the tools of love, education and inspiration.

The 20-year-old facility is kept immaculately clean. The grounds are verdant and well-landscaped.

Students ranging in age from 4 to young adult are kept squeaky-clean, neatly dressed and are constantly stimulated by vigorous, healthy activities. All except 20 who are permanent residents are bused in from various parts of the

city to attend training classes and a workshop where pottery and ceramics are made. They also pack shelving hardware into plastic bags for a company which pays for the work.

The current enrollment is 113 students and there are a number of openings, says Sr. Lucia, executive director of the Center.

Tuition is based on parents' ability to pay.

"People come here and ask me, 'are they retarded?'" says Sr. Lucia. "I say yes, but see how God has smiled upon them... The mentally retarded, if properly educated and trained, can respond to God's special plan."

## Opus Dei

### Controversial lay movement moves into place as new 'papal shock troops'

By Eleni Dimmler

Religious News Service Correspondent

*(Editor's Note: June 26 marks the 10th anniversary of the death of Msgr. Josemaria Escriva, founder of the Catholic lay movement, Opus Dei. The anniversary will be observed with special celebrations worldwide, according to the movement's U.S. information office. Special Masses will be celebrated at the National Shrine of the Immaculate Conception in Washington, and St. Patrick's Cathedral in New York. Following is a report on the movement which has earned both high praise and strong criticism within the church.)*

ROME (RNS) — Every day in an elegant residential neighborhood of Rome, hundreds of people quietly file past a black marble tomb inscribed with the Spanish words "El Padre."

The tomb, set in the small ornate chapel of a villa, contains the mortal remains of Josemaria Escriva de Balaguer y Albas, founder of Opus Dei, one of Roman Catholicism's most mysterious, controversial and influential lay movements.

Msgr. Escriva, a Spanish priest and lawyer who founded Opus Dei in 1928, after reportedly having a vision, died in Rome June 26, 1975, at the age of 73. He now is an official candidate for sainthood.

His organization, which has won papal praise for anticipating the Second Vatican Council's thinking on the importance of an active Catholic laity, has grown far beyond the frontiers of Spain.

Opus Dei's 74,000 members are spread over 87 countries and include a large number of well-educated laymen — doctors, lawyers, businessmen, university professors and other professionals.

More than 3,300,000 copies of Escriva's book of 999 maxims for Opus members, "El Camino" (The Road), have been printed in 35 languages.

And on the tenth anniversary of his death, which will be marked by a solemn Mass in the same Rome church where his public funeral was held, Opus Dei's future appears full of promise.

Although critics and disenchanted former members charge that the organization is suspect because of its secretive nature and tendency to work behind the scenes, many priests and lay Catholics believe it is destined to serve as a key model as the role of the laity expands in the church.

The movement's discretion, its unwavering loyalty to conservative church teachings, its staunch anti-communism, and its corps of well-educated, disciplined and fervidly devoted laymen have won it the confidence of a number of Vatican prelates and, most important, of Pope John Paul II.

During the first year of his pontificate, John Paul praised Escriva for having "anticipated the

theology of the laity which was to characterize the church of the (Second Vatican) Council and the post-conciliar period."

#### Special Status Conferred

In 1982, the pope made Opus Dei the church's first personal prelate, a position that gives it some autonomy from local bishops as an organization with its priests and laity subject to a prelate of



Family prays in Rome at the tomb of Msgr. Jose Maria Escriva de Balaguer, founder of Opus Dei. (NC photo).

its own, Monsignor Alvaro del Portillo, long Escriva's right-hand man. Opus is the only church movement to achieve special status so far.

In another sign of his approval, John Paul last year named Spanish-born Opus Dei member Joaquin Navarro Valls chief spokesman for the Vatican.

"The fact that the pope has trust in Opus Dei is undeniable," says a member of another lay Catholic movement in Italy, who asked not to be identified.

Juan Arias, Vatican and Rome correspondent for the Spanish newspaper, "El Pais," says "Opus responds in part to Pope Wojtyla's idea of creating an army of lay people who are both consecrated and at the same time capable of being active in the temporal world under Rome's control."

"He likes their activism, their anti-communism, their internal compactness where no plurality of ideas exists. He likes their total submission to Rome, once characteristic of the Jesuits," says Arias.

The Spanish journalist is, in fact, one of several Vatican experts and observers who speculate that Opus Dei gradually will replace the powerful Society of Jesus as the new elite papal "shock troops," a role the Jesuits assumed 400 years ago.

Retired Jesuit Superior General Pedro Arrupe was once quoted as having said that when Jesuits look at Opus Dei, it is "like a mirror in which we see reflections of what we were in the past and of what we should no longer be."

Opus Dei states its own mission as aimed at helping Catholics sanctify their daily lives and their work in a secular world.

"The laymen's specific role in the mission of the church is precisely that of sanctifying secular reality, the temporal order, the world, in an immediate direct way," Escriva said in an interview a few years before his death.

Giuseppe Corigliano, a spokesman at Opus Dei's Rome headquarters, says "Opus Dei was created for the common Christian, not the special Christian. It is for persons who do not want to be special Christians."

#### Working Behind the Scenes

Said one active Italian lay Catholic who asked not to be named, "It's very active in society but not openly, in public, as a group. It is more of an organization of individuals who seek to penetrate, influence, behind the scenes."

The undeniable Opus predilection for secrecy also applies to its rules and constitution, which are not easily obtainable. Until recently, they were under Vatican examination and, therefore, secret. Today, bishops heading dioceses where Opus members are present have copies of the constitution and are the only ones authorized to make it available. Opus officials are not permitted to do so, according to Corigliano.

One Vatican expert said no other Catholic lay movement, secular institute, or religious order keeps its constitution so confidential.

"No, it is not normal to keep the constitution secret," the expert, a curia official said. "Opus was granted permission to do so, but their secrecy is an exaggeration."

## Armageddon interest increases

By Steve Rodan  
Religious News Service

JERUSALEM (RNS) — Every so often, correspondent Chuck Chrisman will file for his fundamentalist Christian radio station, in New York, what he calls a "prophetic projection," a mixture of journalistic observations combined with interpretations of the Scriptures.

Chrisman's latest prophetic projection dealt with a subject that he says he often thinks about — Armageddon. Based on verses prophesying the end of days, in Ezekiel 38, his report predicted a war between the Soviet Union and the United States.

It will be a war in which Israel will be unable to remain neutral. "People have been saying it for years," Chrisman, 56, said. "The fact that Israel can be involved in such a war is frightening. But the prophet's words make it hopeful."

Theologians say belief in the Armageddon based on the Bible has for centuries played a marginal role in both Christianity and Judaism, but in recent years, the subject has risen in prominence, being attributed to such developments as the rise in Jewish counter-terrorism against Arabs, and Christian immigration to Israel.

For example, 26 Jewish settlers, allegedly belonging to an anti-Arab terror squad, had reportedly plotted to blow up the Al Aksa mosque on the Temple Mount, in the belief that this would usher in the Messiah. Followers of Knesset member Rabbi Meir Kahane are taught that the Armageddon will serve as a day of judgment for Christians who refused to help Jews.

Belief in the Armageddon has been raised in government circles here and in the United States. President Reagan came under questioning for his stated belief, on a number of occasions, that Armageddon is imminent.

Earlier this year in Jerusalem, then-Education Minister Zevulun Hammer of the national Religious Party, urged that the numerals of the Jewish calendar year 5744 be reversed. The Hebrew numerals — which use the same symbols as letters — spell Tashmad, which means "You will be destroyed."

Hammer, an Orthodox Jew, wanted the numerals switched to read Shamdat, or "There is religion." The government turned him down.

Many Christian and Jewish believers in the Armageddon cite the birth of Israel and its prominence in international affairs as the basis for their

belief. For them, Israel is the first step of the coming of the Messiah, a realization of the prophecy that the Jews, after thousands of years, will return to their homeland.

Aaron Werblowski, professor of comparative religion at Hebrew University, says belief in the literal meaning of the Armageddon is limited to fundamentalists in Judaism and Christianity. Mainline Protestant denominations and Catholicism still maintain a symbolic view of the Armageddon mentioned in the New Testament. The most quoted reference to the Armageddon in the New Testament is in Revelation 16:16.

In Jewish tradition, the Messiah will be preceded by a war between two giants, Gog and Magog. The giants have been described by the medieval Biblical scholar, Rabbi Shimon Yitzhaki, or Rashi, as the bear and the eagle, often used as current-day symbols for the Soviet Union and the United States.

The difference between Jewish and Christian believers in the Armageddon is over what happens after the dust settles. Professor Werblowski says the Christians believe that the Armageddon will usher in the ultimate rule of Jesus Christ. Jews believe that the then Messiah will reign over them.

# Editorial Page

## Hijacking is a link in chain of suffering

The taking of hostages by Shiite terrorists and the murder of one American is clearly a lawless and immoral act, and should be viewed that way by our government and the world.

However, when it comes to morality on the international level, and especially in the Middle East, we ought not to leap too quickly to a stance of self-righteousness.

As bad as the hijacking is, it is but one link in a chain of pain and counter-pain, killing and counter-killing, raid and counter-raid. It has, as we all know, been going on for decades in that region of compet-

### Voice Editorial

ing religious factions and governments.

Innocent women and children and elderly, simple workers, families, religious—all groups have had members killed or wounded in the explosive flow of hatred from one source or another. The Middle East is caught up in a cycle of hate in which killing — or hostage taking — is justified in the minds of extremists by some previous grievance.

Only a matter of days prior to the hijacking, some 80 people were killed by a bombing by "counter-terrorists" believed trained by our CIA. It is speculated by informed people that these terrorists may have been intended by the U.S. to counter "their" terrorists, perhaps the ones who killed our 250 Marines. But, of course, the fanatics who kamakazied our Marines saw that action as justified because of the death of hundreds of Arabs during the Israeli invasion of Lebanon, which was supported by U.S. dollars and opinion. And the chain of events goes all the way back to the founding of Israel and, further, to Biblical times.

