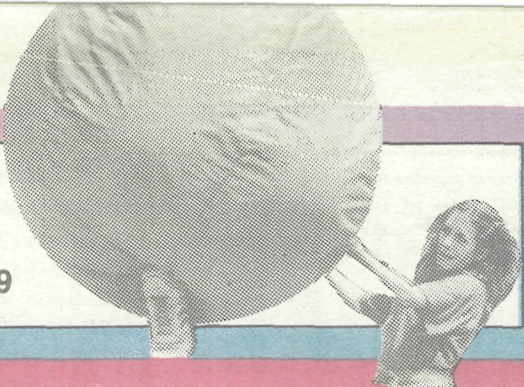


Having a ball

Broward Youth Day is a fun day.

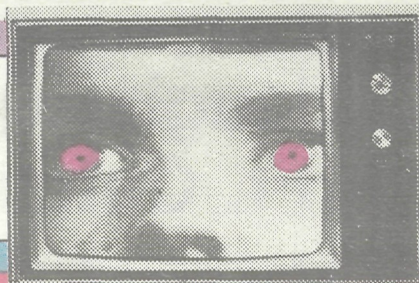
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Television B.C.

No wonder Rome collapsed, columnist says

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THE VOICE

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Florida problems aired by bishops

By Ana Rodriguez-Soto
Voice News Editor

The bishops of Florida have urged state lawmakers — and Floridians in general — to make helping the poor their top priority.

In a pastoral letter issued last week,

'Our society has a moral obligation to ensure that no one among us is... denied whatever is necessary to live with dignity.'

the bishops cite some pressing social injustices in the state and urge specific measures to correct them.

They write: "It is a deep-seated human, as well as Christian, instinct to reach out with help to the poor and disadvantaged. It is our hope that the laws of the State of Florida will reflect this healthy instinct."

"Social Concerns in Florida," a 3,600-word pastoral signed by the state's eight bishops, is their most recent statement in a 10-year tradition of speaking out on social issues. (The complete text appears in this week's *Voice*.)



Adam and Da Khanthida ("Da") Rattana holds up her son Adam in celebration of life at her home in South Miami. Sidewalk counselors at an abortion clinic had given her literature when she was with a friend who was seeking an abortion and she later kept Adam when she became pregnant herself. See article below and Respect Life section, Pages 15-20.

The letter focuses on five main concerns:

- Poverty, especially the increasing rates for minorities and women;
- Farmworkers and their still-unresolved problems;
- The criminal justice system's "failure";
- Housing, specifically the lack of publicly-funded dwellings for the elderly and moderate and low-income families;

• Immigrants and refugees and the government's and public's treatment of them.

The bishops note a "striking rise in hunger" throughout the state and a "dramatic increase in the numbers of female-headed families living in poverty."

They urge development of a "healthy economy" in the state, the removal of "barriers to full and equal employment" of minorities and

women and the improvement of education and child care services for the children of the poor.

They also warn: "It is false and cruel to presume that the poor want to be poor, that they are just lazy, or that they are happy in their poverty..."

"Our society must develop a consensus that all persons have certain basic economic rights and that our society has a moral obligation to en-

(Continued on page 10)

Operation Love

Sidewalk counselors save lives on the firing line

By Betsy Kennedy
Voice Staff Writer

They have been ridiculed, and taunted by obscene gestures. They have been called every name in the book. They have been pushed — and sometimes even punched — by distraught boyfriends and husbands. They have been harassed, and almost arrested, by police.

Yet week after week, sidewalk counselors return to their vigils outside abortion clinics in Dade and Broward. They are small in number — organizers estimate there are no more than 40 or 50 to cover both counties — yet they face a giant and often rewarding task: to convince women not to go through with their abortions.

They devote themselves willingly, loyally and, some even admit, compulsively to their unpaid service. Their backgrounds and religious affiliations are eclectic. Catholics work side by side with Baptists and Jews, unified in their belief that abortion is a wrong that must be righted.

They do what they do because they

have to, they say, because God has called them and because they share the Christian perspective of respect and reverence for all human life.

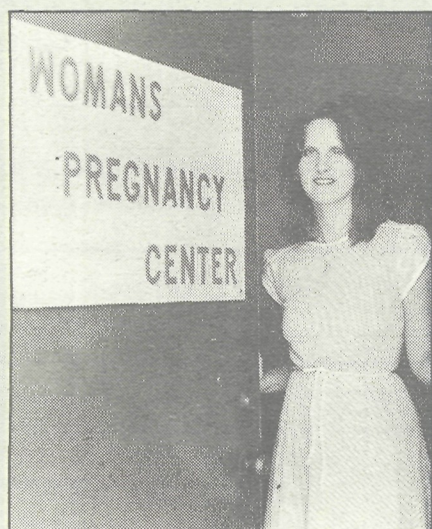
"It is an operation of love. It is the last chance we have to help these women understand the full scope of what they are doing, that in destroying

their babies, they are also harming themselves and their families," said Carol Czaja, who has been counseling for one year.

In persuading women to have their babies and sometimes even personally assisting them with guidance and shelter, sidewalk counselors feel they are not only saving the lives of the unborn, but doing a great service to women who through mis-information, pressure by love ones, or desperation, have chosen killing as the only alternative to pregnancy.

"Most of these women who opt for abortion aren't doing so for medical or financial reasons but because they view their pregnancy as an inconvenience. They've been duped by society and the medical profession that an abortion is a simple surgical procedure, when in reality there are many lasting physical and mental repercussions... Our job as counselors is to provide women with accurate facts on abortion," said Renee Schermerhorn, who works as a sidewalk counselor

(Continued on page 14)



'When they tell me it is their body, I explain to them, if it is your body why does the baby have his own heart-beat and why is his blood type different than yours?'

Volunteer Shari Happi (left) attends Women's Pregnancy Center in South Miami, a Christian alternative to abortion.

Pray, laugh says Fr. Catoir

FAIR LAWN, N.J. (NC) — Father John Catoir, director of The Christophers, advised Catholics working for peace and justice to pray and hold on to their sense of humor. Father Catoir delivered his comments during a keynote address at the Bergen County (N.J.) Social Concerns Conference in Fair Lawn, N.J. Father Catoir, an author and columnist, said efforts to bring Christ's justice to the modern world can be frustrating. He termed the ministry "heroic" but added, "Don't take yourself too seriously... laugh at yourself... and go on clinging to God." Each person has a limited amount of physical and psychic energy, but much can be accomplished through the efforts of a group and through recognition and acceptance of God's will, he said. This acceptance is a key to successful prayer, he said. "You are praying when you want what he wants."

Bishop McManus says justices should only be pro-lifers

NEW YORK (NC) — Retired Bishop William E. McManus, former head of the Diocese of Fort Wayne-South Bend, has criticized appointment of Supreme Court justices on the basis of their opposition to abortion or their views on parochial school aid. Many pro-lifers have urged President Reagan only to appoint people who oppose abortion to the Supreme Court and other federal judgeships. Bishop McManus was commenting on an editorial in America magazine, published in New York by the Jesuit order, which said that on the issue of aid to parochial schoolchildren "justice may be only one justice away." The editorial noted that last summer's high court decision striking down state-provided remedial education programs in parochial schools came on a 5-4 vote of the justices.

FCC calls for strict code on 'Dial-a-Porn'

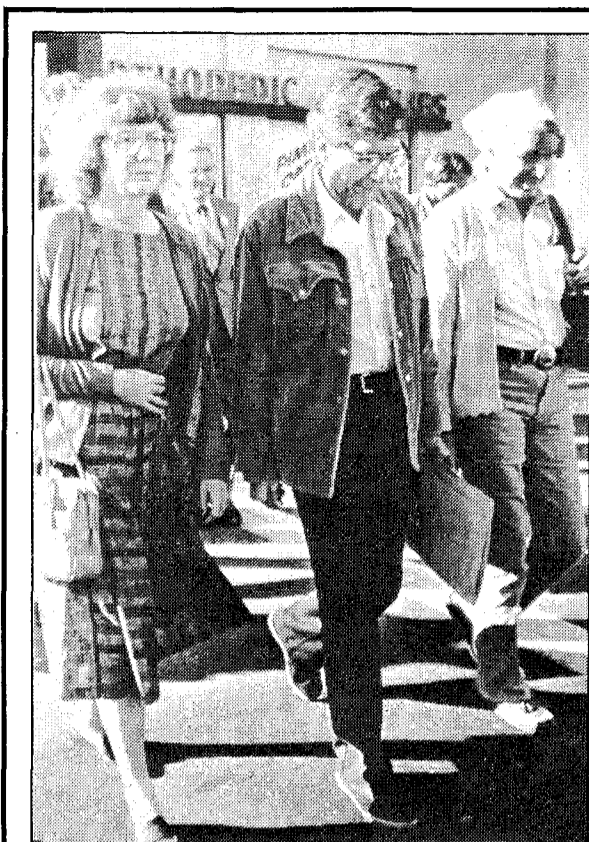
WASHINGTON (NC) — Providers of "dial-a-porn" services must require special access codes or payment by credit card before they can transmit messages to callers, according to new regulations adopted by the Federal Communications Commission. The rules, which take effect Nov. 25, are intended to restrict the access of minors to the dial-a-porn messages but at the same time not unduly impair the rights of adults to hear them. Dial-a-porn, as the operations have become known, offers callers messages with heavily sexual or otherwise questionable content. Under the new regulations, unless the dial-a-porn service requires pre-payment by credit card, it will be required to issue a special access or identification code to a requesting customer after "reasonably ascertaining" through a written application that the customer is at least 18.

Teleconference group agrees on Catholic school values

NEW YORK (NC) — Participants in a national teleconference on Catholic inner-city schools varied in their views of how explicitly Catholic the schools should be, but agreed they should be distinctive in the values they transmit as well as in academic excellence. The teleconference was the fifth in a series of six being produced this year by the National Pastoral Life Center in New York with funding assistance from the Catholic Communication Campaign. It was broadcast live via satellite to diocesan groups by the Catholic Telecommunications Network of America.

Racism is in 'critical phase' says African bishops official

WASHINGTON (NC) — The struggle to end racial discrimination in violence-torn South Africa has reached a "critical phase," said an official of the



Trial opens

Quaker activist Jim Corbet, 51, a retired rancher, heads towards the federal courthouse in Tucson, Ariz., to face trial. Along with 10 other clergy and lay people, he was accused of smuggling Central American refugees into the U.S. (photos from UPI and Jim West).

southern African bishops' conference. "Apartheid, whether it wants to or not, certainly will be dismantled," Father Smangalis Mkhathshwa, the conference's 45-year-old secretary general and a well-known anti-apartheid activist, said. He cited prolonged protest in his country and in other nations against apartheid as evidence of a new phase in the "struggle." Father Mkhathshwa, the first black to hold the conference post, was under banning orders by the South African government from 1977 to 1983.

Homosexuality symposium nixed by Abp. Hickey

WASHINGTON (NC) — Archbishop James A. Hickey of Washington has forbidden the celebration of Mass at a three-day symposium in the archdiocese on "Homosexuality, Priesthood and Religious Life." In an Oct. 15 letter to priests, deacons and seminarians and to the communities of religious women and men in the Washington Archdiocese, Archbishop Hickey also urged religious communities which have endorsed the meeting to withdraw their support. The archbishop's letter came in response to the announcement by New Ways Ministry that it would hold the Nov. 8-10 symposium in suburban Lanham, Md., and the organization's invitation to him to celebrate Mass at the symposium.

Notre Dame refuses to divest stock in South Africa

NOTRE DAME, Ind. (NC) — The University of Notre Dame will not divest its stock in U.S. companies doing business in South Africa, Holy Cross Father Theodore Hesburgh, Notre Dame president, announced Oct. 25. Father Hesburgh said that "divestment would be a nice symbolic gesture, but the day you do that your influence (with the companies) ends." Father Hesburgh and Thomas Carney, chairman of the board of trustees, said that while the board voted to retain its stock in some 30 companies with South African operations, the university also had strengthened its criteria for retaining such stock and for future investment in other U.S. companies that do business in South Africa.

Vatican studies writings with creation-centered spirituality

OAKLAND, Calif. (NC) — The Vatican's Congregation for the Doctrine of the Faith is reviewing some writings of U.S. Dominican theologian Father Matthew Fox, a specialist in creation-centered spirituality. He is director of the Institute in Culture and Creation Spirituality, which he founded in Illinois eight years ago. Two years ago he moved it to Holy Name College in Oakland. He said a team of three other U.S. Dominican theologians submitted an evaluation in May to the doctrinal congregation, in response to its request, on three of his books. The confidential report has not been released, but comments by people involved indicated the evaluation was positive.

Amnesty 'adopts' Baptist woman confined in USSR

WASHINGTON (RNS) — The leading international human-rights organization has launched a campaign on behalf of a Baptist woman in the Soviet Union who, it says, has been held in a psychiatric hospital for 12 years because she openly confesses her faith in God. Amnesty International said Anna Chertkova is among the Soviet "prisoners of conscience" forcibly confined in psychiatric hospitals and given powerful anti-psychotic drugs. The announcement that Amnesty would adopt the cause of the Baptist woman came as the group issued its 1985 report, which found that governments around the world deliberately killed thousands of citizens last year.

Judge rules that abortion protestors have their rights

NEW YORK (RNS) — A law against residential picketing cannot be used to interfere with the free-speech rights of abortion protesters, a federal court in Wisconsin has ruled. Chief Judge John W. Reynolds of U.S. District Court in Milwaukee ordered the town of Brookfield, Wis., not to enforce its anti-picketing ordinance against protesters demonstrating in front of an abortionist's house. He said that "the privacy and tranquility of domestic life can be secured without totally banning picketers from the streets of residential neighborhoods."

Religious leaders appeal to U.S., Russia — end nukes

WASHINGTON (NC) — U.S. religious leaders have urged President Reagan and Soviet leader Mikhail Gorbachev to use their upcoming meeting to halt development of new nuclear weapon systems and to reduce nuclear stockpiles. A coalition of Catholic, Jewish and Protestant leaders released a statement at a Washington press conference. Reagan and Gorbachev will meet in Geneva, Switzerland, Nov. 19-20 for their first summit. The statement asked the two leaders to agree to end nuclear weapons testing and to limit "qualitative improvements of nuclear weapons."

No church-state conflict in Nicaragua, says Pres. Ortega

NEW YORK (NC) — No church-state conflict exists in Nicaragua, but only a political conflict in which some clergy support the revolution and some oppose it, Nicaraguan President Daniel Ortega told religious leaders in New York. At the same gathering, Maryknoll Father Miguel D'Escoto, whose work as a priest was suspended after he became foreign minister of Nicaragua, said people in churches of the United States should speak out in support of Nicaragua to "save the United States." Ortega, Father D'Escoto and other Nicaraguan officials attended a luncheon Oct. 25 at the Riverside Church, a large interdenominational church in Manhattan.

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Catholics have 'sacred' link with Jews and must be willing to make changes in attitude, Pope says.

Teachings on Judaism improving

VATICAN CITY (NC) — Pope John Paul II spoke of a "sacred" link between Catholics and Jews Oct. 28, and said the church is working to free its teachings of "negative or inaccurate" presentations of Judaism.

He also urged Catholics to reflect on the Holocaust.

The pope made his remarks to Catholic and Jewish representatives on the 20th anniversary of the promulgation of the Second Vatican Council's declaration, "Nostra Aetate," a document the pope said was "epoch-making" in improving Catholic-Jewish relations. It also was the opening day of the 12th annual International Catholic-Jewish Liaison Committee meeting, held in Rome Oct. 28-30.

Jewish leaders afterward said they saw part of the pope's talk as an important response to their criticism of a recent Vatican document on Jews and Judaism.

Catholics have a "sacred" and unique link with Jews, the pope said, built on their common spiritual heritage. Because of that relationship, the church is always prepared to make changes "in its attitude and ways of expression," he said.

"Nostra Aetate" warned against anti-Semitism in Catholic preaching and teaching.

Pope John Paul said the Vatican's recently published document: "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Catholic Church" will "greatly help toward freeing our catechetical and

religious teaching of a negative or inaccurate presentation of Jews and Judaism."

Several Jewish leaders have criticized the document as inadequate in its treatment of modern Israel and the Holocaust.

In his talk, the pope made an apparent reference to these criticism when he said that the document said Catholics need more theological reflection "to fathom the depths of the extermination of many million Jews during the Second World War."

Chief Rabbi Pynches Brener, co-chairman of the Interreligious Affairs Commission of the World Jewish Congress, said he was encouraged by the papal talk, as well as the results of the first day of the interreligious meeting.

"Many of us felt that some 'statements in the 'Notes' meant we were going to go in a different direction, or were taking a step backward. Today's meeting made clear that we are going forward — that was the message," he said.

Rabbi Mordecai Waxman, chairman of the International Jewish Committee on Interreligious Consultations, said the meeting provided "a positive statement to the questions raised by the 'Notes' on the Holocaust." Rabbi Waxman had been one of the strongest critics of the Vatican document when it was released in June.

But several Jewish leaders said they remained disappointed that the pope did not mention Israel. The Vatican does not have formal diplomatic relations with the Middle Eastern country, although the pope has met with Israeli leaders.

Church leaders criticize Ortega over clampdown

By NC News Service

Church leaders have accused the Nicaraguan government of harassment and have criticized restrictions on civil liberties under a state of emergency imposed in mid-October.

But Nicaraguan President Daniel Ortega, visiting New York for the 40th anniversary celebrations of the United Nations, denied several times that

there is church-state conflict in his country.

Ortega's visit, which followed his Oct. 15 declaration of a state of emergency, brought media attention to Nicaragua's church-state relationship. In early October, Nicaraguan security agents had entered a church-owned building and seized 10,000 copies of *Iglesia*, an eight-page bulletin of the Archdiocese of Managua, intended for distribution in churches.

Speaking at Riverside Church in New York Oct. 2, Ortega said "there is no such thing" as a church-state conflict in Nicaragua.

"There is a larger political conflict that is sustained and fed by U.S. policy," he said. "And as there are priests who favor the revolutionary cause, there are others who don't."

Ortega had made similar comments earlier in the week during an appearance on The Phil Donahue show, where he noted that "we don't kill priests" in Nicaragua.

However, the Nicaraguan bishops' conference has protested government treatment of the church.

"Intimidation of priests, break-ins and raiding of church property, and threats and pressure on the laity injure the respect and guarantee of fundamental rights such as freedom of conscience and expression of Catholics' religious convictions," said the bishops in a statement released Oct. 20.

The same day, Cardinal Miguel Obando Bravo of Managua led about 7,000 people in a short procession from a church to a cathedral in Esteli, about 100 miles north of Managua. Police watched the procession, but no incidents were reported, despite restrictions on assembly and travel.

Cardinal Agostino Casaroli, the Vatican's secretary of state, spoke of the Nicaraguan government's attitude toward the church during an interview on CBS News' Nightwatch Oct. 23.

"We hope that some solution will be found," said Cardinal Casaroli, who also was in New York for the U.N. celebrations.

If there is no solution, he said, it will be "very sad... not only for the church itself, but for the Nicaraguan people."



Pumpkin Power

How many words can you make of 'Halloween Pumpkin'? The intermediate Learning Center of Blessed Trinity Church in Miami Springs held a contest on that point and the winners are in costume here. From left, Juan Piles, second place; Ellen Annis, first place; Instructor Helen Fessler as Snoopy; and Emily Bruener and Cristina Gonzalez. Emily sits on a 30 pound pumpkin prize given to Ellen for coming up with 1,345 words! (Voice photo by Betsy Kennedy)

Senate move cuts funding for abortion

WASHINGTON (NC) — Action by key senators added the Hyde amendment to an appropriations bill for the U.S. Department of Health and Human Services and deleted a controversial allocation of \$140 million for family planning.

The compromise by Republican Sens. Orrin Hatch of Utah and Lowell Weicker of Connecticut set aside for separate hearings and action the family planning funding in the federal program known as Title X.

The Hyde amendment prohibits federal funding of abortion by the Medicaid program except in cases where the woman's life is endangered by pregnancy.

The separate family planning allocation had been attacked by abortion opponents even though current law already forbids use of Title X funds to pay for abortions.

Pro-life groups have continued to object to aspects of the Title X program because of abortion-related activities by groups receiving Title X funds, according to Douglas Johnson, legislative director of the National Right to Life Committee.

Hatch and wanted to add restrictive language to the Title X measure to prevent Title X money from going to family planning agencies which counsel or refer clients on abortion.

Medics say no to euthanasia

VATICAN CITY (NC) — International medical experts meeting at the Vatican have agreed that euthanasia is murder, the president of the Pontifical Academy of Sciences said.

The group of 20 doctors and scientists also agreed that transplant operations should wait until brain death of the donor has been certified in tests performed six hours apart, said Carlos Chagas, the Brazilian head of the academy.

Chagas spoke during a Vatican press conference about the Oct. 21-26 meeting on "The Artificial Prolongation of Life and the Exact Determination of the Moment of Death." The participants plan to deliver a report on the subject to Pope John Paul II, who may then decide to make it public, Chagas said.

"We all declared ourselves against euthanasia," Chagas said. He added,

however, that euthanasia itself would not be discussed in the meeting's concluding report.

The participants agreed that donating human organs must remain strictly voluntary, Chagas said. He said he was concerned that the idea of making organs freely available for transplant, even without donor consent, is being discussed in some countries.

Even though time is a pressing concern during transplant operations, Chagas said, the group agreed that the six-hour interval used by most doctors in determining brain death should be respected.

"The medical cost, above all with the new technologies, is growing every day," he said. The medical experts agreed that treatment can be discontinued when it shows no positive results.

British mother loses fight against birth control

LONDON (NC) — A Catholic mother of 10 has lost her battle with Britain's highest court to keep doctors from prescribing contraceptives to girls under 16 without parental consent.

The House of Lords, the upper chamber of the British Parliament which also serves as the country's highest appeals court, ruled in mid-October that the contraceptives could be prescribed without parental knowledge in exceptional circumstances. Sexual intercourse with girls under 16 is illegal in Britain.

A lower court had ruled in favor of 38-year-old

Victoria Gillick, five of whose children are under 16. Mrs. Gillick had challenged guidelines issued by the Department of Health and Social Security.

Mrs. Gillick said she was "appalled" by the House of Lords' ruling. She described the judgment as "a male charter to spread disease and pregnancy amongst the young girls in this country."

In a statement issued after the ruling, Cardinal George Basil Hume of Westminster said Mrs. Gillick's "concerns as a Christian parent are

absolutely justified and are backed by the bishops."

"It is a deplorable situation, from a moral point of view, when outside agencies — whether doctors or family planning clinics — can give contraceptive advice and treatment to under-age girls without, in some cases, the knowledge or consent of their parents."

The cardinal also said he feared that "some vulnerable young people... will now believe that sexual activity outside marriage is condoned, even if not positively approved, by law."

U.S. Churchmen named Cardinals now in Vatican congregations

VATICAN CITY (NC) — Three U.S. churchmen named cardinals in April were appointed to Vatican congregations Oct. 18, Cardinal John J. O'Connor of New York was named as a member of the Congregation for Bishops, the Council for the Public Affairs of the Church, and the Pontifical Commission for Social Communications. Cardinal Bernard Law of Boston was named to the Congregation for the Evangelization of Peoples. Cardinal Myroslav Lubachivsky, chief archbishop of Ukrainian Catholics worldwide and a naturalized U.S. citizen, was named to the Congregation for Eastern Churches and the Secretariat for Non-Believers.

Vatican delegate criticizes countries that quiet press

VATICAN CITY (NC) — A Vatican delegate to an international cultural forum has sharply criticized countries that silence the religious press and the artistic expression of believers. Speaking to a 35-nation meeting in Budapest, Hungary, Father Herve Carrier, secretary of the Pontifical Council for Culture, also accused some countries of trying to stamp out all popular religious feeling. The result, he said, is that "the living culture is suffocated." Father Carrier did not name individual countries in his talk, which was made public by the Vatican.

Mexican bishops help jobless after quake

MEXICO CITY (NC) — The Mexican bishops' conference is organizing five work cooperatives for garment industry employees left jobless by the earthquakes which hit Mexico Sept. 19 and 20. Father Enrique Gonzalez, executive secretary of the conference's Commission on Pastoral Work, said the commission is supplying work places and equipment. The Mexico City garment district was one of the hardest-hit areas in the disaster. At least a dozen multistory buildings housing various clothing firms collapsed, killing and trapping scores of workers inside.

Kidnappers free daughter of Duarte after 44 days

SAN SALVADOR, El Salvador (NC) — The 35-year-old daughter of Salvadoran President Jose Napoleon Duarte was freed by her rebel kidnappers in a bargain mediated by Archbishop Arturo Rivera Damas of San Salvador. After 44 days in captivity, Ines Guadalupe Duarte Duran and a companion were handed over to a delegation including the archbishop, diplomats and Red Cross officials in Tenancingo, a ghost town about 20 miles northeast of San Salvador.

Ontario teachers wage fight against anti-family philosophy

TORONTO (NC) — A group of Ontario teachers plans to campaign against what its members say is the promotion of an anti-family philosophy in many of the province's classrooms. The 65-member group, called Teachers for Life, says it intends to promote pro-life views on abortion and euthanasia. The group also seeks to combat what its members see as ignorance and apathy concerning family life issues.



Crowd Pleaser

Nicaragua's recent crackdown on civil rights has not restricted the travel of Cardinal Miguel Obando Bravo of Managua, who was recently greeted with great enthusiasm by townspeople in San Marcos, Nicaragua. (NC photo from UPI-Reuters).

Mother Teresa: To win peace, love all people

UNITED NATIONS (NC) — Nobel Peace Prize laureate Mother Teresa told a film premiere audience at the United Nations that abortion is the "greatest destroyer of peace" and urged nations to repeal laws allowing the practice. "If we really want peace," she said, "we must make a resolution that in our country there should be not a single unwanted, unloved person. The terrible law of killing a child must be removed from all countries."

Pope tells miners world must help stop unemployment

MONTEPONI, Sardinia (NC) — Pope John Paul II told Sardinian miners that international economic cooperation is needed to overcome rising unemployment. The pope also said "Solidarity lives," after seeing a huge banner emblazoned with the outlawed Polish trade movement's name held up by a group of Polish miners working in Sardinia. "With ever-rising percentages, the phenomenon of unemployment castigates today nearly all the more industrialized countries," the pope said in his talk to approximately 4,000 miners at Monteponi, a mining town in southwestern Sardinia.

Sharing Commission gives new impetus to parish programs

CHICAGO (NC) — Efforts by Cardinal Joseph Bernardin and the work of a 13-member Parish Sharing Commission have been credited with giving a new impetus to the archdiocesan parish sharing program. The 15-year-old program entails the sharing of resources — always financial and often social and spiritual — by those "better-off" parishes with those "not so well-off." Since reporting to the archdiocesan Priests' Senate last January that some 320 parishes were participating in sharing, Father Gleason told the archdiocesan newspaper, The Chicago Catholic, "we now have about 420 out of 446 parishes taking part."

Public has faith in organized religion — Gallup

WASHINGTON (RNS) — Americans have more confidence in organized religion than in any other key institution in society, according to a new Gallup poll. For the seventh time in a row since Gallup began measuring confidence in major institutions in 1973, the degree of public trust in religion outpaced that in the military, banking, public schools, and other sectors of society. Two-thirds of those surveyed expressed a "great deal" or "quite a lot" of confidence in the church or organized religion, according to Gallup.

Cdl. Casaroli improving after surgery for ruptured spleen

NEW YORK (NC) — Vatican Secretary of State Cardinal Agostino Casaroli was reported in satisfactory condition after undergoing surgery to remove a ruptured spleen at Cabrini Medical Center in New York. Hospital spokeswoman Geraldine Travali said she did not know when Cardinal Casaroli, 70, would be released from the hospital. The cardinal, who was in New York for the 40th anniversary of the United Nations, was admitted to the hospital after falling at the Vatican's mission to the United Nations in New York, where he was staying during his visit.

Cdl. Tomko sees need for missionary vocations among youth

VATICAN CITY (NC) — Cardinal Jozef Tomko, head of the Congregation for the Evangelization of Peoples, has appealed for more missionary vocations among youths to help solve a "crisis" in evangelization. Despite a "new missionary epoch" ushered in by the Second Vatican Council, which emphasized the evangelization role of every member of the church, the number of missionaries is dwindling, Cardinal Tomko said in an article in the Vatican newspaper, *L'Osservatore Romano*. "In almost all Christian countries the numbers of missionaries is diminishing, and at the frontiers of Christianity the announcement of Jesus Christ is in crisis," the cardinal wrote.

