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# THE VOICE

XXXII No. 14

Catholic Archdiocese of Miami

Price 25¢

Friday, July 12, 1985

## Lay group criticizes synod study

VATICAN CITY (NC) — The study document of the 1987 world Synod of Bishops on the laity could "divide the church" by assigning different groups to different tasks, a group of lay people has said.

The group, convened by the Pontifical Council for the Laity to discuss the 1987 synod, criticized the document for distinguishing between clerical and lay roles in the church and for not examining the role of women.

The group met in June in Rocca di Papa, Italy, outside Rome. It included 120 lay people, including representatives of Cursillo, Marriage Encounter, Opus Dei and several other international lay organizations.

Bishop Paul Cordes, vice president of the Pontifical Council for the Laity, described the criticisms July 5 in an interview with National Catholic News Service.

"There was a strong feeling that all who hold membership in the church have the same mission," Bishop Cordes said.

The synod's study document, released Feb. 19, warned of "the danger of confusion in the correct relationship which must exist between clergy and laity in the church." It also voiced concern over "the clericalism of the laity" and the "laicization of (Continued on page 3)



ON THE LINE — First Lady Nancy Reagan joins an impromptu dance with members of Covenant House, a home for runaway and homeless youths established by Franciscan Father Bruce Ritter in New York. Father Ritter is establishing a similar facility in Fort Lauderdale to open soon. (NC photo)

## The ultimate gift

### Donating organs can be pro-life, experts say

#### Related story, Pg. 8

By Prent Browning and Victoria Stuart

In the movie "Coma" patients admitted to a hospital for anything more than the common cold were promptly dispatched with a coma-inducing chemical, robbed of their vital organs which were immediately sold on an underground market, and hung in a cavernous room like so many sides of beef.

The premise of the movie is basically absurd but its plot and imagery may touch on some of our deepest fears regarding organ transplants.

Roughly expressed, such fears can be summed up as:

Will doctors, desperate for urgently needed organs, pronounce me dead prematurely in order to perform a transplant?

When, in a spiritual sense, are we really dead?

And isn't there something ghoulish, almost sacrilegious, about re-

moving parts of the body after death and implanting them in the body of a living person?

According to the experts, you can put your fears away.

There is nothing ghoulish, old horror movies aside, about saving another person's life, and doctors don't take organs from patients who have even the faintest chance of recovery.

*'To give of yourself to save a life... There is no controversy.'*

Still, when that moment of decision arrives for relatives of a potential organ donor there is sometimes, particularly among many devout people, an uneasiness about the religious and ethical implications, says Ken Trachy of the University of Miami Transplant Institute.

Trachy is director of education at

the institute, and speaks to groups of medical professionals and lay audiences about organ donation.

He is part of a transplant team of doctors and researchers from Minnesota who established the University of Miami program at Jackson Memorial Hospital six years ago.

Since then there have been more than 250 recipients of donated organs and body parts removed at the center. These transplants include not only vital organs like livers, kidneys, and hearts, but also eyes and bone and tissue. The center estimates that 85 percent of its organ transplants have been successful on a long term basis.

Plans were recently announced for pediatric liver and cardiac heart transplant programs which would expand the number of non-kidney transplants and make Jackson Hospital an important multi-organ transplant center.

Part of Trachy's job comes down to assuaging people's fears that doctors will operate when the patient is

not really dead.

"Religion often causes a problem," says Trachy, "particularly if the relative is doctrine oriented."

Some Catholics or others may be confused because of the doctrine of the resurrection of the body or other theological points. But the Church's official teaching encourages donation of organs as a loving act and has no bearing on the resurrection of the body which involves the afterlife and not the physical body of this world. Otherwise, someone mutilated by war or fire could not be resurrected.

Since potential transplant patients are brain dead most of the confusion centers around the meaning of this concept.

"It's hard for people to understand brain death," Trachy says, "especially when they are traumatized, or if it's a relative and they don't appear bruised or mangled or have an appearance we unconsciously associate

(Continued on page 12)



## Caravan calls attention to refugees' plight

PHOENIX, Ariz. (NC) — A "freedom train" car caravan carrying Central American refugees has left Phoenix on a cross-country journey aimed at bringing public attention to the plight of the refugees and the sanctuary movement.

The caravan, which began at St. Catherine Church in the predominantly Hispanic section of South Phoenix, came just three days after a federal judge in Phoenix refused to dismiss a case against 12 sanctuary workers indicted on charges of smuggling and harboring undocumented persons.

The caravan will drop refugees in Chicago, St. Louis and Northampton, Mass.

Caravan spokesman Bob Haddon estimated that 65 cars participated in the in-town caravan that wound through Phoenix streets before getting on the freeway to head north to Flagstaff, Ariz.

Eight cars in total are participating in the Phoenix-to-Chicago leg of the trip. At intermediate stops, the caravan has been joined by about 30 cars.

During a prayer service before the caravan began, one of the refugees, Maria Teresa Gomez of Guatemala, explained her reasons for leaving her homeland.

With Maryknoll Sister Mary Malharek as interpreter, she explained that her work with Christian-based communities caused her to be threatened and that some of her coworkers were assassinated.

Joining Gomez in the caravan are her husband and three sons, two brothers from Guatemala, Pedro and Joaquin Vasquez, and a Salvadoran man named Victor.

The organizers of the caravan have made arrangements to post bail bonds and hire attorneys in every stop along the way as an insurance against a possible raid by the Immigration and Naturalization Service.

## Agency laments waning interest in African famine

CINCINNATI (NC) — Public interest in aiding African famine victims seems to have peaked and "within three or four months" it will probably "die," said Catholic Relief Services director Lawrence Pezzullo. While he thanked American citizens for their "truly overwhelming response" to the hunger emergency, he cautioned that the long-term solution to African woes requires a "Marshall Plan-type, worldwide commitment."

## New York Church wins battle on homosexual hiring

NEW YORK (NC) — New York state's top court has ruled in favor of the Archdiocese of New York, declaring that Mayor Edward Koch lacks authority to forbid job discrimination against homosexuals by church agencies that receive city funds. The mayor had required all agencies which received funds from New York City to sign contracts binding them not to discriminate in hiring, not only on the basis of race, creed or sex, but also on the basis of "sexual orientation or affectional preference." At stake were millions of dollars in contracts for day care, adoption services, senior-citizen programs and other social services provided by church agencies. The New York Archdiocese was joined in its court battles by the Salvation Army and an Orthodox Jewish organization, Agudath Israel.



## Sioux ordained

Oliver Red Cloud greets Father Collins Jordan at Father Jordan's ordination Mass in Rapid City, SD. Father Jordan, 68, whose Indian name is Red Hawk, is the first Sioux to be ordained in the Rapid City Diocese. Both men are descendants of Oglala Chief Red Cloud. (NC photo)

## Change tax laws to help small farmers, group urges

DES MOINES, Iowa (NC) — Saying the current tax code benefits people who hold "more than their just share of the world's goods," the National Catholic Rural Life Conference has recommended tax law changes to assist the operators of moderate-size family farms. Among the changes the Des Moines-based NCRLC advocated are restrictions on agricultural tax shelters and write-offs that allow wealthy non-farmers to reap the gains of farming.

## Catholic health group backs Medicare appeals process

WASHINGTON (NC) — The Catholic Health Association, joining with senior citizen organizations, has endorsed legislation to open a new appeals process to protect patients denied Medicare coverage for certain health needs. CHA urged passage of legislation drafted by Rep. Ron Wyden, D-Ore., to set up a bi-level appeals process for patients denied Medicare Part B coverage. Currently, there is no appeals process for patients denied Medicare benefits under the Medicare Part B program, which covers such non-hospital medical needs as physician services, out-patient health care and medical equipment.

## Pro-life priest gets suspended sentence

BIRMINGHAM, Ala. (NC) — Benedictine Father Edward P. Markley, pro-life activities coordinator for the Birmingham Diocese, has been sentenced to two consecutive five-year suspended prison terms stemming from a May 1984 attack on an abortion clinic. The priest, who is also pastor of Our Lady of the Shoals Parish in Tuscumbia, Ala., was convicted on two felony counts April 30 for his sledgehammer attacks on the Birmingham Women's Medical Center. Stating that he was "being lenient," Jefferson County Circuit Court Judge J. Richmond Pearson gave the priest a suspended sentence with the condition that Father Markley not march "within 500 yards of any abortion clinic in the 50 states" for five years.

## 'Revive Legion of Decency,' bishop asks

AMARILLO, Texas (NC) — "The Legion of Decency needs to be revived," wrote Bishop Leroy T. Matthiesen of Amarillo in a column for his diocesan newspaper. Noting that the U.S. Catholic Conference provides movie ratings, he wrote, "But this is not enough. What is needed is a massive reawakening of critical moral judgment." The Legion of Decency pledge began in 1934. Its purpose was to provide Catholics with an annual opportunity to recommit themselves to wholesome and moral entertainment. Since about the mid-1960s its national usage has declined.

## Polish National Church priest's ordination ruled valid

(Undated) (NC) — In a decision with possibly far-reaching ecumenical consequences, the Vatican has declared that a U.S. priest of the Polish National Catholic Church is already validly ordained. The priest, Father Melvin Walczak of Rochester, N.Y., is now ministering in the Roman Catholic Church without reordination. It was believed to be the first instance in which the Vatican formally recognized an ordination in the PNCC as "already validly received."

## Diocese's objection to abortion clinics upheld

ALBANY, N.Y. (NC) — A New York state appeals court has upheld the right of the Diocese of Albany to block efforts by Planned Parenthood clinics in Albany and Hudson, N.Y., to provide abortions. In a 3-to-1 decision, the court ordered the New York State Health Department to reconsider its approval for the abortion services, claiming that the health department used an invalid regulation in making its decision. A lower court in January had determined that the health department erred in its decision to permit the clinics to perform abortions but also declared that the diocese was not a proper party to the suit.

## USCC: Make 'dial-a-porn' pay for censoring device

WASHINGTON (NC) — Providers of "dial-a-porn" and not parents should pay for devices to block children from calling such messages, the U.S. Catholic Conference has told the Federal Communications Commission. The USCC submitted written testimony to the FCC, which is seeking new ways to restrict the use of telephone lines for transmitting obscene materials. A "customer premises blocking circuit," which was suggested by one company as a way to restrict minors' access, would cost a family \$50, according to the USCC. Dial-a-porn, as the operations have become known, offers callers messages with heavily sexual or otherwise questionable content.

## Cardinal's views don't match Pope's, theologian says

NEW YORK (NC) — Jesuit Father Gerald O'Collins, new dean of the theology faculty at the Pontifical Gregorian University in Rome, said that many people in Rome were "sad" about Cardinal Joseph Ratzinger's recent comments about the state of the church. In a New York press conference, Father O'Collins said statements about theologians made by Cardinal Ratzinger in the book "Report on the Faith" were all "on the negative side" and were "not what you hear from the pope." The book, published May 30, contends that in the 20 years since the Second Vatican Council the Catholic Church has passed from "self-criticism to self-destruction."

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(ISSN 8750-538)

Average Weekly paid circulation 45,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 26 weeks in the year.

Second Class postage paid at Miami, Florida. Subscription rates \$10 a year, Foreign \$13. Single copy 25¢. Published every other Friday.

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President, The Voice Publishing Co., Inc.

**Robert L. O'Steen**  
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Miami, FL 33238-1059  
News: 758-0543  
Advertising, Classified  
Circulation  
Miami 758-0543  
Ft. Lauderdale 525-5157  
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## Educators deplore aid rulings

By Liz S. Armstrong

WASHINGTON (NC) — Supporters of parochial schools expressed dismay at the Supreme Court's July 1 decision striking down programs allowing public school teachers to instruct students in parochial schools.

An official of the U.S. Catholic Conference suggested that had the high court been "principled" in its reading of the Constitution it would have ruled differently.

In twin 5-4 decisions the high court threw out programs in New York City and Grand Rapids, Mich., in which public school teachers — including some parochial teachers hired to teach after-hours public school classes — could conduct special classes in such subjects as mathematics, foreign languages and art in parochial schools.

"We are surprised and saddened by the remarkable ease by which the U.S. Supreme Court today nullified legislative judgments aiming to assist the education of schoolchildren (in Grand Rapids and New York)," said Father Thomas Gallagher, secretary for education for the U.S. Catholic Conference. "A principled and practical interpretation of the First Amendment, illuminated by its history and colonial experience, would have led the court to a contrary result."

He said the Grand Rapids and New York programs were "practical and, in our judgment, proper accommodations of the educational needs of schoolchildren and the concerns about separation of church and state."

The record did not reveal that any problems arose because teachers had "crossed the invisible constitutional line and aided religion," yet because supporters could not prove that no problem had ever occurred, "the programs were voided," Father Gallagher added.

"Tragically, the real losers in

today's opinions are the thousands of affected schoolchildren, especially those who are economically as well as educationally disadvantaged and had benefited from the federal aid program struck down by the court," he continued.

The rulings "place a further burden on Catholic schools and on the parents and parishioners who support them," Father Gallagher said.

The New York case involved a program set up after Congress in 1965 called for special remedial courses for poor and disadvantaged students. Catholic, Jewish and other non-public schools were involved in the program.

The Grand Rapids plan allowed public school teachers to enter Catholic and Protestant schools to conduct classes during the normal school day. It also allowed parochial school teachers to be hired as part-time public school employees to conduct after-hours public school classes in the parochial school.

U.S. Education Secretary William Bennett said the rulings "reflected a hostility toward religion" and would make it "vastly more difficult to provide educational services to some of America's neediest schoolchildren. This is terrible."

He also termed the court's decision "crazy," "badly reasoned," "ridiculous" and said it portrayed a "fastidious disdain for religion that is hard to fathom."

He suggested that parochial education offers choices and other advantages, including a more varied student enrollment since it is "more likely to be a melting pot" than a neighborhood public school would be.

Bennett added that his department is still working on proposed legislation for educational vouchers and tuition tax credits, but said further review of



**FORCED MOVEMENT** — A mother and several children, already victims of the Ethiopia drought, walk toward a refugee camp after being forced along with about 50,000 others to leave a camp in northern Ethiopia where media access was limited. (NC photo from the UN)

the proposals is needed.

Robert Smith, executive director of the Council for American Private Education, termed the Supreme Court action "very disturbing."

"I think it's a real serious blow to private education but, more than that, to students at the bottom of the ladder" because of poverty or other disadvantages, Smith said. "It affects adversely the national interest. Those (students) who are most hurt here are those who need the most help."

CAPE is an umbrella group

representing organizations of Catholic, Lutheran, Jewish, Quaker, Seventh-day Adventist and other private schools.

The Grand Rapids program involved Catholic, Lutheran, Baptist, Seventh-Day Adventist and Christian Reformed schools.

Father Gallagher recommended development of new programs which will "implement the will of the people" and meet the Supreme Court's standards. "We must not lose heart," he said.

## Doubting theologians

ROME (NC) — Pope John Paul II is worried about theologians who do not believe in the reality of the Resurrection, the divinity of Jesus and the actual presence of God in people's lives, Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, said in a television interview.

Cardinal Ratzinger said he thought these were the issues of concern to which the pope alluded May 18 when he addressed the Belgian bishops about "misinterpretations" of the Second Vatican Council.

Cardinal Ratzinger made his remarks during a 30-minute interview titled, "Joseph Ratzinger, the Courage to Believe," broadcast on Italian state television July 5.

During his May 16-21 pastoral visit to Belgium, the pope told the bishops that Vatican II "determined the basic principles and means that the church has to carry out an adapted spiritual renewal."

"But to the extent that some have studied, interpreted or applied it badly, this has been able to cause here or there disarray or division."

Cardinal Ratzinger said that on his trip to Belgium, the pope gave "ample confirmation of the council message" but voiced concern about "a certain development of theology" in which "some well-known theologians" propose ideas that could lead to "a theology that does not believe in the reality of the Resurrection," that "no longer confesses the reality of Jesus" and that "no longer preaches about a God who has the ability to insert himself into our life."

The cardinal did not say to which

theologians he was referring but said that the pope was concerned about "this type of ideological development" which "naturally has

## Amnesty for aliens sought

WASHINGTON (NC) — Officials of the National Conference of Catholic Bishops have joined Protestant and Jewish leaders in urging immigration reforms, especially amnesty for illegal immigrants.

In an interfaith statement announced by the NCCB July 8, Msgr. Daniel F. Hoye, NCCB general secretary, and Bishop Anthony J. Bevilacqua of Pittsburgh, chairman of the NCCB Committee on Migration and Tourism, said that "an essential component of immigration reform is the regularization of the status of those without valid immigration documents who have been productive residents of this country."

The statement also was signed by

had its effects on religious life, on the formation of seminarians, on so many other sectors of the life of the church."

"One needs to clarify here that this

leaders of the National Council of Churches, the Union of American Hebrew Congregations, and Church World Service.

The statement mentioned no specific congressional legislation but was completed as senators finished hearings on an immigration reform bill sponsored by Sen. Alan K. Simpson, R-Wyo., which the bishops' conference opposes for offering an insufficient legalization program.

The religious leaders said that "massive deportation is not an option, either practically or morally. Nor is it an option the perpetuation of an undocumented subclass subject to exploitation."

## Synod study criticized

(Continued from page 1)

the clergy."

Bishop Cordes, who emphasized that the study document was prepared by the synod council and not by the Council on the Laity, said he could understand the criticism of the laity but that "any organism which has to work in society" has to specify who will do what.

"Not everyone can do everything," he said.

The lay group also stressed that "the situation of women in society and in the church has to be reflected during the synod," Bishop Cordes said.

He said the role of women was not mentioned in the document, titled "Vocation and Mission of the Laity in the Church and in the World 20 Years after the Second Vatican Council."

The lay group endorsed the study document's call for formation of the laity.

is not the thinking of the council," Cardinal Ratzinger added.

Cardinal Ratzinger covered a wide range of issues in the interview, saying that some forms of liberation theology are "valid, good, encouraged by us." He criticized other forms in which, he said, "the church loses its religious significance and becomes politicized in a totalitarian sense."

He later said that the church "has impeded or wishes to impede" the latter forms of liberation theology "so as to find better means of social commitment for the church."

The Vatican's problems with Franciscan Father Leonardo Boff, the Brazilian theologian known as a proponent of liberation theology, were "not based on his theology of liberation, but on problems of interpretation of Scripture and ecclesiology," the cardinal said.

He added that in silencing the popular theologian, the Vatican wished "to help him by giving him a certain time for reflection, a sort of sabbatical year."

During this time, he added, the priest "still can continue his teachings... and naturally continue his work as a preacher."

Cardinal Ratzinger also expressed concerns for contemporary society and said that the "first problem" in today's society is materialism in the Western world and the inability to believe or perceive supernatural realities.

"This materialism," which he said, shows in the lifestyles of society and individuals, "not only consumes the Earth's reserves, but also could destroy the spiritual reserves of humanity."

## Pope a columnist? Not exactly—Vatican

By NC News Service

A Vatican official said July 9 that the Holy See had refused a New York publishing firm's offer of royalties for syndicating Pope John Paul II's writings in a weekly newspaper column.

Cardinal Edouard Gagnon, president of the Pontifical Council for the Family, said he had encouraged the idea of publishing papal texts in general, but added, "We don't want cash."

Arthur Klebanoff, an attorney and partner in the firm EAV Associates, said that he has an "agreement" with the Vatican allowing his firm to edit the pope's writings for syndication. He confirmed that the royalty offer had been refused.

EAV Associates, which includes Klebanoff and his partner Alfred Bloch, offered to contribute money to the family council in return for Vatican help in selecting texts for the column, but "I refused that," the cardinal said. "I said we had not the time for that."