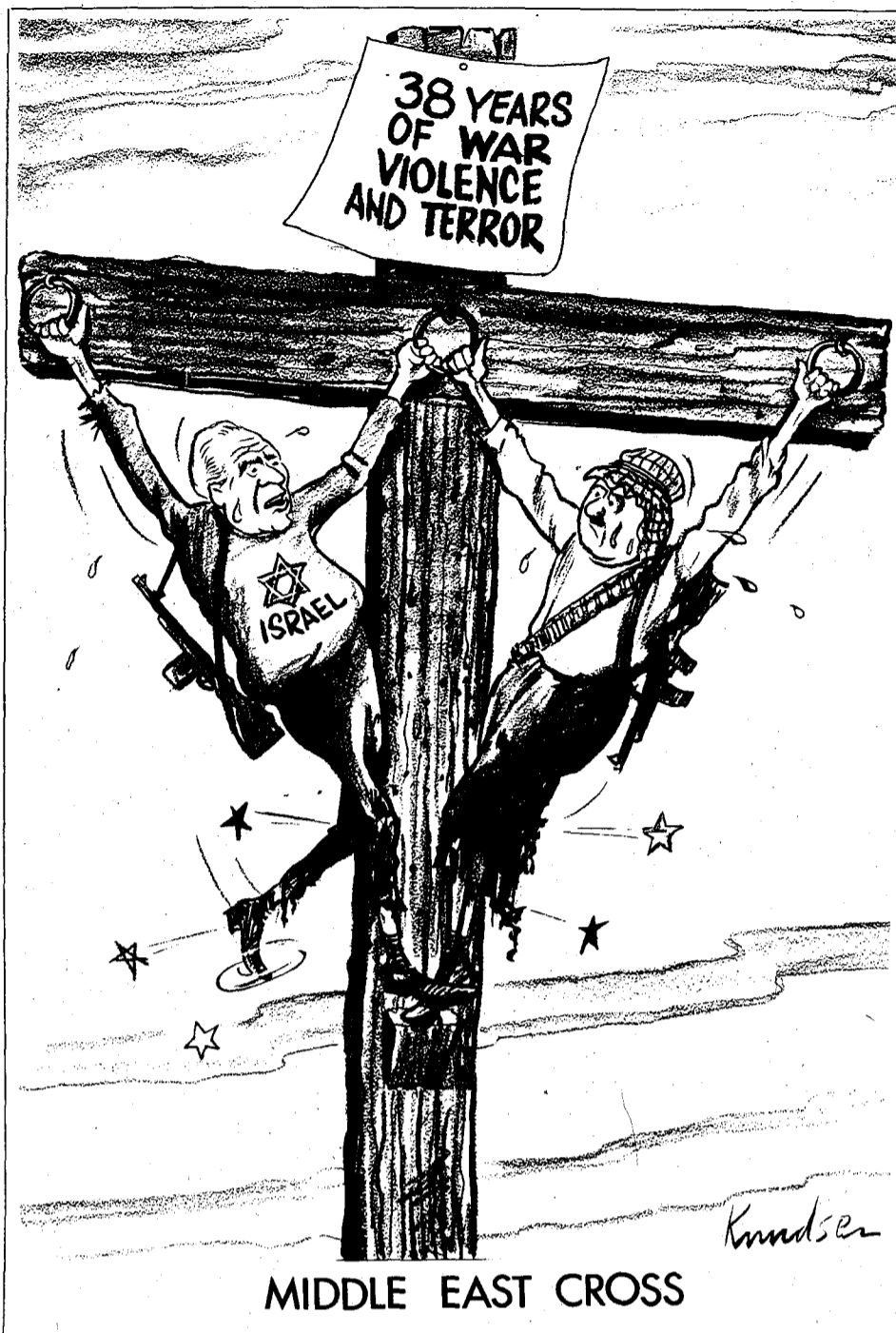
These matters are far too complex to analyze in detail here. But the point is that no faction or government is without some fault. All sides suffered deaths. All sides have reacted at times beyond the level of an eye for an eye.

In such situations it is inevitable that fanatics will rise to the surface.

We must pray that our hostages will be freed and reunited with their families.

And if any retribution must be sought afterward by our government as a deterrent, we must pray that it is precise and just by our worldly standards, a goal difficult to obtain in the complex Middle East.

But more important for this Nation Under God, we must be ever more conscious of the need for justice for all, and humble in our



MIDDLE EAST CROSS

comfortable surroundings here at home in forming our attitudes toward the peoples of the Middle East, be they Christian, Arab or Jew.

That region has enough hatred already. It doesn't need any more.

## Letters

### Women's ordination and Scripture

#### To the Editor:

In response to the challenge by Archbishop Oscar Lipscomb of Mobile, Ala., that advocates of women's ordination present arguments that would persuade him "from history, theology and Scripture that this (women's ordination) is something our tradition can bear," (*Voice*, 5/3/85), I would like to offer the following:

Regarding God's impartiality, Acts 10:34-35 states, "Peter proceeded to address them in these words: 'I begin to see how true it is that God shows no partiality. Rather, the man of any nation who fears God and acts uprightly is acceptable to him'" (*New American Bible*).

In case someone argues that the word "man" refers to the male gender alone (though, of course, "mankind" does not refer to males only), I'll quote the same Scriptural verse from another translation:

"And Peter opened his mouth and said: 'Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him'" (*Revised Standard Version*).

The argument that Jesus did not intend women to become priests because he did not choose any woman apostle is not tenable as Jesus did not choose any Gentile, black or Oriental for apostles either, yet we certainly have non-Jews, blacks and Orientals as priests today.

Considering the harsh, hostile and/or brutal environment the original apostles were destined to face, I think

it's understandable why Jesus did not choose any woman, and certainly not his beloved mother, for an apostle. Besides, the child-bearing capacity of women and their vulnerability to rape must have also been on the Lord's mind in deciding whom to choose for apostles.

Also, in Jesus' time, women were not even allowed to speak in church. As Paul himself stated, "... the women should keep quiet in the church meetings. They are not allowed to speak; as the Jewish Law says, they must not be in charge... It is a disgraceful thing for a woman to speak in a church meeting." (I Corinthians 14:34-35, *Today's English Version*).



Of course, times have changed. We now have women readers in church. We now even have women rabbis!

In conclusion, I would like to quote another Scriptural verse denoting the change of the times and the change in the role of women, though this verse seems to be an enigmatic one and has different interpretations:

Jeremiah 31:22b states:

"The Lord has created a new thing upon the earth: The woman must encompass the man \*with devotion."

(*New American Bible*).

or

"For the Lord has created a new thing on the earth: a woman protects a man." (*Revised Standard Version*).

(\*Note: the words "with devotion" are not in the Hebrew, but were "added for the sense," according to the annotation in the *New American Bible*, *Saint Joseph Edition*, c. 1970).

Susan Talana Harris  
Miami

### Defense of Masons

I am 14 years old. Today, as I was reading your newspaper, I was overcome by two strong feelings: sadness and outrage. I am talking about the *Voice* article on Freemasonry (*Masonry 'irreconcilable' with faith*, June 14).

I am sad because a high caliber newspaper such as yours printed a story that is totally false. I am outraged because you lead others to feel the same way those blind U.S. bishops feel toward Freemasonry.

My father (a Catholic) is currently in a lodge and I can tell you that most Masons are better Catholics and better brothers than Catholics not involved in a Masonic lodge.

I, also a Catholic, am involved in a lodge for persons under 18. In no way do we do or say anything that would be considered anti-Catholic.

As for being racist, I believe that conclusion is totally ridiculous. In my

father's lodge, there are about the same number of blacks as whites, perhaps even more. Also, there are women's lodges because my mother happens to be in one.

As far as religion is concerned, Masonry does not have a stipulation that says that you have to be of a certain religion to be in a lodge. You will be treated the same way.

The "G" in the Masonic symbol stands for God. That's right, Masonry is centered around God. That is where we are all brothers.

I hope that you will print this letter or print a retraction because your newspaper will keep its dignity if it prints both sides of the issue.

A note of importance: The first president of the United States, George Washington, was a Mason and so were most of his successors. Washington, insisted on being sworn in with the Bible from his own lodge.

Noel Alonso  
Hialeah

## A family faith community

Last week we spoke about a pastor's role today: should he be compared to a symphony conductor or a circus ring master. I cited in that discussion as examples the priests and staff of St. Jude's Catholic Community in Suburban Denver. Here are some illustrations of current activities reflecting the vibrant life in this relatively new 2,000 plus family parish.

- The weekly bulletin is called, "We Are Family," and its masthead contains a mission statement sketching people's dreams for the parish. "St. Jude is a family called by God to form a community of people, who respond in faith to Christ, imitate His service to others, and seek the Kingdom of God together through a prayerful and sacramental life."

- The parish lives out that service for others by allocating 15% of its annual



BY FR. JOSEPH  
M. CHAMPLIN

first and third Mondays of each month.

- "Breaking Open the Word" is a Catholic Bible Study using the upcoming biblical readings as a basis for faith sharing, discussing and insight towards the Sunday celebration. Participants gather Thursday mornings, 9:35-11:00 with babysitting available or Thursday evenings, 7:15-8:45.

Challenge ("Join in a few hours of service and fun") and Sunday noon homemade ice cream ("Bringing a frisbee and a friend").

- Parishes in the Archdiocese of Denver have completed their first year of Renew. St. Jude's, in typical fashion, fully participated with over 60 small groups and more than 500 meeting for 6 weekly sessions of bible reading and faith sharing.

- "Peace Corner," a section of the bulletin, reprints an excerpt from the American bishops' pastoral letter on war and peace.

- St. Jude's is impressive in several ways: contemporary efficient buildings; large staff; countless and diverse activities; many parishioners. Nevertheless, that very bigness likewise causes problems or creates challenges. It can lead to a cold impersonalism and reduce the parish to a massive organization however effectively and dynamically operated.

To counteract that tendency, St. Jude's offers the "Little Parish Journey" concept. A group of 10-15 adults gather according to their own determined schedule on a monthly, twice monthly or weekly basis during the fall, winter and spring series.

Based on the life of Christians in the early Church as described in Acts 2:42-47, the members form a little parish with concentration on these four areas: adult religious education, life-centered worship, positive community action and fun-filled experiences.

Groups are usually kept about family room size and made up of marrieds and singles. After orientation and meeting with the priests and staff director, they assemble for an initiation home Mass.

Through this approach, leaders hope that the large and vital St. Jude's parish will actually become more a community of little parishes which sustain and enhance the bigger unit.

*'The parish lives out that service for others by allocating 15 percent of its annual parish receipts for outreach efforts.'*

parish receipts for outreach efforts. During March this totaled \$2,752.36 and a breakdown of the disbursements included these recipients: Denver Catholic Community Services, West Team (\$500, monthly stipend); In Jesus Name Shelter (\$50, monthly stipend); food assistance (8 persons); rent assistance (4 persons); work clothing assistance; ad (Family Tree Magazine); St. Patrick's telephone answering machine; Central America Relief Fund (Sr. Starkey) and car payment.