Committee plans survey on Tridentine Mass

CINCINNATI (NC) — The National Conference of Catholic Bishops' Committee on the Liturgy, headed by Archbishop Daniel E. Pilarczyk of Cincinnati, will survey U.S. dioceses about local use of the Tridentine Mass. In 1984 Pope John Paul II restored permission in certain conditions for use of the Tridentine rite. The rite, originally established in the 16th century, was named after the Council of Trent, which mandated a reform of liturgy and development of a single, uniform Latin Mass for use in the Western church.

Italian bishops criticize 'silence' on abortion issue

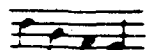
ROME (NC) — The Italian bishops have criticized "silence" among Italy's Catholics concerning abortion and divorce and have attacked the practice of euthanasia. "Abortion is not a way, euthanasia is not a way," the bishops said in a statement at the end of the Oct. 21-24 meeting of the Permanent Council of the Italian bishops' conference in Rome. They also said: "We denounce the silence which continues to grow in Italian society and public opinion about abortion and divorce."

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Christian unity and Vatican II

20 Years later, critics wonder if Catholic enthusiasm has waned

By Agostino Bono

ROME (NC) — On Dec. 11, 1983, Pope John Paul II joined the 500-member Evangelical Lutheran Church in Rome in a service commemorating Martin Luther's birth, and in a homily predicted the "distant dawn" of unity between Catholics and Lutherans.

The event was a historical moment for Christianity, marking the first time a pope had participated in a Lutheran church's worship service. It also illustrated the progress in ecumenism that has taken place since the Second Vatican Council firmly committed Catholics to the search for Christian unity.

Prior to the council, which opened in 1962, Catholics were forbidden by canon law to participate in non-Catholic worship services.

Yet, 21 years later Pope John Paul preached at a service marking the 500th anniversary of the birth of the Catholic priest whose excommunication over reform issues sparked the 16th-century Reformation and planted the seed of the major splits in Western Christianity.

Bible now central to Catholics

ROME (NC) — "Access to sacred Scripture ought to be open wide to the Christian faithful," decreed the Second Vatican Council in 1985.

In the 20 years since then, the simple statement has helped reinstall the Bible as the centerpiece of Catholic life from which springs not only its theology, but also its worship, spirituality and social-action endeavors.

One of the greatest ways in which the Bible has been made accessible to Catholics is through the liturgical reforms authorized by the council's Constitution on the Sacred Liturgy, which allowed Mass in the vernacular and re-ordered Bible readings so that a more representative sample of the Bible is presented during the liturgical year. It also asked that homilies be scripture-based.

The constitution on divine revelation has helped ecumenism because it encourages joint Catholic Protestant translations of the Bible.

Social action work and active lay participation in church life have been sparked, especially in Latin America, by the formation of lay groups which study the Bible, then seek to apply its teachings to the problems around them.

The council's impact on knowledge of the Bible has been "marvelous, extraordinary," said Spanish Jesuit Father Luis Alonso-Scholke, a Scripture professor at Rome's Gregorian University.

"I was 42 years old when the council started, so I know the lack of Bible orientation before the council," he told National Catholic News Service. "I was in the Jesuits 10 years before they gave me a Bible to read. We didn't even have one in the library."

Analysis

"I have come because the spirit of God is calling us to search for full unity of Christians through ecumenical dialogue," Pope John Paul told the Lutherans in Rome. "We seem to discern the distant dawn of . . . our unity."

In visiting the Lutheran church, the pope was applying the Vatican II Decree on Ecumenism, approved Nov. 21, 1964, which allowed Catholics to participate in joint worship services which pray for unity.

Last January, Pope John Paul called an extraordinary Synod of Bishops for Nov. 24 to Dec. 8 to assess the teaching of Vatican II. Ecumenism is expected to be a key topic.

The council decree called restoration of Christian unity "one of the principal concerns of the Second Vatican Council" and outlined a program of Catholic participation in theological dialogues, ecumenical prayer services and social-action projects.

It also tied ecumenism to the general theme of Vatican II, the renewal of the Catholic Church.

Since then the Vatican has launched international dialogues with the Orthodox, Anglicans, Methodists, Lutherans, Reformed Christians, Baptists, Pentecostals and Disciples of Christ.

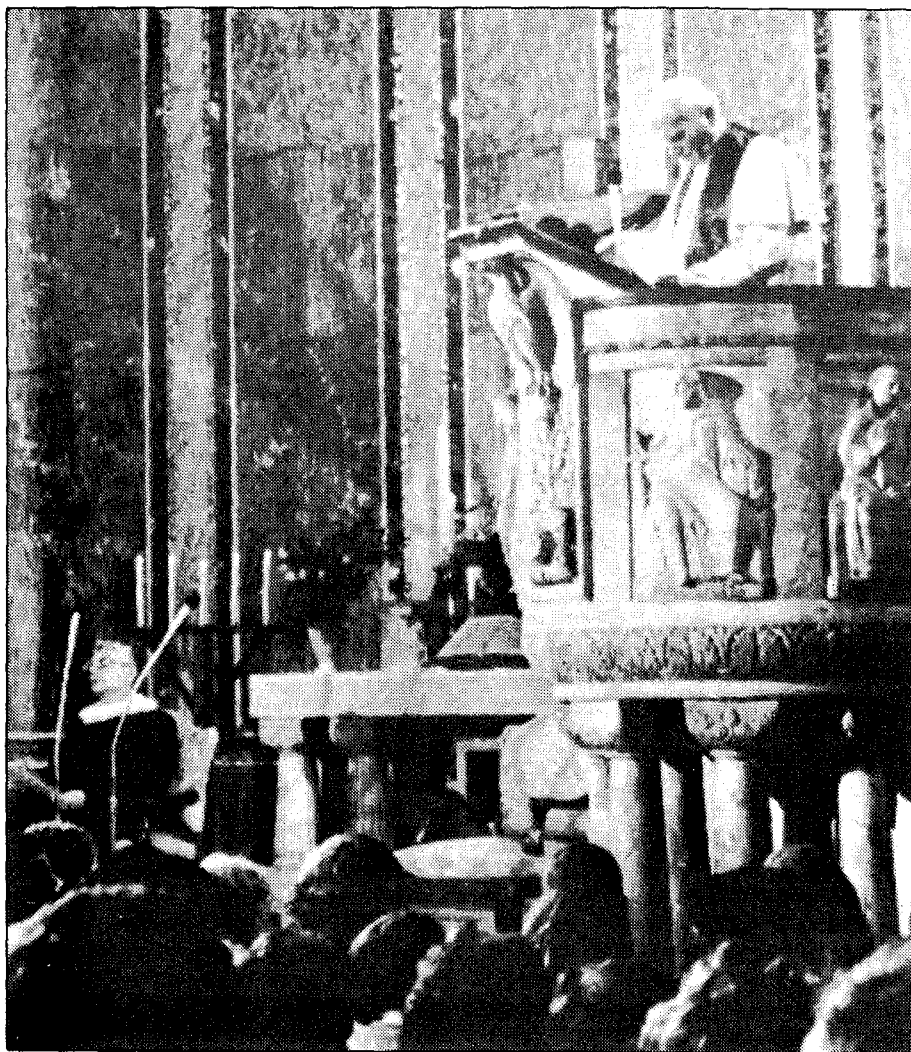
Although not a member of the World Council of Churches, the Catholic Church cooperates with many of its programs and participates in a joint working group. In addition, 12 church-approved Catholic theologians are on the WCC Faith and Order Commission, which studies issues that unite and separate Christian churches.

Many of these international dialogues are paralleled by national dialogues authorized by local church authorities.

The new Code of Canon Law specifically requires bishops to foster Catholic participation in ecumenical activities.

Despite the advances, however, the Catholic Church's commitment to ecumenism is being seriously questioned in some quarters.

Critics cite the pope's frequent cautions to Catholics against diluting



Pope John Paul II delivers his homily at the Evangelical Lutheran Church in Rome in December 1983. It marked the first time a pope had participated in a Lutheran worship service and signaled the Catholic Church's continuing, post-Vatican II commitment to Christian unity. (NC/KNA photo)

church doctrine, his prohibition of joint Communion prior to full unity, and his tough, disciplinarian approach to internal church problems.

A key question for Protestants will be whether the synod gives a restrictive interpretation of Vatican II, said the Rev. Emilio Castro, WCC general secretary.

A restrictive interpretation will cause people to conclude "sadly" that Catholic ecumenism is slowing down, he added.

International and local Catholic officials, however, say the slowdown in visible progress reflects a crucial stage in ecumenism, namely that international dialogues are continually narrowing on faith issues which none of the participating churches can easily modify without risking their religious identity.

Topics on the Lutheran-Catholic agenda include the role of Mary in salvation, papal authority, apostolic

succession and the nature of the church.

Another criticism of Catholic ecumenical coolness revolves around the fact the church is not a member of the WCC.

Catholic and WCC officials, however, cite differences in style and structure, such as in the approach to social issues, rather than a slowdown in ecumenism as the reasons.

"There is a tendency of the WCC to make specific statements about specific issues," said Msgr. Basil Meeking, Catholic member of the Joint Working Group, the Catholic-WCC liaison committee.

The Catholic Church points out "principles of moral and ethical concern" and leaves specific applications "to the local churches," he said.

Another major difference is that WCC policies are not binding on member churches while papal policy commits the entire Catholic Church.

COUNCIL OBSERVER:

Synod should focus on women

KANSAS CITY, Mo. (NC) — The upcoming extraordinary synod to review Vatican II must concentrate on issues relating to women "since every critical issue in the church today has to do with women," according to Sister Mary Luke Tobin.

The 77-year-old Sister of Loretto, who served as an official auditor of the Second Vatican Council, was in Kansas City to lecture and give a retreat at the St. Paul School of Theology.

Sister Tobin, director of the Thomas Merton Center for Creative Exchange in Denver, was president of the Sisters of Loretto from 1958-70 and is known nationally for her work in peace and justice issues and spiritual formation.

"The teachings of Vatican II and its message of openness to the future will not be taken back at the synod," said

Sister Tobin in an interview with the diocesan newspaper, *The Catholic Key*.

"We're talking about an ecumenical council which included all the bishops of the world vs. a synod which is looking back and reviewing Vatican II," she said. "I think it could be a great, profitable thing and I hope it will bring out more productive ways of implementing Vatican II among Catholics."

The extraordinary synod, to be held Nov. 24-Dec. 8 in Rome, was called by Pope John Paul II to review the Second Vatican Council. A preparatory report on the American church recently submitted by Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, has urged the meeting at the Vatican to "give particular attention to women's role in church society,"

Sister Tobin said, "Almost every controversial issue in the church — remarriage, divorce, abortion, birth control, ordination of women and others — has to do with women, so I would urge that women be participants in the synod and the decision-making process."

"They should be involved not only as token women as we were at Vatican II — although we were not without effect and served on some commissions — but it was a tiny beginning and much more has to happen," she said.

"Until women are included in decision-making we are going to continue to have problems in the church because women do not have any voice," she said. "There's a cry of the poor that the church should listen to but there's also a cry of women that's not being answered and I don't know what people are afraid of."

United Nations at 40

WASHINGTON (NC) — Back in 1944, with the United States still fighting the bloody battles of World War II, the U.S. Catholic bishops asked a provocative question:

"We have met the challenge of war," they said. "Shall we meet the challenge of peace?"

They proposed a means for meeting that challenge, a means that others were pondering as well and which, through the efforts of various countries, became the United Nations.

As the bishops put it, "an international institution... is needed for the preservation of a just peace and the promotion of international cooperation for the common good of the international community."

"The international institution must be universal," added their "Statement on International Order," issued Nov. 16, 1944, by the administrative board of the old National Catholic Welfare Conference. "It must seek to include, with the due regard to basic equality of rights, all the nations, large and small, strong and weak. Its constitution must be democratic."

Formally established when its charter became effective Oct. 24, 1945, the United Nations drew unstinting support from popes and other international and national Catholic Church officials — who sometimes offered criticism as well when they thought it warranted.

Celebrating its 40th birthday, the United Nations is still getting the church's backing, not as an always-successful, flawless institution but one that, in the words of Pope Paul VI, "represents the obligatory path of

Despite failures, controversies world group continues to enjoy Catholic Church's support

modern civilization" and the "last hope of concord and peace."

Indeed, two popes, Paul VI and John Paul II, have made history by addressing the United Nations at its New York headquarters, reminding its diplomats that their mission is peace, not just politics.

Cardinal Agostino Casaroli, Vatican secretary of state, in a homily at a Mass marking the U.N.'s 40th anniversary, noted that the U.N. Charter doubtless caused skeptics to smile at the expression of "utopian idealism."

Now, an "examination of consci-

ence" is in order to see what has happened to the earlier hopes and the commitment to peace, he said.

Yet, he added, where the United Nations is concerned, "the voice of the Apostolic See continues still today to be a voice of support, encouragement, and even an incitement to do more and better."

Twenty years earlier, Pope Paul VI stressed the need for spiritual principles in modern international life and, in what he himself termed the "highest point" of his message to the General Assembly, implored, "No more

war. War never again!"

Pope John Paul II reiterated that papal plea on Oct. 2, 1979, when he linked peace with human rights. "Only the safeguarding of rights for every human being without discrimination can ensure peace at its very roots," he said.

Later, at a reception, he told diplomats that his "constant prayer for all of you is that there may be peace in justice and love."

Finally, he concluded, "May God bless the United Nations."

Pro-life, evangelization top bishops' agenda

WASHINGTON (NC) — A new pro-life activities plan and evangelization and campus ministry statements are on the U.S. Catholic bishops' agenda when they meet in Washington Nov. 11-15.

The new pro-life plan stresses abortion as a central issue but also highlights the "consistent ethic of life" approach to all life issues advocated by Cardinal Joseph Bernardin of Chicago, chairman of the bishops' Committee on Pro-Life Activities.

That approach appears to enjoy wide support within the hierarchy, although some anti-abortion groups oppose it because they view it as spreading pro-life forces too thinly and weakening the battle against legalized abortion.

The bishops, meeting under their twin organizational titles of National Conference of Catholic Bishops and U.S. Catholic Conference, also plan to discuss the second draft of a national pastoral letter on Catholic teaching and the U.S. economy and to vote on a revised version of the Catholic liturgical rites for funerals.

They will be asked to approve "vocations" as the theme of their retreat-style assembly next June.

They also will be asked to maintain the same level of diocesan contributions for 1987 that they already have approved for 1986 to run the NCCB-USCC, and a new dollar formula for dioceses selling property or making

financial commitments is up for approval.

Priest-exchange agreements with the bishops of Mexico and the Philippines also will be considered.

A day longer than fall meetings of recent years, this November's meeting will also feature a half-day set aside for prayer and reflection.

And on Nov. 14 Bishop James Malone of Youngstown, Ohio, NCCB-USCC president, is to deliver a major ecumenical address during a joint Catholic-Lutheran worship service at the Church of the Reformation, a Lutheran Church of America church on Capitol Hill. Heads of major U.S. Lutheran organizations are to participate.

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Study: Friendly priest makes better Mass

NOTRE DAME, Ind. (NC) — When a priest starts Sunday Mass on a friendly note, not only does he form a rapport that lasts through the Mass, but the people are more likely to be prayerful, according to a recently-issued study.

If the celebrant makes no opening remarks or fails to strike a friendly note in them, "the whole liturgy is likely to be stiff and formal in tone," said the study, Report No. 5 of the Notre Dame Study of Catholic Parish Life.

How parishes celebrate Mass on Saturday evenings and Sundays was one part of an in-depth study of 36 parishes carefully selected to provide a representative cross-section of U.S. Catholic parish life.

To analyze the quality of liturgical life, teams consisting of a liturgy specialist and a sociologist specializing in field research were sent to each of the parishes to observe its chief Sunday Mass and a secondary Mass, if there was one, on Saturday evening or Sunday morning. In all, 70 Masses were studied.

Summarizing the impact of the Second Vatican Council's liturgy reforms, the report said, "Liturgies which are clearly what Vatican II had in mind tend to score lower than average in terms of awareness of the sacred and formal ritual, but to be marked by more fervent participation, stronger sense of community and good rapport between priest and congregation. Liturgies that are very formal show a corresponding lack of community awareness but a strong sense of the sacred."

In general, but without a sharp dichotomy, it said, the tone of urban

and suburban liturgies tends to be more "horizontal," or oriented toward the assembled community, while that of rural liturgies tends to be more "vertical" in orientation.

The study found that most Catholics now receive Communion regularly when they attend Mass. "In

90 percent of the Masses observed, more than three-quarters of the congregation received Communion," the report said.

It said that use of the Communion cup, even where available, was not as common. It said the cup was available at slightly less than half the Masses

studied, but only in one-third of those cases did a majority of the people drink from it.

The report also said that a liturgical practice advocated by popes since the 18th century — using for Communion only hosts which were consecrated at the same Mass — is still not practiced widely. The observers reported that pre-consecrated hosts reserved in the tabernacle were used along with newly consecrated ones in 80 percent of the Masses.

Among other findings in the report were:

- Girls or women served at the altar in about 10 percent of the Masses observed. Men outnumbered women slightly among the lay eucharistic ministers involved in the Masses observed.

- Homilies 80 percent of the time focused on the readings of the day, as urged by liturgical norms. On Sundays the homily usually lasted from 10 to 15 minutes, but at Saturday evening Masses it tended to be shorter or longer.

- The Creed was skipped about one-eighth of the time.

- Congregational singing was generally one of the weakest points of celebration. "In only 12 percent of all Masses did the overwhelming majority of the people join in hymn singing; in another 18 percent at least two-thirds joined in."

- The best singing occurred when the musical selections were appropriate for the liturgy of the day and when there was a good mix of musical responsibilities between congregation and song leaders, so that the congregation was not expected to do all or almost none of the singing.

Liturgists worry about danger of AIDS

GRAND RAPIDS, Mich. (NC) — Worries about the danger of contracting AIDS from the Communion cup and concerns about the reintroduction of the Tridentine Mass surfaced at the national meeting of diocesan liturgical officials here.

No action was taken on either item, according to Lawrence Johnson, executive secretary of the Federation of Diocesan Liturgical Commissions, a co-sponsor of the meeting.

Father Thomas G. Simons, director of worship for the Grand Rapids Diocese, said participants at the meeting reported they have received calls asking the possibility of contracting AIDS from drinking from the Communion cup.

Public health officials have said that AIDS — acquired immune deficiency syndrome — spreads through sexual intercourse with an infected partner or through transfusion of blood from an infected person. Tests have been developed to screen out infected blood.

Dr. Donald R. Hopkins, assistant surgeon general and acting director of the federal Centers for Disease Control, has said in a letter to the National Conference of Catholic Bishops' Committee on the Liturgy that if any diseases are transmitted by the Communion cup they, most likely, would be common viral illnesses such as colds.

He said there has been no suggestion of transmission of the AIDS virus by sharing of utensils, but that health officials could not guarantee that the practice poses no possible threat.

The liturgists also discussed the Tridentine Mass, Father Simons said, because they "are trying to make sure the requests (for the Mass) are not out of hand and that the guidelines are followed."

In 1984 Pope John Paul II restored permission in certain conditions for use of the Tridentine rite.

The question of women serving at the altar also was raised but was not pursued, Father Simons said.

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Evangelization is top priority, women told

Archbishop McCarthy speaks to NCCW national convention

ORLANDO, Fla. (NC) — Proclaiming the Catholic faith from the pulpit, at school and home, in liturgies and even through the media and art should be life's first priority, said Archbishop Edward A. McCarthy of Miami.

The archbishop was chief celebrant at a Mass Oct. 22 in Orlando for 1,700 women attending the 42nd annual convention of the National Council of Catholic Women Oct. 20-25.

Archbishop McCarthy told NCCW delegates "to transform the world" by evangelizing people outside and inside the church.

"We are evangelizers but we need to be evangelized," he said. "Evangelization calls for not only believing the revealed truth but living it. Everyone is responsible in his or her own way to spread the news of Jesus. No member plays a passive role."

Evangelization, he said, can take place everywhere men and women "meet, dream their dreams and live their lives." The Gospel "is relevant to all situations."

Much of the misery in the world, he

added, can be "traced to abandoning the teaching of Jesus Christ."

"The herald of the Gospel must never water down truth or hide it," Archbishop McCarthy said.

Keynote speaker Susan Blum, founding editor of *The Catholic Evangelist*, told convention participants not to let a lack of experience or confidence keep them from lay ministry.

The Catholic Evangelist is a national magazine published in Boca Raton, Fla., by the Catholic Evangelism Foundation.

"There is not a person in this room who could have less experience, less confidence or less knowledge than I did nine years ago," she said.

She said that when she joined the local council of Catholic women in the Palm Beach Diocese she knew little about women's church organizations or even how to introduce a bishop.

Nine years later, she can look at the "success of *The Catholic Evangelist*" and her own accomplishments as a doctoral degree candidate and convention speaker.

"Effective lay ministry" requires training, innovation, a sense of mission and enthusiasm, according to Blum.

During the convention delegates

voted on a resolution calling on NCCW members to support the U.S. bishops' proposed pastoral on the economy by studying the second draft and conducting workshops.

Official

ARCHDIOCESE OF MIAMI

The Pastoral Center announces that Archbishop McCarthy has appointed the following as members of the Archdiocesan Synod, effective October 7, 1985:

- The Most Reverend Agustin Roman, V.G.
- The Reverend Monsignor Noel Fogarty, V.G.
- The Reverend Monsignor James Walsh
- The Reverend Monsignor William McKeever
- The Reverend Monsignor Bryan Walsh
- The Reverend Monsignor Jude O'Doherty, V.F.
- The Very Reverend Gerard LaCerra, V.G.
- The Very Reverend Bernard Kirlin
- The Very Reverend Felipe Estevez
- The Very Reverend Patrick McDonnell, V.F.
- The Very Reverend James Reynolds, V.F.
- The Very Reverend Emilio Vallina, V.F.
- The Very Reverend Paul Vuturo, V.F.
- The Very Reverend James E. Quinn, V.F.
- The Very Reverend Eugene Quinlan,

- V.F.
- The Very Reverend Laurence Conway, V.F.
- The Reverend John J. Vaughan
- The Reverend Vincent Kelly
- The Reverend Martin Cassidy
- The Reverend Gerald Morris
- The Reverend Bryan Dalton
- The Reverend José Hernandez
- The Reverend James A. Quinn
- The Reverend Timothy Hannon
- The Reverend John O'Leary
- The Reverend Xavier Morras
- The Reverend Thomas O'Dwyer
- The Reverend Juan Sosa
- The Reverend Kenneth Whittaker
- The Reverend Ronald Pusak
- The Reverend Andrew Anderson
- The Reverend Neil Doherty
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- The Reverend William Mason, O.M.I.
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Having a ball

Broward teens
take part in
'Youth Day'

Story and photos by
Prent Browning
Voice Staff Writer

Teenagers participating in this year's Broward Youth Day, sponsored by the Archdiocesan Youth Ministry, had a ball. A big one.

About five feet in diameter to be exact, the colossal "Earth Ball" was the center of activities at the weekend event held at St. Bernadette parish in Hollywood.

Hundreds of teenagers from a total of 21 parishes, mostly in Broward County, participated, nearly three times the number involved in the first Broward Youth Day last year.

The youngsters were broken down into 10 teams, each with their own color ribbon worn on the wrist.

The creative games were drawn from a book called "New Games" and were definitely not for the serious-minded.

In one of the highlights, groups of 15 kids or more linked hands encircling a person on piggy back and raced down to the opposite end of the field.

"The key to this game is control," bellowed youth leader John Scarano in



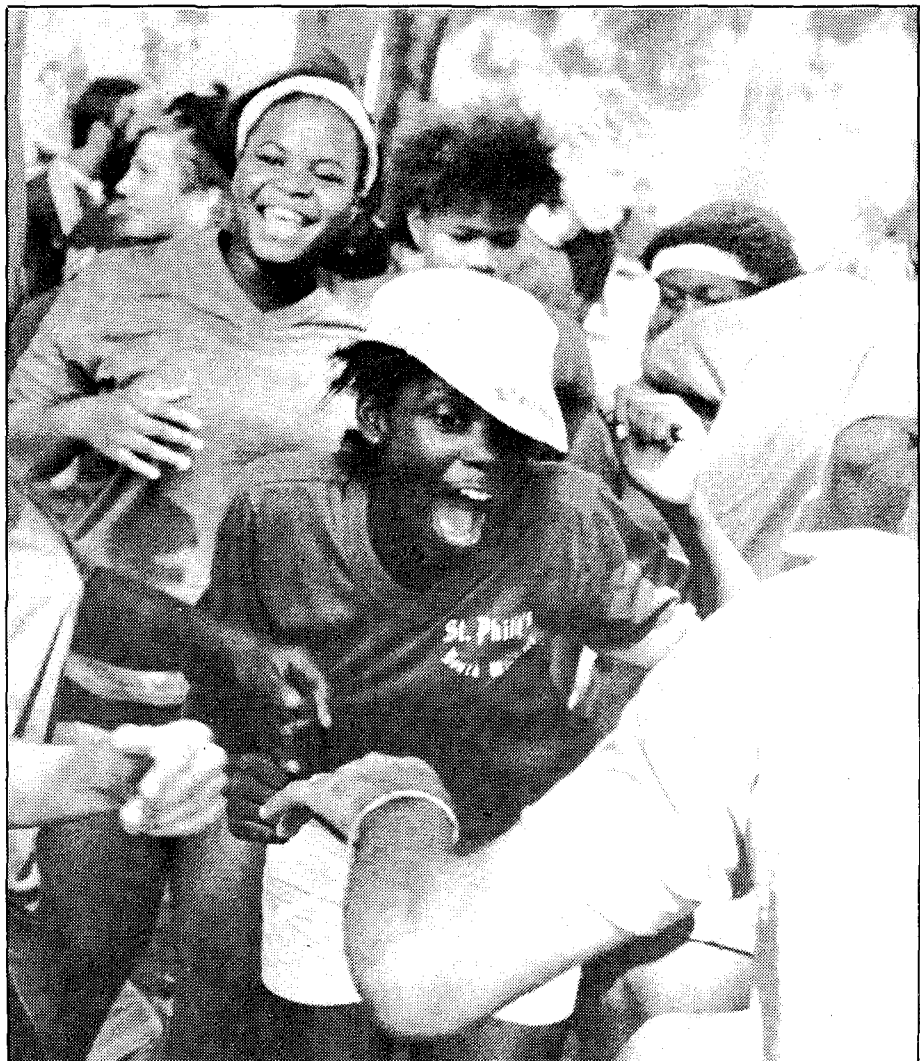
Broward Youth Day featured (clockwise from top): Games with an "Earth Ball," "Boogie-ing" to the music and group piggy-back races.

what was probably the understatement of the day.

Unfortunately, some didn't heed his advice, spilling on top of each other before the finish line and collapsing whole groups like packs of playing cards.

Teamwork is always important but with the "Earth Ball" it seemed like it took an entire team just to keep it airborne.

Basically anything you could do with a soccer ball was tried out on the mammoth ball, but it all seemed like more fun in the outsize version.



100 Young adult ministers commissioned

By Betsy Kennedy
Voice Staff Writer

Hundreds of budding green plants decked the brightly-lit altar in St. Mary Cathedral, symbolizing vigor and a promising future to the young adult leaders who gathered at the church to re-affirm their commitment to serve the Archdiocese of Miami.

More than 100 colorfully attired and jubilantly smiling young adults and campus leaders ranging in age from 19 to 35 participated in the commissioning ceremony held on Mission Sunday, Oct. 20. It was the first time campus leaders had been commissioned to serve.

The number of campus and young adult leaders who took part represented a 50 percent increase over last year's event, which was attended by 60 leaders.

Expressing his excitement at the increased church involvement by young people, Michale Galligan-Stierle, director of campus and single young adult ministry, pointed out that the young adult ministry began with only a handful of people several years ago and has mushroomed to more than 20 fellowship groups. (This does not include campus groups.)

He stressed the fact that the young adults have grown not only in

numbers but in the scope of their dedication. Their continued goal, he added, "is to love God and one another."

During the ceremony, the young adults listened to music by St. Patrick's young adult choir, renewed their Baptismal vows and accepted a warm vocal pledge of support from the congregation.

Archbishop Edward A. McCarthy celebrated Mass for the occasion and during his homily, extolled the accomplishments of the young adult leaders.

"As sacred scripture tells us, it is our young men and women who dream

dreams... the great achievements of later life are frequently conceived during the full bloom of adulthood."