"We basically have (Vatican) permission to

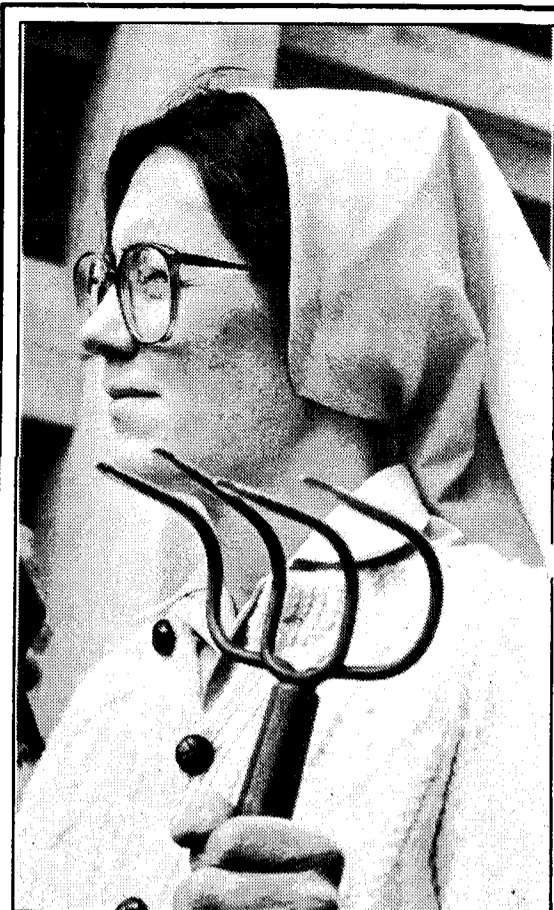
take the appropriate editing steps" to fit Pope John Paul's writings, "past, present and future" to a weekly newspaper column, Klebanoff said. The topics would range from family life to global affairs, he said.

Vatican press spokesman Msgr. Giulio Nicolini said that the writings and talks of the pope are already public, and that "there is no need for any agreement to publish them, either completely or in part."

The column has been sold to News America, a news syndicate owned by Australian press magnate Rupert Murdoch, Klebanoff said. He said EAV Associates would receive the royalties from the column's syndication.

The column, titled "Observations of Pope John Paul II," is scheduled to begin running in early September, Klebanoff said.

Some early news accounts of the column said that the pope would write it. But both the Vatican and Klebanoff denied the reports.



### Tools for peace

Sister Kathryn Mary Gordon of the Daughters of Charity holds a garden tool that will be sent to Nicaragua as part of a Tools for Peace program. A caravan is stopping in cities throughout the United States and collecting items to ship to the Central American nation as an alternative to money Congress is sending the anti-Sandinista forces. (NC photo)

### Chinese bishop paroled after 30 years

PEKING (NC) — Bishop Ignatius Kung Pin-Mei of Shanghai, China, has been paroled after serving nearly 30 years in jail for what an international human rights group said was opposing government interference in religion. An official of the government-sanctioned National Association of Patriotic Catholics was quoted as saying the 83-year-old bishop was "remorseful" and had promised he would sever his connections with the Vatican. However, there has been no confirmation by Bishop Kung Pin-Mei of that report. The official New China News Agency reported that it had interviewed the bishop and had observed him pledging to act under the guidance of Patriotic Catholic Bishop Louis Zhang Jiashu of Shanghai.

land has released a report stressing the need for adequate marriage preparation for couples, according to the Catholic Press and Information Office in Dublin. The committee, set up in the 1970s by the country's four main churches — Roman Catholic, Church of Ireland, Presbyterian and Methodist — monitors trends in mixed marriages which appear to have difficulties or misunderstandings which require resolution or clarification. According to the report, the committee welcomes interfaith marriage preparation courses.

### Bishop wants more protection for Philippine clergy

MANILA (NC) — A Filipino bishop has called for stronger action by the Philippine Catholic hierarchy to prevent killings of clergy. Meanwhile, government-backed groups are continuing what one American missionary has called "their smear campaign against priests and the church in the Philippines." Bishop Orlando Quevedo of Kidapawan, Philippines, has demanded that the Philippine bishops do more than write a pastoral letter on the current situation in their country, where two Catholic priests, an Episcopalian priest and two Protestant ministers have been killed since March.

### Pope vows support for human rights in Latin America

VATICAN CITY (NC) — Pope John Paul II welcomed Colombia's new ambassador to the Holy See July 5 and promised church support for promoting human rights in Latin America. "I can assure you that the church will continue to support, in the area of its own mission, all the initiatives and efforts undertaken towards the guarantee and progress of values that build an authentic, complete humanism," the pope said in remarks to Ambassador Bernardo Gaitan Mahecha.

celebrate the feast of Mary's birth. Among the dignitaries scheduled to greet the pope are Prince Franz Josef II, Princess Gina and Bishop Johannes Vonderach of the Diocese of Chur, Switzerland, of which Liechtenstein is a part.

### Catholicism gaining members in South Korea

SEOUL, South Korea (NC) — Cardinal Stephen Kim of Seoul says he is proud of the growth of the Catholic Church in South Korea but is not sure of its causes. "The church in Korea — in the cities, especially — is a growing church, making a relatively fast increase in numbers of Catholics," he said in an interview in *Asia Focus*, a Catholic weekly published by the Hong Kong-based UCA News. Cardinal Kim said the church in South Korea has no contact with the church in North Korea. The two governments recently reopened unification talks.

### Interfaith marriage preparation courses urged

DUBLIN, Ireland (NC) — A joint committee which studies trends in interfaith marriages in Ire-

### Pope to visit Liechtenstein in September

FURSTENTUM, Liechtenstein (NC) — Pope Paul II plans to visit Liechtenstein Sept. 8 to

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# Freed priests reject vengeance

*Say hostage ordeal should lead to peace, grace*

WASHINGTON (NC) — The resolution of the American hostage ordeal in Lebanon should lead to grace to heal the Middle East, not to a call for revenge, two Illinois priests who were part of the 17-day ordeal said in an interview in Washington after they were freed.

The experience in Lebanon "could be a grace for them and an opportunity for the United States," said Father Thomas Dempsey, pastor of St. Patrick Parish in St. Charles, Ill. "That's not to say we're a savior but we can help (unite the violence-torn area)."

Father Dempsey and Father James McLoughlin, pastor at St. Peter Parish in Geneva, Ill., both strongly rejected the calls for retaliation that have been made by some Americans, including some of the ex-hostages.

Forgiveness is an important message, Father McLoughlin said. "It's not that we can't be angry, but to forgive is an appropriate Gospel message at this time."

The two priests were among the 39 Americans released in Lebanon June 30. They were interviewed by national Catholic News Service.

Some Americans have called for military reprisals and some of the ex-hostages expressed hatred for their captors once they were released.

Ex-hostage Peter Hill of Hoffman Estates, Ill., was quoted as saying, "Some (former hostages) felt a bizarre allegiance to the terrorists... It made me vomit. I would have spit in their faces."

Another hostage, Richard Herzberg of Norfolk, Va., said, "The people who took us off the plane are vile,



Ex-hostages Father Thomas Dempsey, left, of St. Charles, IL, and Father James McLoughlin of Geneva, IL, toast their freedom with champagne aboard a jetliner carrying them from Washington, D.C. to Chicago. (NC/UPI photo)

disgusting animals.

But Father McLoughlin said, "If we retaliate against anybody it would just be further victimizing an already victimized people and make everything worse. It would do nothing for us. It would make the bitter more bitter."

Father Dempsey believes retaliation would be seen as "a great, powerful nation using its might to hurt and destroy a country that is already desperate."

The ones hurt by military actions, he said, "would be wonderful, innocent people."

"We must use the greatness, the

creativity of America not to further divide them (the Lebanese), not to increase their frustration and aloneness," Father Dempsey said. The United States "has the opportunity now to reach out and help people who are religious, who have many wonderful qualities."

The priests were careful to distinguish between the original hijackers and the members of the Amal militia who took over responsibilities for the hostages in Beirut.

"Some of (the ex-hostages) were saying they're all the same," Father McLoughlin said. "I heartily disagree."

If there had been no one like (Shiite leader) Nabih Berri I'm sure we would be dead."

He said the hostages met with some of the Amal leaders in Beirut who were "anxious to dispel some of the terror felt on the plane." They also wanted to talk about their religious values and the links between the Old and New Testaments and the Koran.

The two original hijackers, who were responsible for the death of hostage Robert Stethem, should be brought to justice through regular channels, not by resorting to terrorism in return, Father McLoughlin added.

## Bishops find flaws in 'Catholicism'

WASHINGTON (NC) — Father Richard McBrien's book "Catholicism," though it has "many positive features," sometimes presents church teaching in ways which seem "difficult to reconcile with authoritative Catholic doctrine," a committee of U.S. bishops has said.

In a statement issued in Washington, the Committee on Doctrine of the National Conference of Catholic Bishops said Father McBrien's 1,300-page presentation on church teaching, first published in 1980, needs "clarifications" beyond those already made by the theologian "to remove any remaining ambiguities in the expression of Catholic teaching."

The committee's 1,500-word statement said that since 1981 it has been holding "a constructive and fruitful

dialogue" about the book with Father McBrien, chairman of the theology department at the University of Notre Dame.

It said Father McBrien "made a number of clarifications" in a second edition of the book, published in 1981, "and has expressed his readiness to make still further changes as needed."

But the committee, chaired by Archbishop John R. Quinn of San Francisco, said it had decided after consultation with Father McBrien to issue the statement "in order to call to the attention of readers of 'Catholicism' some of the clarifications the author already has made" and to state the need for further changes.

A news release issued by the NCCB said the statement had been prepared in consultation with the Vatican Con-

gregation for the Doctrine of the Faith.

The news release also quoted Archbishop Quinn as saying that in spite of the concerns expressed, the committee's statement "should not be used to call into question Father McBrien's authentic Catholic faith or orthodoxy."

The committee statement cited several elements in the book which need clarification, including its discussions of the theology of grace, the "foundation of the church" and church teachings about Mary.

It also said the book's sections on contraception and the ordination of women is presented in a way that "is not supportive of the church's authoritative teaching as would be expected in a text entitled 'Catholicism.'"



Fr. Richard McBrien: Working with bishops to correct problems in book.

## Musicians cite many reasons for poor parish music

CINCINNATI (NC) — Several things make music poor in many Catholic parish liturgies, said church musicians gathered in Cincinnati June 24-28 for a national convention.

Problems range from lack of a strong singing tradition in American Catholicism to changing social and cultural patterns, from weak parish leadership to overly simplistic songs, they said.

The eighth annual meeting of the National Association of Pastoral Musicians drew about 8,500 liturgical musicians from around the country.

In addition to the usual workshops and addresses, the convention featured the world premiere performance of a new oratorio, "Voice of the Holy Spirit: Tongues of Fire," by jazz musician Dave Brubeck.

Brubeck, who has increasingly

devoted his energies to composing religious music, described the oratorio as "a narrative of the story of Pentecost and an exploration of its Christian meaning."

Several music leaders interviewed by the *Catholic Telegraph*, Cincinnati archdiocesan newspaper, during the convention were asked to comment on a recent report of the Notre Dame Study of Catholic Parish Life.

Based on an in-depth survey and analysis of 36 representative parishes around the country, the study found that 94 percent of the parishioners surveyed welcome hymn-singing, but large numbers of them "feel that their parish does it poorly or feel ill-equipped to participate."

Time and patience are needed, said composer Carey Landry. "The biggest

problem is that we don't have a very long history and strong tradition of church singing to go by," he said.

The Second Vatican Council marked a major shift in Catholic thinking about liturgical participation and congregational singing, said Landry, a former priest from Louisiana whose folk-style compositions are widely known.

Since Vatican II, he said, there is evidence that a singing tradition has begun to take hold, but "it's certainly going to take another 25 years or more."

The key to getting parishes to sing is to work with the children, said Laetitia Blain, music director at St. Ignatius Church in Boston and a lay campus ministry chaplain at Boston College.

"If children today are taught to

sing, they will continue to sing," she said. "I'm not talking about the watered-down training we have in most schools today, I'm talking about real education in music voice and music theory."

People will sing when they really feel like they are celebrating, as they do at a birthday party, said Paul Quinlan, a composer and music publisher. But "strong leadership" from the parish priest is needed to create that sense of a celebrating community, he said.

Also during the convention about 20 of the top artists in contemporary liturgical music sponsored a benefit concert and recording session for "The Cry of the Poor," an album designed to raise funds for African famine relief.



## Priest: Seek older men for priest hood

By NC News Service

Church emphasis on recruiting only young men for the priesthood is partly to blame for the rapid drop in the number of priests, according to Father Francis J. Fajella, a member of the Missionaries of the Holy Apostles and director of his order's Second Career Vocation Project.

"It's a mind-set that they (church officials) can't break out of. They came into the church at an early age, so it's difficult for them to perceive being anything but young to become a priest," said Father Fajella.

The Second Career Vocation Project is a campaign aimed at recruiting men in their 40s, 50s and 60s for the priesthood and is headquartered at Holy Apostles Seminary in Cromwell, Conn.

Founded in 1956 as a college and developed into a seminary in 1978, Holy Apostles is one of three seminaries in the country that specialize in training older men for the priesthood.

In a telephone interview, Father Fajella, who was ordained at 43, said the church views men 40 or older coming into the priesthood as only a supplement to the youth-oriented vocation.

"From 1967 to 1985 the number of priests has dropped to 50 percent of what it was," he said. In an affluent society where it is difficult to recruit young men for the priesthood, older men provide an alternate source of vocations.

But, he said, seminaries are not pursuing such vocations energetically.

"By the year 2000 there will be only 23,000 priests to accommodate some 61 million Catholics," he said. "Why

are we excluding a whole sector of the population when we could draw on them?"

Father Fajella said the recruiting of young men for the priesthood has only been emphasized since the mid-1800s.

"Back before 1850 only 20 percent of the priests were young when they became priests," Father Fajella said. "Since then we've excluded what was then the norm of older men becoming priests."

Father Fajella attracted attention

when he placed a billboard advertisement at an interstate highway at Bridgeport, Conn., that encouraged older men to consider the priesthood.

After the billboard appeared, enrollment applications at Holy Apostles increased by 125 percent, according to Father Fajella.

He also said that in the future he is going to use advertising as a mass-marketing tool to put to the forefront the idea of the priesthood as a second career.

Re-education is needed to explain to people the importance of recruiting older priests, he said.

"The conventional wisdom as to why the number of young men entering the priesthood is declining is that we don't pray enough or we don't have enough devotional practices," he said. Church officials "would rather use these phrases instead of doing research. That's just lazy, and that's why re-education is important," he said.

## National Serra drive will identify people with vocation potential

NEW YORK (NC) — "I'm Waiting To Be Asked," a vocation recruitment program tried by the St. Louis chapter of Serra International, is being developed for use throughout the United States and perhaps in other countries.

Instead of focusing directly on potential recruits for the priesthood or religious orders, the program asks the total church community to suggest the names of young people ages 18-35 they believe have the needed qualities.

Those whose names are submitted receive letters telling them fellow church members have recommended them, and they are invited to meetings where they can explore the idea with priests and members of religious orders.

Serra officials reported at the organization's annual convention in New York July 1-3 that the vocations

committee of the National Conference of Catholic Bishops had approved the program for national use.

Raymond Mohrman, who directed the first use of the program in the St. Louis Archdiocese, is preparing an instruction manual that will be available this fall.

At a convention workshop, he reported that 200 parishes participated in the St. Louis program and 1,062 names were submitted. Of these, he said, 101 indicated that they were interested, and 30 of those attended an information-sharing session.

No claims for any firm vocations were made, but Serra officials stressed that the decisive choice occurs later in the process when the bishop accepts a candidate on behalf of the church.

The idea for the program is credited to Francis J. McKeon Jr. of St. Louis,

vice president for vocations in Serra International who was chosen president-elect during the New York convention.

In an interview he said that he had often reflected, "I might have been a priest, but nobody ever asked me."

The idea for the new program was born at a party when he told that to Father John Hess, a St. Louis archdiocesan priest. He said Father Hess replied that the New Testament shows the earliest Christian community taking the approach of seeking out people who could serve as leaders and asking them.

McKeon said many young people with qualities suiting them for the priesthood or religious orders would hesitate to put themselves forward and need the encouragement of having others in the church express confidence in their potential.

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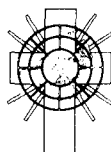
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# Women and the Church

## Committee recommends ordaining women deacons

(Related story, page 9)

MILWAUKEE (NC) — Women should be ordained to the permanent diaconate, a committee of the Milwaukee Archdiocesan Commission on Women has concluded.

In a statement the committee cited "the evidence of history" and "the needs of the church today" as among reasons to support ordination of both men and women to the diaconate.

The statement said there is historical precedent for women serving as deacons in the church and said that even though that evidence is "limited" the matter is "a justice issue over the exclusion of women."

It also said women would be logical choices to serve the poor because the poor are women more often than men, and said admitting women to the diaconate would be an opportunity to promote the formation of women in ministry.

The statement was presented in May to Archbishop Rembert G. Weakland of Milwaukee. It was later obtained by *The Catholic Herald*, newspaper of the Milwaukee archdiocese, which reported on the statement in its July 4 edition.

Franciscan Sister Diane Oman, a member of the committee, said in an interview with the *Herald* that there was no scriptural basis for the exclusion of women as deacons.

"The (diaconate) program, in itself,

is good," she said. "But by excluding women, we have lost the feminine dimension to sacraments, to prayer and to preaching, and thereby have deprived the church."

Father David Lichter, another com-

mittee member, cited evidence that women ministered as deaconesses in the Eastern tradition of the church.

The statement was forwarded by Archbishop Weakland to Bishop Joseph Imesch of Joliet, Ill., chairman

of the U.S. bishops' committee formulating the draft for a pastoral letter on women in the church and society. The final version of the pastoral on women is scheduled to be completed in 1988.

## Diocese told women get 2nd class treatment

EVANSVILLE, Ind. (NC) — In many respects women have been treated as second-class citizens in the Catholic Church, appreciated mostly for their service rather than for their leadership abilities, women of the Diocese of Evansville said in a series of hearings.

"The hurts are real, they are deep and much more widespread than I previously thought," said Bishop Francis R. Shea of Evansville, who attended the hearings.

The four hearings were held to discuss the role of women in the church in preparation for the writing of a first draft of a U.S. bishops' pastoral letter on women in the church and society.

Bishop Shea, in a letter to the diocese published in *The Message*, Evansville diocesan newspaper, said he learned "very clearly" from the hearings that discrimination against women is a concern to many, not just a few.

"For too long, women feel they have been treated as second-class citizens in society and in the church," he wrote. "They believe this denial of rights not only keeps them from

accomplishing their own legitimate personal goals, but it also deprives society and the church of the free flow of their God-given talents and gifts. Not only are they impoverished by such strictures; so are we all."

The regional hearings took place in May and June and followed meetings in parishes of the diocese. At the regional hearings a representative from each parish reported on parish responses to 10 questions recommended by the panel of U.S. bishops writing the pastoral.

Most of the women said they felt appreciated by the church and by society in their role as mothers, but many said they didn't feel appreciated by the church as women.

A report from a small rural parish noted, "We are only appreciated by doing — for serving funeral meals, as a lector, in the choir, as a teacher. We are just appreciated as doers, not as women."

"The clergy should realize they need women more than just for church cleaning and vestment cleaning," another group of women reported.

Many said that women were not in positions of power on the parish level. In many churches, they said, no women sat on parish councils or were

members of the parish finance committees.

"We have to go to the men for everything," said one parish group.

"We make the money, they decide how to spend it," said another.

Married priests "could be more responsive to women's problems," one report said, while others added that sincere desires of women to be ordained are often "belittled."

Many expressed concern that the pastoral letter on women would not serve as an impetus for change, but would only be a "pacifier."

The women's grievances are real and should be taken seriously, Bishop Shea wrote in his letter. He said that under church law some of the grievances "cannot be remedied at once, if at all."

He recommended that women be "invited" to participate in the church as eucharistic ministers, lectors and as members of parish councils and committees, especially finance committees.

On the issue of non-sexist language, which was also raised in the hearings, the bishop said, "Whenever a simple change (e.g. children of God in place of sons of God) can be made, I see no reason why it should not now be done."

## Cdl: U.S. Church loyal to Rome

PORTLAND, Ore. (RNS) — Responding to criticism that the Church in the U.S. is drifting toward a "national church" identity, Cardinal Joseph Bernardin of Chicago said the Catholic hierarchy in America is "totally loyal" to Rome.

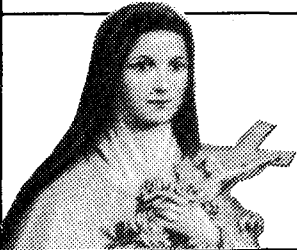
In a wide-ranging interview with the Religious News Service, the cardinal also asserted that barring women from ordination was "the will of Christ"

and a rule that "not even the pope can change."

The cardinal admitted that the Church in America is addressing some issues which cause "a certain amount of controversy." However, he was quick to add that, in terms of internal Church issues, "our hierarchy is very orthodox, very loyal to the Holy See, very middle of the road."

