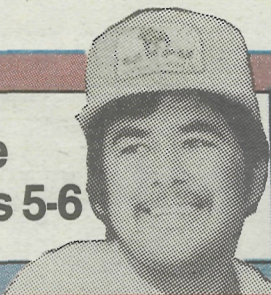
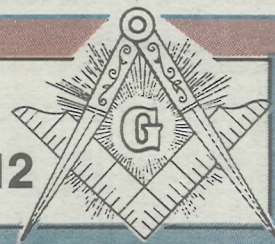


Hispanics
Blessing and challenge
for U.S. Church — Pages 5-6



Masons
Church objects to
'quasi-religion' — Page 12



THE VOICE

V. XXXII No. 15

Catholic Archdiocese of Miami

Price 25¢

Friday, July 26, 1985

American religious beliefs

For good or bad,
same for 50 years

Religious News Service

WASHINGTON (RNS) — Despite turbulent changes in American society, the religious beliefs and practices of Americans have, for better or worse, remained remarkably consistent over the past 50 years, according to a report by the Gallup organization.

Belief in God, the divinity of Jesus and life after death, prayer and Bible reading, church attendance and membership, and confidence in religious institutions are reported as widespread as they were when Gallup first began polling religious beliefs in the 1930s.

Also consistent throughout the period, however, have been a "glaring lack" of religious knowledge, "superficiality" of faith, a gap between "high religiosity" and "low ethics," and failure of religious institutions to change society, the report said.

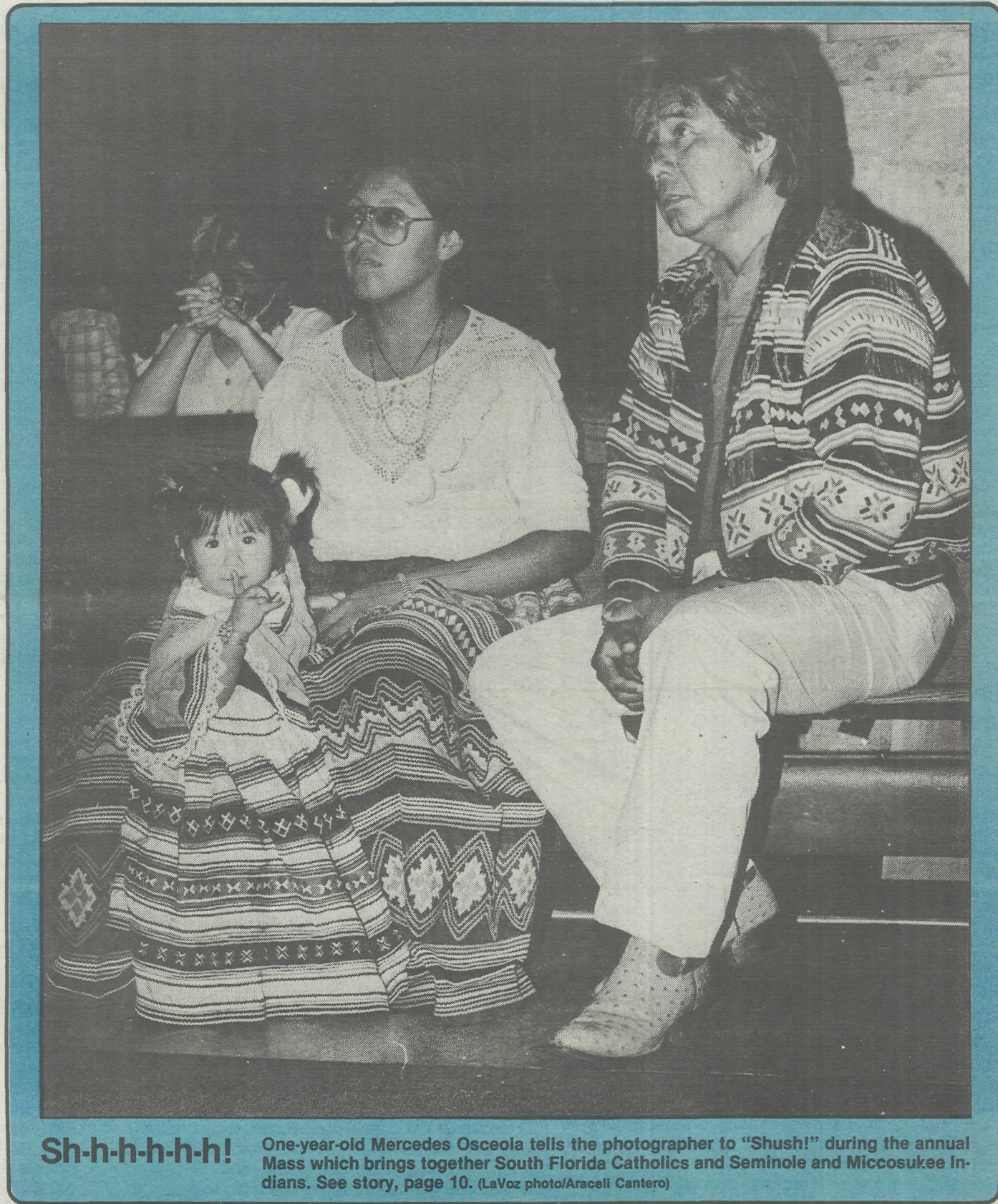
The observations are made in a golden-anniversary analysis of Gallup surveys on religion.

"Perhaps the most appropriate word to describe the religious character of the nation as a whole over the last half-century is 'stability,'" George Gallup, Jr., president of the Gallup Poll, said in a 57-page report entitled "Religion in America: 50 Years."

"Basic religious beliefs, and even religious practice, today differ relatively little from the levels recorded 50 years ago," he said.

In one exception, there has been a significant decline in the proportion of Americans who say religion is important in their lives — from three-

(Continued on page 8)



Sh-h-h-h-h-h!

One-year-old Mercedes Osceola tells the photographer to "Shush!" during the annual Mass which brings together South Florida Catholics and Seminole and Miccosukee Indians. See story, page 10. (LaVoz photo/Araceli Cantero)

Schools here hurt by ruling

Officials seek ways to help
needy students, despite court

By Prent Browning
Voice staff writer

Catholic educators here are struggling to retain remedial programs this year for disadvantaged students in private schools in spite of the recent Supreme Court decision. It may not be until mid-August, however, before the outcome is known.

Nine Catholic schools in Dade County and 11 in Broward County are directly affected by the July ruling which makes it unconstitutional for

public school teachers to be sent to private schools to tutor students, thereby disrupting the implementation of "Chapter One" programs.

Chapter One is a federally funded program that provides for public school teachers who help teach private school students basic reading and mathematics skills in economically depressed areas.

Over \$260,000 in Broward County has been allotted for the program. In Dade County 559 Catholic school stu-

dents are eligible for Chapter One which will receive funding of \$250,000.

Although it is now clear to attorneys and educators that Catholic schools will have to comply with the decision, the question remains whether they will be allowed to go ahead with currently contracted Chapter One programs for the coming year. This would allow time to work out programs that would get around the Supreme Court regulation.

Thomas Horkan, the Executive Director of the Florida Catholic Conference, has consulted with state and national officials on the case and is optimistic that currently planned Chapter One programs will be allowed

to be implemented.

"To come in during the school year (and eliminate planned Chapter One programs) would only disrupt those public schools which have already signed contracts with teachers. It is not a simple matter," Horkan said.

"In past cases there has been a transitional period," said State Compensatory Education Chief Cecil Carlton referring to other court rulings affecting private schools.

Frank Howard, attorney for the Dade County School Board, is more pessimistic, believing that the courts may demand immediate compliance.

"They are discontinuing most pro-

(Continued on page 9)



Green Bay Vip

Cardinal Silvio Oddi, prefect of the Vatican Congregation to the Clergy, kisses one of the children who greeted him following a Mass at St. Francis Xavier Cathedral in Green Bay, Wis. Cardinal Oddi was in Green Bay and Arlington, Va. to speak with catechists. (NC photo by Mary Harrison.)

Nuns' directory published

WILMINGTON, Del. (NC) — The first national directory of U.S. women religious, listing names and addresses of some 80,000 American nuns, has been published by Michael Glazier, Inc., of Wilmington.

Ursuline Sister Magdalen O'Hara, editorial director of "The Directory of Women Religious," called the six-pound, \$65 reference work a "mammoth" project that was possible only through computer technology.

For decades there has been an annual publication, "The Official Catholic Directory," which lists the names of virtually all diocesan and religious priests of the United States by both diocese and by national alphabetical index.

That directory also lists all the permanent deacons in each diocese and a few sisters, brothers or lay persons who are top officials of diocesan

agencies or Catholic institutions.

The new directory of sisters has two main sections: a diocese-by-diocese listing and a national alphabetical index by the last names of the sisters.

Under each diocese, the communities of women religious represented in that diocese are listed alphabetically. Within each community listing the directory gives the names and addresses of all sisters of that community working in that diocese. The national name index refers the reader to the diocese and religious community of each sister listed.

The directory is available for \$65 from: Michael Glazier, Inc., The Directory of Women Religious, 1723 Delaware Ave., Wilmington, Del. 19806. There is no shipping charge if payment accompanies order.

Vote on Campus pastoral delayed until November

WASHINGTON (NC) — A revised draft of a proposed pastoral letter on campus ministry will be ready for U.S. bishops to discuss this fall but the vote on the letter has been pushed back to November 1986, according to its drafters. Bishops William B. Friend of Alexandria-Shreveport, La., head of the committee preparing the pastoral, said the committee hopes to report on the progress of the pastoral to the Administrative Committee of the National Conference of Catholic Bishops in September prior to discussion by the full body of bishops at their Nov. 11-15 meeting in Washington. Father Joseph Kenna, the bishops' conference's representative for campus ministry, said July 23 that although the vote on the pastoral had been expected at this fall's meeting, it has tentatively been rescheduled for the November 1986 meeting.

Christian leaders to combat drugs in workplace

NEW YORK (RNS) — Christian leaders concerned with alcohol and drug problems in the workplace gathered recently at the University of Stirling in Scotland to share information and refine their approaches to this growing worldwide problem. "Addiction cuts across ideology, sex, race, culture and nationality," the Rev. John E. Soleau, a pastor consultant on mental health issues, told the participants at the International Consultation on Alcohol and Drugs in the Workplace. "It abounds in affluent nations and Third World countries, and at the same time it arises from our internal depths with uncontrollable desires." The three-nation assembly, the first of its kind for the participating groups, was a joint effort of the Church of Scotland's Board of Social Responsibility; the Swedish Christian Council on Alcohol and Drugs, and the North Conway Institute, a Boston-based interfaith association for education on alcohol and other drug problems.

Episcopal parish advertises women's ordination

NEW YORK (RNS) — A congregation in Minneapolis believes the Episcopal Church's acceptance of women is good news that ought to be proclaimed. To get the message out, the church has hired an award winning advertising agency. The resultant ad, developed by the Fallon McElligott Rice Agency, portrays a traditional Episcopal altar with the caption, "Where women stand in the Episcopal Church." The ad copy continues: "If you believe that men and women should share equally in the sacraments and service of Christianity, join us where God's call can be answered by anyone." Among other ads done by the church, independent of the church's national headquarters, is one that takes a swipe at "born again" believers. "The Episcopal Church welcomes you regardless of age, race, color or the number of times you've been born," reads the ad.

Black, Jewish youths join in search for heritage

PHILADELPHIA (RNS) — Twelve Philadelphia high school students — six blacks and six Jews — will travel to Senegal and Israel during August to learn about their respective ethnic heritages. The project is the brainchild of Rep. William H. Gray III (D.Pa.), a black Baptist minister, and George M. Ross, former board chairman of the American Jewish Committee's Philadelphia Chapter. In Israel, the group will visit an Ethiopian Jewish refugee center, stay at a kibbutz and spend the Jewish Sabbath in Jerusalem. In the west African country, they will shop at artisan and marketplace booths, visit a game preserve and ride up the Gambia River.

Lebanese Christians feel 'isolated,' says NCC

NEW YORK (RNS) — As the civil war that has wracked Lebanon for nearly 10 years continues with new twists and turns, that nation's Christian minority feels "isolated and abandoned" by the worldwide Christian community according to three leaders of the National Council of Churches who recently visited Lebanon. "We went to remind the churches there that we have not forgotten them," said the Rev. Charles Kimball, director of the NCC's Middle East Office and one of those who made the trip. He said that while Muslims from around the world are very vocal in their support of Lebanese Muslims, the Christian communities have been relatively mute in their support of Lebanese Christians.

NOW president announces pro-abortion march

NEW ORLEANS (NC) — Eleanor Smeal, newly elected president of the National Organization for Women, has announced plans for a pro-abortion march in Washington next spring. Smeal, 45, a Catholic who was NOW president from 1977 to 1982, won by an 839 to 703 margin over incumbent Judy Goldsmith at the NOW convention in New Orleans.

Peace groups to mark A-bomb anniversaries

(Undated) (NC) — Peace organizations nationwide will commemorate the 40th anniversary of the atomic bombings of Hiroshima and Nagasaki, Japan, with demonstrations and events as varied as a "peace ribbon" ringing the Pentagon and human "shadows" painted on streets. Other events planned include religious services, tours of U.S. cities by survivors of the bombings, and a telephone link between annual commemoration ceremonies at Hiroshima and U.S. rallies. The bombings of the two Japanese cities, on Aug. 6 and 9, 1945, were estimated to have killed 200,000 people.

Education dept. makes abortion 'only recourse' — state rep.

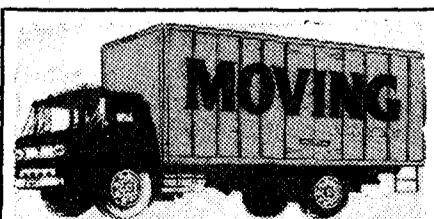
WASHINGTON (NC) — Rep. Robert W. Kastenmeier, D-Wis., charged the U.S. Department of Education with making abortion "the only recourse" after a pregnant college student who took a semester off to have her baby was told she would have to begin repaying her student loan. But C. Ronald Kimberling, deputy assistant secretary for higher education, said the student could have sought other ways to delay payment on her loan after being told her pregnancy did not qualify for a deferment. The woman, Karen M. Jolly, an engineering student at the University of Wisconsin at Madison, said her bank agreed to allow her to postpone her loan payments, but the state agency that guaranteed the loan and the U.S. Department of Education would not.

Federal court rejects creationism law for Louisiana schools

NEW ORLEANS (NC) — A federal appeals court has rejected Louisiana's creationism law, which demanded that "creation science" be taught alongside evolution in the state's public schools. The 5th U.S. Circuit Court of Appeals, based in New Orleans, said creationism constituted a religious belief. Louisiana's Catholic bishops had taken no position on the disputed law but had stated in 1983 that the Bible is not a textbook of scientific facts.

CHA calls new Medicare rules for hospitals a 'crap shoot'

WASHINGTON (NC) — Long-awaited regulations from the federal government allowing adjusted Medicare payments to hospitals serving a "disproportionate share" of poor patients have been criticized by the Catholic Health Association, which had fought to get such provisions issued. According to William J. Cox, CHA vice president for government services, the new interim rules are "totally and completely inadequate." He said attempts by hospitals to obtain money under them would be like "a crap shoot." The regulations were released by the U.S. Department of Health and Human Services to comply with a federal district court order and are considered merely temporary by HHS, which hopes to have them revoked.



MOVING?

Save yourself forwarding postage and continue to receive your Voice. Just send us your Voice address label plus your forwarding address and parish (if any).

THE VOICE
(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.

Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.

Robert L. O'Steen
Editor

Ana Rodriguez-Soto-News Editor
Prattice Browning-Staff Writer
Betsy Kennedy-Staff Writer

Edith Miller-Display Advertising
June Meyers-Classified Advertising
Piedad C. Fernandez-Circulation Manager
Charlotte Leger-Circulation Asst.

Archdiocese of Miami
Weekly Publication

Archdiocese of Miami
Weekly Publication
9401 Biscayne Blvd.
Miami Shores, FL

POSTMASTER
Send change of address notices to the VOICE
MAILING ADDRESS
P.O. Box 38-1059
Miami, FL 33238-1059
News: 758-0543
Advertising, Classified
Circulation
Miami 758-0543
Ft. Lauderdale 525-5157
W. Palm Bch. 833-1951

UNIVERSAL PRINTING CO. • (305) 888-2695

New bishop to biggest diocese

Justice advocate heads Los Angeles Archdiocese

By Jerry Filteau
NC News Service

Pope John Paul II chose a social justice and peace advocate for the West Coast's most prominent See when he named Bishop Roger M. Mahony of Stockton, Calif., to head the Los Angeles Archdiocese.

Archbishop Mahony succeeds Cardinal Timothy Manning, who retired at the age of 75.

At 49, he becomes the youngest archbishop in the United States and head of the most populous archdiocese in the country, with 2.5 million Catholics, many of them Hispanics.

He is known for confronting hard social issues head on, from poor and minority rights to war and peace issues, from abortion to African refugees, illegal immigrants and U.S. economic policy.

In his first Los Angeles press conference, he said he will act as "a voice for those whose rights have been infringed upon" and that "any issues that touch upon the lives of our people are of concern to me."

Asked if he would consider himself "an activist priest" Archbishop Mahony said, "Those labels are not helpful... I intend to be faithful to Jesus Christ and to the tradition of the Church."

Even before he was ordained one of the country's youngest bishops 10 years ago, then-Msgr. Mahony had become a national figure.

From 1970 to 1975 he was secretary of the U.S. bishops' Ad Hoc Committee on Farm Labor — a post that put

him in the middle of one of the major social controversies of the time, the battle between California grape growers and Cesar Chavez's United Farm Workers.

At the same time he was director of Catholic Charities, the social services agency of the Diocese of Fresno.

Named auxiliary bishop of Fresno in January of 1975, a few months later he was tapped by California Gov. Edmund G. Brown Jr. to chair the state's newly formed Agricultural Labor Relations Board overseeing farmworkers' union elections.

He headed the board — the first such agency in the country — through its first year-and-a-half, but in a recent assessment of its first 10 years he wrote that it deserved only "a D-minus rating" for its overall performance.

formance.

"A certain measure of peace has returned to our fields" since the violent confrontations of the early 1970s, he said, but continuing grower resistance and protracted legal battles have prevented the board from doing the job it was created for.

Bishop Mahony entered the growing national policy debate over the morality of nuclear deterrence in 1981, becoming one of the first U.S. bishops to oppose U.S. nuclear policy.

He issued a 5,000-word pastoral letter on the subject nearly a year-and-a-half before the country's bishops came out with their joint national pastoral on war and peace.

In his message he called for "a fundamental about-face in the arms race" and asked Catholics to help make their church a "peace-advocate church."

He asked under what conditions a country might morally justify possession of nuclear weapons and concluded that neither U.S. nor Soviet arms policy meet all the necessary demands of morality.



Bishop Roger Mahony of Stockton, Ca., marches for farmworkers killed by border patrols last year; will now be Archbishop of Los Angeles. (NC photo).

"A form of nuclear pacifism is a weighty and unexceptional obligation of Christians," he wrote.

Born in Hollywood on Feb. 27, 1936, he studied for the priesthood at three California schools: Los Angeles College Preparatory Seminary, Our Lady Queen of the Angels Seminary in San Fernando, and St. John's Seminary in Camarillo.

Ordained a priest of the Fresno Diocese on May 1, 1962, he spent the next two years at The Catholic University of America earning a master's degree in social work.

Reflecting the mediation efforts of his years as secretary to the bishops' committee on farm labor, when he was ordained a bishop in 1975 he took the motto, "To Reconcile God's People." As a symbol of reconciliation he asked leading representatives of the grape growers and the UFW to bring up the Offertory gifts at the Mass.

Four cardinals remain

By NC News Service

The resignation July 16 of Cardinal Timothy Manning, 75, of Los Angeles leaves only four U.S. archdioceses led by cardinals.

Two of the four just became cardinals in May. A third will turn 75 — the age at which all bishops must submit their resignations — later this year.

Cardinal John Krol, 74, archbishop of Philadelphia since 1961 and a cardinal since 1967. He turns 75 this Oct. 26.

Cardinal Joseph L. Bernardini,

57, archbishop of Chicago since 1982 and a cardinal since 1983.

Cardinal John J. O'Connor, 65, of New York, and Cardinal Bernard F. Law, 53, of Boston, both appointed to their respective archdioceses in 1984 and both elevated to cardinal May 25.

Cardinal Manning's resignation does not affect his status in the College of Cardinals. Members of the college can participate in a conclave to elect a new pope until age 80.

Pope to Africa

Church involved in social, economic issues

By Bill Pritchard
NC News Service

The Catholic Church in Africa, where Pope John Paul II is scheduled to visit Aug. 8-19, is deeply involved in the continent's economic and social life.

In some cases the church is a critic. The bishops of Kenya, for example, have protested sterilization programs sponsored by civic clubs and in turn have been criticized in the Kenyan press for their stand.

In other cases the church is a helper. In the impoverished Central African Republic, the local church is a key agent in community development programs.

The church is also involved in forging an African identity, as in Zaire, where the "inculturation" effort is described as "lively."

Two of the seven countries on Pope John Paul's route, the Central African Republic and Togo, are among Africa's poorest.

The U.S. State Department describes the Central African Republic as a "poor, landlocked, sparsely populated" country whose people derive their livelihood mostly from subsistence agriculture.

Togo, in West Africa, is on the U.N. General Assembly's list of least-developed nations.

Also on the West African leg of the tour is Ivory Coast, one of the more prosperous of the continent's countries.

The pope's trip, the third to Africa of his pontificate, includes two of the most Catholic countries in Africa, Zaire and Cameroon.

Around 46 percent of the 30 million

Zairians are Catholic, as are one-third of Cameroon's 9 million people.

By contrast, Morocco, a North Africa Moslem nation which the pope is to visit briefly before leaving Africa, has no native Catholics, say church officials. The only Catholics are foreigners living in the country and tourists.

Although Catholicism is a minority religion in Africa, it is growing rapidly, church officials report. Between 1901 and 1983, the latest year in which figures were published, the ratio of Catholics increased to 12.4 percent from 1 percent.

Much of Africa's energy is focused on finding solutions to economic problems — rapid inflation, failed development schemes, the effects of world recession — which have been deepened by years of widespread drought.

The pope is expected to address some of those problems during his trip.

Father Paul van Daelen, superior general of the missionary Congregation of the Immaculate Heart of Mary, said he expects Pope John Paul to talk about the "cost of living, salaries, security, justice and health problems" during his Aug. 14-16 visit to Zaire. He spoke with National Catholic News Service in Rome.

Father van Daelen, whose order has 500 members in the country, said that the pope probably will urge the Zairian church to "be concerned about (the problems) and be actively committed" to alleviating them.

Father Frans Timmermans, superior general of the Holy Ghost Fathers, which also sends missionaries to Africa, told NC News in Rome that

the church is committed to alleviating problems in the Central African Republic.