Paraphrasing a message from Pope John Paul II, the Archbishop continued, "You are touched by a need for peace, you are troubled by widespread malnutrition and hunger, you are troubled by injustice. You may be tempted to take flight from responsibility, but be on guard against the fraud of a world that wants to exploit your energetic search for meaning and happiness..."

He warned them, "We think of totalitarian government as a form of enslavement, but what is happening in
(Continued on page 29)

Help the poor, Florida bishops urge in letter

(Continued from page 1)

sure that... no one among us is hungry, homeless, unemployed or otherwise denied whatever is necessary to live with dignity."

The bishops also call for reforms in unemployment and workers' compensation laws, as well as stricter enforcement of state labor laws, to correct "longstanding" injustices suffered by farmworkers.

While sympathizing with growers — hit by three consecutive freezes and the canker plague — the bishops stress that farmworkers' problems are "more grievous," especially because they are "more or less permanent, based on structures and factors over which they have no control."

They urge that the state, the community, growers and farmworkers work together to find solutions "rooted in justice," and add:

"Real and lasting progress towards full participation in American society will come to agricultural workers only when they come to enjoy the basic right afforded to other workers — namely, the right to form unions."

Citing Florida's growing population and recent cutbacks in federal spending, the bishops ask state government to spend more money on desperately needed public housing projects.

They also call for a "comprehensive review" of Florida's criminal justice system — which they say is "based

largely on revenge and deterrence and is not working" — with a view toward assuring both justice for crime victims and the rehabilitation of criminals.

"It is no easy matter," they write, "to balance the safety of the public

They stress that any such policy should be based on fairness — both to immigrants and to the communities which receive them — and have family reunification as an overriding priority.

The bishops also call for more

To follow the example of the ministering, healing Christ in modern times they say, means "striving in the public forum to change the structures that tend to marginalize certain classes of people, that exclude them from an adequate family salary, from proper education and housing."

The letter is signed by: Archbishop Edward A. McCarthy and Auxiliary Bishop Agustin Roman of Miami; Bishop Thomas J. Grady of Orlando; Bishop W. Thomas Larkin of St. Petersburg; Bishop John J. Snyder of St. Augustine; Bishop J. Keith Symons of Pensacola-Tallahassee; Bishop Thomas V. Daily of Palm Beach; and Bishop John J. Nevins of Venice.

'Our attitude must be that every individual, no matter how poor or how different or how unappealing, has the inviolable dignity of a human being.'

— Florida Bishops

and the injury suffered by victims with a humane and Christian concern for the criminals...

"But we do know that Christ called upon us to visit those in prison, that he forgave sinners, even those who denied him, that on the cross he promised a thief salvation."

Regarding immigration, the bishops praise Floridians for doing "far more than their share" to help the steady flow of refugees who have arrived on their shores during the last 20 years.

Recognizing, however, that "good-will tends to turn to bitterness" when the burden is not shared, they urge that a "comprehensive and long-range policy" with regard to immigrants and refugees be developed by the federal government.

tolerance and acceptance of newcomers by all Americans:

"Our attitude must be that every individual, no matter how poor or how different or how unappealing, has the inviolable dignity of a human being. The Lord Jesus did not exempt anyone from his embrace of love on the cross. Nor may we exempt anyone from our Love."

Explaining the rationale for their pastoral letter, the bishops write:

"Although we are religious leaders we have the right, indeed we are compelled, to speak out concerning matters that profoundly affect human dignity."

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Social Concerns in Florida

A pastoral letter
by
Florida's bishops

As citizens of the State of Florida with leadership roles in the Catholic Community we, the Catholic Bishops of Florida, wish to draw to the attention of all our fellow citizens several social justice issues which both impinge upon the welfare of all Floridians and at the same time call for a moral response.

Although we are religious leaders we have the right, indeed we are compelled, to speak out concerning matters that profoundly affect human dignity and, in the final event, the well-being of the state itself.

Christians are moved to compassion by the example of Jesus Christ, who brought joy to the poor, who fed the hungry, healed the sick and went about doing good. In modern society helping the poor must mean striving in the public forum to change the structures that tend to marginalize certain classes of people, that exclude them from an adequate family salary, from proper education and housing.

"Although the Church with her religious role has no proper mission in the political, social or economic order, she is far from looking on religion as purely private and has always firmly stated that out of this religious mission itself comes a function, a light, and an energy which can serve to structure and consolidate the human community according to the divine law.

"That is why the Catholic Church has never confined her moral teaching to private or individual ethics; but, on the contrary, and with even greater insistence in modern times, she has spoken out to the world on questions of public morality such as social justice, the development of peoples, human rights, war and peace, and racism. This is part of her pastoral mission." (Pontifical Commission on Justice and Peace, December 10, 1974, #55)

This is not the first time that we have addressed our fellow citizens. As recently as January 22, 1985 we spoke of the urgent need to protect the life of unborn children. In November of 1984, we renewed earlier statements in opposition to capital punishment. We have also addressed the problems of death and dying and the dangers of proposals for euthanasia and assisted suicide.

In 1974, our predecessor bishops in Florida addressed three social issues critical at that time — namely, agricultural workers, housing, and criminal justice reform.

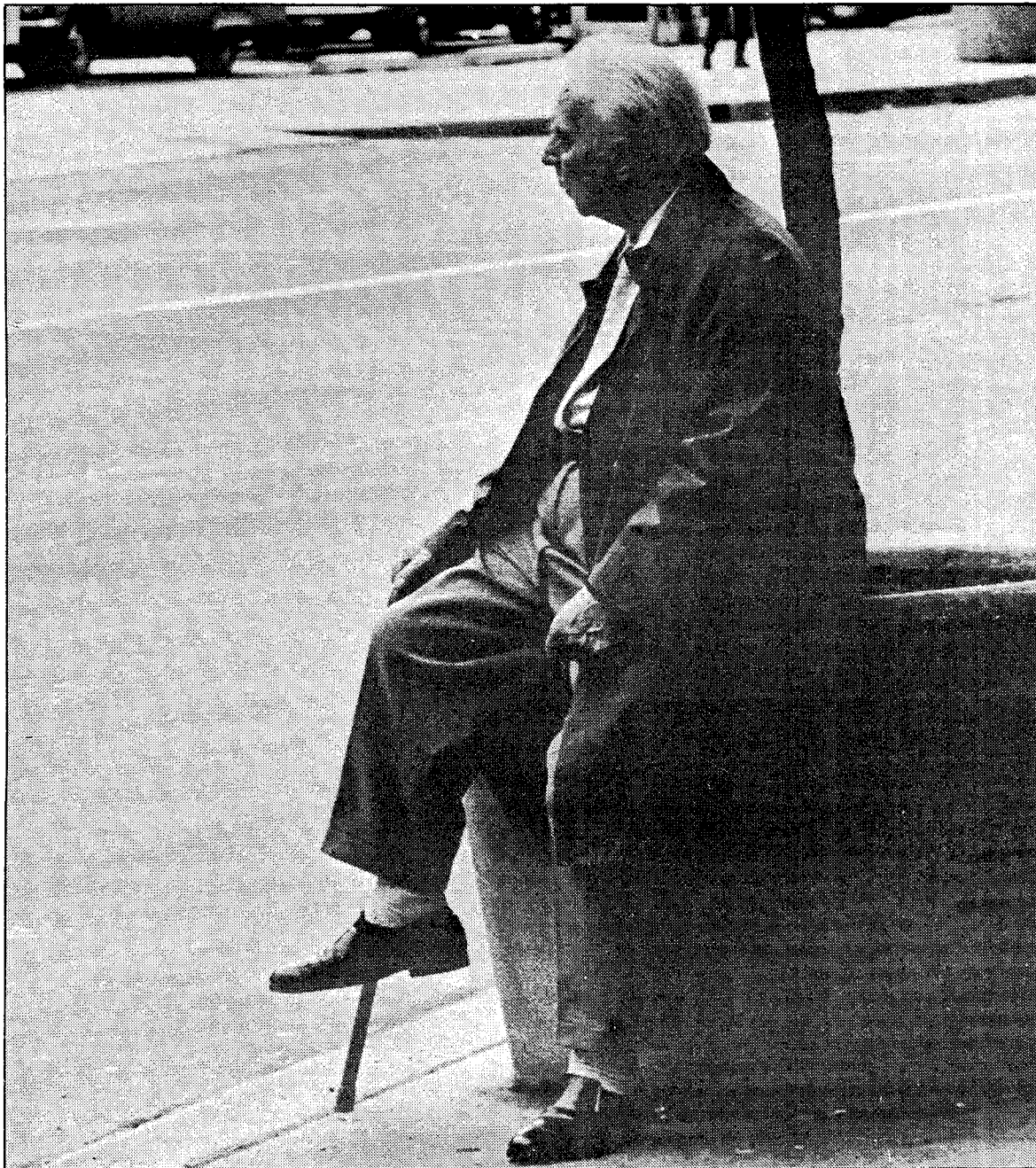
Since these three issues remain critical and serious, in this letter we wish to address them once more and to add on the issues of poverty and refugees. Since poverty pervades most of the other issues, we speak of poverty first.

Poverty

In the Sunshine State, happy goal of so many tourists, poverty is a fact of life in cities and in rural areas. Poverty is often at the root of crime, disruption of families, addiction and other social evils.

Among the very poor are "street people," homeless and hungry, former mental patients and deinstitutionalized inmates of state institutions. Ill clad and unkempt, they wander through the streets and public parks. At night they sleep in doorways or under shrubbery.

The striking rise in hunger, sometimes affecting entire families, shows up in long food lines at churches and social agencies everywhere in Florida. The effects of improper and insufficient nutrition are particularly damaging to small children whose growth may be stunted and



"In the Sunshine State... poverty is a fact of life in cities and rural areas. Poverty is often at the root of crime, disruption of families, addiction and other social evils."

whose mental development may be impaired.

Especially disturbing is the high rate of poverty amongst racial and ethnic groups who have historically borne the brunt of prejudice and discrimination, as well as among families headed by women. The causes of the feminization of poverty are many, not the least of which are the changes in attitudes toward marriage and family life which have taken place in recent decades. The fact of the dramatic increase in the numbers of female-headed families living in poverty cannot be ignored.

It is false and cruel to presume that the poor want to be poor, that they are just lazy, or that they are happy in their poverty. Poorly nourished as children, without adequate education, reared in dilapidated neighborhoods where defeat, hopelessness, and crime are like the air they breathe, without job opportunity, they are trapped in a circle of poverty that they inherit and hand on to their children.

Our society must develop a consensus that all persons have certain basic economic rights, and that our society has a moral obligation to insure that in so far as it is possible no one among us is hungry, homeless, unemployed or otherwise denied whatever is necessary to live with dignity.

'Although we are religious leaders we have the right, indeed we are compelled, to speak out concerning matters that profoundly affect human dignity and, in the final event, the well-being of the state itself.'

We urge the government of the State of Florida to commit itself to the development of a healthy economy, to remove barriers to full and equal employment for women and minorities, to improve the quality of education and child care services for poor children and to support the development of self-respect and self-sufficiency amongst the poor.

In the process of accomplishing these aims, we urge that public assistance programs of all types be designed and amended so as to strengthen rather than weaken marriage and the family; to encourage rather than penalize gainful employment and to demonstrate respect for the human dignity of clients.

From the time of Leviticus (19/9-10) the Judaeo-Christian ethic has always demanded care for the poor. When Paul sought counsel from the apostles, they told him that the one

thing he should be sure of was to care for the poor. (Gal 2/10) It is a deep-seated human, as well as Christian, instinct to reach out with help to the poor and disadvantaged. It is our hope that the laws of the State of Florida will reflect this healthy instinct. St. James said: "Did not God choose those who were poor in the eyes of the world to be rich in faith and heirs of the Kingdom... You shall love your neighbor as yourself." (2/5,8)

Agricultural Workers

Before space programs, tourism, and electronic industries, agriculture was a basic support of the economy of Florida. Businessmen invested large sums of money to plant thousands of acres of citrus and truck farms and sugar cane. Without the commitment of the owners and growers farming would not exist in Florida. Their investments are under the risk of weather, drought or freezes — of canker, of insects.

At the same time, however, farming in Florida could not exist if there were not farmworkers to care for the groves and fields, to harvest the crops, to pack and process them. For the most part farmworkers are migrants, poor, with a different language and culture or race from mainstream Floridians.

We recognize the problems of farmowners — the freezes of 1983-84-85, the canker, real estate development, urbanization. We realize that special problems threaten family farms and small farmowners and we sympathize with them and call upon the federal and state government to afford them all reasonable aid.

We turn our attention in a particular way, however, to the farmworkers. All the problems that afflict growers also afflict the farmworkers, but more grievously because they have few, if any, resources to fall back upon.

The problems of the farmworkers are not occasional or cyclic. They are systemic, more or less permanent, based on structures and factors over which they have no control.

We stress the urgency for immediate action by the State of Florida on behalf of farmworkers in the areas of employment, housing, education, health and emergency preparedness.

The State has the responsibility to take necessary action because agricultural workers frequently, even on a daily basis, cross county lines.

Employment

In 1974 the bishops addressed the fact that unlike other workers, many farmworkers were exempt from coverage by unemployment insurance and workers' compensation. They still

Social Concerns in Florida

are exempt. This is an injustice which should be dealt with.

Agricultural workers should receive the same coverage under these programs as all other workers in Florida. We laud the 1984 and 1985 Disaster Unemployment Assistance Programs brought into being as the result of actions of the Governor and the President.

We urge the legislature to be consistently sensitive to the need for relief for farmworkers in the event of freeze or canker or other natural disasters.

As intermediaries between the farmowners and the farmworkers, labor contractors have an enormous influence on and even control over the economics, housing and well-being of the farmworkers. Adequate regulation of labor contractors continues to be a serious problem.

The executive branch of government must diligently and effectively enforce existing laws. We urge both the State of Florida and agribusiness to work together to eliminate the continued abuses in the agriculture labor contractors' system.

Real and lasting progress toward full participation in American society will come to agricultural workers only when they come to enjoy the basic right afforded to other workers — namely, the right to form unions.

"Among the basic rights of the human person is numbered the right of freely founding unions for working people. These should be able truly to represent them and to contribute to the organizing of economic life in the right way. Included is the right of freely taking part in the activity of these unions without risk of reprisal!" (Vatican II — Constitution on the Church in the Modern World... par. 68)

Disaster Preparedness

The three great winter freezes of 1983-84-85, an occurrence unprecedented in living memory, remind us that, while some progress has been made, agricultural workers, vital to the prosperity of our state, are a people at risk. The State must review and revise its emergency plans for disaster relief and develop resources for prompt reaction to all natural disasters. An emergency disaster relief fund should be established.

Health Care

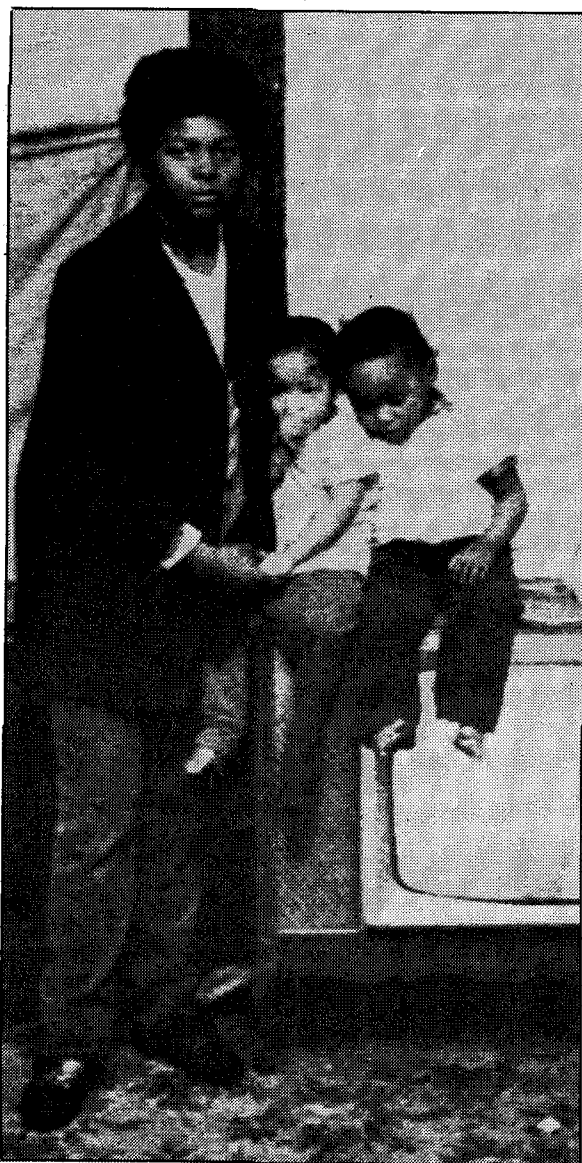
Agricultural worker families consist of men, women and children who are constantly disadvantaged because of the nature of their environment. Poor housing, inadequate education, exposure to pesticides and other chemicals, lack of proper nutrition and of regular medical care are among the causes.

The State has an obligation to include them in compensatory programs, including day care for infants and very young children, access to clinics and hospitals when and where needed, education and rigorous inspection by health departments of all rental housing.

Even when helpful programs and funding mechanisms are in existence, sincere efforts must be made to make access to the programs easier by minimizing bureaucratic lethargy and discriminatory attitudes. Provision must be made to bridge language and cultural differences.

Sensitive to the many problems faced by the agricultural industry as a whole, the Catholic Church in Florida reaffirms that these problems are the responsibility of the entire community and restates its belief that solutions to the problems must be rooted in justice.

At this juncture in the history of our state, we must work together to solve all the problems of agribusiness, those of the growers and those of the workers. In particular, we must work together



"The dramatic increase in the numbers of female-headed families living in poverty cannot be ignored."

on behalf of the farmworkers to solve the long-standing problems in housing, education, health and emergency aid, and the new problems posed by rapid development and urbanization, changes in climate patterns and a rapid increase in cheap imports.

Once again, we repeat the prayerful hope that justice will be established in agricultural issues.

'Especially disturbing is the high rate of poverty amongst racial and ethnic groups who have historically borne the brunt of prejudice and discrimination.'

Criminal Justice System

We live in a world of violence. We are all under the threat of nuclear extermination. The manufacture and sale of weapons of war is a huge industry and a substantial part of the United States economy.

Savage wars linger on. Communist and security states use torture and violence as official policy. Television entertainment features

violence incessantly. A survey revealed as the most popular man in the United States an actor who portrays a killer who takes the law into his own hands.

Spouse abuse and child abuse are rampant. Vice and the sale of drugs generate violence. In this atmosphere it is no wonder that crime exists and proliferates rapidly.

With all right-minded citizens we abhor crime and urge the State to take every reasonable measure to prevent crime, to secure the safety of its citizens, to show effective concern for the victims of crime, and to punish criminals.

Victims of crime should be protected by law from shame or humiliation, from undue harassment by the press. Where possible they should be compensated for injuries or losses sustained.

While we believe that law enforcement is absolutely essential for the security of society, we also believe that the war against crime will not be won until there is a widespread return to religious and moral values, until more medals are given to peacemakers than to generals, until ascetics are more honored than millionaires, until there is widespread sense of responsibility to God and to the common good, until there is a true sense of brotherhood and sisterhood among all people.

St. Paul told the Galatians: "When self-indulgence is at work the results are obvious... feuds and wrangling, jealousy, bad temper and quarrels; disagreements, factions. What the Spirit brings is very different: love, joy, peace, patience, kindness, trustfulness, gentleness and self-control."

We would like to say a special word about the Criminal Justice System in the State of Florida. Obviously, we believe that there should be such a system and that it should be effective in protecting the citizens of the state. The creation and maintenance of such a system is a complex and difficult matter.

We praise the sincere efforts of law enforcement agencies to provide an effective system of criminal justice. However, we would also like to raise some questions about the system.

Since crime is such a serious social problem in the state, there is a tendency to take a hard line with regard to criminals. But being severe should not include harsh prison conditions, rough treatment of criminals, excessive or unequal sentencing.

Measures of restraint should remain within the parameters of morality and of Christian values and belief. Vengeful measures are not only un-Christian, but also largely ineffective and self-defeating.

We repeat what our predecessors said in 1974: "The basic purpose of criminal justice can be stated in one of its words — **justice**."

Correctional institutions are maintained for the protection of society, punishment of the wrongdoer and rehabilitation of the offender. Rehabilitation should be their principal concern."

Any objective analysis of Florida's prison system today will reveal that this is far from being the case. The rate of recidivism and the ever-increasing crime rate, the growth in the number of persons incarcerated, already the highest in the western world, prove its failure. Florida's system is based largely on revenge and deterrence — and it is not working.

It is no easy matter to balance the safety of the public and the injury suffered by victims with a humane and Christian concern for the criminals. Criminals should be segregated and should be punished. Where possible they should be bound to restitution. But unduly harsh treatment may only brutalize them and further alienate them from society.

Hidden victims of crime are the families of prisoners, who themselves are innocent. The breadwinner is removed from the home. Distance often makes visiting difficult. Family life is disrupted. The wife loses financial and emotional support. She must look for work, care for the children, defend the father and prepare the children for his return. The standard of living changes negatively and drastically. Often the family must go on welfare. There is little appreciation of the distress of families of prisoners and no legal provision to help them.

Rehabilitation, in a spirit of forgiveness and hope, may in many cases restore the criminal's sense of dignity and self-worth and make him a peaceful and responsible member of society.

Identifying a response to the criminal which is at once just and at the same time charitable is a challenge for the Christian and for all society. We do not think that there are simple solutions. But we do know that Christ called upon us to visit those in prison (Matt 25/36), that he forgave sinners, even those who denied him, that on the cross he promised a thief salvation.

What we suggest and urge is that the state undertake a comprehensive review of its entire criminal justice system. Such a review should include all aspects of the problem beginning with the protection of society, the rights of



"We must work together on behalf of farmworkers to solve the longstanding problems in housing, education, health and emergency aid."

Social Concerns in Florida

victims of crime, the social conditions which foster crime, and society's response to individual crimes and the criminals involved.

The cost of such a review would be slight in comparison to the millions of dollars now being expended in the system. Such a review should involve all elements of our society since all elements are affected. We, as Church, stand ready to cooperate in such a study and to assist in the implementation of its recommendations.

We all stand in need of God's forgiveness. And daily we pray: "Forgive us our trespasses as we forgive those who trespass against us."

Housing

The population of Florida, as in other sunbelt states, is increasing at an extraordinary rate. As new people arrive the need for housing escalates — particularly the need for housing for the elderly and for persons with moderate and lower incomes. Environment, neighborhood, housing impact strongly on the quality of life for every person, but especially on the formation of children.

A decade ago our predecessors said: "The human person is, to a great extent, formed in the first instance by the particular way of life with which he is confronted as a child in the home. His way of life is strongly influenced by the space in which he develops, the dwelling, the street, and the neighborhood."

We reaffirm the concern of our predecessors that there be justice in the matter of housing.

For many decades the major responsibility for the eradication of slums and for providing low cost housing for families with little or no income rested with the federal government. Because of the mobile nature of this country's population, we believe that this responsibility still rests with the federal government.

We are concerned by the proposals to reduce the federal government's role in the delivery of human services thus leaving it to states and local governments to fend for themselves. We are especially concerned that this will leave our State of Florida, as well as other sunbelt states, with the entire burden of providing for the elderly who migrate here in their declining years.

The Church in Florida — which has worked cooperatively with the federal government in the development of low cost housing for the elderly — urges in the strongest possible terms that all national housing programs continue to be funded at current levels.



"It is unfortunate that today among people whose forebears were immigrants, there is evidence of intolerance."

people from all parts of Europe and, in more modern times, from the Caribbean, Central and South America and the Orient. It would be safe to say that nearly every nation on earth is represented somewhere in the United States.

Broadly speaking, each group, when it arrived, met with resistance and contempt. Each group started at the bottom of the economic and social ladder. Within a few generations each group became integrated into the general society.

It is unfortunate that today, among people whose forebears were immigrants, there is evidence of intolerance. Black people who did not choose to come to the United States but were brought here involuntarily as slaves have been emancipated from slavery but not from racism and poverty.

Recent immigrants are often looked upon as a threat in the job market or as people who,

the burden constantly increases and national leaders seem insensitive and unwilling to share the burden. Under the pressure, the refugee or immigrant seems to become the enemy, rather than the brother or sister mandated by our Christian heritage of love for all and our American heritage of freedom and opportunity for all.

We wish to urge upon all, Catholics and non-Catholics, Floridians and all Americans, the following:

1. We acknowledge that the United States of America has to be fiscally responsible; it must manage our nation's borders as a legitimate exercise of national sovereignty; it has a right to place reasonable limitations on the number of people who may be allowed to immigrate in a given year; and it is the national government, and not local or state government, which must control immigration.

2. A comprehensive and long-range policy with regard to refugees must be developed. Such a policy must provide for emergency situations, fair demographic distribution, and a fair sharing of social and economic responsibility. Family reunification is an urgent need in our immigration policy. Present rules often result in unacceptable separation of husband from wife, parent from child.

3. While concern must be given to the safety and welfare of all people in Florida, we have a special obligation to advocate the cause of the poor, the powerless — all those who cannot help themselves. Thus we urge continuing care and attention of our state and local governments, our private agencies, and especially our churches and parishioners for the needy alien, entrant, or immigrant in our midst. We urge concern and care for the citizen who is poor or in need and suffers extra burdens as the result of immigration.

To develop fair and effective ways of helping immigrants become part of the fabric of our society is not an easy task. This task requires ongoing dialogue between public officials, the private sector, community leaders and citizens.

We must all become more open, and accepting and tolerant. We must see in each individual, no matter what his or her race or color or language or culture or faith, a brother or sister in Christ. In our increasingly cosmopolitan world and pluralistic society we must understand that *difference* adds richness to life. We must all learn to live comfortably with each other: German, Irish, Asian or Hispanic; black or white; southerner or northerner; citizens or aliens; Catholic or non-Catholic; believer or non-believer.

Our attitude must be that every individual, no matter how poor or how different or how unappealing, has the inviolable dignity of a human being. The Lord Jesus did not exempt anyone from his embrace of love on the cross. Nor may we exempt anyone from our Love.

'It is no easy matter to balance the safety of the public and the injury suffered by victims with a humane and Christian concern for the criminals. Criminals should be segregated and should be punished. Where possible they should be bound to restitution. But unduly harsh treatment may only brutalize them and further alienate them from society.'

Given, however, apparent trends in federal economic policies, we have no other recourse than to urge our state to undertake planning and funding for low income housing. Without state help, it will be impossible for our local communities to maintain what is even now a totally inadequate stock of public housing.

We are faced with a rapid growth in urban blight and the rapid deterioration of existing low income housing. The preservation of existing public housing must be a very high priority.

We commend the State for the initial steps it has taken, such as the documentary tax law for Dade County. We urge that the Governor and the legislature undertake a major program of developing additional funding for housing in Florida, including bonding, the investment of state and private pension funds, site acquisition programs and other mechanisms. The need for housing for moderate and low income families, as well as for the elderly, must receive the concentrated attention of government at all levels.

Immigrants

It is part of our Judea-Christian heritage to treat immigrants with kindness. The book of Leviticus instructs us: "You shall treat the alien who resides with you no differently than the natives born among you; have the same love for him (or her) as for yourself; for you too were once aliens in the land of Egypt." (19/34) The Book of Numbers says: "Before the Lord you and the alien are alike." (15/15)

With most of the indigenous American population removed to reservations, America is a land of immigrants. The ideal of freedom and equal opportunity has attracted millions of

because of their language or culture, are unwarrantably different.

In the state of Florida there is a painful tension between the older and newer "immigrants." A special challenge to the state has been the huge influx of immigrants from Cuba, Haiti, and other parts of Latin America. In the early 1960's hundreds of thousands of Cubans came to South Florida, mostly educated and skilled people. They have had a considerable and beneficial impact on every phase of life — economic, cultural, social.

In 1980, within a few months, another 125,000 Cubans suddenly flooded upon the shores of Florida together with a large number of Haitians. Many of these later arrivals were unskilled, poorly educated; some of them were ill, a few were criminals. Many had no relatives or friends in the United States.

During this massive immigration, the federal government had no overall policy and authorized woefully inadequate funds to provide for the refugees. As a result, state and local governments and voluntary agencies have been overwhelmed. They have not been able to provide adequately for the new immigrants. Local communities still suffer from the burdens of this sudden influx.

While most attention has been given to the Cuban and Haitian arrivals, there was also a steady flow during the late seventies and early eighties of refugees from Indo-China, Africa, all of Central and South America and from European countries.