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## NFP programs praised

VATICAN CITY (NC) — A top Vatican official has praised U.S. Diocesan natural family planning programs as important counteractions to a "distorted" and self-centered view of sexuality in contemporary society.

In a letter to a U.S. meeting of program instructors, Archbishop Eduardo Martinez Somalo, undersecretary of state, said that sexuality today is often "seen only in terms of personal pleasure."

Archbishop Martinez said natural family planning programs lead couples to a better appreciation of sexuality by emphasizing the "mutual responsibility" at the heart of marriage.

The natural techniques in which couples are instructed rely on abstinence from sexual relations during a woman's fertile period. Unlike contraceptives, the use of these natural methods has been approved by the church for couples who have serious reasons to avoid procreation.

But those who instruct couples in natural family planning, Archbishop Martinez said, should make it clear that they are not merely teaching a method of birth control.

Natural methods, which involve better knowledge of fertility cycles, are meant to be used both "to achieve or delay pregnancy," he said. Instructors should "emphasize the positive value of the child."

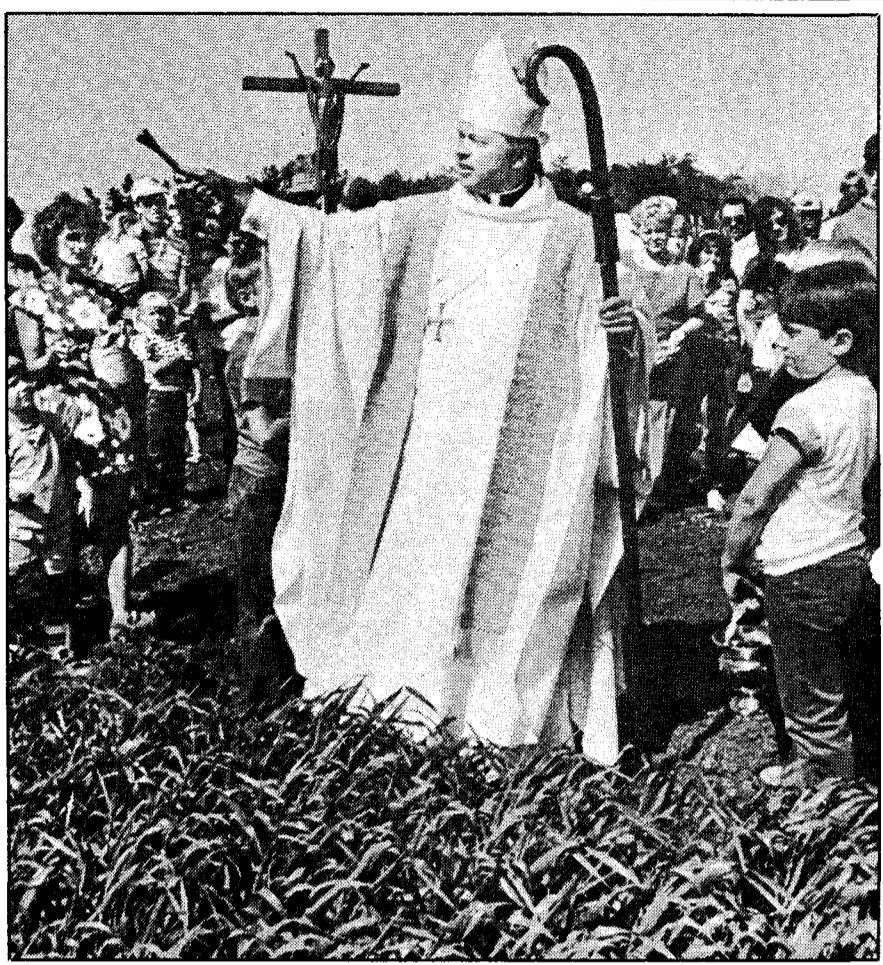
## Jewish reaction criticized

SOUTH ORANGE, N.J. (NC) — Msgr. John M. Oesterreicher, long a leading U.S. figure in Catholic-Jewish relations, has criticized some Jewish leaders for their quick public criticism of a new Vatican document. "Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis in the Voice of the Roman Catholic Church" (*The Voice*, June 28 issue).

"The shortcomings of the document do not warrant the criticisms of some rabbis," said Msgr. Oesterreicher. "Whether the complaints were 'justified or not,' he said, they should not have been taken 'to the public forum.'"

He particularly objected to a statement, quoted in *The New York Times*, by Edgar N. Bronfman, president of the World Jewish Congress. Bronfman reportedly said that Jewish communities in 70 countries "would seek clarification from the local bishops and local bishops' conferences" on the meaning of the new Vatican guidelines.

"This sounds as if bishops had to justify their teaching to the Jewish communities," said Msgr. Oesterreicher. "Such demands of accountability will not sit well with many Catholics. It may be, God forbid, a demand that kills the dialogue."



**Blessing the land**

Bishop John F. Kinney of Bismark, ND, sprinkles crops with holy water during a Town and Country Celebration. The blessing was part of a day which included a filed Mass., picnic, gospel concert and address by Archbishop Ignatius Strecker of Kansas City, KN, president of the National Conference of Catholic Bishops Rural Life Conference. (NC photo)

## U.S. bishops issue guide to 'life-sustaining' laws

WASHINGTON (NC) — The National Conference of Catholic Bishops' Committee for Pro-Life Activities has issued a two-part policy statement on legislation dealing with life-sustaining treatment of terminally ill patients.

Termed "Guidelines for Legislation on Life-Sustaining Treatment," the policy statement consists of two

sections — an introduction stating moral principles taken from the Vatican's Declaration on Euthanasia and other material, and a set of legislative guidelines for applying these principles.

Among the principles are the inviolability of innocent life in face of direct attack, rejection of discrimination against the handicapped or men-

tally incompetent, and the need for informed consent.

The legislative guidelines question "living will" laws, court rulings that cite a right of privacy in order to withdraw treatment, and other concerns.

The new policy statement supplements a short 1977 resolution by

the pro-life committee opposing certain kinds of "death with dignity" legislation.

Single copies of the statement are available by sending a stamped, self-addressed envelope to the NCCB Committee for Pro-Life Activities, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

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# Rise of sects worries bishops

VATICAN CITY (NC) — Religious ignorance, parishes that are too big and liturgies that are too formal leave some Catholics vulnerable to the appeal of sects, several bishops' conferences told the Vatican.

The bishops were responding to a February 1984 survey on the activity of sects undertaken by the Vatican Secretariat for Promoting Christian Unity.

"All conferences mentioned the aggressive proselytism of sects as a major problem," the Vatican agency said

in a bulletin summarizing the findings.

The problem of sects, it added, "is considered to be of extreme importance in many countries and as very serious by almost all of them."

More than 30 bishops' conferences answered surveys before the secretariat's Nov. 12-17, 1984, annual meeting. Now the secretariat has released early survey findings.

The survey challenged episcopal conferences to say "what is lacking" in pastoral plans that leaves Catholics

"so vulnerable to the action of sects."

Among the bishops' responses, the secretariat said, were "religious ignorance, an absence of community life and feeling, the great extension of parochial communities, and too formal liturgical practice."

The bishops also suggested that "deep and authentic inculturation" might be a solution to the problem. They further noted the need to realize the international dimension of some sects and warned of the "political and

economic connection" of many of them and "their use of psychological pressure."

The secretariat voiced concern that the work of sects, which were defined as "new religious movements" and distinguished from churches or other ecclesial bodies, can damage relations between churches.

For many episcopal conferences, the secretariat said, "the ecumenical task is made more difficult, or simply impossible, by the activity of the sects."

## FOR ITS WORKERS

# Vatican reforms working conditions

VATICAN CITY (NC) — Full-time employees at the Vatican Curia, most of whom are priests, have had their work week stretched by three hours.

They now have the same 36-hour week as other Vatican employees, and keep evening hours in their offices two days instead of one, said assistant Vatican press spokesman Msgr. Giulio Nicolini.

New regulations also ended a custom that let Curia employees take their August afternoons off when the pope was in Castelgandolfo, his summer residence.

Msgr. Nicolini said that the new rules were drawn up so that Curia and non-Curia employees would work the same number of hours.

The new rules require employees to work on Tuesday and Friday from 5 p.m. to 8 p.m. Previously, employees could choose which evening they would work. They will continue to work the normal Monday through Saturday shift from 8:30 a.m. to 1:30 p.m.

One Curia official said the 33-hour week had been established so that the clerics "would have time for pastoral work."

Curia employees also earned less than other Vatican workers, the official said. The salaries are now equal.

In other changes, members of religious orders who work at the Vatican will have their salary scale raised to equal that of diocesan priests.

Members of religious communities

working at the Vatican also for the first time are eligible for Vatican health and pension benefits.

However, priests and religious continue to receive lower salaries than lay workers.

All Vatican employees will continue to receive 30 days of annual vacation plus 17 paid holidays.

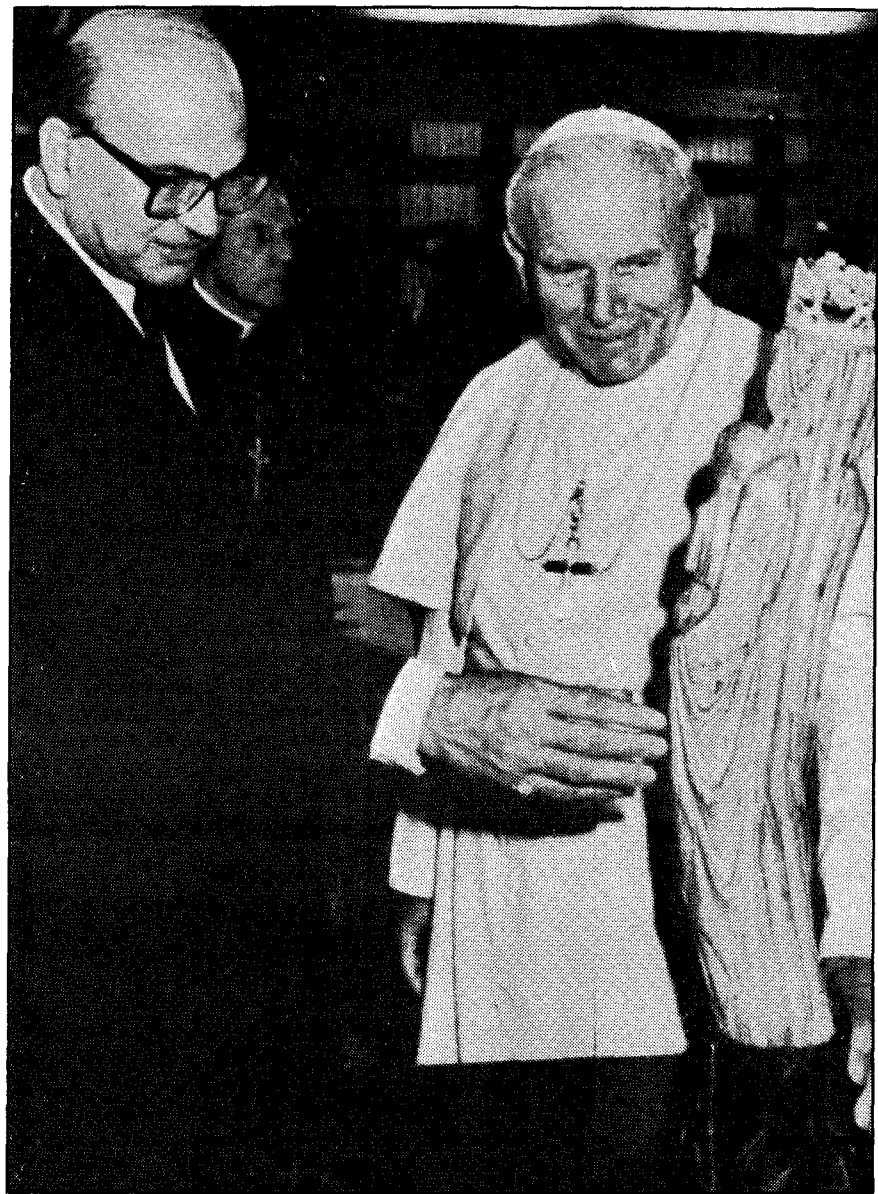
The change in Curia working conditions comes a little more than two months after the Vatican announced it would implement a package of wage reforms which raised the pay of lay employees over a range of 4 percent to 25 percent on a 10-level scale.

The decision, which followed long negotiations and strike threats, was criticized by several Curia clerics who asked not to be identified and by Mariano Cerullo, head of the 1,700-member Association of Vatican Lay Employees, which had negotiated for higher wages and other reforms.

The Vatican decision, Cerullo said, was "unilateral" and was taken without workers' approval.

Bishop Jan Schotte, secretary of the Vatican Justice and Peace Commission and head of the group that negotiated with the lay employees, said in April that the workers' group had been "involved in drafting proposals" but did not have the right to approve the package.

"We're not a multinational company," Bishop Schotte said. "It's the Holy Father who makes the decision."



**GIFT OF STATE** — Pope John Paul presents Italian Minister Bettino Craxi a fourth century ivory statue of the Madonna and Child following exchange of the recently signed Vatican-Italy concordat. The new treaty reduces some church privileges but declares that church and state are independent and sovereign. (NC photo).

# Anglican Church to ordain women deacons

By Robert Nowell

LONDON (NC) — The General Synod of the Church of England has approved a measure allowing women to be ordained as deacons, classifying them as clergy instead of laity.

At the July 2-5 meeting, the Anglican representatives also showed a split over issues such as experiments on human embryos and "in vitro" fertilization and heard a call for unity from their leader, Archbishop Robert Runcie of Canterbury, England.

The measure allowing women to be ordained deacons was passed despite a minority which expressed fear it would lead to ordination of women priests. The measure must be approved by the British Parliament before becoming law.

The Church of England has had deaconesses since 1862, but they are classified as laity, although they often are ordained to the diaconate with the same liturgical rite used for men. Under the new measure, the only difference will be that women will remain deacons, while, after a year's ministry, men will be ordained to the priesthood.

The Church of England's synod includes bishops, clergy and laity. After elections this fall, a new synod will consider legislation to allow women to be ordained priests.

At the July meeting, the synod discussed a 1984 report by a 16-member government panel which had investigated questions raised by "in vitro" embryo research. The synod narrowly defeated a proposal which would have rejected experiments on human embryos, declared surrogate motherhood unacceptable and rejected artificial insemination as "wrong in principle and contrary to Christian standards."

Instead, the synod asked church members to study, debate and respond to a June report which explored questions raised by the government panel's study.

The synod also called for moral theologians, social workers and lawyers to be represented on a proposed national licensing authority which would regulate research and control infertility services.

John Selwyn Gummer, a synod member and member of Parliament,

said Anglicans should look at the question of artificial fertility techniques from the point of view of the child, not the childless couple.

"Who are these children, and who will they see themselves to be?" he asked.

He said childlessness has been accentuated by the inability of couples to adopt, which he said was due largely to abortions. He urged synod members to show more concern over the abortion issue.

"No delegation of bishops have ever banged on the door of No. 10 (the prime minister's residence) demand-

ing even a limited change in our present abortion law," he told synod members.

Archbishop Runcie, addressing the closing session of the synod July 5, called on Anglicans to listen to each other, especially on such controversial issues as ordination of women, genetic experiments and remarriage of divorced church members.

"We want to do justice to the teaching office of the bishops and to the critical discernment of the faithful," he said. "Both are gifts of the Spirit."

## \$30 million for Ethiopia

NEW YORK — Catholic Relief Services announced the allocation of \$30 million to support new and ongoing programs in Ethiopia over the course of 27 months, dating from October 1984.

Altogether, seven projects have been approved. They are divided into two broad categories of action. The first addresses ongoing emergency needs, including the logistics and operation of feeding programs and the purchase, transport and distribution of such items as blankets, tents and clothing. The second category of activities is designed to meet short-term developmental needs in four areas of concentration: Agricultural Production, Water and Sanitation, Health and Medical Services and Income-Generating activities.



# Pope honors Slavic saints

VATICAN CITY (NC) — Sts. Cyril and Methodius, Greek brothers who brought Christianity to the Slavs, knew the value of adapting religion to culture, said Pope John Paul II in the

fourth encyclical of his pontificate. The pope, the first Slav to head the Catholic Church, praised the saints for developing a Slavic alphabet and for translating the liturgy into the Slavic language.

The ninth-century missionaries had an "up-to-date vision of the catholicity of the church" because they saw that truths could be expressed in many different languages and cultures, the pope said.

The 51-page encyclical, "Slavorum Apostoli" (Apostles of the Slavs), was dated June 2 and released by the Vatican July 2. The feast of Sts. Cyril and Methodius is July 7. It marks the 11th centenary of the evangelization of the Slavs by the saints.

"The work of evangelization which they carried out — as pioneers in territory inhabited by Slav peoples — contains both a model of what today is called 'inculturation' — the incarnation of the Gospel in native cultures — and also the introduction of these cultures into the life of the church," Pope John Paul said.

Slavs are the largest ethnic group in

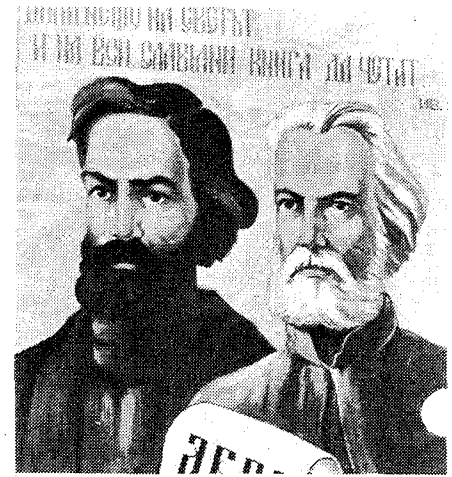
Europe. Most live in Communist-ruled Eastern European countries. In his encyclical, the Polish-born pope did not mention the political situation in Eastern Europe nor reiterate the many papal calls for religious freedom in Communist-ruled lands.

He offered a prayer to God, however, that Slavs be allowed to publicly express their faith and that their religious beliefs "never be considered by anyone to be contrary to the good of their earthly homeland."

Vatican officials knowledgeable about Eastern European affairs said the encyclical is a historical document which emphasizes the religious and cultural significance of the saints. It was not meant to discuss contemporary church-state relations, they said.

The pope also praised the brothers for introducing the Slavic language into the liturgy and for steadfastly defending its use in the face of powerful opposition from church and political leaders.

"Exemplary too was their determination to assimilate and identify



Sts. Cyril and Methodius.

themselves with the needs and expectations of the Slav peoples," he said.

"They took as their own the difficulties and problems inevitable for peoples who were defending their own identity against the military and cultural pressure of the new Romano-Germanic empire, and who were attempting to resist forms of life which they felt to be foreign," the pope said.

## Anglicans worry over conversions

LONDON (RNS) — Disillusioned members of the Church of England are seeking admission to the Roman Catholic Church at such a rate that a senior Anglican bishop has appealed to them to "stand fast and do not be moved."

The appeal came from the Bishop of Chichester, Dr. Eric Kemp, in an "emergency presidential address" to the general council of the Church Union, the main Anglo-Catholic society here. (The name applies to "high church" Anglicans, not Roman Catholics.)

Bishop Kemp's message to the Catholic movement in the Church of England was: "Stand fast and do not be frightened; do not panic."

He said that a century and a half ago, "our fathers went through all of this... when it seemed that almost all the leaders of the church, episcopal and academic, repudiated all that they stood for, and that their position in the Church of England was becoming all but untenable."

The present conversion crisis has been triggered in part by last November's decision of the General Synod of the Church of England to move ahead on the ordination of women. Legislation is now being prepared to open the priesthood to them for the first time in the history of the Mother Church of the Anglican Communion.

In addition, theological statements by the controversial Bishop of Durham, Dr. David Jenkins, and doubt over authority in the church also have contributed to the shift of Anglicans to the Roman Catholic Church, although statistically the shift is hard to pin down.

## 'Third secret' of Fatima reportedly revealed (again)

ROME (NC) — The Vatican continues to deny all the stories, but the so-called "third secret" of Fatima still makes good copy for tabloids around the world.

Last month, journalist Domenico Del Rio reported that, 10 years ago, followers of Capuchin stigmatic Padre Pio circulated what they said was the third secret of Fatima.

Now his story, to which the Vatican has no comment, apparently has been picked up by the *National Enquirer*.

In an article in the Italian daily *La Repubblica*, Del Rio quoted what the group said was the third secret.