He said that the country's "school and health systems are in an unimaginable mess" and "you get the feeling that the people don't believe in a future anymore."

"The church is trying to give some hope and courage so that people are able to stand up and build their country," he said.

The church in Kenya is involved in the moral and economic issue of population control, said Msgr. Anthony Adanuty, who handles Kenyan affairs at the Vatican Congregation for the Evangelization of Peoples.

Kenya has the fastest-growing population in the world. The Kenyan citizenry is increasing by 4 percent annually. That growth rate puts heavy demands on the economy and the few areas of good farming land.

"The church and the government have been very much worried about this phenomenon and doing everything possible to control this high rate of population growth," Msgr. Adanuty said.

The church runs natural family planning programs but will not participate in artificial birth control campaigns, which are contrary to church teaching, he said.

Another sensitive issue, bringing church and local culture together, has also engaged African Catholicism.

One aspect of that issue is Africanizing the clergy. In the Central African Republic, for instance, "the church is still dominated by foreign clergy," said Father Timmermans.

Although the country's sole archdiocese, the Archdiocese of Bangui, is

headed by African Archbishop Joachim N'Dayen, the five dioceses under his jurisdiction are headed by Europeans.

Another issue is Africanizing the liturgy and other rituals.

"The church in Zaire is extremely lively, especially in terms of inculturation," Father Timmermans said. The Zairese Liturgy, an experimental service approved by the Vatican, uses African dance, music and other symbols.

In Togo, however, attempts to marry African culture to Catholicism have brought conflict with traditional African religious leaders, said Father Jean Paugam, a Vatican official who oversees relations with Morocco, Togo and Ivory Coast.

"Some experiences by Catholics have not been accepted by animists," he said. "Animist leaders objected to an effort to adapt an initiation ceremony for women," Father Paugam said. "They were afraid of losing their power, I think."

Animism, the generic term for traditional religions to which most Africans adhere, holds that spirits infuse and influence everything. Nothing good or evil happens without a spirit's involvement, according to the belief.

Animism includes belief in a supreme being. Among Kenya's Kikuyu people, for instance, that being is called Ngai.

Last year, the bishops of Africa and Madagascar paid tribute to the old religion by saying that they wished to tap "the wisdom of our sages, no matter to which tradition they belong," in an effort to build a modern expression of "permanent African values."

Cuban priests call for 'Christian Cuba'

SAN JUAN, Puerto Rico (NC) — An international association of Cuban priests has called for a "Christian Cuba" that is "faithful to our roots and the wishes of our people."

The priests' call was expressed in a declaration issued in San Juan, at the end of the 11th Encuentro of the International Association of Cuban Priests in the Diaspora. The encuentro brought together Cuban priests from Venezuela, the Dominican Republic, the United States and Puerto Rico.

Also participating were two Cuban bishops: Bishop Eduardo Boza Masvidal, vicar general of the Diocese of Los Teques, Venezuela, and Auxiliary Bishop Agustin A. Roman of Miami.

"In our eucharistic concelebrations we have prayed for the unity of our Cuban people and that of our church in Cuba," the priests said. They added they hoped Cubans "may have the same opportunities we enjoy in each of the countries where we exercise our ministry."

Outside of Cuba, they are able to practice their faith and can use "social means of communication such as the press, radio and television, etc., without fear of a discrimination brought about by the practice of the faith."

The declaration called the shortage of priests in Cuba "the rapid process of de-Christianization that is taking place in Cuba" and called for religious freedom to be "recognized and maintained, for we realize that today these rights are being placed in jeopardy, particularly in Central America, and we see their preservation as basic for the achievement of a peace based on truth, justice, love and freedom."

The relationship between the Catholic Church and the government of Fidel Castro was an openly hostile one in the 1960s. In 1961, Castro nationalized the Catholic schools and expelled 136 priests.

Within the last few years, church and Cuban officials have held meetings to establish a better relationship.

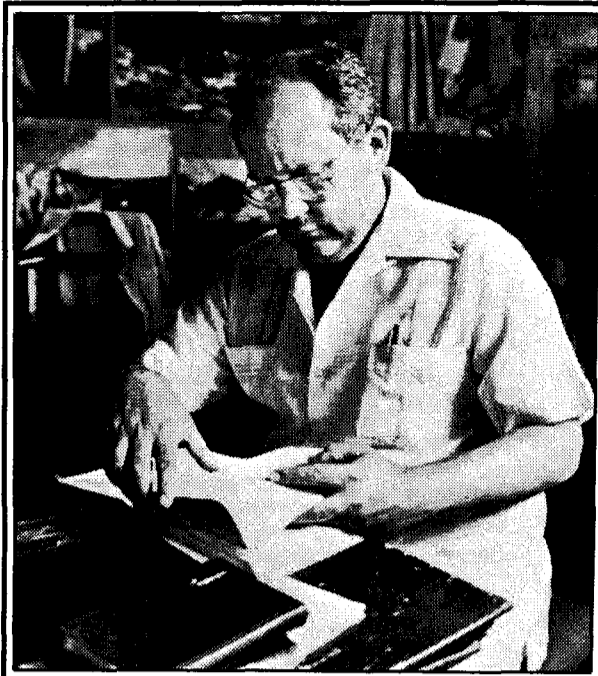
The Catholic Almanac estimates there are about 200 priests and 240 nuns in Cuba.

Canadian bishops speak out against 'easy' divorces

MONTREAL (RNS) — The Canadian Conference of Catholic Bishops says married couples should be required to get professional counseling and appear before a judge at a formal hearing before being granted a divorce. In a brief to the parliamentary justice committee, which is reviewing proposed changes to the 17-year-old Divorce Act, the bishops said the institution of marriage will be "seriously endangered" if the government approves a bill to eliminate the requirement for a trial for a divorce. "We cannot accept ... any reform that would seem to regard marriage as no more than a private contract between two individuals that could be dissolved at will," that brief said.

Dialogue improves between opposing churches in China

MANILA, Philippines (NC) — Dialogue between Chinese Catholics and the universal church was improved by the visit of an 11-member delegation from China, Philippine church officials said. Although the group included several high-ranking members of government, attention focused on Bishop Aloysius Jin Luxian, a 69-year-old Jesuit appointed by the state as auxiliary of the Shanghai Diocese. Church observers in Manila see Bishop Jin as a possible bridge between the Vatican and the National Association of Patriotic Catholics, a government-approved national church which rejects ties to the Vatican.



FAST FOR PEACE

Nicaragua's foreign minister, Maryknoll Father Miguel d'Escoto, reads a Bible in his room at the Church of the Sacred Heart in Managua during the 10th day of his fast to show his opposition to U.S. policies toward his country.

Bishops of Chile call for restoration of freedom

VATICAN CITY (NC) — The bishops of Chile have said that a restoration of basic freedoms in their country is necessary before their divided society can be reconciled. In a statement published at the end of a recent plenary assembly, the bishops also called for a full explanation of recent acts of violence in the country involving the military government of Gen. Augusto Pinochet and opposition factions.

Mexican bishops tell rich to share more with the poor

(Undated) (NC) — Six southern Mexican bishops have urged the rich to share more than their "leftovers" with the poor. In a pastoral letter titled "Evangelization and Worldly Goods," the bishops said "all things have their origins in God and have been made for the service of man, and the rich are only administrators of those goods." The letter referred to the often harsh judgment of the rich in the Bible. "No one can serve two masters," the bishops' letter said.

Torture by police common say Paraguay's bishops

VATICAN CITY (NC) — Paraguay's bishops have condemned the continuing use of torture by the nation's police, Vatican Radio reported. Despite laws that prohibit it, "torture is still practiced in police stations, and two people in the current year have died because of the mistreatment they suffered," said an article in the latest issue of *Sendero*, the magazine of the Paraguayan bishops' conference. More than 90 percent of Paraguay's 3.3 million people are Catholic.

Japan's bishops disapprove of Rev. Moon's teachings

TOKYO (NC) — Japan's bishops warned Catholics not to participate in meetings and activities sponsored by the Rev. Sun Myung Moon's Unification Church, in a statement printed in a July issue of *Katorikku Shimbun*, Japan's national Catholic weekly newspaper. In a nation where Christians are a tiny minority and where the Catholic bishops have promoted increasingly friendly relations with other Christian and non-Christian groups, the warning could be interpreted as a condemnation.

Mexican bishop warns gov't. to avoid election fraud

(Undated) (NC) — Bishop Manuel Talamas Camandari of Ciudad Juarez, Mexico, has warned the government that any kind of electoral fraud "will have as its consequence frustration among the public." The bishop also asked the Mexican government, which has been charged with election wrongdoing by opposition parties, to "remember its offer to respect the vote" of the gubernatorial and legislative elections. Official election results in July awarded the governing revolutionary Institutional party 67 percent of the vote. The party lost only four of its 300 seats in the 400-member Chamber of Deputies and won all seven state governors' races.

Jesuit priest, two nuns kidnapped in Africa

ROME (NC) — A Jesuit priest and two Sisters of St. Dorothy were missing and believed kidnapped by a rebel group in Mozambique, officials of the orders said. Father Theodoro Rebelo, 62, and Sisters Maria Alice Miranda, 40, and Glorinha Leao Dias, 52, all Portuguese, were believed to have been kidnapped by the anti-government Mozambique National Resistance, Jesuit Father John Dullea told National Catholic News Service in Rome. The Religious were the latest of several kidnapped in the southern African country this year.

Doctors shouldn't strike says Vatican newspaper

VATICAN CITY (NC) — Doctors who strike do not respect the sacredness of life, the Vatican newspaper said, commenting on a strike of medical personnel in Brazil. "The rights of workers are certainly inviolable, but human life is sacred," *L'Osservatore Romano* said in a two-paragraph editorial comment. The comment appeared beneath the photograph of Regina Clelia Moreira and her 2-month-old son, Thiago. The child, a victim of pneumonia, was denied medical assistance in Rio de Janeiro, Brazil, where medical and paramedical personnel were striking. The newspaper said that by the time the photograph was printed, the child probably would be dead.

Leaders still unable to curb violence in Ireland

DUBLIN, Ireland (NC) — The prospects for ending the violence in Northern Ireland appear diminished after a meeting between British Prime Minister Margaret Thatcher and Irish Prime Minister Garret FitzGerald. At a press conference following a meeting in Milan, Italy, Mrs. Thatcher rejected three proposed solutions for uniting the six mainly Protestant counties of Northern Ireland, governed by Britain, and the 26 overwhelmingly Catholic counties of the independent Irish Republic. Last year, Britain's secretary for Northern Ireland, James Prior, also rejected the three solutions proposed by the New Ireland Forum, a group representing the main Catholic political party in Northern Ireland and the major political parties in the Irish Republic.

Papal shooting trial still marked by bizarre claims

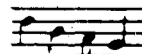
ROME (NC) — The first phase of the papal shooting conspiracy trial ended much as it had begun two months earlier — with revelations, retractions and wild claims by the state's key witness, Mehmet Ali Agca. Agca, the 27-year-old Turk serving a life sentence for the 1981 shooting of Pope John Paul II, again changed his testimony about the number of his alleged accomplices. During the last scheduled session before an eight-week summer break, Agca repeated one of his frequent claims of having "returned from heaven" to announce the imminent end of the world to "you men of planet Earth." He has several times claimed to be Jesus Christ.

ROOF PAINTING AND WATER PRESSURE CLEANING

"Serving South Florida Over 40 Years"

Tom Gustafson Industries

Member of Miami Dade Ft. Lauderdale and Palm Beach Chamber of Commerce



Miami & Dade County	Ph. 944-0033
Ft. Lauderdale and Broward County Office	Ph. 522-4768
Boca Raton Delray Office	Ph. 278-4862
W. Palm Beach & Palm Beach County Office	Ph. 832-0235

PAINTING
• COMMERCIAL
• CONDOMINIUMS
• CO-OPS

TEXTURED COATINGS
GUARANTEED FOR
AS LONG AS YOU OWN
YOUR HOME • BEAUTIFIES
• INSULATES

RE-ROOFING
ROOFING REPAIRS
GUTTERS

Hispanic Catholics

A blessing and challenge for U.S. Church

First in a two-part series

By Moises Sandoval
NC News Service

In 1981, Father Ricardo Ramirez, now the bishop of Las Cruces, N.M., went to Hondo, a small town in Texas, to preach a mission in Spanish. The first night, he recalled, only a few people came. But by week's end, the church was full.

The astonished pastor asked: "Where did all these Mexicans come from?" Father Ramirez replied: "From your parish."

The vision of filling the churches with Hispanics has prodded bishops to a more pluralistic model of church. While other ethnics had no choice but to accommodate, Hispanics have Mass in Spanish, their own pastoral institutes and diocesan, regional and national apostolate offices.

Though some parishes and dioceses have nothing for Hispanics, the trend is to provide more.

In the latest effort, the Third National Encuentro (Spanish for "encounter" or "meeting"), 1,200 persons from 130 dioceses led by their bishops will meet at The Catholic University of America in Washington, D.C., Aug. 15-18.

They will prepare recommendations the bishops will later incorporate into a national pastoral plan for Hispanic ministry.

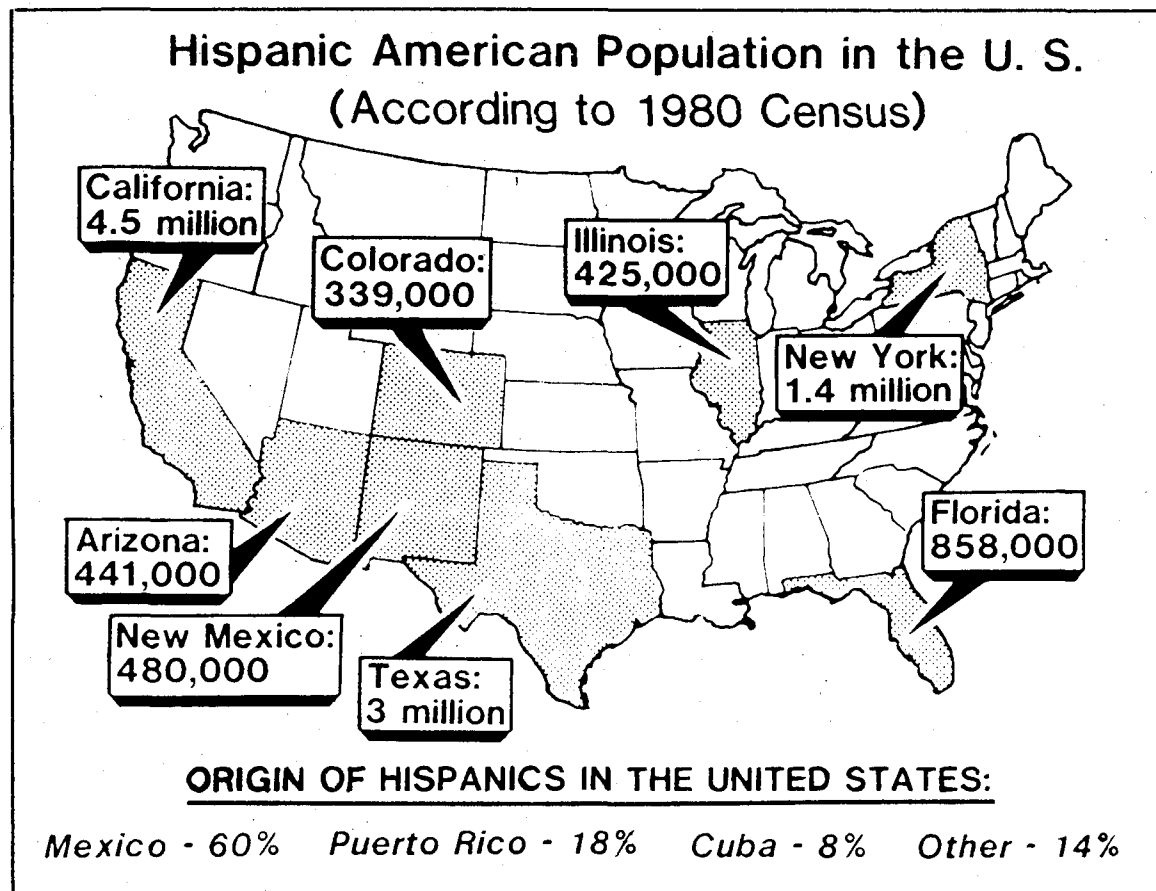
Does this risk a separate Hispanic church? The bishops say no. All these efforts are supposed to be temporary.

Bishop William Skylstad of Yakima, Wash., said: "I think the day will come when there will be an integration of the Hispanic mentality and we won't need an Hispanic program. But we are not there yet."

He is busy trying to learn Spanish. Other bishops, like Bishop Lawrence Welsh of Spokane, Wash., say that immigration from Latin America will make special Hispanic programs necessary for a long time.

A blessing

Nevertheless, what might be called the Latinization of the church has



Hispanics are the nation's fastest-growing minority. Map spots eight states with the largest Hispanic populations based on the 1980 census. The Hispanic population grew from 9 million in 1970 to 14.6 million in 1980. (NC/UPI map)

'In the parishes where we have a strong Hispanic base, family life is better for everyone — the Anglo community as well.'

— Bishop P. Waldschmidt, Portland, OR

brought a significant change of view. The bishops convoked the encuentro with a pastoral titled, "The Hispanic Presence: Challenge and Commitment," issued in 1983.

They called Hispanics "a blessing

from God," practicing and cherishing values central to the church and society. These include a deep and reverent love for family, the ability to celebrate God's gift of time through fiesta, and an authentic devotion to Mary.

Auxiliary Bishop Paul Waldschmidt of Portland, Ore., said: "In the parishes where we have a strong Hispanic base, family life is better for everyone — the Anglo community as well." He said there are 63,000 Hispanics in the Portland area, not counting undocumented immigrants.

Until now, Hispanics have been considered a problem.

Missionary bishops who took over a church with a 250-year history in the Southwest after the United States seized that region from Mexico in the mid-19th century found Hispanics deficient both in the knowledge and practice of their religion.

Father John Timmon, the first apostolic prefect of Texas, wrote in his memoirs: "The poor Mexicans were willing to die for their religion; yet they hardly knew what their religion was about."

Three-quarters of a century later, Archbishop Edward Hanna, the Ordinary in San Francisco from 1915-1935, wrote the California congressional delegation giving the following reasons why Mexican immigration should not be encouraged.

"They (Mexicans) drain our charities; they and their children become a large portion of our jail population; they affect the health of our community; they create a problem in our labor camps; they require special attention in our schools and are of low mentality; they diminish the percentage of our white population, (Continued on page 6)

Latinization: Melting pot is now 'stew pot'

By Moises Sandoval
NC News Service

Mass is celebrated in Spanish in half of the 41 parishes in the Diocese of Yakima, Wash., where Bishop William Skylstad sometimes refers to himself as "Guillermo," Spanish for William.

In 1980, according to the Northwest Regional Office for Hispanics, 53 percent of those baptized were Hispanics. The Yakima bishop is learning Spanish.

What is happening in the Diocese of Yakima, as well as in other parts of the country, is Latinization.

Statistics aside about low church participation by Hispanics, parishes and dioceses find themselves with a growing Hispanic population.

These people require services in their language and in harmony with their culture. Meanwhile, the bishops have jettisoned the model of church to which all other immigrant groups were forced to conform.

"The so-called 'melting pot' theory of Americanization has been discredited and abandoned as not only unreal and impossible but inhuman and undesirable, most recently by the U.S. bishops' Committee for Social Development and World Peace in its

statements of Jan. 4, 1981," the Northeast Pastoral Center in New York said in a 1982 report.

The old theory has been replaced by a model likened by Father Virgil Elizondo, president of the Mexican American Cultural Center in San Antonio, to a stew pot rather than a melting pot.

As a result, Bishop "Guillermo" Skylstad, the son of a Norwegian immigrant, and countless other laity, clergy and religious feel impelled to learn Spanish.

In the 14-state region of the Northeast alone, the Northeast Pastoral Center reported in 1982, 400 non-Hispanic priests "have gained some mastery of Spanish and Hispanic culture."

What happens in a small way in Yakima occurs in greater proportions in areas of the country where Hispanics have lived a long time. Each Sunday at Our Lady Queen of the Angels Parish in the historic neighborhood where the sprawling City of Los Angeles began, there are a dozen Masses, all in Spanish. For each one, the church fills to overflowing.

In the Diocese of Brooklyn, N.Y., 99 of 202 parishes offer Sunday Mass in Spanish. In Chicago, it is offered by

95.

The Latin presence is even stronger in the Southwest, where most of the estimated 20 million Hispanics live.

They account for more than 70 percent of the Catholics in 10 dioceses: Amarillo, Brownsville, Corpus Christi, El Paso, San Angelo, and San Antonio, Texas; Tucson, Ariz.; and Gallup, Las Cruces and Santa Fe, N.M.

Hispanics are also the majority of the faithful in several Southern California dioceses, including Los Angeles. They add up to 40 percent of the Catholics in Brooklyn and more than 50 percent of those in the Archdiocese of New York, if Westchester and other upstate counties are excluded.

The fact that 75 percent of the dioceses nationwide will participate in the upcoming third encuentro Aug. 15-18 in Washington, D.C., demonstrates that Hispanics are present in significant numbers in every region.

The majority of the dioceses have a special office for the Hispanic apostolate. There are eight regional offices and a national Secretariat for Hispanic Affairs. There are four pastoral institutes — Northeast, Midwest, Southeast and Southwest.

Another will be inaugurated soon in California.

At the Mexican American Cultural Center, the oldest and most prestigious, 15,000 lay persons, clergy and religious have received training for Hispanic ministry during its 13-year history.

Seminaries have been reoriented to prepare future priests better for Hispanic ministry. Some require all students to learn Spanish, at least enough to celebrate the liturgy. Others have Hispanic tracks with courses in culture, popular religiosity and history.

The Regional Seminary of St. Vincent de Paul in Florida is completely bilingual and bicultural, as is the College-Seminary of St. John Vianney in Miami.

Underscoring how important Hispanic ministry has become, one of the first acts of Cardinal John J. O'Connor when he was named archbishop of New York in 1984 was to take a month to study Spanish, work in a parish in Puerto Rico and then demonstrate his new skill by both celebrating Mass and giving the homily in Spanish.

Latinization has been going on for (Continued on page 6)

Hispanics challenge U.S. Church

(Continued from page 5) and they remain foreign."

Hispanics are still overrepresented among those in jail, among the poor and among those with diseases no longer prevalent in an affluent society. They are underrepresented in regular Mass attendance, in the professions and in the schools.

But perhaps now the church accepts the counsel Father Virgil Elizondo, president of the Mexican American Cultural Center in San Antonio, Texas, gave at the first encuentro in 1972: "He (the Hispanic) is not a problem to be solved but a person to be understood, appreciated and loved."

Poor attendance

Still, the bad news cannot be erased with positive rhetoric. As a 1982 New York archdiocesan survey showed, 36 percent of Hispanics never go to Mass and another 24 percent attend only sporadically, from monthly to once a year. Only 1 percent of Hispanic youth, according to encuentro documents, are active in the church.