- A grief recovery support group meets on the

- A divorced/separated series called "The Hope and Promise for a New Tomorrow," began after Easter on Sunday nights from 6:30-8:15.

- The "Singles Never-Married" group were to gather on Monday evening to hear Annette "speak on her experiences counseling unwed mothers."

- A section, "Youth Center News," in the bulletin announced events for Sunday, Wednesday, Friday, Saturday and Sunday of the coming week. These featured a picnic day ("Bring lunch, frisbee and a friend"), Outreach - the Christian

## Reflections on an anniversary

On June 15, 1945, I became a Catholic. This year marks the 40th anniversary of a decision that was not easy to make.

When I say it was not easy to make, I do not refer to a problem of acceptance of the basic teaching of the Catholic Church. My commitment to Jesus Christ preceded by nearly two decades my entrance into the Church. Before I had any knowledge of the Catholic Church, I had accepted as necessary what I was later to find in the Catholic Church.

In my long spiritual search, I had early extrapolated the necessity for the existence of the Church founded by Jesus Christ and guided, as He had said it would be, by the Holy Spirit. I did not know where this Church was to be found or how the continuity of its existence would have been maintained — there was a theory of a hidden church — but I early determined as an article of my own faith that the Church existed.

There was another belief I held that I came to early. It was my belief that integral to the following of Christ was that His followers were to receive the Body of Christ. This, my own conviction held, did not mean just receiving bread as a memorial but in the radical way of which Jesus Christ spoke when there were among His followers some who found this too hard a saying and no longer followed him.

These were two articles of belief I reached before I ever carried my spiritual search into an investigation of the teachings of the Catholic Church. I was never a convert. My movement toward the Catholic Church was never one of conver-



BY  
DALE FRANCIS

sion from former views but one of discovery that within the Catholic Church there was the realization of the fullness of my belief.

My pilgrimage was an unbroken and undeviating process. There was nothing of rejection of my past in my acceptance of the Catholic Church. I had, and still have, the greatest respect, admiration and affection for the Protestants with whom I worshipped in the earlier years of my life. Their love for a commitment to Jesus Christ is beyond question. My spiritual pilgrimage in those years had never been codified in the acceptance of any denominational creed because I never had a sense of having completed my search. I was not dissatisfied, I was unsatisfied. I had many years before made my commitment to Jesus Christ. I had by extrapolation concluded the Church founded by Jesus Christ and guided by the Holy Spirit must necessarily exist. I had not found this Church. Until I did I would not make my commitment to Church.

The full story of how I came to the Catholic Church is too long to relate in this limited space. I

read voluminously. I was greatly impressed by the writings of Arnold Lunn, Ronald Knox, William Orchard, Hilaire Belloc and in a special way by what G. K. Chesterton wrote, both before and after he entered the Church. When I sensed I was becoming convinced, I wrote to some Protestant churchmen and theologians I respected to ask them why I should not become a Catholic. The serious responses I received were based on points I had already passed. I was intellectually convinced the Catholic Church was the Church that I'd been seeking before I made the decision to become a Catholic.

The decision was difficult to make because it brought me to total commitment. If I became a Catholic, I became a Catholic forever. Then there was in the commitment, the end of pursuit. It is a natural fear that you can observe even among Catholics today — the love of pursuit of truth, the fear of coming to the quarry of the pursuit in accepting truth. By grace and the longing for the Eucharist, I made the final commitment.

In the 40 years since, there has not been even a split-second I have not been grateful for the gift of faith.

I believe now, as I believed then, the Catholic Church is the Church founded by Jesus Christ and guided by the Holy Spirit. There is no triumphalism in this. I entered the Church without illusions, I have no illusions now. Those of us who make up the members of the Body of Christ are both saints and sinners. Weakness among Catholics does not surprise me, nor does sanctity, nor does turmoil. But Christ's Church will prevail.

## Time capsules

By Frank Morgan



### Bagpiping while Rome burned?

The early Chinese believed that music had magical powers, while Pythagoras thought that music and mathematics provided the keys to the secrets of the world. He believed that each planet produced a different tone in harmony so that the universe itself actually sings. Thomas Carlyle wrote that "Music is the speech of angels. Nothing among the utterances of man is felt to be so divine. It brings us near the Infinite and into the eternal sea of light."

Man's oldest musical instrument is the drum. It expresses his instinctive love of rhythm. The harp is the oldest stringed instrument. The Bible says that it was invented by Jubal and played by David to accompany his psalms. A Sumerian harp that is 4500 years old is still in existence.

Another ancient stringed instrument is the guitar which was developed in the Middle East by the Hittites about 1000 B.C. The Moors brought the guitar with them to Spain during the Middle Ages. The ukulele, which in Hawaiian means "leaping flea," was developed from a small guitar or mandolin that was brought to the Hawaiian Islands by Portuguese laborers in the 1800's.

Jackie Gleason once remarked, "I remember making a record with an orchestra that consisted of 32 mandolin players. While we were recording, you couldn't get a haircut anywhere in New Jersey."

The bagpipes are another ancient musical instrument. They were used by the Persians before

the time of Christ and perhaps earlier than that in Egypt. The Roman soldiers brought the bagpipes to the British Isles where it is now the national musical instrument of Scotland.

Emperor Nero, who liked to play the bagpipes, could not have fiddled while Rome was burning because the violin had not yet been invented. If he played any instrument, it was probably the lyre, the bagpipes or the pipe organ. When Nero died, his last words were, "Oh what a great artist the world is losing in me."

And speaking of pipe organs, the outside bulletin board of a local church listed the pastor's weekly sermon, "What is Hell?" just above the permanent words, "Come in and hear our organist."

## Long-lasting marriages

Every time I meet a couple married for 30 years, I am compelled to ask them "why?" Why have they stayed together in an enduring marriage when so many others have seen their marriages fail?

Over the years I've gotten a variety of responses for why marriages last, some serious, some flip. "Choose the right person," is a frequent comeback.



BY  
**ANTOINETTE  
BOSCO**

Other explanations have included these:

"It wasn't within our frame of reference to consider we wouldn't stay together 'til death do us part."

"Having patience in hard times to make room for the good times."

"Remembering how to laugh — because most things shouldn't be taken seriously anyway."

A man, married 50 years, shrugged and attributed his marriage's success to "good luck."

A woman, married 58 years, shrugged and said: "Bad luck, but I was stuck. He would have killed me if I ever tried to leave him."

Because the subject of marital longevity has been fascinating to me for so long, I was pleased to see that the cover story in the June issue of *Psychology Today* reported the results of a study of more than 300 couples for whom "'til death do us part' is not a binding clause but a gratifying reality."

As the article brought out, almost one of two marriages ends in divorce and the average duration of a marriage in the United States today is 9.4 years.

Jeanette and Robert Lauer, researchers at the U.S. International University in San Diego, Calif., asked husbands and wives to respond individually to a questionnaire. They were to select the answers that best explained why their marriages had lasted.

The results are quite striking. The men and women showed remarkable agreement on what keeps a marriage going. In fact, there was no disparity between

them for the first seven reasons rated as most important. Men and women put a priority on the following, in this order:

- My spouse is my best friend.
- I like my spouse as a person.
- Marriage is a long-term commitment.
- Marriage is sacred.
- We agree on aims and goals.
- My spouse has grown more interesting.
- I want the relationship to succeed.

What was evident, as I read the article, was that men and women who stay married have a high degree of emotional maturity for the most part. They also treat loved ones with sensitivity and see their relationship as a sacred one, however they define the term.

The researchers also noted that they did not detect any loss of individuality in people long married. "Their intense intimacy, their preference for shared rather than separate activities, seems to reflect a richness and fulfillment in the relationship rather than a loss of identity," the researchers wrote.

It was heartwarming to have a man married 30 years say of his wife: "I have watched her grow and have shared with her both the pain and the exhilaration of her journey. I find her more fascinating now than when we were first married."

(NC News Service)



## Self-pity or sorrow?

Each of us is given the grace to see the world in a slightly different way. So it always helps to get an outsider's perspective on any problem, especially one that causes distress. A good spiritual director or friend can be a great help.



BY FR.  
**JOHN CATOIR**

If you are ever in a position to help someone in this way, may I offer this advice. When counseling someone who is emotionally upset, try to discern if what you are hearing is self-pity or genuine sorrow. Self-pity is a vice; sorrow is a blessing prompted by the Holy Spirit.

There are basically two paths to follow in life: the path of Jesus or the path of Judas. Jesus was a man of sorrow, Judas was a man of self-pity. Jesus had pity for others; He sought to correct abuses and liberate people from the tyranny of the Pharisees. It cost Him His life. Judas had pity only for himself. His answer to emotional pain was despair.

Self-pity weakens and ultimately destroys, whereas sorrow can strengthen and ennoble. It's a distinction worth remembering. "Whenever we feel life has been hard on us, instead of going off to our bedroom and locking the door, that is the ideal time for turning our grief outward and putting it to work as compassion for the sorrow of others." ("Love Never Fails," by Eknath Easwaran).

Even though there is much to lament in the human condition, it's still better to light one candle than curse the darkness. Life may overwhelm us at times, casting us in darkness, but the sun always comes out and when it does, the snow melts. Blessed are those who have the courage to wait. Those who are filled with self-pity condemn themselves to isolation and despair. Jesus taught us that we have the power to transcend life's sorrows. In Him, and through Him, we know joy prevails over sor-

row. This is our faith, and it should be working for us all the time.

If you discern a spirit of self-pity in people, do not coddle them. Challenge them. Self-pity tends to exclude all hope while withdrawing from contact with the outside world. As joy evaporates, the pain becomes more and more unbearable. This vicious cycle of gloom and fear can only lead to despair.

Point to Jesus. If self-pity is lifted up and turned to sorrow, it can serve to sensitize one to the pain of others. Sorrow opens the heart and creates a desire for loving service; a healthy need to go out of oneself. The way of Jesus is the way of sorrow, compassion, forgiveness, loving service, and joy. Do all you can to urge those in distress to follow Jesus, not Judas.



"ASK YOURSELF THIS, DAD: IF THE LORD WERE PRESIDENT OF THIS CORPORATION, WOULD HE SWALLOW UP AMALGAMATED CONTAINER?"