Basically, it warns of "a great plague (that) will befall mankind in the second half of the 20th century," of an arms race which will result in a "huge war" where millions will die and "whoever remains alive will envy the dead," and a time when Satan and his followers will "rule the world."

"God will punish man more thoroughly than with the Flood," the secret reportedly says, but it is not clear whether God's punishment will be that "huge war" or something else.

Del Rio asked in his article, "Is this the content of the third secret of the madonna of Fatima?" but did not answer the question.

His article also didn't mention whether the followers of Padre Pio offered any proof that would validate their claim.

Del Rio's story appeared June 4, and in the July 9 edition of the *National Enquirer*, he was cited as the person who obtained the information from the Padre Pio group.

The *Enquirer* said, "Although Vatican spokesmen refuse to confirm that the text is the third prophecy, Vatican followers believe it is — because in 1980 Pope John Paul II hinted at its contents and even used some of the same language it contains!"

The Vatican has not commented on either of the two recent articles, and Del Rio reported that Rome had denied the 1980 story at the time.

The third secret was brought back into the news by Mehmet Ali Agca, convicted papal assailant, in his conspiracy trial. He said that the shooting of the pope was tied to the secret and he urged the Vatican to reveal it.

In 1917 the Blessed Mother appeared to three children in Fatima, Portugal. The only one of the three still living is a 78-year-old Carmelite nun, Sister Lucy dos Santos. She wrote a three-part account of the apparitions, the last of which was unpublished.

Cardinal Joseph Ratzinger, head of the Doctrinal Congregation, said he saw the secret and said that it was not being held back because "the popes wanted to hide something horrible," but because it could be subjected to "sensationalistic usage."

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## Blacks bishops' first pastoral 'proclaimed' here

By Ana Rodriguez-Soto  
Voice News Editor

"What We Have Seen and Heard" is the title of a landmark document released last year by the nation's 10 black bishops. But very few Catholics have either seen or heard of it.

To dispel that ignorance, Catholic Community Services recently organiz-

and Heard" urges black Catholics to take their place as "adults" within the U.S. Church, sharing their cultural gifts with the community at large and putting aside resentments over the injustices of the past.

But the pastoral also states that racism within the Church, institutional and personal, remains an obstacle to the primary task of evangelizing both blacks and whites.

The letter is the first ever released jointly by the nation's black Catholic bishops, and a sign of black Catholics' increasing prominence in the U.S. Church.

Never before have there been 10 black bishops in the United States. Indeed, in 1933, there were only 10 black priests in the entire country, even though small but staunch communities of black Catholics had flourished in Baltimore, New Orleans and Charleston, SC, for at least 100 years.

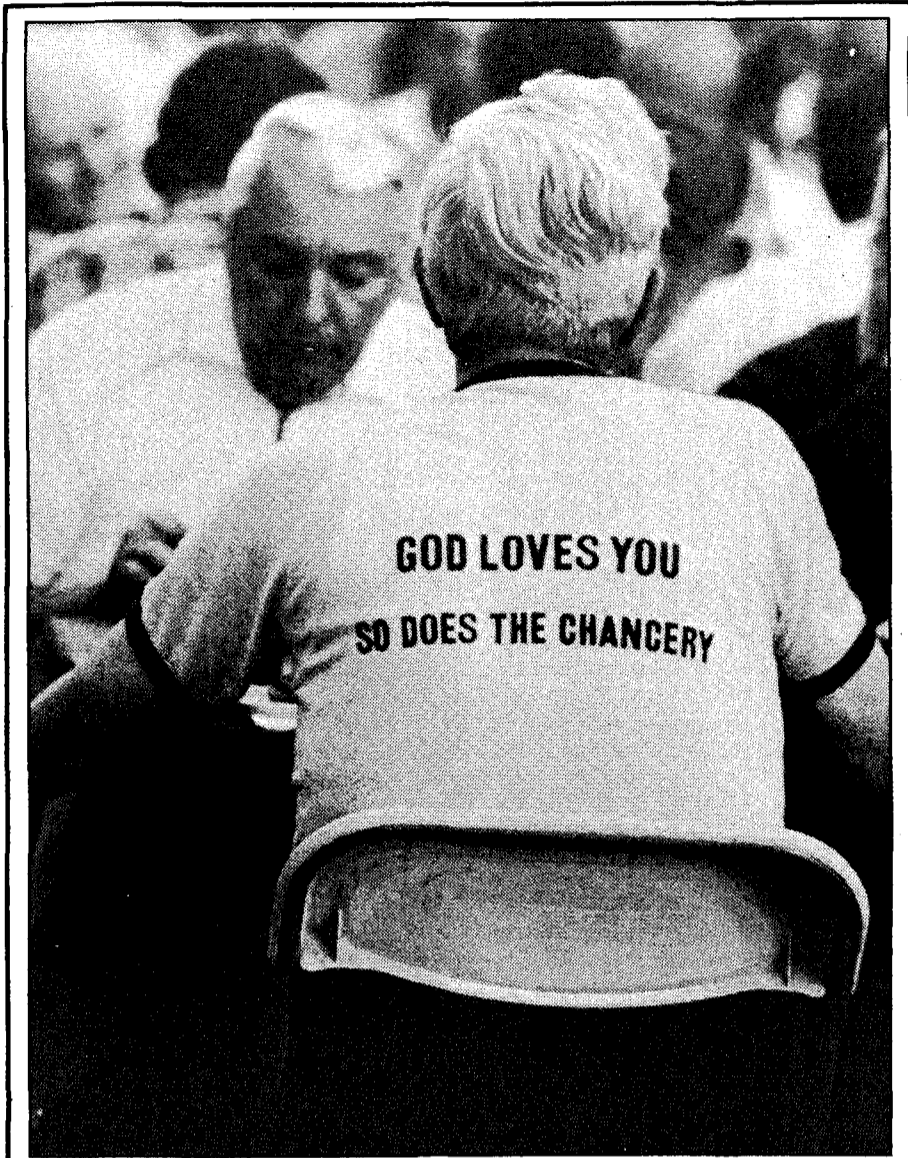
Black Catholics' lack of representation among U.S. clergy and religious was partly a result of the American Church's tremendous preoccupation with immigrants during the 19th and early 20th century. Discrimination, however, subtle and otherwise, also played a role.

Although the universal Catholic Church never has had a policy of racial segregation, American Catholicism allowed the laws and traditions of the society to prevail within its churches.

As recently as the 1950s, in many parts of the South, including Florida, blacks had to sit in the back pews during Mass and wait their turn after whites to receive Communion and other sacraments.

Seminaries and convents also discouraged black men and women from becoming priests and religious. It wasn't until the late 1800s and early 1900s, when orders such as the Josephites and the Oblate Sisters of Providence were founded specifically to serve the black community, that the American Church began adding native black Americans to its ranks.

Today, black Catholics make up 2 percent of the Catholic population in the U.S. and 4 percent of the total black population. There are 300 black priests, 700 black sisters and 200 black



### Back-up message

Archbishop Edward McCarthy wore a T-shirt with a special message to a picnic lunch for the U.S. bishops during their recent meeting in Collegeville, MN. (NC photo)

### Copies available

Copies of the pastoral letter, "What We Have Seen and Heard," can be obtained by writing to: St. Anthony Messenger Press, 1615 Republic Street, Cincinnati, OH, 45210. Cost is \$1.95 each for 1 to 49 copies; \$1.66 each for 50 to 99 copies; and \$1.27 each for 100 or more copies.

Catholic Community Services' Office of Social Advocacy has a few copies of the letter available. Call Sr. Mary Anthony Hodson at 754-2444.

A 40-page study guide to accompany the pastoral letter also can be obtained by writing to the Josephite Pastoral Center, 1200 Varnum St., NE, Washington, D.C. 20017. Cost is \$4 per guide.

ed a discussion of the bishops' letter and invited the participation not only of Catholics, both black and white, but of civic leaders and representatives of other religious denominations as well.

Organizers hope the session will lead to increased interest and awareness locally of the bishops' letter, and perhaps to the formation of small study groups throughout the Archdiocese. Plans also are being made to invite one of the black bishops who wrote the letter to visit Miami in the near future.

"It was good news to be shared throughout the community," explained Sr. Mary Anthony Hodson of CCS' Office of Social Advocacy. "(The letter's) historical value is significant. It merited a public proclamation."

Centered on the theme of evangelization, "What We Have Seen

brothers.

In South Florida, the increase in the number of black Catholics has been dramatic. Ten years ago, the Archdiocese of Miami was ranked 28th among dioceses in the number of black Catholics, with 5,828 reported. In 1984, Miami was ranked fifth in the nation, with 70,000 black Catholics, according to statistics compiled by the Josephite Pastoral Center in Washington, D.C.

"My guess is that as many as two out of five blacks on the streets of Miami are Catholic today," said Msgr. Bryan Walsh, executive director of the Ministry of Christian Service of the Archdiocese.

Considered an expert on matters of refugees and long active in civil rights issues, Msgr. Walsh was the principal speaker at the CCS-sponsored session on the black bishops' pastoral. He was accompanied by Archbishop Edward A. McCarthy.

In a subsequent interview with *The*

*Voice*, Msgr. Walsh said the increase in the number of black Catholics here is due largely to the ever-rising tide of immigrants from Haiti and the West Indies who have settled in South Florida, the majority of whom are Catholics.

He described this trend as "revolutionary" and the bishops' pastoral as "a challenge" to all Catholics, regardless of race.

"The pastoral is a celebration of black Catholicism and the challenge to people to be fully Catholic and fully American," he said.

"You can't be a good Catholic if you're a racist," said Msgr. Walsh. "You can't be a good evangelizer if you're a racist. Just as we, as a nation, cannot fulfill our destiny unless we deal with racism, we, as Catholics, cannot fulfill our destiny unless we deal with racism in the Church..."

"We're improving," Msgr. Walsh said, "but we still have a long way to go."

## Religion called key to fighting crime

By Prent Browning  
Voice Staff Writer

Bells were ringing in churches throughout Miami Saturday June 29, but it was not to celebrate the release of the hostages of TWA flight 847.

The bells were commemorating instead a special religious heritage anti-crime Sabbath sponsored by the Greater Miami Religious Leaders Coalition and the Miami Citizens Against Crime.

Rabbis, Protestant ministers, and priests in Dade County participated in the special observance, devoting homilies and prayer services to the subject of crime.

As the bells pealed at St. Mary's Cathedral Saturday Archbishop Edward McCarthy read a statement to

the press concerning the Sabbath weekend.

Archbishop McCarthy is chairman of the Religious Leaders Coalition and the Religious Heritage Committee of Miami Citizens Against Crime.

"In these crisis days of rising crime rates, of drug addiction, deterioration of family life, increasing suicides, we need to renew our commitment to religion not only as the source of personal peace of heart, but also as the inspiration and moral guide of human relations," the Archbishop said.

"We need to honor the separation of church and state, but not the separation of religion from life," he said.

Rev. Charles Eastman, director of the United Protestant Appeal and a minister of the United Church of

Christ, was also at St. Mary's commenting about the moral dimensions of crime.

Rev. Eastman said that the "extreme degree of materialism" found in our culture gives rise to a "certain arrogance that human endeavors are the end of mankind."

He said that in his homily that weekend he pointed out the lesson of Job that we should be "ever mindful that God is the creator."

Rev. Eastman said that in his work he sees a direct correlation between poverty and crime.

Even though some of the crime statistics have gone down recently there are still endemic social problems that have to be dealt with.

As head of the United Protestant

Appeal, he said, "despite the fact that expenditures for human services are in the \$4 billion range, it isn't doing the job."

"I see a number of hard core unemployed youth standing around. In fact some may be unemployable, who are simply not able to compete in the job market."

When his own wife was held at gunpoint during the 1980 riots they decided early, he said, not to live in fear.

"It was time to redouble our efforts to alleviate the causes that perpetuate crime."

What is needed, he said, is a "joint community effort that gets away from them and us" and moves toward developing a community working together to solve its problems.



# Organ donations are pro-life acts

(Continued from page 1) with death."

It is often even harder, he says, for the relative to understand that concept because the patient is on a respirator that keeps basic bodily processes functioning in order to preserve donatable organs.

Essentially, people have always died of brain death since when the heart stops the brain dies.

"But now, when the brain dies, we keep the heart beating artificially. It's the same as if your head was cut off, but we keep your body alive; but you're still dead."

Trachy emphasizes that brain death is not a "coma situation," but is the complete cessation of brain function including the brain stem.

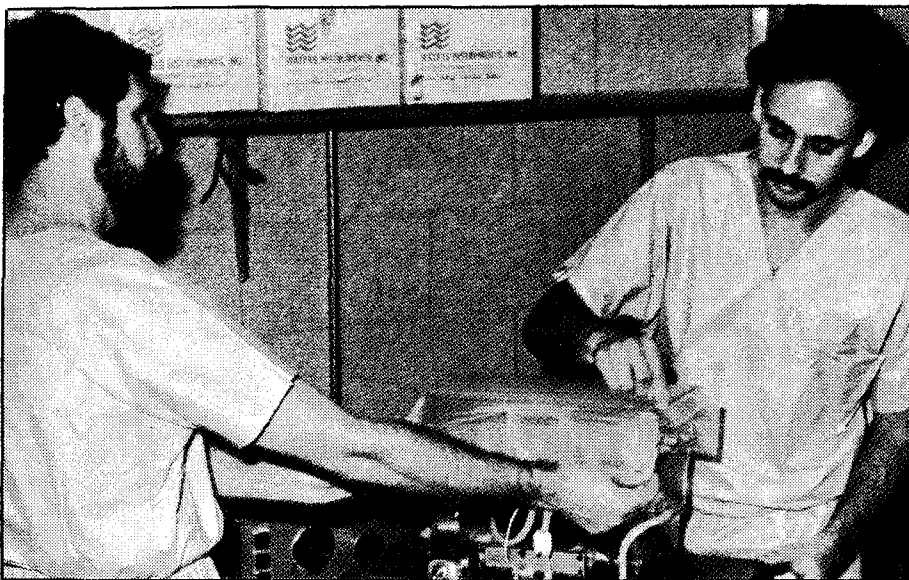
"That's important because life means spontaneous respiration by the patient and is a coma situation like Karen Ann Quinlan.

"If you took people who are declared brain dead off the respirators, their hearts and breathing would stop, but their organs would be damaged forever."

Understanding the science is often essential to understanding the moral implications of medical dilemmas, as the staff of the Pope John Medical and Moral Research Center in St. Louis, Missouri is well aware.

The research center consults with priests and laity on delicate medical situations, clarifying the church's position on moral issues such as euthanasia and care for the dying.

As long as the brain stem is alive, says Fr. Edward Bayer of the center, then to be safe it must be presumed that "the patient is a person" although the stem is believed to control only automatic physical functions



Medical technicians at Jackson Memorial Hospital check on a machine that preserves donated kidneys before they are transplanted.

such as breathing.

However, he adds, "when the brain is dead, totally dead, we are no longer dealing with *somebody* we are dealing with *a body*."

The brain is "the instrument which enables us to do that which is specifically human," he says.

"You can keep the organs going (after brain death) but that means that you aren't doing anything radically different than if you removed the organ and froze it."

Because brain death must be thoroughly tested and confidently diagnosed and because other conditions have to apply there is always a chronic shortage of kidneys and other donatable organs. Currently, there are approximately 100 people on the UM transplant center kidney waiting list.

In the case of kidney transplants,

for instance, patients who die in route to the hospital are ruled out since kidney damage occurs shortly after cardiac arrest.

The best candidates are patients who die in the hospital of severe head injuries, often automobile and motorcycle accident victims, suicides and drowning victims.

Then the patient must be pronounced dead, his medical history assessed, permission from the medical examiner and family obtained, and the transplant team mobilized. Meanwhile the body's blood pressure must be maintained by putting it on a ventilator and giving it drugs to keep the heart beating.

Because of all these special conditions that must be met, it is estimated that only 1 in every 200 deaths make good donor candidates and of this group the patient's family will deny a

transplant approximately half the time.

That is one reason why educating people on the methods and importance of organ transplants is a high priority at the center. Trachy, who was recently involved in publicizing in local media the case of little Trine Engebretsen and her need for a liver, is almost evangelistic on the subject of transplants — and with good reason.

Trachy became involved with the transplant team following a kidney transplant he received himself 12 years ago while attending his last year of college in Minneapolis.

"Being an organ recipient myself," he says, "has helped me educate other people about it. I get to be a combination of Billy Graham and Leo Buscaglia when I talk. It's very emotional and intense."

He is also armed with a copy of a congratulatory letter from Pope John Paul I expressing greetings to members of an international congress of the Organ Transplant Society in 1978.

"The whole problem," the letter reads in part, "is to act with respect for the person and for one's neighbors, whether it is a question of donors or organs or beneficiaries, and never transform man into an object of experiment."

Indeed, the issue of organ transplants could ultimately be expressed as a respect life issue: respect for the life of a person unknown and unseen at the moment when one is most concerned about one's own flesh and blood.

Says Trachy: "It is the ultimate commitment — in every religion — to give of yourself to save a life. There is no controversy involved."

## A mother's most difficult decision

By Prent Browning  
Voice Staff Writer

Even though she knew what she had to do it was one of the most difficult decisions in her life.

Nancy Couch, an active lay minister with the Diocese of Palm Beach working extensively with farmworkers and refugees, was giving a talk at her parish of St. Ignatius Loyola when she heard the news.

As she describes it: "I was giving a talk about how all ministries flow out of an understanding of our differences and what it is to give our life to other people. I had just finished my talk when my son came in and told me that I should call the hospital."

Then she learned the terrible truth — her daughter Karen, just weeks away from her 17th birthday, had been involved in a serious automobile accident on her way to a rock concert and was hovering between life and death at a Plantation hospital.

The doctors struggled, but the extent of her injuries, the result of receiving a broadside impact from a truck, were too severe. Her daughter was put on a respirator to keep the vital organs functioning and just 36 hours after the accident she was pronounced dead.

At that point Couch was faced with a question that, as a registered nurse, she herself had asked many times in the past: Will you sign a consent form to donate your daughter's organs?

Because she was young and her organs therefore in peak condition, the doctors asked not only for her daughter's kidneys and eyes but also for her lungs, pancreas, and heart.

"She's 16, she's young, she has a

whole life ahead of her," Couch remembers thinking. "Emotionally, I wasn't prepared to say 'this is it.' But on the other hand I'm a registered nurse so you're operating on two levels, one is intellectual and the other is emotional. At that point they are not in synch, they're not together."

Ironically, she found that it was much easier for her to consent to her

anything beyond that — but then she wouldn't want to live like that."

The fact that the doctors asked for so many of the most vital organs, in her emotional state, upset her even more.

"They asked for all those things that were working, that were maintaining whatever little bit of life that she had, those are the things they

up for you."

Even though she knew before the accident how she felt about the need for organ transplants and what the right thing to do was in such a circumstance it was difficult to overcome her emotions and make the decision.

But when the doctors returned 45 minutes later she was composed enough to sign the consent forms.

Now she has a complete appreciation for the difficulty of the decision that she once asked others to make, a decision that she believes no one should be pressured into making.

"I never realized how hard, what a difficult thing it is. You are not adjusted to the fact that your daughter is terminally ill before you are faced with the question."

Now she receives letters about the successful transplants of her daughter's organs in young men in Miami and Atlanta.

At first the letters notifying her of the transplants upset her. "I was resentful that they were living and she wasn't."

Still working through her grief, she wasn't for a while too curious about the details of the transplants, although she's able to foresee a time when she might want to know more.

One thing Couch is sure of is how meaningful it was for people from the parish to sit and talk to her during that time of crisis. She also is very appreciative of the parish priests who were with her at the hospital.

"If it wasn't for the tremendous support in the parish community," she says, "It would have been much worse."

*'They asked for all those things... that were maintaining whatever little bit of life she had... And I was angry.'*

— Nancy Couch



daughter being taken off the respirator than it was for her to see her organs donated.

It was also ironic that having worked at one time for a neurological institute, she knew even more than the average nurse about how hopeless her daughter's case was.

"Intellectually I knew that I was looking at a girl who was not going to live and if she lived she was going to be another Karen Ann Quinlan. She was going to be on a respirator, a vegetable, forever. I really couldn't see

asked for. And I was angry. So when the doctor asked me for those things I said I can't talk about it right now. So I said come back in 20 minutes."

In the ensuing moments she fell back heavily on Christian teaching and moral theology courses she had taken, she said, courses which often dealt with such moral questions.