"Religion appears to be primarily of importance to women, older Hispanics and those in down-scale economic groups," said a 1978 Gallup study prepared for *Our Sunday Visitor*.

Bishop Ramirez said the Hispanic intelligentsia does not participate in the church.

Archbishop Patricio Flores of San Antonio said some of the best-educated Hispanics, the leaders in their communities, are Protestants.

Though Hispanics are 25 to 30 percent of all Catholics, they provide less than 3 percent of the bishops, priests, sisters and brothers. Only 6 percent of the seminarians are Hispanics, a



Mariachi musicians lead a procession from Sacred Heart Church in Espanola, NM, to begin the Oñate Fiesta, held every July in the small, predominantly Hispanic community on the Rio Grande. Hispanics make up 25 to 30 percent of the entire U.S. Catholic population. (NC photo)

survey by Father Rutilio del Riego showed.

Only among permanent deacons (20 percent of the total) are Hispanics close to the proportion they should have. (Vocation figures for the Archdiocese of Miami are different. See next issue of *The Voice*.)

Time has not been an ally for the church. The Gallup survey said: "It would appear that as members of the Hispanic population become more assimilated into American society, and at the same time more affluent, religion will become a less important factor in their lives."

In many ways, the newcomers, the very people likely to have language difficulties, are the hope for the

future. Of 1,500 Hispanic priests in the United States, only 185 are native-born, down from 200 just a decade ago.

At Chicago's Quigley South Preparatory Seminary, where one-fourth of the students are Hispanic, most are either immigrants or the sons of immigrants. "The newest immigrant group always provides the vocations," Father John Klein, the rector, said.

Pablo Sedillo, director of the bishops' Secretariat for Hispanic Affairs, said encuentro has failed to involve the Chicanos, native-born Mexican-Americans. But it has brought in the immigrants.

At the recent Northeast Regional

Encuentro in Ellensburg, Wash., Bishop Skylstad estimated that 30 percent of the participants were undocumented.

The challenge for the church gets ever larger. Census figures show that the Hispanic population grew from 9 million in 1970 to 14.6 million in 1980. Six of every 10 persons are Mexican-Americans, two are Puerto Ricans, one is Cuban and one is Central or South American.

Add the 3.2 million inhabitants of Puerto Rico, all of them U.S. citizens, and the total climbs to 18 million. In addition, there is a vast population of uncounted undocumented immigrants. Estimates of their number vary from 3 million to 6 million.

"Many of our priests think of Hispanics as a homogeneous people," said Bishop Waldschmidt. "For them, Hispanics are migrants," he added.

Others tend to see all Hispanics as undocumented immigrants, or, as *Time* magazine described them, the latest wave of newcomers. But three out of four are native-born Americans.

Hispanics are the most recent immigrants as well as the people who have been here the longest. In 1565, 42 years before the English settled Jamestown, Va., the Spaniards had established St. Augustine, Fla., and by 1598, two decades before the Pilgrims landed, they were colonizing New Mexico. Many people in that state have tenure of eight, 10 or 12 generations.

Sandoval, editor of Maryknoll magazine, has done a study on Hispanics in America.

Next: The challenge of getting vocations.

Latinization of Church affects all Catholics

(Continued from page 5)

decades in other ways. The Cursillo Movement, founded in Spain and brought to Texas in the late 1950s, has renewed the faith of hundreds of thousands of people, both Hispanics and non-Hispanics.

Another import from Spain, Mar-

riage Encounter, has revitalized many tens of thousands of marriages.

Comunidades de base (grass-roots Christian communities), started in South America, have been organized in many parts of the country. The documents of the Latin American bishops' meetings at Medellin, Colom-

bia, in 1968 and in Puebla, Mexico, in 1979, are familiar to many in pastoral work here.

The English version of Peruvian Father Gustavo Gutierrez's book on liberation theology is a best-seller in the United States.

Latinization has challenged the largely middle-class U.S. church to commit itself more firmly to the poor. Strong support by the bishops enabled the United Farm Workers Union of America to win its first major con-

tracts with California grape growers in 1970.

Now, the U.S. Catholic Conference lobbies for legislation that would grant amnesty to undocumented immigrants and, along with other churches, seeks to ease the plight of refugees.

However, there has been little Latinization of leadership in the U.S. church. Aside from two high-ranking archbishops and a few other priests, Hispanics in general are not in leadership positions.

VAN ORSDEL'S SECURITY PLAN OFFERS MORE

More convenient locations (6). More service, staff and equipment. More merchandise to select from. More stability-continuous family ownership since 1924. More value — quality for quality.

We are now recommending insurance funded advance funeral plans. Plus our pre-need contracts that freeze the costs, are fully refundable, and may be paid out by interest-free time payments.

WE HAVE BEEN MIAMI'S MOST TRUSTED MORTUARY FOR MANY YEARS.

Van Orsdel's is dedicated to serving all the needs of all the people in this area. Therefore we provide 40 complete funerals from any church in Greater Miami, including all services, cars, casket and all pallbearers from \$795. Complete funerals with standard metal caskets in bronze finish from \$1,295.

INVESTIGATE BEFORE INVESTING

Do not take the word of salespeople about what we offer. They are paid a commission on what they sell you. We do not use them. No one at Van Orsdel's is paid a commission on what you select. Their only interest is your complete satisfaction. Visit our chapels and find out how much more we offer. Call 446-4412 for free literature or information.

Van Orsdel
FUNERAL CHAPELS

Miami, Coral Gables, North Miami, Hialeah, Gratiigny Road, Bird Road

CITY
MEMORIAL & MONUMENT INC.
THE ONLY CATHOLIC FAMILY OPERATED
MONUMENTAL FIRM IN MIAMI
759-1669
7610 N.E. 2nd AVENUE
Miami, Fla. 33138
MEMBER IMMACULATE CONCEPTION PARISH
SERGE LAFRESNAYE, PRES.



CATHOLIC CEMETERIES and MAUSOLEUMS

Our Lady of Mercy
Dade County
592-0521

Queen of Heaven
Broward County
972-1234

For complete information send this coupon to:
CATHOLIC CEMETERIES
P.O. BOX 520128, MIAMI, FL. 33152

Name _____
Phone _____
Address _____
City _____ Zip _____

Ordinations up, but priest total down

VATICAN CITY (NC) — The number of priests in the world fell by more than 6 percent between 1973 and 1983, a statistical report released by the Vatican in July shows.

"Recent Tendencies in the Pastoral Activity of the Catholic Church Ending in 1983" reported that at the end of 1973, there were 433,089 priests worldwide. A decade later, there were 406,376.

But the 17-page report analyzing trends from 1973-1983 showed an increase in the number of ordinations to the priesthood over the last five years.

According to the report, the number of ordinations has increased from a decade low of 5,765 in 1979 to 6,210 in 1983. In 1973, however, there were 7,169 ordinations reported.

The report cited increasing median age and increased number of deaths annually as a cause for the decrease in the number of priests. In 1973, 7,259 priests died. In 1983, 7,325 priests died.

The report also said the number of men leaving the priesthood is decreasing, with 3,790 leaving the active priesthood in 1973 but only 1,258 in 1983.

But within that overall figure, religious orders were shown losing priests at increasing rates in the early 1980s. In 1982, 541 left the ministry, followed by 655 in 1983.

No reason was offered for the dif-

ference in the trends for diocesan and religious-order clergy.

The report shows an increasing number of seminarians between 1973 and 1983. In 1973, there were 63,795

seminarians. In 1983, there were 77,044.

The report did not give annual figures for the world's permanent deacons but did say that the total rose

from 1,239 in 1973 to 10,275 a decade later. The report said 66.3 percent of all permanent deacons are in North America.

The analysis accompanying the report noted that "the number of diocesan clergy is increasing in Africa, South America and Asia." The figures remain "almost the same" in Central America and Oceania. "The most notable reduction is found in Europe," the report added, "while there is a more modest drop in North America."

The report also cited a significant shift in percentage of seminarians coming from various parts of the world.

The percentage of the world's major seminarians from Africa jumped to 10.7 percent from 6.7 percent, the report said, while the percentage of seminarians from North America dropped to 10.9 percent from 19.2 percent.

In Europe, the percentage dropped to 34.4 percent from 41.1 percent.

The number of major seminarians in North America decreased to 9,394 from 12,264 between 1973 and 1983.

The report also shows a significant imbalance in the ratio of priests to laity in different parts of the world. In Latin America and Africa there are almost twice as many lay people per priest as there are in Europe and North America.

Theologian's 'silence' may be lifted in fall

By Bill Pritchard
NC News Service

The Vatican plans to lift its silencing of Brazilian theologian Father Leonardo Boff in the early fall, possibly early October, informed Franciscan sources said.

The Franciscans, who requested anonymity, said the decision followed meetings at the Vatican involving Brazilian bishops, Pope John Paul II and Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith. Father Boff is a Franciscan.

The sources said Father Boff has been told he will be able to return to his teaching, editing and preaching activities, but has been warned to be careful about his theology.

Last May, Cardinal Ratzinger described the silencing as a "sabbatical year." That was the last official Vatican comment on the action which followed the doctrinal congregation's declaration that a book written by Father Boff was dangerous to the faith.

According to the sources, the Brazilian bishops told the Vatican of strong public criticism of the silencing in Brazil and elsewhere.

The bishops spent eight hours in meetings with Cardinal Ratzinger, the sources said, and two hours with the pope. In addition to the issue of Father Boff, the sessions worked out problems in communication between the Brazilian bishops and the Vatican, they said.

Father Boff was silenced in late April after the Vatican declared his book "Church: Charism and Power" contains views which "endanger the sound doctrine of the faith." Among other things, the book holds that the one, true church can exist outside the Catholic Church, according to the doctrinal congregation.

Cardinal: British should say they're leaving North

LONDON (NC) — Cardinal Thomas O'Fiaich of Armagh said he wants the British to announce that they will eventually leave Northern Ireland.

"I would like them to say, 'just as we brought British colonialism to an end in other parts of the world, we are not going to be in Northern Ireland ad

ininitum,'" the cardinal said.

Disengagement by British forces would have to be gradual and preceded by careful monitoring of the Northern Irish situation to prevent "costly" problems. "But these things could be taken care of," said the cardinal.

In an interview with the British Catholic newspaper *The Universe*, the

cardinal also said that "90 percent" of Northern Ireland's religious bigotry is generated by Protestants and that killings of Protestant security officers are not religiously motivated.

The cardinal said that if a British pullout were announced, he would also like the British government to help bring Protestants and Catholics together.

"I think that would be a much nobler aspiration for a British government than the present kind of negative attitude," he said.

Britain's policy that "there will be no change in the status of Northern Ireland while the majority want British rule to remain" only encourages Northern Irish loyalist resistance, he added.

BROWARD PAPER & PACKAGING



FREE DELIVERY FLORIDA
1-800-432-3708

BROWARD PAPER & PACKAGING

Ed Boyle... President

Nielsen's

FURNITURE

1335 S. FEDERAL HWY U.S. 1
DEERFIELD BEACH, FLA.

Quality Furniture & Interiors
Discount Prices

Satisfaction Guaranteed

421-5353

NY 1927 FLA 1956

Holy Family Parish

STONE'S PHARMACY

Drive-in Window Service — Russell Stover Candies
11638 N.E. 2nd. Ave. (Near Barry College) 759-6534

Professionally Hand-lettered Envelopes, Invitations and Announcements

Sandy 748-3113

CONVENIENT LOCATIONS SINCE 1927... SIX CHAPELS

AHERN Plummer FUNERAL HOMES

PRIVATE FAMILY ROOMS
SPACIOUS FORMAL CHAPELS

"The Plummer Family"

J. L. Jr., Lawrence H.

MON BIEN AIME — Art & Religion

Home of Blanco's Our Lady of Charity at Holy Land and Canada



- First Communion •
- Baptism •
- Confirmation and Wedding •
- Gifts for all occasions •

Open Mon - Sat
10:00 AM to 7:30 PM
West Flagler Plaza
10780 W. Flagler St.
(Use Entrance by 108 Ave.)

553-6680

LIFE IS PRECIOUS

"The child needs special safeguards and care, including appropriate legal protection, before as well as after, birth." (Preamble, United Nations)

The Catholic Church in South Florida strives to cherish all our children from conception to natural death. The Respect Life offices from Stuart to Miami offer alternatives to abortion that everyone can live with. Free pregnancy tests, counseling, maternity clothing, baby wear are only some of the services available to a girl in need. Most of all — we care about YOU and your precious baby!

We are in need of baby furniture, baby wear and maternity clothing. Volunteers are needed for our counseling training course. If you believe in God's most precious, call any one of our offices and see what a difference you can make.

Respect Life!

Call your local office — we care!

Main Office 653-2921
Hialeah 883-2229
Coral Springs 753-0770

Miami Beach 534-2229
Hollywood 963-2229

Fewer Masses are ordered; ease priests' load — bishop

NASHVILLE, Tenn. (NC) — Nashville diocesan priests routinely saying three Masses each Sunday will have to limit themselves to two, Bishop James D. Niederges of Nashville said in a decree.

The bishop also set strict limits on the priests' formerly automatic privilege of celebrating Mass twice a day. He ordered his priests not to say more than one Mass on weekdays and two Masses on Saturdays, Sundays and holy days.

The result is that nearly all parishes have to cut back Mass schedules, especially on weekends.

Father J. Patrick Connor, vicar general of the diocese, said the decree merely brings diocesan practice into compliance with the revised Code of Canon Law, which went into effect in late 1983.

"It promotes more responsible use of our priests," he said in an interview July 19. "We had been trying to make up for our shortage of priests by stretching them more thinly. We've been trying to act as if it's business as usual without realistically facing the question."

He also said too many Masses can harm the idea of community and can affect the liturgy when the parish juggles lecturers, musicians and other ministers to cover all the masses.

Since the days of Pope Benedict XV (1914-1922), canon law has required priests to celebrate Mass not more than once a day. Local bishops were permitted to allow priests to celebrate Mass twice a day if there was compelling reason, but only the pope could grant permission to say Mass three times a day.

During World War II, Pope Pius XII allowed local bishops to petition the Vatican representative in their own countries for the privilege of saying Mass three times a day.

In 1983, Pope John Paul II renewed the older legislation in the church's revised Code of Canon Law.

Because of the Nashville decree, a parish with only one priest but three Sunday liturgies must drop one of the Masses or move it back to Saturday.

Exceptions are for weddings, funerals, illness or unavailability of an assigned priest, need for assistance in another parish, special celebrations and an occasional grave pastoral need.

Traditional reasons for celebrating three Masses, such as the convenience of the parish and vacationing associate pastors, will no longer be justified in the Nashville Diocese, the bishop said.

Beliefs unchanged

(Continued from page 1)

quarters, in 1952, to 56 percent in the 1980s, the report said.

Recent trends, however, signal "renewed interest in religion," according to the report. Trends cited include growing participation in Bible study groups, "new religious ferment" on college campuses, and desire to see religion play a greater role in public life.

Looking ahead, the report forecasts increasing attention by individuals to their spiritual lives and needs, accompanied partly by a "rejection of the authority of churches," continued influence of charismatics and Pentecostals across denominational lines, and a "bottoming out" in the decline in membership of mainline Protestant denominations.

An increasingly older American population, according to the report, may also mean an increase in church membership and attendance in the near future. There will, in addition, be a growing interest in ecumenical dialogue. At the same time, however, Gallup sees a "continuing wide gap in understanding" between liberal and conservative churches.

According to Gallup, Americans have held to basic beliefs and practices at the same time there have been sharp declines in those areas among Europeans since World War II. In one poll only 27 percent of Western Europeans surveyed said religion is very important to them.

Yet many Americans have demonstrated a "self-centered kind of faith," according to Gallup. They are more likely to say they pray, read the Bible and engage in other religious practices because "it makes me feel good" than because it makes them "realize the need for repentance or the need to do God's will regardless of the cost."

Movies show drugs as OK — magazine

NEW YORK (NC) — The use of illegal drugs is portrayed favorably in at least 60 major movies, most produced during the past five years, but few films contain clear anti-drug messages, according to an article in the July 21 issue of *Parade* magazine.

The article, written by *Parade* reported Michael Satchell, also said many movies aimed at the youth market "depict heavy drinking and pot smoking as inevitable rites of passage."

This trend has sparked a new movement to change the way drug use is portrayed in the media, Satchell reported. Critics of the way Hollywood portrays drug use hope to persuade writers, directors, producers

and actors to show the problems drugs cause.

In addition, some groups are calling for the Motion Picture Association of America ratings board to add a warning to its ratings alerting parents when movies glorify drugs, the article said.

Parade, in a two-question survey, asked readers whether or not they are in favor of the Motion Picture Association of America adding an "SA" — substance abuse — warning to movies that show "gratuitous drug abuse" and whether or not they believe movies favorably depicting illegal drug use should be rated X.

Network television has eliminated most positive references to drugs from its programs and has produced many

dramas which carry strong anti-drug messages, the article reported. But the networks fail to edit out drug sequences in theatrical movies they air, even though obscenity, graphic violence, nudity and explicit sexual content are edited out, it added.

Among the movies said to portray drug use in a positive light are "Terms of Endearment," which in 1983 won five Academy Awards including Best Picture, and other box-office hits such as "Private Benjamin," "Nine to Five," "Poltergeist," "Romancing the Stone" and "The Big Chill."

Movies aimed at teen-agers which, according to the article, show drinking and smoking pot as an inevitable part of growing up include "Footloose," "Risky Business," "Revenge of the Nerds" and "Sixteen Candles."

CORAL GABLES PRINTING SERVICE, INC.

208 Almeria Avenue, Coral Gables, Florida 33134
448-5350

invites you to watch

The Drama "INSIGHT", Fridays at 5:30 P.M.

on your Catholic Cable Channel
Channel 9, Miami Cablevision



The GUARDIAN PLAN[®] insurance funded prearranged funeral program*

"So the people
you worry about
will have
less to
worry about."



—Frank Blair

sponsored by

Wintter Funeral Chapels

serving all of So. Broward 925-7575

and

Lithgow Funeral Centers

serving all of greater Miami 757-5544

Call toll free
1-800-432-0853

*An INSURANCE FUNDED prearranged funeral service provided by Guardian Plans, Inc. (Florida) in conjunction with Family Service Life Insurance Company (Forms Nos. 8/27/81/9/1/81/010203-B/010203-C) and participating Florida funeral firms. Mr. Blair is remunerated by Guardian Plans, Inc. for his endorsements. Wintter and Lithgow are independently owned and operated.

You can depend upon

CARROLL'S

365 MIRACLE MILE
CORAL GABLES
915 E. LAS OLAS
FT. LAUDERDALE

PARKING LOT ADJACENT TO BOTH STORES

OUR LADY OF THE HILLS Catholic CAMP FOR BOYS AND GIRLS

Owned and operated by the Roman Catholic Diocese of Charlotte, N.C.
30th and final year of Catholic Camping... final opportunity!
CAMPER VACANCIES STILL AVAILABLE!
DATES FOR 1985
Third Session.....July 18-August 5
Fourth Session.....August 7-August 17

ages 6-15.

Our lady of the Hills Camp encompasses 110 acres of mountain land with a 30-acre private stream-fed mountain lake. A recreational camp, this Catholic facility provides all major fields of sports and outdoor activities. Under the supervision of the camp's carefully chosen and trained counselors, the interests and needs of the campers come first.

For descriptive literature and other information, write:
FR. DENNIS R. KUHN, Administrator
Post Office Box 869
Hendersonville, N.C. 28793
Phone (704) 693-0468 (Camp Season)
(704) 693-0874

**Celebrating
30 Years of Catholic Camping**

The Megerle SHOWS

The Most Modern of Midways

May to October
Contact Ohio Office
2135 Massillon Road
Akron, Ohio 44312
Phone (216) 644-5768

October to May
Contact Miami Office
12777 N.E. 14th Avenue
Miami, Florida 33161
Phone (305) 891-3328

★ ★ ★ RIDES & SHOWS ★ ★ ★
FOR ALL FUNDRAISING EVENTS
"SERVING ALL SOUTHEAST FLORIDA COUNTIES"

WE THANK THE FOLLOWING CHURCHES & SCHOOLS

St. James	Annunciation	St. David
St. Agatha	St. Bernard	Belén High School
St. Jerome	St. John Bosco	University of Miami
Holy Family	SS. Peter and Paul	Carni Gras
St. Rose of Lima	F.I.U.	

★ ★ FOR MORE INFORMATION CONTACT ROBERT MEGERLE, PRESIDENT ★ ★

Abortion reaction

Pro-lifers grateful for Reagan effort, but pessimistic about success of court brief

By Betsy Kennedy
Voice staff writer

Florida pro-life leaders commended the Reagan administration's filing of a Friend-of-the-Court brief asking the Supreme Court to reverse the 1973 Roe v. Wade decision which legalized abortion, but they were not optimistic that it would result in a major victory.

The brief, filed July 15 by the Justice Department on behalf of two abortion law cases from Pennsylvania and Illinois dealing with health care methods and controls, represents the first time the administration has made such a head-on legal attack on abortion.

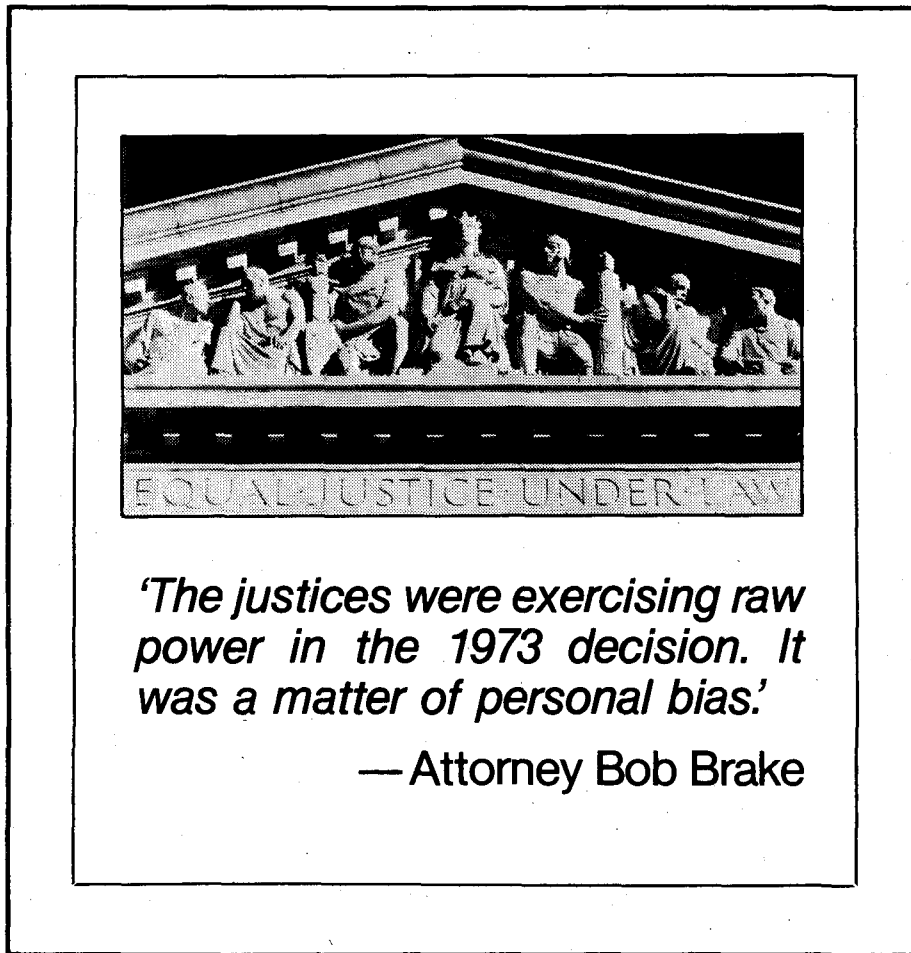
Without mincing words, the brief argued, "A compelling ground for our urging reconsideration of Roe v. Wade is our belief that the textual, historical and doctrinal basis of that decision is so far flawed that this court should overrule it and return the law to the condition in which it was before the case was decided."