Floridians have done far more than their share in sponsorships, resettlement and direct help. But goodwill tends to turn to bitterness when

Edward A. McCarthy
Archbishop of Miami
Thomas J. Grady
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W. Thomas Larkin
Bishop of St. Petersburg
John J. Snyder
Bishop of St. Augustine

J. Keith Symons
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Bishop of Venice
Agustin A. Roman
Auxiliary Bishop of Miami

Sidewalk counselors save lives

(Continued from page 1)

and Right to Life office worker in Broward.

Armed with strong convictions, packets of pro-life literature and plenty of prayers, sidewalk counselors find themselves up against heavy artillery.

Booming business

South Florida abortion clinics are doing a booming business, raking in millions of dollars per year in profits. The number of abortions performed statewide in 1981 was 67,802. The national figure remains about the same: 1.5 million babies are aborted annually.

Legislative efforts by Catholic pro-lifers and others have done little to curb the slaughter. Even President Reagan's unprecedented appeal in a friend-of-the court brief on behalf of two state pro-life cases represented only a weak protest against the 1973 U.S. Supreme Court decision of *Roe v. Wade* which legalized abortion.

These roadblocks would detour most people, but not the sidewalk counselors, who carry on cheerfully, bearing their discouragements proudly, like battle scars.

"All the world is telling these girls it's, okay, and we have to dare to stand there and say, we feel it is not okay and here is why. Even when we lose them and they go into the clinic and have the abortion, we can say we made an impact. Maybe there won't be a second time..." said Jenny Castro, a Catholic and president of the 5-member Right to Life Education Foundation which distributes educational materials and raises funds.

"When I started I was afraid. But it's a drive to be there, it is a very intense and emotional drive. You can burn out quickly, but somehow you don't."

"I didn't like it at first. When I came home after that day, I was too upset and exhausted to even speak to my husband. But I took a nap, and when I woke up the Lord had changed my heart and I knew I had to keep trying..." said Czaja, who is also a secretary for St. John's Episcopal Church.

Nothing fail-safe

Sidewalk counseling is not an art which can be summarized in a book,



Sidewalk counselors, from left, Martha Allen, Andy Chin and Barbara Bender prepare for their weekly vigil outside an abortion clinic where only seven months ago, a woman's botched abortion result in her death. (Voice photo/Betsy Kennedy)

or programmed on a computer or developed into a fail-safe formula.

Although some counselors receive generalized training courses and workshops offered by their sponsoring religious organizations, experience proves to be the best teacher.

There is, however, someone the counselors turn to for the right words to use in getting people to listen to them.

"I just ask God to give me the most powerful words before I speak to someone. I tell the women they are killing a child, and that Jesus gave his life so that we all might live," said Andy Chin, president of Miami Right to Life and a counselor for the past year.

Said Czaja, "I try to counter their arguments with sensible, factual information. I show them graphic photos of abortions. When they tell me it is their body, I explain to them, 'if it is your body then why does the baby have his own heart and why is his blood type different from yours? If you have a male inside you, how can that be part of your body?'"

"When they tell me it is their choice

to end their pregnancy, I tell them, 'you made the choice to have a baby when you became pregnant.'"

Each counselor can recite his or her own litany of heartbreak. Each has

'All the world is telling these girls it's O.K., and we have to dare to stand there and say, we feel it is not O.K. and here is why.'

Jenny Castro

felt the frustration of spending a long period of time trying to convince an expectant mother not to abort her child, only to lose the woman's attention and watch her go inside the clinic.

"So often it's ignorance. Women just don't realize that there is a human life budding inside them," said Barbara Bender, who organizes a 10-member force that works regularly outside an abortion clinic in Kendall.

baby and will be responsible for it. Can she do something?

Martha loses this one. The door shuts and the girl is inside. The counselors cannot leave their small space which is two patches of shriveled and lifeless grass outside the clinic parking lot.

But moments later, the despair on Allen's face is replaced by resolution. A Spanish speaking woman alone and at least four months pregnant is nervously hesitating outside the clinic.

Allen gently beseeches her to come and talk. Soon, Allen is hugging the woman, whom she has discovered was deserted by her husband and now faces a third pregnancy, without a job or a place to stay, without friends... until now.

They walk away from the abortion clinic toward the Woman's Pregnancy Center, which is in the opposite direction.

Sad scenario

Czaja remembers helplessly watching a scenario which took place at the Coral Way Women's Medical Center.

"A 17-year old girl was being dragged into the clinic, screaming and screaming, that she didn't want an abortion... Her father was holding her and she kept breaking free and trying to run away."

The counselors were unsuccessful in convincing the father to cancel the procedure and Czaja is still disturbed by the memory of that tragic encounter.

On another day she witnessed a 19-year-old college student forcing a young woman to go inside a clinic. He looked familiar to Czaja.

He approached her and said, "I've been here with three different girls... abortion is no big deal..."

But there are happy endings.

Many, many women have changed their minds as a result of intervention by the counselors and there are babies growing up in Dade and Broward who owe their lives to a small but so courageous force who fought for them.

On one recent Saturday, five young women were persuaded by one counselor to have their babies and keep them or put them up for adoption.

The exact number of babies that have been saved by counselors is difficult to pinpoint, explained Bender, because the counselors lose track of the women.

Magaly Llaguno, president of *Comite Pro Vida*, and a veteran sidewalk counselor since the activity began several years ago, took one pregnant woman into her home and befriended her.

But after the woman gave birth to a healthy baby, she thanked Llaguno and told her, "I want to forget this ever happened... and what I almost did to my baby. If you see me on the street, forget you know me."

Success rates from sidewalk counselors in South Dade are being monitored by the Woman's Pregnancy Center, which opened in April in a building just half a block from the Dadeland Medical center' abortion clinic.

The clinic, which is a non-profit, pro-life operation sponsored by several Protestant churches, has provided free pregnancy testing and free counseling service to more than 300 pregnant women.

"We're trying to compile records and we do keep track of those who are referred by sidewalk counselors," said director Raymie Pardue, the only paid employee.

"We have several women due to deliver babies in the next month or two who were led to us by the counselors," said Pardue, but the clinic too, loses contact with many who don't return or who simply wish to keep a low profile.

Threatens profits

The successful cases did not come easily. Many abortion clinic managers or owners see sidewalk counselors as not only a nuisance, but a real threat to their bank accounts, which grow

(Continued on page 19)

Win some, lose some

By Betsy Kennedy
Voice Staff Writer

Every Saturday sidewalk counselor Andy Chin joins Martha Allen and Barbara Bender outside an abortion clinic on Kendall Drive.

The doors are just opening for another day of brisk and profitable business. Women began to arrive rapidly, one after another, most of them staying within touching distance of the boyfriend, husband or parent who accompanied them. Very few want to come alone.

The counselors make an unlikely trio of allies: Chin, a Jamaican and father of three, Bender, Anglo and single and Allen, mother of five and retired businesswoman from Mexico.

Yet as they began to appeal to the frightened and sometimes hostile clinic customers, a chemistry takes place. They become a team that clicks. Allen

sheds her shyness and talks assertively, switching from Spanish to English in mid-sentence until someone responds, then handing out her pro-life materials to anyone and everyone, even persuading a clinic employee to take one.

The clinic owner pulled up in her late-model Cadillac and scowls at her three enthused visitors.

"God loves you... we are praying for you," says Chin, in a ringing yet kindly voice.

Bender calls to each woman on her way to the abortionist's table, "They are not telling you the truth or we wouldn't have to be here."

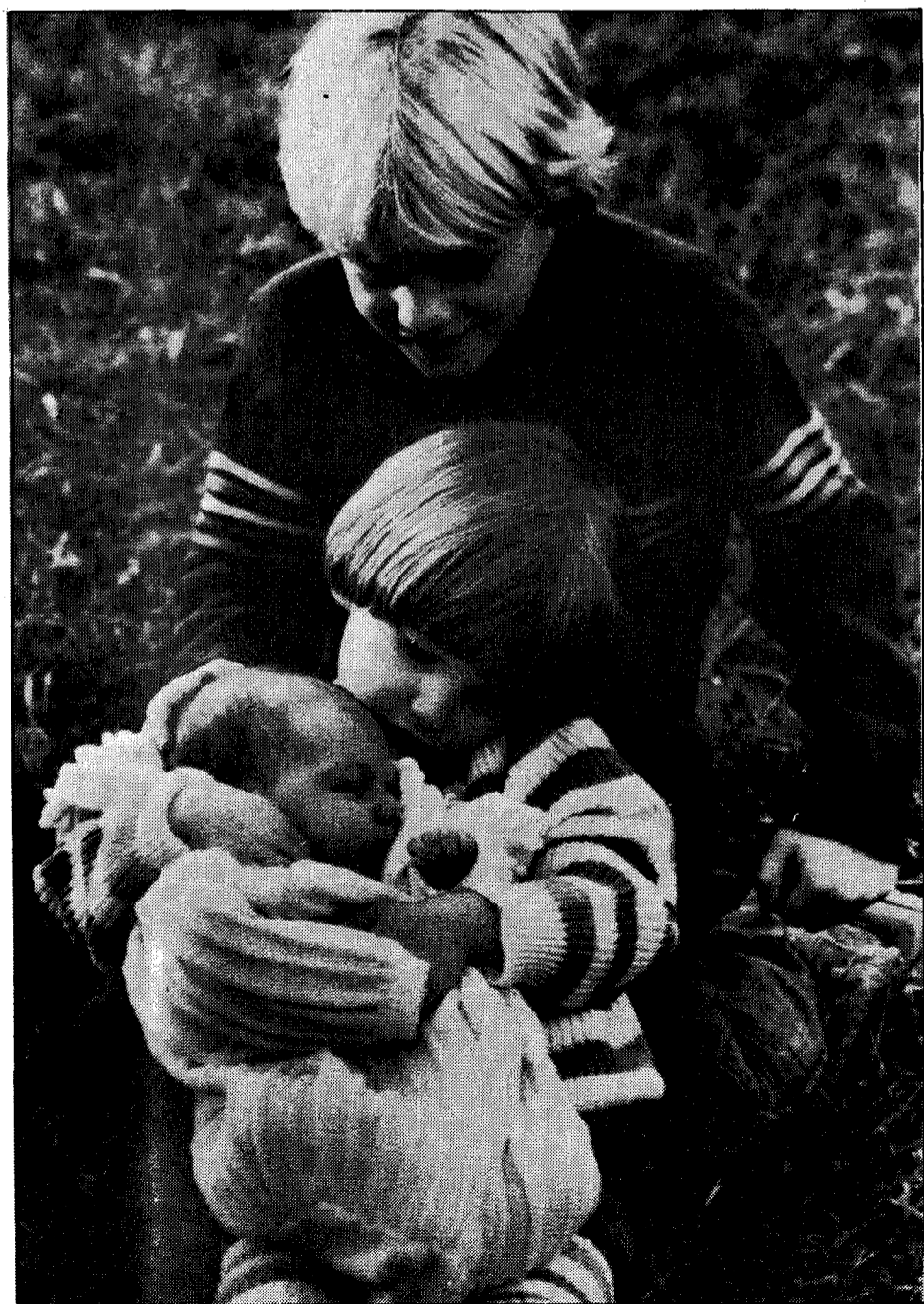
For an hour, Allen pleads with a granite-faced mother not to allow her daughter to go through with an abortion. The father of the unborn child, a strikingly handsome young man, has fled the clinic in a storm of anger and tears. He tells Martha he wants the

Respect Life

Section

IF WE become insensitive to the beginning of life and condone abortion or if we become careless about the end of life and justify euthanasia, we have no reason to believe that there will be much respect for life in between.

**Cardinal Joseph Bernardin
1976**



THE CHURCH'S annual Respect Life Program is one through which Catholics throughout the United States renew their conviction regarding the sanctity and dignity of human life.

The message of the Respect Life Program is that human life must be protected at every stage of its existence and in every circumstance of human living. It is critical to put an end to whatever directly threatens life, such as war, abortion and euthanasia. Moreover, respect for life also requires efforts to overcome obstacles to the proper enjoyment of life — hunger, poverty, disease, inequity and ignorance.

Respect Life

Blessed mothers

Some were "more pregnant" than others — one gave birth the next morning — but all of nearly two dozen mothers-to-be who gathered at St. Patrick Church on Miami Beach last Sunday received a very special blessing from Archbishop Edward A. McCarthy. The occasion was the celebration of Respect Life Sunday in the Archdiocese and the dedication of the newest Respect Life Office, located at 1613 Alton Road, and staffed entirely by volunteers from St. Patrick's. For a list of pro-life agencies, see page 20. (Voice photo) Ana Rodriguez-Soto



'We're winning!'

British expert tells local pro-lifers

By Ana Rodriguez-Soto
Voice News Editor

A jolly visitor from England recently brought some good news to Respect Life volunteers in the Archdiocese of Miami: "We're winning."

Dr. Margaret White, practicing gynecologist, former obstetrician, wife, mother and founder of two worldwide anti-abortion organizations, said "the wind of change is blowing pro-life... We can smell victory."

Speaking to about 30 Respect Life office directors gathered for an educational workshop, she reminded the volunteers that their work — insignificant as it may sometimes seem — is absolutely necessary.

And she offered some tips for keeping the pro-life issue on the public's mind. (See accompanying story.)

"The devotion of millions of ordinary people" is what's winning the war, said the outspoken physician whose British-accented humor kept listeners in stitches. "Please don't ever think you are not vital."

"Never worry about being amateurs," she added, because amateurs built the Ark and "tough professionals" built the Titanic.

Earlier, in an interview with *The Voice*, Dr. White cited evidence for her thesis about an eventual pro-life victory and speculated as to the causes.

"Nobody pretends [that having an abortion] is like having your tooth out anymore," said the founder of the Britain-based Society for the Protection of Unwanted Children (the first pro-life organization in the world) and the 20,000-member World Federation of Doctors Who Respect Human Life. "We are slowly getting the people who were relatively neutral to our side."

More importantly, pro-life fervor is taking hold in Protestant and especially evangelical denominations, said Dr. White, herself a member of the Church of England.

An invaluable educational tool has been Dr. Bernard Nathanson's film, "The Silent Scream," which uses ultra-

sound technology to show a fetus reacting to its own abortion.

She said the film has been shown in almost every school and university in England, although the national television networks have refused to air it.

In addition, "the young ones are prepared to listen," said Dr. White, referring to the less-hostile receptions she has been encountering during frequent visits to British university campuses.

"Partly it's because [today's] young people are idealistic. And they think there's something obscene about killing a small weak innocent."

Another reason for the subtle change in public attitudes, she speculated, may be the magnitude of

the "holocaust" being perpetrated against the unborn.

Nearly every country in Europe now permits abortion, in most cases until the 13th week of pregnancy. In England alone, where abortions are permitted until the 28th week, the procedure is performed an average of once every three minutes. (The comparable figure in the United States is once every 28 seconds.)

About 60 percent of those British abortions, according to Dr. White, are done for "social reasons" — despite the law, which permits abortion only after two physicians certify that giving birth would endanger the life of the mother.

Nevertheless, she said, abortion clinics in England are beginning to diversify — offering other procedures

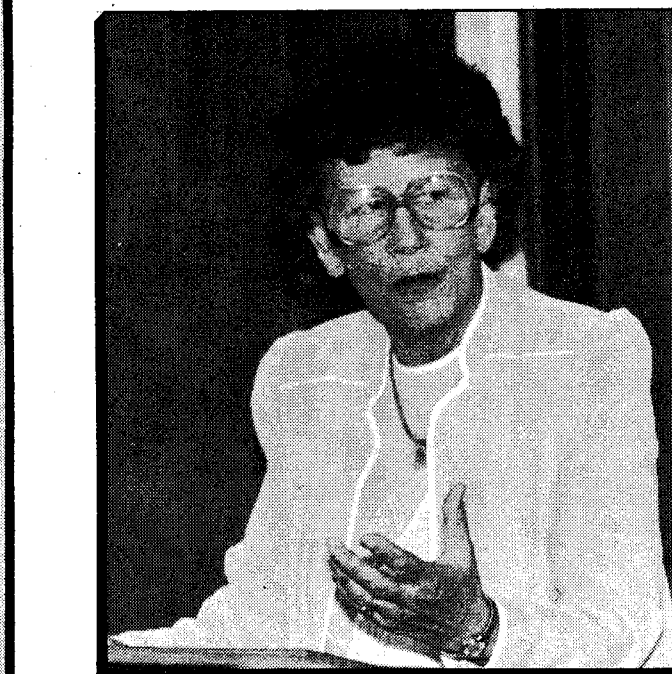
such as sterilization and artificial insemination — a sure sign that the abortion business is down.

The final nail in the abortionists' coffin, however, may be of their own making.

Abortion leaves long-lasting "mental" scars on all women, Dr. White said, even those who have been brought up to believe that there is nothing immoral about the procedure.

"Women are saying to their friends, in confidence, 'Don't do it. I've never gotten over it,'" she said.

Stressing the importance of organizations such as WEBA (Women Exploited by Abortion), she exhorted the volunteers: "You must follow-up. You must offer to see the women who have had abortions."



'Please don't ever think you're not vital. Every single one of you [volunteers] is necessary.'

Dr. Margaret White

Things to do

Dr. Margaret White insists that "public opinion is made by a determined minority." So during her recent visit to Miami, she offered the following "public relations" tips to Respect Life volunteers:

- "Write letters, write letters, write letters." She writes about five a week, especially newspapers.
- "Don't, don't believe statistics." For example, the pro-abortion movement always refers to the "fact" that abortion is safer than childbirth. But Dr. White says the statistic is skewed, because childbirth-related deaths occur when the mothers already are sick. Women who die from abortions are perfectly healthy.
- Participate in phone-in talk shows. "Don't worry, nobody is going to recognize you."
- Complain to stations that show pro-abortion television programs.
- Get into schools and ask for equal time, or seek debates with pro-abortion speakers.

Miracle girl was supposed to die

Parents told MDs, no, she'll live

By Betsy Kennedy
Voice Staff Writer

It's 3 a.m. and at first you think you must be lost in a nightmare. You have just been informed that your only daughter has been critically injured in a car accident and there is no hope for her survival. Should you pull the plug — and agree to donate her organs?

When Al and Peggy Grandinetti, members of St. Rose of Lima parish in Miami Shores, heard this terrible news, they called upon their faith to help them do what was right.

The prognosis for popular 24-year-old Debbie was grim: She had been thrown over the driver and hurled out the window when the car they were riding in skidded out of control and rolled over. Her head had been bounced on the street like a rubber ball, causing massive damage to both sides of the skull and the brain stem, which is the vital message center of the brain.

Peggy Grandinetti wedged herself between the doctor and the doorway to her daughter's room at the hospital after being asked, for the third time, if she was willing to donate her daughter's eyes and kidneys.

"Doctor, you may have all kinds of degrees hanging there on your office wall, but you are not God. If there is a thread of hope left for my daughter,

But Deborah's family continued to rally around her, becoming her spiritual cheerleaders, therapists and constant companions. Her five-year-old son, A.J. (he is now eight), became as determined as his grandparents to make his mother well.

"I prayed a lot. I asked Jesus to make her come out of the coma," he said.

Every day the Grandinettis would take A.J. to his kindergarten class in Plantation, return to Villa Maria to spend the day with their daughter, then pick up A.J. from school and "sneak" him upstairs to be at his mother's bedside.

Every evening, he would hug his mother and tell her about his day's activities — from what he had for breakfast to what he did in his class at school.

The love between A.J. and Debbie was what finally broke through Debbie's deep unconsciousness.

One night he took a syringe bottle and filled it full of water. He tossed it on his mother playfully.

"Stop it!" she shouted.

Cherished words

Those words will be cherished in the family's memory, because for one painful year, they had watched their



Debbie's son A.J. gives her a warm kiss. (Voice photo by Betsy Kennedy).

long blonde hair who once was an expert disco dancer and all-around athlete. But her physical changes from the tragedy soon seem insignificant in light of the more meaningful beauty that emerges. Her good nature, generous heart and love for God and her family are just as intact as before the accident.

"She always thought of other people. If a friend needed five dollars, or someone was stranded, you didn't have to ask Debbie twice for help. She would just say, 'sure,' and be off to the rescue," said her father.

Debbie still enjoys offering a helping hand to others. She transports wheelchair patients around the floors at Villa Maria, helps serve Communion at the hospital chapel every week and likes to cheer up any elderly patient who looks downcast.

She is permitted to return home every day with her family and looks forward to those hours with the eagerness of a child attending a birthday party.

"She plays rummy cubes — and beats us too" said her parents, in unison.

Peggy believes that Debbie wouldn't be around at all for them to love if the family had failed to be supportive of each other.

"My husband was strong for me, and I was strong for him. And we knew that if we kept talking to her about how much A.J. needed her... and if we just kept relying on God, that together we could make it happen."

Prayer was also an important well-spring of strength for the Grandinettis. They started each day with an

8:30 a.m. Mass, and frequented the quiet chapel at Villa Maria when they wanted to express their gratitude for Debbie's progress — or ask for patience when there were disappointments.

In the early days following the accident, people of all faiths set up a prayer chain which spread across the country. When A.J. started attending St. Rose of Lima School, his classmates sent cards of encouragement and offered their prayers as well. The sisters sent medals and candles that had been blessed.

Debbie's parents never doubted that Debbie would be healed, especially after their daughter received the anointing of the sick from a priest.

According to both of them, a red mark appeared on Debbie's forehead after the first anointing, in the same spot where the sign of the cross had been made, and the mark remained there until the next time she was anointed.

They felt this was a very special sign of God's healing presence.

Debbie continues to make extraordinary progress, amazing the medical community. Her records are being studied by the University of Miami medical school because she is one of the rare individuals to recover after such traumatic injuries.

One doctor, still mystified, told the family that 99 percent of all such victims die immediately following the accident.

But to Debbie, her improvement is no mystery. Although her speech is still slurred and her mother must interpret for her, she offers an explanation for the miracle.

"My family's love... and God, who is my number one doctor."

'Doctor, you may have all kinds of degrees hanging on your office wall, but you are only a man and not God. If there is a thread of hope left for my daughter, we'll hang on...'

we're going to grab it and hang on..." she said.

That terrible day was Feb. 27, 1982. A few months ago, the same doctor apologized to the Grandinettis for his own lack of faith. Debbie has literally become "the miracle girl," who came back from the precipice of death.

Spiritual cheerleaders

"It was a long, tedious process. Sometimes we would take five steps forward and four back, but you have to believe. You have to trust in God and know that you will make it to the end of that road, no matter how discouraging or lonely it seems along the way," said Peggy.

From the Plantation hospital where she was taken immediately following the accident, Debbie was transferred to Villa Maria Catholic rehabilitation center in North Miami in May, 1982. When she was wheeled in, one of the nuns took a look at her and said, 'the poor child may not live through the night...'

daughter be unable to utter a sound or even cry, because her tear ducts were unable to function.

But each step in her recovery was a small one, "a miracle day," as Peggy Grandinetti calls it.

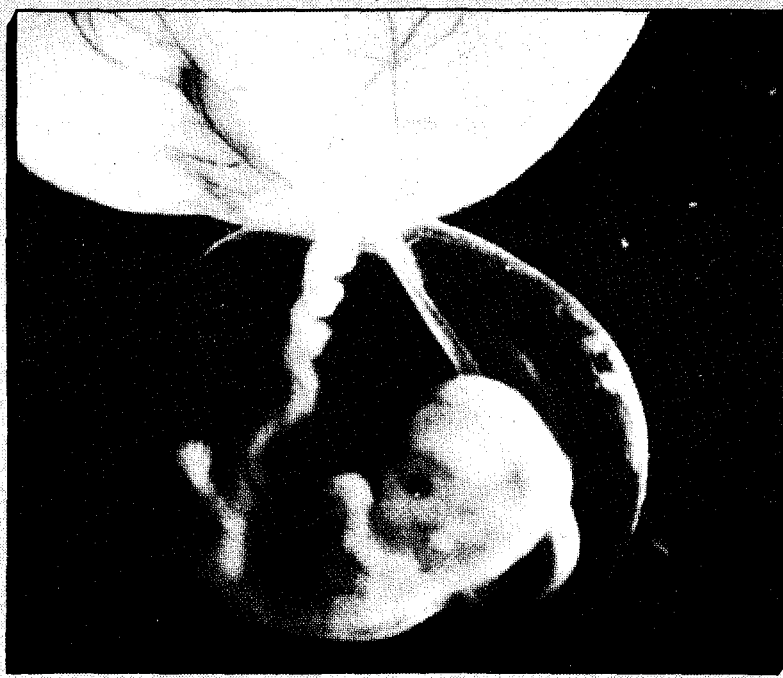
"We had to massage her body; every muscle and every joint, every finger and every toe, until we were exhausted."

Deborah surprised everyone — except her positive-thinking family — with the rapidness of her recovery.

One day she was being examined by Dr. Edward Villanueva, who warned Mrs. Grandinetti that it was going to be an uncertain and frustrating period before Debbie might stand, let alone ever walk again.

"She already can stand, doctor," Peggy Grandinetti informed him with a broad smile, and Debbie obligingly rose out of her wheelchair. The doctor braced himself against a table for support.

It is still difficult to recognize Debbie as the striking young woman with



Check your knowledge

- Number of abortions performed in the United States every day?
 - 500
 - 2,500
 - 4,500
 - Percentage of U.S. abortions performed for all of the following reasons combined: 1) mother's life or physical health; 2) pregnancy resulted from rape or incest; 3) fetal abnormality?
 - 3%
 - 10%
 - 50%
 - Number of months during pregnancy when abortion is legal in the United States?
 - three
 - six
 - nine
 - More than half the world's population live on incomes of less than?
 - \$ 5,000
 - \$ 500
 - \$10,000
 - Number of children in the world's less developed countries that die from malnutrition and infection every day?
 - 40,000
 - 20,000
 - 10,000
 - Number of young men and women between the ages of 15-24 who committed suicide in the U.S. in 1981?
 - 1,600
 - 2,600
 - 5,600
- ANSWERS: 1-c; 2-a; 3-c; 4-b; 5-a; 6-c.

Respect Life

Elderly get answers here

St. Joaquim & St. Anne Center is part of Archdiocese's Respect Life ministry

By Ana Rodriguez-Soto
Voice News Editor

Picture life as a day: Birth is dawn, night is death. Before night is twilight — the peaceful time when activity slows but life continues to flourish.

The Archdiocese of Miami wishes to remind a hurried, impatient world —

'I worry because there are people speaking out for euthanasia. There are groups forming.'

— Ann D'Angelo

one with little time for twilights — that there is beauty in the waning years of life, and a dignity that must be respected.

The St. Joaquim and St. Anne Center for the Elderly is just such a reminder, founded two years ago as part of the Archdiocese's Respect Life activities. It is a sign of the local Church's commitment to life at all stages — from birth to death, and the twilight in between.

"They start calling us elderly when we're 55, and I resent that," says Ann D'Angelo, the center's director, who hastens to point out that many people today are active well into their 80s and 90s.

She herself is 66, the center's only — and fulltime — employee, an ecclesial lay minister with three grown children whose husband is a permanent deacon at Visitation Church in North Miami.

"There are people my age who are capable of getting up and getting out and doing a lot of things," D'Angelo says.

Modeled after the Respect Life offices and located at the North Dade one, 18340 NW 12 Ave., the center offers a 24-hour hotline where elderly can call for guidance, companionship, or referral to medical, legal and housing services.

One phone call (653-1001) does it all, including obtaining medical equipment for frail and sick elderly — canes, walkers, wheelchairs — from a recently-instituted "loan closet." (Donations of any such articles are always welcome.)

D'Angelo plans to make the center — named for the parents of Mary, grandparents of Jesus — a resource for parishes as well.

Soon, she will start training volunteers who will go back to their churches and organize others into a brigade of elderly-helpers.

The volunteers will do more than visiting. They'll offer the elderly desperately needed companionship, rides to supermarkets and doctors, and even steady hands for letter-writing.

D'Angelo stresses that there's no age discrimination when it comes to volunteers. The elderly who are better off physically can help those who are not, and schoolchildren and teenagers can mow lawns, wash windows and run errands.

She also is planning to recruit young professionals — especially doctors — who can spare a little time to make house calls several times a month,



A 24-hour hotline helps St. Joaquim and St. Anne Center Director Ann D'Angelo offer help, guidance and referral, as well as companionship, to South Florida's elderly. (Voice photo/Ana Rodriguez-Soto)

because "a lot of the elderly can't get out and [most] doctors won't come to their home."

In order to serve different communities better, D'Angelo hopes to place a St. Joaquim and St. Anne Center representative in each of the Respect Life offices, which are spread throughout Dade and Broward counties.