Phrases from her faith kept going through her mind such as "I came so that you may have life," "Christ gave his life so that others may live," and "this is my body which will be given



## Pornography

### Supreme Court is 'on the side of angels' lately

By Cindy Liebhart

WASHINGTON (NC) — Two separate Supreme Court rulings in June "show the Supreme Court is on the side of the angels for the most part" where obscenity issues are concerned, according to Paul L. McGeady, director of the National Obscenity Law Center in New York, operated by Morality in Media.

The two decisions — one expanding police authority to crack down on so-called "adult" bookstores and the other saying that a federal appeals court had gone too far in striking down entirely a state "moral nuisance" law — indicate "we're going to get a proper decision" when a case reaches the high court, said McGeady.

But while the cases are linked by a common thread — the enforcement of obscenity laws — the legal issues addressed by the court are quite different. One involves a Fourth Amendment question, the other the First Amendment. One case expands police power, the other clarifies the definition of obscenity.

In 1973, the high court put forth a three-pronged test for obscenity. Something is considered obscene if it appeals to the prurient interest, depicts a patently offensive sexual act specifically defined in state statutes, and lacks serious literary, artistic, political or scientific value.

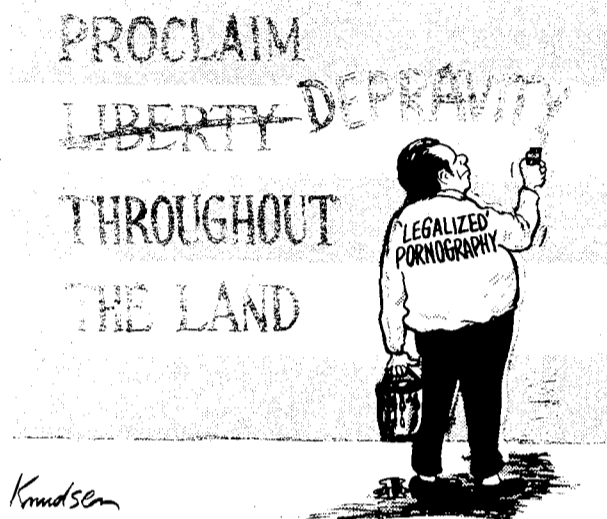
In the first case decided in June, the Supreme Court ruled that police do not need a warrant to purchase allegedly obscene books or magazines to use as evidence against the seller.

The 7-to-2 decision reversed a Maryland appeals court ruling and reinstated the 1981 conviction and \$500 fine of a Maryland adult bookstore employee for distributing obscene material.

The appeals court had ruled that the employee's right to freedom of expression was violated when he was arrested after selling two sexually explicit magazines to an undercover police officer.

The Maryland court also held that the officer's purchase of the magazines amounted to a "seizure," and the officer should first have obtained a court warrant.

But Justice Sandra Day O'Connor, writing for the Supreme Court majority, said the officer's purchase of the magazines was not an illegal seizure, something prohibited by the Fourth Amendment,



which protects citizens against unreasonable searches and seizures.

"The use of undercover officers is essential to the enforcement of vice laws," Justice O'Connor said. "An undercover officer does not violate the Fourth Amendment merely by accepting an offer to do business that is freely made to the public."

McGeady praised the decision, saying it will facilitate obscenity prosecutions.

A key point in the decision, according to McGeady, is that the court did not strike down the use of the purchased material for evidence, thus implying that the police are capable of determining "probable cause" of what is obscene.

"The Supreme Court has blessed the 'buy-bust' procedure," McGeady said. In effect, the court is saying "if you get that evidence by purchase, we'll let the court decide whether it is obscene."

McGeady added that in the past, there "has been some feeling that a police officer is not smart enough to recognize pornography when he sees it." With some training in obscenity law, a police officer can determine "probable cause" that a book or magazine is obscene.

In the second case, the Supreme Court ruled that a state's anti-obscenity law cannot ban material simply because it incites lust.

But in its 6-to-2 decision, the court said that the 9th U.S. Circuit Court of Appeals had gone too far in striking down an entire Washington state law that called places where obscene material can be viewed or is for sale a "moral nuisance."

The Washington law defined obscene matter as that which, taken as a whole, "appeals to the prurient interest." It defined prurient interest as "that which incites lasciviousness or lust."

In his majority opinion, Justice Byron R. White said, "Unless there are countervailing considerations, the Washington law should have been invalidated only insofar as the word 'lust' is to be understood."

White said the appeals court did not believe that earlier Supreme Court decisions "had intended to characterize as obscene material that provoked only normal, healthy sexual desires. We do not differ with that view."

"We're glad to see the Washington statute upheld," McGeady said.

But, he added, the distinction in interpretation of the word "lust" was really unnecessary.

In a friend-of-the-court brief filed in support of the Washington state law, Morality in Media had defended the use of the word lust as a "constitutional approach to defining the concept of 'prurient.'" The brief added that a large body of case law uses the word "lust" in describing prurient interest and that the meaning of "lust" had not changed.

Basically, the Supreme Court sent the case back to the federal appeals court to decide in light of the correct interpretation of the word "lust," McGeady said.

## 'Spiritual technology' and religious ethics

By Lani L. J. Olson  
Religious News Service

Each day, millions of ordinary Americans slip into a state of altered consciousness.

"Watch people on the subway, or waiting for a bus," says Robert Evans, a doctoral candidate in religion and society at Harvard University. "Their eyes are unfocused; their minds have gone into a reverie. Watch people in an elevator; they go into mini-trances. How many times have you gotten out on the wrong floor? And where does your mind go when you're on a car trip? Into a trance."

Millions more will artificially induce a different state of mind. Evans, who is also a drug counselor, notes that alcohol, drugs, and the 500 cups of coffee per capita that Americans drink each year all create "chemically-induced variants in our normal waking consciousness."

"Now, in the old days, altered states were the whole show for religious leaders," says Evans. "Nowadays in divinity school, we get very little technique for leading a congregation of people to deeper and more prayerful states... we get only an articulated religion."

But techniques of achieving altered consciousness have resurfaced, and a glance at the glossy catalogues aimed at the young professional market will show where.

The steps to deep meditation practiced in the Christian world by third-century desert monks now appear on audio cassettes which combine music, nature sounds and narration by a medical doctor to guide insomniacs into relaxation and sleep.

Healing the lame and crippled by laying hands on them is a technique of spiritual healing practiced since Jesus' day. Today's consumers can buy the biofeedback devices used in hospital muscle-rehabilitation programs to monitor their bodies' signals, relaxing their limbs, and thus, avoiding or healing stress-related diseases.

Medical research has also borne out some traditional religious advice about health and state of mind. The 16th century reformer Martin Luther counseled followers to look fear and the devil in

the face and laugh at them. Duke University Medical Center researchers have recently shown that lighthearted people are less prone to heart attacks than their cynical colleagues. Mistrustful people produce more of the "fight or flight" hormones which doctors believe accelerate hardening of the arteries.

"The language of internal awareness has entered all sorts of places these days," says Mr. Evans. "Look at the marathon. People describe it in spiritual terms: disciplining the will, enlarging the self by pushing the limits of the body; going beyond perceived limits into more resourceful physical states."

"The hottest area in sports today is sports psychology. They've discovered that the greatest gains... are to be made in mental training — the 'mental edge' is what everyone's interested in."

Athletes who visualize a perfect performance, imagining each step of it in their minds, have done better than those who only practice it physically, Mr. Evans said.

A new psychological technology called neurolinguistic programming is behind seminars on firewalking led by Anthony Robbins, of Robbins Research Institute in Los Angeles. For \$125 each, Mrs. Robbins teaches participants to "integrate their physiologies" and learn techniques of "personal transformation" that will culminate in the barefoot firewalk once known only to Tibetan Buddhists and Eastern Orthodox monks.

But the 10,000 people nationwide who've attended his classes did not come "to learn a good trick for family barbecues," says the 24-year-old Mr. Robbins. "Firewalking is a metaphor for breaking through fear... This is a seminar on how to work on limitations, and break through the barriers that constrain us."

The evening's confrontation with fear begins with group dynamics that look familiar to churchgoers. At a recent session in the Sheraton Hotel in Andover, Mass., rows of charis faced a raised platform from which Mr. Robbins spoke. He praised the faithful for showing up — there is a 40 percent

no-show rate, despite a \$50 non-refundable deposit.

Music is important to group mood and attitude: themes from "Rocky" and "Star Wars" were piped in to set an upbeat tone. The assembled joined in singing and hand-clapping. Chanting "Yes! Yes!" they were led to the hotel parking lot to watch the fire being lit.

There was a form of confession. Each participant had to admit a worst fear to four strangers.

The sermon was a blend of pep-talk, story, and lecture by Mr. Robbins. "Belief is the key to success," declared the dynamic six-foot, six-inch leader, who used his own story of becoming a near-millionaire to illustrate.

Mr. Robbins said that by being told to, the mind "creates the biochemistry that will protect your body." To demonstrate, he stood with feet apart, shifted his body gravity to center, breathed out deeply, looked beyond his goal, and broke through an inch-thick plank with his bare hand. He does not wear any color of karate belt — his technique is physiological.

The same physiology was then applied to the coals. The participants, all of whom had signed disclaimers of Mr. Robbins's liability for any injury, marched to the parking lot, centered their bodies, and walked the fire.

Mr. Evans, the Harvard student, helps produce the neurolinguistic programming seminars by Robbins Research Institute. While interest in spiritual technology is booming, he says, he is uneasy that religious ethics are not in partnership with it.

"There is a danger here," Mr. Evans says. "You're talking about deep, deep communications made possible by the power of the unconscious. People do have the power to hurt each other."

"But some of this technology has been available to the 'nasty guys' for a long time. Pickpockets, for example, use distraction and focus people on specific things to create a perceived reality — basic hypnotic techniques."



# Editorial Page

## Colonial Catholics also wanted justice

By Dick Dowd  
Long Island Catholic

The letter was sent by Catholics of the 13 original states to their first President: George Washington, Esq.

The writers were a feisty bunch. They had fought in the Revolution for freedom from English tyranny and were proud of both their new country and their old religion.

Echoing the trust in God found in the Declaration of Independence, they wrote this model of a political letter to their newly elected President.

They congratulated his faith:

"You encourage respect for religion," they said, "and inculcate, by words and actions, that principle, on which the welfare of nations so much depends, that a superintending providence governs the events of the world and watches over the conduct of men."

They congratulated his works:

"By example, as well as by vigilance, you extend the influence of laws on the manners of our fellow-citizens."

They congratulated his programs:

"Under your administration, America is animated with zeal for the attainment and encouragement of useful literature. She improves her agriculture; extends her commerce; and acquires with foreign nations a dignity unknown to her before."

### Voice Editorial

And then, good citizens as they were, they gave him the bottom line:

"While our country preserves her freedom and independence, we shall have a well founded title to claim from her justice, the equal rights of citizenship, as the price of our blood spilt under your eyes, and of our common exertions for her defense, under your auspicious conduct — rights rendered more dear to us by the remembrance of former hardships."

The struggle for religious freedom for Catholics in their new country was by no means over. In a closing sentence politely and positively stating the gritty issue they said:

"When we pray for the preservation of them (their rights of citizenship), where they have been granted — *and expect the full extension of them from the justice of those states which still restrict them* — when we solicit the protection of Heaven over our common country, we neither omit, nor can omit recommending your preservation to the singular care of Divine Providence."

Catholics in many states were still treated as second class citizens.

"Legal disabilities" says historian Fr. John Tracy Ellis "lasted well into the 19th Century."

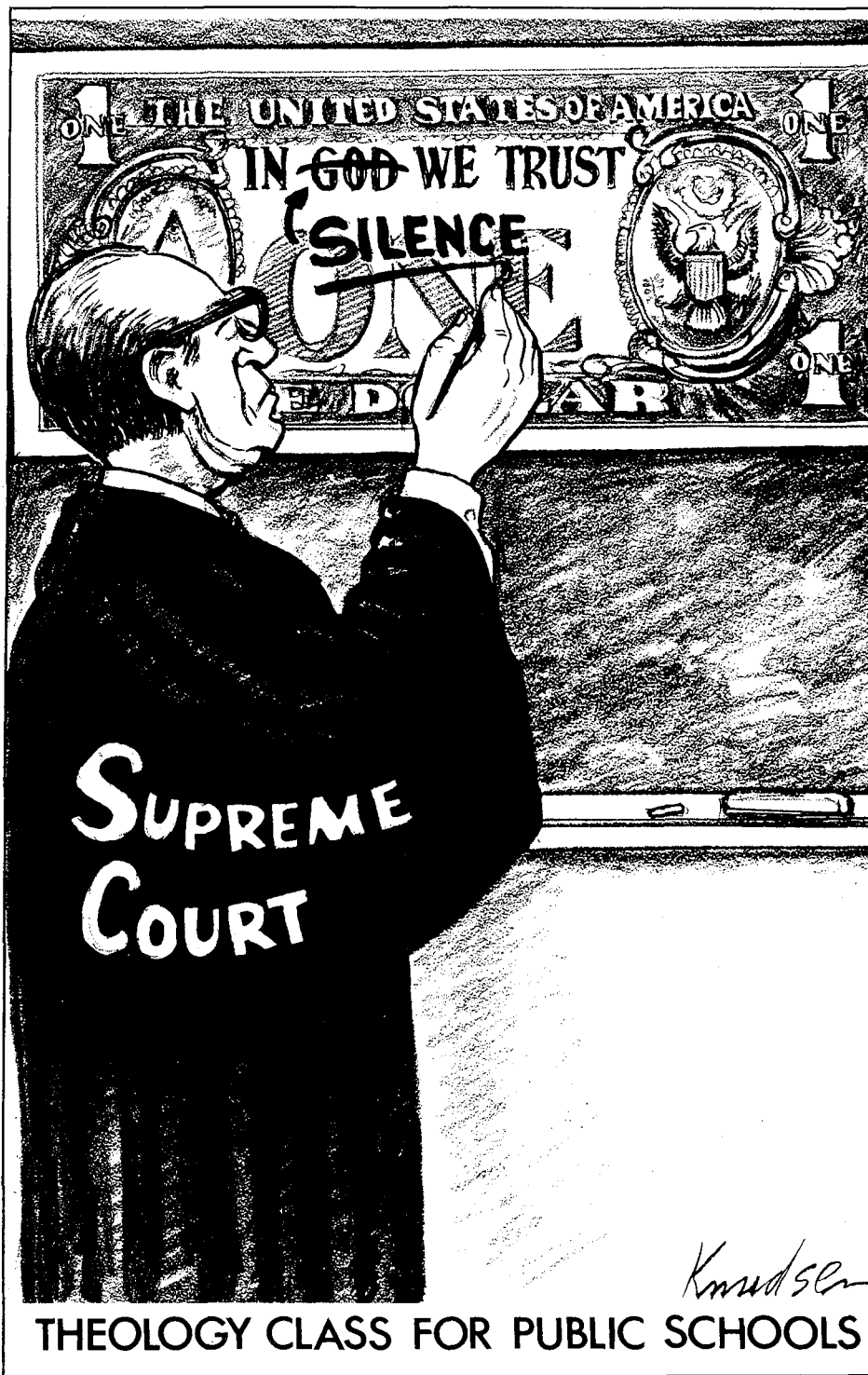
Massachusetts, Connecticut, New York and North Carolina are cited by Jesuit historian Fr. Thomas O'Brien Hanley, SJ as examples of states with "Protestant established churches, immigrant oaths, professions of belief in Protestantism for office holders and other practices which discriminated against Catholics."

The men who signed the letter to Washington bore names the first president could easily recognize.

Fr. John Carroll for the Catholic clergy. A friend of Benjamin Franklin, he had already served as emissary of his new country on a diplomatic mission with Franklin to Canada.

Charles Carroll of Carrollton, brother of John, one of four signers on behalf of the Catholic laity. Charles had put his signature to an earlier more famous document, the Declaration of Independence.

Thomas Fitzsimons of Pennsylvania and another Carroll brother, Daniel.



They were delegates to the convention that drafted our Constitution in 1787.

Dominick Lynch, a 35-year-old Irish immigrant who was, at the time, a leading Catholic layman from New York.

We tend to forget that Washington was a politician as well as a general. Like many presidents, his reply expressed more hope than promise. It is a wish, however, we can still repeat today:

"As mankind becomes more liberal, they will be more apt to allow, that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality!"

## Letters

### Is your parish a friendly place?

#### Open Letter To Pastors:

Is this your parish? Most of you will say "No" but if you really take a good look perhaps you will have to answer "Yes."

Do you wonder why so many of the young people in your parish are having difficulties with keeping active with their faith?

I was raised in a middle income Catholic family with brothers and sisters who all attended and graduated from Catholic schools. My parents were very active. They were the ones who coached the teams, provided transportation, and held office in several organizations. Naturally we were well-known in our parish and it was a warm and good feeling.

After moving into my own apartment, like many other young people, I did not attend Mass on a regular basis. Then I met that special person in my life and it was important to be married in the Church. However, my chosen one was not of my faith and had also been raised in the same atmosphere that I had been raised in.

After all the necessary preparations, we were married in the Church and began our lives as a married couple. We moved to a new area and I would like to share with you our experience of attending our respec-

tive churches.

At my church, the Mass began with a general welcome from the lector. We had the customary handshake of peace, although it seemed as if people were going through the motions without having any genuine feeling behind it. Not one person spoke to us on an individual basis or even seemed to know or care that this was the first time we were attending this church. The congregation was in such a hurry to leave Mass, that they were standing in the aisles before the priest had even left the altar, not to mention that many were in shorts or improper church attire.

The following week, we attended the church that my mate was raised in. We were warmly greeted at the door by church members. The pastor, asked from the pulpit, if any people in the congregation were visitors or new members. We were asked to stand and be recognized. After the service, we were again made to feel welcome and the pastor made a special effort to learn our names. Within that week he had made a call to our home to again welcome us and made an appointment to visit our home.

To this date my church doesn't know that we exist. Please note that both churches serve an equal amount

of people.

When I questioned my parents, who have since moved to another parish than the one that we were raised in, this is what they told me:

They have been in their "new parish" for seven years. Both are working so are not as involved as when we were all at home. Their registration was handled over the telephone and they received their envelopes quickly after that. When the annual carnival was held, they volunteered all four days. They attended the workers' party but left early as no one bothered to speak with them. They don't volunteer any more. They still attend Mass every Sunday and have completed two pledges. Neither the pastor nor assistants know them by name or have even visited their home. Recently they were asked to help with another pledge but because of family difficulties were unable to participate. To date no one has bothered to investigate what difficulties they are having or if they needed comforting.

Yes, you tell me that there is a shortage of priests, but other faiths are having the same problems. It will be hard for me to get my mate to return to my church and that saddens me deeply. How many other people are

you losing?

Please make a better effort to make your parishioners feel that every time they enter your church, they are truly "Coming Home to Christ."

Thank you for your attention to this. I'm still hoping to show my mate that Catholics really do care about each other.

(Name withheld)



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



# The church in Arkansas

The diocese of Little Rock which includes the total state of Arkansas and Holy Cross parish in Crossett covers an entire county.

That means for Bishop Andrew McDonald and Glenmary Father Tom Charters responsibility over huge territories, but few Catholics. For example, the pastor at Crossett serves 150 Roman Catholics in a county population of 26,000. This is bible belt, sparsely populated, and basically rural America.

The clergy crunch has begun to hit home here. One pastor, to illustrate, busily shepherds four small churches each weekend and drives over 100 miles doing so. Because he can secure no substitute for a weekend or two, the man has been without a vacation for over five years.

Leadership in Little Rock is seeking to remedy

*'The clergy crunch has begun to hit home here. One pastor busily shepherds four small churches each weekend...'*

that last situation and, at the same time, to provide for possible further future shortages of priests.

Four country churches, as a pilot project in this plan, have experienced occasional "priestless Sundays." On those days, a lay person, formally trained, conducts a Word and Communion service in the absence of their pastor who may be away because of a vacation, retreat, conference or winter storm.

Presently at Crossett, seven such candidates are studying theology, ministry and the liturgy in preparation for the task. They will be expected to



BY FR. JOSEPH M. CHAMPLIN

preach and while that is understood, the future leaders feel hesitant about this aspect of their role. In addition to Sunday worship, these people will also provide similar weekday services.

Father Charters has some unique assistance in his own situation. The central parish at Crossett numbers about 50 families and the church seats 84. Fifteen miles down the road at Hamburg, the county seat, the parish staffs a chapel or Catholic center. The Glenmary missionary celebrates the Eucharist there on Saturday nights for 8-20 people and on Sunday presides at Crossett for a standing room only community of perhaps 100.