Further, the Justice Department called Roe v. Wade an "unfounded" interpretation of the Constitution... and an "abrupt departure from court precedent."

"It's a welcome sign that we have a president who is so strongly behind us, but from a legal standpoint, it is not encouraging," said Miami attorney Bob Brake, who has been fighting for the rights of the unborn for the past 20 years in an organization called Pro-Life Lawyers.

"I appreciate what the President has done and this will put pressure on the justices to review Roe v. Wade... but it is still only the first step in a long road ahead," said Tom Horkan, director of the Florida Catholic Conference.

Brake and Horkan concurred with the prevailing opinion of most pro-lifers, that until Reagan is able to appoint two new justices to the bench who are sympathetic to the plight of the unborn, Roe v. Wade will not be either reversed or abandoned.



Currently there are five justices committed to pro-choice and three against. Chief Justice Warren Burger has voted both for and against abortion.

Brake says many lawyers on both sides of the bitterly contested issue agree with the Justice Department's contention that Roe v. Wade has no constitutional foundation.

The catalyst for Roe v. Wade was the 1966 case of Griswold v. Connecticut, the first ever dealing with a woman's right to privacy. At that time Connecticut had a law that made the

sale of contraceptives illegal. The wife of the then president of Yale University challenged the law and won in the Supreme Court after the attorney general found it to be unconstitutional and a violation of the right to privacy.

The 14th Amendment (passed during the Civil War) was cited as a foundation for both that case and Roe v. Wade as it dealt with insuring both "due process" standards to the states and the right to privacy.

However, constitutional experts who examined Roe v. Wade under the jurisdiction of the Justice Department have pointed out that the Constitution

does not mention abortion and further, that at the time the 14th Amendment was ratified, anti-abortion laws prevailed in most of the states.

"The 14th Amendment gives 'due process' to companies like General Motors who are protected from losing their property, but it denies human rights to the unborn," said Brake.

He feels the justices were "exercising raw power in the 1973 decision. It was a matter of personal bias."

According to Magaly Llaguno, founder of the International Committee for Life and editor of the organizational newsletter which is read worldwide, "We should never have given the justices so much power. It was an error on the part of society. Perhaps now that legal and moral abuses have become so rampant as a result of Roe v. Wade we can learn a painful lesson and protect ourselves from letting this happen again."

Since Roe v. Wade passed, the federal courts have embraced it as a mandate although this was not the original intent of the Supreme Court. The lower courts have gone even further, upholding liberalized abortion cases. Because the Friend-of-the-Court brief most likely will fail, the lower courts will continue to be the battlefield in winning pro-life legislation, said Brake.

"The justices just didn't understand the scope of Roe v. Wade and now we are unable to regulate the abortion industry," said Carol Tague, executive director of Florida Right to Life in Orlando.

"Barber shops and beauty shops have to comply with more government regulations than abortion clinics," said Tague. She added that one clinic regulations bill was not passed because legislators feared women would have to absorb the cost and thus have their "pro-choice" rights violated.

However, she believes it is a positive
(Continued on page 10)

Schools' remedial programs now in limbo

(Continued from page 1)

grams that we have," he said of the New York school system that was the subject of the Supreme Court Case.

A meeting is scheduled August 1 between state and local school officials and the U.S. Department of Education during which time they are expected to receive guidelines on the issue from the Federal administration.

However, they probably won't receive specific direction concerning the 85-86 school year, said Chuck O'Malley, the Executive Assistant to the Secretary for Private Education and a former assistant superintendent in charge of governmental programs for the Miami Archdiocese.

The reason it may not be clear until the middle or end of August, O'Malley said, is that certain groups are petitioning the courts in New York for a delay in the implementation of the decision.

"I am meeting with them (the groups) and trying to encourage them," O'Malley said.

Another possibility is the opportunity presented by the introduction to Congress within the next month of a Reagan administration proposal for the providing of "vouchers" directly to the parents of students to be spent

at private or public schools for remedial education.

Because of the recent Supreme Court ruling some of the opposition to this proposal is expected to dissolve, said O'Malley.

Other ways to circumvent the deci-

'I would expect that programs already in place for the coming school year will be implemented.'

— Thomas Horkan, Jr.
Florida Catholic Conference

sion that are under discussion include busing students to public schools for tutoring, providing mobile vans parked off school property, renting buildings adjacent to the school, or paying private university teachers to come to the school.

All of these alternatives would no doubt be more costly and would be paid for with federal funds.

There is some experience to draw on

since school systems in different parts of the country have faced similar decisions.

In Ohio and New Jersey students are tutored in mobile vans, said Horkan. In Nebraska, he said, school buildings are actually turned over to a third party and leased back to the school or a house is rented across the street.

The least favorite alternative for most officials is busing the children to public schools.

"If they are bused during school hours, they lose so much time," Horkan said. In other instances he said he has seen that busing is not a workable alternative.

At least one principal, Sr. Clementina Givens of Holy Redeemer school in Liberty City has considered dropping the program entirely if busing is the only alternative.

"I don't think the parents will go along with it," she said of the busing proposal.

"It (busing) takes up time. I can see it lengthening the day."

Sr. Givens, who has some mixed feelings about the effectiveness of the Chapter One program, says she would prefer if her teachers just spent extra time with the students who need help.

In fact, many schools may find the simplest and most practical solution to be that worked out by Our Lady of Perpetual Help School in Opa Locka.

Last year at Our Lady of Perpetual Help a program was implemented which used Chapter One funds but which was taught by four of the school's own teachers.

"It worked out excellently," said principal Marie Lambert.

The program was scheduled for before school at 8 a.m. and this year it was decided to offer it an hour after school but before scheduled extracurricular activities in order to avoid a problem with tardiness.

The teachers who volunteered for the program received from \$2,000 to \$3,000 extra for their work from Chapter One funds.

On the whole it operated "smoothly," Lambert said, compared to earlier Chapter One programs where there were always scheduling difficulties and problems that arose from having teachers come in from outside the school who did not know the students.

Lambert finds that the kids seem to learn better under these conditions. They are enthusiastic about the program and don't look at it as a stigma to be part of it, she says.

Indians, Catholics remember Tekakwitha

By Ana Rodriguez-Soto
Voice News Editor

Robed in colorful garments and bearing gifts, representatives of the Seminole and Miccosukee Indian tribes of Florida gathered recently at St. Mary Cathedral to celebrate the feastday of Blessed Kateri Tekakwitha, the first American Indian to be beatified.

The gathering of Indians and Catholics has become an annual tradition in the Archdiocese of Miami since 1983. As part of the celebration, the Miami Archdiocesan Council of Catholic Women gives a layette set to the infant from each tribe born closest to the Tekakwitha feastday, July 14.

This year, however, the ceremony took on a new twist as the Seminole recipient of last year's layette set, a pig-tailed bundle of cuteness called Mercedes Osceola, came to offer formal thanks to the Archdiocese.

Together with her father and mother, Joe Dan and Virginia Osceola, one-year-old Mercedes presented Archbishop Edward McCarthy and Auxiliary Bishop Agustin Roman with two original paintings, one for each, of Florida Indian villages.

The artists are local Indians Stephen Tiger, cousin of Virginia Osceola, and Jimmy Scott Osceola, Joe Dan's brother.

Also receiving a gift from the

'Blessed Lilly'

Known as Lilly of the Mohawks, Kateri Tekakwitha was born in 1656 in what is now upstate New York. She became a Catholic in 1676 and became known for her virtue and kindness as well as for her work teaching children and helping the aged and infirm.

Sickly throughout her life, she died in 1680 in Canada. Pope Pius XII declared her venerable in 1943 and Pope John Paul II beatified her in 1980. She is now being considered for canonization.

Seminole and Miccosukee tribes was Ed Nagle, a Catholic and longtime tribal inspector for the Seminole Indian Reservation, who has coordinated the Indian-Catholic get-togethers. Nagle was given a reproduction of a portrait of Seminole Chief Osceola, the original of which hangs in the Smithsonian Institute in Washington, D.C.

Most of the Seminole and Miccosukee Indians are Baptists, not Catholics, so the annual celebration has been an opportunity for the local Church to reach out to a group it has

neglected in recent times.

"This liturgy is an opportunity to express and recommit ourselves to the fact that we love everyone," Archbishop McCarthy said during the homily.

"We really do have, as a Catholic community, a long relationship with Indians," he said, citing his own work as bishop with the Indians of Phoenix, AZ, and the fact that most of Latin America's Indians are Catholic.

He mentioned that "we have many martyrs in Florida... and a number of them are American Indians." Among a group of 12 martyrs the Florida bishops are considering presenting to Rome as possible candidates for beatification are two Florida Indians, he noted, Anthony Enixa and Amador Feliciano, who were killed by the British in 1704. As many as 40 Catholic Indians are said to have been killed alongside them.

Until last year, the Archdiocese of Miami had no formal ministry to the Seminole or Miccosukee Indians. Recently, however, two volunteers began teaching art, music and athletics to the schoolchildren on the reservation, classes for which the tribal school could not afford to hire teachers.

The Archdiocese is looking for more volunteers to teach the classes. For information call Patricia Stockton at the Pastoral Center, 757-6241, Ext. 195.



Candice Sanders and daughter Dorothea, one-and-a-half months, chat with Rita Clifford, president of the Archdiocesan Council of Catholic Women, after the group presented the Miccosukee baby with a layette set. (Voice photo/Ana Rodriguez-Soto)

Official

Archdiocese of Miami

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

The Reverend Daniel Fagan - to Associate Pastor, St. Thomas the

Apostle Church, Miami, effective July 26, 1985.

The Reverend Joseph Cinesi - to Archdiocesan Chaplain, Knights of Columbus, effective July 17, 1985.

—HOLY REMINDER—

St. Anne de Beaupre

Feast Day
FRIDAY, JULY 26

*Mother of the Blessed Virgin Mary

Ed & Leona Nash
St. Patrick Church

Abortion reaction

(Continued from page 9)

sign that the Supreme Court decided to review the Pennsylvania and Illinois cases, because it will force them to more closely scrutinize such issues as fetal viability.

Virginia Carvin, immediate past president of Miami Right to Life and founder of The Coalition for Life, is encouraged by the filing of the brief "because it puts a critical eye on abortion and forces people to examine the issue. Anything that increases public awareness is helpful to us."

"There is more pro-life sentiment than ever demonstrated in public opinion polls, but we need to reach those people who still favor abortion under special circumstances, such as rape or incest and make them realize that abortion is not the answer, but educating people, improving family and reli-

gious life is what we need to do," contends Brake.

Most of the pro-lifers are pinning their hopes on Reagan and will be watching hopefully to see if the administration plans any further action on the abortion issue.

"We're delighted and optimistic that the president has taken such a courageous move to end the national tragedy of abortion," said Father Daniel Kubala, director of the Respect Life Office of the Archdiocese of Miami.

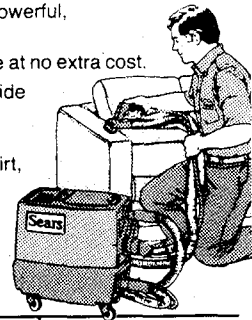
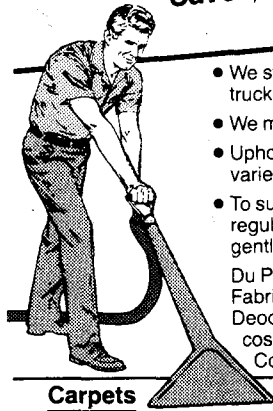
Llaguno compared Reagan with President Abraham Lincoln.

"This is the first time since Lincoln a president has taken such a strong position to protect the rights of his citizens."

"Reagan is our biggest hope for the unborn child," said Horkan.

SEARS

Sale ends Saturday!
Save \$15 when you get a whole houseful of carpets cleaned!



- We steam clean your carpets with powerful, truck-mounted equipment.
 - We move and replace most furniture at no extra cost.
 - Upholstery experts safely clean a wide variety of fabrics.
 - To suit your type of upholstery, we regulate a solution that's tough on dirt, gentle on fabric.
- Du Pont TEFLON® Carpet and Fabric Protector and DUO™ Deodorizer each available at extra cost. Use your SearsCharge. Commercial estimates available.

Carpets
Any 2 Rooms
\$33⁹⁹

Whole House
\$84⁹⁹

Upholstery
Sofa
\$39⁹⁹

Minimum order: 2 rooms. Combined living areas count as separate rooms.

Save \$15 (reg. \$99.99). Maximum 8 cleaning areas: any combination of rooms, halls or staircases.

Any 7 ft. sofa or 2 chairs. Additional chairs, \$20 each.

SALE ENDS JULY 27, 1985.

Sears Authorized Cleaning Services. Satisfaction Guaranteed or Your Money Back. Call Monday thru Saturday to make an appointment.

Se habla español.
Dade: 940-2600
Broward: 749-0700
Boca/Delray: 428-6010
West Palm Beach: 684-4718
Service not available in Key West or Fort Pierce.

There's more for your life at
SEARS

IRELAND

ALL INCLUSIVE TOUR

9 DAY/7 NIGHT TOUR

IRISH RAMBLER
FROM ONLY

\$666.

Per person based on double occupancy, and inclusive of U.S.A. and Irish Departure Taxes.

- Includes: Roundtrip charter transportation, to Shannon, Ireland, on Rich International Airways DC-8 (189) seats.
- Accommodations for 7 nights.
- Room with private bath/shower.
- Sightseeing, including Kerry, Dublin City, Cliffs of Moher, Killarney and much more.
- Services of Driver/Guide.
- Baggage handling.
- All taxes and charges on above.

DEPARTURES DIRECT FROM TAMPA	TUE FRI	JUN 04 JUN 11	SOLD OUT	FRI	SEP 06 SEP 15	\$736
		AUG 02	\$736	FRI	OCT 18	\$666

Not an official Archdiocese of Miami Tour.

FOR FREE BROCHURE
CALL TOLL FREE 1 (800) 368-3267
OR CALL YOUR LOCAL TRAVEL AGENT.

Emerald Tours .LTD.



Sister Isabel Ordone, far left, and Fr. Jose Luis Menendez, third from right, joined the youth in song during a bonfire held at the recent weekend retreat. (LaVoz photo/Araceli Cantero)

Jesus 'ascends' for youth at Center

By Araceli Cantero
La Voz

Although it wasn't the feast of the Ascension, Jesus rose to the heavens recently, this time at the Youth Spiritual Center of the Archdiocese of Miami.

In truth, it was only His image that rose, a painting by Fr. Jose Luis Menendez, director of Youth Ministry, which was attached to 300

multi-colored balloons.

Amid cheers and applause, about 200 young people saw the "ascension." It was their way of telling Miami what they had found.

The young people had spent the whole morning on a "treasure hunt," following "faith clues" to discover various pieces of the jigsaw-puzzle image of Jesus which were hidden throughout the Youth Center grounds.

The one missing piece of the puzzle

stood for all the young people who had not attended the treasure hunt. Those who did committed themselves to being the "seeds of love" that would bring more of their peers to next year's hunt.

Love had been at the center of the weekend retreat during which the Hispanic young people, divided by age groups, listened to spiritual talks, prayed before the Blessed Sacrament

and even lit a bonfire around which they sang and shared their joy.

Many of the young people brought tents along and spent the night camped out at the Center, located in a corner of La Salle High school, 3333 S. Miami Avenue, which already is becoming known as a meeting place for Catholic young people.

Not only a place where they can meet their peers, but also a place where they can meet God.

How would-be thief found Christ

He stepped into Outreach Center and confronted crucifix

By Ligia Guillen
La Voz

You could say that stealing bicycles brought Angel Zayon to God.

While waiting for possible witnesses to leave the scene of their planned crime, 18-year-old Zayon and a group of friends walked into the Archdiocese of Miami's Hispanic Outreach Center, then located in downtown Hialeah, pretending they were looking for a water fountain.

They found a crucifix instead, and became engrossed in conversation about its meaning. None of the young people knew the complete story of the One who was crucified, Zayon remembers, and the conversation lasted so long that they forgot about stealing the bicycles.

In the following months, Zayon and his friends returned to the center many times, no longer interested in stealing, but now possessed by a desire to know God and talk about him.

"Come in, this is your home," says the sign at the entrance to the center, which is administered by the Office of Lay Ministry of the Archdiocese. Its new location is at St. John the Apostle parish in Hialeah.

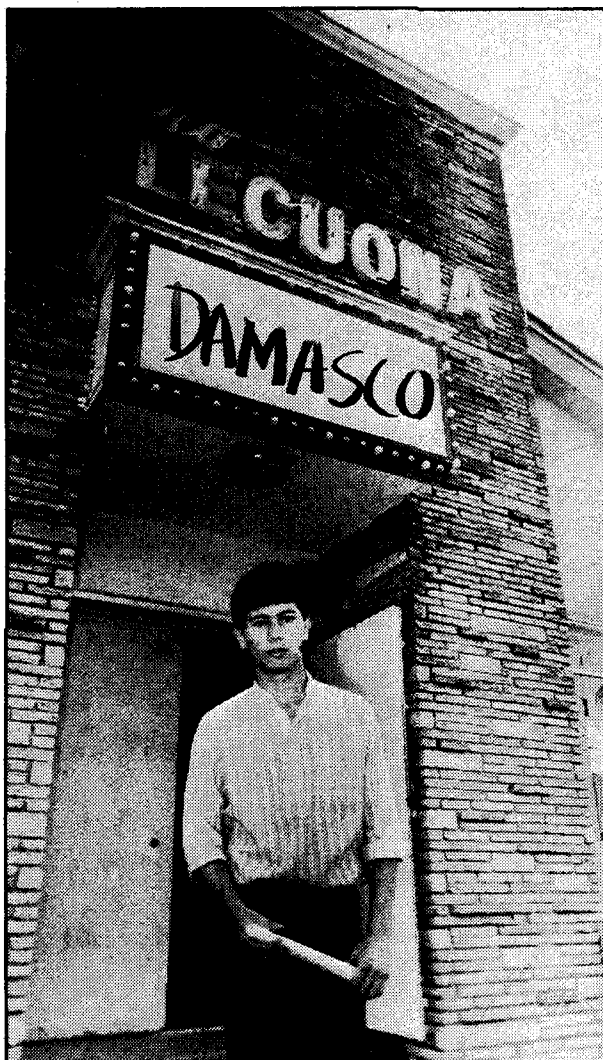
"There we found help through Pepe San Judas and Ramon Briz, who were our friends and teachers," Zayon recalls.

"Just when I thought I had been 'reformed,' however, someone at school tore my gold chain from my neck. I was so angry I decided to join a gang to get revenge on the thieves," he said.

The talks about God were forgotten and a fight date was set for the coming Monday.

Then Mary Canton, director of the Outreach Center, stepped in and put Zayon's life back on a track to God.

She asked him to come to a Damascus that weekend, a Catholic version of a revival which is held once a month in Hialeah as a way of reaching out to Hispanics who are alienated



Angel Zayon, 18, in front of the theater where Damascus is held monthly, the place where he found Christ. (La Voz photo/Ligia Guillen)

'I felt such peace inside that on Monday I didn't feel like fighting. I wanted to witness to what I had received.'

— Angel Zayon

what was happening," Zayon remembers. "They began to think I was crazy or a hypocrite. But I gave, myself totally and sincerely to God, I learned to pray and to see Him in all things."

Last month, Zayon's conversion was complete when he ascended the stairs to the stage of Hialeah's Le Guona Theatre and received the Body and Blood of Christ for the first time in his life.

"It's beautiful to feel the Lord inside and know that every day we can give witness of that," Zayon declared after his First Communion. "I feel like I haven't done anything. Now I have a much greater commitment and responsibility."

During that same Damascus, 150 people returned to the Church, said Adele Gonzalez, who coordinates Hispanic Outreach programs, such as Damascus, for the Office of Lay Ministry.

Although having a First Communion at a Damascus is rare, she said, Zayon "already is helping us evangelize young people; he has an incredible desire to work."

Many young people from local parishes also attended the Damascus to share the moment with Zayon, including youth groups from Our Lady of the Lakes and Immaculate Conception, who according to Zayon were his strongest spiritual supporters.

He adds that he would like all young people to know God and evangelize their peers, who he says are thirsting for a love "only God can give us."

Currently, Zayon works with the Office of Youth Ministry of the Archdiocese, headed by Father Jose Luis Menendez.

"He has been a friend, a teacher and an example," Zayon says of the priest. "When I see his joy and his spirit of service it makes me think that maybe I might like to become a priest."

from the Church.

Zayon admits he attended quite unenthusiastically, "but on that Sunday, December 9, I found God. I felt such peace inside that on Monday I didn't feel like fighting. I wanted to witness to what I had received."

From then on, Zayon forgot about vendettas and stealing. He returned to the gangs, but this time armed with a Bible and the testimony of his faith.

Slowly, gang members came to accept him. "They began looking for me to ask me questions and even ask for advice with personal problems. Others asked how they could get closer to God and come into the Church," Zayon said.

Acceptance came more slowly from his parents, who couldn't believe in such a sudden change.

"My family couldn't understand

Mason 'religion' key to Church ban

By Ana Rodriguez-Soto
Voice News Editor

The quasi-religious nature of Masonry is the main obstacle to Catholic membership in lodges, according to experts contacted by *The Voice*.

While the Church acknowledges that American Masons generally are not anti-Catholic and do much good charitable work, these experts said, Masonry itself is what the Church finds objectionable — especially its system of beliefs, oaths and practices which resemble those of a distinct religion.

"For a Catholic to join the Masons would be like joining another religion," said a Washington, D.C., theologian who preferred that his name not be used.

"It's a religion of its own if a person becomes really seriously involved," said William Whalen, Catholic historian and expert on Masonry who prepared a report on the subject for the U.S. bishops.

Both men acknowledged that many, perhaps the majority, of U.S. Masons don't take the Masonic "theology" that seriously, and view the lodge only as a fraternal organization similar to the Elks or Kiwanis.