## One teenager's campaign

From time to time this column is given over entirely to some good news about a notable young person.

This week the good news person is Chris Kaple of Fremont, Ohio, a 17-year-old recovering alcoholic.

The past four years of Chris' life, however, were mostly bad news. "I was drinking before school and after school," Chris says. "I was so preoccupied with when I was going to get drunk again my grades starting slipping."



BY  
**TOM  
LENNON**

"I'd been carrying on for about four years. I never thought much of it until my life became unmanageable. I had a negative attitude about my family, school and myself. Everything."

In April Chris spent 20 days in a treatment center and his life took a sharp turn for the better. "Now," he says, "I'm working on staying sober and being myself."

In May he became involved in a special project that made headlines like this one: "Alcoholic, 17, seeks safe prom."

Chris announced in advance that he would stay away from the prom so he could send volunteer drivers to take his classmates safely home after the dance.

He wanted to help drunken students who might be afraid to call their parents for a ride. They could call him instead. And they would be given a free ride home from anywhere in Sandusky County in northwestern Ohio, with no questions asked or lectures given.

Chris' stepfather, Mike Kingsborough, sponsored the project and provided its headquarters. Chris spent the night answering the phone and dispatching drivers, all of whom were adults.

"That's mostly for legal purposes and insurance," explained Chris, who worked in the office and contacted drivers on a CB radio.

Before the prom Chris told why he was engaged in the project. "I'm doing it because I want to help others. But being an alcoholic, recovering, I'm helping myself too."

He also plans to keep talking about the years of drinking that drained his energy and ruined his grades.

"If talking about it can help one person, it's worth it," Chris said. "There's a lot of people out there who have a problem."

There are indeed, Chris. Here's hoping many of them hear the good news you can give them.

(Send questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20002.)

(NC News Service)



## Remedies for insomnia

Dear Dr. Kenny: I cannot get to sleep at night. Nothing I do seems to help. In fact, the harder I try, the more awake I am. Going to bed has become something I dread. Although I am tired to the point of exhaustion, my mind starts racing as soon as I hit the pillow. My friends urge me to take sleeping pills, but I'm afraid I'll get hooked. Please help me get to sleep. — Illinois.

Insomnia is a common problem, especially among people who lead stressful lives. The task is to get your physiology to switch gears and slow down. Ordering yourself to relax usually has the opposite effect.

Here are some suggestions. How about a light snack one hour before bedtime. A small helping of cheese and crackers with a glass of milk may get your stomach working in a soothing rhythm. However, avoid caffeine drinks and sugar after 6:00 p.m.

A warm drink at bedtime can also be helpful. Warm milk, tea or lemonade are popular night-caps. A glass of wine or beer may warm your soul and slow down your racing mind in another way.

Speaking of warmth, a warm bath may be pleasant and relaxing. Take a few minutes to soak in the tub before climbing into bed.

Another possibility that has been known to put the brakes on a runaway mind and body is mild ex-



BY  
DR. JAMES  
AND MARY  
KENNY

ercise. Try taking a brisk 20-minute walk around the neighborhood about one hour before bedtime.

Escapist reading may also capture your mind and help your body rhythms to decelerate. I enjoy reading National Geographic and science fiction in bed for a half hour before I get sleepy. Do not do problems or homework or any reading that taxes your mind. This is the time for fun and pleasure reading.

Speaking of fun and pleasure, sex can be a good relaxer. A snuggle beats three sleeping pills and can give your body a much-needed release from tension and your soul the feeling of being loved.

Yet another possibility is guided fantasy and imagery. Select a scene from your earlier life that you found pleasant and peaceful. Relive that scene,

using all five senses to recall it. No matter how your mind races to grab the worrisome details of your daily troubles, keep bringing it back to the particulars of your fantasy.

Listen to music. Put on one of your favorite tapes, adjust the earphones and settle back for a bedtime concert.

Pray. Try wordless prayers. Let your mind reach out in contact with God. Make simple acts of trust and love.

Don't rule out medication. Once in a while, when nothing else has worked, you may wish to medicate yourself to a good night's sleep. You might limit yourself to no more than two sleeping pills per week, so as not to become drug-dependent. I would agree with you in using drugs as a last resort after two or three sleepless nights. Finally, if nothing works, don't lie there in bed suffering. Get up and enjoy your insomnia. Watch a late-night movie. Bake a cake. Clean house. Do something mindless that you would not waste your time on during the day.

Sleep tight!

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

(NC News Service)

## Three kinds of vacations

A couple experiencing marital problems decided to get away to a remote cabin for a couple of weeks and it nearly broke up their marriage. "It was awful," she said. "There was just too much togetherness with nobody else around to dilute the constant contact."

Sometimes marriages need a rest more than togetherness. Much has been written on the separate vacation, most of it negative. The idealized family enjoys being together, experiencing new places and activities, and never gets bored.

I wonder how realistic this ideal is. We've had some wonderful family vacations but we're always happy to come home. I notice that each of us treasures the privacy of our room and activities more after being crammed into a car and motel rooms for a week or two.

If I had my druthers, I would opt for several weekends away sprinkled throughout the year over one long 2 or 3 week trip. But these aren't always possible. Such weekends take advance planning and calendar control — skills in short supply for most of us.

I believe three kinds of vacations are needed to refresh and renew ourselves in today's fast-paced culture — the family vacation, the couple vacation, and the away-from-both vacation.

These don't have to be long and costly. The family could take a four-day camping trip and six months later the couple could spend a weekend at a nice motel with pool and bar. They get a chance to finish a conversation, to be silly without the kids around, to take in a good movie, to window shop, and to be intimate. It's a real investment in marriage.

I also believe we have a need to get away from our families and spouses at least once a year. This can be a retreat, a convention, or a fishing trip. It can be alone but it's more fun with friends.

We have long acknowledged this need for men.



BY  
DOLORES  
CURRAN

Hunting and fishing trips for groups of men are commonly accepted. Men need these times to get away from shaving women, and polite language, we're told.

Well, fellows, so do women. We need to get away from the kitchen, men and mothering. We need time to be carefree with good friends. Although my work requires a lot of travel, it's with eager anticipation that I view an annual 5 days spent away from home with my sister, my sister-in-law, and a longtime college friend.

We sightsee, shop, giggle, and talk. We usually go in January after the holiday bustle and we go with the blessings of our husbands who, no doubt, are glad to give us an opportunity to rid us of a certain amount of frivolousness that builds up during the year.

We have all met friends who express envy when they hear about our trip. "My husband would never let me do that," they say. But I've found they haven't asked their husbands.

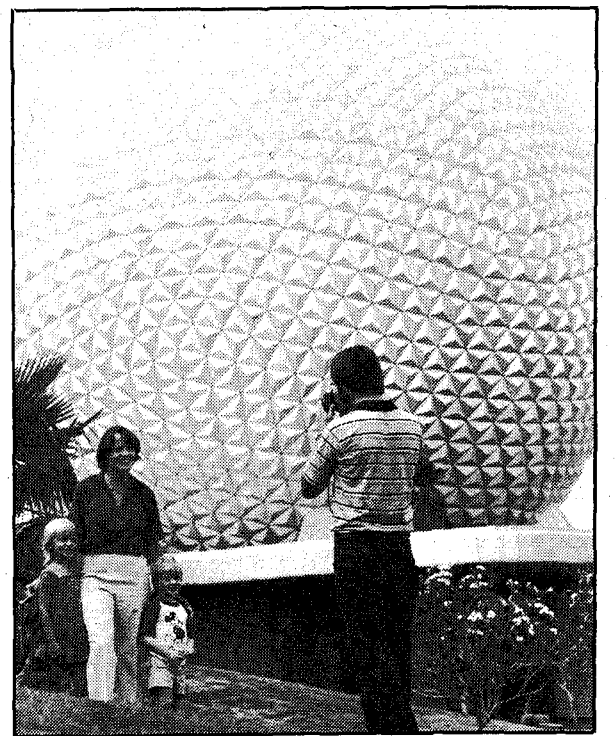
I realize how fortunate we are (and what good taste we had in choosing husbands) but it's possible to get away with friends for a shorter time close to home. I know of a group of four women who rent a hotel room in their own city one evening in early December.

They Christmas shop all day, eat out, talk into the evening, sleep late and go home refreshed to

families who are happy to see them. Another group of avid bridge players rents a condo for a weekend and plays bridge incessantly. By numbering eight, there are always enough for a table of four. They bring their own food so their only cost is one-fourth of the condo.

All of us — men, women, and children — need time to spend with peers away from the family occasionally. It isn't selfish. It's good mental health. And it's good for the family as well.

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## Family Nights

### Opening prayer

God Our Father, it's so hard to move! It's hard to leave old friends and a place we've loved for a new, unknown area. Dearest Lord, be with us tonight as we share our thoughts and feelings about moving. Thank you dear Lord, for this *Family Night*. Amen.

### A special note for parents

It's been said moving is most difficult for children between the ages of two and four, and for teenagers. Difficulties begin from seventh to ninth grade with ninth grade being especially hard, and then junior and senior years in high school are even more difficult. For infants to two years and children five years to 10 years old, there are few problems. For

them a move can broaden their horizons and be a great adventure.

### Activity time

#### Young Family

The Great Adventure. *Materials:* paper, crayons. Have Mom and Dad start with where they lived when they were first married and draw a house for each move the family has made up until the present. Then each person draw and color a picture of his favorite place to live and tell why. Answer together: Why is moving a great adventure?

#### Middle Years Family

Moving: Advantages and Disadvantages. *Materials:* paper and pens. Have each family member write a paragraph on how he feels about moving. Read them together. As a family discuss what are the advantages and

disadvantages in moving. Then together list 20 of each on a large sheet of paper. Put it away for sometime in the future to be used if the family ever decides to move.

#### Adult Family

Scripture Time. *Materials:* Bible. Read aloud Matthew 8:18-22 and Luke 9:57-62. Share thoughts about these passages and moving. What was the most difficult move each ever made in the past? What move was the most fun? Share the reasons why for each.

### Snack

Try a "Black Cow" — root beer and ice cream soda.

### Entertainment

Take turns answering: If I had to move tomorrow, where would I move? If I could take only three possessions

with me, what would they be?

### Sharing

1. Share a joy from this week.
2. Each share a good quality about himself and the person to his right.
3. Share a moment someone felt very lonely.