However, a year ago he persuaded a married permanent deacon to move from Texas with his wife and assume pastoral responsibility for the flock at Hamburg. This man, who retired from the military 8 years ago, had a similar post as a full-time paid parish minister before coming to Arkansas. On a "priestless Sunday," the deacon preaches and presides at both churches assisted by a lay person. His presence facilitates implementation of lay worship leaders as well as enhances the Church's mission in Hamburg.

Father Charters and the leadership at Crossett began to dream last summer of ways to foster interest in the Church among area residents. The idea of a "Catholic Pride Week" suddenly emerged and, after many meetings and much work, became a reality at the end of Lent.

It began on Sunday night with a Catholic/Baptist dialogue conducted by two nationally prominent speakers and recognized experts in the ecumenical field. Nearly 100 people came for the session which the planners envisioned as a bridge toward the many Southern Baptists in the Crossett area.

On Tuesday evening a priest, sister, religious brother, married deacon and lay couple described various ministries in the Church to 75 who participated.

Bishop Andrew McDonald came down on Wednesday to talk about the Church in Arkansas and the world with 70 on hand for his presentation.

An Open House at the church on Saturday, highly successful in its impact even though attracting only a dozen persons, and a free concert by John Michael Talbot, which brought together 500 people, concluded the week.

Key to the success of Catholic Pride Week was a door to door visitation of every house in the city of Crossett (10,000 population) by parishioners. They wore a cross given them at Sunday Mass and distributed a flier inviting people to events of that week.

This process forced parishioners to ponder their faith and answer questions about their Catholicism. It also promoted good will, improved understanding and led several to enter the Church.

# The heritage of Karen Quinlan

When, after living 10 years in a coma, Karen Ann Quinlan died, editorial writers across the nation wrote in respect and admiration of the heritage left by her life. What they understood was that this heritage came through the courage, love and faithfulness of her father and mother, Joseph and Julia Quinlan.

The courage came in 1976 when her parents made a decision that has had a profound influence. Realizing that Karen was in an irreversible coma, her parents petitioned the courts to be allowed to discontinue life-support systems for Karen. They had considered this decision prayerfully, confirming that Catholic moral teaching does not require extraordinary means of artificial life support. When the court granted the right to end Karen's life-support systems, it was a landmark decision.

As it turned out, without the life-support systems, Karen Ann lived for nine more years. During those years, her parents showed their love and faithfulness, visiting her every day. Why did God allow Karen to lie in a coma so long? No one knows, of course. But you can see meaning in her continued life. If, when the systems were removed, she had died as the doctors expected she would, the legal precedent would have been established but the impact of her continued life would have not. Because she lived so long, the whole nation came to know her. Because her parents demonstrated such love and faithfulness, their decision to end artificial life-support systems is seen in the context of their love.

The decision of Karen Quinlan's parents and the court's agreement have opened the way to compassionate decisions in favor of what Pope



BY DALE FRANCIS

Pius XII called the right to death with dignity. But it has not made the heart-wrenching decisions any easier. They still can be made only with anguish.

It has long been my observation that the easiest problems to solve are those you do not have to solve yourself. Those who speak most confidently of the decisions that must be made in questions of life and death are likely not to have faced such decisions in their own lives. Those who have faced hard decisions are likely to have compassion for any who face the same decisions, pray for them but not judge them.

Surely what is described as extraordinary means in medical treatment and artificial life-support systems must be used to save lives. Last summer the daughter of friends of ours was terribly injured in an automobile accident. She was comatose for many days, supported by artificial life-support systems and extraordinary medical procedures. It was only because of this that she recovered. There is nothing that condemns the use of extraordinary medical methods and artificial life-support systems; they are marvelous gifts to

mankind and must be used to sustain life. The only question comes when sustaining life is without meaning.

Even this is a tearing decision. I know for I have twice faced this situation. My father was dying of terminal cancer. The doctor had told me there was no hope for recovery. He was sustained by many tubes connected to his body but his death was inevitable. I think I wouldn't have been strong enough to make the decision. He made it himself. He told me to tell the doctor he wanted all the tubes removed. I started to make some objections, but he was a strong man and he told me he expected me to do as he asked. It was done. He became a confident man, no longer a strapped-in patient, and he died with the dignity he had always had.

My son, brain-injured retarded, had suffered heart failure a year before, was confined to bed for a year, enjoyed himself as he always did but told me he wanted to go to Jesus. There was no chance he would ever recover from his heart disability, a CAT-scan had shown growths in the abdominal area that would require surgery. The hospital asked if he suffered complete heart failure whether I wanted an attempt made to try to sustain his life by mechanical means. I said no.

These are terribly hard decisions; what makes them possible is the conviction that this life is not all, that death is the entrance to Heaven. And this essentially was the heritage of Karen Quinlan, whose parents' love and faithfulness was in the conviction that after all the suffering, Heaven awaited her.

(Dale Francis is a nationally syndicated columnist)

## Time capsules

I.H.S. which often appears on altar cloths and vestments of Christian churches originally were the first three letters of the Greek word, "Jesus." They now are used to mean, "Jesu, Hominum Salvator" or "Jesus, Savior of Men." They are often taken incorrectly to mean, "In hoc signo vinces" or "by this sign thou wilt conquer."

Watching the "Boston Massacre" and rumored to be the person behind the attack was a man who the British called "Sammy the Malster," because of his family's brewery.

"Sammy the Malster" was a Harvard graduate

## Sammy the Malster

and a business failure. His interests were totally political. He originated the "Committee of Correspondence" in Boston which stated the colonial grievances and dispatched them throughout the colonies to further raise colonial emotions.

We know "Sammy the Malster" as Samuel Adams.

When the First World War broke out, an English Bishop's son enlisted. He landed in France in August, 1914 and by October he was an officer and had a decoration for gallantry. A short time later, he led a bayonet charge against a machine gun

nest. Halfway to his goal, he pitched forward with a slug in his lung. After the battle was over, he was carried back to a field hospital where he was pronounced dead.

On the way to the cemetery, a Red Cross worker happened to look at the corpse and was startled to see its eyelids flutter. The young captain was hurriedly taken back to the hospital for treatment, after narrowly escaping being buried alive.

The miracle that snatched the Bishop's son from death gave Britain its greatest modern military commander, Marshal Bernard Montgomery.

By Frank Morgan





## Mother Teresa

Mother Teresa of Calcutta received an honorary degree in June from the University of Connecticut Health Center. This was one of the few public activities taken on by this remarkable 75-year-old woman during a brief visit to the United States.

The person responsible for bringing her to the health center was Dr. Jeremiah Lowney, an orthodontist who has provided dental care to people at Mother Teresa's Missionaries of Charity clinic in Port au Prince, Haiti. He is chairman of Connecticut's State Board of Governors for Higher Education.



BY  
ANTOINETTE  
BOSCO

He said he was "privileged to even be involved" in the bestowing of the award. "We will be the better for the visit of this saintly woman to this university and state," he added. "Her message of love and selfless service should motivate us all to help our brothers and sisters who are in need."

What was surprising was the response by those who work in the health center. So many wanted to attend the ceremony that the center finally decided to hold a lottery as the only fair way of distributing the 100 tickets available for its employees.

Hearing that made me contemplate what it is about this frail woman that stirs so much interest. I know from reading about her and seeing her on television that she is magnetic. I'll never forget a response she gave to one TV interviewer.

He asked why she expended the energy to take the dying off the street when they were going to die anyway. "Oh," she said, "but isn't it better that they die in someone's arms?"

Mother Teresa surely is a lover.

I got involved in a conversation with three young people in their late 20s the week of Mother Teresa's visit. We talked about why she commands so much attention. One said, "Because she projects the image of giving unconditional love."

Another said: "She shows total selflessness in an age when it is so unchic to be selfless. She is totally a contradiction to the world."

The conversation continued and a young adult said: "In a world where there are so many complex things, she's very simple, very basic. She never says let's establish a foundation, or set up a committee to discuss helping these people. Mother Teresa says, Here's my breast to lean on."

Someone said: "Actually, she's a heroine, very courageous. She puts herself at risk, braves disease to work with the afflicted. She displays a faith that everyone would really like to have. She's saying and doing what should be said and done."

By the end of our conversation, it was clear that these young people had a tremendous admiration for a person who is dedicated to love of others and not afraid to work hard to express that love.

They made comments like: "She's so real." "She's not looking for anything in return." "She gives us a focus and attracts people to her noble cause." "She's a leader and we need leaders."

I went back to read what Mother Teresa said about commitment in "Words to Live By;" (Ave Maria Press). She says: "At the end of life we will not be judged by how many diplomas we have received, how much money we have made..."

"We will be judged by I was hungry and you gave me to eat; I was naked and you clothed me. I was homeless and you took me in. Hungry not only for bread — but hungry for love. Naked not only for clothing but naked of human dignity and respect."

(NC News Service)



## The good old days?

People tend to look back and see the past as much rosier than it actually was. They forget that the good old days were not that terrific.

Twenty years ago in America we were mired in the Vietnam War, still recovering from the Kennedy assassination. Half of all the people over 65 had no medical insurance, and a third of the aged lived in poverty. Today, we are at peace, the economic picture is more stable, nearly every elderly person is covered by health insurance and the aged are no poorer than Americans as a whole.



BY FR.  
JOHN CATOIR

Twenty years ago, more than 90% of the black adult population in the South was not even registered to vote. There were only a couple of hundred black elected officials. Today, blacks vote at about the same rate as whites and nearly 6,000 of them hold elective office. The nation's clergy had much to do with this growth. I marched in Selma with Dr. Martin Luther King and I'm proud of it.

Only 20 years ago, the Catholic Church in America was being run by bishops who seemed to put their stamp of approval on everything the government did. Gradually this changed and today the bishops are not afraid to become the loyal opposition if, in their view, the government begins walking down the wrong path.

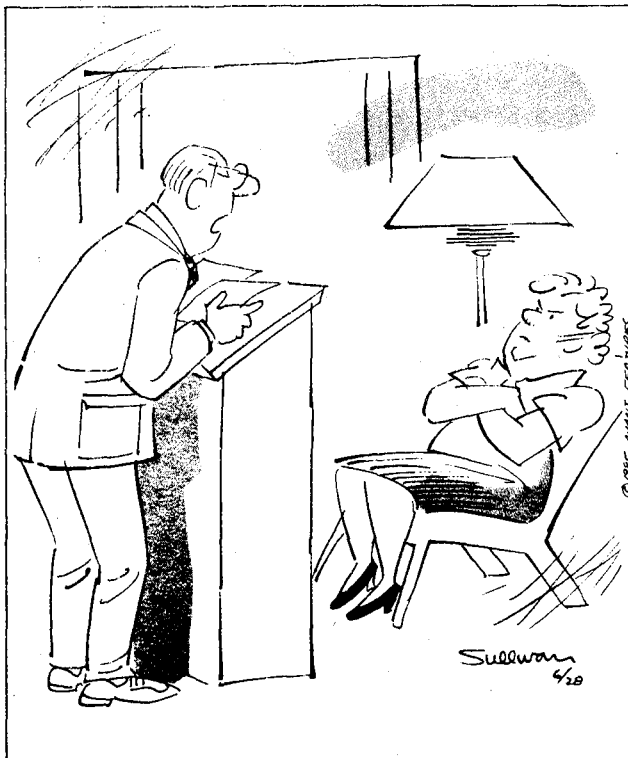
Twenty years ago, the Mass was in Latin, ecumenism was barely respectable, there were no permanent deacons, no lay eucharistic ministers, few parish councils to speak of, and not much collaboration between priests and laity. I remember serving as the general chairman of our Diocesan Synod in Paterson, N.J., in 1970. One of our key objectives was simply to get a priest, a sister, and a lay person on every committee just so they could get used to working together.

Most people would admit that progress has been made and the truth is that none of it would have come about

without tension. We need conservatives and liberals, and the tension they generate. I am confident that all of us will weather the storms of change. With God's help, we'll keep the faith.

What concerns me is not the past, but the future. One day people will look back on 1985 and say these were the good old days, but I hope the future will be much better. I hope we will preserve world peace. I hope America will remain faithful to its own promise of "liberty and justice for all." I hope progress will continue in the church. Growth is a sign of life.

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



"NOW, CONCERNING YOUR RIDICULOUS CHARGE THAT I'M ALWAYS SERMONIZING ABOUT EVERYTHING..."

## The kitchen's on fire

**Q. I am thinking of breaking up with my boyfriend because he drinks so much. He has been in trouble with the law twice and once at a party he was so drunk he fell down and had trouble getting up. But I want to try once more to get him to quit. Can you tell me what to do? (Maine)**



BY  
TOM  
LENNON

**A.** I took your situation and question to Myssi, a lovely 18-year-old who describes herself as a "grateful, recovering alcoholic."

Both of us think you should show this column to your boyfriend.

Here in her own words is Myssi's message for the two of you:

"About a year and a half ago I was at home alone late one afternoon. I had been drinking my dad's whiskey for nearly two hours. Then suddenly I thought I ought to get some supper.

"I had this crazy idea that I wanted some french fries. While I was trying to cook them, I started a fire in the kitchen and it got out of control. The neighbors called the fire department for me. I was too drunk to do it.

"That fire was the awful jolt I needed to do something about my drinking. Our doctor guided me to Alcoholics Anonymous.

"That was a really big surprise. I discovered there were a lot of young people in the group. Some of the boys and girls are not only alcoholics but also drug addicts.

"I felt strange at first. But you don't have to sign anything and nobody hassles you with questions. You don't have to tell anything about yourself unless you want to.

"At first I did a lot of listening. Gradually I made friends with other young people. One poor guy wanted desperately to quit drinking, but his father is an alcoholic and his three older brothers drink all the time, so there's always liquor around his house to tempt him.

"Most people think that Alcoholics Anonymous is only about drinking and drunkenness. That's not true. These new friends of mine helped me with problems that were partly the cause of my drinking.

"I talked to people about my shyness and also how I got angry at my parents because I thought they didn't understand me. In talking to these people I found better ways to manage the problems in my life.

"I am a much happier person now, not just because I don't drink any more but also because I've found new ways of dealing with life's problems and because I have some wonderful new friends.

"Lots of people don't know that Alcoholics Anonymous has a lot of social activities for non-drinkers, things like dances and skating parties.

"And sometimes if I'm feeling lonely I go down to the AA meeting place and hang out with some of my new friends.

"I hope the girl who asks the question can get her boyfriend to go with her to one AA meeting, just to see what it's like. A phone call to AA headquarters can tell them where a meeting can be found.

"It could be the first day of a wonderful new life for them."

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



# Adultery doesn't solve problems

Dear Dr. Kenny: I am married, and we have one beautiful child. I have a comfortable job. My husband works very hard at two jobs. We have a new house. On the surface we are doing well.

However, during the last year and a half it seems there have been several changes between me and my husband. He takes care of me very well, and he works hard to prove it. But I have felt a small emptiness within myself.

I confronted my husband. He couldn't understand. I soon realized my feelings weren't going to change the way he loves me. So I learned to live with the material love he gave.

My emptiness grew until someone special came into my life. He was always there at work, but as we talked one night, I felt as though someone really cared. I was thrilled to have someone to talk to who understood my feelings and shared my thoughts.

The problem? What I am doing is called adultery. — Ohio.

I can understand the frustration you feel at the lack of personal communication between you and your husband. I can understand the growing emptiness inside you. However, in filling that void with another special person, you are surely heading for trouble.

Even if things were going well between you and your husband, separate jobs and work places



BY  
DR. JAMES  
AND MARY  
KENNY

often draw spouses apart. I can understand the temptation you would feel when a sensitive man at work reached out in sympathy to offer affection you were not receiving at home. But my understanding does not alter the fact that affairs destroy marriages and families.

Nothing can compete with the start of a romantic relationship. A marriage relationship of over one year has a very hard time competing with the honeymoon period of an affair.

If you felt you were doing the right thing or that you could handle what you are getting into, you would not have written. So I will say what you probably already know.

First, stop seeing your special friend. If work requires that you see him, make sure someone else is always present. As long as you are seeing this man, you will have less and less motivation to change. Especially since you have a child, your

marriage deserves a better chance than you are giving it.

Once you have had an intimate relationship with someone, it is practically impossible to retreat to the position, "Can't we just be friends." That is why you must avoid being alone with your friend.

On a more positive turn, start doing things with your husband. You have already tried to talk with him about improving communication, and you say it did not work. Now try doing things together.

Develop activities in common that you do every week. Do you like to eat out? Are there places you would like to visit? Friends you would like to invite over? Puzzles to work or card games to play? A simple dating approach may help you get involved with each other again.

If you still feel your marriage is seriously suffering, then seek counseling. Ask your husband to go with you to a clinical psychologist (Ph.D), social worker (ACSW) or a certified marital counselor.

You made a commitment to each other and confirmed that commitment with a child. Although your enthusiasm seems to have waned, you must make a total effort to honor that promise and re-establish yourselves as a team.

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)

# The influence of older siblings

Tim is the oldest child in his family. When he was the only child, he thrilled to experiences like the circus, the zoo and Sesame Street.

But now that he is a "sophisticated" eleven year-old, he finds the zoo a drag and says so. "Do we hafta go and see all the baby monkeys?" he asks with disdain. "That's for babies."

His little brother, Mark, worships the elder and wiser Tim. Mark listens. And Mark says, "Yea, let's not go to the zoo."

His parents are baffled and angry. Mark has been asking to go to the zoo for weeks, ever since his six year-old friends told about the antics of the various zoo newborns.

But Mark has absorbed Tim's message. Zoos are for little kids and, above anything else, Mark doesn't want to be considered little by Tim. So Mark relinquishes the rightful joy, wonder and curiosity of the six year-old child to win the approval of his older brother.

In another family, 12 year-old Maura eyes her 16 year-old sister and begins to mimic her behavior, clothing and interests. Instead of the giggly pajama parties her sister loved at twelve, Maura begs for rock concerts.

She is being cheated out of an important developmental period of her life. By shooting from the 12 year-old culture to the 16 year-old culture, she's abdicating the pleasures and growth of her bridge years between childhood and adolescence.

Little attention has been paid to the power and influence of older siblings on younger ones but many parents anguish over it. And they don't know how to deal with it.

A mother told of her kindergartner coming home excitedly the day before Thanksgiving. Clad in paper Indian headdress and war paint, he came in



BY  
DOLORES  
CURRAN

proudly beating his oatmeal box tom-tom only to hear his superior and aged 8 year-old sister say, "Are they still doing that in kindy-garden?" in a voice laden with ridicule. The kindergartner tore off his headdress and threw it and the tom-tom in the trash.

Let's look at some assumptions fundamental to this issue.

1. Every child has a right to untarnished experience of his age group.
2. Parents must protect this right.
3. Older siblings can have a profound effect on younger siblings.
4. Younger siblings will often relinquish pleasures to gain the approval of older siblings.

Taking these assumptions into account, how do parents deal with this frustrating phenomena? Not by trying to convince younger siblings to withstand the sneers and disapproval of older ones, which is what we most often do, but by firmly monitoring the older children's attitudes and behaviors.

We deal with the situation the way we deal with Santa Claus. We take the older children aside and tell them firmly that the younger ones have the same right to believe in Santa that they did. Indeed,

we invite them to be part of the Santa conspiracy.

Let's extend this to other experiences. When we perceive potential tarnishing, we take older children aside and let them understand that demeaning experiences will not be tolerated or the consequences will be felt in the form of denying them anticipated pleasures of their age, be it a prom, a class trip or a piece of clothing.

We recount for them the story of their excitement over kindergarten Thanksgivings and trips to the zoo. We are clear in our expectations for them to affirm their younger siblings' pleasure in activities of their age.

In this way, we protect the rights of the younger ones and initiate responsibility on the part of the older ones. Both goals result in happier and healthier children and families.

(Alt Publishing Co.)



## Family Nights

### Opening prayer

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

### Activity time

#### Young Family

Life Line. *Materials:* paper, crayons,

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

#### Middle Years Family

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

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

4. I have traveled . . .

5. My faith situation is . . .

#### Adult Family

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

#### Snack

Pop some corn and take note of how it changes.

#### Entertainment

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

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

#### Sharing

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

#### Closing prayer

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



## Sunday, July 14, 1985

Readings: Amos 7:12-15; Ephesians 1:3-14; Mark 6:7-13

# We are not of this world

### BACKGROUND:

The prophecy of Amos is short by comparison to the major prophetic writings of Judaism. However, Amos is a popular prophet. His own fervor and the wisdom of his writings make him so.