Another, very important, reason for the center's existence is the protection of human life at the final end of the spectrum.

The Archdiocese does not want to be unprepared — as it was in 1973, when the U.S. Supreme Court legalized abortion — for what appears to be a growing pro-euthanasia movement.

"I worry because there are people speaking out for euthanasia. There are groups forming," D'Angelo says.

Recent, highly-publicized cases of euthanasia — notably that of Roswell Gilbert, the Broward man who shot and killed his wife because she suffered from Alzheimer's disease — have convinced D'Angelo that fighting euthanasia may be more difficult than fighting abortion.

"[People] are sympathizing for all the wrong reasons. They don't stop to think about whether it's wrong," she says.

"It can be understood, [the feeling] that a person is suffering so much, what can we do to alleviate it? But you can't shoot them."

On that matter, D'Angelo speaks from personal experience. Her husband was the victim of a debilitating stroke two years ago, and she has suffered with him through an only partial recovery.

"It hurts because I know who he is and who he was," she says. "In the beginning it's a fear, and you watch it every day. But after a while you begin to relax with it, and you begin to enjoy it... because it's a whole new life that person is living."

Now, when her husband goes up to the altar in Visitation Church, cane in hand but ready to assist in the liturgy, D'Angelo pushes back the fear that he will fall and remembers what a friend once told her:

"He's elderly, he's sick, and he's working, working at a ministry. He is a perfect example for people to see."

Directory of 'senior' clubs

The following parishes host "clubs" or groups for the elderly:

DADE:

Christ the King, Perrine, 238-2485
Holy Family, North Miami, 947-5043
Immaculate Conception, Hialeah, 822-2011

Little Flower, Coral Gables., 446-9950
Our Lady of the Lakes, Miami Lakes, 558-2202

Sacred Heart, Homestead, 247-4405
St. Agnes, Key Biscayne, 361-2451
St. Benedict, Hialeah, 558-2150
St. Brendan, Miami, 221-0881
St. Catherine of Siena, Miami, 274-6333

St. Francis de Sales, Miami Beach, 672-0093

St. Hugh, Miami, 444-8363
St. James, Miami, 681-7428
St. John the Apostle, Hialeah, 888-9769

St. Joseph, Miami Beach, 866-6567
St. Kieran, Miami, 854-1521
St. Lawrence, North Miami Beach, 932-3560

St. Louis, Miami, 238-7562
St. Martha, Miami Shores, 751-0005
St. Monica, Opa Locka, 621-9846
St. Patrick, Miami Beach, 531-1124
SS Peter and Paul, Miami, 858-2621
St. Raymond, Miami, 446-2427

St. Richard, Miami, 233-8711
St. Rose of Lima, Miami Shores, 758-0530
St. Thomas the Apostle, Miami, 666-4625
St. Timothy, Miami, 274-8224
San Lazaro, Miami, 556-1717
Visitation, Miami, 652-3624

BROWARD:

Annunciation, West Hollywood, 989-0606
Assumption, Pompano Beach, 941-7647
Blessed Sacrament, Ft. Lauderdale, 564-1010
Nativity, Hollywood, 987-3300
Our Lady Queen of Heaven, North Lauderdale, 971-5400
St. Andrew, Coral Springs, 752-3950
St. Anthony, Ft. Lauderdale, 463-4614
St. Bartholomew, Miramar, 431-3600
St. Bernadette, Hollywood, 432-5313
St. Bernard, Sunrise, 741-7800
St. Clement, Ft. Lauderdale, 563-1183
St. Coleman, Pompano Beach, 942-3533
St. Gregory, Plantation, 473-6261
St. John the Baptist, Ft. Lauderdale, 771-8950
St. Matthew, Hallandale, 458-1590
St. Maurice, Ft. Lauderdale, 961-7777

St. Paul the Apostle, Lighthouse Point, 943-9154
St. Pius X, Ft. Lauderdale, 564-1763
St. Sebastian, Ft. Lauderdale, 524-9344

In addition, the following senior centers provide a safe environment during the day for the frail elderly, 60 years and over:

DADE:

- Catholic Community Services Senior Center, Miami Shores, 751-5203
- Downtown Senior Citizens Community Center, Gesu Church, 374-6099

BROWARD:

- St. Elizabeth Senior Day Center, Pompano Beach, 781-0461
- St. George Senior Day Center, Fort Lauderdale, 581-7621
- Central West Senior Day Center, Tamarac, 726-1374

To inquire about other services for the elderly offered by the Archdiocese of Miami, including housing and health care, call the St. Joaquim and St. Anne Center for the Elderly's 24-hour hotline, 653-1001, or Catholic Community Services: In Dade, 758-8641; Broward, 522-2556.

Medical experiments:

How far should we go with technology?

By Richard Doerflinger

In the debate about medical experiments on human beings, 1984 was a landmark year:

- In England, a government commission concluded that experimentation should be allowed on newly-fertilized human embryos.

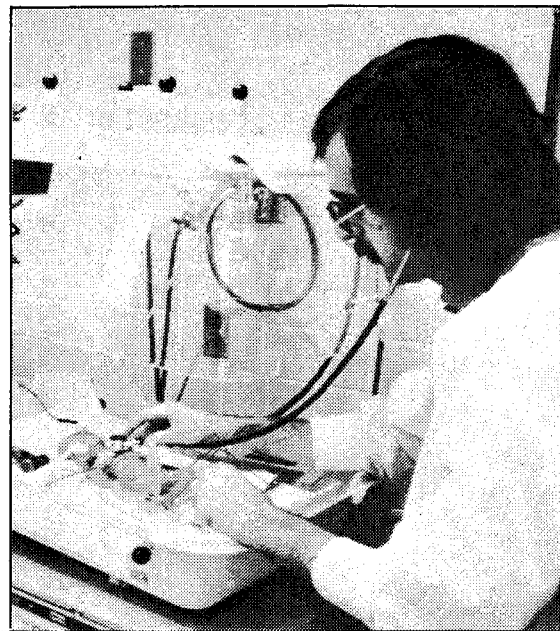
- A legislative debate gathered momentum in the United States over federal standards on fetal experimentation.

- In the celebrated cases of "Baby Fac," Barney Clark and William Schroeder, Americans contemplated the use of animal and mechanical organs in human beings and discussed the fine line between exotic treatment for an individual and medical research to benefit future generations.

These incidents involved different specialties within medicine and different classes of human subjects, but they all raised the same basic questions about the morality of human experimentation.

Two key distinctions run through the current debate that can be applied to research at any stage of human life. These are the distinctions between "therapeutic" and "non-therapeutic" research, and between "consenting" and "unconsenting" subjects.

"Non-therapeutic" research is more difficult to justify than "therapeutic" interventions because in the former case one runs the risk of using the individual merely as a means to some larger social good. This risk turns into reality when the subject has not given informed consent or is incapable of giving such consent. Since the human



Can parents consent to research that imposes risks on their child for the benefit of others?

subject has an inherent right to life and bodily integrity, a researcher has no right to risk harm to this person for the benefit of mankind — unless that person freely volunteers to undergo such risk to serve others.

Catholic morality recognizes that this kind of service, like the willingness to become an organ donor, can be a genuine expression of Christian charity.

It also recognizes certain moral limits. Because life ultimately belongs to its Creator, we are called to careful and responsible stewardship over our own lives.

The most difficult problems involve subjects, such as children, who are incapable of informed consent. It is generally agreed that parents or guardians can give informed consent on behalf of their child for beneficial medical treatment, even when the treatment may be experimental. But

can parents consent to research that imposes risks on their child for the benefit of others?

Until quite recently, that question would have been answered almost unanimously in the negative. Western codes of medical ethics insist on the inviolability of the unconsenting human subject.

This approach has been endorsed by ethicists representing all three strands of the Judeo-Christian moral tradition. Perhaps the point has been expressed most forcefully by Methodist theologian Paul Ramsey of Princeton University.

"Faithfulness to a child," says Ramsey, "includes the requirement that we do not inflict pain or risk in addition to those of ordinary daily living. But fidelity to a human child also includes never treating him as a means only, but always also as an end."

Speaking from a Roman Catholic

perspective, Father Richard McCormick of the Kennedy Institute of Bioethics in Washington, D.C. agrees: "Where children are concerned, proxy consent is legitimate when the experimentation involves no discernible risks, discomforts, or inconvenience — in human judgment."

Rabbi Seymour Siegel, Professor of Theology and Ethics at Jewish Theological Seminary in New York, reaches a similar conclusion: "Experiments for the 'good of medicine' or for the sake of the 'progress of knowledge' are not automatically legitimated, if they cause harm to people now, because someone in the future might benefit... This does not mean that we have no responsibility toward the future. However, we have a greater responsibility to those who are now in our care."

American law has reinforced this ethical consensus by decreeing that parents do not have the right to expose their children to significant risk to advance medical knowledge. Applications of the basic moral principles regarding human experimentation will continue to exercise the ingenuity and discernment of all.

The principles themselves are no less useful or relevant today than they were in times when medical science seemed less complex. Nor is there reason to think that morality is an obstacle to scientific progress. The church is convinced there is no contradiction between science and morality, that true human progress is never advanced by forgetting the inviolable dignity of the human individual.

This article is excerpted from "Human Experimentation and the Sanctity of Life" in *Respect Life*. Washington, D.C.: National Conference of Catholic Bishops, 1985. Richard Doerflinger is assistant director of the Bishops' Office for Pro-Life Activities.

Sidewalk counselors stand up for life

(Continued from page 14)

healthier as more and more babies die from such common abortive procedures as saline poisoning. Sometimes these clinic operators use desperate measures to fight back.

Barbara Bender refers to the occasions when a strange woman kept showing up at one abortion clinic, talking loudly to the distressed women waiting for their appointments, telling them that their decision to have an abortion was the right thing to do, and demeaning the counselors outside.

"I can't prove it, but I think she was set up to deter us."

At the Women's Referral Clinic on Coral Way, when counselors began appearing there three years ago, the owner (at that time) called the police frequently. The pro-lifers appealed to their attorney, Bob Brake, to see what he could do for them in legal retaliation.

Brake convinced the man that the law was on the side of the counselors. Only the actual owner of the property where they were standing could tell them to leave, he explained, and in fact, the site where they stood was owned by the shopping mall and not the abortion clinic itself.

The counselors, of course, are used to this sort of thing. And they take it in stride.

The way they reason it, one life saved is worth it all, and represents a reinforcement that they're not lunatics, or

religious fanatics, but people who may someday be understood and respected for turning back what might be among U.S. history's most bloodied and shameful pages.

"You realize that you're standing there alone, in all of this darkness and in the midst of all of the innocent deaths, you're symbolizing the light," said Castro.

"It is the last chance we have to help these women understand... that in destroying their babies they are also harming themselves and their families"

Side effects

She believes that the current pro-abortion climate is not only symptomatic of society's "Overkill" of self-centeredness, but of the unintentional damage done by the feminist movement.

"Of course we should stand for equal pay and legal rights for women. But we can't deny that we were given different roles in nature, such as motherhood. Instead of continuing to glorify and extol this characteristic of women, feminists have tended to downplay and under-rate it... The real tragedy is, they are robbing themselves

of dignity and self-worth," Castro said.

Schermerhorn also agrees that women are exploited, "especially by the medical profession."

She cites her own harrowing experience. A mother of four children, Schermerhorn was pregnant in 1978. One afternoon, she underwent a spontaneous abortion (miscarriage). Frightened, she contacted Dr. Warren Greenberg, her gynecologist, who instructed her to come not to the hospital but to his private clinic.

Without explaining what he was doing, he turned on "the machine," and performed vacuum aspiration on Schermerhorn, instead of a dilation and curettage, which the hospital most likely would have opted for.

Although her baby was already dead, Schermerhorn said she would not have permitted the aspirator

machine be used if she had known more about what was happening.

Seven years later, she has been told by other doctors that she has intra-abdominal lesions as a result of that 1978 procedure.

"Women go into the abortion clinics casually and confidently, trusting in doctors, and they aren't told that many times complications can result from the aspirator. Years later, they have infections or problem pregnancies and no one realizes that these can be traced to a past abortion."

Although she is not currently counseling, Schermerhorn plans to get back in the fight.

"I go there not to judge or condemn anyone. I feel nothing but love and compassion for these women. If I were in their shoes, I would want someone there to give me the truth... and a helping hand...."

Respect for human life is the common goal of parish activities and programs that witness to the belief that each and every human life, from conception to death, is a marvelous gift of God.

"The poor . . . are your brothers and sisters in Christ. You must never be content to leave them just the crumbs from the feast. You must take of your substance and not just of your abundance in order to help them."

Pope John Paul II, 1979

Respect Life

A pro-life directory

Earlier this year, the Catholic Church in South Florida publicly pledged to help any pregnant woman who for whatever reason — especially financial — found herself considering an abortion.

It's a pledge the Archdiocese has kept — with little public fanfare — since the inception of its Respect Life ministry in 1975. Today, seven Respect Life offices in different parts of Dade and Broward counties, staffed almost entirely by volunteers, continue to help pregnant women "choose life" instead of death for their babies.

In addition, other South Florida agencies, residences and volunteer groups also offer non-judgmental love and support for pregnant women. W.E.B.A. (Women Exploited By Abortion) chapters offer support services for women who have undergone abortions.

Each of the groups listed below offers some or all of the following services, either directly or by referral:

Counseling and social services; medical services including pregnancy tests; provision for pre-natal and obstetrical care; housing; transportation; adoption through licensed child-placing agencies; legal aid; instructional programs; infant day care; services to fathers including counseling, legal aid and social services; financial assistance; natural family planning instructions; provision of maternity and baby clothes, furniture and other necessities.

The list is taken from the 1985 Florida Pro-Life Directory for Problem Pregnancy Services, which covers the entire state and is available from the Florida Catholic Conference, P.O. Box 1571, Tallahassee, FL. 32302.

Dade:

Birthright of South Florida

619 N.E. 76th Street
371-8971

Catholic Family And Children Services

9345 N.E. 6th Avenue
758-0024

*Respect Life Office—Hialeah

2024 East 4th Avenue
P.O. Box 1935
883-2229

*Respect Life Office—

North Dade
18340 N.W. 12th Avenue
P.O. Box 3235
653-2921

*Respect Life Office—

Miami Beach
1613 Alton Road, Suite 208
534-2229

*Respect Life Office—

S.W. Miami
14867 S. Dixie Highway
P.O. Box 163705
233-2229

St. Vincent Hall

(Residence for Unwed Mothers)
Post Office Box 450278
854-0144

W.E.B.A. of South Florida

681 N.E. 76th Street
757-5841

Broward:

Catholic Family Services
1300 South Andrews Avenue
522-2513

*Respect Life Office—

Coral Springs
10220 W. Sample Road, Suite 207
P.O. Box 8746
753-0770

*Respect Life Office—

Ft. Lauderdale
4111 N. Andrews Avenue
565-8506

*Respect Life Office—

Hollywood
5904 Dewey Street
P.O. Box 5222
963-2229

W.E.B.A.—Ft. Lauderdale

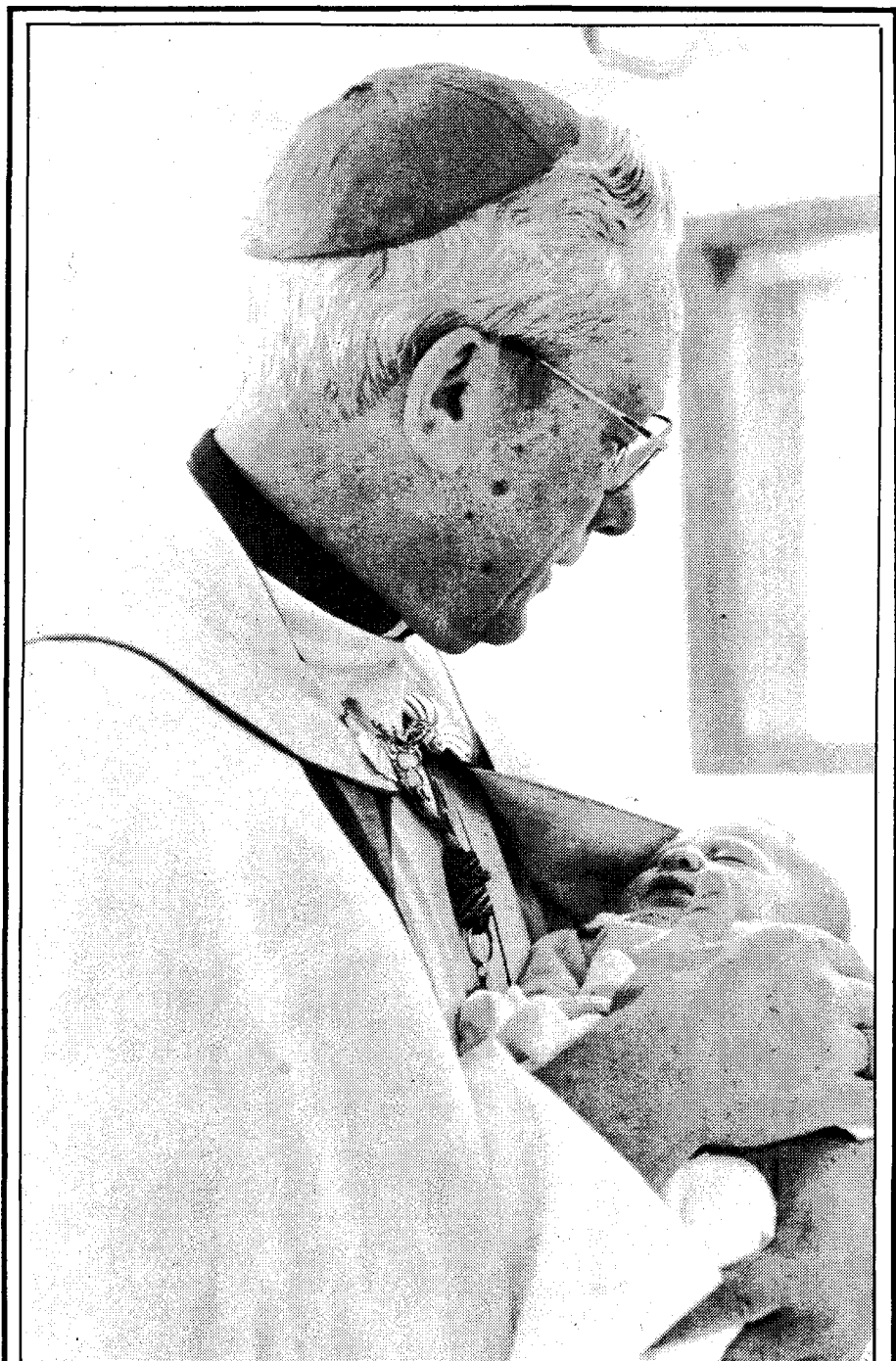
821 N.E. 50th Court
Pompano, FL
427-7965

Monroe:

Catholic Community Services—

Key West
1010 Windsor Lane
296-8032

*24-hour hotline.



Fatherly hug

Archbishop Edward McCarthy cradles 2-day-old Heather Long at the opening of a new \$2.5 million newborn nursery and postpartum unit at Mercy Hospital. The Archbishop blessed the new unit which completes the final phase of an obstetrical modernization program at the hospital. (Voice photo/Prent Browning)

Ethiopia's famine

Terrible tragedy and great opportunity

By Stephen J. Callahan

The right to eat is one of the most critical of human rights today because of the massive number of lives claimed daily by malnutrition. The great irony of the hunger problem is that while the world produces enough grain to provide each man, woman and child on earth with a daily diet of 3,000 calories, more than one billion people are chronically undernourished.

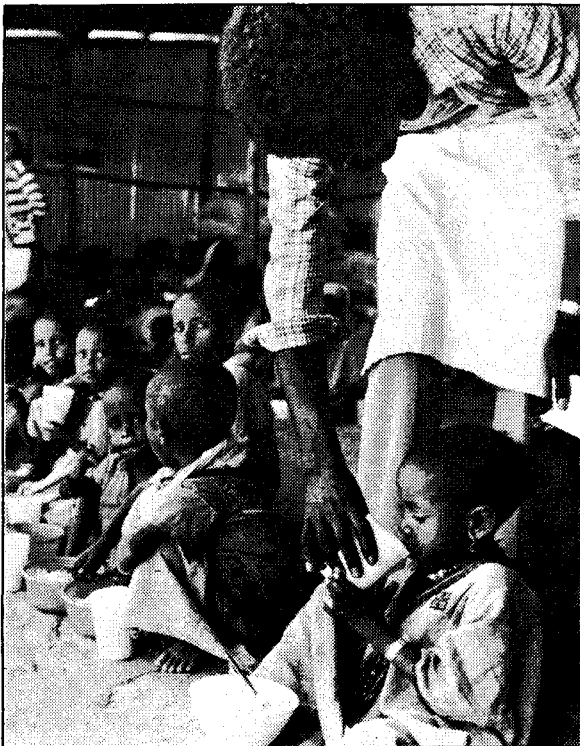
At the height of the Ethiopian famine, more than 10 million lives were unnecessarily threatened with extinction; more than 900,000 people perished. The drought and famine so publicized in Ethiopia have also affected 29 other Sub-Saharan nations. Africa is the only part of the world that grows less food per capita today than it did 20 years ago. The World Bank estimates that 200 million people, or 45 percent of Africa's population, eat fewer calories per day than are, by U.N. standards, necessary for a survival diet.

This drama of hunger, poverty and dependence is not limited to Africa. Consider that:

- More than half the world's population live on incomes of less than \$500 per year.

- 15 to 20 million people die each year — 20 every minute — of hunger-related causes. Three out of every four are children.

- In 83 countries of the world 3 percent of the landowners control 80 per-



cent of the land.

- The United States, Western Europe, Japan and Australia consume 70 percent of the world's grains. Most of that is used to feed beef and dairy cattle.

- 36 of the world's poorest countries export crops to North America.

- One-half of one percent of one year's world military expenditures

would pay for all the farm equipment needed to increase food production and approach self-sufficiency in food-deficit, low-income countries by 1990.

The Ethiopian and wider African famine captured the attention of millions of concerned Americans. Catholic Relief Services alone has received donations in excess of 40 million dollars for its work in Africa

from individuals, corporations, foundations, schools, civic and community groups — an unprecedented level for an organization of this kind. Other private agencies have had similar experiences.

As we confront the questions of justice, human rights, and respect for life, we face a newly perceived problem: fulfilling the demands of justice cannot be met by simply producing more. A critical illustration of this is the presence of hunger in a world of adequate resources. A more equitable distribution of resources and decision-making power to ensure minimum standards of decent living for the poor must be part of the solution.

Both the problem of hunger and its solution are complex. Solutions are attainable, but will only be achieved through a sustained and patient effort on the part of both the developing and developed nations. Starvation and malnutrition can be eliminated. Personal commitment to action through prayer, sacrifice, almsgiving and political involvement is the key.

This article is excerpted from "The Ethiopian Famine: Tragedy & Opportunity" in *Respect Life*. Washington, D.C.: National Conference of Catholic Bishops, 1985. Stephen Callahan is coordinator of global education for Catholic Relief Services, New York.

Euthanasia

Where does the Church draw the line?

By Fr. James McCartney, O.S.A., Ph. D.
Special to The Voice

Roswell Gilbert, a Broward County man convicted of murder in the fatal shooting of his wife who was a victim of Alzheimer's disease, has raised once again the issue of euthanasia, or "mercy killing." What should be our Christian attitude toward this emotionally confusing issue?

I believe Catholic insights on the subject are the most balanced and helpful for society today.

Euthanasia, or "mercy killing," generally means an action or omission **intended** to kill a person in order to provide a "good death," a death free from pain or suffering or extreme financial burden.

Catholic teaching maintains that such withholding or withdrawal of treatment, **with the explicit intention of ending a life**, may not be chosen. In addition, direct killing of the innocent — whether by shooting or poisoning — is **always unethical**, even if this is done to "prevent suffering."

Any of these actions are considered euthanasia because the **intention** is to cause the death of an innocent person.

At the same time, however, Catholic teaching does not consistently claim that human life is an **absolute** value, to be preserved and prolonged **at all cost**.

The Church teaches that life is a gift from God over which we have stewardship but not absolute dominion. It is the basis of all other values and the source and indispensable condition for every human activity and all society.

Yet "life, health and all temporal activities are in fact subordinated to spiritual ends," in the words of Pope Pius XII. Indeed, many saints in the history of the Church have subordinated life — chosen martyrdom — to the pursuit of moral virtue or spiritual perfection.

So the Church maintains that we need not do **everything** possible to prolong life. And, in the light of contemporary biomedical technologies that can slow the dying process (what used to happen in a few hours now can take days, months and even years) the Church allows for omissions that may, in fact, shorten life.

With regard to medical interventions, non-use or discontinuance becomes **ethical** in the Catholic tradition when that intervention involves what one perceives to be grave burdens for oneself or others — according to the circumstances of persons, places, times, and cultures. These interventions can include, but are not limited to, chemotherapy or other medications, surgical amputation, mechanical respiration, or artificial provision of sustenance.

In effect, this means that the very same action could be moral or immoral, depending on the circumstances.

An example: If one chooses to take an analgesic to remove pain and suffering, with the **unintended** but foreseen side-effect of shortening one's life, it is ethical in Catholic tradition to do so.

If one chooses, however, to take an analgesic precisely to shorten one's life, it is an act of euthanasia and unethical.

The command to preserve and prolong life then,

is bounded by standards of reasonableness and proportionality. It entails using only those measures which will impose no more than a reasonable hardship upon us.

What is **ethically** important for the patient is not the medical outcome of the use or non-use of these procedures, but their burdensomeness for oneself or others.

Focusing on outcomes can lead to immoral decisions on the one hand (intending to die) or to unnecessary, and perhaps immoral, decisions on the other (spending years of time and thousands of dollars on chemotherapy that is only marginally beneficial and brings great sickness and depression).

Furthermore, it is up to the person himself or herself whose life is being affected, not the physician or any other third party, to determine the application of these standards of reasonableness and proportionality in his or her own case.

Because these decisions are made many times while the person in question is unconscious or otherwise incompetent, his or her wishes and values should be communicated (either verbally or by means of a "living will" or other such document) to a family member or friend who will honor them.

On the objective order, then, the Church opposes euthanasia, or mercy killing, in all its forms while at the same time maintaining that burdensome medical interventions are not morally necessary to prolong life.

Having said this, it must also be pointed out that the Church teaches that there are many factors such as fear and emotional duress that can lessen subjective guilt and also that we must always extend forgiveness and compassion to sinners.

Thus while we must continue to oppose euthanasia and attempt to influence public policy in this regard, we must also offer guidance and help for people who have taken another's life for what they consider to be compassionate reasons.

Not to do so would be to come down on the side of life but not on the side of love. As Christians we must always do both.

(Fr. James J. McCartney, Ph. D. director of the Bioethics Institute at St. Francis Hospital, most recently served as Academic vice-president at St. Thomas University in Miami and as ethics consultant for the St. Francis Hospital Bioethics Committee. Previously, he was a faculty member of the Georgetown University School of Medicine and a researcher at the Kennedy Institute of Ethics at Georgetown University. He is co-editor of the 700-page volume Concepts of Health and Disease: Interdisciplinary Perspectives, a collection of writings on the philosophy of medicine; a full-time faculty member in the Division of Humanities at St. Thomas University; and professor of Moral Theology at St. Vincent de Paul Regional Seminary in Boynton Beach, Florida.)

'Direct killing of the innocent — whether by shooting or poisoning — is always unethical, even if done to 'prevent suffering''



'At the same time, however, Catholic teaching does not constantly claim that human life is an absolute value, to be preserved and prolonged at all cost.'

Families need rituals to handle death

EAST GREENWICH, Conn. (RNS) — People react to death — the death of others and the prospect of their own — in a variety of ways.

Father William Wendt, a leading expert on the subject of death and dying, illustrated the point by telling anecdotes about three widows.

One widow mixed her husband's ashes into the asphalt of their driveway, telling friends that doing so gave her the daily opportunity to "drive over that s.o.b."

Another widow pours a martini every day at 5:30 p.m., sits in a comfortable chair in the living room, and goes over the day's events with her husband, checking things out with him just as she did when he was alive.

The third widow still sleeps in her husband's pajamas, two years after he died, saying she sees no reason to discard them because they haven't yet worn out.

Though they may seem odd when viewed from the outside, said the priest, they are in fact rituals.

And people need rituals, he said, when someone close to them has died.