Nevertheless, these experts said, the Church cannot approve of Catholics becoming Masons.

"If they really study Masonry they'll find it's more than a fraternity or social club and it definitely has biases against supernatural religion," said the theologian.

Clubs such as the Elks and Kiwanis "don't make the claims that Masons do," added Whalen.

From the report he prepared for the bishops:

"Not only does Freemasonry see itself as a religion, but it sees itself as the universal religion, and Christianity is simply another of the dozens of sects whose particular opinions have divided mankind over the ages..."

"Freemasonry has a creed and ritual, prayers to the Great Architect of the Universe, an altar and temples, feast days, chaplains, an initiation ceremony, a creed and a system of morality. As its funeral service makes plain, the lodge promises its members salvation and

entry into the Grand Lodge Above if they follow the precepts of the craft..."

No vendetta

Whalen's study led the U.S. Bishops' Committee on Pastoral Research and Practices to issue the following statement, which was made public in June:

"...the principles and basic rituals of Masonry embody a naturalistic religion active participation in which is incompatible with Christian faith and practice. Those who knowingly embrace such principles are committing serious sin..."

While acknowledging "the common American perception of Masonry as a purely social and philanthropic organization" and the fact that, unlike

Cooperation still possible

The ban against Masonic membership does not mean Catholics should ostracize Masons or wage campaigns against them, according to the report on Masonry issued by a committee of U.S. bishops.

In fact, Catholic contacts with members of Masonic lodges were encouraged by the report:

"Does this mean that antagonism between Freemasonry and the Christian churches which forbid membership should be fostered? In no way. Dialogue between Christians and Masons can lessen hostility between these groups. Cooperation in civic and charitable works can be encouraged. Some Catholics

believe the most fantastic things about Masonry and should be helped to form a rational judgment on the lodge. Some Masons see the Church of Rome as the church of the Inquisition, the Crusades, the prop for discredited monarchies. No one benefits from such caricatures."

"I think we would approach them as we would any other group if the project called for joint cooperation," said Fr. Gerard LaCerra, chancellor of the Archdiocese of Miami. "To my knowledge, we have had no direct association (to date)."

—ARS

one, and a person cannot be faithful to two religions at once.

Aimed more at Catholics who "in good faith" have joined Masonic lodges than at Masons themselves, the

Whalen's report and the bishops' conclusion, saying both are based on misinformation. They denied that Masonry's philosophy is quasi-religious or even anti-religious and compared the often-cited secrecy and oaths of Masonry to the harmless traditions of college fraternities.

"We don't promote any religion," said Wallace Brandon, chairman of the Public Relations Committee of the Grand Lodge of Florida, based in Lakeland.

He compared the Whalen report's anti-Masonic charges to the anti-Catholic posters which circulated throughout the country this year claiming that the Vatican controlled all the major news organization and U.S. government agencies.

"It's just an old question (the description of Masonry as a religion) that has been said over and over again," said Brandon, who represents American Freemasons in the state. "There's just no truth in that whatsoever."

"Nothing goes on (at a Masonic meeting) that wouldn't go on at a Rotary Club meeting or a Kiwanis or a college fraternity," said George Grommet, secretary of Scottish Rite Masons in Miami. "I don't think the man (who wrote the report) knew what he was talking about."

Grommet acknowledged that "in the past," blacks have not been admitted into regular U.S. Masonic lodges. "They have their own lodges," he said. "Gosh knows I hope we get away from that."

But he laughed off the severity of Masonic oaths, cited in Whalen's report, which threaten death and having one's "bowels... burned to ashes" and "scattered before the four winds of heaven" if members do not keep the Masonic secrets.

"These are symbolic things said to impress the meaning of the particular vow that the person is taking," Grommet said, and the only Masonic secret is "the method of recognition."

'An injustice'

One Mason who was especially upset by the Whalen report was Raul Lastra, a practicing Catholic, member of St. Brendan parish in Miami, who has been an active Mason for 27 years.

Calling the bishops' action "an injustice," Lastra pointed out that Hispanic Masons admit men of all races and argued, "We are the best defenders of religion, because there's not a single Mason who is an atheist or a Communist."

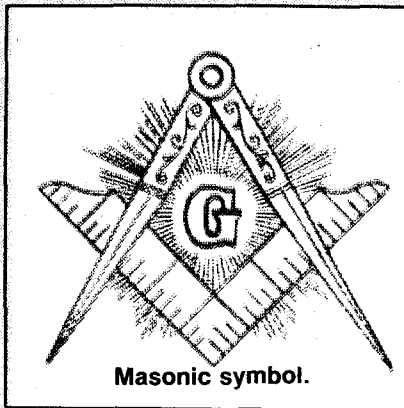
A former Grand Master of the Most Serene Grand Lodge of the Spanish Language for the United States, Lastra estimated that "99 percent" of the 2,000 Hispanic Masons in Miami are Catholics, although he admitted that there is no reliable accounting of the number of practicing Catholics, either in South Florida or nationwide,

(Continued on page 20)

Report copies available

The complete report on Masonry prepared for the U.S. bishops is available from Origins, the NC Documentary Service, in its June 27, 1985 edition. Single copies are \$3 each and must be pre-paid. Multiple copies may be obtained at discount, upon request.

Call or write: Origins, National Catholic News Service, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005. Attention: Bessie Briscoe, circulation. Telephone is 202-659-6742.



Masonic symbol.

European Masonry, American Masonry has not been characterized by anti-Catholicism, the bishops' statement deferred to Whalen's report, which cited racist practices among American Masonic lodges, outlandish oaths taken by members and their exaggerated emphasis on secrecy as reasons why U.S. Catholics should not become Masons.

But the report said that even if those characteristics of American Freemasonry were to disappear overnight, there still would be an irrefutable moral reason why Catholics should not join lodges: Masonry's fundamental philosophy is a quasi-religious

report stressed that "most Christian (churches)" have reached similar conclusions about Masonry.

Whalen told *The Voice* that his report and the bishops' statement are not part of a Catholic vendetta against Masons or an attempt to denigrate Masonic lodges' considerable involvement in charitable projects.

"We're certainly not going to criticize them for that," he said. "It's just to say you're either a Catholic or a Freemason... You can't be both."

Masons disagree

But Masons in Florida, when contacted by *The Voice*, disagreed with

Catholics bound to quit

Now that the U.S. bishops have repeated the Church's ban on Masonic membership, what happens to individual Catholics who may have joined the Masons in good faith?

Technically, they are "committing serious sin," the bishops' Committee on Pastoral Research and Practices said. According to a Vatican statement issued in 1983, this means "they may not approach Holy Communion."

But, in practice, these Catholics, like those who use artificial means of birth control yet consider themselves to be doing so in good conscience, pose a pastoral problem for a Church striving to reach out and reconcile people, not punish them.

"A man has to settle that with his own pastor, his own confessor," said a Washington, D.C., theologian who preferred that his name not be used. "It's possible for a person to be left

in good faith in a situation like that. But there has to be some serious reason for it."

'It doesn't seem to be that much of a problem. The question has rarely, if ever, come up.'

— Fr. G. LaCerra,
Chancellor of
the Archdiocese

"In any decisions of conscience it comes down to the individual," said Fr. Gerard LaCerra, chancellor of the Archdiocese of Miami. "But we

would certainly have to acquaint them with the Church's stand."

The fact that the new code of Canon Law does not attach the penalty of automatic ex-communication to Masonic membership does not lessen the seriousness of the sin, the Washington theologian added.

"There's a difference between law and morality," he said. "There are a lot of sins that the Church does not attach ex-communication to. Even serious sins, such as homicide, don't carry a penalty of ex-communication. But homicide is still wrong."

No one knows exactly how many practicing Catholics in the United States are Masons, but estimates are that the number is small.

"It doesn't seem to be that much of a problem" in the Archdiocese, Fr. LaCerra said. "The question has rarely, if ever, come up."

— ARS

Shooting down gun control

WASHINGTON (NC) — Citing the Constitution and rejecting advice of police officials, the Senate in mid-July shot down efforts to control handguns.

Senators approved the Federal Firearm Owners' Protection Act, a controversial bill that had languished in legislative limbo for six years. Gun control advocates tried to put stronger restrictions in the bill but were defeated.

The legislative proposal may languish again when it gets to the House of Representatives, where key members oppose it.

The bill would revise the 1968 Gun Control Act. It deals generally with firearms, but debate focused on handguns — which kill some 20,000 Americans yearly, half of them in murders, according to control advocates.

Sen. James McClure, R-Idaho, the sponsor, said the bill would restore gun-owners' constitutional rights, privacy and civil liberties by:

- Allowing individuals to cross state lines to purchase guns if possession and sale of the weapons are legal in both the purchaser's state and the state where he or she is buying the gun.
- Permitting interstate transportation of unloaded, inaccessible guns — such as those out of sight in the trunk of a car. Current law allows local jurisdictions to require permits before guns can be transported through the area.
- Requiring mandatory penalties for use of a firearm during a federal crime.

Several provisions, offered by Sens. Edward M. Kennedy, D-Mass., Charles Mc. Mathias, R-Md., and Spark Matsunaga, D-Hawaii, to tighten controls were defeated. They would have:

- Continued the current ban on interstate sale of handguns, while lifting it for rifles and shotguns used for sport or hunting.
- Permitted federal agents to continue to make unannounced inspections of gun dealerships.
- Mandated a 14-day waiting period in handgun sales to allow police to check the prospective gun-owner's record, if they so desire.

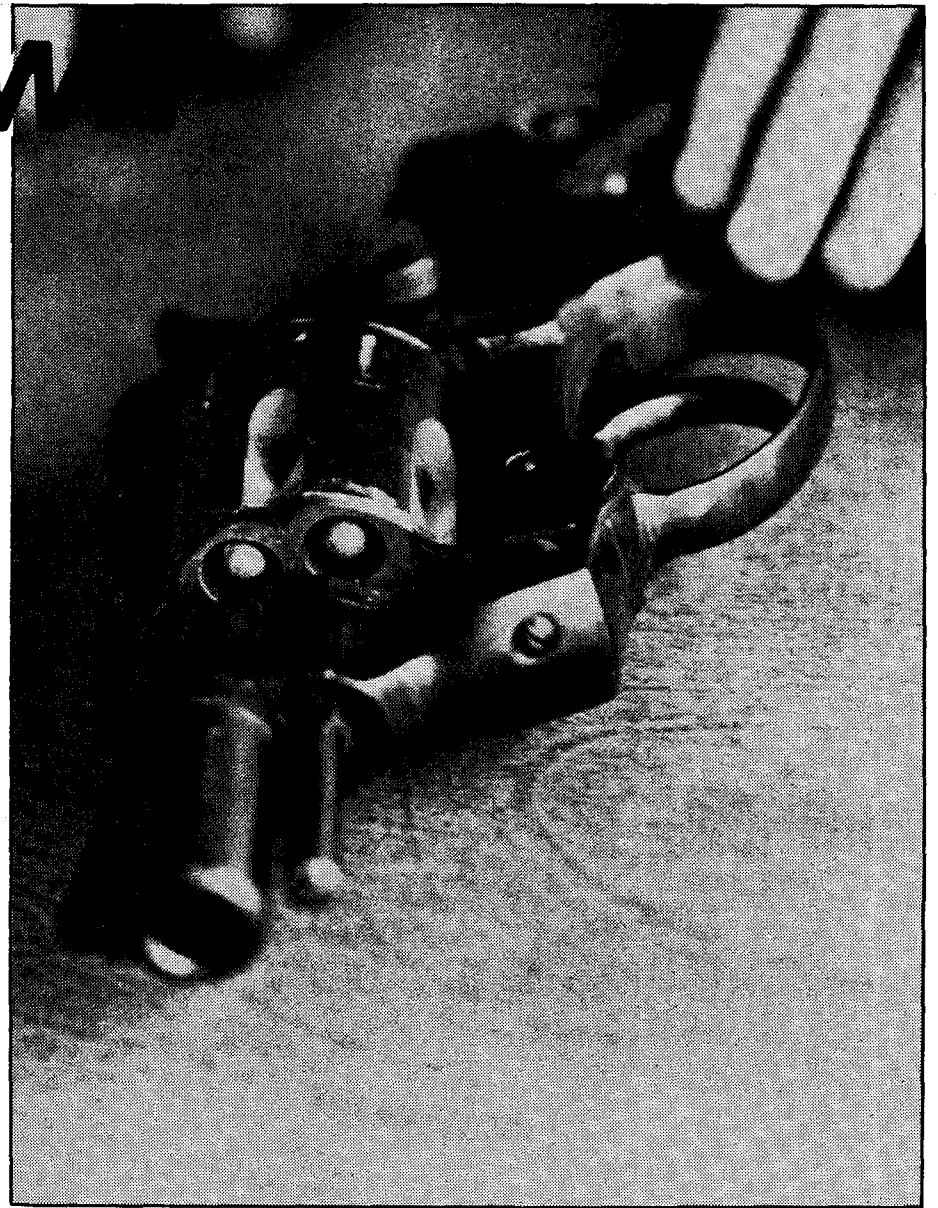
Pro-Life link

The U.S. Catholic Conference is officially supportive of gun control, which the bishops have made part of the pro-life agenda in the past, but was silent on the specific Senate bill. A spokesman cited the past record.

In their 1984 political party platform testimony, the bishops said they "support strong and effective action to control handguns, leading to their eventual elimination from society."

During the Senate debate, two senators who have supported pro-life measures, Sens. Jesse Helms, R-N.C., and Orrin Hatch, R-Utah, opposed tighter restrictions on guns. Kennedy, who has opposed abortion restrictions, backed the firmer controls.

"The right to keep and bear arms has a long and honorable history in the United States," Helms said. "It is, of course, enshrined in the Second



Amendment to the Constitution...

Hatch criticized limits on handguns, such as the small so-called "Saturday night specials."

"Banning or regulating handguns on the basis of size or price could well mean that poor people who may need an inexpensive firearm for the legitimate purpose of personal protection may be prevented from doing so," he said.

Kennedy disagreed. "Handgun control is an essential part of effective law enforcement... The ready availability of lethal concealable handguns undermines the fundamental effort to protect citizens from violent crime."

Kennedy's brothers were both killed by gunmen. President John Kennedy was shot with a rifle and Sen. Robert Kennedy with a pistol. Presidents Abraham Lincoln, James Garfield and William McKinley also were murdered with handguns.

Fertility drugs

Catholic ethicists OK use but advice caution

WASHINGTON — (NC) — The birth last spring of the Frustaci septuplets, the death of four of them and the serious health problems suffered by the remaining three, have raised questions about the ethics of taking fertility drugs.

Patti Frustaci, the 30-year-old woman in Orange, Calif., who gave birth to the septuplets in May, had taken such a drug, Pergonal. One of her infants was stillborn and three others died from severe respiratory complications common with prematurity.

The three still living remain in serious condition in the intensive care unit of Children's Hospital of Orange County.

Jesuit Father Richard McCormick, Rose F. Kennedy professor of Christian ethics at the Kennedy Institute at Georgetown University in Washington, said he thought the taking of the high-potency fertility drug could be justifiable in some cases.

"In general," he said, "I would say that it could be used in situations in which it is most likely to be successful and least likely to be harmful — to either the mother or the fetus.

"Don't forget," he added, "conceivably, all the children might live. And it is also conceivable that a child born (singly) could die. So when do you start excluding the parents' efforts to try?"

William E. May, professor of moral theology at The Catholic University of America, said that while he would not call the use of such drugs

immoral, he would advise caution in prescribing them.

Certain risk

"The drug's purpose is to help a couple having difficulty conceiving. This is a legitimate way to fulfill their desire to have a child of their own. But they should take consequences into account," he said.

Ethical questions should be raised, May said, if the drug creates a high number of health problems for either the child or the mother.

"In any kind of effort to have children," said Jesuit Father John R. Connery, professor emeritus of theology at Loyola University in Chicago, "a certain amount of fertilized ova are lost. The question is, how much more risk is involved in using fertility drugs?"

"It seems to me," he said, "if a woman is not able to have children otherwise, she could tolerate more risk."

While acknowledging that infants born in multiple pregnancies run a higher than average risk of dying, Father Connery said, "I'm not sure how bad that is. If baptized, they achieve the basic goal the rest of us aspire to — that of salvation."

And if they are stillborn, or die before they are baptized, "they are in the hands of an all-merciful God," he said.

Father Edward J. Bayer, director of continuing education for the Pope John XXIII Medical-Moral Research and Education Center in

Braintree, Mass., said he doesn't see the use of fertility drugs as immoral, even if they help induce multiple pregnancies that may result in multiple deaths.

Gift of life

"Moralists from centuries past," he said, "have held that even if children never see the light of day, they have still received existence, the most basic kind of gift, and this in itself is good.

"And even if the child is stillborn, it has existed," he said. "From conception it has existed, which would have been a blessing."

According to Dr. Safa Rifka, a Washington fertility specialist, "all multiple pregnancies are, by definition, high risk."

Besides the risk to the mother, he said, children of multiple births run the risk of being inadequately nourished since they share the mother's limited nutrients. This can cause a variety of problems for the child, including retardation or even death.

Multiple births occur naturally in about 1.2 out of every 100 pregnancies. Women who become pregnant after taking Pergonal have a one-in-five chance of having a multiple pregnancy.

But there is much a physician can do to minimize the risk of multiple pregnancies, Rifka said. Monitoring of the woman's estrogen level is important because if the level is too high there is a risk of too many eggs being released, possibly resulting in multiple births.

Supreme Court — bias or cop-out?

It's hard to know whether the Supreme Court is operating from a subtle bias or just copping out in its aid-to-school rulings.

The court earlier this month struck down programs in New York and Michigan that enabled public school teachers to help needy students with remedial classes in Catholic and other non-government schools.

The situation was not that complicated. These schools are already providing educations to thousands of American kids, saving the taxpayers millions of dollars. All the schools were asking was a little help in special areas, teaching slow learners in special classes.

Is that too much to ask?

The Catholic and other schools — Lutheran, Episcopal, Jewish, etc. — are already providing the, say, ninety per cent and saving the taxpayers that much. Could not the government help with the other ten per cent for special students? These were not religion classes, they were reading and writing and math.

But the Supreme Court, riding an ever-growing wave of anti-church-state momentum, decided that helping kids to read in a non-government school amounts to "an establishment of religion." Surely, for a government of the people to join in partnership with religious or other schools educating the

Voice editorial

people's children is a reasonable balance in a pluralistic society, as long as it is done even-handedly with any non-government school doing a qualified job of educating the nation's children.

Now, several of our Catholic schools in South Florida have been hurt in their efforts to provide needy children with a decent education. Educators are hoping to find legal ways to continue to obtain this state aid by various legalistic maneuverings such as busing the kids to a neutral spot, having the kids walk to mobile rooms off the Catholic campus, and other troublesome and costly measures, the absurdity of which is a symptom of the court's moral muddle.

Is the court, or some of its members biased? The late Justice William O. Douglas was openly prejudiced. In one church-state ruling he referred to students being "brainwashed" in Catholic schools, a charge that must have startled Catholic congressmen, Cabinet members and veterans, to name a few.

Exactly what goes on in the minds of the current justices is not certain, but to assume a positive or even benign attitude toward religion by the august panel would be risking gross naivete.

Then we propose the cop-out theory which reasons that the justices take the route of least resistance in church — state matters. By simply separating everything church and state, the whole issue is made neat and simple. Church is church and state is state and never the twain shall meet. This way the court avoids having to deal with varying degrees of church-state cooperation. The court formerly was guided by "excessive entanglement" as a criterion, a principle we would consider valid, reasonably interpreted. Problem is the court has now moved from a position of outlawing excessive entanglement to a position of outlawing excessive



PUNISHING THE INNOCENT

touching.

The Jesuit magazine *America* says the Supreme Court is "scared silly" of parochial schools. Scared of what?

That, perhaps, the kids might be allowed to pray in school? Out loud?

Letters

Suffering goes on in El Salvador

To the Editor:

I read with deep sadness the *Voice* news article about Archbishop Arturo Rivera Damas' reaction to the recent massacre of 13 persons including 6 Americans in El Salvador. My hope is that he will not suffer the same fate as Archbishop Oscar Romero whose assassination five years ago quickly followed his plea to the U. S. government to stop the flow of arms to El Salvador.

Archbishop Damas described as "just as terroristic the current Salvadoran policies of bombardment... and forced relocation." He condemned as "dangerous" the Reagan response to the massacre which was to immediately ship six more Huey helicopters to escalate the "terroristic bombardment."

Most Americans think that the war in El Salvador is over. But the Salvadoran rural poor and Archbishop Damas know better. Present strategy is the same as in Vietnam and Cambodia; aerial bombardment designed to terrorize and drive the people into the cities.

U. S. spy planes flown by U. S. pilots pick out the targets with body heat sensors and other technological means and the Salvadorans follow with helicopters, light bombers and gunships destroying all living things in the area.

Archbishop Romero's death was soon followed by the brutal kidnapping, rape and murder of the four Catholic religious women and the assassination of two American labor leaders. Not to mention the 45,000 innocent civilians killed in an indiscriminate

reign of terror by the Army and the "Death Squads." To quote Archbishop Damas in 1983, "I am an expert in the suffering of the Salvadoran people... the murdering that coldly plans the killing of innocent people in the macabre circles of the Death Squads." Bishop Damas, last week, condemned "selective condemnation of terror."

He was perhaps alluding to the fact that the Reagan Administration has

'Catholicity' and Communion

To the Editor:

A recent issue of *The Voice* contains a news item reaffirming the Church's ban on interfaith communion services, on the basis that communion is the highest expression of a shared faith.

It led me to a question which I need some help in understanding. I have been active in the Church and in pro-life work for four years now. Years ago the U.S. Bishops established Respect Life Apostolates in each diocese. Respect Life liaisons and groups were directed to be formed in each parish, and annual Respect Life Sundays were to be observed.

Yet when *The Voice* announced a memorial service for the unborn on January 22 this year, a single priest came. He was outnumbered 3 to 1 by Orthodox rabbis and 20 to 1 by other Christian denominations.

A Miami Right to Life fund-raising appeal sent to Catholic advertisers in Sunday bulletins asking them to help

known who ordered the killings of the American nuns and labor leaders for years and has done nothing. Secretary of State Haig and U.N. Ambassador Kirkpatrick suggested that they were running a roadblock or were caught in a crossfire.

Reagan now calls the killers of our Marines and the South Miami businessman "jackals and barbarians" and all reasonable persons would agree. Even the rebel leaders in El Sal-

vador condemned them. But are not Army officers in an Army that we supply and support also "jackals and barbarians" when they commit such atrocities? President Reagan is indeed "selective" and I would add hypocritical in condemning terror.

U. S. policy is still a military solution. President Duarte has no real control over the Army and the judiciary which refuses to charge the Salvadoran Army officers responsible for the Americans' deaths. The U. S. is now attempting to impose its own labor unions on El Salvador and divert economic aid to the private sector, crippling Duarte's government.