### Closing prayer

—Suggested Prayer: Dearest Lord, thank you for this *Family Night* and for the chance to share our feelings about moving. Lord, we pray for all the families who will move soon and ask your Spirit to comfort them when they say their good-byes. Grant them a safe journey to a new home and then, Lord, bless them with new loving relationships. Help them to understand you will always be there with them even if they feel lonely. Amen.

Sunday, June 30, 1985

READINGS Wisdom 1:13-15; 2:23-24; 2 Corinthians 8:7-9, 13-15; Mark 5:21-43

## Serve your faith well

... and it will serve you

**BACKGROUND:**

The Book of Wisdom originally was composed in Greek and written in Alexandria, Egypt, about a century before Christ. The fact that it was Greek, rather than Hebrew, in composition, and written outside the Holy



**BY FR. OWEN CAMPION**

Land led many Jewish and later Protestant scholars to exclude it from the Scriptures. Catholic versions of the Bible, and more recently other versions as well, have included it among God's inspired writings.

Wisdom's ancient author confronted defection and doubt among Alexandria's Jews. The Book of Wisdom was written to edify them and to fortify their faith. That was not easy in the great pagan city of Alexandria, then one of the principal cities

on earth.

This Sunday's second reading is from Paul's second epistle to the Corinthians. He had in common with the more ancient author of Wisdom the task of encouraging a religion practiced by a few in an urban culture thoroughly at odds with that religion's basic ideals. To the few Christians in Corinth, he counseled moderation and temperance in a world of hedonism and self-interest.

St. Mark's gospel, the briefest and earliest of the Four Gospels, supplies this Sunday's third reading. The gospel concentrates upon Jesus, the messiah, the chosen, and the savior. This Sunday's passage is from a section of the gospel devoted to the miracles, and message, of Jesus.

**REFLECTIONS:**

A key to the understanding of this Sunday's Liturgy of the Word is to consider the author of Wisdom in ancient Alexandria, Egypt, and to think of St. Paul in the Corinth of Roman Empire days. Each served a religion completely in opposition to generally prevailing values and customs.

In those ancient cities, with all their exploitation and abuse of people



through lust, slavery, and profiteering, the author of Wisdom and then St. Paul wrote of the value God places upon each person. Each person is a treasure, and each person's whole-

some life is a responsibility for every believer. Furthermore, the plan of God is that each person is imperishable — destined to everlasting life.

This Sunday's gospel reinforces that ideal in presenting in the Liturgy of the Word the images of the woman with the hemorrhage and the dead girl.

In 1985, Christians in America seldom live in communities as hostile to their beliefs as were ancient Alexandria and Corinth — but 1985's American culture is usually indifferent to many important Christian values and the culture's lifestyles and opportunities easily can lure believers away from the truth that service to God by serving others is the key to peace and happiness in this life and the next.

This Sunday's Liturgy of the Word reminds us all that, as was the case with Jesus, our kingdom is not of this world. "Success" often means little for the Christian truly blessed by God. We always must remember our places within the broad human community, and our responsibility to serve, and our call to heavenly life.

## Can someone be confirmed twice?



**BY FR. JOHN DIETZEN**

**Q.** I have a 23-year-old daughter, partially handicapped mentally and physically, who was born with hydracephalous. When she was in the hospital she was confirmed by a Ukrainian priest. Now she wants to be confirmed by a bishop, have a spon-

sor and pick a confirmation name like her brothers and sisters.

**Could she possibly be confirmed the next time this sacrament is scheduled at our parish? (New Jersey)**

A. The Ukrainian (sometimes called the Ruthenian) Rite is among those rites in full communion with our church, under the pastoral jurisdiction of the bishop of Rome. Probably the one who confirmed your daughter was a priest of this rite.

If so, the confirmation she received was almost certainly a valid sacrament. If it was she would not be confirmed again since, like baptism, this sacrament is not repeatable.

Even so, however, there are simple ways in which she could share in the solemn ceremony of confirmation. She could choose a confirmation name, which she had not the opportunity to do previously, and someone close to her could serve as sponsor.

Such participation might be compared to "supplying the ceremonies" for baptism after a baby, for example, has been privately baptized in an emergency. The child may be brought to church later and the entire solemn rite of baptism is celebrated, with the sole exception of the pouring of the water.

Considering the spiritual significance such a celebration would apparently have for your daughter and your family, I feel certain your parish priest and your bishop would be anxious to work something out along these lines.

You must talk with a priest in your parish, however, first to ascertain the above facts, and then to explore possibilities appropriate for your

daughter and for the parish community.

Just for the record, some branches of the Ukrainian Rite are not Roman Catholic but Orthodox. The chances

*'Considering the spiritual significance such a celebration would apparently have for your daughter and your family, I feel certain your parish priest and your bishop would be anxious to work out something along these lines.'*

that the priest who confirmed your child was from one of these branches are slim, and in any case would not change what I said above.

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## Dr. Ruth's sex show is ruthless

*Disguised as a cute grandmother, she tells people anything goes.*

The cutest little old lady on television used to be the "where's the beef" woman.

Now it's Dr. Ruth.

Guess what they have in common. Answer: A view of the world which focuses on lifeless meat.

The sad thing is that Dr. Ruth is supposed to be talking about sex rather than hamburger. But, to Dr. Ruth, sex is hamburger and she handles it with relish.



By  
James  
Breig

I suppose there are some of you who don't know who Dr. Ruth is. If so, where have you been? Dr. Ruth is a multi-media star of TV, radio and print. Appearing nightly for an hour on the Lifetime Cable Network with a talk show about sex, Dr. Ruth Westheimer answers call-in questions concerning matters your grandparents

**'For 60 minutes every night, Dr. Ruth gets to undo two thousand years of Christian teaching on the beauty and joy of sex.'**

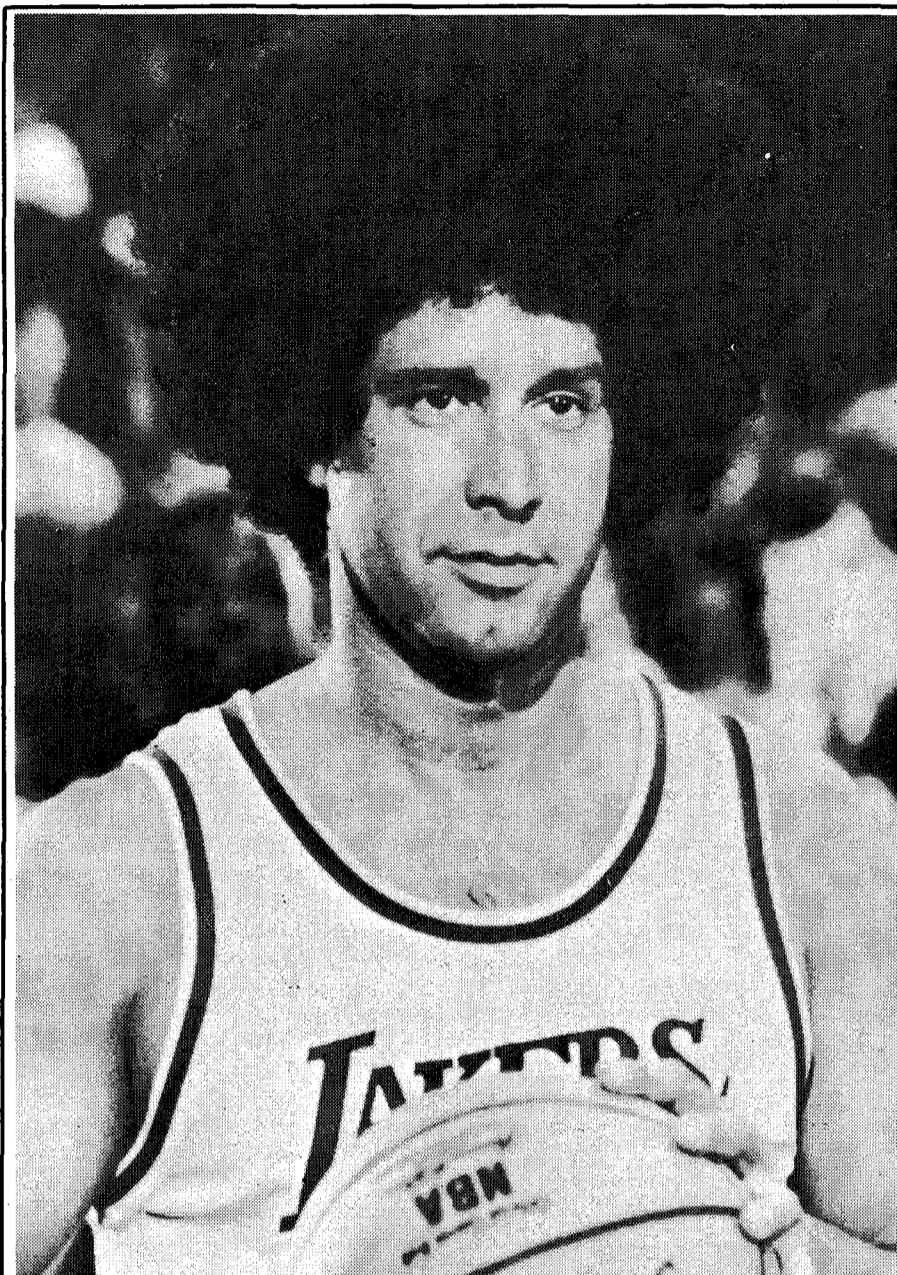
considered psychotic. To Dr. Ruth, they are "nattoorall." She says "natural" that way because she is the Henry Kissinger of eroticism. Vocally anyway. Physically, she resembles a slightly younger Yoda.

Her physical appearance is significant because it allows her to get away with even more than she could otherwise. With her cute little accent and her girlish giggle and her stature (picture a squashed Joan Rivers), Dr. Ruth is the perfect package for disguising pornography. Would a fun-loving grandma like her say anything bad?

Would she?

Yeah, she would.

For 60 minutes every night, Dr. Ruth gets to undo two thousand years of Christian teaching on the beauty



**FOUL PLAY** — Chevy Chase, in his role as an investigative reporter, I.M. Fletcher, gets a chance to act out a number of sports fantasies, including a sequence with the Los Angeles Lakers, in "Fletch." The USCC has classified the film A-II, adults and adolescents.

and joy of sex. That teaching has been buried fairly well by Christians, especially since the Puritans got their hands on America. But the joy of sex has been touted by believers from Old Testament days to Pope John Paul II, who recognizes the value of marital love and its expression in sexuality.