BY FR. OWEN CAMPION

For Amos, who wrote around 786-746 B.C., God is supreme and almighty. Human evil may confront God's plan, but nothing can overwhelm the power of God and the inevitability of his will. That will essentially serve humanity's best interest.

A shepherd, Amos wrote from Tekoa, in Judah, the southern part of modern Israel.

St. Paul's epistle to the Ephesians supplies this Sunday's second reading. The epistle possibly is named incorrectly. Its style, and the realities of Paul's own missionary career, do not suggest it was written simply to the Christians of Ephesus. In Paul's day, Ephesus was an important city near the Mediterranean coast of present-day Turkey. Today, Ephesus is extinct.

This Sunday's reading is a hymn of praise, or doxology, to Jesus. In soaring terms, it proclaims him and his greatness and power.

St. Mark's gospel provides the third reading for this Sunday's Liturgy of the Word. The reading relays the Lord's commission to the Twelve.

They were to persevere, but their undertaking would not be easy nor would they always be cheerfully received.

### REFLECTIONS:

The third reading in this weekend's Liturgy of the Word is the key to the lesson the Church teaches this Sunday. It parallels



last Sunday's lesson. Bluntly, it reminds all of us who follow the Lord and believe in him that our Christian values more often than not vary from the ideals cherished and rewarded by others in the world.

In teaching us that lesson now,

the Church not only speaks bluntly but repeats the message from one week to the next. Certainly, that is no accident — nor the gesture of an unwise, overly-reacting teacher.

Generations of Christians before our time, beginning with the Apostles, have heard the same lesson. But its implications of hardship, rejection, and pain ask too much. We all like to whitewash its impact, or ignore it altogether. It is an essential fact of religious life, however. The Lord's kingdom, our kingdom, is not of this world.

Why then must we dwell within an environment of conflict and misunderstanding? Because we serve God, who was almighty and all-good in Amos' eyes, and we follow Jesus who alone is the way, the truth, and the life.

As we pass earth on our way to eternity, earthly values and instincts will question and ridicule us. But our pilgrimage is only to pass through the earth on our way to everlasting companionship with the Lord.

## Will our dog go to heaven?

**Q. Our family dog, which was loved by all of us, died recently. Now the children are asking whether dogs go to heaven and whether they will have him there. I want them to have peace of mind and also know God loves them. Any suggestions? (Florida)**



BY FR. JOHN DIETZEN

A. Isn't it amazing how children often go to the heart of a theological question more quickly than adults?

Of course, when we get down to it, we don't really know. I wouldn't be at all surprised to see dogs — and trees and flowers — in heaven.

Anyway, my favorite answer to a question like that is: Heaven is a place where we will all be perfectly happy. When we get there, if we really

think we need a dog to be perfectly happy, I'm sure God will see that we have one.

I don't believe anyone could argue with that.

*'When we get there, if we really think we need a dog to be perfectly happy, I'm sure that God will see that we have one.'*

**Q. In regard to your question and answer a few weeks ago about the Tridentine Mass, I read somewhere that the U.S. bishops have permitted (but only reluctantly) the celebration of Mass using the pre-Vatican II (Tridentine) form. Why have they been so reluctant?**

I attend the Tridentine Mass, not in defiance of our Holy Father but as a preference. With Pope John Paul's indulgent I feel even more comfortable. Those who attend my church are devout, sincere, courteous and love God with all their hearts. (Ohio)

A. For one thing, you didn't read my answer very carefully. The real Tridentine Mass, approved by Pope Pius V

after the Council of Trent, hasn't been used for nearly 400 years. It was changed numerous times, the final time before Vatican II being the changes approved by Pope John XXIII

in 1962.

It was this 1962 missal — and only this one — which was approved by Pope John Paul last year for use under clear and limited conditions.

One of those conditions, incidentally, which must be present before a bishop may grant permission for a Mass with the 1962 missal, is that the priest and people who make the petition have no ties with groups which call into doubt the lawful force and doctrinal soundness of the form of the Mass approved by Pope Paul VI in 1969.

This latter form is the one in general use today.

As for your final remarks about the

people involved, some things need saying. The church has a rich history of tradition and practice which has developed through the centuries.

But it is not a cadaver or a museum. It is the living body of Christ.

Like any living person it has essential elements that remain always the same and others that change from one time to another.

To "canonize" any one period of the church's history to the rejection of another, or to claim the Holy Spirit was with the church and guiding it in critical aspects of its life at one time but not another, is to deny the church itself.

We're not discussing, therefore, whether people are devout, sincere, courteous and loving. They can be all these whatever church or religion they espouse.

We're discussing whether they are knowledgeable and committed members of the Catholic faith. Honoring the church's regulations and intentions concerning the celebration of the Eucharist is unquestionably one necessary part of that commitment.

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## Disabled actors open doors to better roles in film, TV

Things are looking up for disabled performers, in the view of Jesuit Brother Rick Curry, who directs the National Theatre Workshop of the Handicapped.

I first interviewed Brother Rick more than two years ago when he pointed out several films about the disabled which he thought were deficient (e.g. "The Elephant Man") and noted that handicapped actors had



By James Breig

difficulty getting roles. In fact, it was the common practice for able-bodied actors to take the roles of disabled characters, a move which he compared to having a white actor put on blackface in order to play a Negro.

Since that conversation, there have been several steps forward — both for his workshop and disabled actors in general, he told me recently in a phone call from his office in New York City.

"The good news," he began, "is that the industry is beginning to use disabled performers for roles which call for disabilities. The industry is calling us."

He cited a "Highway to Heaven" episode about a quadriplegic as a "terrific, well-done" example of a wheelchair-bound actor hired to play a person in a wheelchair.

But, of course, for every piece of

good news, there is bad news: "We don't have influence over the scripts," Brother Rick explained. "I can sniff out an able-bodied playwright a mile away. It's like a Protestant writing about Catholics."

To counter that, the NTWH is starting its own repertory company.

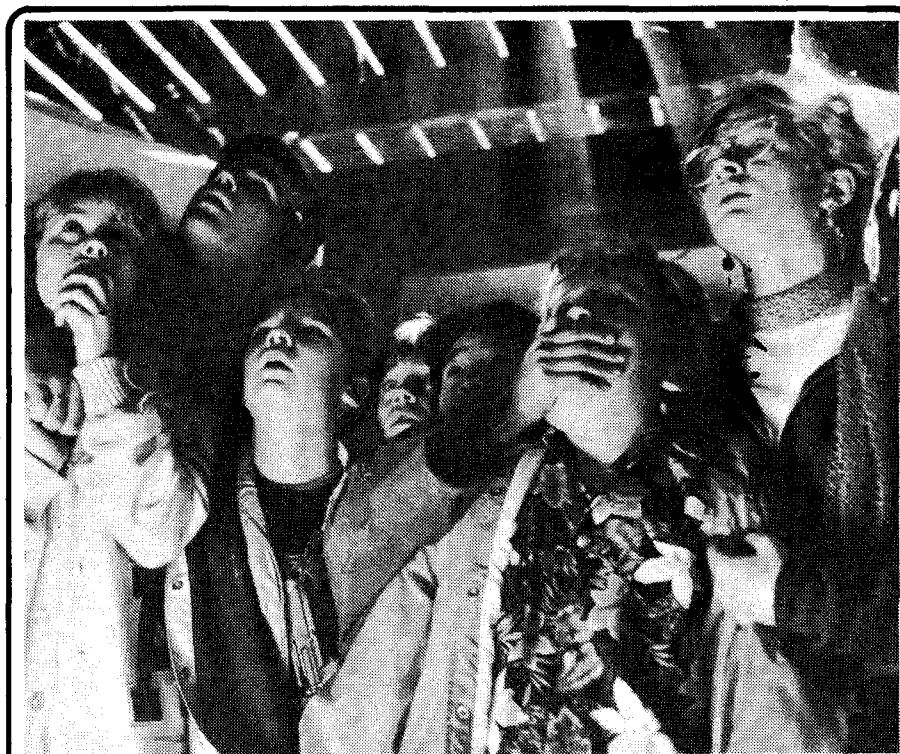
"We're going to develop a play as a signature piece, a comedy-mystery," he said. "The secret of the mystery will be something only disabled people will know about. We also hope to develop a playwriting course to speak genuinely about the disabled to an able-bodied world."

As for the workshop's students, he has found a pool of talent previously untapped by film, television and the theatre.

"There's a maturity that can come with a disability," he pointed out. "We're discovering that our students advance as artists in direct proportion to how much they accept their disability. If someone is accepting, they can be stunning artists. Brilliant artists often live on the edge — of sanity, neurosis or genius. The disabled are on that cutting edge and their artistry leaps to the fore. We're finding a whole group of artists we didn't know we had. The atrocity is that they were denied opportunities in the past."

Opportunities are starting to evolve, however. An episode of "Night Court" featured a legless woman in a wheelchair, for instance, and Brother Rick is particularly pleased with two commercials.

In a TV ad for Chrysler Voyagers, "a distinguished and dapper gentleman talks about the car." It is only partway through the commercial that the viewer realizes that the man is on two



GOONIE MOVIE — Kids hunting for buried pirate treasure to save their homes from foreclosure encounter a series of bizarre adventures in "Goonies," rated A-II, adults and adolescents by the USCC. (NC photo).

crutches.

"We wrote Lee Iacocca to tell him how excited we were about focusing on the man instead of his disability," Brother Rick told me. "It was brilliant to see the man open the hatchback so easily."

And the appearance on a Wheaties box of an athlete in a wheelchair delighted Brother Rick.

"It was very brave and visionary of them to do that," he said, compli-

menting Wheaties. "The man is a real, world-class athlete."

He is not so pleased with the continued use of able-bodied performers who try to pretend they are not. He dismissed without comment "Another World," an NBC soap in which an actress pretends to be a deaf-mute. As for movies, the performance by John Malkovich in "Places in the Heart" won a cautious comment. The actor, sighted, played a blind man in the movie.

## Catholic programming schedule

Radio		
NC ROUND UP	Day	Time
	Sun.	7:30 am
		8:30 am
		Station
		WKAT-AM (1360)
		WPCK-W. Palm Bch.

THE LIVING WORD		
Day	Time	Station
Sun.	9:30 pm	WIOD-AM (610)

"PANORAMA CATORICO"		
Day	Time	Station
Sun.	5-5:30 am	Super Q-FM (108)
	7-7:30 am	WSUA-AM, Radio Suave (1260)
	7-7:30 am	WAFC-FM (Clewiston)

"HUELLAS"		
Day	Time	Station
Sun.	5:30-6 am	Super Q-FM (108)
	7:30-8 am	WSUA-AM (1260)
	7:30-8 am	Radio Suave
		WAFC-FM (Clewiston)

"UN DOMINGO FELIZ"		
Day	Time	Station
Sun.	9-9:30 am	WRHC-AM (1550)

"CONFLICTOS HUMANOS"		
Day	Time	Station
Daily	11 am	WRHC-AM (1550)

"RAICES CUBANAS"		
Day	Time	Station
Sun.	6:30 pm	WRHC-AM (1550)

"TRIBUNAL del PUEBLO"		
Day	Time	Station
Mon. thru Thurs.	7-8 pm	WRHC-AM (1550)

"CAMINOS DE DIOS"		
Day	Time	Station
Sun.	7:30 am	WQBA-AM (1140)

"SENDEROS DE FE"		
Day	Time	Station
Sun.	8:30-9 am	WOCN-AM (1450)

Television/Cable		
TELEVISION MASS		
Day	Time	Station
Sun.	7:30 am	Palm Beach NBC, Channel 5

TELEVISION MASS		
Day	Time	Station
Sun.	8 am	Miami ABC, Channel 10

TELEVISION MASS		
Day	Time	Station
Sun.	9 am	Miami Channel 23

REAL TO REEL		
Day	Time	Station
Every 3rd Sun.		WSVN-CHANNEL 7
Every Sun.	7:30 am	North Dade
Every Sun.	6:30 pm	Storer Cable
Thurs.	6 pm	Pompano Beach American
	7 pm	Miami Dynamic Cable
Thurs.	6:30 pm	Miami Miami Cablevision
Fri.	4 pm	Storer Cable

Catholic Cable Channel 9 programs air from 5 to 8 pm. Monday through Friday, followed by Mother Angelica's "Eternal Word Television Network" which can be seen from 8 - 12 p.m. daily.

Viewers: keep this schedule posted in a place where you'll remember to look at it. The Voice will keep you advised of any schedule changes in future programming.

*"There is a maturity that can come with a disability... we're discovering that our students advance as artists in direct proportion to how much they accept their disability."*

"He was good, but something just wasn't right," Brother Rick commented. "It was not as rich as it could have been."

While admitting that he has not "brought the industry to its knees and gotten Madison Avenue to genuflect," he says. "We're happy with the progress and growth of our students. Nine of them appeared in soaps last year, another was in a McDonald's ad and another in an off-Broadway show." The workshop's latest success is a blind woman who will star in a film shooting in Rome this fall.

Brother Rick's next challenge — "we have enough students and staff" — is finding the money and space for his workshop so his efforts can continue. If you can help or want information, write the NTWH at 106 W. 56th St., New York, NY 10019.

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# What's Happening



**NEW KNIGHT DEPUTY.** Leon P. Kokol of Cocoa, Fla., the former General Program Director for the Florida State Council of the Knights of Columbus, is the newly installed State Deputy of the 27,000 member Florida Knights of Columbus. Other newly installed leaders are John Buckley of Melbourne, State Secretary; Frank Scandone of Ft. Walton Beach, General Program Director; James Cupp of Pompano Beach, State Treasurer; Thomas Shaughnessy of Coral Springs, State Advocate; and Robert Anderson of Largo, State Warden.

## Aquinas called 'exemplary' school

A total of 39 Catholic Schools, it was recently announced, were selected for recognition by the 1984-85 Exemplary Private School Recognition Project initiated by the U.S. Department of Education.

St. Thomas Aquinas high school in Ft. Lauderdale was among the Catholic schools honored.

Sixty-five private high schools were selected from 257 senior high schools that chose to participate.

The basic criteria for selection included an emphasis on values, ethics, and social

responsibility, high academic standards, an effort to promote student growth by challenging his intellectual and moral judgment and developing his talents, and the maintenance of a multi-cultural and multi-racial environment.

For the first time, both public and private schools receiving recognition were named simultaneously by Secretary of Education William J. Bennett in his official announcement today. Stressing the diversity of the schools selected, Secretary Bennett said that "these schools represent the strength and vitality of America's

pluralistic system of education." This marks the third year of national recognition for public schools, with 212 public secondary schools named as outstanding, and the second year of recognition for private schools.

After an initial screening of the applications from private schools, site visits were made to recommended schools. Reports from visitation teams were reviewed by the Project Steering Committee and its national advisors on May 21-22. Final decisions on private schools to be recognized were made at that meeting.

## St. Luke's Day Care Center receives funding

A center designed to provide day care services to children of drug-abuse victims received first-time funding from the United Way of Dade County.

In the first-phase of a two-phased Response Package designed to distribute donated dollars raised in the 1984 United Way campaign, \$20,000 was allocated to St. Luke's Day Care Center. The money was granted for funding of a full-time social worker.

"We are desperately in need of a social worker," said Dr. Migdalia Figueredo, administrator of the day care center. "With this staff addition we can focus primarily on parent/child communication

and interaction, and concentrate on improving the home environment and family situation for the child."

The Day Care Center was founded in 1978 because clients, who were often single, female parents, needed a place for their child to receive care while undergoing drug and/or alcohol rehabilitation. "Before, clients would bring their children with them to therapy, but that set-up was inappropriate and very distracting," Figueredo said. Therefore, a "drop-off" center for the children was set-up. Figueredo said the center was such a success that the directors decided to turn the center into a pre-school. Children attend-

ing benefitted from a full educational curriculum, three daily meals, naps, and recreation time.

In July, 1984 an infant nursery was added for children between six weeks and two-and-a-half years of age.

Today, St. Luke's Day Care Center serves 56 children. The center is open to children whose parents are undergoing treatment at St. Luke's or any other county drug rehabilitation program, to children from low-income families who pay for the service on a sliding scale basis, and to children whose parents have graduated from a treatment program and are now working or attending school.

## Ethics institute opens at St. Francis

One need only consider the 10-year saga of Karen Ann Quinlan to understand the paralyzing effect that medical-ethical dilemmas have on our society.

To help us better understand these dilemmas, St. Francis Hospital on Miami Beach, in conjunction with St. Thomas University, has established the Institute at St. Francis Hospital for Health Care Ethics and Practice. The Institute at St. Francis Hospital for Health Care Ethics and Practice. The Institute will study bioethical issues and provide guidance based on current medical knowledge, legal precedent, and sound ethical theory.

The Institute is an outgrowth of the Hospital's Bioethics Committee, which includes physicians from various

specialties, nurses, clergy, administrators, ethicists, lawyers, and social workers. This committee began its first formal probes of medical-ethical issues more than ten years ago. Since that time, committee members have served an increasing role as consultants in bioethics to the community.

On August 1, the Institute will be formally dedicated, the only facility of its kind in the Southeast. Under the direction of prominent ethicist and educator Reverend James McCartney, O.S.A., the Institute aims to provide: a forum for health care ethicists and practitioners; a clearinghouse for information and source of support for health care practitioners, clergy, attorneys and media; and a pro-

gram of educational and clinical training in bio-ethics for health care professionals.

For more information about the newly formed Institute at St. Francis Hospital for Health Care Ethics and Practice, contact Noel King, Director of Community Relations at St. Francis Hospital, at 868-2783.

## CBN scholarships

VIRGINIA BEACH, Va. — A \$100,000 scholarship fund set up by William J. Dooner, member of the CBN University Board of Regents, has been announced by CBNU President Bob Slosser. The Dooner Scholarship Fund will assist approximately five students each year with up to one-half of their tuition costs, Slosser said.

"Scholarship preference will be given to applicants who are active in the Roman Catholic Church," Slosser said. "They must demonstrate financial need, academic merit and a personal commitment to Jesus Christ."

CBN University, a Christian institution at the graduate level, currently in its seventh year of operation, has schools of Biblical studies, Communication, Education, Public Policy, Business Administration and an Institute of Journalism.

## Madonna Academy seeks alumnae

Madonna Academy, in West Hollywood, is preparing to celebrate its 25th anniversary during the upcoming 1985-86 school year and is seeking contact with all its alumnae.

As part of the planning, the school is re-establishing its alumnae association, which will be organized through the development office under the direction of Ms. Cynde Nordone, a 1978 Madonna graduate.

The alumnae association will be a clearinghouse of information about Madonna graduates and current happenings in school. Publication of a quarterly newsletter will begin this fall.

Special jubilee activities are scheduled for alumnae and these will be co-ordinated by the alumnae organization. Ms. Nordone requests that any Madonna alumna who has not been in touch with the school recently, contact her by mail or phone.

The school address is 3600 S.W. 32nd Boulevard, West Hollywood, Florida, 33023. The phone number is 989-7600. Continue to check *The Voice* for further details about alumnae activities and the silver jubilee celebration.

## Workshop for retreat leaders offered

A workshop to train At Home Retreat leaders will be held Friday evening, Sept. 27 to Monday noon, Sept. 30 at the Family Enrichment Center (18330 N.W. 12 Ave., Miami, Fl.).

The At Home Retreat program is an experience of deepening one's prayer life with others of similar lifestyle, meeting weekly for thirteen sessions.

It follows an adaption of the Spiritual Exercises of St. Ignatius. It is directed by a team, one of whom is living the lifestyle of the group. At Home Retreats is a spiritual ministry that can help strengthen the life of the parish. For more information call 757-7143.

## Mercy seeks volunteers

Mercy hospital needs teenagers 14 years and older to work with patients and perform other duties as volunteers. For more information contact 285-2773.

## Pray for them

Here is a list of priests from the Archdiocese of Miami who died during the month of July:

- Fr. Henry J. Chavez, July 5, 1976;
- Msgr. Romuald E. Philbin, July 14, 1978;
- Archbishop Coleman F. Carroll, July 26, 1977.
- Fr. Hector Gonzalez Garcia-Robes, July 28, 1968;
- Msgr. Joseph H. DeVaney, July 30, 1966.
- Fr. Adolph Federowicz, July, 1971.
- Fr. Eugene Maly, July 30, 1980.
- Fr. John Mendelis, July 6, 1982.