The U. S. exerted the power of the purse over the Salvadoran Army to stop it from interfering with the electoral process. The U. S. now does nothing to help Duarte in the peace talks opposed by the Army.

Again to quote Archbishop Damas "We should not reduce the issue of peace in El Salvador, I may say, also in Central America, to a simple military issue. My conviction which I share with many Salvadorans, politicians, economists and people from the streets is that peace will find its way in El Salvador when the roots of social injustice be eradicated completely, not by violent means, but by resorting to the practice of a healthy democracy." We have been condoning state-supported terrorism in El Salvador. We didn't listen to Archbishop Romero and he was martyred, shouldn't we listen to his successor and demand a stop to the carnage?

David Carvin,
Miami

James I. Mullins
Miami

Works of charity and justice

When Jim Jennings graduated from Purdue about four decades ago, he had two options before him: play professional ball as a left-hand hitting first baseman or work for United States Steel as an executive engineer.

He chose, like his father before him, to see what a baseball career might offer. For several summers Jim played in the very competitive minor leagues, but his inability to hit left-handed pitchers proved a big liability. Eventually, he concluded that the possibility of reaching the top — the major leagues — was slim and would require many years

'Now in his sixties and celebrating 36 years of married life, Jim Jennings can review his past and see that half of his adult years have been dedicated to helping people.'

of persistent effort to overcome his batting weakness.

The tall, lanky young man from Gary, Indiana therefore decided to leave the St. Louis Cardinals' organization and join the United States Steel Corporation. For almost twenty years, Jennings worked for this mammoth company and did so with great success.

Toward the end of that period, married, father of four and living in Dayton, Ohio, Jim felt some discontentment with his life. While highly effective in the business world, he recognized within himself

BY FR. JOSEPH
M. CHAMPLIN



an inadequate understanding of the Church. Moreover, he sensed a desire to work more with people about their concerns than with the bottom line profit figures of U.S. Steel.

His wife shared that double discontent and thus they took a risk and used up their savings by moving to California and giving Jim an opportunity to pursue a master's degree in religious education.

As graduation approached, Jennings received an invitation to serve as director of religious education for several connected Louisiana parishes. In those days it was relatively rare to have a lay person serve in that capacity, but Jim accepted the position and began to work with and under Msgr. Marvin Bordelon, a creative pastor in Shreveport.

Shortly thereafter, Father Bordelon was named director of the newly created U.S. Bishops' Office for Justice and Peace in Washington. He asked Jennings to accompany him there and with that shift Jim entered upon a new phase of his professional life — promoting the cause of social justice throughout the Church in America.

Subsequently, when Bishop James Rausch left Washington to become shepherd of the Church in Phoenix, Jennings followed him and assumed headship of justice and peace efforts in that Arizona diocese. After the bishop's untimely death a

few years later, Jim returned to the nation's capital as associate director of the Campaign for Human Development, the position he holds today.

Now in his sixties and celebrating 36 years of married life, Jim Jennings can review his past and see that half of his adult years have been dedicated to helping people. But this dedicated service to others has had a twofold thrust: It includes both direct acts of charity and a radical pursuit of justice.

Jesus did both. The Church does both. Jennings promotes both.

Works of charity respond to immediate needs: hurting people are hungry, need clothes, require medical attention or have no place to stay. Our response in charity to such accidental situations, in Jennings' words, is spontaneous, immediate, personal and commendable.

The pursuit of justice, on the other hand, attempts to eradicate the causes of such hurts and needs: to help African people grow more food, reduce unemployment in poverty pockets of America or build cooperative housing units. These efforts to promote justice seek to alter systems and are, again in Jennings' words, organized, long term, public and controversial.

Jim Jennings views the sacraments of the Church as sources of empowerment to foster both works of charity and the pursuit of justice. He sees the social teachings of the Church as a set of principles and directions to guide these efforts. He considers society as the site where justice is pursued.

In summary, Jennings sees the mission before him and the Church is to empower Christians who will apply the social teachings to our world and change the face of the earth.

This man did not make it to the major leagues in baseball, but he has a major league vision of Church's role in today's society.

A sign of openness

When the first draft of the U.S. bishops' pastoral on the economy was introduced, Bishop James Malone, president of the National Conference of Catholic Bishops, said the response of all was welcomed.

There was no lack of willingness to accept the invitation. Some found little merit in the pastoral but this was not the general response. Most Catholics were generally pleased with the pastoral in principle. Many had reservations. Some found it much too long and abstruse. Others bristled at some of the specific applications of principle to present economic and political problems.

Many accepted the general thrust of the pastoral, understood the concept of preferential option for the poor as the necessary framework for a Christian economy, and yet had a sense of being left out. They did not think of themselves as excessively affluent. Middle Americans, they owned their homes, possessed comforts of modern society, but they worked hard for these, were still working hard to hold their own, get their children into college, provide for their old age. They found in the pastoral what they sensed was an implication that they were somehow responsible for causing poverty. They wanted to support the bishops, it was from them the Church and Catholic schools had most of their financial support, but they had an uneasy feeling guilt was being laid on them which they didn't deserve.

That's why the widespread input of the people concerning the pastoral was so important. It was carried on everywhere, in all of the dioceses. It

BY
DALE FRANCIS



wasn't always wise — one bishop said he planned to consult the poor and professors at a Catholic university in the diocese, seemingly leaving out the people. But it was almost certainly the broadest consultation ever undertaken by the bishops. The question was how the bishops would respond. Would they go ahead, acting according to their own views — after all, it is the bishops' pastoral.

The answer to that came at the meeting of bishops at Collegeville, Minn., in June. This was the meeting at which the bishops would make the decisions that would precede the writing of the second draft.

The NC News Service news story led with the report that the bishops "strongly supported the direction their economic pastoral is taking." But that wasn't news. No one doubted that they would and almost all Catholics support the general direction of the pastoral on the economy.

The important news was that the bishops showed great openness, demonstrated they had

been listening. Bishop Malone, emphasizing that "the bishops as a group are strongly supportive of the project," said, "it's clear there is still much work to be done."

The original draft was 60,000 words long. The bishops agreed that it should be cut to 40,000 words. Obviously this can't be accomplished without substantial changes in content. It will surely not come from the presentation of basic moral principles. The problem of specificity is an important one in the pastoral. Most believe it is necessary that there be application of moral principles to specific problems in our society but there is a considerable opinion this must be done carefully. The 40,000-word pastoral may be more compelling.

Because even a 40,000-word pastoral is too long for general readers, a much shorter pastoral letter, emphasizing the moral principles, will be written to be released with the longer pastoral.

It was clear, too, that many other points will be threshed about in discussion — some bishops thought the pastoral too negative towards capitalism as it exists in the American economy, some thought there was no real critique of capitalism. Some thought the pastoral showed too little understanding of the American wage-earning middle class, some thought materialism and consumerism should be more emphasized.

The important thing is the openness of the bishops. They have listened to the people before preparing to speak to the people.

(Dale Francis is a nationally syndicated columnist)

Time capsules

By Frank Morgan



'Look busy, my son'

In 721 B.C., the Assyrians destroyed Israel and took a group of Israelites to Assyria as captives. They sent some of their own people to take their places and live among the remaining Israelites in Samaria. These groups eventually intermarried and became Samaritans, a people with whom the Hebrews refused to associate.

When Jesus was asked to define the term "neighbor," he told a parable in which a priest and a Levite passed by a man who was in need of help, but a "good Samaritan" stopped and helped the individual.

But not all Samaritans were "good Samaritans." Simon Magnus was a Samaritan sorcerer, who was

sharply rebuked by Peter when he tried to buy from the Apostles the power to bring the Holy Ghost to those upon whom he laid his hands. For this reason, anyone who tries to make money by buying or selling sacred things is now accused of simony.

Then there's the mythical story about Pope John Paul II who suddenly appeared alone and in prayer at a little church in South Florida. The young curate who saw him rushed to tell the older pastor and together they returned to the church where the Pope was deep in prayer.

The young assistant was beside himself with ex-

citement. "Imagine, the head of all the clergy here at our church! What shall we do?"

The old, white-haired pastor calmly leaned toward the young priest and whispered, "Look busy, my son, look busy."

Jackie Kennedy was looked upon as a very favorable role model for young ladies. During the Kennedy administration, this notice appeared in the girls' locker room of an exclusive prep school in Fort Lauderdale:

"Jackie Kennedy wouldn't throw paper towels on the floor."

Summer reflections

Every year, when we're heading into midsummer, I get drawn into a reflective mood. There's something about warm days — and the feel of the sun on one's body — that slows the pace. I don't feel like running and rushing to get the work done, the state that all too many of us are into these days, given the need to make a living and support a family.

The summer season comes like a friendly visitor with a message. This is the time to pause — and savor the beauties, the gifts of the earth.

Nature sets the example. The hectic moments of spring, when the earth returns to life and regeneration, have calmed down. And the bustle of fall, with its harvesting and gathering, is still far in the distance.

BY
ANTOINETTE
BOSCO



Summer is the time to relax, and nature now in full bloom cooperates by slowing its pace. Nature has become God's canvas, there for us to enjoy, there to inspire us.

In the summertime, I feel no guilt for doing what poet William Henry Davies suggested: "What is this life if, full of care, we have no time to stand and stare?"

I love to stand and stare in the summertime at clouds, rivers and lakes, trees and birds. Somehow, when the sun is caressing me, I don't want to move away into air-conditioned spaces that jolt me back into the "real" world and remind me of the frenzy of tasks that are involved in my job as a newspaper editor.

But when I am in the sun, I know who I am — the child of God. I always visualize the sun as God's spotlight on the world, a reminder of how much he has put us on center stage, how much he applauds everything we do when we stick to his script, and don't ad-lib lines that violate

his benevolent rules. In the sun I can revel in what God gave me and in my own existence.

I believe we seek recreation more in the summer than other seasons because the cumulative warm days of summer hold the invitation to re-create ourselves. Recreational activities have a healing effect. They charge our batteries and nurture us.

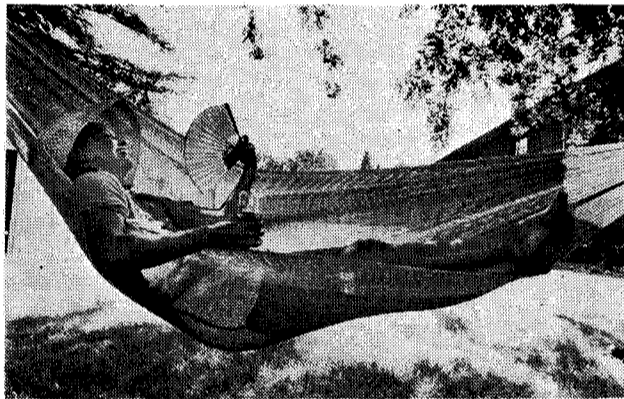
Recently, stealing a moment in the sun, I came across some words written by essayist Lyman Abbott. He wrote: "The universe is God's house."

The author expressed his faith in the one "whose mercies are new every morning and fresh every evening; who brings into every epoch of my life a new surprise and makes in every experience a new disclosure of his love... who gives the lark for the morning and the nightingale for the twilight."

Abbott added: God "makes every year better than the year preceding and every new experience an experience of his marvellous skill in gift-giving."

That is my faith too. Yet in the other seasons of the year I forget sometimes. When summer comes I take time to remember.

In these moments, I am re-created and I know that my value and importance come not from what I produce but simply because I share the life of the creator.



Prayers for believers

The words of Jesus are powerful sources of wisdom and truth. Here are some favorite quotes of mine. A brief prayer follows each quote.

"What you believe will be done for you." (Mt. 8:13)

Oh Lord, help me to be more firm in my belief, that I may prosper and grow in the knowledge of Your love. Help me to be an instrument of Your mercy and peace.

"I tell you the truth. The Father will give you anything you ask in My name. Ask, and receive, that your joy may be full!" (Jn. 16:23-24)

BY FR.
JOHN CATOIR



Dear Father in Heaven, Jesus has given us the words of life. Help me to take hold of them and make them my own. The favors I ask are so important to me, but You know best. Thank You for Your care; keep me ever by Your side.

"What you want will be done for you." (Mt. 15:28)

Thank You, Jesus. Increase my confidence in You. Help me to understand that peace of soul is found in Your will and that the crosses of my life are opportunities for growth. Protect me from my fears.

"Ask, and you will receive; seek, and you shall find; knock, and it shall be open to you." (Mt. 7:7)

Dearest Lord, I do seek and ask continually for more light. Much is hidden from me, I understand so little. Help me to grasp the mystery of Your cross. Help me to know and experience the reality of Your love.

"Your Father knows you need many things. Instead, put His kingdom first in your life and He will provide for you." (Lk. 12:30-31)

I am Yours, Lord. You know all my needs. Help me to love You with all my strength; help me to be a sign of

Your compassion for everyone I meet. Help me to live gladly, gratefully in the knowledge of Your love. Help me to be holy, Lord, in spite of my weakness.

"Will not God judge in favor of His own people who cry to Him for help day and night? Will He be slow to help them? I tell you, He will judge in their favor and do it quickly." (Lk. 18:7-8)

Thank You, Lord, for this word. In all circumstances, I give thanks to You, my Lord and my God, for Your protection and care. Keep me ever at Your side, let me never be parted from You.

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



"I'M TAKING YOU OFF DESSERT TEMPTATIONS."

Saturday night depression

Q. What does a senior girl who doesn't have a date do? (Texas)

A. This afternoon I presented your query to some young people and they were unanimous in saying you should not spend Saturday night feeling sorry for yourself.

BY
TOM
LENNON



"Call up some girlfriends," they urged, "and do something with them. Go to a movie or to some social event. There's usually something going on somewhere."

When I asked them to say more about that phrase "social event" they mentioned such local items as a rock concert, an ox roast, a Greek festival, the numerous summer parish festivals, an evening at the skating rink or swimming pool and a strawberry festival at a nearby community.

One young woman said she checked the local newspaper every Sunday to see what was going on in our area during the coming week — just in case she might want to do something some evening.

All the young people mentioned the possibility of your meeting a new male friend at one of these social events.

These young persons also agreed that all is not lost if you don't go out.

At home you can have fun with a hobby or acquire a new skill. One young woman I know delights herself and her husband by designing and making all her own dresses. She acquired this skill in her teens. Many summers ago when I was a junior in high school I had no money and no job and was bored to death. During summer vacation I got a book on typing out of the library and taught myself on a beat-up, secondhand typewriter my sister had. This skill is important for me even now.

At the library you also can get, if you wish, a book on yoga exercises and have some unusual fun teaching yourself this relaxing activity.

One young man offered you this advice, "Tell her to get a good novel." But on a lonely Saturday night a novel can be strangely unsatisfying — unless it's a special one that you really want to read.

Right now, why not try S.E. Hinton's novel for young adults: "That Was Then — This Is Now." It's coming out soon as a movie and I'm betting they won't keep the shocking ending that Ms. Hinton devised.

The young people I talked with this afternoon were right on the mark when they advised avoiding self-pity. There's too much else to do, activities that are fun and satisfying.

But sometimes that takes thought, inventiveness, a willingness to risk, a sense of adventure, a love of the new and a determination to make life work.

It also may require a spirit of try, try again.

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

(NC News Service)

How to cure sports mania

Dear Dr. Kenny: I have played sports as a young man and now enjoy watching them constantly on television. Lately though I am not sure "enjoy" is the right word. I find myself becoming very tense, having heart palpitations and becoming very depressed if my team loses. I am physically upset if my chosen team does not win the NCAA basketball championship. During baseball season I can feel myself getting all worked up wanting my team to win. I know it's silly, but I cannot seem to stop it. — New York

I agree with you. It is silly to get all worked up over someone else's game. Life offers too many rich possibilities for us to be seeking our excitement vicariously in the competitive play of others.

To make it even sillier, you are getting excited about a sport, a game, play. Your body is preparing to meet a crisis by raising your blood pressure and heart rate when you are not even vitally involved.

Yet you are far from alone. Many of us today suffer the same anxieties watching our favorite teams perform. Why?

First of all, we live in a very competitive society where many of the rewards are limited and finite. Natural resources and money are good examples. There is only so much and no more. Whatever you get will not be available for me. So I'd better be in there struggling for my share. Or more than my



BY
DR. JAMES
AND MARY
KENNY

share.

Sport is not in and of itself competitive. Gymnastics, bicycling, jogging, weightlifting, hitting golf balls, shooting baskets and many other sports activities can all be done for the physical joy of it. I suspect the element of competition has been added by society to help prepare us for the larger struggle we face.

Has it been overdone? Yes, The value of teaching competition through sports is greatly diminished by two factors today. First, good sportsmanship and gracious losing have given way to greed for money. And second, the anxiety over winning too often overwhelms the joy of watching or playing.

You, like most of us, have identified with a team.

Your excitement is heightened by the unceasing sports-promotion hype portraying the game as a life-or-death struggle. No wonder winning or losing arouses emotions usually reserved for situations involving life crises.

What can you do? First, you might meditate on some of the thoughts presented above.

If reflection and insight do not help, I would stop watching the games. Instead involve yourself in healthy physical activities that are not so competitive. At present your strong emotional energy is being spent in ways you would rather avoid. Use it instead in vigorous physical activity. Begin to cycle, swim or jog on a regular basis. If you are over 35 or have a history of any health problems, a physical checkup before starting is wise.

Join with others such as family members, friends or an athletic club to experience the sharing of physical effort in a non-competitive way. Save your strong emotions for life situations which deserve them. Your personal and private world does not have to be a competitive one.

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)

In (Trivial) pursuit of family play

I've had a lot of good gifts from my children but the best I've received recently was the game of *Trivial Pursuit*. We are not a card or board-game playing family, preferring other activities, but *Trivial Pursuit* has won us over. It has led to much laughter and bonding among us. We've even taken a stack of cards in the car to while away distances.

I've heard the same reaction from families all over the states and Canada. This game, incidentally, originated in Canada, a nice gift from our good neighbors to the north. In reflecting on why this game is so popular with families, I've asked others in the field of family studies for their analyses.

Several theories emerge. One is that it's cross-generational. Family members of all ages but the youngest can play it — grandparents, cousins, parents and children.

Another is that they are all ignorant and all knowledgeable — only in different areas. My family, for instance, knows they can stop me from winning by forcing me to take a sports card. I not only do not know who won the World Series in 1970, I don't care. The only sports cards I can answer are those like "What's the singular of dice?" (die)

But I can answer literature well so I throw that at them when they're threatening to win. They get downright irritated when I can name an obscure author and they say something like, "Why would anyone know anything like that?"

My husband retains trivia in so many areas that we all want him on our team. His easy recollection of history and old movies led one of our children to say in exasperation, "Gee, Dad, I didn't know you knew so much junk."

BY
DOLORES
CURRAN



His Waterloo and our salvation is that he blocks easily. He knows the answer but it escapes him momentarily. So he taps his fingers on the table and delivers a lecture on related details.

Finally, our daughter says, "That's enough. We just want an answer, not a story." And we all laugh, he the hardest.

My theory for the immense popularity of *Trivial Pursuit* in families is that we are hungry for shared play and laughter. Families have forgotten how to play together. The spontaneous piano singalongs and baseball games are a thing of the past for many families. They have abdicated play together to television — watching together.

Indeed one family scholar attributes the success of past shows like *The Waltons* and *Eight Is Enough* to meeting a deep need in families to bond through shared activities. "If we can't have it in our own families," she says, "we can at least watch it in other families and get pleasure out of their pleasure."

After observing how much families enjoy the camaraderie and laughter of *Trivial Pursuit*, I was

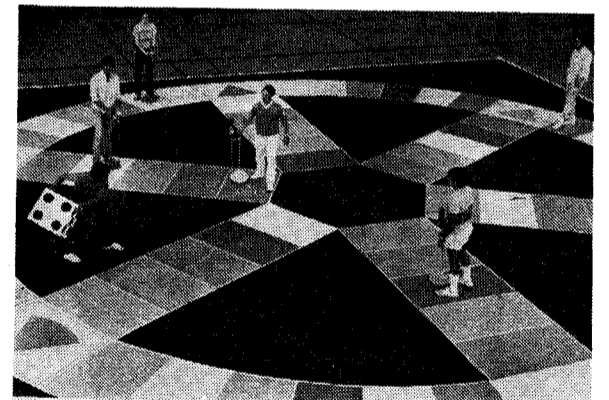
surprised to hear a woman say in a group of mothers, "Does anyone else resent being forced to play *Trivial Pursuit*?" Two nodded in agreement.

"Why do you resent it?" I asked. After some verbal detours, they admitted they hate being ignorant in front of the children. What a pity.

There was a time when admitting ignorance caused a loss of credibility for parents, teachers or bosses. But today we gain credibility when we can admit we don't know everything. When parents can laugh and say, "I don't know," it gives children permission to be real and fallible, as well.

As we played *Trivial Pursuit* during our last holidays, I was struck anew by the relationship between family fun and family bonding. Bonding doesn't come just from living and working together but from playing and laughing together. This game and others give us an excuse to do that and that's why I believe it's so popular.

(Alt Publishing Co.)



Family Nights

Opening prayer

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

Opening poem

Criticism

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

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

Lesson

Young Family

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

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

Middle Years Family

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

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

Adult Family

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

Snack

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

Entertainment

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

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

Sharing ideas

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

Closing prayer

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

Sunday, July 28, 1985

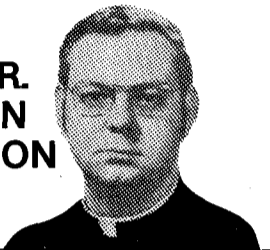
READINGS: 2 Kings 4:42-44; Ephesians 4:1-6; John 6:1-15.

'Bear one another lovingly'

BACKGROUND:

Read only occasionally in the Liturgy; the Books of Kings actually compose a single work recalling the history of the twin Jewish

BY FR.
OWEN
CAMPION



kingdoms of Judah and Israel. (Solomon's heirs could not agree among themselves. In their struggle, 10 northern tribes formed in 922 BC the Kingdom of Israel. The Kingdom of Judah, centered around Jerusalem in the South, became the other nation. Both endured about 350 years.)

St. Paul's epistle to the Ephesians is more often read during

Liturgies of the Word. It calls Christians to virtue and fidelity, and to the conquest of sins hardly unique to the Church in ancient Ephesus. "Bear one another lovingly" is its advice to believers tempted to be impatient, angry, or unkind.

In the third reading, St. John writes of that event in Christ's ministry which readers of the Bible recall among the most majestic moments of the Lord's earthly life: the multiplication of the loaves and fishes. The gospels of Matthew, Mark, and Luke see the Eucharist in the multiplication. John's gospel sees a New Passover and Jesus as a new redeemer leading those who love him to an abundance of life.

REFLECTION:

This Sunday's Liturgy of the Word proclaims God's love. That love reaches each person seeking it through Jesus, the messiah and Son of God. It is the best of life's treasures. Barley loaves were food

for the poorest in Christ's time. On the Galilean hillside, the poor not only were given food — but fully satisfied, and an abundance remained for the satisfaction of many, many more.