But Dr. Ruth doesn't talk about marriage or chastity or gentility. She tends to concentrate on plumbing. And her universal solution for problems of plumbing is onanism. She has encouraged more solo performances than Ed Sullivan.

When you first see Dr. Ruth, she's funny. She's got a great act. Those naughty words coming out of that mouth make such an incongruous presentation that you have to pause to check it out. It's like watching a child preacher or a talking parrot. Then you start to pay attention to the content and you realize how filthy this lady is.

The kindest thing I could say is that Dr. Ruth is amoral. The only rule she seems to apply is, "Don't hurt anybody else." Otherwise, anything goes.

Every night, people call up to go to

confession to Dr. Ruth. They lust after their teachers; they can't score with their dates; they ejaculate too soon or too late; they can't achieve orgasm. The plumbing problems get the Ruthless solution; the moral problems get short shrift. Only a fool would have qualms about his or her sexual activities, she implies. As long as you aren't firing pistols into someone's bound body, you're okay.

**'Dr. Ruth is the perfect package for disguising pornography. Would a fun-loving grandma like her say anything bad?'**

With her tee-hees and her willingness to call sexual organs by the terms normally used in the engine rooms of tramp steamers, Dr. Ruth presents an image of warped innocence. You can tell me about it, she says, because I've heard it all and I'm still as cute as a button.

There's room on television for talk about sexuality. People have a right to information on dysfunction. But I hastily add that Christians had better get onto the stage with something counteractive to Dr. Ruth's approach of blunt, amoral "go-ahead-ism."

I've written before about TV's sex education classes, usually conducted in the persons of fictional characters. Now the tube has its own resident sexologist, dispensing such charming bits of advice as "Do anything but use a contraceptive."

Sex is a complicated topic with more aspects to it than the physical. Since people are not just bodies, sexuality must also involve morality, ethics, spirituality and — dare I say it? — love. Dr. Ruth knows very little of those and the result is a program which for all its frankness is just plain ignorant.

### For Our Time

Father Jose Nickse, director of the radio and television center of the Archdiocese of Miami, will appear on a program focusing on the death penalty called, "For Our Time," to be aired at 1 p.m., June 30 on Channel 4 (WTVJ) television.

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**CCS Director leaves — Ms. Pat Miller has been named Acting Executive Director of Catholic Community Services in Broward, effective June 26. She will take the place of Tom Honold who has resigned to become Executive Director of Catholic Social Services in Columbus, Ohio. Pictured (left to right) are Honold, Msgr. Bryan Walsh, executive director of CCS for the Miami Archdiocese, and Miller.**

## Indian tribes to join in Tekakwitha Mass

The feast of Blessed Kateri Tekakwitha will be marked in the Archdiocese of Miami with a Mass at St. Mary Cathedral on Sunday, July 14, at 11 a.m.

Archbishop Edward McCarthy will be the principal celebrant of the Mass, and representatives from the Seminole and Miccosukee Indian

tribes of Florida are expected to attend.

After the liturgy, the Archdiocesan Council of Catholic Women will present a layette to each tribe for the baby born closest to the Tekakwitha feastday, and refreshments will be provided for all.

## STEP seminar starts July 9th

St. John the Apostle Catholic Church, 451 East Fourth Ave., Hialeah, will offer the STEP seminar, given by psychologist and family counselor, Father Mike Flanagan of Catholic Family Services, starting Tuesday, July 9th at 7:30 p.m. in the church school. For registration and information call Marian Wolf, 887-0122 after 6 p.m. or St. John's rectory, 888-9769 during the day.

STEP offers parents a realistic and practical approach to meeting the challenges of raising children today. It helps them learn effective and enjoyable ways to relate to their children. And it leads them toward the goal parents want most: To raise responsible children who will grow into responsible men and women, capable of living meaningful, productive, happy adult lives.

## Evangelization training held

The Third Annual School of Evangelization was held at St. Vincent de Paul Regional Seminary in Boynton Beach, Florida. The training course began on Sunday, June 16, 1985. It was a week long leadership training course for people to learn how to share their faith with family, friends and even total strangers.

Some of the topics presented were Faith Development, Salvation and the Kingdom

of God, Gospel Presentation, Discipleship, and On-the-job training.

The facilitators were Rev. Robert J. Deshaies, Worcester, Mass., Chet Stokloza of Blackstone, Mass., and Susan W. Blum of Boca Raton, Florida. All three have been actively involved in evangelization for the past eight years on the parish, diocesan and national levels.

## Fr. Kirlin heads seminary assn.

Father Bernard Kirlin, rector of St. John Vianney College Seminary, where candidates for the priesthood of the Catholic Church study, has been elected president of the Eastern Regional Association of College Seminaries.

According to Father Kirlin the organization deals with assessing and

improving the current state of formation in college seminaries.

Presently there are 63 students enrolled at St. John Vianney Seminary, built by the late Archbishop Coleman F. Carroll in 1959. The institution is unique on the East Coast inasmuch as all courses are taught in both English and Spanish, on the campus at 2900 SW 87th Ave., Miami.

## It's a Date

**S.S. Joachim and Anne Center** will hold their anniversary Mass at St. Martha Church at noon on July 27. Luncheon at Miami Shores Country Club. Tickets on sale at S.S. Joachim and Anne office. For more information call Ann D'Angelo at 653-2921.

**St. Charles Borromeo Catholic Church**, 600 NW 1st St. in Hallandale, will celebrate the Feast of Our Lady of Mt. Carmel July 12-14. It will begin July 12 with a Mass in honor of Our Lady followed by a procession and distribution of Scapulars. Vigil Mass July 13. Noon Mass July 14. Church open July 16.

**St. Joseph's Women's Club** is sponsoring a yard and line sale on June 29-30. Hand-made items. Xmas ornaments. Dolls. Toys. Clothes. St. Joseph Church is located at 8670 Byron Ave. in Miami Beach.

**The Cenacle Spiritual Life Center** in Lantana

will hold a Scripture Guided silent retreat August 6-12. Deepen prayer life, apply scripture to your life. Fr. John Conway, CM conductor. For more information call 582-2534.

**The North Dade Catholic Singles Club** presents their third annual Long Hot Summer Dance on July 6 at St. James Hall located at 565 NW 131st St. at 8:30 p.m. to 12:30 a.m. Tickets are \$4.50 in advance or \$5 at the door. For more information call John Gioia at 769-0487 or Linda Padua at 891-8323.

**Catholic Charismatic Services and the Archdiocesan Charismatic Commission** are sponsoring the first Archdiocesan Life in the Spirit Seminar to be held at St. Bartholomew's Church, 8005 Miramar Pkwy, in Miramar. An introductory talk will be held June 28 at 8:00 p.m. and will continue Friday nights for 8

weeks at St. Bartholomew's Church. There is a registration fee of \$2 for the Seminar. For more information contact C.C.S. at 987-8554.

**The Sts. Joachim and Anne Center** for the elderly will hold a garage sale June 29 from 8 a.m. to 5 p.m. The address is 18340 NW 12 Ave., Miami.

**St. Timothy Parish Hall** will be the location of a meeting for divorced, separated and singles on July 1 at 7:30 p.m. for a covered dish. The church is located at 5300 SW 102 Ave. July 15 a speaker for singles.

**Our Lady of the Lakes Support Group for Separated and Divorced Catholics**, 15801 NW 67 Ave., Miami Lakes. Meetings first and third Thursday of the month, 7:30 p.m. For more information call Bruce 823-5497 or Terry 823-2036.

## Exiles cheer cardinal

(Continued from page 10)

work of South Florida's Church and to remain united.

"The Church must form communities," Cardinal Obando y Bravo said. "If there is disunity there is no Church."

Asked about the Church in Nicaragua, he said: "Now we can celebrate the Eucharist and no longer live the situation of years past, when we were attacked by the 'furbas' (small, organized mobs)."

He recalled with regret "the critical

moment of last year when 10 priests were ousted from the country in one

day," and he stressed his own role as peacemaker, saying "As shepherds we have wanted to undertake a dialogue with authorities."

Yet he admitted that there are still difficulties because "sometimes catechists in the countryside are disturbed and suffer pressure from the Sandinista Defense Committees (neighborhood groups appointed by the government to guard against 'counter-revolutionary' activities)."

But, he added, "Christians, if they want to carry the cross of Christ, must be ready to undergo anything."

## D'Angelo elected young adult rep

Paulette D'Angelo, former president of the North Dade Catholic Singles Club, was recently elected the new representative of the Southeastern region for the National Catholic Young Adult Ministry Association.

The Association prepares and educates youth leaders for work in their diocese. As a representative she will bring consensus reports on issues of regional interest.

D'Angelo is the first regional representative from Miami.

## Seeking prayer petitions

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

## Holy Cross seeks volunteers

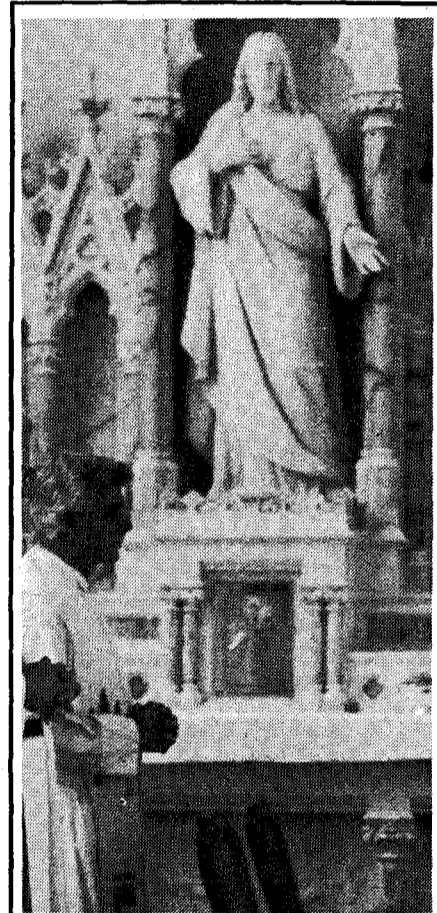
Do you have free time on your hands? Do you like people? Would you like to do something rewarding?

If you answered yes to these questions, Holy Cross Hospital's Auxiliary can help. Volunteers are needed for a variety of jobs. No matter what you are interested in, Holy Cross' Auxiliary has a job for you... from sales to Health Line operator... admitting representative to patient visitor... office personnel to security stations... radiology registrars to surgery information volunteers and more.