## It's a Date

The North-Dade Catholic Widowers Club will hold a meeting-social at 7:30 p.m. on July 26 at Visitation Church social hall, 191st and North Miami Ave. All faiths welcome. Call 891-8792 or 653-2689.

St. Maurice Church, 2851 Stirling Rd. in Ft. Lauderdale, will have a summer D.J. "Beach Party" dance from 8 p.m. to midnight July 27. \$5 donation. For further info call Gloria after 8 p.m. at 474-6924.

Sudden Infant Death Syndrome meetings are scheduled. For information call in Broward 923-4319 or in Dade 681-4392.

The Little Flower Widows Club will have their next meeting on July 14 at 3 p.m. at the Polish American Club. Membership is open to widows and widowers age 55 and up. For further details call Rose Marie Caputo, 448-5463.

The Catholic Widow and Widowers Club of Hollywood will attend a Mass at St. Maurice July 27 followed by dinner. For more information contact Sam at 989-2558 or Pat at 566-4466.

## OFFICIAL

### Five parishes join Archdiocese

The following is a list of new parishes in the Archdiocese of Miami:

St. Luke Church, 4105 N.W. 22nd St., Coconut Creek, Fla. 33066. The pastor is Father David Punch, 977-0427.

St. Mark Church, 13001 Mustang Trail, Fla., Ft. Lauderdale, Fl. 33331. The pastor is Father William Hennessey.

Our Lady of Lourdes Church c/o 11400 S.W. 137th Ave., Miami, Fla. 33186. The pastor is Father Joseph Currid, 386-4121.

St. Elizabeth Seton Church, c/o 9950 N.W. 29th St., Coral Springs, Fl. 33065. The pastor is Father Edward Kelly, 752-3950.

St. Bonaventure Church, c/o 3900 S. University Dr., Davie, Fla. 33328. The Pastor is Father Edmund Prendergast, 475-8046.

### Support Peter's Pence

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Our Holy Father, Pope John Paul II receives many financial appeals from Missionary Dioceses throughout the world. These special appeals to the Holy Father come from many distressed areas like Lebanon, Ethiopia and East Africa.

We share the concern of our holy Father for the pope and abandoned in these troubled areas of the world. Our generous support of this Annual Appeal for the Holy Father's Charities (Peter's Pence Collection) is a tangible way to show our love for those in severe need.

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

Asking God's Blessing upon you, I am,  
Sincerely yours in Christ,

Edward A. McCarthy  
Archbishop of Miami

### Appointments

#### Archdiocese of Miami

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

**The Reverend Daniel Crahen, OMI** - to Chaplain, Holy Spirit Council 6032, Knights of Columbus, Hollywood, effective July 3, 1985.

Upon nomination by their Superiors:

**The Reverend Ebbert Browne, CM** - to Pastor, St. Vincent de Paul Church, Miami, effective August 1, 1985.

**The Reverend James Taggart, OMI** - to Associate Pastor, St. Monica Church, Opa Locka, effective September 2, 1985.

### Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gathered each Monday morning to prayer 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.





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Thanks to St. Jude for prayers answered. Publication promised. J.R.

Thanks to St. Jude for prayers answered. Publication promised. V.S.R.

Thanks to St. Jude, Sacred Heart of Jesus, Blessed Virgin Mary for favor received. Publication promised. M.T.

Thanks to St. Jude, Sacred Heart of Jesus, Blessed Virgin Mary for favor received. Publication promised. M.K.

Thanks to St. Jude for favor granted. Publication promised. D.B.

Thanks to St. Jude, Blessed Virgin Mary, Holy Trinity, ext. for prayers answered & favors granted. Pray for us: The improvement in our health & guide us in the right path to find aid and assistance. M.A.S.

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

St. Jude Novena.  
May the Sacred Heart of Jesus be adored, glorified, loved & preserved through out the world now & forever. Sacred Heart of Jesus pray for us. St. Jude maker of miracles, pray for us. Say this prayer 9 times a day. Publication must be promised when favor is received.

Thanks to St. Jude for prayers answered. Publication promised. M.A.

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

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

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

**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 separated from you, even in spite of all material 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. J.L.S.

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# Single parents: How to cope

By Katharine Bird  
NC News Service

At 5 p.m. they began coming into the restaurant, sitting down around the table reserved for them. Some came hesitantly, hovering around the edges, waiting for an invitation before joining the group. Others walked in confidently, greeting friends with a smile and handshake.

There was an Irish woman much concerned about re-entering the job market after 15 years as wife and mother; a young man of Italian ancestry whose demeanor revealed his devastation at his broken marriage; a middle-aged black career woman convinced that her husband's hopes for a reconciliation wouldn't work.

That gathering five years ago brought together people of different backgrounds, educational levels and finances. Their common meeting ground: All were separated or divorced.

New to Washington, D.C., I attended that meeting to make contact with people in similar circumstances. A single parent of four children, it had taken me some time of stumbling in the dark to recognize how crucial the support of peers was.

For single parents face some special problems as well as special challenges:

- Learning to cope with children alone. At a time when one's ego is likely to be at a new low, single parents have all the normal prob-



It's a rare single parent who doesn't doubt his or her ability to make judgments sometimes. Yet being able to trust others is a basic premise of Christianity and a necessity for a satisfying life. (NC photo)

lems of child-rearing. Somehow they have to dredge up from within themselves the strength to deal with children alone day in and day out.

Even in a mediocre marriage, husband and wife can turn to each other for some support at critical points in child rearing. They can make decisions concerning children together — about discipline, schools, entertainment, allowances.

For single parents, if serious problems arise, perhaps with teen-agers testing their limits, child rearing quickly can seem overwhelming.

What's a single parent to do if a teen comes

in with the smell of liquor on her breath?

What if a son is out with a group the parent doesn't know well and misses his curfew?

- Learning to move beyond guilt. It's easy for divorced people to blame themselves for the breakup of a marriage and for altering their children's lives so drastically.

Guilt, I think, can keep single parents focused on the past, ducking the real work at hand. A parent then may find it hard to show children how to make the most of their new situation, to set about making new friends and a new life.

- Learning to trust again. It's a rare single parent who doesn't doubt his or her ability to make judgments sometimes. Yet being able to trust others is a basic premise of Christianity and a necessity for a satisfying life.

If parents can't trust themselves or others, how can they teach children it's safe to trust?

Paulist Father James Young talks of how a young executive named Michael learned to trust again in "Divorcing, Believing, Belonging" (1984, Paulist Press). Father Young is rector of St. Paul's College in Washington, D.C.

First, Michael had to be willing to accept help from others, especially an also-divorced business associate, Father Young said. Then, gradually, friends helped Michael "see that trust in God, trust in others and trust in self were all pieces of the same pie."

An advocate of support groups, Father Young is the founder of the North American Conference of Separated and Divorced Catholics. "One needs many allies at this difficult time, especially loved ones and good friends," the priest said.

## Local support groups

Single parents can find help and support locally at any of the many separated and divorced groups which flourish in the Archdiocese of Miami. Usually associated with a parish or a group of parishes, the support groups are open to everyone, including members of nearby churches, both Catholic and non-Catholic.

Following is a list of divorced and separated groups which are active in the Archdiocese. Additional information also can be obtained by calling Sr. Agnes Gott, director of the Ministry to Divorced and Separated Persons, at the Family Enrichment Center, 651-0280.

### In Dade County:

- St. Agnes, Key Biscayne — Call Sr. Angela, 361-2351;
- Holy Rosary, Perrine — Call Fran, 251-9390;
- St. Louis, Kendall — Call Linda, 666-8617;
- North Dade Support Group — Call Kristen, 758-4136;

- Our Lady of the Lakes, Miami Lakes — Call Lucille, 821-8377;

- Sacred Heart, Homestead — Call Mike, 248-4134; and

- St. Timothy, Miami — Call Gene, 223-6386;

### In Broward County:

- St. Andrew, Coral Springs — Call Vince, 755-3177; and

- St. Maurice, Fort Lauderdale — Call Helen, 961-4138;

### Spanish-speaking:

- St. Agatha, Miami — Call Roberto, 552-5010;

- St. John the Apostle, Hialeah — Call Teresita, 885-9665;

- Our Lady of Divine Providence, Miami — Call Deacon Guerra, 884-4280;

- Sts. Peter and Paul, Miami — Call Adela, 858-6062; and

- St. Timothy, Miami — Call Maribel, 274-8229.

### Thinking it over

## Finding help in community

1. As a newly separated parent bewildered by her husband's unexpected departure, Mary wasn't sure where to turn.

She was involved through her son in the parish's CCD program. Through friendships developed there, she learned about a weekly Eucharist at 5 p.m. in the parish convent, attended by 20 to 40 people.

That Eucharist quickly became "almost the highlight of the week for me," Mary said. "At a vulnerable time in my life, those people became key supports to me and a strong sense of community developed among us." She came to know the people well through the potluck suppers that often followed the Mass.

What made the experience all the more striking, Mary says, was the fact that the group made her feel "so welcome, even though my lifestyle was different." At the time, 14 years ago, separated and divorced people were not as highly visible in her parish.

Later, Mary made it a point to keep an eye out for other lonely and upset people to welcome to the liturgical experience.

2. Each week the 35-year-old woman faithfully attended the parish renewal meeting. Somewhat quiet, she didn't play a major part in the group conversation. When she did speak, however, she was listened to because she could be counted on to speak honestly and with feeling.

One week participants discussed what they sought in the church. The woman's answer was straightforward: "I look for a sense of community."

Her answer, to at least one listener, was surprising. When he learned later that the woman was a widow with three children, her comments had a "double impact," he said.

Her statement made him think about what his responsibility might be toward her and other single parents in the parish. "If community means so much to her," he said, "it seems as though she has a right to expect it."

"If we don't respond to her need, our meetings will be a failure for her," he added.

How can other parishioners help single parents in their midst to feel welcome in the community?

- Keep alert for shy persons sitting by themselves, especially at social events. Think how hard it is to approach a group of people who all seem to know each other.

- Take care when setting rooms up for events. Set up tables and chairs in such a way that single adults and single parents with their children are encouraged to mingle with others.

What suggestions can you add to this list?



*'To blacks, the extended family is everything and it can often include people who are not related by blood but who need a family to care for them...'*

## A family's family

By Suzanne Elssner  
NC News Service

"Chicken and dressing, sweet potatoes, okra, greens, a roast, macaroni salad..." Sister Thea Bowman's voice was alive with excitement as she described the mountains of food on Easter Sunday at Fred and Arista Ottos' home in Canton, Miss.

Children, grandchildren, great-grandchildren, cousins, nieces and friends had attended the meal and, in fact, come by for dinner every Sunday.

"If you want to see anyone you go over there," said Sister Bowman, a Franciscan Sister of Perpetual Adoration. "There's always food being kept warm in the oven or on top of the stove."

Sister Bowman is a consultant for intercultural communications in the Diocese of Jackson, Miss. She also is the editor of a collection of articles on the black Catholic family.

"When I was a little girl my mama wanted me to learn our heritage," she explains. "So she apprenticed me to a 'slave,' a freed woman who had lived during slavery and knew the traditions. I learned from her the stories, the songs, the great strengths that exist in families who are rooted in the African experience."

"To blacks the extended family is everything and it can often include people who are not related by blood but who need a family to care for them," she said. "We are most successful at being ourselves when we honor the extended family and the traditional African values of cooperation rather than competition."

Sister Bowman talks with great warmth about the Otto family as examples of the kind of affection and care a family can provide.

The Ottos raised 10 children. Later Mrs. Otto, whom everyone

calls "Ma Dear," quit her daytime job so she could help raise her grandchildren. Now she works nights.

She says, "The job I had was

plenty good but if I'm going to be a grandmother, I'm going to help my children."

Three preschool grandchildren stay with Mrs. Otto during the day

while their mothers work. In the afternoon a school bus drops the older grandchildren at her home.

Her daughter, Myrtle Jean, is an acute-care technician at the University Medical Center in Jackson, Miss. She is the single parent of 5-year-old Charlene Evette and 7-year-old James Curtis; they all live with her parents because finances are tight.

"We all help each other," Myrtle Jean explains. "What we have we share with each other. We have little fusses up and down but if someone needs food or money for utilities we all pitch in. Mama trained us to do it that way, even if we are far away. She's the sweetest thing in the world."

Years before Myrtle Jean helped raise her younger brothers and sisters when her father left a \$35 a week job to go to Kansas City for a better paying one.

Her older sister, Bernadette Porter, is the single parent of 10-year-old Stacey Monique, who is cared for by Ma Dear. Porter too says her closeknit family is a big help.

Working in an office allows her to have a place of her own, but she has to budget carefully. "It's not easy," she says. "Monique sees me sitting at the table saying, 'Now I don't have money for this or that.' That's good, because when she is older and if she goes to college and calls for money, she'll know why I don't have it."

Of any loneliness she has as a single parent, Porter says, "When I get depressed I come and talk to my mama."

And what does Mrs. Otto think she is giving her family?

"I hope I'm giving them good understanding," she says. "I take time out to listen. I get along with a lot of love."



The Rev. Albert Thurman, 95, and his wife of 77 years, Alice, 91, sit in their Chillicothe, Mo., home and recall the years they have spent together. The photo at left is from their 50th wedding anniversary and the one at right is their 65th anniversary photo. (NC photo from UPI)

## 'Double parents'

By Father John Castelot  
NC News Service

Jesus and his friends turned off the main road and started up a dusty path that led to the village of Nain. It was a wretched little cluster of mud huts at the top of the rise.

On their left as they walked along was the well, surrounded by milling sheep and the boys and girls who had just brought them in from the pasture.

All of a sudden the children's playful laughter stopped. Another sound took its place, the sound of professional mourners wailing and crying aloud. They were escorting a funeral procession out of the village.

It was a very sad procession, for the

corpse on the litter was that of a young man, "the only son of a widowed mother" (Luke 7:12).

Sensing the poignancy of the situation, Jesus, "moved with pity," said to the mother: "Do not cry."

How easy to say! Anyone in the group could have muttered, "What a dumb remark!" Here was a widow who had only one son to brighten her lonely life, one son who stood between her and utter desolation. Where could she turn now?

In days when there was no Social Security, no life insurance and certainly no opportunity to go out and get a job, she was at the end of the line. And this stranger tells her not to cry.

But Jesus did more than have pity on her. First he silenced the din of the mourners with a gesture that brought a collective gasp from the crowd. He "stepped forward and touched the litter."

Contact with a corpse brought instant defilement according to the Law. But Jesus, who didn't hesitate to touch lepers — the "living dead" — had no scruples about touching a corpse.

In the ensuing silence, he uttered an incredible command:

"Young man, I bid you to get up! The

dead man sat up and began to speak. Then Jesus gave him back to his mother."

He "gave him back to his mother": That simple statement speaks volumes in terms of compassion and sensitivity. Perhaps Jesus, himself the son of a widowed mother, was uniquely aware of what this young man's death meant to this woman and his heart went out to her.

In any event, he did more than take pity on her. He intervened actively, with positive, creative and practical love.

The widow in Luke's narrative might be compared to today's "single parent."

Actually, however, there is no such thing as a single parent. These people are, in fact, double parents. They have to be both mother and father to their children. It is a formidable challenge in many ways, financially, physically and especially psychologically.

Parenting is difficult even when two parents are in the picture full time. Often single parents are very much alone and need understanding and support. This is true whether they are financially secure or not.

Christians are Christ in space and time. For Christians today, the story of the compassion shown by Jesus to the widow of Naim is particularly timely.

## 'Home improvement' means adding kids to this family

By Ron Karten

CORNELIUS, Ore. (NC) — Carl and Sherry Scott have 13 children of their own and have adopted 14 more "home improvements."

They started adopting children six years ago with a boy named Kevin, then 6 years old, who suffered multiple handicaps, including retardation, bone deformation and a cleft palate, the result of fetal alcohol syndrome.

"Kevin is now a Special Olympian," Mrs. Scott said. He has won a silver medal for softball-throwing and placed seventh in the 50-meter run.

In fact, she said, six of their children were in the Special Olympics, winning three medals and a number of ribbons.

"The most exciting thing is to see what these kids can achieve," she said.

Before their first adoption, the Scotts had been foster parents for several years.

"It really disturbed me that kids go on to other foster homes," she said, "that there was no permanency in family life for them."

It took a long time, she said, before she and her husband decided to adopt, in view of their already large family, which included 10 children at that time.

But because they were willing to adopt "special" kids — those nobody else wanted — the Scotts found adopting to be easy.

"It was the fulfillment of a dream," Mrs. Scott said. "We pray before each one, and if we're in agreement, we know it's the right thing to do."

Each time they decide to adopt another child, Scott goes to the bank and takes out another "home improvement" loan.

"Banks won't lend for adoptions," he said, "but we think of these kids as real home improvements."

Some of the new members of the family include Colleen, who



Carl and Sherry Scott gather in the yard of their home in Cornelius, Oregon, with some of their 27 children. Six years ago with 10 of their own, the Scotts adopted a 6-year-old boy with multiple handicaps. They now have 14 "special" children not wanted by other families. (NC photo)

had been adopted and rejected three times before settling down with the Scotts; Clodagh, who, though said to be both blind and deaf when they adopted her, may not be; Aodham, who is a Downs Syndrome child; and Christine, who was said to be retarded and severely emotionally disturbed, but in fact is not.

"It's clear that there's nothing wrong with her. She's an absolute golden girl," said Mrs. Scott.

Eleven new bedrooms have been added as a third story to the house, and while none was finished, each was occupied.

Downstairs remodeling has put windows from an old Zion church into the new dining room area.

Floor joists from the old agriculture shop at St. Anthony Church in nearby Forest Grove (the Scotts' parish) support the new floor above the dining area, and cabinets from that building are now in the Scotts' new kitchen.

Recently an unemployed carpenter from Colorado moved in with his dog in exchange for helping the family with its building projects.

The Hillsboro Kiwanis Club in April sponsored an auction to benefit the family. It netted \$6,000.

The family also gets help from a group of parishioners and occasional anonymous contributions,

"just when we need them," Mrs. Scott said.

But while help comes in many forms to the Scotts, the couple says their lifestyle is not dependent on aid from others.

Carl Scott, who makes about \$17,000 a year driving a truck, pays tuition for each of the eight children they send to Visitation Catholic School in Verboort. Their handicapped children attend public schools, where special facilities and classes are available.

And they keep a running account with their attorney, who handles only adoptions.

But basically, Carl Scott said, "the Lord provides."

"Things just work out."

## Red tape doesn't stop bishop from helping his Mexican pal

By Rachelle Parry

CORPUS CHRISTI, Texas (NC) — A 7-year-old boy has returned home to Mexico after receiving an operation made possible by Bishop Thomas J. Drury, retired bishop of Corpus Christi who said of the youngster, "I never saw such a tough kid."

The boy, Adan Morales, received an operation correcting deformities caused by sickness and poor diet. His condition had hampered the boy's ability to walk.

"It's worth (the trouble) seeing a little boy able to walk," the bishop said. "Thanks be to God — it's almost a miracle."

Their story began last Thanksgiving when Bishop Drury accompanied a group to Mexico. While in the Morales' village, he noticed Adan, who had been crippled for five years with a deformity common in underdeveloped countries.

The sight of the boy struggling along touched his heart, Bishop Drury said, and upon his return to Texas, he began a long, difficult process to bring Adan to the United States for an

operation.

With the assistance of several people, Adan and his mother, 29-year-old Maria Morales, were brought to Corpus Christi in mid-February. On March 1 the boy underwent an osteotomy in which bone was cut away above his knee. He followed that with intensive physical therapy. As a result, he has been able to walk much more freely.

During Memorial Day weekend, Bishop Drury and 60 people from the diocese went to visit several Mexican villages and to take Adan back to his parents and six brothers and sisters who live near Melchor Muzuiq, Coahuila, a semidesert area in Mexico.

Adan said he had been happy in Texas but missed his mother who had to go back to Mexico a few months ahead of him. The boy had gone to day school in Corpus Christi and was so much the center of attention that, the bishop said, he was getting spoiled. He also liked his American diet, the bishop said. "He really fell in love with the food here — it's going to be a big adjustment."



Retired Bishop Thomas J. Drury of Corpus Christi, Texas, holds 7-year-old Adan Morales of Mexico. With the bishop's help, the boy was brought to the U.S. for an operation which corrected deformities caused by sickness and poor diet. (NC photo by Rachelle Parry)