On the peninsula of Sinai, searching for the Promised Land, God fed his people with manna, but there was no surplus. In the new order brought to earth by the

'This world offers suffering, death and disappointments. The Lord's kingdom does not.'

Lord, life is in abundance.

Over the years, human suffering and death have been cited as reasons to question the Church's joyful declaration that Jesus came so we might live and have abundant life. In this Sunday's Gospel, the

Lord flees the scene when the crowds seek him for earthly applause and privilege. Then, as in Pilate's court room, his kingdom was not of this world. Neither is any Christian's kingdom of the world. This world offers suffering, death, and disappointment. The Lord's kingdom does not.

Human misery is not the realm of believers, either. Surrounded by the pain and discouragement inevitably troubling humans, Christians may live with it, and overcome it, in their own identification with Jesus in love and forgiveness.

Living, identified thus with him, they find an abundance of spirit and life even on earth. So, St. Paul counsels us to "bear one another lovingly."

Finally, in the footsteps of Christ, we truly live when we reach out and serve all others, recognizing in them the spiritual descendants on that crowd in Galilee upon which the Lord cast his love, his concern, and his power.

When is a sin really a sin?

Q. What exactly is meant by the moral principle: Sin is in the will, not in any external act. Over 30 years ago, in a religion class to youth in their early 20s, a priest recommended that we

you put it.

It is true that every sin is first and primarily in our will, not in what we do. The essence of any sin is that it is a deliberate (that is, freely and consciously embraced by our free will) act against the law of God.

This means that even before any external action takes place, our will, which is meant to be turned in love and reverence toward God, says: "In this I will not obey; in this I want what I want, not what God wants." When that happens, as Jesus himself tells us, we have already sinned.

Obviously, the seriousness of the sin depends on how serious a matter we're dealing with and on other factors. But our experience of sin — our own and others' — confirms that this is the way sin happens.

Here, as is so often true, the sin of Adam and Eve offers remarkable insight on all the sins of the human family that followed. The Tempter's appeal was not to the enjoyment of

the "fruit of the tree of knowledge of good and evil." Rather the devil claimed that only God's jealousy of Adam and Eve was behind his command,

our will says: "Here and now, I come first, not God. It is my will that must be done, not his."

As I noted at the beginning,

'The core of their sin and ours is when our will says: 'Here and now, I come first, not God. It is my will that must be done... not His...'

and that if they disobeyed God, they then would prove themselves to be God's equal. "God knows well that the moment you eat of it your eyes will be opened and you will be like gods!" (Gen. 3:5).

The tragedy, of course, was that it was all pretense and lie. They were, after all, not the equal of their Creator. And when they forgot that, their world fell apart.

Thus the core of their sin and ours, the moment when it happens, is when

however, this is not to say there is no sin in the external deed which follows that act of the will. Obviously there is more malice (in other words, more sinfulness) in actually murdering someone than in desiring and planning the action without carrying it out.

Incidentally, it is this truth that sin is first and mainly in the will, not in the action, that the church would have us be most concerned about today in the sacrament of reconciliation. Deeds are important. But it is the sinfulness in our hearts, the sinful leanings in our will that lead to those deeds, that must be dealt with above all if we are to renew our lives.



BY FR.
JOHN
DIETZEN

memorize that principle as a way to deal with personal sin. Unfortunately, he didn't explain it. What is the story? (New York)

A. While there is a proper way that sentence might be understood, I'm not sure I would accept it exactly as

Lowe-Hanks Funeral Homes

HIALEAH
MIAMI SPRINGS CHAPEL
151 E. OKEECHOBEE ROAD
HIALEAH, FLORIDA 33010

885-3521

PALM SPRINGS
NORTH HIALEAH CHAPEL
PALM AVE. AT W. 49 STREET
HIALEAH, FLORIDA 33012

KRAEER FUNERAL HOME

R. Jay Kraeer, Funeral Director

Fort Lauderdale
565-5591

Coral Springs
753-8960

Pompano Beach
941-4111

Deerfield Beach
427-5544

Margate
972-7340

Boca Raton
395-1800

Sample Road
946-2900

Becker Funeral Home

Ron E. Becker

Funeral Director

Phone (305) 428-1444

1444 S. Federal Highway

DEERFIELD BEACH

(Copyright (c) 1985 by NC News Service)

ESTABLECIDA EN MIAMI DESDE 1962

IMPRESA "MARESMA"

PRESTIGIO • EXPERIENCIA • SERIEDAD

70 N. W. 22 Ave. — Miami, Fla.

A MEDIA CUADRA DE FLAGLER STREET

Gran Surtido de Tarjetas para Bodas, Bautizos, Comuniones, Cumpleaños, Recordatorios y Misas. Impresiones al Relieve. TODA CLASE DE TRABAJOS COMERCIALES Y SOCIALES

AHORRE TIEMPO Y DINERO
CONFIANDONOS SUS IMPRESOS

ABRIMOS DIARIAMENTE DE 8 A.M. A 6 P.M.

TELEFONO 642-7266



BESS-KOLSKI-COMBS

Funeral Home INC.

757-0362

Considering

Pre-Arrangements?

Compare Our

Facilities • Services • Prices

10936 N.E. 6th Avenue

Catholic Owned / Operated

T. M. Ralph

PLANTATION
FUNERAL HOME

Thomas M. Ralph

Judith C. Ralph

Owners & Directors

Phone: 587-6888

7001 N.W. 4th St.

Plantation, Florida

Mother of three teens fights for quality TV programming

"When a TV show can shake you, it's worth fighting for."

That's the creed of Dorothy Swanson, a Michigan woman who has co-founded Viewers for Quality Television, a group which seeks to keep top-notch television shows on the air. A Catholic and the mother of three teens, Mrs. Swanson is a former



BY
**JAMES
BREIG**

teacher who fell in love with "Cagney and Lacey" only to have it cancelled by CBS after a short run in its premiere season.

Not willing to accept the network's decision, she started writing letters to appeal for the program's survival. She soon found out that there were thousands of other viewers just like her — "mad as hell and not willing to take it any more" from networks which yank deserving series off the air if they do not establish popularity in the first few weeks of their lives.

"'Cagney and Lacey' was different from any other show I'd watched,"

Mrs. Swanson told me. "In every episode, there was a moment or two when there was an epiphany. I would think, 'That's happened to me' or 'I understand these characters.' The show spun me around; it was the best thing I'd seen and the characters had only begun to tell their stories. The lost potential of the show when it was cancelled annoyed me and it was unacceptable to me that it was over so soon."

The rest is history: viewers like Mrs. Swanson flooded CBS with supportive letters for the program and it was revived. Now it has gone on to acclaim and success.

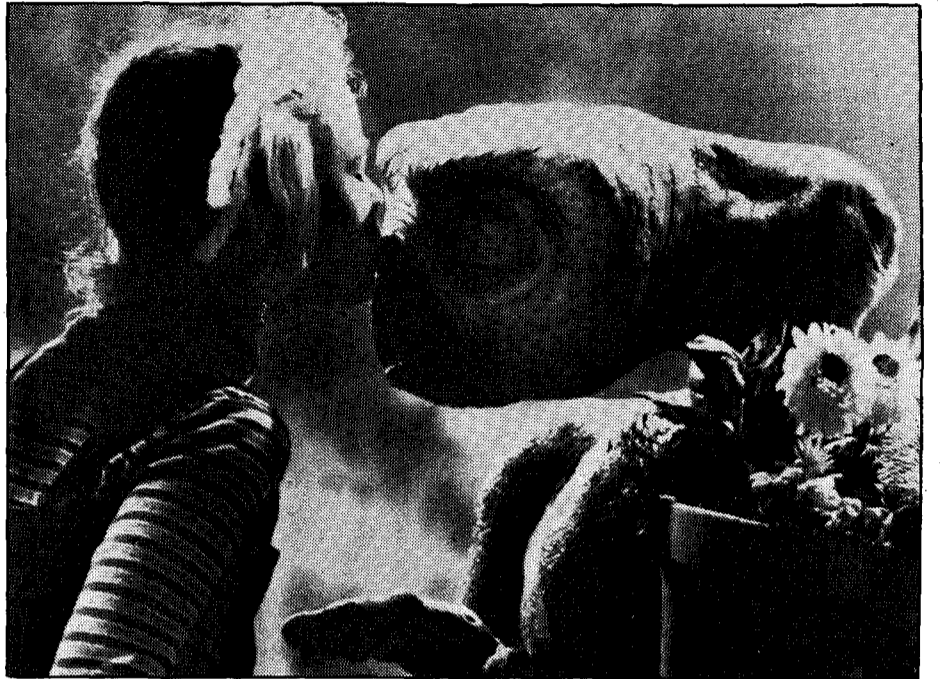
What worked for "Cagney and Lacey" will work for other shows, Mrs. Swanson reasoned. When she read about a Texas woman, Donna Deen, who was fighting to save her favorite show — "St. Elsewhere" — Mrs. Swanson wrote a letter of encouragement. The two began corresponding and the result was the creation of "Viewers for Quality Television." The organization now has more than 1,000 members, a newsletter and hopes to support quality shows.

"Quality television is hard to define," Mrs. Swanson told me, "and not everyone agrees. But our members do, as exemplified by the list of shows we support."

That list includes, of course, "Cagney and Lacey" and "St. Elsewhere," but goes on to embrace "The Cosby Show," "Family Ties," "Cheers," "Hill Street Blues," "Kate and Allie," "Miami Vice" and "Call to Glory," the single program on their list which they failed to save and that only because the group flourished after the series had floundered.

Mrs. Swanson notes two things about the group which distinguish it from other viewer organizations: they are not automatically opposed to sex and violence, and they always take a "pro" position, leaving opposition efforts to other people.

"Don't confuse us with those groups which are anti-sex and anti-violence," she explained. "If the sex and violence are not gratuitous and are done with integrity, then we don't object. That's how 'Miami Vice' made



E.T. RETURNS — Drew Barrymore as Gertie gives E.T. a special gift and smooch in this scene from Steven Spielberg's "E.T., The Extra-Terrestrial," being re-released in mid-July. The biggest grossing movie of all time tells the story of a gentle creature from space who is befriended by a suburban family. (NC photo)

our list. And we're a positive group; we applaud the networks and tell them why we like certain shows. We're careful not to attack bad ones; that's not our aim. There are a lot of complainers out there; we feel our shows need positive support."

They need support, Mrs. Swanson continued, because they do things which ordinary programs do not. "They challenge us, surprise us, comfort us, enlighten us and inform us. You can't turn your brain off when you watch them. They are more about people than external things which affect them. Chris Cagney and Mary Beth Lacey confront each other more than they do the crime of the week."

As she looks toward the fall's new programs, Mrs. Swanson picks out NBC's "Hell Town" as a possible nominee for inclusion on the group's list of endangered species. Even when a show is not in any ratings trouble — such as Cosby's — Viewers for Quality Television makes sure

to support it and stand by in case of trouble.

With the organization growing as more and more viewers discover its existence, Mrs. Swanson and Mrs. Deen are racing to keep up with all the activities involved, including writing networks and maintaining sponsor lists so that advertisers know they are appreciated when they back good programming.

"It's hard work," she admits, "but it's gratifying to know that we can help shows stay on the air."

Viewers for Quality Television has no membership dues but support is needed to pay for the newsletter's printing and mailing. "We leave it up to members," Mrs. Swanson said. "One person wrote in to say that a dollar a month wasn't too much to give to ensure quality television."

If you would like more information about the group, write to Dorothy Swanson, 28 Westwood Drive, Hillsdale, Michigan 49242.

'Newsfront' premiers

WASHINGTON (NC) — "Newsfront," the weekly television news program produced by the National Catholic News Service, will premiere on public television stations in September.

Newsfront's move to PBS-member stations follows two seasons on the Satellite Program Network, which serves cable TV systems.

An announcement of the program's premiere date listed 36 stations initially committed to air it. Other stations are expected to join the lineup, the announcement said.

"Newsfront" will be produced at NC's Washington headquarters in association with television station WPBT, Miami, which produces "Nightly Business Report" for PBS-member stations.

The program will be delivered to U.S. stations by the Interregional Program Service and carried overseas by the American Forces Radio and Television Service.

The Catholic Communication Campaign is a major "Newsfront" funder. Other non-profit and corporate entities underwriting the program's move to PBS include the American Jewish Committee, Saudia Airlines, the Union of American Hebrew Congregations, and members of Foundations and Donors Interested in Catholic Activities.

"Newsfront" will begin airing locally on PBS, Channel 2 at 11 p.m. on Sunday, September 8th.

'Prizzi's Honor' has great flair

"PRIZZI'S HONOR," A-IV, R

An adaptation of Richard Condon's novel directed by John Huston, this is pitch-black comedy which plays like a satire of "The Godfather."

A middle-aged man (Jack Nicholson) falls head over heels in love with a beautiful and mysterious woman (Kathleen Turner), and she with him. They marry and are rapturously happy.

There's a problem, however. It turns out that they are both in the same line of work, and though that would be nice ordinarily, here it presents complications. For the line of work is killing people for a fee. He's the chief enforcer of the renowned Prizzi family, and she's a

brilliant free-lancer. Some of her free-lance activities, moreover, have besmirched the family honor, a transgression that usually has fatal consequences in their circles.

"Prizzi's Honor" is done with great skill and flair, marked by fine acting by Nicholson and Miss

Capsule Reviews

Turner and a good supporting cast. This very violent movie, however, is not suited to everybody's taste — it is extremely mature fare.

"FLASH OF GREEN," A-III

Based on a novel by John D. MacDonald and directed by Victor Nunez, a reporter (Ed Harris) in a

small town in South Florida lets himself be drawn into the orbit of a corrupt politician (Richard Jordan) who is intent on enriching himself by backing an ecologically disastrous resort development project.

This is an interesting, very well-acted, if flawed film for mature audiences. However, it contains violence and a fairly graphic bedroom scene.

"RED SONJA," A-III, PG-13

This is a plodding, lackluster sword and sorcery movie starring muscleman Arnold Schwarzenegger. Brigitte Nielsen co-stars as a woman warrior intent on vengeance.

The only bearable spots are a bit of unintentional humor.

Caution.
O'Sheas' can be habit forming.
Take only as directed.

DIRECT YOURSELF TO 1081 BALD EAGLE DR. ON MARCO ISLAND. YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEA'S. OFFERING LUNCH SUNDAY BRUNCH, COCKTAILS, LITE DINNER. FULL DINNER OVERLOOKING MARCO BAY. 394-7531.

751-4429

A TOUCH OF CAPE COD ON BISCAYNE BAY

On The
79th St.
Causeway
CLOSED MONDAY

Mike Gordon
SEAFOOD RESTAURANT

• MAINE LOBSTERS
• CLAMS AND OYSTERS
• NEW ENGLAND SEAFOOD

COCKTAIL
LOUNGE

Our 39th Year

It's a Date

The Catholic Alumni Club of South Florida will be hosting a concert by the singing Capitanelli Family Aug. 23 at St. Thomas University at 8 p.m. Members will attend a regional meeting Aug. 2-4 at the Eden Roc and a national convention at Freeport Aug. 4-10.

The Catholic Widowers Club of Hollywood will hold its monthly meeting on August 2, at Nativity Parish Hall, 700 Chaminade Drive, Hollywood, at 7:30 P.M. Refreshments will be served — live music. Non-Members \$3.00. The Club will honor its 6th Birthday on August 2. For additional information call Sam 989-2558, Pat 566-4466 or Mary 921-0685.

St. Timothy Church, 5300 S.W. 102nd Ave.

is inviting singles, divorced, separated to hear Peter Lauritzen speak on "Why Relationships Breakdown." Meeting will occur at Aug. 5 at 7:30 p.m. All faiths welcome.

Holy Spirit Council 6032, Knights of Columbus, will hold its Installation Dinner Dance on July 27th beginning at 7 p.m. in the Council Hall located at 2118 SW 60 Terr, Miramar, directly behind Sonny's Bar B Q Restaurant.

Donation is \$10 per person and is open to the public. Roast Beef shall be served and music will be to the Big Band Sounds of the Georgie K Orchestra. For tickets and information call 961-3647, 432-0083, or 989-1802.

St. Ann's Center holds groundbreaking

On Sunday, July 21st, the dream of the Parishioners of St. Ann's Mission in Naranja came true. Auxiliary Bishop Agustin Roman, came to Naranja to bless the ground and officiate in ground-breaking ceremonies for the new St. Ann's Aid Center.

Bishop Roman said that the Center would be a symbol of the Body of Christ present in St. Ann's Church and would be a blessing to those who would get aid, both Christians and non-Christians. The Bishop added it was a perfect time to start the new center since Friday was the feast

of St. Ann, Patron Saint of the Parish.

Father Balbino Torres, Pastor of the Church, thanked the Bishop for taking time from his busy schedule to be there.

He expressed his gratitude to Don Myers, the general contractor, who is donating his services. He also thanked Clarence Ruehle, the Parish co-ordinator, and the other volunteers for their participation in this project.

Many parishioners were present to receive the Bishop's blessing and watch the ground-breaking ceremony.

Girl scout speakers bureau opens

Girl Scouting today is not all "cookies and campfires." The Girl Scout Council of Tropical Florida and its Speakers Bureau have kept in step with the times. New dimensions in program development have been systematically added to meet the many new challenges and problems of the 80's.

There are many topics in the World of Girl Scouting that are now being addressed by volunteer members of the Speakers Bureau. Girl Scouting is still "fun" but along with the fun, girls have the opportunities to develop new skills, make new friends and develop self-confidence.

Speakers are available to all profit, non-profit, civil groups and businesses throughout Dade and Monroe Counties.

Mercy seeks volunteers

Mercy Hospital needs teenagers 14 years & older to work with patients and other duties as volunteers. For a rewarding experience call the Mercy Volunteer Office: 285-2773.

To schedule a Girl Scout Speaker or for more information, please call the Public Relations Department at 253-4841.

St. Vincent kids win county title

The St. Vincent Mean's Club-sponsored Khoury League Team of Margate captured the Broward County Class D Atom Division Championship with a convincing 6-1 victory over Pasadena Lakes.

The game was played at Highland Park in North Lauderdale. This was the first time a team of eight-and-nine-year old boys, sponsored by St. Vincent's, ever won a county title in the Atom Division.

Jim Sinople and Jimmy Zolnowski combined for a one hitter to pace the winners. The team was led in hitting by Sinople with a home run and teammate Matt Pellerito with a double. Defensively, Michale Matonte, David Cathon and Timmy Bisig led the team with outstanding plays.

Msgr. Gloecker dies

SARASOTA — Msgr. James Gloecker, first Chancellor of the Diocese of St. Petersburg and former secretary to the late Archbishop Joseph P. Hurley, died recently in St. Petersburg after a long battle with cancer. In the absence of Bishop John J. Nevins of Venice, who was out of the country, Bishop W. Thomas Larkin of St. Petersburg presided at the funeral Mass which was concelebrated in the Basilica of St. Augustine.

Burial was in San Lorenzo Cemetery, St. Augustine.

Pastor of St. Michael Church since 1983, the 58-year-old Msgr. Gloecker was ordained to the priesthood in 1953 for the Diocese of St. Augustine and the following year began studies in Canon Law in Spain. He was awarded a Licentiate in Canon Law in Rome.

As secretary to Archbishop Hurley, then Bishop of St. Augustine, from 1953 to 1959, he was a frequent visitor to Miami parishes. Although he was involved in parish work in Jacksonville and St. Petersburg, he continued to serve as personal master of ceremonies to the Archbishop until the prelate's death in 1967.

In 1968 when the Diocese of St. Peters-

burg was established, Msgr. Gloecker was appointed first chancellor and vicar general as well as pastor of St. Mary Church, St. Petersburg. He was subsequently rector of St. Jude Cathedral there and prior to becoming pastor of St. Michael's was granted an extensive leave of absence due to his illness.

When the Diocese of Venice was established last year he was appointed as a judge in the Tribunal and was also director of art and architecture for the diocese. He was elevated to the rank of a Monsignor during ceremonies last December in Epiphany Cathedral in Venice.

Catholic Schools Calendar 1985-86

Archdiocese of Miami

August 21, Teachers Report at the discretion of the principal.

August 28, Students Report.

September 2, Labor Day.

October 18, Professional Day — High School Teachers.

November 1, End of Quarter.

November 4, Teacher Workday.

November 28-29, Thanksgiving Holidays.

December 21, through January 5, Christmas Holidays.

January 6, Classes Resume.

January 17, End of Quarter.

January 20, Teacher Workday.

February 10, Professional Day Elementary Teachers.

March 26, End of Quarter.

March 27, Teacher Workday.

March 28 through April 6, Easter Holidays.

April 7, Classes Resume.

May 26, Memorial Day.

June 11, Last day for Students.

June 13, Last day for Teachers.

Sr. Bernice takes vows

Sister Susan Bernice McNicholas will pronounce her first vows as a School Sister of Notre Dame at a Eucharistic celebration at the S.S.N.D. Baltimore Province Motherhouse, Baltimore, MD, July 28.

Sister Susan, a native Floridian and former member of Visitation Parish, Miami, will begin an assignment as a teacher of English as a second language at Holy Name of Jesus Elementary School, Rio Piedras, Puerto Rico.

A graduate of Visitation Elementary School and Miami Norland SHS, Sister Susan attended Broward Community College and Florida International University.

Hospice trains volunteers

Hospice, Inc. is in great need of additional volunteers. The week of August 19th a full series of Training Programs will be scheduled at sites around Dade County. The Volunteer Training Programs will prepare adults interested in helping in both the patient care area as well as administration and support services.

Hospice care is an alternative form of care helping the terminally ill maintain quality life.

Interested persons need to call 325-0245 for an application and an interview.

Masses celebrated in new parish

Masses in the newly established parish of Our Lady of Lourdes in South Dade County are being celebrated in the chapel at Boystown of Florida, 11400 SW 137 Ave.

According to Father Joseph Currid, pastor, Vigil Masses are offered at 5:30 p.m. on Saturdays with Sunday Masses scheduled at 8, 9:30 and 11 a.m.

The new parish includes the area from Kendall Drive to SW 136 St. as well as the area west of the Florida Turnpike extension to the Dade County line.

Mason 'religion' key to Church ban

(Continued from page 12)

who are Masons.

"We respect the authority of the Pope and of Jesus as the Son of God," Lastra added. "If religion fails, we are here to defend the cause of faith in God and Christ."

Most American Masons would not go quite as far in describing Masonry as Christian, although they do defend lodge membership as beneficial to a

man's religion, whatever it may be.

"What we truly believe in is a Supreme Being, regardless of what the different religions call him; maybe Buddha, maybe Mohammed, maybe the Christian God," said Grommet.

Whalen argued that, for Christians, these beliefs "represent a retreat from the Gospel."

"I don't understand how they can take the Bible seriously if they're really

Masons," said the Washington theologian, referring to the fact that U.S. Masons swear their oaths on a Bible and keep it open on their "altars" during meetings.