Father Wendt, the founder and presently the executive director of the St. Francis Center in Washington, D.C., recently led a conference on the rituals and traditions of death and dying, where he told participants that he sees a problem in today's society in that families, churches and communities have abdicated too many traditional rituals to others.

In former times, he related, most people died at home. It afforded family members the opportunity to show their love and concern. Neighbors and friends would often join in providing the loved one some of the necessary physical care, from feeding to washing. Now much of that care, he said, has been relegated to the medical community, which has also taken over many of the ethical decisions related to life and death.

It also used to be the family — not the undertaker — that cared for, washed and dressed the body immediately upon the loved one's death.

Rather than having the body decked out for a public viewing in a funeral parlor, families usually held their "wakes" in their home or at their church. And sometimes they would do their own burying, using a casket they had made themselves.

Father Wendt said that these days, a family is often told, after the loved one has died, that they must leave the hospital room immediately so the body can be prepared for transfer to the funeral director.

In all this, he said, families lose their "sense of ownership" and also lose out on some of the ways of acting out their love for their loved one, and acting out their grief. Churches too, he said, have lost some of their "turf" because two-thirds of all funeral services are in funeral parlors, not churches.

The priest said he is convinced some of these rituals need to be recaptured. And one vehicle for that, he believes, is the "hospice movement," which allows people the alternative of living out their final weeks and months at home.

Just another word for nothing left

Freedom is a virtue, right?

Therefore, you can never get too much, right?

Wrong. Freedom, like any other part of human existence, must have its limits, otherwise its exercise will infringe on someone else's reasonable freedom.

There is no such thing as absolute freedom. Restraints and binders are built into the very universe itself. Gravity binds us to the earth and only through great and complex effort do we defy it temporarily in aircraft. And our biological natures are constantly making demands on our freedom. We must daily provide fuel for our bodies or we will cease to function. In short, we are not free to fly above our surroundings and we are not free to neglect our bodily needs, because nature places limits on freedom.

And in the human social contract there are limits to freedom, that is, limits to our "rights." None of them are absolute, but are balanced against the rights of others. It is a question of balance. And that balance has gotten out of whack in this country.

EDITORIAL

Our economic and material success combined with a system of legal rights, ironically, has contributed to a national state of mind in which freedom has become not so much the virtue of liberty from oppression to be prized as a gift from the Founding Fathers. Rather, freedom has become the rallying cry of the individual ego, the symbol of selfishness.

Because we are free to seek affluence we do so to the point of avarice, using up ten times as much of the world's natural resources per capita as do Third World citizens. Because of our affluence we are free to eat our way into ill health while much of the world starves.

Obsessive freedom is especially damaging to youth. With the advent of millions of automobiles, even kids now have the freedom to go almost anywhere anytime, with little supervision of parents and too little connection to the family circle. And because of this they are also free to experiment with drugs or sex or degraded forms of entertainment. And in the name of freedom from parental control kids learn ways and means to experiment with their bodies and are given ways to abort the resulting problem, all without parental knowledge, because even kids must be free to do as they please. The schools are free to teach an amoral sexuality because to teach morals would be to infringe on the freedom of a few atheists or secularists.

And because some citizens want to look at dirty books or movies even of the foulest sort, in the name of freedom the law allows it regardless of the long-range damage this may do to the soul of our society. Government, you see, does not deal with the soul.

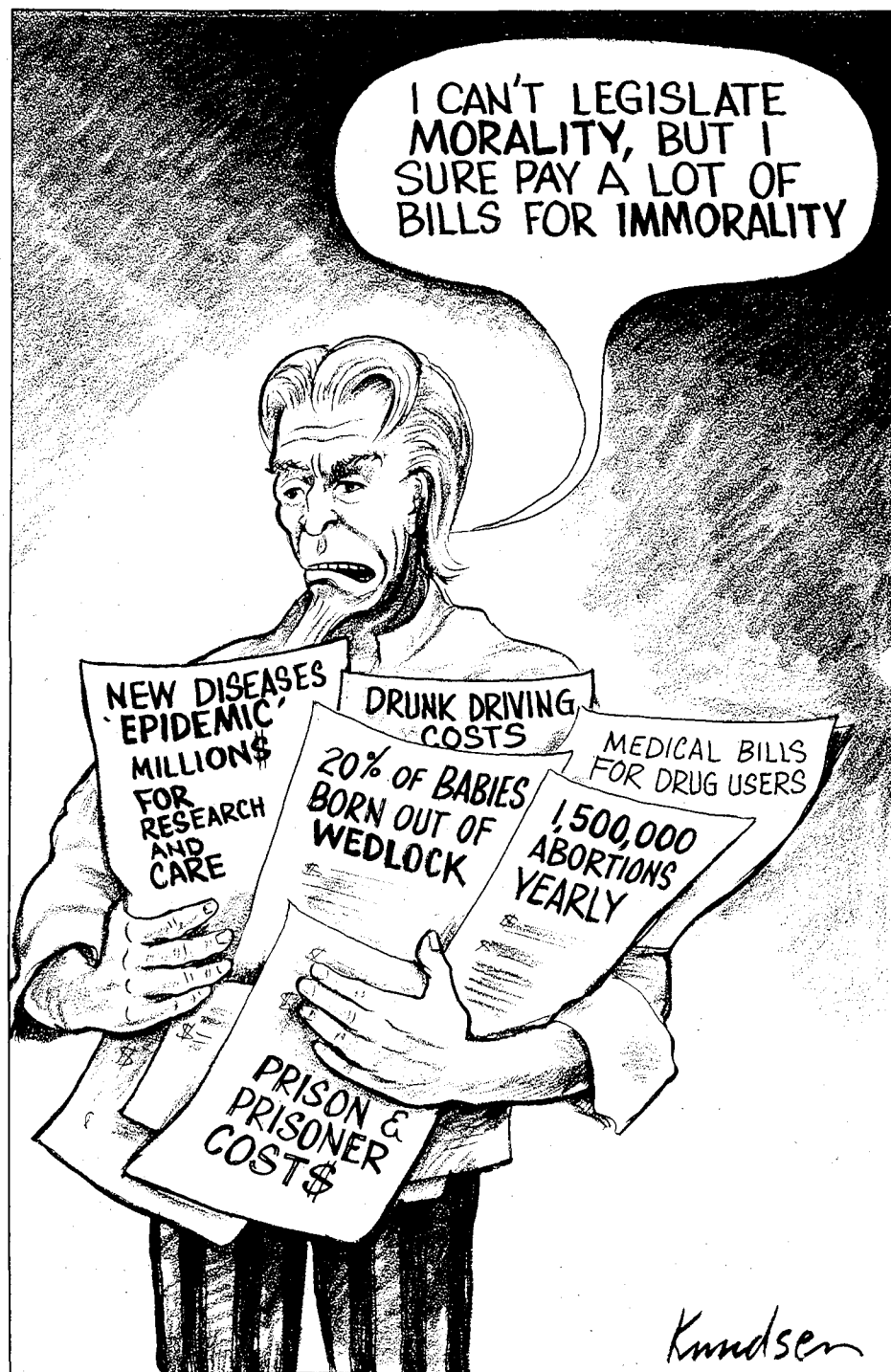
In the name of freedom an American may buy a deadly weapon and anti-personnel ammunition without any qualifications or justification and is free to lay it around in his home or in his car because it is his right, regardless of the fact that thousands of us, including children, are killed in accidents or quarrels each year...

Examples could go on and on.

Our courts, our legislative bodies, our economic system have become so obsessed with freedom that we no longer are willing to listen to teachings calling us to sacrifice, to balance in our lives.

Freedom, to our Forefathers, did not mean, "Hey, buddy, this is a free country, I can do as I please."

Freedom to Washington, Jefferson and Lincoln meant the opportunity to



work and build and move forward together as a society in a moral context where discipline and self-restraint were assumed to be the responsibility of the free person.

Freedom must not be a vacuum in which the individual grabs for every personal pleasure within reach.

Freedom should be a virtue to be practiced.

Parents, lawmakers, jurists must bring back the balance or our society will someday freely crumble.

Letters

No porn on cable TV is right

To the Editor:

Mayor Ferre of Miami is correct in his efforts to prevent the showing of pornographic material on cable TV. True, the responsible owner of a TV outlet should be counted on not to exhibit material that debases or corrupts his viewers but that kind of civic virtue is lacking in our society so it becomes a proper role of government to regulate the public airways.

That pornography debases and corrupts can hardly be disputed. As Professor Irving Kristol puts it in his excellent essay, *Pornography Obscenity and the Case for Censorship*, *New York Times Magazine* March 28, 1971:

"When sex is a public spectacle a human relationship has been debased into a mere animal connection." In developing his case for public censorship of pornography, Kristol notes the argument of Professor Walter Berns which was published in the winter issue of *The Public Interest* 1971:

"No society can be utterly indifferent to the ways its citizens entertain themselves. Bear baiting and cockfighting are prohibited only in part out of compassion for the suffering animals; the main reason they were abolished was because it was felt that they debased and brutalized the citizenry who flocked to witness such spectacles. And the question we face with regard to pornography and

obscenity is whether, now that they have such strong legal protection from the Supreme Court, they can or will brutalize and debase our citizens."

The tragedy of our time is that the 14 years of experience since 1971 have proven Kristol correct. We have seen retrogression in sexual attitudes and sexual crime is rampant. The sexual pleasure derived from pornography is autoerotic and infantile. Professor Kristol states the problem very succinctly:

"Infantile sexuality is not only a permanent temptation for the adolescent or even the adult — it can quite easily become a permanent self-reinforcing neurosis. It is because of an awareness of this possibility of regression toward the infantile condition, a regression which is always open to us, that all codes of sexual conduct ever devised by the human race take such a dim view of autoerotic activities and try to discourage autoerotic fantasies."

The mayor's critics who charge in flying the 1st Amendment flag show a shallow understanding of the problem. Freedom of speech does not allow one to cry fire in a crowded theater nor does it allow one to stampede the unwary and immature into regressive debasing sexual activity.

Mayor Ferre's instincts bespeak maturity lacking in his critics. As for the 1st Amendment argument, Kristol again is very incisive: "But we all know, and social scientists know it too, that the ways in which we use our minds and imaginations do shape our characters and help define us as persons. That those who certainly know this are nevertheless moved to deny it, merely indicates how a dogmatic resistance to the idea of censorship can, like most dogmatism, result in a mindless insistence on the absurd."

Bart T. Heffernan, M.D.
Fort Lauderdale

Virgin-martyrs and rape

To the Editor:

Reflecting on Frank Morgan's recent article, "The saint who brought flowers," focusing on the life of Saint Maria Goretti, it is important to make several clarifications.

Maria Goretti, in the tradition of virgin-martyrs, is lauded for allowing herself to be repeatedly stabbed rather than submit to sexual assault. Mr. Morgan writes that Maria would "... be killed rather than do anything wrong." Being only 12 years old at the

time, Maria cannot be held accountable for understanding the difference between relations by consent and forcible rape. However, we have both the ability and responsibility to do so.

I have counseled many Catholic women who invariably felt guilty after being sexually assaulted, as if it were they who had done "something wrong." Our tradition of virgin-martyrs can contribute to these feelings. Implied in these saints' stories is that the preservation of one's physical virginity is more important than life itself. Is it really more virtuous for a woman to allow herself to be killed than raped?

In an age of rising violent crimes, it is imperative that Catholic educators clarify to young women that it is both desirable and virtuous to survive a sexual assault. It is also important that all women learn methods of rape prevention. Above all, our teachings must ultimately place the burden of responsibility for this crime where it belongs: on the criminal not the victim.

Thus, without detracting from the holiness of Maria Goretti's life, it is important to make these distinctions. Many virtuous Catholic and non-Catholic women and men have suffered the trauma of sexual assault. They are no less holy for having survived.

Janice C. Sabella
Miami

Video cassettes and religion

Driving on an interstate parkway in our city the other day I spotted a good size blimp floating overhead. It was not that large and famous airship which we frequently see on television at national sports events promoting a certain brand of tires. This one advertised instead a video rental store in the area.

Video cassettes, playback machines and businesses which merchandise both have multiplied rapidly in the recent past.

It seems only a few months ago (actually it was two years) that a store opened up near our office renting out movies for several days at a price of perhaps \$4 - \$5 each. Now every shopping center contains at least one such shop and the rental price has dropped considerably. Just last week a cut rate drug store announced video cassettes for rent at 49 cents per movie.

'I would predict that forward thinking churches will soon introduce video lending programs . . . and provide parishioners with opportunities to watch some of our better religious educators treat topics of concern.'

The purchase of VCR adapters for television sets has similarly mushroomed. Knowledgeable observers indicate that 30% of American households currently possess VCR's and the number and percentage mount rapidly each day.

Richard Leach and his executive staff at Argus

BY FR. JOSEPH
M. CHAMPLIN



Communications near Dallas, Texas noted such a trend early on and speculated what that might mean for religious education. They decided to take a big financial risk by adding a video division to this company which is well known for its colorful, attractive posters and other print materials.

That entailed a substantial outlay of funds to build and equip a studio, hire competent film technicians, engage creative script writers, produce quality programs and promote the new products. Moreover, there was no guarantee, no track record, no past experience to indicate that the main market of churches, schools or religious education agencies would or could purchase the videotapes in sufficient quantity to pay back the investment. Leach and his associates made a step in faith.

Today, but two years after launching this project, Argus has sold thousands of their video tapes, their current catalogue lists over a hundred different presentations on a wide variety of topics and they have moved on to produce even more costly, more sophisticated programs.

Television today surely is our most powerful communication medium. People will often watch rather than read something.

The rector of an Episcopal church testified to that in a letter he wrote to Leach. Some time back he bought 9 copies of a book, "Will Our

Children Have Faith." Over the years, only 3-4 copies were ever checked out of the lending library. Last year they purchased a video version of this same presentation. Now so many parents and teachers view the video that it is used over and over not only by his parishioners, but by other churches as well.

Leach projects that in the not-too-distant future 70% of homes in the United States will have VCR equipment. Many Catholic parishes have pamphlet racks and book lending libraries. I would predict that forward thinking churches will soon introduce video lending programs and either for free or a minimal rental provide parishioners with opportunities to watch some of our better religious educators treat topics of concern.

I have a particular interest in seeing if my video tape program on marriage preparation recently produced by Argus will be found practical and useful for those who work with the engaged. The three part video cassette includes instructions about preparing for the wedding and for a life together, interviews with articulate couples on ten crucial issues in marriage and a demonstration of possibilities for the nuptial celebration.

In theory, we envisioned among other potential uses a parish priest or staff person employing the video in the office with an engaged pair and perhaps having them also take it home to view the program at their leisure. We hope that it will save hours, ease pastoral burdens and enhance marriage preparation efforts.

If people use VCR's to record favorite "soaps" with their stories of marital struggles for later viewing when they return home from work, possibly an engaged couple might also watch a video that provides insights into the ingredients of a successful marriage.

Time will tell.

The history of pastoral letters

In the early 1950s, I was director of the newly-formed Bureau of Information for the National Catholic Welfare Conference. That brought me more than 30 years ago into close contact with the bishops' meetings and their pastoral letters, which then we called statements of the bishops.

A part of my job was to make certain the bishops' pastorals got media coverage. That was an easy task. There were top journalists around who thought what the bishops said was newsworthy. One I worked with long ago, George Cornell of Associated Press, is still one of the nation's finest writers on religion.

The bishops' pastorals made getting media coverage easy. They were well-written and succinct. They came to the point, didn't evade controversial issues. The 1951 statement on moral decline in the American society was written when Senator Joseph McCarthy was at the peak of his popularity. The bishops said, "Dishonesty, slander, detraction and defamation of character are as truly transgressions of God's commandments when resorted to by men in political life as they are for all other men."

The pastoral letter was printed in full in the New York Times, Washington Star, New York Herald Tribune and the St. Louis Globe Democrat. Time featured it in its national news, Newsweek in its religion section. The Washington Post said the bishops' message was a timely warning. The Washington Star said the bishops' call for a "revival of old-fashioned standards of morality for public servants is an indicated need of the times,

BY
DALE FRANCIS



and the church can give valuable leadership in bringing about such a revival."

The bishops' pastoral letter of 1955 was "The Place of Private and Church-Related Schools in American Education." It was printed in full in the New York Times and other metropolitan dailies, was a front page story across the nation. The pastoral letter became the subject of newspaper editorials and an illustrated article in U.S. News and World Report.

This was the pattern for media coverage of the pastorals of the bishops. They made news. They were often published in full in secular dailies and, of course, in Catholic newspapers. They were letters to the Catholic people and they not only reached those to whom they were addressed but millions of other people, too.

Why was this? They were tightly written, they dealt with issues of concern to all and, of special importance, they were brief. The pastoral of 1951 was less than 3,000 words; the letter of 1954, 2,500.

Which brings me to something nobody seems to talk about in the discussion of the new pastoral, "Catholic Social Teaching and the U.S. Economy." The length of the second draft was cut 20 percent from the first but it is still 41,000 words long, 49,000 words with footnotes. That's about the same length as the Second Vatican Council's Pastoral Constitution on the Church in the Modern World.

It is to be a pastoral letter. By definition and promise of the text, it is intended for the Catholic people. But how many of the 52 million Catholics in this nation are going to read a 41,000 word pastoral letter? The bishops know the answer to this question.

So if by its very form the pastoral is not written to be read by the people directly, how do the bishops perceived it? Is it a presentation to establish the Catholic position on economic issues in a permanent way? The second chapter of the pastoral does that very well in presenting basic moral principles. But much of the rest of the pastoral involves the bishops' application of those principles to specific economic policies. The bishops say they believe their judgments are accurate. Perhaps they are, others of goodwill may disagree. But this letter mixes what the Church surely teaches with what bishops think and lasting principles with judgments on transitory issues. Knowing how the process of a pastoral letter moves inexorably once it begins, I don't expect that the extended form or the mixed substance of the pastoral will be considered but I wish it would be.

(Dale Francis is a nationally syndicated columnist)

Time capsules

By Frank Morgan



'The holy pincushion'

St. Sebastian, who is known as "the holy pincushion," is the patron saint of archers. He was captain of the Pretorian Guard and a Christian when Emperor Diocletian began his fierce persecution of the Christians.

Sebastian gained admission to the presence of the emperor and declared his faith while protesting the treatment of the Christians. Diocletian was furious and ordered Sebastian to face the archers of Mauretania. His body was riddled with arrows and he was left by the wayside to die.

The widow of another martyr found him still alive and brought him to her home where he slowly recovered. As soon as he was well enough he took a position where he knew the emperor would pass. As Diocletian arrived, Sebastian denounced him again for his persecution of the Christians. For a moment Diocletian was speechless because he thought that Sebastian was dead. But the regaining his composure, he ordered Sebastian seized and this time had him beaten to death with clubs.

And then there's the story of the church member who met his pastor outside of church and said, "Reverend, that was a damn good sermon you gave. Damn good!"

"Thank you," said the pastor, "But I wish you could have expressed your thoughts in more delicate language."

"I can't help it, Reverend, when I hear a damn good sermon, I just have to put \$50 in the collection plate."

"The hell you did!"

Fear of the unknown

It is the morning after hurricane "Gloria," which dominated the news and thoughts of many who live along the East Coast in September. It caused minimal damage to my home in Connecticut. My electricity was off, which meant I had no lights, heat or water for a while. But I can live with that inconvenience for a while.

BY
ANTOINETTE
BOSCO



I have experienced hurricanes in the past, most of them mild, three of them severe. I know what it is like to see hot, downed wires stretched across streets and houses.

I remember a neighbor who was killed when he was driving in a hurricane and a tree fell on his car. Hurricanes can be the cause of great disorder, much destruction and death.

Sitting at home listening to the crescendo of movement outside building up to occasional fury made me increasingly uneasy. That's normal for an adult, I think.

It's a basic unrest we experience when we face an unknown with unpleasant possibilities, like being scheduled to undergo an operation, or going on a job interview, or driving to a hospital emergency room not knowing how severely ill or injured a loved one is.

The uneasiness is an offshoot of a basic fear, expressed or unadmitted, that we may be hurt and less whole, or be rejected. We worry: Are we going to be hurt slightly, moderately, badly or not at all?

As I listened to the winds, watched the trees sway and the leaves fall to the ground, heard water filling my basement, I could not relax. I didn't like the uncertainty.

During another hurricane I really discovered the difference between the way adults and youths react to potential danger. "Belle" was the hurricane of 1977 that hit Long Island, N.Y., where I was then living. Belle stormed at us with 100-mile-per-hour winds.

My two youngest sons, then teen-agers, thought that having an ordinary day whipped into an extraordinary one was great fun and a terrific way to shake up late summer boredom. They actually went out to take a walk in the hurricane while I had a near heart attack upon realizing what they had done.

It became clear to me that the young, who for the most part have not yet experienced great discomfort, pain or tragedy, are protected from the anticipation of disaster by their innocence of suffering.

That's not so for adults. I've had enough phone calls during my lifetime that start with "There's been an accident... a fire... illness" involving a loved one; calls that shake up a normal day.

I've learned to respect the simple routine of getting up, going to work, cooking for the children, spending a quiet evening at home.

This may sound dull but to me the absence of conflict and disruption is a gift. I feel privileged when I can thank God at night "for letting this be an ordinary day."

Hurricane Gloria said farewell without as much damage as expected. Now we're all cleaning up the mess and in two or three days we'll be back to normal. What a beautiful sound that word has.



Don't try to own someone

Q. I don't understand why my girlfriend wants to see other people. We're not fighting or anything and we have lots of fun when we go out. We've been going out for eight months. Why did this pop up now? (Texas)

BY
TOM
LENNON



A. The first sentence in your question poses a serious problem. It sounds very much as though you have an attitude of possessiveness toward your girlfriend.

If you really don't want her to see other people and if you want her all to yourself, then your relationship with her is headed for trouble.

One of these days she may tell you in no uncertain terms that you do not own her. She may even send you on your way with a warning not to come back again.

And that would be too bad because, as you say, you now "have lots of fun when we go out."

As to why your girlfriend suddenly wants to see other people right at this time, I'm afraid only she can answer that question.

But let's guess at an answer. Maybe she has begun to feel hemmed in by such a narrow social life. Perhaps, without fully realizing it, she is tired of going steady, of seeing only one person.

It sounds as though she still values your friendship. At the same time, she wants to enlarge her circle of friends.

That's not a bad situation. The more real friendships a person can form, the richer his or her life will be. From each friend we learn something more about people and life. One may help us to laugh more often. Another may introduce us to the fun of football. Still another may show us how interesting cooking can be.

Many years ago an electrician who had never been to college pushed me into going to an outdoor play by Shakespeare. That evening was an eye opener for me and ever since I've been hooked on going to plays by Shakespeare.

If you are unable to see your girlfriend as often as before, why not do what she is doing — build more friendships, get to know more people. Get into other activities.

This will be a lot better than spending your time stewing about what your girl is doing.

And you may make some wonderful friends.

What's more important, if you give your girlfriend plenty of freedom, you are more likely to keep her as friend.

Repeat: Possessiveness is an enemy of friendship.

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

A cure for boredom?

Catholics honor the Mother of Jesus on Aug. 15, the feast of the Assumption.

Remember the Beatles' song, "Let It Be?" One line in that song was, "Mother Mary, comfort me, let it be, let it be." At first not too many people realized that "Mother Mary" referred to pot, marijuana. Honoring the Mother of Jesus was the furthest thing from their mind.

BY FR.
JOHN CATOIR



Why have young people turned to this Mary? Peer pressure? Perhaps, but if you speak to teenagers, more often than not, they tell you they use drugs because they are bored.

But why? They have so much more to occupy them than their parents or grandparents ever had. I think I know the answer. Every human being is made up of body, soul and emotions, and each needs to be fed. If you feed only the physical, you will soon become less than half a person. Boredom soon follows.

Many of today's young people know very little about the joys of the intellectual life or the life of the spirit. Spiritual needs and pleasures are foreign to them. Thousands of years of human history and literature in every culture and language testify to the spiritual order, but they don't seem to know of it.

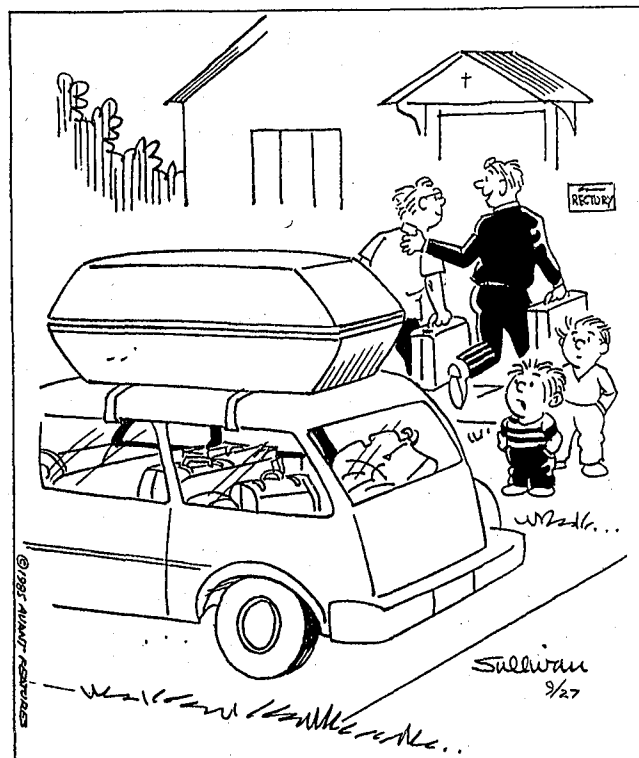
Many are also ignorant about their emotions. They know the words, "love," "hate," and "fear," they experience these feelings, but they don't know that emotions flow from thinking and remembering. Remembering the way a girl looks and the perfume she wears, awakens emotions and desires. Thinking about danger strikes fear in the nervous system. But we live in a world which says keep feeling... if it feels right for you, it's okay.

The bodily senses become everything — seeing, hearing, smelling, touching, tasting. Spiritual things do not really matter. Thinking, reasoning and emotional control

do not matter. It's all producing a bored and sensual generation. Learning is boring, church is boring, home life is boring, everything is boring. Only physical thrills are exciting. How sad!

There is an answer to all this boredom; it is a bit mysterious, I admit, but there is an answer: a life given over to God, no matter the cost. The real Mary knows all about this. She leads us to Jesus who is the Way, and her words are simple: "Do whatever He tells you."

For a free copy of the Christopher News Notes, "Life: There's Nothing Like It," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.



"I'M WAITING FOR HIM TO OPEN IT. I THINK IT'S A SPECIAL BIG MAC FOR PRIESTS."

Do grandparents have rights?

Dear Dr. Kenny: Our son died two years ago, leaving his wife and two preschool children. We have not seen our grandchildren since the funeral. At first we thought our daughter-in-law was grieving. Now we hear she in some way blames us for contributing to our son's death. What can we do? — Indiana

What a sad turn of events. Although you and your daughter-in-law share a common loss, your loss has been compounded by her secluding the grandchildren from you.

Your letter reflects a common problem. When a married child dies, the surviving spouse may arbitrarily neglect the "rights" of the grandparents.

Do grandparents have rights? This question is asked more and more in divorce actions. I feel certain we will soon see laws to protect the rights of grandparents when families are split through divorce or death.

The question is more than a matter of law. Both grandchildren and grandparents would appear to have the need and right to know and communicate with their blood relatives. Not only are these rights psychologically important, but they may also be financially beneficial in the form of caretaking or an inheritance.

The remaining or custodial parent may feel that the grandparents interfere or that they have a detrimental lifestyle. However, unless the grand-



BY
**DR. JAMES
AND MARY
KENNY**

parents are likely to cause serious physical harm to the children (for example, drunkenness, beatings or sexual abuse), the parent should not deny them access to the children. Personal anger and prejudice are not reasons to deny family members a share in the life of the children.

What can you do? Continue to send birthday cards and gifts, holiday remembrances and other routine gestures of loving concern. Do not make the mistake of saying, "What's the use? The kids won't get them anyway."

You have waited long enough for your daughter-in-law to resume contact. Grief usually abates within a year. In her case, the grief seems to have progressed to anger. It is time you did something to break the silence.

Do you have a natural mediator, someone known to both sides who might understand what is going on? Perhaps you can find out from such a person why your daughter-in-law is excluding you and

then move to remedy her feelings or objections.

Failing a common informant, you may need to move directly to set up a meeting with your daughter-in-law. Call her. Write her. Do whatever you think will work best to arrange such a meeting. The presence of another family member at the meeting, who could act as an informal referee, might be wise.