For more information on how you can help others, call Mary Maloney in Holy Cross' Volunteer Services office at 771-8000, extension 5441, Monday through Friday from 8 a.m. to 4:30 p.m.

## Pace reunion

A combined class reunion for graduates of Pace High Classes of 1964, 1965 and 1966 is planned for August 24th. For information please call Pam at 651-0506 or Tony at 458-1046.



**Fr. Carlos de la Cruz**

Fr. Carlos de la Cruz, S.J., the son of Mr. and Mrs. Carlos de la Cruz of St. Brendan's Parish, Miami, has been commissioned for service in the Jesuit missions of Paraguay.

The formal commissioning service was held June 7 in the Spring Hill College chapel, Mobile, Ala.

Father de la Cruz recently completed, in Mexico City, the last stage of Jesuit training, a year of spiritual formation called the tertianship. A member of the New Orleans Province, Society of Jesus, he has served as associate pastor of Sacred Heart Parish in El Paso, Tex.

## Rayborn joins girl scouts

Gloria W. Harris, Executive Director of the Girl Scout Council of Tropical Florida has announced the appointment of Peg Rayborn as Public Relations Director.

As Public Relations Director Rayborn will be involved in the recruitment of new Girl Scouts and adult leaders as well as internal and external communications of the Council. Rayborn is a member of Little Flower parish in Coral Gables.

**The Franciscan Third Order** will hold its regular monthly meeting of the Queen of Peace Fraternity on July 7 at St. Richard Parish Center, 7500 SW 152 St., Miami at 1:00 p.m. Any men or women who are professed or any interested in membership are invited to attend.

**St. Bartholomew's Church**, 8001 Miramar Pkwy., Miramar, will be the location of a Life in the Spirit Seminar beginning June 28th and held each Friday evening for 10 weeks from 8 p.m. until 9:30 p.m.

**The Catholic Widow and Widowers Club** of Hollywood will hold its monthly meeting on July 5 at Nativity Parish Hall, 700 Chaminade Drive, Hollywood, at 7:30 p.m. Refreshments and live music. Non-members, \$3.



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prayers answered. Publica-  
tion promised. M.F.G.

Prece Milagrosa  
Confio em Deus com todas  
as minhas forcas, por isso  
peco a Deus que ilumine os  
meus caminhos e conceda a  
graca que tanto desejo. Pub-  
lication promised. M.F.G.

**5A-NOVENAS**

Thanks to St. Jude Thaddeus for  
prayers answered. Publication  
promised. F.N.

Thanks to Holy Spirit, St. Jude,  
Blessed Lady, St. Joseph for  
prayers answered. Publication  
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Thanks to Sacred Heart for  
prayers answered. Publication  
promised. D.S.

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ed. 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. Anna Musso

**THANKSGIVING  
NOVENA TO ST. JUDE**

Oh, holy St. Jude, Apostle and martyr,  
great in virtue & rich in miracles, near  
kinsman of Jesus Christ, faithful in-  
tercessor 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 peti-  
tion. In return, I promise to make your  
name known and cause you to be invoc-  
ed. 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. H.O.K.

**PRAYER TO  
THE HOLY SPIRIT**

Holy Spirit you who solve all problems.  
Who light all roads so that I can attain my  
goal You who give me the divine gift to  
forgive and to forget all evil against me  
and that in all instances of my life you are  
with me. I want in this short prayer to  
thank you for all things and to confirm  
once again that I never want to be sepa-  
rated from you, even in spite of all materi-  
al illusion I wish to be with you in eternal  
Glory. Thank you for your mercy towards  
me and mine. The person must say this  
prayer 3 consecutive days. This prayer  
must be published immediately after the  
favor, only your initials should appear at  
the bottom. R.C.S.

**PRAYER TO  
THE HOLY SPIRIT**

Holy Spirit you who solve all problems.  
Who light all roads so that I can attain my  
goal You who give me the divine gift to  
forgive and to forget all evil against me  
and that in all instances of my life you are  
with me. I want in this short prayer to  
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al illusion I wish to be with you in eternal  
Glory. Thank you for your mercy towards  
me and mine. The person must say this  
prayer 3 consecutive days. This prayer  
must be published immediately after the  
favor, only your initials should appear at  
the bottom. AGNES

**5A-NOVENAS**

**PRAYER TO  
THE HOLY SPIRIT**  
Holy Spirit you who solve all problems.  
Who light all roads so that I can attain my  
goal You who give me the divine gift to  
forgive and to forget all evil against me  
and that in all instances of my life you are  
with me. I want in this short prayer to  
thank you for all things and to confirm  
once again that I never want to be sepa-  
rated from you, even in spite of all materi-  
al illusion I wish to be with you in eternal  
Glory. Thank you for your mercy towards  
me and mine. The person must say this  
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the bottom. Ruben

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# How to encourage a child's talents

By Katharine Bird  
NC News Service

Two years ago James Kenny ran his first 26-mile marathon. His coach and partner for the marathon was Joe, his oldest son, the clinical psychologist said in an interview. Kenny is in private practice in Rensselaer, Ind.

"I could never have run the marathon without Joe," Kenny said, adding he would have quit the grueling race at the 21-mile mark.

Long before the marathon, his son, an experienced runner and a medical student, set up a training program for his father to follow. "I was never an athlete, but Joe kept saying, 'You can do it if you want to,'" Kenny said.

Twice weekly his son called him from Indianapolis "to make sure I was doing all right," Kenny added.

The clinical psychologist told that story as an example of how

## The love-without-conditions

By Father Herbert Weber  
NC News Service

I enjoy camping during the summer and early autumn months. Sometimes I get off the beaten path, but often I have pitched tent in the family sections of state parks or private campgrounds.

What always surprises me is that people forget one simple fact: The nylon or canvas that prevents one from seeing in or out of a tent does not act as a barrier to voices.

Camping next to a family can be somewhat like listening in on a party line.

Professional training and experience in family counseling have taught me not to expect a family to be free from all squabbles, misunderstandings and disagreements.

What disturbs me, however, is that some families fill their days with put-downs. They do not make allowances for mistakes or failures;

threats of retaliation are more evident than forgiveness.

Families, like individuals, have vocations. The Christian family is called to be a place where mistakes can be made and members can be appreciated in their imperfections. In short, the vocation of a family is to be a practice field for expressing love without conditions.

Such love means a warm regard for one another without the use of phrases like "Unless..." "As long

as..." and "If..."

But conditional terms like those are heard often. An elementary teacher, who must have been having a hard day, prepared a response to the prayers of petition that her fourth-graders were to read at Mass.

The response was, "God loves us if we are good." I recall her genuine surprise when I told her that I could not use that response because it would suggest that God does not love us when we are not good.

Whenever families create an environment of acceptance regardless of failures and mistakes, they have forged ahead in their response to the Christian calling.

Parents, of course, will continue to have the responsibility to instruct and guide their children in values and principles for living.

But all family members need to learn that loving and being loved is not contingent on performance. Otherwise they will have a difficult time in the years ahead.

At the university parish where I presently am located, students often come for informal and short-term counseling. Many indicate that they do not think others will accept them if their weaknesses become known.

Such attitudes lead to all kinds of inner turmoil and self-doubt. At the same time, these students often have unrealistic expectations of others.

When a family lives by a love without conditions, honest perceptions of self and others are fostered. There is less need to impress or be impressed.

Especially important is a growing sensitivity to persons in need. Perhaps those who have been loved

## The link between life and ministry

Clinical psychologist James Kenny speaks with pride about his wife Mary studying to become a certified public accountant. It took some doing on both their parts, especially during the two months of her internship when she lived with their oldest son in Indianapolis, Ind., he said in an interview.

During that period, Kenny took over the parenting of the children still at home in Rensselaer, Ind. The Kennys have 12 children.

### Thinking it over

For Kenny, helping his wife pursue her dream is part and parcel of married life. He explained that while accounting might not interest him much, he thinks couples need "to be open to differences" and willing to learn from each other.

Everyone with a vocation to family life is involved in a network of relationships with others.

To identify your vocation — or your ministry — it isn't always necessary to look for a new service program to add into your life. Sometimes it pays to look into the realities of your life now, and to see if you already are serving others, suggests Jean Haldane. She is dean emeritus of the Episcopal Lay Academy in the Episcopal Diocese of California.

This includes experiences "in which you feel you were ministered to" but also experiences "when you feel you ministered to someone else."

Haldane explained her thoughts on this during a 1984 consultation on adult ministries at the Cardinal Spellman Retreat Center in the Bronx, N.Y.

When laity go through this exercise, they often are in for a "wonderful surprise," Haldane observed. "They find they already knew something about ministry." They see that their ordinary interactions with other persons can be part of their vocation.

Haldane told, for instance, of a woman who came to a workshop apologizing for her lack of experience in ministering: "I've never had time for ministry... I've never had time to do Altar Guild, teach in the church school, etc."

But, Haldane continued, by the end of the day the woman came to a different conclusion: "You mean, looking after my mother for the last 20 years is part of my ministry?"

Haldane also told of a man at an adult religious education workshop who wrote about the places he saw his future ministering taking place. He said: "I want to be a friend to my teen-age son — he needs that now." He also wrote: "I intend to appreciate the gifts of my subordinates at work."

children can help parents develop an unexplored talent.

Parents spend so much time encouraging children to develop different talents that it's neat to turn the tables sometimes. It's a kind of "quiet reciprocity," Kenny commented.

Acid rock music is another area where youths can teach parents. Parents can learn a lot if they are willing to go beyond the "salacious words to see where the rock star is coming from," Kenny suggested.

When children see parents respect their expertise in some area, it helps them develop self-confidence, Kenny said. Children pick up the message if "my parents listen to me I must be OK."

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*A goal of parenting is to encourage children to see themselves in positive terms "as good and beautiful persons..." Then children will be able to tackle the future with the feeling they 'can do anything.'*

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He and his wife Mary are the parents of 12 children and the authors of "Family Talk," a column syndicated weekly by NC News, which appears in *The Voice*.

Kenny is convinced that parents lay the "basic foundations, the basement and first-floor stuff" in preparing children to face life courageously. Parents "encourage pre-talent skills," he said.

A goal of parenting is to encourage children to see themselves in positive terms "as

good and beautiful persons," Kenny said. Then children will be able to tackle the future with the feeling they "can do anything." The family is in a unique position to do this since "it's there 24 hours a day, seven days a week," the counselor added.