He pointed out that Masonry's tenets stress the primacy of human reason over divine revelation. "The Bible is revelation and they don't believe there's anything like supernatural revelation."

"All the principles of Masonry are indeed opposed to Catholicism," he added. "It doesn't make much sense to belong to two organizations holding contradictory principles."

Whalen agreed. "The Church can't really say, 'Look, you can be a Mason if you don't take it seriously.' You either take it seriously or you don't (join at all)."

Fr. Serra's travels captured in new biography

Don De Nevi and Noel Francis Moholy, *Juniper Serra*. The Illustrated Story of the Franciscan Founder of California's Missions, (Harper and Row, Philadelphia, 1985, pp. XVI, 224, \$14.95)

This is a most timely publication. In November, 1970 the National Conference of Catholic Bishops petitioned Rome to declare Father Serra a saint. On May 9, 1985 he was proclaimed "Venerable" by the Congregation for Saints and three alleged miracles attributed to the intercession of Venerable Junipero Serra are now being examined.

Unfortunately, for many in the eastern half of the United States their knowledge of Serra is limited to the

fact that he is the patron of more than 400 clubs fostering religious vocations throughout our nation. So few in the East know that he is the officially credited founder of the State of California with a statue from that State in the Hall of Fame, Washington, D.C.

Some idea of his zeal can be gleaned from these statistics: between 1749 and 1784, between the ages of thirty six and seventy, his land journeys were more than enough to circumnavigate the globe. Despite his almost constant asthma and his leg damaged by a scorpion bite, known as "the Great Walker," he travelled 5,525 miles by land and a little over 5400 miles by sea. Late in 1779, when he was sixty-six years old, he trudged from Monterey

to Santa Clara, miles in the company of soldiers, who rode. Several of these trips were made under a broiling sun or in the prolonged winter rains.

The results were nothing less than phenomenal. He had to dialogue with no less than six distinct linguistic tribes. Yet, notwithstanding this great obstacle, there are recorded over six thousand baptisms and five thousand confirmations. He not only brought Christianity to California but also introduced the fundamentals of European civilization and culture. He not only Christianized but also civilized several tribes making them economically stable, raise helping them learn to cattle and harvest crops.

On July 16, 1769, Fr. Serra

established his first mission within the present United States. During the years that followed, the zealous Franciscan personally founded, despite failing health, nine more missions and inspired the establishment of twelve others that extended up the coast to Somona, north of San Francisco, a distance of 700 miles, and embracing over 700,000 Indians.

The authors relying on the research of the scholarly Maynard Geiger, have produced a historically sound, popular work, which they have enriched with over twenty illustrations, several of them strikingly beautiful and three helpful maps.

reviewed by
Rev. Hugh J. Nolan



The outsiders

Clearing up

By Father Joseph Kenna
NC News Service

As I paged through a photo album published for the centennial of a rural parish I had served in, I was struck by the fact that so many people there were single.

Widows, widowers, lots of young adults, divorced men and women, some parishioners who chose never to marry: Single people were almost a majority.

The statistical fact is that more than 40 percent of adults over 18 are single.

Yet in parishes many singles say they feel like exceptions.

Not long ago, a bright young computer

technician asked my advice.

"Father," he said, "I work 40 hours a week. I go home to an apartment by myself. I cook my own food. I am a solo at the movies. And I've got to admit I'm pretty happy. Why is it the loneliest time of my week is when I go to Mass on Sunday? It seems like everything is geared to mom, dad and the kids. Where do I fit in?"

Can we clear up some misconceptions about single adults? Here are a few typical attitudes one

Let's be friendly out there!

Not long ago Father Joseph Kenna participated in a Sunday Mass in a community where he wasn't well known. Standing in the congregation "felt a little funny," he said. "I was alone while all the others were with their families."

The experience gave Father Kenna a new understanding of what it feels like to be different from other in a parish. It can lead to a feeling of alienation.

To counter that feeling, Father Kenna thinks it is imperative that everyone present a welcoming attitude

Thinking it over

in church. This is especially true if people are standing alone or appear different from most others in the church.

Sometimes all it takes is a friendly smile or moving closer to a person standing alone, Father Kenna indicated.

Father Kenna is the representative for campus ministry in the U.S. Catholic Conference education department.

Speaking of the diversity among the people of a parish — differences in race, age, expectations, talents, attitudes — Father Kenna said:

"I like the diversity in the Catholic Church — I

don't see me echoed all around the room. Diversity is a challenge to my own ideas and feelings and attitudes."

"The church building is the family room of the people of God," the priest stressed. "It's not a place people 'permit' you to come. You should feel as comfortable in church as in your own home."

Another group that can feel ignored in parishes are young adults, Father Kenna said. And making the transition from campus churches to home parishes can pose problems for young adults.

At home "young adults tend to identify being Catholic with being middle-aged and older," Father Kenna observed. "And they will leave a parish if they receive non-verbal and verbal clues saying 'you don't belong here.'"

Father Kenna told a story to bring home a final point.

A priest said Mass one day to a packed crowd on a college campus and noticed that a woman in the front pew was crying. After the Mass, the priest approached her, asking if he could help her.

The woman replied by explaining that she was a visitor to the campus and was happy to see youths taking leadership roles in church.

Her own parish was much older, she added. And seeing so many Catholic youths here "I see there's a future for the church" after all.

Can your parish really love?

By Monica Clark
NC News Service

"I'd quit if it wasn't for my family. What will they do if I can't find another job? And I'll lose my retirement benefits."

The words flowed with anguish from a middle-aged father of five, a participant in a conference on peace. For 20 years he had worked at a nuclear weapons facility.

Now he was experiencing doubts of conscience about that job, wondering whether he should leave it and whether he could leave it without jeopardizing his family's stability.

During a conference break several in the audience gathered to discuss the man's dilemma. Interestingly, their conversation moved beyond whether he was conscience-bound to resign to another question.

What was the responsibility of the Christian community to support him if he did resign?

Could parishioners find the man another job, given the area's higher than average unemployment rate? If the man remained unemployed for an extended period of time, should and would parishioners alter their lifestyles so that he and his family could survive?

Would parish support extend beyond providing adequate food and shelter and include health care, educational opportunities and social and recreational amenities? What about the

Diversity in the early Church

By Father John Castelot
NC News Service

The very first Christians were like one another in many ways. Yet, in spite of all that unified them, Jesus' followers remained individuals: old and young, single and married, fairly well-to-do and poor, good and not so good.

Barnabas, apparently single and financially independent, "sold a farm that he owned and made a donation of the money, laying it at the apostles' feet" (Acts 4:37).

Ananias "likewise sold a piece of property. With the connivance of his wife he put aside a part of the proceeds for himself; the rest he took and laid at the feet of the apostles" (Acts 5:1-2).

Though different from each other, however, there was a certain homogeneity among members of the earliest Christian community. But gradually the church reached out to embrace many different kinds of people.

The first break came with the conversion of Jews who had lived outside of Palestine, spoke Greek, were quite at home in Greek culture and entertained somewhat

liberal views about Judaism. Their entrance into the community caused friction: They were outsiders.

When the widows in this group later complained that they were being neglected in favor of the native Jewish-Christian widows, a group of their own men were selected to take part in distributing the common fund.

As a result, new personalities emerged, notably Stephen. His outspoken views so enraged some of Jerusalem's people that they stoned him to death. His martyrdom, however, had providential results.

Christians like him fled the scene and brought the Good News with them. An especially influential group went to the provincial capital, Antioch in Syria, where they evangelized not only Jews but gentiles.

The church was on the brink of becoming cosmopolitan and more diverse.

From Antioch, Paul set out on his mission ventures, establishing communities as far west as Greece.

The average community then

was not unlike a modern parish, although considerably smaller. Sometimes diversity of status among the people caused problems, as at Corinth, where affluent members snubbed their less fortunate brothers and sisters in the act of celebrating the Lord's Supper.

Paul lost no time correcting that situation. But, while he insisted on the equality and unity of the Christians, he did not try to destroy people's individuality.

As a result, a rich mix of people developed, from Lydia, the take-charge businesswoman at Philippi, to Onesimus, the runaway slave from Collossae.

In the second generation, when communities had become even more complex, the author of Titus gave detailed directions for the care of different people in the church: old people, young people, husbands, wives, slaves, masters.

There has always been room for everyone in the church. One with each other in Christ, Christians remain individuals, each with his or her own distinctiveness and dignity.

misconceptions about single adults

hears, along with my response to them:

1. "Why all this talk about singles? Shouldn't our parish be supporting family life?"

Everybody belongs to a family, though some persons don't have a family living with them. Family life is important to single people.

Being single and being married are not in competition. The problem comes when parishes focus on married persons in such a way that single people seem to become invisible.

"Responding to single adults means adding new programs to an already burdened parish staff."

Being sensitive to single people does not necessarily entail a lot of programming. It is an inaccurate stereotype to think of single people as hurting or needing more than others. They are a valuable and generally untapped resource for a

parish community.

3. "There is something wrong with a person who is not married."

This is the most difficult misconception to deal with because it is the least articulated and may be the most felt. Single persons are sensitive to the silence of a community that constantly affirms other vocations.

Like all prejudices, this one cannot be dismissed easily. Maybe the best remedy is to constantly remind ourselves that Jesus was single.

4. "I have nothing in common with single people. Why should I care?"

We can rejoice that the Catholic community embraces the rainbow of human experience since everyone gains from the richness of diverse experiences of life.

Most persons have a single person in the family. My mother is a widow. Now in her late 70s, she drives her car wherever she wishes,

exercises regularly at the local community college and is on a continual round of pinocle parties.

She is near family members, but I believe that a real rock of her mental and spiritual strength is the parish. It has a club for mature adults (she doesn't consider herself "old") which takes bus trips all over the state.

The parish leadership has a real sensitivity toward older singles. She has a feeling of being loved and needed in the parish. This helps her deal with the loneliness of losing her husband of more than 50 years. She doesn't add a lot to the ecumenical dialogue program with a local Lutheran church, but her presence at the meetings is important.

There are no "typical" single people. But the young computer technician and my mother have something important in common: They are single Catholics with special needs and special gifts for the whole community.



A Christian community is called to be a body of men and women so filled with love that whatever they have is shared. That is hard to do. (NC sketch)

emotional toll on both the receivers and givers of aid?

Such questions don't confront most of us too often. We recall

'If he quit his job at a nuclear weapons facility for reasons of conscience, what was the responsibility of the Christian community? Should and would parishioners alter their lifestyles so that he and his family could survive?'

the commitments made by parishes to sponsor refugees at the end of the Vietnam War as an example of the community extending itself beyond ordinary works of charity.

But what about support for someone here at home, perhaps someone whose conscience differs from our own?

I'm reminded of the Scripture read at Mass the Sunday after

Easter. The community held goods in common, distributing to each whatever was needed.

Are we called to do the same? Perhaps the way of doing so changes, but the underlying value seems constant.

A Christian community is called to be a body of men and women so filled with love that whatever they have is shared.

That is hard to do. Sometimes it means making changes that are not easy or comfortable.

I think of a neighbor family where two teen-age daughters agreed to share a bedroom so that a Guatemalan couple could stay in their home.

And I think of a colleague who lent his care indefinitely to a friend who needed to make daily visits to a son dying of AIDS.

Things are not easy either for the person who places trust in the promises of others. Will the community renege on its support? Will the family reconsider its decision to share house and home, concluding things have become too invasive?

Will the bus commuter who shares his car decide that he's becoming too worn down by the hassles of mass transit? What then?

Will others in the community be ready and willing to pick up the

burden for a while?

Most people may never confront such dramatic calls to sacrifice. But these examples are a good way for us to reflect on our

'Community means not leaving someone abandoned, whether they are physically ill, emotionally distressed, materially deprived or just in need of a quiet listener or a supportive hug.'

own reality.

Community means not leaving someone abandoned, whether they are physically ill, emotionally distressed, materially deprived or just in need of a quiet listener or a supportive hug.

In each of our communities, gifts for service abound. Some people offer concrete financial aid, others emotional support. What is important is that the love flourishes and continues to grow.

Local singles welcome here

Numerous groups for Catholic single young adults flourish in the Archdiocese of Miami. Some do not limit their membership to singles, but include married young adults as well.

In addition to the groups listed below, help and information also can be obtained by calling or writing to the Office of Young Adult Ministry, 9401 Biscayne Blvd., Miami, FL, 33138, 757-6241, Ext. 196.

Dade County

- **Catholic Alumni Club**, St. Thomas University — Call Richard, 271-2282;
- **Dade Catholic Singles**, South Miami — Call Victor, 221-5479;
- **North Dade Catholic Singles** — Call John, 769-0487;
- **St. Louis Young Adult Group, Kendall** — Call Peter, 238-5423;
- **St. Martha's Young Adult Group**, Miami Shores — Call Vince, 751-0005;
- **St. Rose of Lima Young Adults**, Miami Shores — Call Minnie, 751-4350;
- **St. Timothy's Young Adults**, Southwest Miami — Call George, 227-2380.

Broward County

- **Discovery Retreat Program**, St. Stephen, Miramar — Call Jeff, 472-2440;
- **For Singles Only**, Our Lady Queen of Heaven, North Lauderdale — Call Mary, 974-1169;
- **Loving Singles**, St. Maurice, Fort Lauderdale — Call Mary, 962-1757;
- **Nativity Young Adults**, Hollywood — Call Paula, 983-3455;
- **St. Andrew's Young Adult Group**, Coral Springs — Call Carol, 753-6554;
- **St. David's Young Adult Group, Davie** — Call Jim, 431-3245;
- **Fellowship of Catholic Young Adults**, St. Gregory, Plantation — Call Donna, 473-9773;
- **Young Social Singles Club**, Little Flower, Hollywood — Call Donna, 920-7693.

From soldier to priest

For Fr. Vic it was a very long journey to the altar

By Owen Phelps Jr.

MENOMINEE, Ill. (NC) — "I am maybe the only priest in the whole world who has presided at a daughter's wedding and baptized a grandchild," said Father Vytautas Gorinas, pastor of the Nativity of the Blessed Virgin Mary Church in Menominee.

Indeed, the 68-year-old priest of Lithuanian ancestry has three daughters, one son, and five grandchildren.

And he owes his priesthood today, he said, in part to the chance meeting with someone who is now a special friend — Bishop Arthur J. O'Neill of Rockford. He celebrated the 15th anniversary

'Something, you say the Spirit, told me to be nice to this man, to take care of him.'

of his ordination to the priesthood in June.

Father Gorinas was born in Russia in 1916 to Lithuanian parents. He grew up in Lithuania, graduated from business college and successfully completed studies for the priesthood at the Catholic seminary in Telsiai, Lithuania.

But instead of becoming a priest, he went to military school and joined the Lithuanian army. He sang with the Military School Octet and won a contest to study at the Lithuanian State Conservatory.

He married, had a daughter and continued his music studies until World War II began.

Since he was born in Russia and spoke the language, he remained an officer with the Lithuanian army, which was put under Russian Command. When the Germans invaded, they attacked the Russians, but because he was Lithuanian, they sent him to a detention camp in Germany.

After the war, he was reunited with his wife, but wasn't allowed to return to Lithuania to get his daughter.

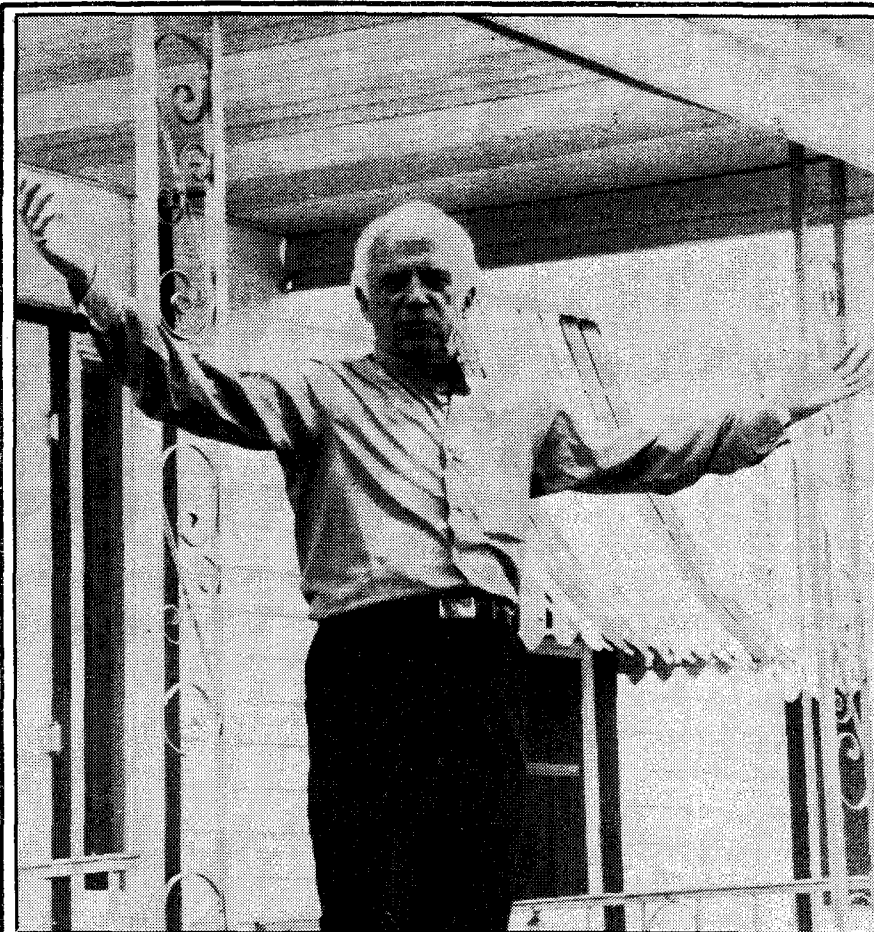
In 1948, the Gorinas family — himself, his pregnant wife and 2-year-old twin daughters (the firstborn daughter remained in Lithuania where she still lives today) arrived in New York. They had nothing, he said, until a Catholic agency gave them \$10 cash and offered them tickets to any place in the United States.

"People ask why I take Chicago," Father Gorinas said, smiling. "I know Chicago is capital of Lithuania in the United States."

The family found a neighborhood "where everything is Lithuanian," and within two days he found a bakery job that paid \$36 a week and an apartment that cost \$18 a month.

He eventually worked his way up the ladder, until he became maitre d' of a classy restaurant. He was living well, he said.

But his wife had died of cancer years before, and his children were passing into adulthood — and he was wondering what to make of



Father Vic Golinas is a priest, father of 4 and grandfather of 5. The dedicated priest was born to Lithuanian parents and after becoming a soldier and raising a family, he turned to a life with God. (NC photo)

his life.

One afternoon, a priest came to the restaurant for lunch.

"Something, you say the Spirit, told me to be nice to this man, to take special care of him. I called my captain and we took care of him ourselves," the former maitre d' said.

The priest was Msgr. Arthur J.

bishop. But as the friendship grew, so did his inclination, he said.

Finally, he decided to test the seminary. He took a month's vacation and went to the seminary in Milwaukee.

He wasn't sure this was the life for him, he said. Then one day, Father Gorinas said, "I go for a

'I see statute of Mary. Her hands have been broken by vandals. There were beer cans and garbage all around... I see where maybe I am needed.'

O'Neill, now bishop.

The two men became friends. When Msgr. O'Neill was named bishop in 1968, he invited his friend to attend the ceremony.

Father Gorinas, who had years before completed seminary training, said he had no thought of becoming a priest when he became friends with the future

walk in park and see statue of Mary. Her hands have been broken by vandals. There were beer cans and garbage all around. I think that this was beautiful once, that nuns came and lit candles. I see where maybe I am needed."

On June 6, 1970, he was ordained.

the Saints *by Luke*

ST. GERMANUS of AUXERRE



GERMANUS WAS BORN IN AUXERRE AROUND 378 OF CHRISTIAN PARENTS, AND BECAME A LAWYER. AFTER HIS MARRIAGE TO EUSTOCHIA, HE WAS NAMED GOVERNOR OF THE AMERICAN BORDER PROVINCES OF GAUL AND IN 418 WAS ELECTED BISHOP OF AUXERRE, MUCH AGAINST HIS WILL.

HE CHANGED HIS LIFE, EMBRACED POVERTY AND AUSTERITY, BUILT A MONASTERY AND ENDOWED VARIOUS POOR CHURCHES IN THE DIOCESE.

IN 429, HE AND ST. LUPUS, BISHOP OF TROYES, WERE SENT TO BRITAIN TO COMBAT THE PELAGIAN HERESY AND WERE SUCCESSFUL IN RESTORING ORTHODOXY. HE BANISHED MANY TEACHERS WHO WERE SPREADING FALSE DOCTRINE AND FOUNDED NUMEROUS SCHOOLS TO TEACH THE TRUTH. WHEN HE RETURNED TO GAUL, HE FOUND THAT A BARBARIAN ARMY UNDER GOAR WAS ABOUT TO PUT DOWN A REVOLT IN AMERICA. GERMANUS PERSUADED GOAR TO DESIST AND THEN WENT TO RAVENNA TO PERSUADE EMPEROR VALENTINIAN III TO CALL OFF THE ATTACK. HIS EFFORT CAME TO NAUGHT WHEN NEWS OF ANOTHER AMERICAN UPRISING REACHED THE EMPEROR.

GERMANUS DIED ON JULY 31, 448, WHILE HE WAS STILL IN RAVENNA. HIS FEAST IS JULY 31.

How to make a pastor crack up (laughing)

By Hilda Young

I am always surprised when someone says they left the church because of a bad experience in the past with a priest or nun. Actually most religious I know have a good sense of humor and I think it is part of our job as laity to nurture this, especially in pastors.

The following are only thought stimulators. Create your own ways to keep your pastor relaxed and happy.

Leave a message on his answering machine that he just won an all-expense paid trip to Europe. Leave a six-digit return phone number.

Tell him how much you enjoy that homily — every time you hear it.

Sign your donation check in crayon.

Make little signs you can hold up during his sermons with messages like: "Sock it to 'em," "Slower," "Louder," "No Way."

Send him a note saying you appreciated his homily explaining why women should be ordained. Put a reference at the bottom that you sent a copy to the pope.

Hand out the Mickey Mouse ears

you saved from Disneyland to the people in the front pew and tell them the pastor wants them to wear the ears during the sermon.

At the next pancake breakfast, serve him a rubber waffle.

Write editorial comments in the margin of the Sunday bulletin; circle the misspellings in red and put it in the collection basket.

Get all your friends to squint and lean forward during the homily.

For his birthday, enlarge a photo of him solemnly distributing Neco wafers to fellow first graders 30 years ago. Have it presented at the parish council meeting.

Put a bumper sticker on his car that reads: "Honk if you love short homilies."

Nominate him as grand marshal of the school's annual Halloween Day parade.

On his 40th birthday send him a silver jubilee ordination card.

These and other signs of affection will keep your pastor smiling. But don't be surprised if he hangs a "wet varnish" sign on your pew — after you've sat down.