State your case at the meeting. Do not criticize your daughter-in-law or judge her motives. Instead tell your feelings. "We want to see our grandchildren very much. We miss them. We feel left out." If you have specific times and dates you would like to see the grandchildren, try to arrange this. You may want to put it in writing.

If all else fails you may wish to consult a lawyer to advise you about any legal rights you may have. However, a better solution is to work it out between you. It is not a good omen to begin with a battle what is hoped will be an adventure in family relationships.

You are in a difficult situation without much legal support. Keep up the contact through cards and phone calls. And keep up your efforts for a more substantial arrangement.

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)

When kids are 'more' Catholic

For years, I've been hearing painful stories from parents whose children have "left" the church or become non-practicing Catholics. But now I am hearing a new complaint from parents: their young adults are taking their religion too seriously. They are more Christian or more Catholic than their parents and this seems to be unsettling.

Often parents perceive an implied criticism that they are passive or nominal in their faith, that they didn't nurture enough faith experiences in the home and that they aren't really committed to their faith or they would be living it more fully.

One couple report that their 26-year-old was appalled that his parents hadn't read either of the bishops' pastorals on peace or on the economy. "How can you call yourself Catholic and not even care what's being written?" he asked. The sting of this is nearly as painful as that of earlier parents who worried about their children losing the family faith.

I wasn't surprised, therefore, to read in a *New York Times* article last April, "With an upsurge of religious zeal among young people, a number of parents are perplexed and sometimes pained by their children's devotion — not to another religion, but to the family's traditional faith. Many of these children, in turn, are distressed by their parents' failure to understand that religion is providing values they felt were missing from their upbringing."

BY
**DOLORES
CURRAN**



A parent wrote me recently of this phenomena. "I tried so hard to get family prayer going in our family but the kids fought it all the way. Now my 24-year-old daughter has become active in the R.C.I.A. and tells me I don't know what it is to be Catholic."

A father said that his son informed him that he is "recapturing his heritage," and learning Catholic doctrine "for the first time." This from a young man whose dad drilled him on doctrinal answers for tests in his 12 years of Catholic schooling. "He makes me feel as if I'm not a Catholic," the dad said.

In a column on this paradox, Dr. Howard Halpern wrote that its reality is being felt among parents of many faiths. Jewish and Protestant young people are evidencing an accusatory role, blaming their parents for insufficient faith development in their childhood and expressing delight in discovering

that their own tradition holds more satisfying answers to their questions than they had believed while growing up.

They are relieved to find established ethical guideposts. When confronted with this kind of situation, which can be unsettling, Dr. Halpern suggests the following tips for parents:

1. Never forget that it is more important to keep your relationship with your child open, intact and loving than to score points in a religious debate.

2. Listen to children and find out why they are doing it. Convey great respect and acceptance of their sincerity.

3. Respect your child's fundamental right to choose a path different from yours.

4. Debating religious differences can be stimulating. But don't ridicule or put down.

The above apply to the grown-up children as well but Halpern adds two others for them:

5. Don't fling your religion in your parents' faces. If you do, it has more to do with your unresolved anger and rebellion than with anything religious and spiritual. To be independent and on your own requires finding your own path, not attacking their path or bringing them to yours.

6. Respect your parents' right not to believe the way you do. Don't try to convert them. It is enough that they respect your right to choose your way even though they disagree with it.

(c. 1985 Alt Publishing Co.)

Family matters

Dolores Curran is coming to town

By Carol A. Farrell
Director, Family Enrichment Center

For a long time, Dolores Curran's wisdom and experience have filled the center portion of this page. She is an informative and enthusiastic writer. She is also a warm entertaining speaker. The Family Enrichment Center is pleased to announce that DOLORES CURRAN IS COMING TO OVN.

She will be the keynote speaker at our family life conference entitled 'Family: A place to learn, to love and to grow' on Saturday, January 11 at St. Thomas University. Her topic will be "The Traits of a Healthy Family." This presentation will examine the 15 traits selected by over 500 professionals who work with families as most often found in families they consider healthy.

At the close of the day, Dolores will speak on "Stress and the Healthy Family." There we will look at the top 10 everyday stresses in American family life — money, time, the couples' relationship, children and others — and at how effectively we control these stresses. Why is it that some families are more effective than others in managing time, for example. Together we will learn to name our top stresses and ways of working together to minimize them. Doesn't that sound like a great way to start 1986?

Our keynote speaker for the Spanish-speaking will be Fr. Gabriel Calvo, who is well-known in the Hispanic community and is highly regarded and beloved by all. Fr. Gabriel is the visionary who created Marriage Encounter, Marriage Retorno and many other programs in support of marriage and family life.

And that's not all! In between the keynote address at 10:00 a.m. and closing remarks late in the afternoon, more than 20 workshops will be offered on a wide variety of subjects in English and in Spanish. Among them will be topics ranging from communications; sexuality; dealing with divorce, death and disillusionment; to remarriage and the blended family. Dolores Curran will also do a workshop on "The Strengths of the Single Parent Family." There are strengths and weaknesses in every family, but we have a way of focusing on the negatives. Mrs. Curran will emphasize the positives in this situation.

Brochures with detailed information are available by calling us at the Family Enrichment Center (651-0280). Registrations received before December 11 are only \$12.00, including lunch. After December 11, the registration fee is \$15.00.

The only way I ever experience hunger is when I decide to diet. Many people don't have a choice,

and a good number of them are our neighbors right here in South Florida. We can bring this reality home to our families by supporting the Religious Coalition of Greater Miami's SKIP A MEAL, FEED ANOTHER campaign on Thursday, November 7. Actually, the campaign is sponsored in support of the Daily Bread Community Food Bank's work on behalf of those in our community for whom hunger is not an abstract noun. The story of the Food Bank's operation is too involved to communicate in this little space, but the Food Bank is a remarkably efficient organization run by 11 paid employees and dozens of volunteers. It spends only \$1 for every \$24 of food distributed.

If the obligation of feeding the hungry beyond our table is to be meaningful to those around our table, each family, as a family, could decide to what extent they will participate on November 7. It could be skipping dinner, eating only rice, omitting snacks or lunch — depending on the ages and health of family members. Whatever you save by your sacrifice should be sent to the Daily Bread Community Food Bank, Inc., 1336 NW 22 Street, Miami, FL 33142.

Participation in this fast is a practical, Christian way to prepare for our annual feast of plenty, Thanksgiving, which is just a few short weeks away. Won't you skip a meal on November 7 and feed another?

Scriptures

Sunday, November 3, 1985

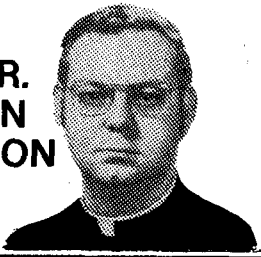
READINGS: Deuteronomy 6:2-6;
Hebrews 7:23-28; Mark 12:28-34.

Remember the faith of the Jews

BACKGROUND:

The federal code of law requires volumes, with its precedents and commentaries. For the Jews, the

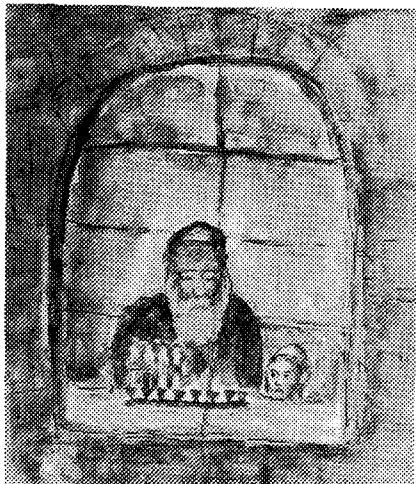
BY FR.
OWEN
CAMPION



law consumes only five short volumes: the Pentateuch. Deuteronomy is the fifth book of that series. Its principles proceed from Moses, according to traditions thousands of years old.

Deuteronomy probably was collected and put in writing between 700 and 685 B.C. It tells its readers what God already has done for his people, what they must do to keep his holy friendship, and, if so, what he will do for them in the future.

This Sunday's second reading is from the Epistle to the Hebrews. The social setting for many of the biblical writings is not precisely



known, but Hebrews seemed likely to have appeared when the Early Christians were facing hostility among their contemporaries. Again and again, the epistle focuses its readers' eyes upon Jesus, the lamb of God, the everlasting high priest.

St. Mark's Gospel supplies this Sunday's third reading. Shortest among the Four Gospels, Mark saw Jesus in several perspectives. In the section from which this week's reading comes, the Gospel-

writer stressed Jesus as God's *suffering servant*. Each word in the title is essential to the title's meaning. Jesus, who suffered obediently unto death, truly redeemed the world by his holy cross. Despite his presence among humans as a realization of God's promise, and in spite of the uniqueness of his place in human history and in the relationship between God and creation, and regardless of the treachery and meanness preceding his death, Jesus did not die on Calvary as a helpless victim of circumstances. He was totally, profoundly, eternally committed to be indeed God's suffering servant. That was Mark's message.

REFLECTION:

One grizzly scene occurred in the television drama, "Holocaust." In that episode, Nazi troops have over-run a part of Russia. Local Jews have fled into their synagogue, bolting the doors behind them. Their German pursuers find no way to enter — so they set the synagogue afire.

For the Jews trapped inside, there is no choice. To remain means death at that moment, as

awful as being burned alive would be. To flee would mean instant death or maybe a more prolonged but equally dreadful death. In reality, there was escape. So, they had to remain.

As the flames and hot smoke swept over the synagogue's roof, an ancient Hebrew chant filled the interior. "Hear, O Israel, the Lord your God: The Lord is one!" Then, as now, and as in Moses' time, that was the credo of Judaism. It was the law, essentially, totally.

During the weeks of summer and early fall, the Church — through these Liturgies of the Word — has reminded us that Christianity is not necessarily practiced easily in the human situation. People do not understand us. They find our values foolish or annoying. They see utterly nothing attractive in the rewards we expect.

The Lord calls us to commit ourselves in every way, with the full conviction of our hearts. It is not enough to say to him, "Lord, Lord," but we must be prepared to do the will of his Father.

In these Sundays, we ask God's help to be strong and to faithfully follow His Son.

A question about Communion

Q. My question is about Communion under both forms of bread and wine. Our parish liturgy group has heard it is allowed only on Sundays, Holy



BY FR.
JOHN
DIETZEN

days, weddings and funerals. Is it possible to have it on other days also? (Ohio)

A. The regulations governing Communion under both species for the United States are contained in the

document "This Holy and Living Sacrifice" published by the American bishops last fall with approval of the Congregation for Divine Worship.

To be honest with you, I almost hesitate to answer your question because the actual "rules" contained there are only a tiny part of what is an unusually inspiring brief exposition of our Catholic belief and tradition about the eucharistic sacrifice. Taken out of that context the guidelines lose much of what makes them so significant.

Nevertheless, the document lists more than 20 types of occasions at which Communion under both kinds is encouraged — not only allowed — at the discretion of the local bishop and with proper education of the people.

Generally they include people somehow directly involved with Masses at which any of the sacraments are ministered, funerals, liturgies during retreats, congregations present on days of special religious or civil significance to people of the United States and so on.

When adults are received into the church, for example, at least they, their sponsors, spouses and relatives, and those who participated in their training and preparation may receive under both species.

Communion under both kinds is not permitted when circumstances make it difficult for this to be done with proper orderliness and reverence for the Eucharist. This would include,

for example, Masses in a building that would involve carrying the blood of the Lord up and down a number of steps or where the congregation is so diverse that it would be difficult to know which people have been properly prepared for this kind of reception of the Eucharist (THLS 20-22).

Perhaps more directly relevant to your question, not only Sunday and holy day Masses but also weekday Masses are listed.

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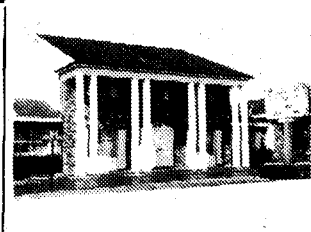
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Has TV changed since 194 B.C.?

Okay, I admit it: I was nodding a little at my desk and didn't see him walk in. So I can't be sure where he came from. All I know is that, when I looked up, he was standing there in his toga and sandals with the laurel wreath circling his brow.

"You're a TV critic?" he asked with a slight sniff of doubt.

I nodded and chased the sleep away with a rub of my hand against my eyes.

"They said I should get in touch



BY
**JAMES
BREIG**

with you when I was in town," he continued, still seeming to question the wisdom of speaking to me. "My name is Julius Strabismus and I'd like to speak to you about television so I could clear up some confusion about its origins. And maybe," he added with a mysterious air, "let you know something about its future."

I motioned him to a chair as I wondered who "they" were. "What confusion?" I queried as I sat across from him.

"Multos—er, excuse me — many people believe that TV was invented in this century," he said. "It's time that was clarified and they said you would help me do so."

"They? Who are they?"

He smiled. "It doesn't matter as much as getting this straightened out. TV, you see, was invented by me. In 200 B.C. The trouble is that it was lost a while later when the Roman Empire fell and was only rediscovered in your time."

Oh, oh, I said to myself, another crazy.

"Don't think I'm a lunatic," Strabismus said as if he could read



BAG LADIES — In "Columbus Circle," from left, Jan Cronin, Nancy Walker and Peggy Cass star as a trio of street people on "The ABC Weekend Special," scheduled to air on Channel 10 Nov. 2. Lucille Ball, the famous wacky redhead, (right) stars in a rare dramatic role as an elderly New York City shopping bag lady in "Stone Pillow," airing Nov. 5 on Channel 4.



my thoughts. "I have proof for skeptics like yourself. For instance, here's a TV Guide from 194 B.C."

He passed me a sheaf of old parchments which crinkled in my grasp. I fanned through them carefully.

"We had a number of popular shows," my guest noted. "Of course, we lived in pre-Christian times when paganism ruled the earth. Still, I think you'll be interested in them even though you write for Catholic newspapers."

He pointed toward the parchments. "Look at Fridays, for example. One of our best evenings for programs. Let me recite for you what shows were on RETV—Roman Empire Television, that is."

Strabismus leaned back in his chair and half-closed his eyes to remember the list. He recited the entire Friday schedule. It went like this:

- "Cooking with Lucilla": The favorite chef of Rome fries up some barbarians.

- "Orgy and Bess": A slave girl finds out what it's like to attend a patrician party.

- "The Gladiators": Adventure with the rough-and-tumble guys from

the arena. Featuring real murders this week.

- "The Party Line": The ruling class of the Empire announces what laws will be passed in the Senate for the coming week.

- "Ye Gods!": A study of the pagan idols. This week, the host, one of the vestal virgins, takes time

'Killing people on television ... showing carnality ... making fun of one of the most significant religions ... no wonder the empire collapsed.'

out to ridicule Judaism, a silly religion of an inferior race.

"Stop!" I shouted, interrupting his recitation. "This is awful. How could you people watch stuff like that?"

My shout caught him off-guard and he sat upright with such a jolt that his laurel wreath slipped half off his forehead. "What's wrong? They said you'd want to know about this."

"They're wrong, whoever they are,"

I retorted. "It's disgusting that you people allowed such programs on the air. Killing people on television... showing carnality... making fun of one of the most significant religions in the world... No wonder the empire collapsed."

He smiled. "But that's why I'm here. To warn you. Look at the list again. And now think of shows you have — like boxing exhibitions, sex comedies, dramas which treat religion like something which only the simple-minded believe in. In all these centuries, you haven't progressed that far."

"Let me tell you what Pope John Paul II said recently. Perhaps you read about it. He said, 'Even shows aimed primarily at light entertainment always have an impact on the moral and spiritual values of the human person.' They want to make sure you hear that message."

"Who does?" I asked again. He winked and would only return a secret grin. "Friends," he finally said. "And they hope you — and everyone else — will pay attention."

And, with that, he was gone, almost as if he disappeared in a puff of smoke. But, of course, that's not possible.

'God's Fool' a masterpiece on St. Francis

GOD'S FOOL: THE LIFE AND TIMES OF FRANCIS OF ASSISI, by Julien Green. Translated by Peter Heinegg. Harper and Row (New York, 1985), 273 pp. \$16.95.

Reviewed by Thomas P. McDonnell

The late Phyllis McGinley wrote a charming and still popular book called "Saint-Watching," which quietly did much to revivify the Catholic habit of keeping in touch with those luminous people we recognize as saints. Now, after a slight post-conciliar lapse, the saints are truly back in style.

It is probably just as true to add, however, that Francis of Assisi is one saint who never went out of style. But if one has read Johannes Jorgensen's famed biography of the saint, if one has relished over the years G.K. Chesterton's classic little study of Francis, is there really any need for yet another book on St. Francis of Assisi?

In the case of the volume under review, yes, there is good need and gratitude as well. It is pure pleasure to come across anything on St. Fran-

cis that is the work of an original writer and not of a mere hack. Julien

BOOK REVIEW

Green is such a writer. He is bilingual in French and English, a prolific novelist and diarist, and the first English-speaking writer elected to the French Academy.

Unlike most books on St. Francis, the majority of which are probably redundant, "God's Fool" is of notable interest simply on the ground of its authorship. Originally published under the title "Frere Francois," in 1983, this book is the remarkable work of 83-year-old Green who says that it was largely through Francis that he first came into the church.

In many respects, though, "God's Fool" is a contemporary retelling of the "Fioretti," but one which frequently provides the holy hyperbole of the legends with a fresh historical dimension. The reader will, likely for the first time, see the town of Assisi

itself in the context of the saint's own time, with its "deep streak of atavistic savagery."

Again, most of the traditional chroniclers of St. Francis, including some of the moderns, have tended to idealize his relationship with women, for instance, whereas this relationship was both painful and abnormally restrictive. And yet St. Clare herself has never been more clearly seen as in "God's Fool." This is the kind of dimension that a mature and sophisticated writer can

bring to the ordinarily sentimental milieu which has been allowed to cloy the history of St. Francis.

Malcolm Muggeridge has hailed "God's Fool" as "altogether a masterpiece."

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Cathedral benefit to feature judge

A champagne luncheon on Saturday, Nov. 9 at the Radisson Mart Plaza Hotel, 836 west, adjacent to the Merchandise Mart, will benefit St. Mary Cathedral parish, which is home to a congregation of 17 primary nationalities, and at times, finds food stamps in its Sunday collections.

Father Gerard LaCerra, Chancellor of the Archdiocese and rector of the Cathedral, will be guest of honor at the fund-raising event where Federal Judge Peter T. Fay will be the guest speaker.

Entertainment will be provided by internationally known tenor, Walter Scarpella, who has been heard in concert throughout the U.S. as well as on local TV stations. Father Jose Nickse, director of the Radio and TV Dept. of the Archdiocese and pastor of St. Brendan parish, will M.C. the benefit expected to attract hundreds of South Floridians from Fort Lauderdale to the Keys.

Now serving on the Eleventh Circuit Court of Appeals, Judge Fay was reared in Fort Lauderdale where he attended

high school. He and his wife Pat, are active members of St. Louis church and are the parents of three children.

For the past 55 years St. Mary Cathedral parish has administered to the needs of its community with little assistance from outside sources. Presently, the parish deficit averages about \$1,900 weekly. No deserving child is refused a Catholic education on the basis of parents' inability to pay tuition. School lunches are served, without Federal aid, to children who cannot afford to pay and for many of these, lunch is the only complete meal they receive daily.

The school playground, often referred to as "the only green area" in the neighborhood, is open 24 hours a day to keep children off the streets. Summer programs in past years to tutor youngsters in the three R's and to teach them to swim — a MUST in order to reduce the number of drownings that have occurred in nearby canals and waterways, was cancelled during the past summer due to lack of funds.

Tickets are \$25. Purchases and/or donations are tax deductible, and reservations may be made by calling 754-6346, 235-5353 or 442-4793.

Mrs. Susanna Tweed of Little Flower parish, Coral Gables, is grand benefactor and honorary chair for the luncheon. Mrs. Irene Dunn and Miss Margaret Robinson, both of St. Louis parish, are general co-chairs assisted by Mrs. Peter Buffone, Mrs. Thomas Palmer, Miss Nan Kelley, and Deanery presidents of the Miami Archdiocesan Council of Catholic Women.

Judge Fay was appointed to the U.S. District Court for the Southern District of Florida in 1970 and six years later, was named to the U.S. Court of Appeals for the Fifth Circuit. His present appointment resulted from a division of the Fifth Circuit in 1981.

Christian mediation conference

Florida's Reconciliation Ministries are extending an invitation to a state-wide conference on Christian mediation as an alternative to litigation among believers, Nov. 8-9 at the Howard Johnson Conference Center on Lee Road and 1-4 in Orlando. Conference participants are the Christian Conciliation Service of Central Florida, The Christian Arbitration Center, and the Christian Mediation Services of Florida.

Conferees will be given an overview of the need for a Christian alternative, and will select workshops designed to train individuals who desire to serve as mediators, or seminars devoted to the organization, funding, and administrative needs of such lay ministries. All clergy, lawyers, and laymen who earnestly desire to learn about the resources and methods for resolving disputes among the body of believers are invited to attend.

For additional information contact: Louise McMurray, President, CMS of Florida, Inc., (305) 385-2800 or Don Ackerman, Director, The Christian Arbitration Center, (813) 585-8533.

'Day of praise' in Hialeah

The Hispanic Catholic Charismatic Renewal invites the Spanish-speaking public to a "day of praise" on Nov. 3 from 10 a.m. to 10 p.m. at Milander Auditorium, 4800 Palm Ave., Hialeah.

Admission is free and the day will culminate with an 8 p.m. Mass celebrated by Auxiliary Bishop Agustin Roman. The theme for the day is "Get up and walk."

diocese area.

"It should be emphasized," the Archbishop said, "that we are not just asking for donations, but we want everyone to actually give up a meal in order to know what many actually feel.

"Tragically, it is estimated that there are 450,000 of our brothers and sisters in South Florida living below the poverty line and suffering the pain of hunger. One fifth of all food produced annually in our country is needlessly discarded," he wrote in his letter.

Archbishop McCarthy is chairman of the Religious Leaders Coalition.

Hunger day to be observed

The parishes of the Archdiocese are being asked to ring their bells at 6 p.m., Nov. 7 to signify solidarity with the hungry in South Florida.

Archbishop Edward McCarthy in a letter to pastors has also asked for all Catholics to observe Skip-a-Meal, Feed Another day on that same date. The program is an ecumenical effort of the Greater Miami Religious Leaders Coalition to help the Daily Bread Community Food Bank.

Catholic and other faiths are asking their people to skip a meal on Nov. 7 and give the money saved to the Food Bank which has distributed 500,000 pounds of food per month this year to 40,000 people each month in the Arch-

Religious educators meet

Archdiocese of Miami leaders will be key participants at the convention of religious educators from around the U.S. meeting in Orlando Nov. 8-9.

The meeting of several hundred CCD (Confraternity of Christian Doctrine) educators will include a Mass Friday evening coordinated by organization president Father George Garcia, Archdiocese of Miami director of religious education. Music will be directed by the Archdiocese's Office of Worship.

Conference speakers will include Zoila Diaz, Archdiocese director of Lay

Ministry, plus several nationally known speakers such as columnist Dolores Curran, authors Father Virgil Alizondo, Dr. Tad Guzie, Dr. Doris Donnelly, Thomas Zanzig, Brian Reynolds and Father Raymond Kemp. Also slated are several Spanish speakers, due to the major influence of Spanish in Florida.

Music at the closing liturgy will be provided by Joe Wise who has recorded 17 albums since the mid-'60s.

For further information contact the Department of Religious Education, 757-6241, ext. 180, Miami.

It's a Date

Bazaars

The **Columbette Auxiliary No. 6032** of the Holy Spirit Council assists the Knights of Columbus in raising money for charity with a Christmas Bazaar Nov. 2 and 3, at the Knights Hall, 2118 S.W. 60 Terrace, Miramar. Home-made items, crafts, food etc. Hours: 8 a.m. to 6 p.m.

Holy Family C.Y.O. is holding a flea market Nov. 9 from 8 a.m. to 2 p.m. To reserve space call Conception Estrada or Maria Walsh at 945-9752.

The **Ladies Guild of St. Augustine Catholic Church Annual Bazaar**, at the church, Nov. 9 from 10 A.M. to 3 P.M. and Nov. 10 from 10 A.M. to 3 P.M. and after all Masses. Hand made crafts, a country store with home made jams and jellies, white elephant and plants.

St. Pius X Woman's Club will hold their annual Bazaar on Nov. 21 in the parish hall at 2600 NE 33rd Ave., Fort Lauderdale. Open at 10 A.M. Luncheon available at \$4.50 per person. Home Baked Goods, Jewelry, Hand made articles and a White Elephant Booth.

The **St. David Women's Club** annual Christmas Bazaar will be held on the church grounds, 3900 South University Drive, Davie, Florida on Nov. 16 and 17, beginning at 9 a.m. Handmade crafts and homemade baked goods.

Single/divorced/widowed

The **North Dade Catholic Divorced and separated Club** will host a symposium Nov. 9 for the divorced and separated by Fr. Finegan. Cost \$5. To be held at St. Louis Church, 7270 S.W. 120th St. For More information call 238-7562.

The **Catholic Widowers Club** of Hollywood will host a Gala Christmas Party Dec. 6. Make reservations now. Members \$15 and guests \$16.

Call Gert at 966-9889 or Lucy at 962-8529.

Happenings Singles hosts a singles party at Flagler Greyhound Track on Nov. 15 from 5:30 p.m. to 7 p.m. For free admission call Sharon Silver at 385-1255.

St. Timothy's will host a meeting for divorced and separated on Nov. 18 at 7:30 p.m. at the parish hall, 5400 S.W. 102nd Ave. Speaker. Admission free. All faiths welcome.

St. Juliana's Separated/Divorced Group monthly meeting Nov. 6, 4500 South Dixie Hwy. W.P.B. at 8 p.m. Sister Agnes Gott is guest speaker. Her topic is "The Journey Toward Compassion."

Spiritual renewal

The **Dominican Retreat House** is offering a retreat for women on Nov. 8-10. Theme: The tradition of women's experience of God. Begins 7:30 Friday evening. Closes Sunday about noon. For more info contact Sr. Ruth at 238-2711.

Women of Light Bible brunch on Nov. 9 from 9:30 a.m. to 11:30 a.m. Scripture teaching, personal testimony of faith and song. Sheraton River House, 3900 N.W. 21 St., Miami \$8. Call Norma at 266-3585 by Nov. 6.

The **Franciscan Center** in Tampa will hold a retreat Nov. 7 from 7 p.m. to 9:30 p.m.

Fr. Dan Doyle, S.M. and the Chaminade Community of Faith Prayer Group invite you to attend a Mass with Prayers for Healing and Anointing of the Sick. The Mass will be held on Nov. 5 at 8:00 P.M. in the school cafeteria, 500 Chaminade Drive, Hollywood.

Potpouri

St. Stephens' C.C.W. will be having a "Hawaiian Luau Dinner Dance" on Nov. 9

from 7 a.m. to 12 p.m. at social hall, 2000 S. State Rd. 7 in Miramar. Entertainment from Disneyworld's Polynesian Village. For reservations call 987-1100.

St. Andrew Greek Orthodox Church of Kendall will hold its 9th annual Miami Greek Festival on Nov. 15-17. Authentic Greek cuisine. Greek music. Traditional dances. Cooking classes. Kiddie rides. Largest Greek festival in Florida. 7901 North Kendall Dr. (2 blocks West of Dadeland Mall).

The **Catholic Family and Children's Service** will offer the **Flames** program on Nov. 13 at 7 p.m. **Marriage enhancement seminar** under direction of Fr. Mike Flanagan. Communication, spirituality, romance, sexuality. To register call Fr. Mike at 758-0024.

The **Secular Franciscans**, St. Bernard Fraternity will hold a card party at the parish center, 8279 Sunset Strip, Sunrise, Nov. 8 at 7:30 p.m. Donation \$1.25.

Chaminade College Preparatory School and Madonna Academy will be holding their annual Chaminade Fashion Show on Nov. 9, 11 a.m. at the Emerald Hills Country Club. Tickets \$25 sold on limited basis. For further information contact Mrs. Christine Silla at 687-6163 or Mrs. Gail Hackinson at 651-5620.

Our Lady of the Lakes Women's Club announces their annual game party on Nov. 23 at 7:30 p.m. in the parish center, 15801 N.W. 67th Ave. Tickets \$3 at door.

St. Lucy's Women's Guild of Highland Beach luncheon on Nov. 5 at 11:30 a.m., at the Delray Beach Club, South Ocean Blvd., Delray. Mr. Thomas Reid will speak on Chinese Silk Water Prints. For Reservations call Irene Sweeney - 272-2155 and Ginny Blinn - 272-6016.