Kenny also talked about what he considers some hazards parents need to keep in mind.

All children have special abilities, but often children in the same family have quite different talents, he observed. One child might show talent in several sports while another might not, demonstrating talent instead in another area.

The hazard is that children may think they have to excel exactly as a sibling does "to please parents," Kenny continued. Parents can head this off by showing children that each is equally valuable in their eyes.

If a child has a special gift "to make instant friends with anyone," Kenny said, the parents can get across to the child that this is a handy personal trait to have.

Kenny cautioned parents to keep an eye on what's happening when children participate in competitive events. Too much of the world has the overly competitive attitude that "dog eats dog and my advancement is at your expense," he observed.

Kenny, for example, likes to see children take part in several sports "just for fun." Sports should help youths "develop the gifts God gave them, to be full, well-rounded persons."

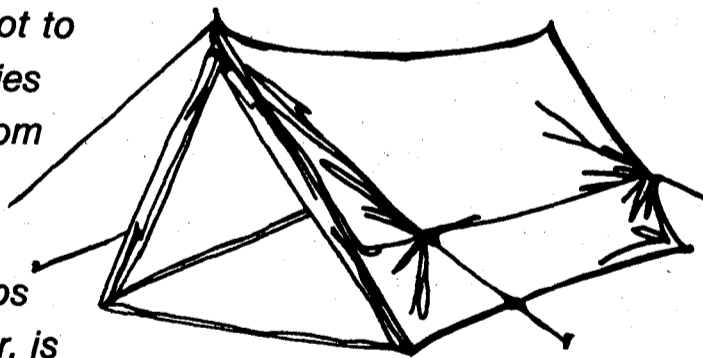
Kenny stressed how valuable it is for children to see their parents up front when they perform, whether it's in sports, in a band or in a play. Having this kind of parental support encourages youths to do their best and to keep improving, the family life expert said.

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## household

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*'Camping next to a family can be somewhat like listening in on a party line. Professional experience has taught me not to expect families to be free from all squabbles ... What disturbs me, however, is that some families fill their days with put-downs.'*



regardless of their merit realize that respect for individual dignity is not dependent on such externals as annual income, social status or grade-point averages.

These persons are able to refrain from judgmental attitudes that hinder many of us when we try to become conscious of the needs of others. Truly, the family that expresses a love for its members through thick and thin is an outreach family; it starts with its own members, but definitely reaches beyond.

A married couple I know, who have had their share of disappointments with their children, continually made it clear that love was there for the children regardless

of the type of problem.

Yet the woman was extremely puzzled one day; she asked why her children always defended their friendless and unsophisticated schoolmates. She was glad that they had such a Christlike feature, but wasn't sure where they had learned it.

Any vocation is just a response to God's communication to us. The family that accepts its vocation to be a love-without-condition household is responding to the Lord who first loved the human family unconditionally.

God has loved us even when we were not good. That is the type of love all of us — especially Christian families — are called to imitate.

**know  
your  
faith**

# First-century whisperings about the Christians

By Father John Castelot  
NC News Service

As a miniature model of the church, the Christian family proclaims to contemporary society in every age: "This is what the church is like. This is how people, transformed by Christ's love, can live together in peace and harmony."

Given the needs of human society in various ages and cultures, this proclamation is given different emphases in different circumstances.

Keeping this in mind helps us to understand and appreciate some otherwise puzzling passages in certain New Testament letters.

For example, the author of Titus says: "The older women... by their good example must teach the younger women to love their husbands and children, to be sensible, chaste, busy at home, kindly, submissive to their husbands. Thus the word of God will not fall into disrepute" (2:3-5).

Most of this advice would meet with ready acceptance today. But references to being busy at home and submissive to their husbands raise the hackles of many who see the role of today's woman in a different light.

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*'Christians were accused of the strangest kinds of behavior. Their meetings were whispered about as wild orgies, with wife-swapping the order of the day. People who heard garbled versions of the Eucharist — about partaking the body of Christ — said the Christians were cannibals.'*

---

What is behind these words, which were written to women around the end of the first century?

Christians had grown in number and were visible in society. But, as mysterious members of a religion forbidden by Roman law, they had to meet in the privacy of each other's homes.

What is mysterious provokes the imagination. So other people imagined all sorts of things about what went on in the Christian community.

Christians were accused of the strangest kinds of behavior. Their meetings were whispered about as wild orgies, with wife-swapping the order of the day. People who heard garbled versions of the Eucharist — about partaking of the body of Christ — said the Christians were cannibals.

Yet Christians had to live shoulder to shoulder with people who didn't understand their religion. They wanted to be accepted and respected. They wanted to attract others to Christ.

Accordingly, Christians had to do everything in their power to project an image that would counter false impressions and unjust accusations.

This led them to stress their discipline, order, efficient subordination of roles. Circumstances dictated this approach. The Christian family was fulfilling its vocation as defender of the Christian community, of the attractive truth of Christian teaching.

Again, in First Timothy, we read: A wife "will be saved through child-bearing" (2:15). Obviously, bearing a child does not ensure automatic entrance to heaven. But at the time this letter was written, heretics were condemning marriage and childbearing as evil (I Timothy 4:3).

Thus the Christians countered that vicious teaching by stressing and demonstrating the goodness of both marriage and motherhood.

The Christian family has to meet the challenge of the times — in every age.

## Disabled man says pope hears cries of those who suffer

NEW YORK (NC) — Paul Russell, who received a master's degree in theology from Fordham University this year despite being paralyzed from the neck down, said the thought of Pope John Paul II speaks in a special way to the disabled.

Russell, who wrote his graduate thesis on "Redemptive Suffering in the Thought of Karol Wojtyla-John Paul II," said the pope has made an advance on the traditional approach of treating suffering somewhat in a vacuum and has connected his thought more directly to the actual experience of the human person.

"The pope gives us a message that even the weak and apparently insignificant ones have a profound connection to the redemption of the world," he said. "Their suffering is not meaningless drudgery."

At the May 25 Fordham commencement and in a later telephone interview from his home in Kendall Park, N.J., Russell talked about his appreciation for the pope's teaching, his life as a person with severe disabilities, and his hopes for changes in the church to better serve people with disabling conditions.

Russell, left without the use of his arms or legs by an auto accident at age 18, said he went to the Fordham campus only a few times while working on his degree. His fellow students volunteered to tape lectures and mail the cassettes to him, he said, and held study group sessions with him by telephone or sometimes at his home.

Despite the difficulty of his life, Russell credited his disabling accident with turning him toward his present course of spiritual commitment. Though raised a Catholic, he said, he had become "lazy in my faith" and was drifting away from the church at the time of his injury. "The Lord really used this to get my attention," he said.

Russell's thesis covered English



**BREAKS BARRIERS** — New York Governor Mario Cuomo congratulates Paul Russell, who despite being paralyzed from the neck down, earned a master's degree in theology from Fordham University without attending classes. The straight-A student says that his spiritual commitment came as a result of his accident. (NC photo from Frank English)

translations of the works of Karol Wojtyla as well as works after Wojtyla became pope. Of special significance, he said, was the pope's 1984 apostolic letter on suffering,

"Salvifici Doloris."

Russell said in the background of the pope's thought was his awareness of the concentration camps such as Dachau, where the

ovens eliminated not only Jews but the disabled, retarded and others who could no longer produce. "John Paul lived in the shadow of that," he said.

"Our society is beginning to move from the idea of sanctity of life to quality of life, which to me is a very bad move," Russell said. "For disabled people that has an ominous ring. Maybe someday people will decide a quadriplegic is not worth anything because you cannot go out to a factory or somewhere and produce. Those kind of things are very real.

"But that's when John Paul comes along and says, 'Wait a minute. I don't care what state you are in, you have a real purpose. You are involved with the redemption of the world.'"

Although such matters as freeing churches from physical barriers and providing sign language for the deaf are important, Russell said, the most serious obstacles to the disabled in the church are attitudinal.

Russell, a member of the Council for the Concerns of Disabled People in his home Diocese of Metuchen, N.J., stressed that he thought people kept the disabled "at arms length" out of fear and ignorance, not by "malicious" intent. But he said the attitudes were barriers nonetheless, and needed to be overcome with more contact.

"Too often the church's ministry to the disabled is perceived as something that 'we' give to 'them,'" Russell said. "We need to be a little more alert for situations where it is possible for the disabled to enter into ministry and not just be recipients."

He has not yet figured out a "physically realistic" way to do retreat work, and he may undertake further academic study. But his goal is to help other people "explore their relationship with the Lord in their prayer lives."

## Hard-working coal miners get new homes thanks to a spunky nun



**Centralia Crusader** Dominican Sister Honor Murphy holds a 1983 newspaper which shows fire breaking out in Centralia, Pa. The 70-year old nun has been instrumental in relocating the town's citizens, forced to move because of the fire which has burned since 1962 in an underground mine shaft. (NC photo by Charles Blahusch).

CENTRALIA, Pa. (NC) — After 23 years of living with an underground coal mine fire, residents of Centralia have secured federal funds to rebuild their community elsewhere, thanks to the efforts of the dedicated townsfolk and a persistent 70-year-old nun.

In May the U.S. Office of Surface Mining in Washington, D.C., gave residents of Centralia — a largely Catholic former coalmining town southwest of Wilkes-Barre — more than \$2.4 million in "last resort" money to help buy land and build a new community in nearby Mount Carmel.

Dominican Sister Honor Murphy, who was hired by the Pennsylvania Catholic Conference to coordinate the Centralia Homeowners' Association, said she couldn't guess how many of the 300 remaining families would take advantage of the rebuilding money, but possibly one-third might.

And there were some families, she said, who didn't plan to move — no matter what.

In November 1983, 21 years after the fire started, the federal government, with the prodding of

the Pennsylvania Catholic Conference and the homeowners' Association earmarked \$42 million to be used for the resettlement of the town's residents.

When some of the people discovered that there wasn't enough housing for sale in the area, they asked the government for money to build new homes. At first the government told them they would have to look for housing outside the area, but it finally gave them the \$2.4 million to rebuild.

Most of the people, many of whose parents or grandparents came to Pennsylvania as immigrants to work in the mines, have Irish, Italian or Eastern European backgrounds.

"This is the happy ending to a long battle that these people waged because they wanted to stay together," Sister Murphy said.

They were finally successful, she said, because they lobbied hard. The group contacted their legislators and wrote to federal officials. They went to the state capital in Harrisburg, and to Washington, to see their elected officials.