Catholic Daughters of the Americas, Court Holy Spirit No.1912, Pompano Beach, will

Separated and divorced symposium

"The Journey Toward Compassion and Healing: The Church and Divorce" is the theme of a day long conference sponsored by the Family Enrichment Center and hosted by the Separated and Divorced Support Group Ministry of St. Louis Parish.

The symposium will be held in the Assembly Hall of the Religious Ed. Building, 7270 SW 120 Street, Kendall, on Saturday, November 9, 1985 from 10:00 to 4:00. Fr. Jack Finnegan, past president of the Canon Law Society, present member of the faculty of St. Vincent de Paul Seminary, author and lecturer, will speak on such topics as church developments since Vatican II, Scripture and divorce, the Marriage Tribunal and annulments, evangelization and the divorced.

The day is designed primarily for the separated and divorced and/or remarried. Clergy, pastoral ministers, teachers, directors of religious education and concerned parents and friends will find the day very helpful and are most welcome. Brown bag your lunch. Beverages and deserts will be provided. Suggested offering — \$5.00. Advance registration not required. For additional information, contact Sr. Agnes (651-0280).

Belen honors priest

Belen Jesuit Preparatory School, 500 SW 127 Ave., will celebrate alumni Alumni Day on Sunday, Nov. 3 with a banquet in honor of the class of 1925. A tribute also will be paid to Fr. Luis Ripoll for his 25 years of service — both here and in Cuba — as spiritual director at the school. The celebration begins with a Mass at 5:30 p.m. followed by the dinner. Donation is \$15.

Smulovitz lecture series

(Miami Shores) — The Office of Interfaith Dialogue at Barry University will be sponsoring its annual Smulovitz Lecture Series on Jewish-Christian relations.

The first lecture will be presented on Nov. 10, at 2 p.m. Dr. Rosemary Ruether will speak on "The Image of the Jew in Christian Writings." Ruether is a professor of theology at Garrett-Evangelical Theological Seminary in Evanston, Ill.

The price of admissions is \$6, and \$1.75 for students with I.D. For more information, contact Barry University, extension 437 or 541.

hold their regular business meeting, Nov. 8 at 1 P.M., St. Elizabeth's Gardens, Pompano Beach, anyone who wishes to transfer or become a member contact 941-5546."

Madonna Academy, a Catholic high school for college-bound young women, will hold an Open House for prospective students and their parents on Nov. 10. The general presentation will begin at 1 p.m. All eighth graders invited. For further information, call Linda Domanok at 989-7600 during school hours.

The **Queen of Peace Fraternity of the Secular Franciscan Order** will have the regular monthly meeting on Nov. 3rd and every first Sunday of the month at St. Richard Parish Center, 7500 S.W. 152 Street, Miami at 1 p.m. Any one interested is invited.

St. Rose of Lima Church, 418 NE. 105th St. in Miami Shores, will host a performance of The Witness by the Joyful Noise Ensemble / Nov. 9 at 8 p.m. Story of life of Christ through eyes of St. Peter.

Catholic Nurses Association of St. Francis Hospital Communion Breakfast will be held on Nov. 16 in St. Francis Hospital's Wiegand Auditorium (250 West 63rd Street, Miami Beach) following Mass, which starts at 9:00 a.m. in the Hospital's new Chapel. The guest speaker at the Communion Breakfast is Dr. Mercedes Iannone, Associate Director for the Institute of Pastoral Ministries at St. Thomas University in Miami, who will discuss "The Role of Women in the Church." Tickets are \$7.50 and are sold only on an advance sale basis by calling 868-5000, ext. 437 (days) or ext. 4756 (evenings).

St. Kevin Home and School Association proudly announces its Sixth Annual Dinner Dance, Nov. 16, at the Hyatt Regency Hotel, featuring the famous Hansel & Raul and Willy Chirino. Cocktail hour from 8 p.m. to 9 p.m. at the Promenade Room and dinner-dance at 9 p.m. at the Regency Ballroom.

Young adult ministry blooms: 100 commissioned

(Continued from page 9)

our country with crime, drugs, violence and sexual irresponsibility is another form of enslavement..."

"We are all called to be prophets in the sense that we spread the Word of God, priests because we offer up to Him what we do, and kings because we live not to be served, but to serve in the kingdom of God."

The Archbishop pledged continued support by the Archdiocese to advance the mission begun by young adults who, "challenge the status quo and look hopefully toward the future."

Ushered to the altar by their peers, the young adults came forward to accept the Archbishop's blessing and receive a plant as a symbolic gift.

Following the ceremony, Paulette D'Angelo, newly elected as south-

eastern regional representative for the National Catholic Young Adult Ministry Association, summed up her feelings which were shared by many of the people who participated:

"I felt encouraged and invigorated. When the Archbishop asked the congregation for their blessing, prayers and cooperation and I heard them respond, I was proud and renewed."

All Souls day masses

All Souls Day, Nov. 2, on which Roman Catholics throughout the world pray for the faithful who have died, will be observed in the Archdiocese of Miami during 10 a.m. Masses in Our Lady of Mercy Cemetery, Miami and at Our Lady Queen of Heaven Cemetery, North Lauderdale.

The feast of All Souls, which follows the feast of All Saints on Nov. 1, was begun in 998 and was gradually adopted by the Universal Church.

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5A-NOVENAS

Thanks to St. Jude and the Holy Spirit for prayers answered. Publication Promised. D.A.

THANK YOU ST. JUDE
You answered my petitions.
M.M.B.

Thanks to St. Jude and St. Anthony for answering my prayers. F.W.

Thanks to St. Jude for favor granted. Publication promised. Frank W.

Thanks to St. Jude for prayers answered. Publication promised. W.N.

I ALWAYS
FIND WHAT I
WANT IN THE VOICE

5A-NOVENAS

Thanks to St. Jude, Sacred Heart, Holy Spirit and Blessed Mother for answering my prayers. Pub. promised. E.M.

THANKS TO ST. JUDE
for answered prayer. Publication promised. D.V.B.

Thank you to Holy Spirit, and St. Jude for Graces received. Publication promised. J.L.

Thank you St. Jude for favors of Prayers Answered. Publication Promised. B.A.D.

THANKS TO ST. JUDE AND Sacred Heart of Jesus. Prayers answered. Pub. promised. V.O.

OH HOLY ST. JUDE
Martyr kinsman of Jesus Christ. Hear our prayers in our time of need. Our generosity & acknowledgement will not be forgotten. J.E.C.

THANKS TO ST. ANNE DE BEAUPRE, ST. ANTHONY, ST. JUDE, ST. FRANCIS OF ASSISI FOR RECOVERY Ed. N.

PRAYER TO THE HOLY SPIRIT
Holy Spirit You who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me, and you who are in all instances of my life with me. I, in this short prayer, want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory Amen. Thank you for Your love towards me and my loved ones. Beatriz

PRAYER TO THE HOLY SPIRIT
Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and forget the wrong that is done to me, and you who are in all instances of my life with me. I, in this short prayer, want to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal glory. Thank you for your mercy towards me and mine. Publication promised. Z.M.

5A-NOVENAS

PRAYER TO THE HOLY SPIRIT
Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal glory. Thank you for your mercy towards me and mine. Publication promised. A.J. Perez

THANKSGIVING NOVENA TO ST. JUDE
Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised. Thanks for answering my prayer. J.H.H.

PRAYER TO THE HOLY SPIRIT
Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and forget all evil against me and that in all instances of my life you are with me. I, in this short prayer, want to thank you for everything and confirm once again that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory Amen. Thank you for Your love towards me and my loved ones. Beatriz

THANKSGIVING NOVENA TO ST. JUDE
Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised. Thanks for answering my prayer. A.J. Perez

5A-NOVENAS

Thanks to Holy Spirit and Holy Mary, Mother of God for prayers answered. Publication promised. L.R.

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For an 18-year-old, adulthood seems like the answer to everything: No more listening to others (especially nagging parents), no more learning, no more "growing up." (NC photo)

Going

By Joe Michael Feist
NC News Service

"When will that big day get here?"

"When will everyone know, without a doubt, that the threshold of adulthood has finally been crossed, that legal religious and otherwise, I am a man?"

I used to ponder those questions, back when I was about 18 or 20. It seemed to me that at that watershed point in life I deserved all the rights and privileges attached to that higher state of human life known as adulthood.

It didn't really matter that I still felt like a boy. I wanted the prerogatives, those vague and indefinite "things," that adults had and did.

THINKING IT OVER

The 'book' of our lives

"From the word go a small child is trying to make sense of the world," said Dr. Jean Haldane, retired dean of the Episcopal Lay Academy of the Episcopal Diocese in California.

The child's sense of curiosity carries over into adulthood, Haldane said. In her 30 years as a religious educator, she has discovered that questions about "our search for meaning" always attract interest.

To encourage people to reflect on their personal spiritual journey, she sometimes asks them to draw connections between their own life history and the salvation history found in the Bible. Sometimes she does so by using this exercise:

First she asks participants to think of their lives as a book with three chapter headings. One woman suggested these chapters:

- "Pre-revolution": when she was younger and pondering possible commitments and career choices;
- "Revolution": her college years when she was rebellious and impetuous;
- "Post-revolution": after she married and became a mother, a time she felt mellow, realizing there was more than one side to a question.

Second, group members are asked to approach the Bible and salvation history as if it were a book with just three chapter headings.

"Most people need help" doing this, Haldane said, so she might start with God's creation as the first chapter heading.

A second chapter might be the story of Israel and the prophets.

The third chapter might embrace the church, "anything to do with us now."

She remembers a man at a large conference who was pleased with his chapter headings:

- "Lights": the Creator brings light to the world;
- "Camera": Jesus shows us what God is like;
- "Action": "That's us," the man said. "We're supposed to go into the world and take action" on the Christian message.

Finally, Haldane invites people to compare their two lists. "People see amazing connections," she said. Typically, they respond by saying they can see reflections of their own life in the larger Bible story.

- What are some special times of creation and new beginnings in your story?
- What were some times of noteworthy development and growth, like the time of the Israelites' exodus from Egypt?
- Have there been times of death and resurrection in your life?

Plan carefully

By Theodore Hengesbach
NC News Service

I write this article surrounded by maps and guidebooks. Laying plans for a trip East, I've gathered up resources, checked the family finances, selected points of interest to see, calculated driving time and debated whether to take the scenic or direct route — all part of an effort to make sure the trip is "worth it."

Although I'm planning a vacation trip East, this setting also seems appropriate for writing these reflections on adult life as an ongoing journey. For whether it's a 10-day vacation or a life of 30, 50 or 70 years, the journey needs thoughtful planning and a willingness to make adjustments along the way.

Our journeys are too potentially glorious to follow the example of a couple I know. Shortly before their first and perhaps only trip to Europe, they told me: "We haven't looked into it much. We'll just drive around when we get there and see what happens."

Sometimes adult life can be compared to the same scene on a mountain road viewed now from one angle, then another. At each wayside we ponder anew ques-

'Faith is a gift for seeing the vibrant life of God all along the challenging route of adulthood.'

tions never answered once and for all.

What does the future hold?

Will it be better than my past? Will my relationships with family and friends get better?

The study of thousands of people's experiences reveals that adult life is a journey marked by certain relatively common elements:

- The bittersweet event of leaving the parental home and setting out on your own;

- The jolt, often in your 30s, in coming to terms with personal limitations;

- The twinge of panic felt — often in one's 40s — when the days of life are no longer counted in terms of the years since birth but of the years until death;

By Father John Castelot
NC News Service

The Dead Sea Scrolls contain all sorts of writings: texts of the books of the Bible, commentaries on them, the rules and traditions of the Qumran community which produced the scrolls.

The scrolls reflected the intense, continuous study that took place in the community. For Qumran had formed originally, not long before the time of Christ, in reaction to what its members considered the corruption of the temple clergy. A usurper had taken over the office of the high priest, they charged, and the result was a general deterioration of temple personnel.

Having cut themselves off from what had been the center of their lives, the liturgy celebrated at the Temple, Qumran's members had to find another center of interest. They found it in the Bible, and especially in the Torah, the Bible's first five books.

Day and night the Qumran people studied these books, reflected and com-

Christianity: A never-ending growth process

on life

An ex-18-year-old remembers looking forward to adulthood

To me, it was all perfectly logical. I deserved to be called an adult. I had lived the required number of years, hadn't I?

Looking back, I think I was a little sensitive. After all, it was not uncommon where I grew up to hear rather wizened veterans

magical moment when adulthood would make its appearance. I guess I thought it would sort of pull into town one day, like the Sunset Line bus.

I kept waiting and thinking about it:

About how wonderful not

there would be very little left to learn;

• Or, if there was much left to learn, nobody could make you learn it if you didn't want to — and why would you want to anyway?

I was especially looking forward to knowing all the right things adults should say in every situation. The development of true wisdom, I knew, would take a few years. I would settle at first for knowing how to recognize the punch line in my neighbor's jokes so as to know when to laugh.

And wouldn't it be nice to share adult insights and adult knowledge with younger folks coming up in the ranks?

I was pretty sure adulthood would be like all that. How else could it be?

So I waited. And while I waited I watched. Maybe I could learn about being an adult by watching adults. I thought, if I

got too tired of waiting, adulthood would kind of slip in unnoticed through an open window somewhere.

About this point you're probably expecting to hear that suddenly it all made sense, that one day adulthood pulled into clear view and I knew exactly what it looked like. But it didn't happen quite that way.

What I did realize is that becoming an adult is not a moment in time. I discovered it's a long, often confusing process — perhaps a process that never ends. But just achieving that realization involved a long, confusing process.

I learned that adulthood doesn't mean carefree living, not by a long shot.

And it soon became painfully and personally obvious that adulthood — lived to the fullest — means formulating a thousand penetrating questions and learning to live with a handful of imperfect answers.

'It didn't really matter that I still felt like a boy. I wanted the prerogatives, those vague and indefinite 'things,' that adults had and did.'

of life's battles call 30- or 40-year-old men "boys."

In fact, I knew a woman who, referring to her son, said "The boy took the pickup on down to the store." Never mind that "the boy" was about 45.

Anyway, I kept waiting for the

being accountable to another living soul was going to be;

• About how, if a person of the adult persuasion wanted to, he could just sit down one day and do nothing;

• About how, in the basic give-and-take of everyday life,

for this journey

• The eventual acceptance and savoring of one's unique life journey in the mid-to-late-50s and 60s.

Adulthood often seems to be marked by the sights and sounds of change — new jobs, different responsibilities, a growing family. An opportunity for growth may emerge as we attempt to understand what a given change really entails for us.

And it is similar in our lives of faith. As we move from a childhood faith nurtured by parents to adult faith, we may ask: What difference does faith make for my work life? For my social life? In what more mature ways am I invited by my faith to serve others?

Such questions can challenge us to a new understanding — and that can signal growth.

The course of adult life is also marked by the interplay between control and acceptance. Adulthood can begin with a feeling of boundless self-confidence in our ability to control and direct our destiny.

But, as we encounter distressing events — happy events too — gradually we discover that everything isn't under our control. Many things happen "to" us.

Then the journey of adulthood becomes a lesson in deciding

'Adulthood can begin with a feeling of boundless self-confidence in our ability to control and direct our destiny. But ... gradually we discover that everything isn't under our control.'

when to act and when to receive, when to speak and when to listen, when to accept the graciousness of others and of God.

An adult's life is always in the process of development, as new events are turned to opportunities for growth. But this requires shifting gears from time to time, taking stock.

Through it all, we can discover God, the source of all life. Faith is a gift for seeing the changeless, vibrant life of God all along the challenging route of adulthood.

And faith bears the promise that it is all "worth it" even though life's meaning may only be revealed in dribs and drabs along the way.



Life is a journey of growth and discovery. It requires shifting gears from time to time and accepting the fact that everything isn't under our control. (NC photo)

mented on them. During the day when most were engaged in manual labor, some were assigned to study. At night, a third of the community was busy with the central task of study.

In a way, this was a sort of intensive synagogue enterprise. For the synagogue, while it was a house of prayer, was also a house of study. The word of God was the center of the community's life and there was no end of mining its riches. This was a thoroughly adult enterprise.

The first Christians continued this practice. What is preserved now as our Liturgy of the Word was for the earliest Christians the occasion for continued and continuous intellectual and spiritual enrichment.

In a summary of life in the early church, Luke tells us: "They devoted themselves to the apostles' instruction and communal life" (Acts 2:42).

So important was this constant, conscious growth in Christian understanding and living that when the apostles were faced with a choice between

administration and teaching, St. Peter spoke up: "It is not right for us to neglect the word of God in order to wait on tables" (Acts 6:2).

St. Paul's whole life was dedicated to the instruction of his adult converts, and he was never content with what he had taught them in preparation for their baptism. Since he could not stay with any one group very long, he used letters to continue their development. These epistles were read to the community at the liturgy and sparked further discussion among its members.

Christian life was a growth process and growth is never finished. Paul constantly urged people to make even greater progress.

All of this involved adults. The word was preached to adults; adults accepted it and began to live the Christian life. It involved continued effort to plumb the mystery of Christ, which is inexhaustible in itself and in its implications for living.

Christian life was and is a serious, adult concern.

What a friend we have in Jesus

U.S. Catholic readers respond to survey

Did Jesus dance at Cana? Why was the water-into-wine better than the wine the host provided at that wedding feast? These were among the concerns of readers who responded to a survey published in the October special issue of *U.S. Catholic*, "What a friend we have in Jesus."

In an accompanying article, Father John Shea takes a theological and impressionistic look at the survey results. He says that the majority of *U.S. Catholic* readers relate to Jesus in a personal way and that their beliefs reflect a climate of change in the church.

To many, Jesus is the answer. To me, he is the question... His life and words challenge me...

Ninety-one percent agreed that Jesus was "as much a human being as I am." Majorities said he had sexual feelings (75 percent), argued with his parents (67 percent), disliked some people (70 percent), got angry (95 percent), and didn't always turn the other cheek (48 percent). The readers' favorite gospel stories are the ones when Jesus seems most human: the wedding feast at Cana, the woman at the well, the men on the road to Emmaus, the multiplication of the loaves and fishes, Zaccheus out on a limb.

Shea says that the respondents also acknowledge Christ's divinity: 82 percent say he knew he was God, 94 percent believe he is present in the Eucharist, and 95 percent believe Jesus knows what they think and do. People don't insist on both the divinity and humanity of Christ merely to be theologically correct, says Shea. It goes much deeper than that. "This belief positions them as contemporary Christians. It names a piece of the Christian faith struggle... not allowing God to recede into the sky or people to descend into the dust."

Does Jesus, both as God and human, affect the way people live their lives? Eighty-five percent said that Jesus does make a difference in their lives, but he doesn't provide an exact

role model for Christians today. Sixty-eight percent said they didn't think Jesus should have been more specific in telling them how to live. Contemporary Christians believe their society is very different from Christ's. Most (77 percent) do not believe he set up the positions of pope and bishops as they are today; many (67 percent) say that Jesus would approve of women priests.

"This set of perceptions that Jesus makes a difference but does not give a blueprint and that many things have developed in the course of church history points out another important aspect of contemporary faith," says Shea. "These are times when change and the need to change are prominent. People are concerned about fidelity to the past and creativity for the sake of the future."

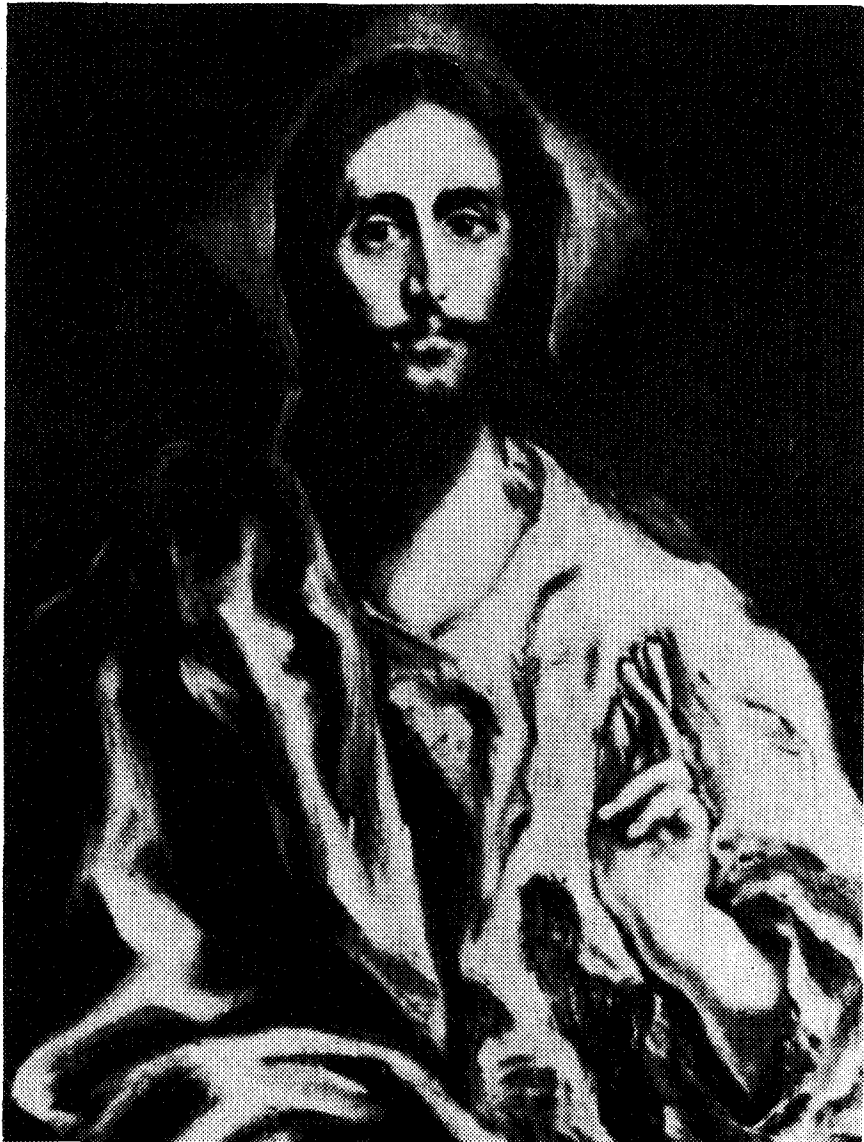
Nearly everyone (98 percent) agreed that "Jesus loves me." The other two percent weren't sure, but no one disagreed. People readily accept that Jesus loves totally and unconditionally, says Shea. They are most uncomfortable with stories of harshness, judgment, or condoned injustice.

One reader put it this way: "To many, Jesus is the answer — to me, he is the question. His life and words challenge me all the time and offer support when I need it. To follow him is not easy... the ambiguity of life that he had to face is not changed. His life is a lure to face that ambiguity with trust."

In another section of the special issue, author Mary O'Connell interviews 13 religious leaders, who name their favorite story in the Gospels. In the process, they reveal something of their own occupations and preoccupations.

The Rev. Jesse L. Jackson says "the Heart of the Gospel is the crucifixion at the hands of government became a passageway to the resurrection — which means that, which means that: we cannot stop governments from crucifying; but governments cannot stop the angels from rolling the stone away, nor God from resurrecting us."

Family-life specialist Dolores Curran says her favorite story changes; at this time, it's the Martha-Mary story. "I think it's an important incident to be retold for our time. Jesus is very much giving permission to women to



U.S. Catholic readers gave some candid answers in a survey about Jesus that took two years to complete. The readers like Jesus the best when he seems most human in the Gospel stories.

think, to theologize, to learn, to be fundamental in the church in some way other than as physical support systems to men.

Bishop Raymond Lucker's favorite passage is the story of the man whose son is possessed. According to the Minnesota bishop, the father is at his wit's end; even the disciples are powerless to help. The man asks Jesus to do something if he can. Jesus says, "What do you mean, if I can? Everything is possible to the one who trusts." The man responds, "I do believe, but help my unbelief." Lucker says, "I've taken that phrase as my personal motto for my life as bishop."

Jesus and the little children impresses Fred Rogers, of "Mr. Rogers' Neighborhood." He likes Matthew

19:14 when all the children crowd around Jesus and his disciples try to send them away. Jesus admonishes his disciples and blesses the children. Rogers says, "Jesus must have had a very special rapport with children, because I think he learned from them. I know I do."

Screenwriter Robert Benton ("Places in the Heart") says the wedding at Cana is his favorite because it's the most lighthearted of all the miracles. "What appeals to me is that it's something given and nothing is asked back. Then it occurs to me that all the miracles are freely given and nothing is asked back. There are no demands or structures ever put on the people to whom these extraordinary gifts are given."

the Saints by Luke

SAINTE FRANCES XAVIER CABRINI WAS BORN PREMATURELY JULY 15, 1850, IN ST ANGELO, ITALY. FEARING SHE WOULDN'T LIVE, SHE WAS BAPTIZED THE SAME DAY, THE VIGIL OF OUR LADY OF MT. CARMEL.

SHE WAS LATER SENT TO A BOARDING SCHOOL. THE DAUGHTERS OF THE SACRED HEART. SHE BECAME STRONGLY DRAWN TO THE RELIGIOUS LIFE AND BEGAN A LIFE OF SELF DENIAL. BEING TWICE REFUSED ADMITTANCE TO RELIGIOUS LIFE, SHE FINALLY AGREED TO CARE FOR AN ORPHANAGE. LATER, THE BISHOP OF LON COMMISSIONED HER TO FOUND AN INSTITUTE, LATER BEING ELECTED MOTHER GENERAL OF THE MISSIONARIES OF THE SACRED HEART. SHE WANTED TO GO TO CHINA BUT POPE LEO XIII URGED HER TO GO WEST. SHE WENT TO NEW YORK TO WORK WITH THE ITALIAN IMMIGRANTS.

IN 35 YEARS TIME, MOTHER CABRINI FOUNDED 67 INSTITUTIONS FOR THE POOR AND THE SICK. AS A CHILD, SHE HAD A GREAT FEAR OF WATER, YET SHE SAILED THE OCEANS MORE THAN 30 TIMES. SHE TRAVELED ACROSS THE UNITED STATES, SHE WORKED WITH THE POOR IMMIGRANTS IN CHICAGO, OPENING COUNTLESS SCHOOLS, HOSPITALS, ORPHANAGES AND FREE CLINICS. SHE WROTE: "O JESUS, I LOVE YOU VERY MUCH, I WISH TO DIE OF LOVE." SHE DIED ON DEC. 22, 1917, IN HER OWN COLUMBUS HOSPITAL IN CHICAGO WHILE PREPARING CHRISTMAS GIFTS FOR THE POOR CHILDREN OF ASSUMPTION PARISH, WHOSE SCHOOL SHE HAD OPENED.

THE FEAST OF ST. FRANCES XAVIER CABRINI, OR "MOTHER CABRINI" IS NOV. 13.

MOTHER CABRINI



CONQUERING THE WORLD FOR CHRIST, SHE COULD SAY: "THE WORLD IS TOO SMALL TO SATISFY MY DESIRES." PIOUS XII

Niekro's biggest fan

I must admit, the baseball playoffs over the years have held about as much interest for me as collecting antique coat hangers. I have had a hard time whipping up enthusiasm for grown men who wear the silliest uniforms in sports, play for teams named after birds and aspire to have candy bars named after them.

Phil Niekro changed that for me this year.

Phil Niekro, you ask? To start with, he plays for a team with a sensible name, the Yankees. He is a pitcher. They say he throws a knuckle ball (sounds painful). And he was in the news a lot because he won his 300th game at the end of the season.

That's all nice, I guess, but Phil has earned a big, warm spot in my heart because he is 46, old enough to be a grandfather. And he's striking out smarty-pants 25-year-old millionaires who probably smell like Clearasil.

I learned about him when I walked by the TV and my husband was lying face down on the carpet.

"Lose your contact lens?" I asked. He has 20-20 vision.

"Cute," he said. "I'm doing push-ups."

"Lose a bet?"

"Nugh."

He flopped down and pointed at the TV. "If Phil Niekro can play professional baseball, there's hope for all of us."

I looked at this graying, slightly paunchy man on TV. "An old-timers game?" I asked.

"Heck no," said spouse. "He's pitching for the Yankees in the American League playoffs."

I watched some more. My husband was not kidding. This guy who looks like the local delicatessen owner was throwing like crazy. Instead of reading the sports page, he was making it. He was defying all odds. He was getting over the middle-age blues by throwing baseballs at kids. He was an absolute inspiration.

"I'm going jogging this afternoon," my husband announced. The last time he jogged was when our 5-year-old let the emergency brake off the car.

You know, I'd buy a Niekro candy bar if they made them.